HATE SPEECH ON SOCIAL MEDIA: WITTGENSTEIN'S LANGUAGE GAMES THEORY

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Abstract

One of the most prevalent concerns on social media is hate speech. Because hate speech is mainly transmitted in text form on social media, linguistic analysis is required to determine the meaning of the hate speech. This study aims to look at the view of hate speech on social media using a literature study technique based on the Wittgenstein language game theory approach. According to Wittgenstein, language does not have a single logical structure but is complicated in its use in human life, which spans a wide range of activities. Previous research has looked at the meaning linked with language use in social media. As Wittgenstein proposes, the finding of the research is That ordinary language collected through social media data may be utilized to offer direct answers to social scientific questions. Online media that allows people to represent themselves and cooperate to share, connect with other users, and form virtual social relationships are referred to as social media. Starting with the presentation of quotes, there will be a "language game" with the concept of "from, by, and for." Finally, the author proposes using two markers to analyze hate speech on social media: typology and message content.

Keywords: Hate Speech, Language Game Theory, Social Media, Wittgenstein

Abstrak

Salah satu masalah yang paling umum di media sosial adalah ujaran kebencian. Karena ujaran kebencian terutama ditransmisikan dalam bentuk teks di media sosial, maka diperlukan analisis linguistik untuk menentukan makna dari ujaran kebencian tersebut. Tujuan dari penelitian ini adalah untuk melihat sudut pandang ujaran kebencian di media sosial dengan menggunakan teknik studi literatur berdasarkan pendekatan teori permainan bahasa Wittgenstein. Menurut Wittgenstein, bahasa tidak memiliki struktur logika tunggal, tetapi kompleks dalam hal penggunaannya dalam kehidupan manusia, yang meliputi berbagai aktivitas. Penelitian sebelumnya telah melihat makna yang terkait dengan penggunaan bahasa di media sosial. Temuan penelitian ini adalah Seperti yang diusulkan Wittgenstein, bahasa yang dikumpulkan melalui data media sosial dapat digunakan untuk menawarkan jawaban langsung atas pertanyaan ilmiah sosial. Media online yang memungkinkan orang untuk mewakili diri mereka sendiri dan berpartisipasi, bekerja sama untuk berbagi, terhubung dengan pengguna lain, dan membentuk hubungan sosial virtual disebut sebagai media sosial. Dimulai dengan penyajian kutipan, akan ada "permainan bahasa" dengan konsep "dari, oleh, dan untuk". Terakhir, penulis mengusulkan untuk menggunakan dua penanda untuk menganalisis ujaran kebencian di media sosial: tipologi dan isi pesan.

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1. Introduction

Technology has become one of the essential aspects of modern life. Social media is made up of two words: social and media. Social media is a means for socializing, engaging, and utilizing extremely effective communication strategies. Social refers to interacting with other people by giving and receiving information, while media refers to communication instruments such as the internet, TV, radio, newspapers, etc. It is simple to use and scale. The use of online and mobile-based technology to convert communication into an interactive discourse is known as social media.

Social media is an internet platform that allows people to interact and exchange information effortlessly. Social media is a collection of internet-based apps that enable the creation and distribution of information based on philosophy and technology (Kaplan & Haenlein, 2010). In other terms, social media is a website and application for social networking and a way for a community to communicate via the internet utilizing communication technology devices. Each social networking platform has its benefits for attracting members, such as quick access and various additional convenience features. Users of social networking platforms can freely edit, add, and alter text, photos, and other content with this feature. One issue that requires addressing is hate speech on social media. The quantity of hate speech that exists on social media shows no signs of diminishing or disappearing. One of the reasons for this is the increase of social media users that follow the crowd, either sharing or creating the same upload without knowing the original intent/message/type of the upload since it is being discussed.

Racism, slander, and other forms of hate speech are examples of hate speech (Isasi & Juanatey, 2017). Hate speech is on the rise on social media platforms, including Twitter, Facebook, and YouTube (Amin et al., 2018). This is demonstrated by the emergence of an infographic published by Facebook on the number of hate speeches uploaded between 2018 and March 2020. According to the infographic, Facebook has deleted 9.6 million hate speeches for the year 2020. We can also observe a 3.9 million rise in hate speech deleted by Facebook from 2019 to 2020. This is quite alarming because, as we all know, the number of social media users continues to rise every day, and the amount of hate speech on Facebook may soon reach 9.6 million if the government and you do not take it seriously (Richter, 2020).

