



KEMENTERIAN PERPADUAN NEGARA
JABATAN PERPADUAN NEGARA DAN
INTEGRASI NASIONAL

KAJIAN MENGENAI KENYATAAN BERBAUR KEBENCIAN DI MALAYSIA



UPM CONSULTANCY & SERVICES
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KEMENTERIAN PERPADUAN NEGARA
JABATAN PERPADUAN NEGARA DAN
INTEGRASI NASIONAL

KEMENTERIAN PERPADUAN NEGARA
Putrajaya, 2024

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RINGKASAN EKSEKUTIF

KAJIAN MENGENAI KENYATAAN BERBAUR KEBENCIAN DI MALAYSIA

PENGENALAN

Kajian Mengenai Kenyataan Berbaur Kebencian di Malaysia ini dijalankan oleh Institut Kajian dan Latihan Integrasi Nasional (IKLIN), Jabatan Perpaduan Negara dan Integrasi Nasional melalui pelantikan pasukan perunding dari UPM Consultancy and Services Sdn Bhd (UPMCS). Kajian Sosial Kementerian Perpaduan Negara ini dibiayai oleh Kementerian Ekonomi di bawah peruntukan Rolling Plan Keempat Tahun 2024 Rancangan Malaysia Kedua Belas (RMKe-12).

TAKRIFAN

Kenyataan berbaur kebencian merujuk kepada segala bentuk komunikasi dalam pertuturan, penulisan atau perilaku yang menyerang, mengecam, mengutuk, mengeji, memfitnah, mendiskriminasi atau menjatuhkan pihak lain, berdasarkan identiti kelompok tertentu seperti agama, etnik, jantina, kewarganegaraan, OKU dan sebagainya.

OBJEKTIF KAJIAN

- mengenal pasti tahap kefahaman masyarakat berkaitan kenyataan berbaur kebencian;
- mengenal pasti pengaruh kenyataan berbaur kebencian terhadap tingkah laku masyarakat;
- mengkaji kesan kenyataan berbaur kebencian kepada hubungan dan ketegangan etnik-agama;
- mencadangkan strategi dan langkah yang efektif bagi menangani isu berkaitan kenyataan berbaur kebencian.

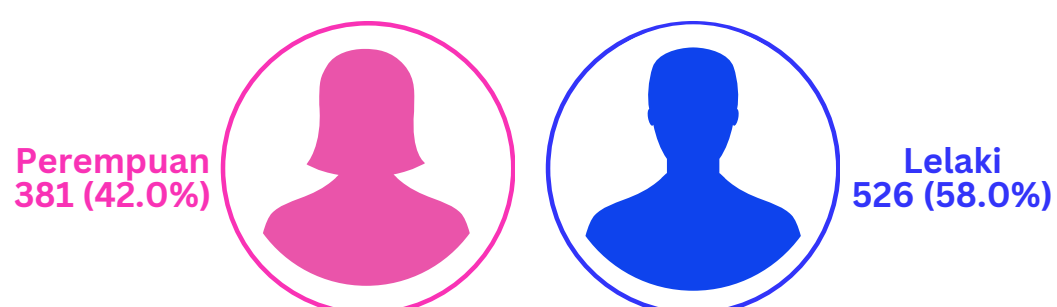
METODOLOGI

Kajian ini menggunakan kaedah campuran, iaitu melalui pendekatan kuantitatif dan kualitatif. Melalui kaedah kualitatif, tiga sesi perbincangan Kumpulan Berfokus (FGD) telah ditetapkan. Melalui kaedah kuantitatif, kajian dilaksanakan menggunakan borang soal selidik dengan mengunjungi tempat kediaman terpilih yang telah ditentukan oleh Jabatan Perangkaan Malaysia. Jumlah keseluruhan data kajian yang berjaya diperoleh melibatkan 907 responden.

DAPATAN KAJIAN

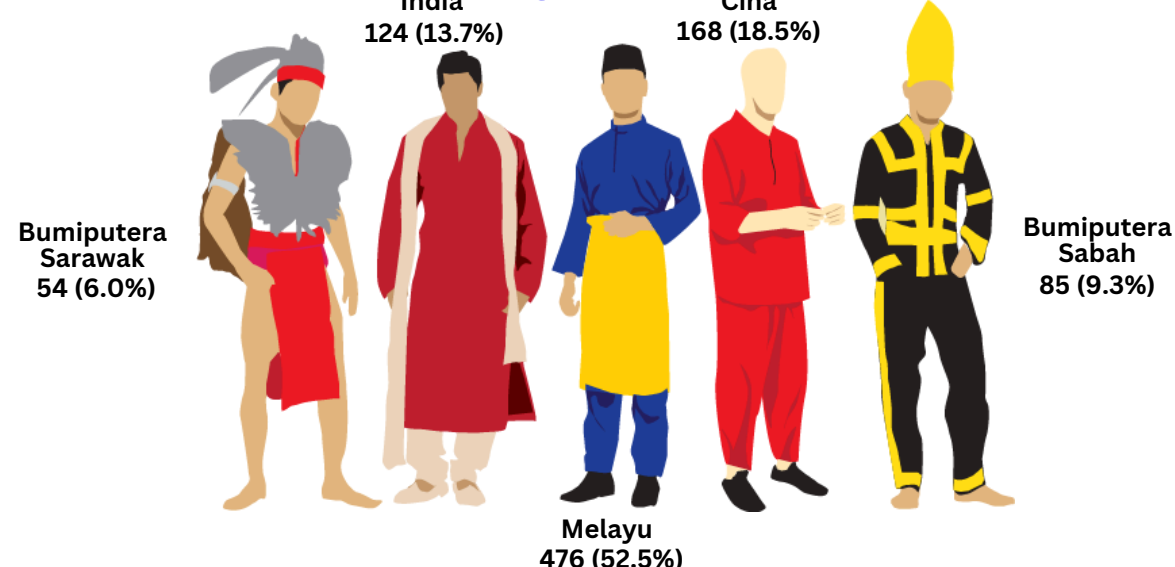
DEMOGRAFI

Jantina



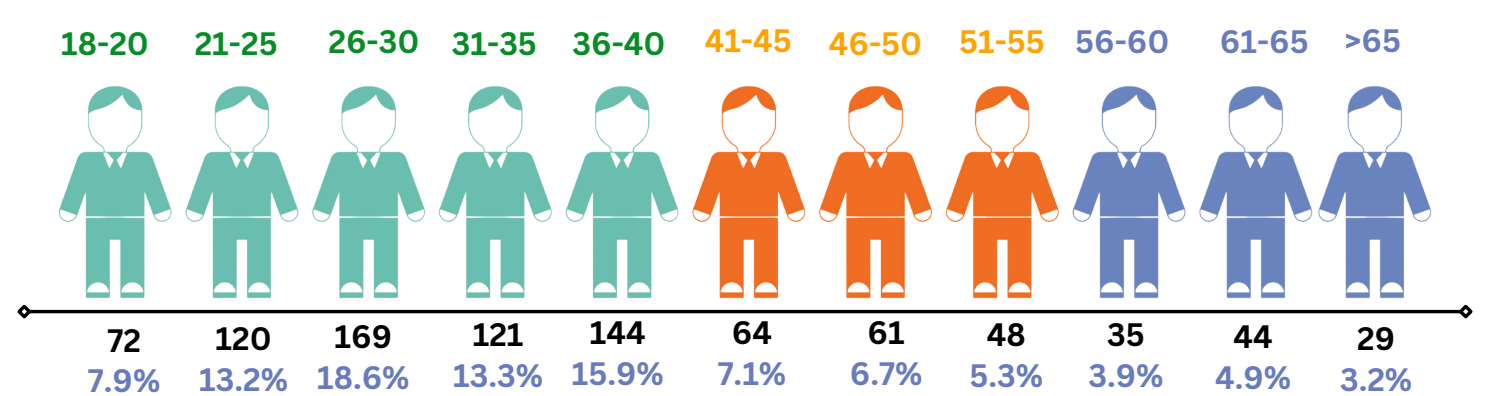
Responden perempuan adalah seramai 381 orang (42.0%) dan lelaki adalah seramai 526 orang (58.0%).

