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Social Discourse of Cyber Hate in Indonesia: The Potential Transition from Hate to Crime

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Abstract

The dynamics of hate crime have changed as a result of digital media. The emergence of cyberhate waves is one of the manifestations of cyberspace within the context of hate crime. The purpose of this study is to present a social discussion about cyberhate in Indonesia as a sign of the transition from hatred to crime. A qualitative approach is used in this study. These diverse backgrounds serve as the foundation for this study, which aims to investigate the typology of cyber haters in Indonesia, particularly how perpetrators undergo transformation. In other words, the reconstruction of this research problem's background is rooted in the evolution of hate crime, which has undergone changes and encroachments on digital platforms. Cyber haters are one of the slices of the Indonesian study of cyber crime that has not received a special portion. Aside from that, the socio-political context of society influences the dynamics of cyber haters in Indonesia. The internalization of prejudice experienced by perpetrators and its implementation in supportive situations and conditions are inextricably linked to the escalation of cyber hate. Because different types of data are not only part of how social processes are built in qualitative research, but they are also artifacts. Opportunities to access data in greater depth are unique features found in the analysis of cyber haters in Indonesia. The three formulations of the problem indicate that cyber hate is a type of power imbalance that has the potential to cause differences in the definition of crime. Apart from the social form and social action associated with it, cyber hate has a relatively large impact.

Keywords: Crime, Cyber Crime, Cyber Hate, Hate Speech, Social Discourse

1. Introduction

Hate crime, in its early stages, is a type of prejudice-based crime. Instead, the existence of hate crime is intended to separate perpetrators of crimes motivated by emotions such as jealousy, greed, political ideology, and so on (Jacobs and Potter, 1997). Hate speech is the catalyst for the emergence of hate crime. Hate speech is defined as hatred directed at individuals or groups based on differences in race, ethnicity, religion or belief, group, skin color, or sexual orientation (Jacobs & Henry, 1996; Bleich, 2011; Naidoo, 2016; Bartle, 2000). This is the context for prejudice-motivated hate crime (Shirlow, et al., 2013; Jacobs & Potter, 1997).

Hate crime is distinguished from criminal acts motivated by intent, jealousy, greed, politics, and other factors (Jacobs & Potter, 1997; Gale et al., 2002). This became the foundation for the FBI (FBI, 1999) to define hate crimes as prejudice based on race, religion, sexual orientation, or ethnicity, which was later expanded to include disability and gender. Jenness and Grattet (1996), for example, compare hate crime to bias crime because the motivation and reason for the crime are biased. In contrast to other types of crime such as theft, murder, or robbery, the element of subjectivity is inherent in the offender's attitudes, values, and character in hate crimes. The element of dislike is frequently used by perpetrators to justify actions that lead to hate crimes. As a result, it is not surprising that the targets of hate crimes are frequently groups with specific identities, vulnerable as targets of prejudice, expression visualization, historical context, and the stigma of constitutional results (Andersson, Mellgren, & Ivert, 2018).

Hate speech that has progressed to hate crime can be classified as a social epidemic (Jacobs & Henry, 1996). The hate crime epidemic, in fact, demonstrates how quickly this phenomenon is spreading. One of the reasons for this is a shift in the digital world's constructive perspective of social reality (social construction of reality) (Gerth & Mills, 1990). This is based on the philosophy of hate crime, which is based on contexts, assumptions, and frames that can change depending on how they are interpreted (Brax & Munthe, 2015). Jacobs and Henry (1996) describe the hate crime epidemic in terms of the media's, politicization's, and academics' roles in reconstructing the situation of specific groups as targets of hatred.

The dynamic interpretation of hate crime places it on a knife-edge of sensitive issues. Because hate crime is so widespread, the Organization for Security and Cooperation in Europe (OSCE, 2018) categorizes prejudice that leads to hatred as anti-Semitic, anti-Muslim, anti-Christian, gender bias, sexual orientation bias, and disability bias. Because of the link between hate crime and sexual orientation, same-sex enthusiasts are victims because they are not exposed to the public due to visibility issues, the availability of spaces that are not monitored by the public, generally in the private sphere, perpetrator ignorance, and low response from law enforcement agencies (Bartle, 2000). In fact, lesbian, gay, bisexual, and transgender (LGBT) groups' sexual and gender orientation issues have had an impact on the pressure to take over citizenship in Canada (Field, 2007). Gender discrimination has also become a problem in developing hate crime policies in England (Gill & Mason-Bish, 2013). Minton (2016) investigates hate crime in other societal contexts on the basis of society's inclusion side of alterophobia. Furthermore, hate crimes target groups with disabilities, both physically and mentally (McMahon, West, Lewis, Armstrong, & Conway, 2016).