The impact of the growth of hate speech will be felt not just by individuals but also by the worldwide community (Mulyadi & Gusfa, 2019). Hate speech directed against residents of other nations can lead to conflict and destabilize international ties between the two countries. To keep their true identities hidden, the bulk of hate speech spreaders on social media utilize pseudonyms for their

profiles (ElSherief, Nilizadeh, et al., 2018). Furthermore, they usually target accounts with many followers or accounts with much activity.

Hate speech is a type of linguistic bluffing. The fact that language games exist has something to do with language as a medium of communication. The primary role of language, particularly as a tool of expressing truth, is to convey reality as it is undoubtedly. However, the availability of language functions may also be employed to conceal thoughts, allowing speakers to use language tools to carry out forms of communication in the direction of deviation. The belief that the presence of language functions may be utilized to conceal ideas is similar to Wittgenstein's belief that "Language is a labyrinth of paths" (Wittgenstein, 1958).

Various academics have conducted a study on social media, but there has been little research on the linguistic features of social media, particularly those linked to language games in social media. Hate speech studies have received more attention in the past than forensic linguistic research. McMenamin (2002) defines forensic linguistics as a new scientific discipline in linguistics that is applied to forensic objectives and circumstances. Hate speech is used by those who want to hurt others. Using Culpeper's unpleasant technique, In Social Media monitors and categorizes haters' remarks on politicians' Instagram profiles. He analyzed the Instagram profiles of Kim Jong Un, Donald Trump, and Hillary Clinton and discovered that positive impoliteness was the most common form seen on politicians' accounts (Fadhilah, 2018). On the other hand, religious hatred is dominated by generalized hate speech, which is marked by lethal terms like murder, extermination, and murder, as well as number words like million and many (ElSherief, Kulkarni, et al., 2018). Bachari (2019), in his research Analysis of Form and Theme of Hate Speech Against President Joko Widodo on Social Media, findings reveal that the majority of hate speech is stated explicitly and includes attitude lexis that depicts the mental state of those who despise President Joko Widodo.

With the extensive use of social media for many reasons, such as those described above, a study of the use of language in social media, particularly language games, is necessary to convey emotions, sentiments, ideas, and so on. With the extensive use of social media for many reasons, such as those described above, a study of the use of language in social media, particularly language games, is necessary to convey emotions, sentiments, ideas, and so on. This research is crucial since language is so vital in conveying diverse meanings. Depending on the qualities or forms of language employed, such as the choice of diction and structure, a message will arrive in the recipient, whether good or negative. Although not expressly stated, the objectives of utilizing language can be inferred from the language's features.

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hate speech on social media from the standpoint and perspective of Wittgenstein's Language Games Theory. This article will explain Wittgenstein's Language Games theory, communication over the internet (Cyberpragmatics) and Hate-Speech, as well as Wittgenstein's Approach to Hate Speech on Social Media.

2. Method

A literature study was employed as the research method. The literature study technique entails gathering library data, reading and taking notes, and organizing research materials (Zed, 2008). The major goal of the literature review was to collect and establish theoretical foundations, frames of thinking and determine tentative conjectures. Textbooks, journals, research papers, and literature reviews covering the ideas investigated were employed to compile the data. The analysis in this study begins with a review of each research's abstract to see whether the problems described correspond to the problems to be solved in the study. After that, make a list of the most significant and relevant aspects of the study issue. To avoid being accused of plagiarism, researchers should maintain track of their sources of information and include a bibliography (Darmadi, 2011).

3. Result and Discussion

3.1 Wittgenstein's Language Games Theory

In the second phase, Ludwig Wittgenstein's work Philosophical Investigations significantly impacted ordinary language philosophy. The second era of Wittgenstein's thought was centered on the ordinary language used by humans in everyday life rather than on the logic of language (Wittgenstein, 1958). If Wittgenstein's thinking in the first era was based on an ideal language that met logic's criteria, his thinking in the second period was based on various everyday languages. In the second idea, Wittgenstein acknowledges and analyses the flaws in his previous notion, but he bases it on a methodical formulation of thought (Kaelan, 2004).