Etnik



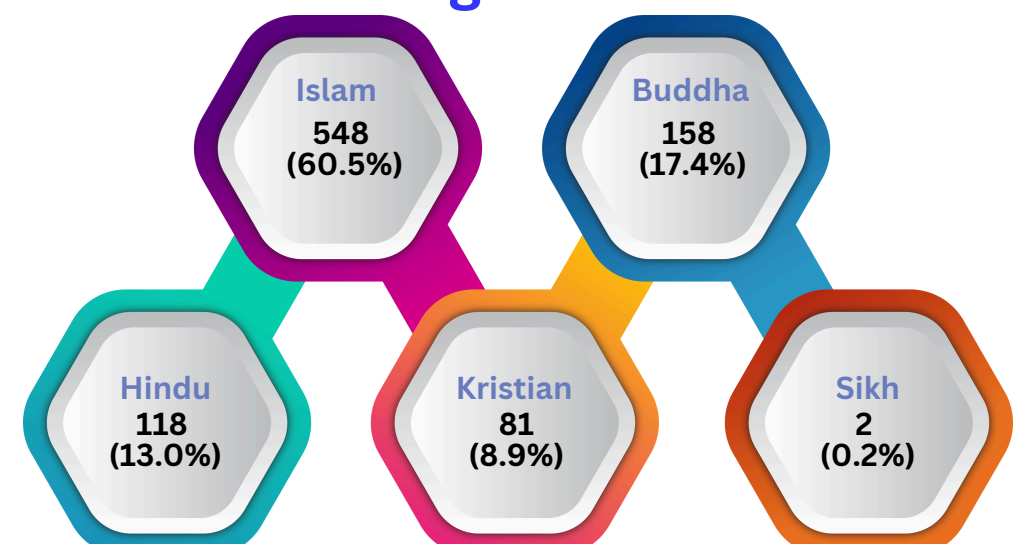
Jumlah responden: etnik Melayu 52.5%, Cina 18.5%, India 13.7%, Bumiputera Sarawak 6.0% dan Bumiputera Sabah 9.3%.

Umur

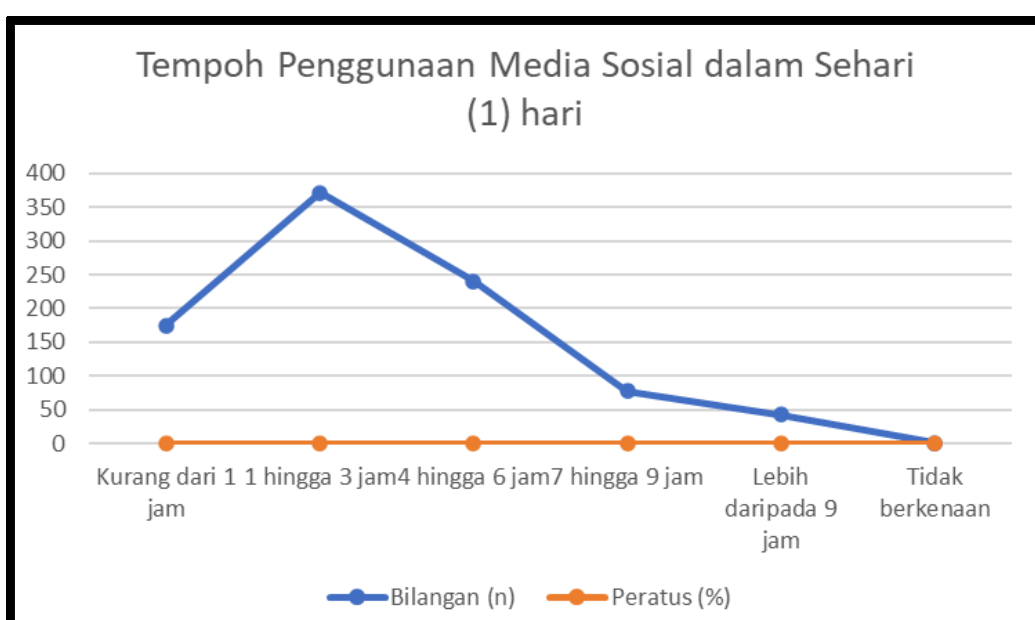


Majoriti responden terdiri daripada golongan belia yang berumur di antara 18 tahun - 40 tahun.

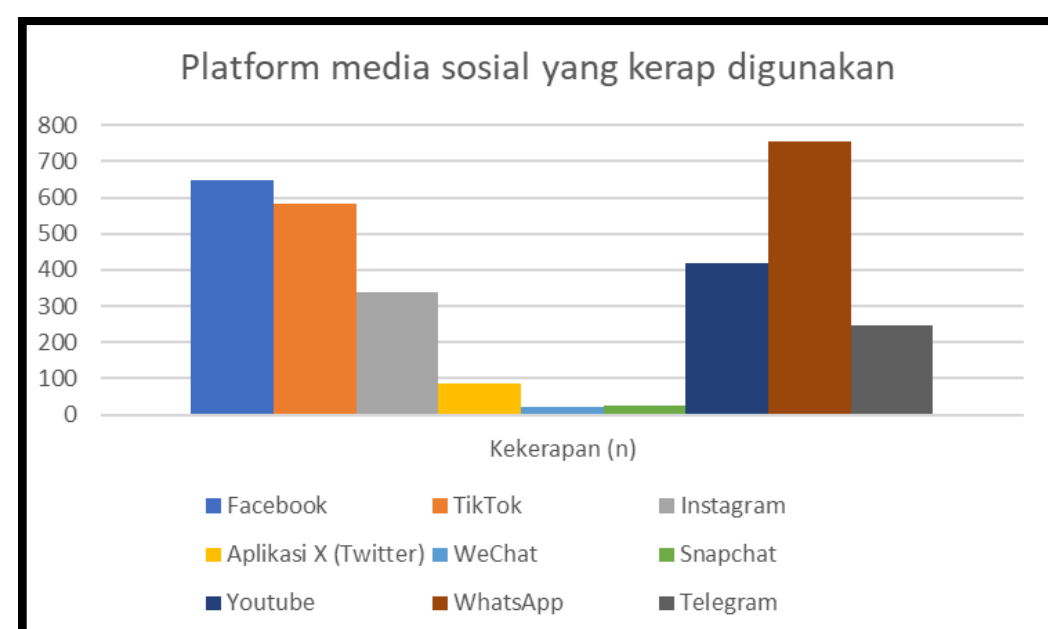
Agama



Majoriti responden beragama Islam, iaitu seramai 548 orang (60.5%).