In more extreme cases, the scope of hate crime has a broader impact on xenophobia, religion, and ethnicity. Adolescent racial and ethnic sentiments dominate horizontal conflicts aimed at minority groups (White & Perrone, 2010). Hate crimes frequently target religious issues in addition to race and ethnicity. Sentiment toward Muslims in the aftermath of the September 11, 2001 terrorist attacks aided the development of Islamophobia in the United States (Kaplan, 2006). As a result, the reasons for "justifying" hate crimes are intimidation and discriminatory attitudes toward Muslims. Indeed, hate crime has evolved into prejudice against individuals associated with Muslim characteristics and characterized by Arab society (Disha, Cavendish, & King, 2011). Because of the severity of hate crime cases, Islamophobia has been designated as a special crime category in Germany since 2018 (Tempo, 2018).

The dynamics of hate crime have diversified through digital media. Simply put, hate crime is no longer in the conventional realm through physical contact, but this prejudice is transmitted via the internet. Guichard (2009) stated that the transition of hate crime within the scope of cyberspace has challenges in terms of interpretation of the meaning of freedom of expression, legal context, and culture. Thus, the existence of cyberspace can pose a threat to 10 (ten) aspects of freedom, namely 1) access to information disclosure; 2) financial transparency; 3) censorship of hate speech; 4) restrictions on internet access in education; 5) censorship of digital services; 6) restrictions on the freedom to send and receive information anonymously; 7) access encryption limitations; 8) violation of privacy rights; 9) universal access and access restrictions (electronic redlining); and 10) the digital world is a source of satisfaction (Beeson, 1996).

Cyber hate represents a global movement based on prejudiced hatred. The prejudice is directed at targets who have distinct attribute characteristics (Reed, 2009). This condition creates a dichotomy in cyberhate boundaries, namely the more regulation or more speech approach (Cacas, 1998; Nemes, 2010). Cyberhate stimulus has the potential to become a global racist subculture as a form of collective identity with international ramifications (Perry & Olsson, 2009). This exclusive nature strengthens the dominance of certain groups in the digital world, which is generally based on competition and social creativity. As a result, it is more likely to direct behavior in order to achieve identity existence through social conflict (Douglas, McGarty, Bliuc, & Lala, 2016).

Cyber hatred is relevant to today's technological developments. The use of cyber hate media has shifted from websites, blogs, and news sites initiated by specific groups to social media platforms such as Facebook, YouTube, Instagram, Twitter, and Whatsapp (Meza, 2016; Rasanen et al., 2016; Gerstenfeld, 2003; Oboler, 2014; Williams & Burnap, 2015; Williams & Burnap, 2015). For example, in 2015, Charlie Hebdo was subjected to cyber-hatred in the form of threats of violence and hate messages spread via Twitter.2016 (Miro-Llinares & Rodriguez-Sala). Surprisingly, cyber hate, like hate crime, is based on prejudice bias based on ethnicity, religion, gender, and political identity, and it occurs across almost all social media platforms (Celik, 2019). However, cyber hatred frequently manifests itself not only online but also in physical contact (offline) (Rasanen, et al., 2016). It is difficult to criminalize in this situation because there is ambiguity between the perpetrator and the victim, both of whom are biased against each other (Balica, 2017).

2. Method

A qualitative approach is used in this study. This is due to the fact that researchers will approach or seek to understand social phenomena that arise from personal experiences and social values (Creswell, 2009). The cyber hater typology formulation aims to provide a detailed interpretation of the quality and content of individual experiences (Marvasti, 2004). Darlington and Scott (2002) argue that qualitative research is used to better understand human phenomena and as a supplement to other scientific disciplines. Based on the observations, the author considers the cyber hater typology, which has evolved from amateur to professional, to be a form of understanding (Flick et al., 2004).

In this study, the qualitative approach is inductive, with the goal of elaborating various research data findings into a single final conclusion. To arrive at these conclusions, the approach does not prioritize the number of respondents or participants, but rather uses in-depth information as data from multiple sources or key informants. The basis for viewing phenomena and answering research questions is data analysis of information related to cyber haters (Wu & Fraser, 2016). A qualitative approach in criminology refers to the collection and interpretation of meaning through observation of data that can be textual, verbal, or in the real world to provide information about the causes, nature, and consequences of crime, as well as responses to crime (Miller & Copes, 2015). Because, in qualitative research, various types of data are not only used to construct social processes, but they are also artifacts. Opportunities to obtain more detailed data are unique features found in the analysis of cyber haters in Indonesia (Noaks & Wincup, 2004).