The grammar of the game of language lies at the center of Wittgenstein's second era of thought. The use of words in diverse settings of human existence is the core of the language. As a result, several dynamic language games are not restricted to the setting of human life. Every situation of human existence employs a distinct language with different use norms that are distinct from those employed in other contexts. As a result, Wittgenstein concludes that a word's meaning is its use in a sentence; a sentence's meaning is its use in language, and language's meaning is its use in diverse situations of human existence.

Wittgenstein used the phrase "language games" to describe how language is a component of an activity or a way of living in reality. Each language game has its own set of rules representing the peculiarities or distinguishing qualities. As a result, every aspect of human life employs a specific language with certain norms (Hedges & Lewis, 2018). Each language game has its unique rules that should not be confused with other games' rules. Language usage in particular settings (varieties)

should not be combined with usage in other varieties. When we mix up the rules of the language game with one another, chaos ensues.

The term sprachspiele (language game) is used by Wittgenstein in the sense that language is a component of an activity or a way of life, depending on the reality of its usage. This grammar game encompasses the entire process of utilizing words and simple language as a kind of entertainment. This study focuses primarily on the pragmatic elements of language, or, to put it another way, it stresses language's role as a communication tool in human existence (Wittgenstein, 1958). The word "sprachspiele" or "Language Game" was born out of Wittgenstein's recognition of a fact that was there in front of him, namely the multiplicity of languages he met daily. The diversity that Wittgenstein refers to here is not the variety of languages such as Bahasa, English, German, and others, nor the variety of scientific languages, such as literary, medical, philosophical, and so on the diversity of languages that we meet in everyday life.

Language games may be found in various genres and forms of speech, ranging from simple to sophisticated. The authors of this language game on social media meticulously employ all language components from the lowest to the greatest level for specific goals (Wijana, 2000). It may transmit diverse thoughts, intentions, emotions and bring about specific consequences in social media interactions by generating or altering word forms.

For example, in reporting events, forecasting events, recounting experiences, and numerous other types of language games, Wittgenstein reminded us that there are many, if not innumerable, language games with highly different and complicated features. In reality, we frequently encounter the same words or expressions in numerous language games in everyday life. Language, according to Wittgenstein, has the potential to generate something universal. The phenomena described by the term or phrase, however, are not universal. Therefore we cannot use the same word or expression for everything (Kadoum & Zidani, 2021). In reality, there are several connections between the words or phrases. Wittgenstein called this notion "varying family resemblance" or "family resemblance." He uses the genetic likeness between family members as an example, describing both physical and emotional resemblance.

As a result, applying the same word or sentence in multiple ways does not include the same meaning but rather a common ground of resemblance. There must be some distinctions between two twins, even if they are identical. However, the two twins appear strikingly similar, even if they are not identical (similar but not the same). The same may be said about how the same word or statement can be employed in various ways, even if it contains something universal (similarity), but its meaning varies depending on how it is used.

3.2 Cyberpragmatics and Hate-Speech

Cyberpragmatics is the study of online communication. This discipline studies how information is generated and interpreted on the internet. Cyberpragmatics is also concerned with how users obtain information context and generate words to communicate effectively in cyberspace. Virtual communication happens when linguistic forms communicate ideas, meanings, emotions, and sentiments (Yus, 2011).

Hate speech is the sort of communication that appeals to our regulations, and hate speech may be distracting. This demonstrates our desire to rectify the feelings and emotions that underpin a particular speaking act (Barendt, 2019). The word emphasizes the subjective attitude of the individual expressing the opinion, or the person who propagates or distributes the message in issue, for the most part. It appears to describe the problem as an anti-attitude issue, implying, in my opinion, that the goal of legislation against hate speech is to punish or regulate people's attitudes (Waldron, 2012). In this sense, the concept of "hate speech" resembles that of a hate crime—an aggravated offense with proof of a specific purpose in the eyes of the law.

Hate speech refers to a negative attitude toward particular actions that occur in specific situations and are intended to be insulting, resulting in conflict and societal discord (Culpeper, 2011). Hate speech is more noticeable than polite communication because it is impolite, rude, disrespectful, disrespectful, disrespectful, or bloody (Watts, 2003). Hatred speech has gotten less attention than civility. Hate speech should be viewed as attaining a certain goal in discourse, such as gaining power and venting bad emotions (Bousfield & Locher, 2008).