Majoriti responden menggunakan masa 1 hingga 6 jam sehari melayari media sosial, iaitu 371 orang (40.9%).

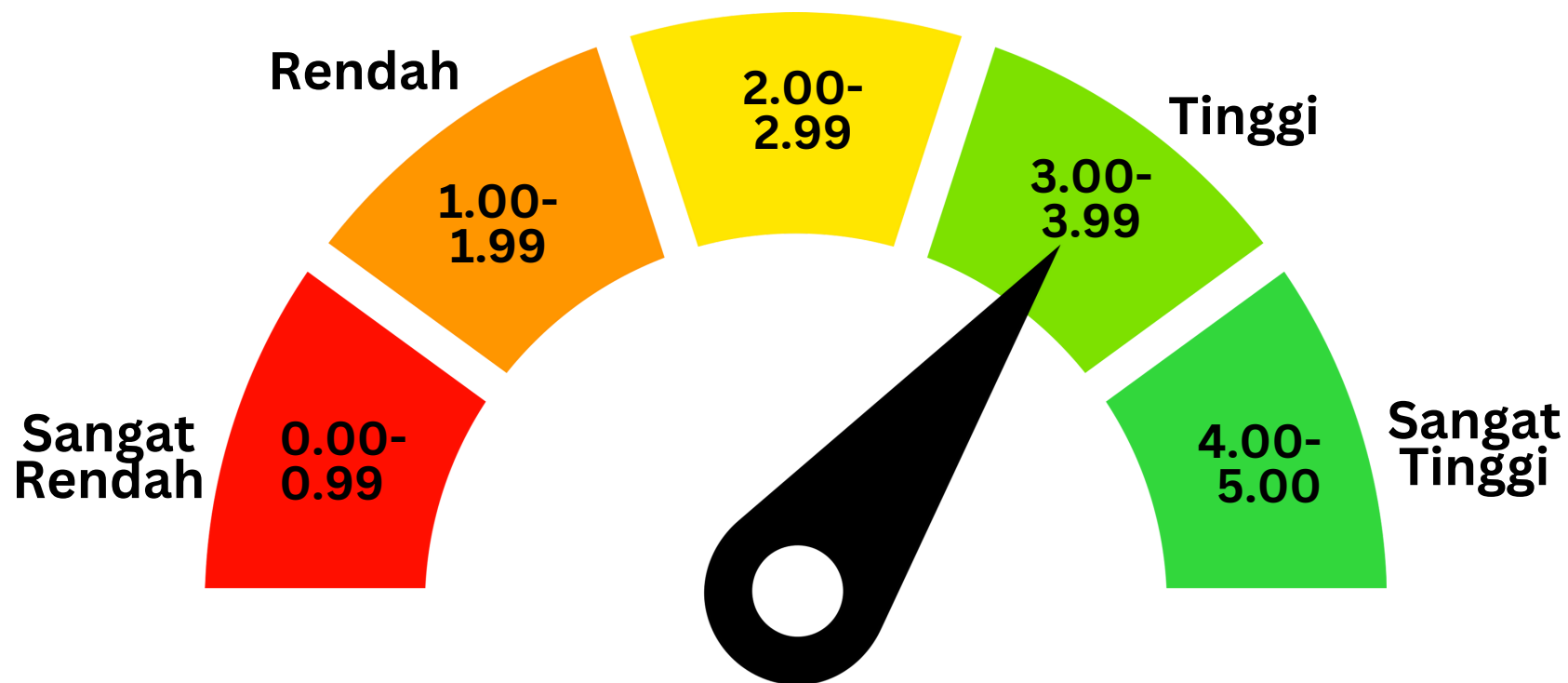


Majoriti responden menggunakan aplikasi WhatsApp, Facebook, TikTok dan YouTube.