Furthermore, because the researcher will be using the Sociology of Knowledge Approach to Discourse (SKAD) program, this qualitative approach was chosen. According to Keller (2013), SKAD is a modification of Foucault's approach to conducting discourse analysis as a performative statement of practice that is reality and produces power effects in conflict-ridden networks of social actors, institutional dispositions, and knowledge systems. Discourse is material and concrete. SKAD refers to case studies and observation methods developed in symbol interactionism and interpretive sociology to understand the materiality and disposition of discourse, similar to qualitative research principles (Keller, 2011).

3. Results

Indonesia is also a country experiencing an escalation of cyber hate. As part of cyber crime, we first observe statistical trends in cyber crime in the 2015 – 2019 range. In general, cyber crime trends have jumped by 58% from 2015 to 2019 (see Figure 1.1). In 2015 the total number of cyber crimes ranged from 2,609 cases with 624

cases being completed. Meanwhile, in 2016 it increased to 3,110 cases with 908 cases completed. Even though it decreased to 3,109 cases with 1,610 cases completed in 2017, the following year it increased quite significantly. In 2018, the number of cyber crime cases reached 4,360 cases with 2,273 cases resolved. Meanwhile, in 2019 there was an increase to 4,586 cases with 2,284 cases completed.

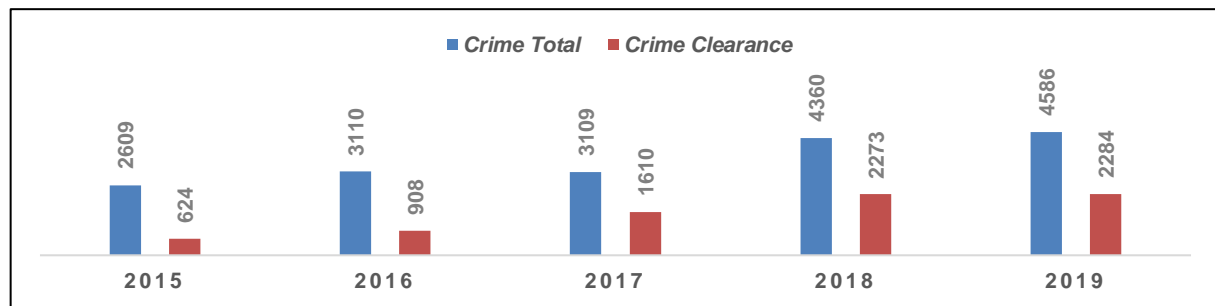


Figure 1: Cyber Crime Diagram Trends in Indonesia for the 2015 – 2019

Source: Reprocessed from the Directorate of Cyber Crime Bareskrim Polri (2020)

Surprisingly, cyber crime in Indonesia evolved from computer crimes to computer-facilitated crimes. It can be argued that the dominance of cyber crime in Indonesia is similar to traditional crime that develops through the use of computers. As a result, it is not surprising that cyber hate has become a prevalent form of cyber crime between 2015 and 2019. According to data from public reports compiled by the Cyber Police Directorate, the most common types of cyber crime were cases of online fraud and the spread of provocative content. In contrast to the stable number of cases of online fraud, the number of cases of spreading provocative content is increasing. This can be seen in 2015, when there were only 715 cases. In 2016, there were 1,047 cases, and in 2017, there were 1,157 cases. The rapid increase began in 2018 with 1,724 cases and continued in 2019 with 1,769 cases. Furthermore, the number of computer-assisted crimes involving pornography, gambling, and extortion is on the rise. Meanwhile, each year, less than 150 cases of computer crimes such as unauthorized access, data/identity theft, hacking of electronic systems, illegal interception, changing the appearance of websites, system disruptions, and data manipulation are reported. Gambling and racketeering follow similar patterns. Meanwhile, under 150 cases of computer crimes such as unauthorized access, data/identity theft, hacking of electronic systems, illegal interceptions, changing the appearance of websites, system disruptions, and data manipulation are reported each year. Gambling and racketeering follow similar patterns. Meanwhile, under 150 cases of computer crimes such as unauthorized access, data/identity theft, hacking of electronic systems, illegal interceptions, changing the appearance of websites, system disruptions, and data manipulation are reported each year.