However, the problems in identifying what constitutes online hate speech raise more fundamental philosophical issues than merely selecting the best conceptual framework or methodology for research. This question concerns whether a contentious notion like online hate speech can have a meaning that academics should aspire towards, or at least attempt to approach, as part of their research. Brown says that notions like hate speech should be handled through Wittgenstein's theory of "family resemblance," or concepts that do not, or cannot, have a single or universal meaning outside their application in many contexts.

This anti-essentialist perspective of language runs counter to the more realistic position of global digital media research, which holds that the use of concepts is determined by their ability to represent some underlying reality or situation accurately. However, in this alternate viewpoint, the concept's meaning must also be grasped in its performative context. That is, they are utilized strategically to enact specific results and interventions in the settings in which they are put, rather than to represent a disordered world "somewhere out there" (A. Brown, 2017). Many theoretical precedents for a more pragmatic view of language use can be found in Wittgenstein's "language game" (Wittgenstein, 1958), Austin's "speech act theory" (Butler, 1997), and "actants" in actor-network theory (Wessells, 2007).

3.3 Wittgenstein's Approach for Hate Speech Social Media

Humans will continue to converse with one another as long as social contact is required. In today's communication patterns, the global population, including Indonesians, has been addicted to social media as a method of communication. This is a positive trend. Humans are offered many conveniences in communicating both through language in the spoken variety, the written variety, and so on, as well as transmitting photos and even videos to people on other dimensions of space and time, thanks to the advent of social media. Hate speech is a component of modern society with a high degree of engagement in our scenario. This contact is particularly indirect, as seen by the use of social media. Interaction, particularly with linguistic media, is not always good; many interactions are also bad. The language regularly utilized in communication is linked to the social components that follow it.

To show the various applications of diverse social media data and alternative questions to ask them, we used Ludwig Wittgenstein's Common Language Philosophy. The connection between social media and the Philosophy of Common Language debunks the idea that social media platforms are talking. Various uses of language, such as telling stories, sharing agendas, joking, debating, evaluating, proposing, proposing, defining, redefining, refuting, denying, praising, enhancing, supporting, advertise, belittle, report, praise, re-propose, apologize, justify, summarise, detail, generalize, stereotype, and so on, are noted on Twitter (Tufekci, 2008). While we do not want to restrict the usage of the restricted number of languages available on Twitter, this list exemplifies how speak encompasses component behaviors. The study of Philosophy of Ordinary Language focuses on such activity.

By analyzing current ontological and epistemological work on studies linked to the use of language in social media, it is now suitable to connect Wittgenstein's ideas with social media analytics. Ontology and epistemology have developed as key issues in the area as a result. The ontological and epistemological studies in social media research take a variety of approaches, but they all share common goals: capturing the naturally occurring pool of conversations, opinions, attitudes, and experiences on social media platforms; repurposing the set as data to gain empirical insight; and interpreting the data by relating it to existing social science (Burrows & Savage, 2014).

Consider the possibility of capturing a naturally occurring collection of discussions, ideas, attitudes, and experiences via social media. It is worth noting that this technology, together with the data it generates, can digitally re-master old concerns concerning social structure, social development, and the emergence of identity from communal life (Housley et al., 2014). On the other hand, these collections should not be taken lightly, and it is vital to utilize data to access the ontological and epistemological assumptions we make when we extract them from their original setting.

We expand on Wittgenstein's interest in the description as a method of comprehending social existence in this paper. Several academics in the Human-Computer Interaction and Computer-

Supported Cooperative Work have done qualitative analyses that look at how individuals produce and utilize digital data in everyday life, providing insights into how we may put Wittgenstein's theories into reality. For example, Rost et al. (2013) looked into Foursquare users' 'check-in' habits, while (B. Brown et al., 2015) looked into mobile internet search as a co-organized activity centered on information searching and conversational engagement.