ANALISIS DESKRIPTIF

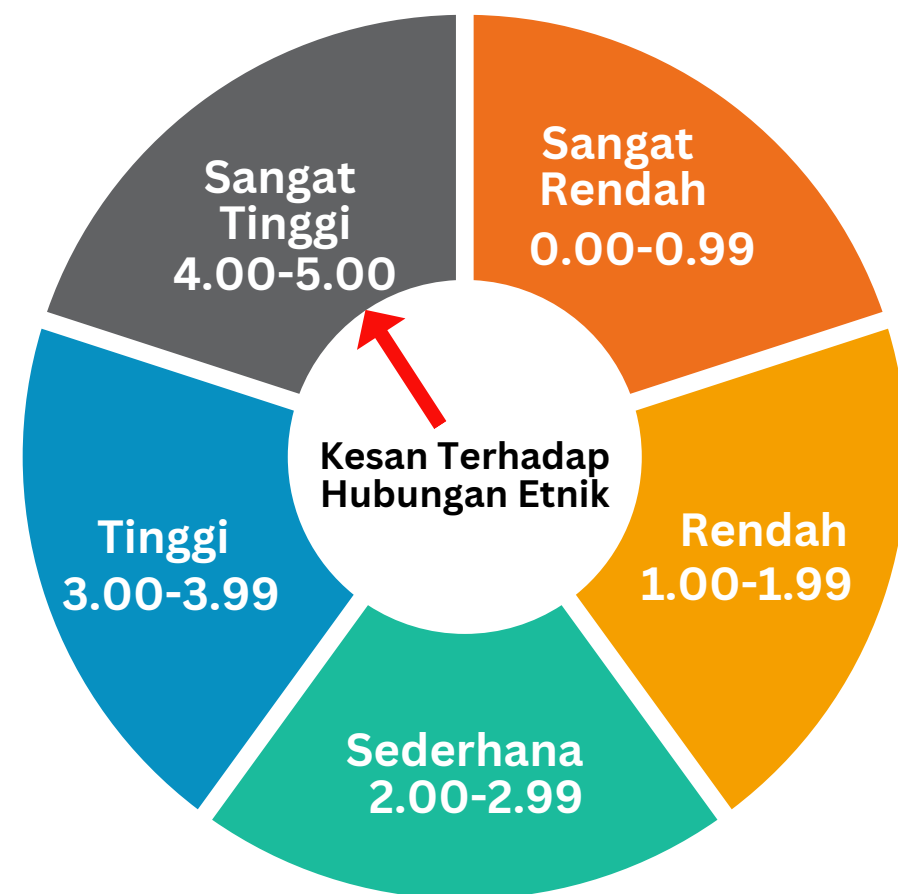
TAHAP KEFAHAMAN

Sederhana



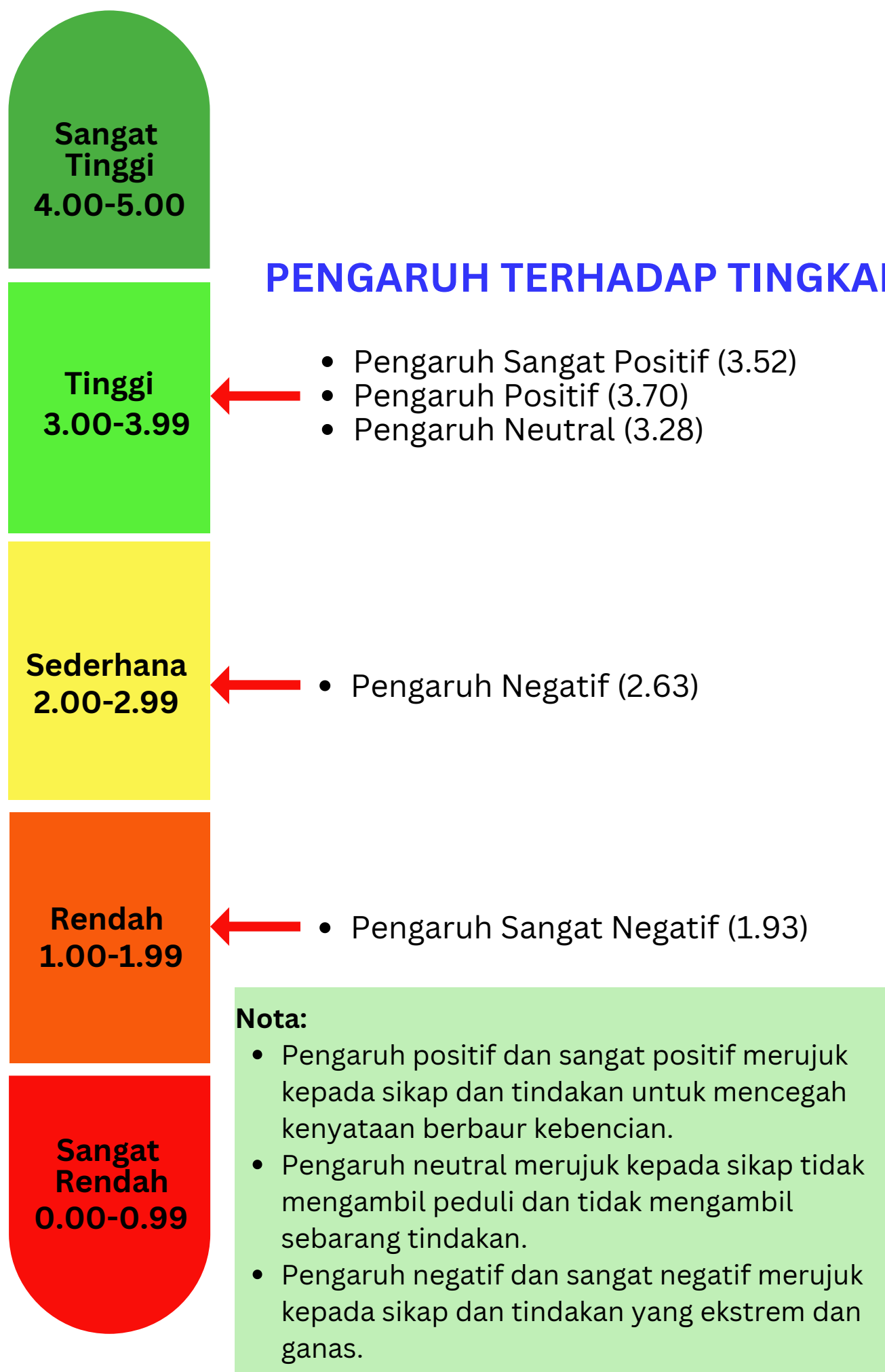
Tahap kefahaman masyarakat terhadap kenyataan berbau kebencian di media sosial adalah tinggi, iaitu 3.87.

KESAN TERHADAP ETNIK DAN AGAMA

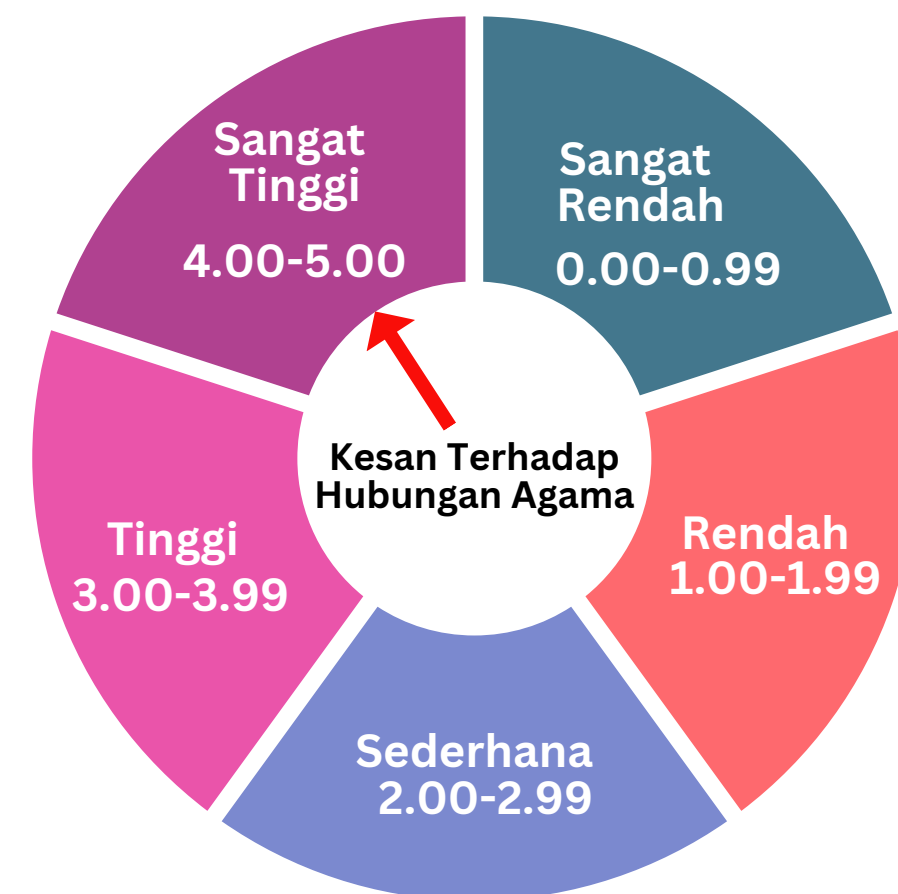


Kesan kenyataan berbau kebencian terhadap hubungan etnik adalah sangat tinggi, iaitu 4.32.

PENGARUH TERHADAP TINGKAH LAKU



Hasil kajian menunjukkan pengaruh kenyataan berbau kebencian sangat positif, positif dan neutral pada tahap tinggi, manakala pengaruh negatif pada tahap sederhana dan pengaruh sangat negatif pada tahap rendah.



Kesan kenyataan berbau kebencian terhadap hubungan agama adalah sangat tinggi, iaitu 4.20.



Strategi bagi menangani kenyataan berbau kebencian.

RUMUSAN

Kajian ini signifikan dalam menyumbang kepada komitmen Kerajaan Malaysia terhadap Matlamat Pembangunan Mampan 2030 (SDGs) PBB, khususnya SDGs ke-16 untuk memastikan keamanan dan keadilan terjamin. Hasil kajian ini dapat membantu pihak kerajaan dalam usaha “menyatukan masyarakat dan membina perpaduan serta menjanjikan kualiti hidup yang lebih baik untuk semua,” selari dengan hasrat Kerajaan Perpaduan dan Malaysia MADANI.