4. Discussion

The transformation of cyber crimes cannot be separated from the increasing number of internet users in Indonesia. Penetration of Indonesian internet users has reached 171.17 million people out of a total of 264.16 million Indonesian people (APJII, 2018). The comparison ratio is 64.8% of Indonesia's population has been exposed to the internet. In comparison, in 2017 only 54.68% of the population used the internet. In other words, there was a jump of 10.12% or 27 million people each year. Of these, the majority are internet users from the age range of 15-44 years from the educated community.

Part of the reason for the potential exposure to cyber hate in Indonesia is that internet usage is dominated by communication activities via messages (24.7%) and social media (18.9%). Although more research is needed, there are indications that crime is relevant to social media (Asongu, Nwachukwu, Orim, & Pyke, 2019). Indeed, according to Wang, Yu, Liu, and Young (2019), the two can be linked by using social media as a tool for crime control. This was done in one of the United States' states between 2012 and 2013 using Twitter data. Facebook (50.7%), Instagram (17.8%), and Youtube (15.1%) have the highest internet user penetration in Indonesia (APJII, 2018). Instagram, Whatsapp, Facebook, telephone/SMS, and Twitter, on the other hand, are frequently used to spread cyber hatred (see Figure 1.5.). According to Bialy (2017), internet users' motivations for using social media include maintaining social relationships, getting information on the latest news and events, filling free time, the

majority of peer groups are on social media, and building new relationships. Harlow, Salaverra, Kilgo, and Garca-Perdomo (2017).

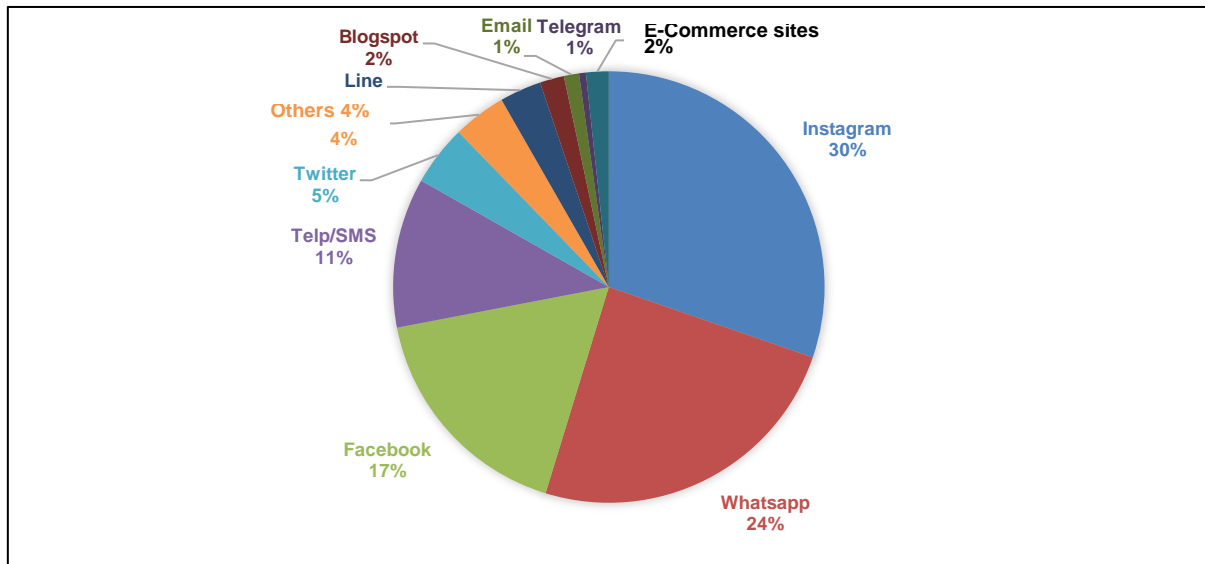


Figure 2: Pie Chart Types of Social Media Platforms in Cyber Crime

Source: reprocessed from the Association of Indonesian Internet Service Providers (2018)

Following identity conflicts in 2017, the link between cyber hate and social media in Indonesia has become increasingly clear. According to Amin, Alfarauqi, and Khatimah (2018), the role of social media as a channel for conveying hate and cyber hate content cannot be separated from society's socio-political context. In Indonesia, cyber hate is synonymous with ethnic, religious, racial, and inter-group bias prejudice (SARA). Amnesty International's 2017 annual report documented 5 (five) cases based on the rise of the Indonesian Communist Party (PKI), religious sentiments, separatist movements, accusations of anti-Pancasila bias, and sexual orientation differences. It didn't stop there; throughout 2017, various cases of cyber hate included insults to the head of state, ethnicity, religion, race, and class (SARA), until untested information (hoax) became a commodity of crime (Kompas, 2017). Cyber hate activities have evolved into a professional pattern through organizations affiliated with the muslim_cyber1 to the Saracen group (Detik, 2018). Amateur actors, such as housewives in East Nusa Tenggara (NTT), are also involved in cyber hate (Kompas, 2017).