We can see that most researchers in this field do not share this focus on generating descriptions based on the interactional context provided by social media data, which has resulted in an ontological and epistemological blunder of downplaying the descriptive elements of the practice of tweeting around campus shooting events in favor of exploring how such activities can be explained with reference (Heverin & Zach, 2012). Cha et al. (2010) arrange the concept of influence in such a manner that accounts may be as descriptive as feasible, but they omit to do so in favor of a data field version of influence based on a small number of tweeting habits.

This relates to Wittgenstein's remarks about language being imprecisely referential, as outlined above: those researchers make a referential error when they claim that social media user interactions map neatly to existing theories of collective sense-making (Heverin & Zach, 2012), and when they work from the assumption that social media users' conception of influence is identical to the definition of influence (Cha et al., 2010). Both studies produce explanations due to the referential fallacy. However, the ontological and epistemological work involved in generating those explanations raises the question of whether what they describe is the subject they claim to be studying or the assumptions and methods social media analytics used to make sense of the world.

The two studies above show that the ordinary language collected in social media data may be utilized to provide direct answers to social scientific issues, as Wittgenstein would have suggested. However, most social media analytics ignore the impact of converting social media postings from common language into data and analysis, which is where we normally perform ontological and epistemological efforts to translate actual occurrences into forms we can understand. In reality, the remaining promise of social media research for academia, marketing, business, policy, and other sectors working in developing disciplines is that new data sources and computer approaches may deliver fast, affordable, and extremely effective results. Empirical discoveries are repeatable, impactful, theoretically enlightening, and methodologically novel (Burrows & Savage, 2014).

However, Wittgenstein's theory gives ample grounds for us to rethink how we utilize social media data in our attempts to comprehend the lives of those who create it. For example, Wittgenstein decries in conducting such research and gaining access to the dream-myth of objective science. Both Heverin & Zach (2012) and Cha et al. (2010) fail to offer detailed descriptions of the actions and occurrences they seek to examine. Such descriptions can deflect being reminded by clearly depicting how individuals use language to carry out social activities on social media sites. This is the type of definition that social media analytics lacks, which Wittgenstein is fighting for.

The talk begins with an explanation of what language games are and what variables trigger them.

The variables that produce language games, namely the form of textual diversity with artistic aspects such as originality in speaking and delivering hidden messages, may ultimately be provided based on the presentation of the explanation above. It is also important to introduce the concept of social media, which is defined as an online medium that allows users to represent themselves and engage, collaborate to share, communicate with other users, and establish virtual social relationships. Logically, there would be a "language game" with the notion of "from, by, and for," starting with presenting the quote.

Starting with a presentation of comprehension and the variables that cause the language game, the study's conclusions may ultimately be presented, albeit the findings are very simple, so more research is required. The conclusions on data categorization results are connected to text and message content typology. It is important to mention, in my view, that social media is not necessarily derived through the internet but may also be sourced from other media, such as the tailgates of trucks or other forms of media.

Based on the Typology of the analysis text, which includes sentences, dialogues, and poetry, connected to the study of hate speech on social media. While the analysis is focused on the text's substance, it includes satire, warnings or harassment, and punctuation. It is important to realize that the presence of a language form is intertwined with the problem of construction type and content and that the two are complementary or complementary. It should also be remembered that because data comes from textual data sources, context concerns are difficult to detect, impacting data analysis findings. However, because the language contains information, meaning, and purpose, it is possible to analyze content.

The presence of language games on social media is not surprising, as it occurs frequently. Language abilities are dependent on the actors' knowledge, awareness, and background. Therefore language games may be considered the embodiment of language art and creativity. Because of the prevalence of language games on social media, it is only reasonable that existing issues be addressed as a matter of course. It is feasible to contribute to the area and understanding of linguistic studies due to the current forms of language games because the presence of language games based on facts is natural and lawful.

4. Conclusion

We have decided to establish a parallel between the examination of hate speech on social media and Wittgenstein's theoretical approach throughout this article. It is not surprising that a type of language game exists on social media because it occurs organically. Language abilities are dependent on the actors' knowledge, awareness, and background. Therefore language games may be considered the embodiment of language art and creativity. As a consequence of the existence of language games that are quite common on social media, particularly in the case of hate speech, it is only logical that

existing issues be taken into consideration as a method of communicating. Because the presence of language games based on facts is natural and lawful, it is quite conceivable to contribute to the realm and insight of linguistic studies from the current kinds of language games.

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