PENGENALAN

Kajian mengenai Kenyataan Berbaur Kebencian di Malaysia ini dijalankan oleh Institut Kajian dan Latihan Integrasi Nasional (IKLIN) melalui pasukan perunding UPM Consultancy and Services Sdn Bhd (UPMCS). Kajian ini menggunakan peruntukan Kajian Sosial Kementerian Perpaduan Negara yang dibiayai oleh Kementerian Ekonomi di bawah Rolling Plan Keempat Tahun 2024 Rancangan Malaysia Kedua Belas. Kajian ini bermula pada 07 Disember 2023 sehingga 06 Jun 2024.

Kajian ini amat signifikan dalam konteks masyarakat Malaysia yang bersifat multi-etnik, multi-agama, multi-sosiobudaya, multi-politik dan multi-dimensi dalam segenap aspek kehidupan.



Perihal berkaitan dengan kenyataan berbaur kebencian menjadi semakin penting, kritikal dan serius terutamanya dengan perkembangan serta kemajuan teknologi digital dan informasi terkini, serta peningkatan penggunaan media sosial. Media sosial bukan sahaja telah menjadi platform utama bagi tujuan komunikasi dan interaksi sosial, malah ia juga telah menjadi medium untuk penyebaran dan penularan kenyataan berbaur kebencian.

Tuntasnya, kajian ini dapat menyumbang kepada komitmen Kerajaan Malaysia terhadap **Matlamat Pembangunan Mampan 2030 (SDGs) PBB**, khususnya **SDGs ke-16** untuk memastikan keamanan dan keadilan terjamin. Hasil kajian ini dapat membantu pihak kerajaan dalam usaha “menyatukan masyarakat dan membina perpaduan serta menjanjikan kualiti hidup yang lebih baik untuk semua,” selari dengan hasrat Kerajaan Perpaduan dan Malaysia **MADANI**.

TAKRIF KENYATAAN BERBAUR KEBENCIAN

Kenyataan berbaur kebencian merujuk kepada sebarang bentuk ucapan, tulisan ataupun apa-apa bentuk komunikasi lain yang cuba menghina, mengutuk, mengecam, mengeji dan menjatuhkan pihak lain secara sengaja ataupun sebaliknya, dalam bentuk sindiran mahupun gurauan.

Biasanya kenyataan berbaur kebencian ini akan menyentuh perkara yang melibatkan sensitiviti awam dan mewujudkan provokasi tertentu terhadap pihak yang disasarkan.

Keadaan ini boleh mewujudkan sifat permusuhan, stereotaip, prasangka dan diskriminasi terhadap individu atau perkumpulan tertentu berdasarkan ciri-ciri identiti seperti bangsa, agama, etnik, jantina, orientasi seksual atau ciri-ciri lain yang sering menjadi pencetus lahirnya sesuatu konflik.

Selain itu, kenyataan berbaur kebencian bukan sahaja boleh menimbulkan kesan negatif yang serius dan luar jangka, tetapi menjadi toksik yang menjerus ke arah perselisihan, pertentangan, persengketaan, permusuhan, konflik dan keganasan antara kumpulan masyarakat yang berbeza.

PENGUKURAN KENYATAAN BERBAUR KEBENCIAN

Kajian ini menggunakan instrumen borang soal selidik yang mengandungi lima bahagian iaitu Bahagian A (biodata responden), Bahagian B (tahap kefahaman kenyataan berbau kebencian di media sosial); Bahagian C (pengaruh kenyataan berbau kebencian di media sosial terhadap tingkah laku masyarakat); Bahagian D (kesan kenyataan berbau kebencian di media sosial kepada hubungan dan ketegangan etnik-agama) dan Bahagian E (strategi menangani kenyataan berbau kebencian).

Secara keseluruhan, terdapat 115 item dalam instrumen kajian. Borang soal selidik ini telah dimurnikan dan diperkukuhkan bersama pakar rujuk dari Jabatan Perpaduan Negara dan Integrasi Nasional (JPNIN) pada 11 Januari 2024. Selain daripada penggunaan data FGD, pembentukan instrumen ini turut merujuk kepada literatur dan kajian yang relevan mengenai pemahaman masyarakat pelbagai etnik berkaitan kenyataan berbau kebencian di Malaysia dan di peringkat antarabangsa.



OBJEKTIF DAN PENGUKURAN

OBJEKTIF KAJIAN

Kajian ini dilaksanakan untuk mencapai empat objektif berikut:

- (i) Mengenal pasti tahap kefahaman masyarakat berkaitan kenyataan berbau kebencian di media sosial;
- (ii) Mengenal pasti pengaruh kenyataan berbau kebencian di media sosial terhadap tingkah laku masyarakat;
- (iii) Mengkaji kesan kenyataan berbau kebencian di media sosial kepada hubungan dan ketegangan etnik-agama;
- (iv) Mencadangkan strategi dan langkah yang efektif bagi menangani isu berkaitan kenyataan berbau kebencian dalam kalangan masyarakat pelbagai etnik dan agama di Malaysia.

KEFAHAMAN

Kefahaman masyarakat terhadap kenyataan berbau kebencian di media sosial diukur dari aspek pengetahuan dan pemahaman responden yang berkaitan dengan sikap, bentuk, sasaran dan tujuan sesuatu kenyataan berbau kebencian dikeluarkan.

Terdapat 26 item untuk mengukur tahap kefahaman mengenai kenyataan berbau kebencian di Malaysia berdasarkan kajian daripada Paz et al., (2020); Howard, (2019); Fernandez, (2020); Ahmad, (2022); Azman, & Zamri, (2022); Darmalaksana, et al., (2021); Matamoros-Fernández, & Farkas, (2021); Tontodimamma, et al., (2021); Shafia, & Adnan, (2022) dan Nor, & Gale, (2021).

PENGARUH

Pengaruh kenyataan berbau kebencian terhadap tingkah laku masyarakat diukur berdasarkan sikap dan tindakan sebagai reaksi terhadap sesuatu kenyataan berbau kebencian. Pengaruh ini terbagi kepada lima (5) tahap utama, yaitu pengaruh sangat positif, positif, neutral, negatif dan sangat negatif.

Terdapat 33 item untuk mengukur pengaruh kenyataan berbau kebencian terhadap tingkah laku masyarakat berdasarkan kajian United Nations, (2019); Warner, & Hirschberg, (2012); Elliott, 2016; Zamri, et al., (2023); Sharma, (2019); Kasim, et al., (2022); dan Khan, et al., (2023).

KESAN

Kesan kenyataan berbau kebencian di media sosial bagi kajian ini memberikan fokus terhadap dua (2) komponen utama, iaitu hubungan etnik dan agama dalam masyarakat.

Kesan terhadap hubungan etnik melibatkan prasangka, stereotaip negatif, stigma dan diskriminasi yang menjejaskan hubungan antara etnik. Sementara itu, kesan terhadap agama melibatkan penafian terhadap agama lain.

Terdapat 15 item untuk mengukur kesan kenyataan berbau kebencian terhadap hubungan etnik dan 15 item untuk mengukur kesan kenyataan berbau kebencian terhadap agama dengan merujuk kepada kajian Kamaruddin, et al., (2018); Atikuzzaman, & Akter, (2023); Hoi, & Joh, (2024); Kok Seong, (2019) dan Mayasari & Cahya, (2021).