Several articles in the Criminal Code (KUHP), Law No. 19 of 2016 concerning Amendments to Law No. 11 of 2008 concerning Information and Electronic Transactions, and references to Chief of Police Circular No. SE/06/X/2015 is included in an overview of cyber hate regulations in Indonesia. There are currently no separate legal regulations in Indonesia that address hate speech. With reference to the circular letter, specific limitations on hate speech material include criminal acts such as insults, defamation, defamatory acts, provoking, inciting, spreading fake news, and all actions that aim to or could have an impact on acts of discrimination, violence, loss of life, and/or social conflict. Ethnicity, religion, religious sects, beliefs and beliefs, race, inter-group, skin color, ethnicity, gender, people with disabilities, and sexual orientation are all covered. Campaign activities, banners or banners, social media networks, public delivery or demonstrations, religious lectures, print and electronic mass media, and pamphlets can all be used as delivery mechanisms. Perpetrators can include anyone, especially those who commit incitement to violence.

In the context of hate crimes, perpetrators are motivated by prejudice bias. There are three (three) types of hate crime perpetrators: those motivated by pleasure or simply seeking sensations, those motivated by sentiment toward specific characters, and those motivated by a desire to make the world a better place (McDevitt, Levin, & Bennett, 2002). According to this typology, the motivations of hate crime perpetrators are defensive, retaliatory, and bigoted. The conditional aspects, both psychological and environmental, that encourage perpetrators to act are inherent in the typology of hate crime perpetrators. However, the media's ability to convey hate crime is limited.

As a result, the typology of cyber hate is expanding. In contrast to McDevitt, Levin, and Bennett (2002), Jacks and Adler (2015) conducted a study of hate crime perpetrators. If McDevitt, Levin, and Bennett classified hate crimes based on conventional actions, Jacks and Adler classified cyber haters in a typological manner. According to Jacks and Adler (2015), there are four types of cyber haters: browsers, commentators, activists, and leaders. The browser typology is involved in hate speech material, but it is not associated with any specific community. Meanwhile, the typology of commentators is actors with browser types who are members of specific internet communities. Meanwhile, activists are commentators who exist not only on the internet but also in the real world. Finally, there are leaders who spread hateful propaganda. Leaders will work to organize, support, and promote specific ideologies. Leader typology has a strong ideology that serves as the foundation for justifying various crimes committed.

These diverse backgrounds serve as the foundation for this study, which aims to investigate the typology of cyber haters in Indonesia, particularly how perpetrators undergo transformation. In other words, the reconstruction of this research problem's background is rooted in the evolution of hate crime, which has undergone changes and encroachments on digital platforms. Cyber haters are one of the slices of the Indonesian study of cyber crime that has not received a special portion. Furthermore, the socio-political context of society characterizes the dynamics of cyber haters in Indonesia. The internalization of prejudice experienced by perpetrators and its implementation in supportive situations and conditions are inextricably linked to the escalation of cyber hate.

5. Conclusion

Based on the description of the background above, the authors attempt to formulate the problem into 3 (three) aspects, namely 1) high cyber hate in cyber crimes; 2) the relevance of cyber hate and social media; and 3) patterns of cyber hater acceleration in the socio-political context. First, from the high cases of cyber haters compared to other forms of cyber crime. Several things that can be used as indicators include a significant increase in cyber crime in 2017-2018 and statistical data that in the same year span the types of crimes that spread provocative content also increased and tended to be dominant. Meanwhile, various other types of cyber crimes tend to be stable and not as many as cases that are classified as computer facilitated crimes. The transition from conventional forms of crime to crimes based on prejudice bias is carried out in the form of humiliation or defamation, spreading fake news (hoaxes/fake news), provocation or incitement, to blasphemy (Dirsiber Polri, 2020). SARA elements tend to act as a basis for prejudice in cyber hate. In other words, the high penetration of internet users in Indonesia has not been matched by an adequate level of literacy.

The social discourse of cyber hate in Indonesia is a form of imbalance in the structure of power relations which has the potential to cause differences in the definition of crime. Cyber hate apart from the social form and social action attached to it has a relatively massive impact. So, it does not close the gap that the study of cyber hate can involve various other criminological studies, such as symbolic interaction, social construction, phenomenology, ethnomethodology, Marxist structure, poststructuralism, structural theory, and semiotics.

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