STRATEGI

Strategi dan langkah untuk menangani kenyataan berbau kebencian telah diukur berdasarkan kepada beberapa domain utama merangkumi pendidikan, keluarga, agama, media sosial, undang-undang, dasar kerajaan, kepimpinan masyarakat, Badan Bukan Kerajaan (NGO) dan aspek penguatkuasaan.

Terdapat 14 item untuk mengukur strategi dan langkah dalam menangani kenyataan berbau kebencian berdasarkan kepada kajian Kurniawan, et al., (2023); Fino, (2020); United Nation, (2019); Ahmad, (2022); Yusof & Hassan, (2020); Matamoros-Fernández, & Farkas, (2021).



METODOLOGI KAJIAN

REKA BENTUK KAJIAN

Kajian ini mengaplikasi kaedah campuran (*mixed method*), iaitu gabungan kaedah kualitatif dan kuantitatif.

KUALITATIF

Kaedah kualitatif melibatkan Perbincangan Kumpulan Berfokus (FGD) dan sesi libat urus pelan intervensi. Tiga sesi FGD telah dilaksanakan, iaitu FGD 1 (18 Disember 2023), FGD 2 (21 Disember 2023) dan FGD 3 (22 April 2024). FGD 1 dan FGD 2 dilaksanakan untuk mendapatkan maklumat bagi pembinaan instrumen kajian. Manakala FGD 3 dilaksanakan untuk mendapatkan input berkenaan strategi dan langkah bagi menangani kenyataan berbau kebencian. Selain itu, satu sesi libat urus pelan intervensi bersama dengan pengarah JPNIN dan KPN dilaksanakan pada 9 Mei 2024.

KUANTITATIF

Kaedah kuantitatif mengaplikasi teknik survei menggunakan borang soal selidik yang diedar berdasarkan Blok Penghitungan (BP) dan Tempat Kediaman (TK) yang dikeluarkan oleh pihak DOSM.

Melalui teknik survei ini kajian memfokuskan elemen kefahaman, pengaruh, kesan dan cadangan strategi daripada responden. Borang soal selidik yang dibentuk berdasarkan input daripada FGD 1 dan FGD 2, tinjauan literatur serta kajian lain yang relevan mengenai kenyataan berbau kebencian di Malaysia dan di peringkat antarabangsa.

PENSAMPELAN

Kaedah pensampelan bagi kajian ini adalah berdasarkan Rangka Pensampelan Isi Rumah Kebangsaan (RPIK) yang diperolehi daripada Jabatan Perangkaan Malaysia (DOSM). RPIK ini dijanakan untuk kegunaan Banci 2020.

Kajian ini dijalankan di seluruh negara melibatkan tiga belas (13) negeri dan tiga (3) Wilayah Persekutuan. Jumlah keseluruhan responden yang berjaya diperolehi adalah sebanyak 970 orang. Namun hanya 907 borang soal selidik sahaja yang lengkap dan diambil kira dalam kajian ini.

INSTRUMEN

Instrumen kajian mengenai kenyataan berbaur kebencian di Malaysia mengandungi 115 item yang meliputi empat (4) komponen utama.

Instrumen kajian telah dibangunkan dengan merujuk kepada pakar bidang melalui FGD, proses penandaarasan dan sorotan literatur yang merangkumi penyelidikan dari dalam dan luar negara.

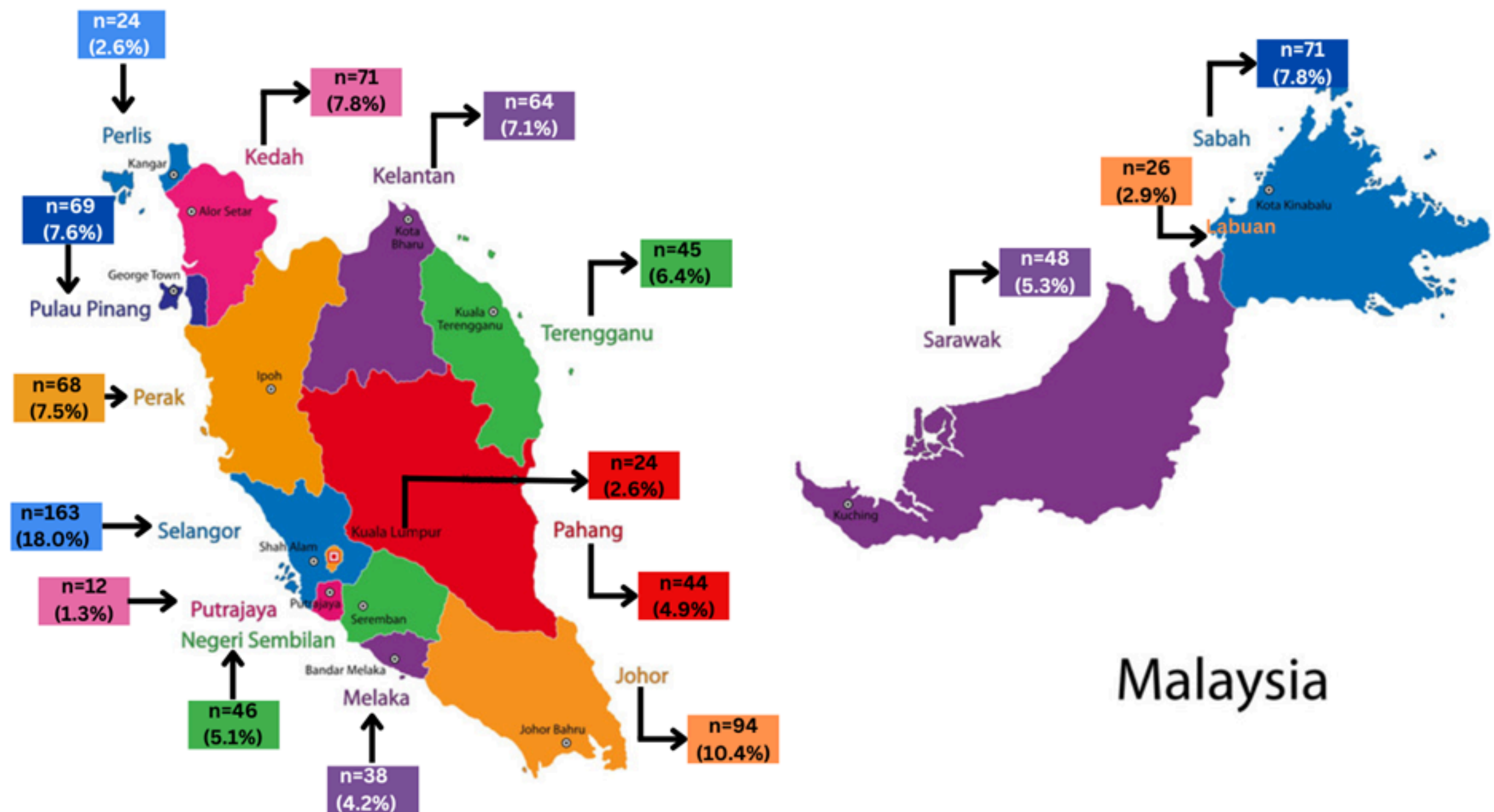
Semua komponen utama pengukuran yang digunakan dalam kajian ini telah mencapai nilai kebolehpercayaan *Cronbach's Alpha* melebihi 0.7 ke atas.

KAEDAH PENGUMPULAN DATA

Borang soal selidik telah diedarkan kepada warganegara Malaysia yang bermastautin di BP dan TK yang dikeluarkan oleh pihak DOSM, melibatkan responden berumur 18 tahun dan ke atas yang menggunakan media sosial.

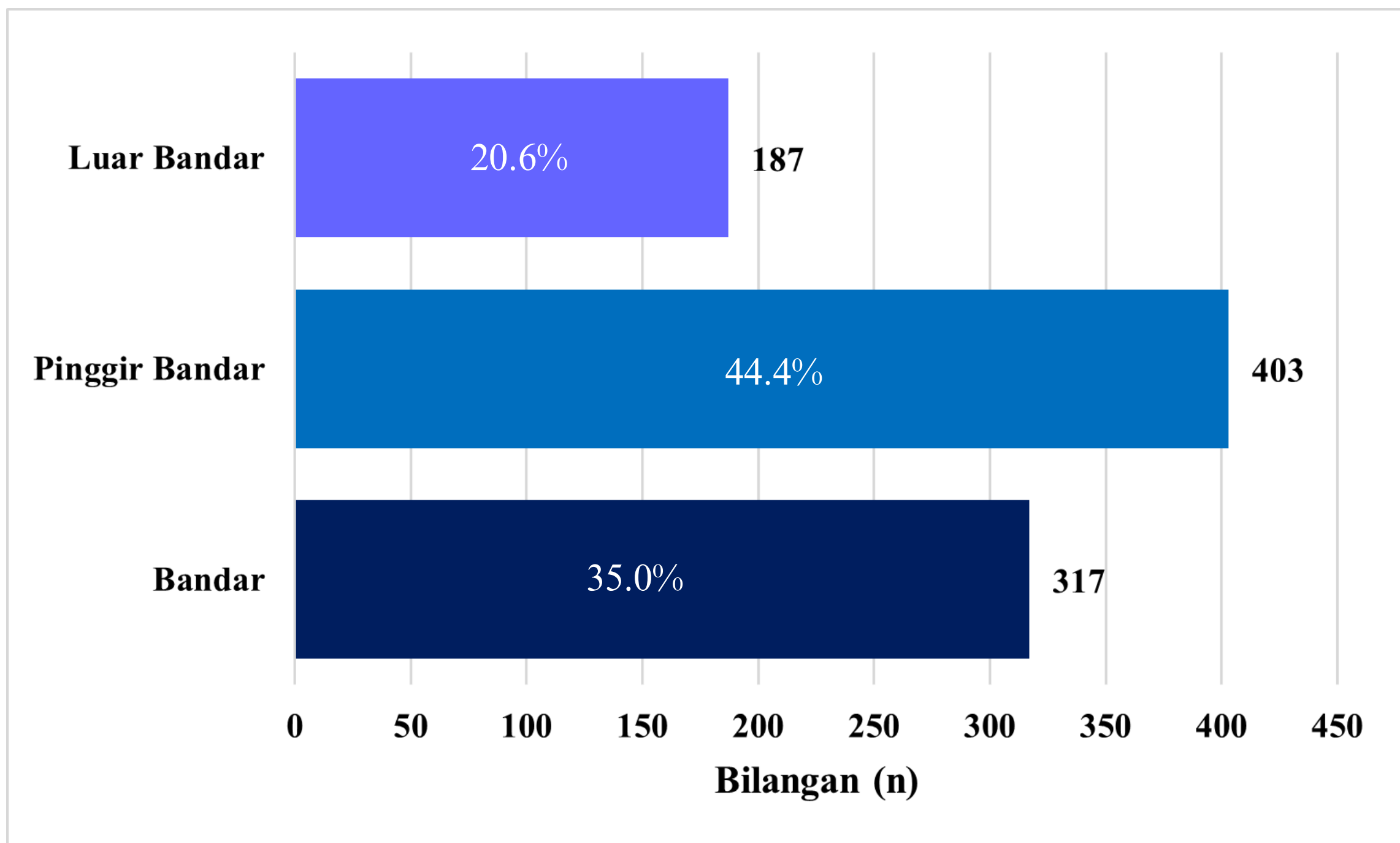
MAKLUMAT DEMOGRAFI

NEGERI



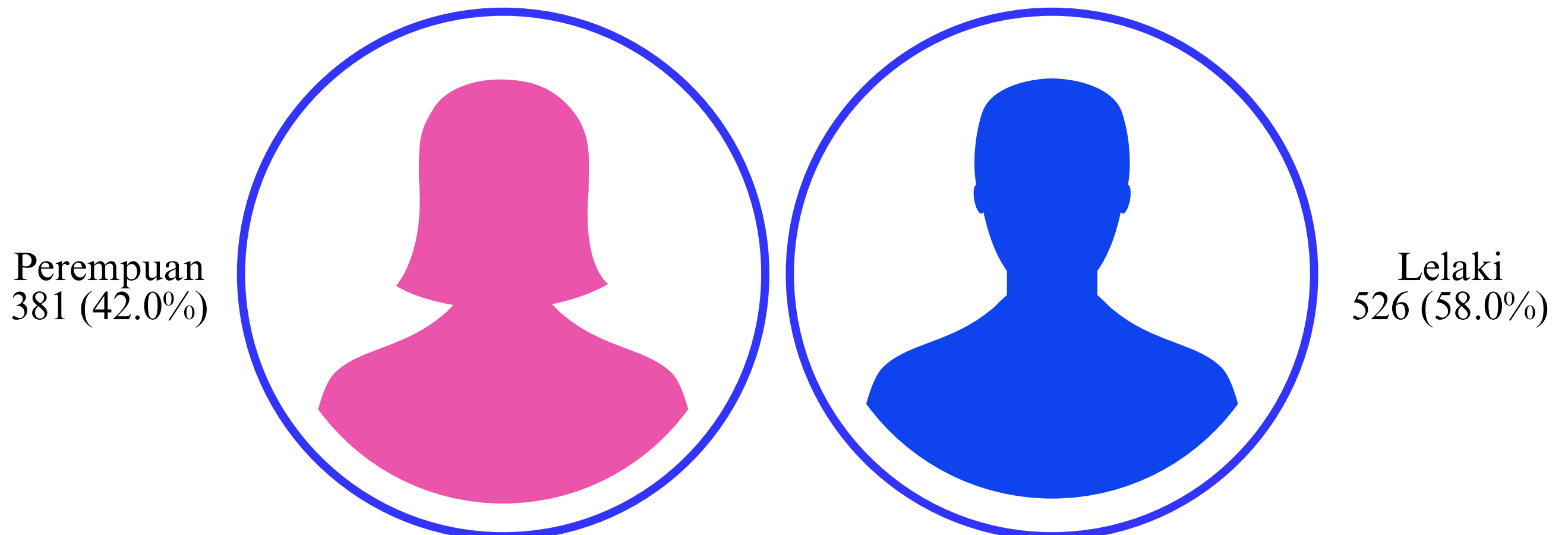
Jumlah keseluruhan data yang dianalisis ialah seramai 907 responden. Taburan responden berdasarkan negeri adalah seperti berikut: 94 (10.4%) responden dari Johor, 38 (4.2%) Melaka, 44 (4.9%) Pahang, 46 (5.1%) Negeri Sembilan, 163 (18.0%) Selangor, 68 (7.5%) Perak, 45 (5.0%) Terengganu, 64 (7.1%) Kelantan, 69 (7.6%) Pulau Pinang, 71 (7.8%) Kedah, 24 (2.6%) Perlis, 71 (7.8%) Sabah, 48 (5.3%) Sarawak, 24 (2.6%) WP Kuala Lumpur, 26 (2.9%) WP Labuan dan 12 (1.3%) WP Putrajaya.

KAWASAN KEDIAMAN



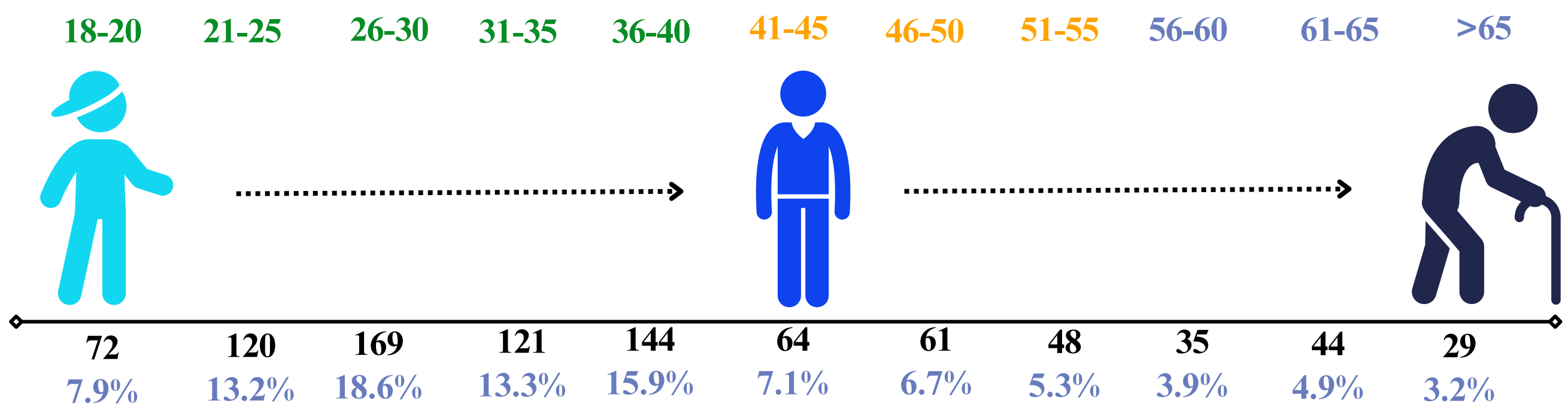
Sebilangan besar responden tinggal di pinggir bandar, iaitu seramai 403 orang (44.4%). Seramai 317 orang (35.0%) tinggal di kawasan bandar dan seramai 187 orang (20.6%) tinggal di kawasan luar bandar.

JANTINA



Majoriti responden adalah terdiri daripada lelaki, iaitu seramai 526 orang (58.0%). Manakala, perempuan pula terdiri daripada 381 orang (42.0%).

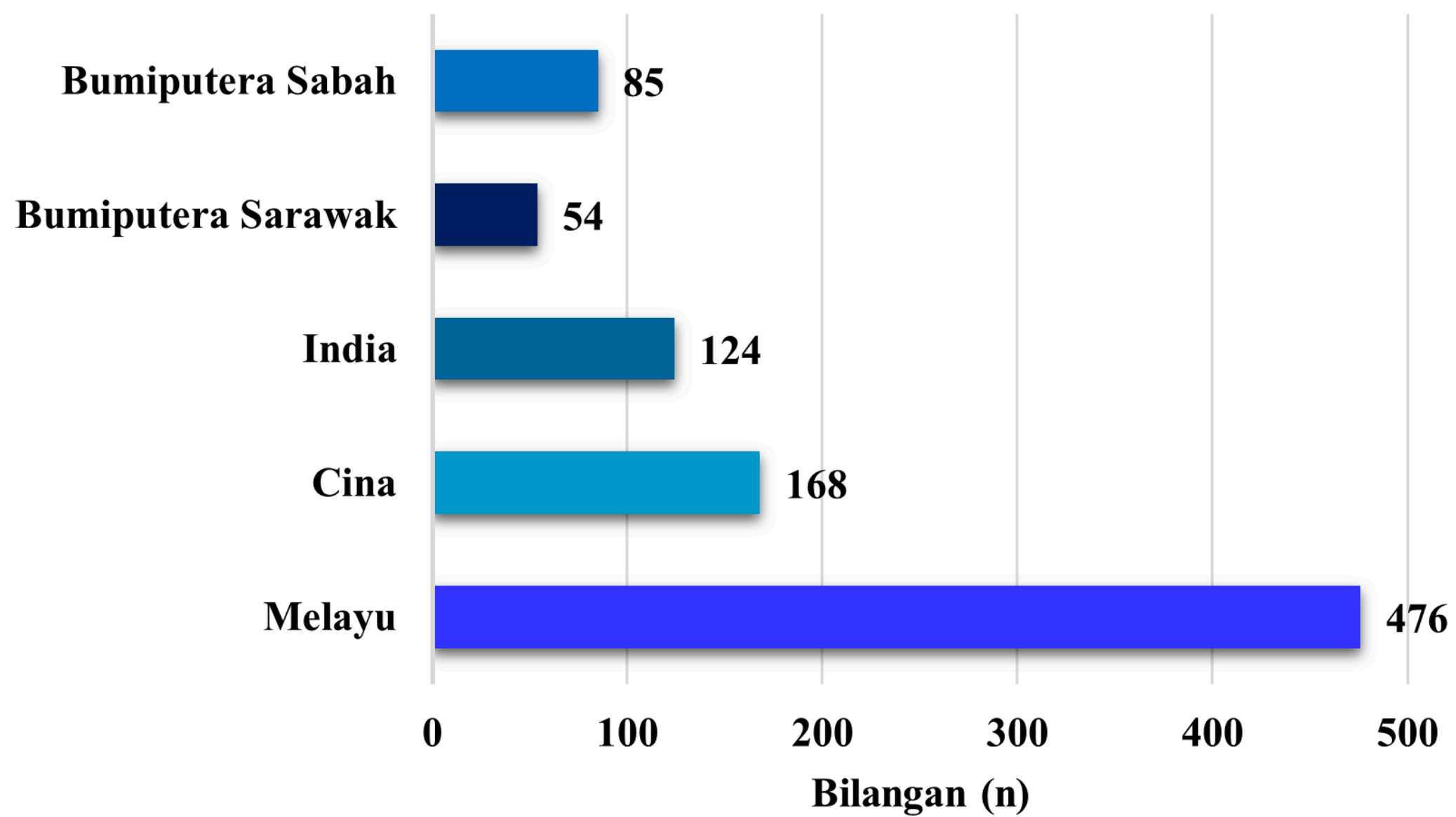
UMUR



Berdasarkan kepada taburan umur responden yang diperoleh, majoriti responden terdiri daripada golongan belia yang berumur di antara 18 – 40 tahun, iaitu sebanyak 68.9 peratus. Namun begitu, kumpulan responden dari kategori umur lain juga turut terlibat dalam kajian ini.

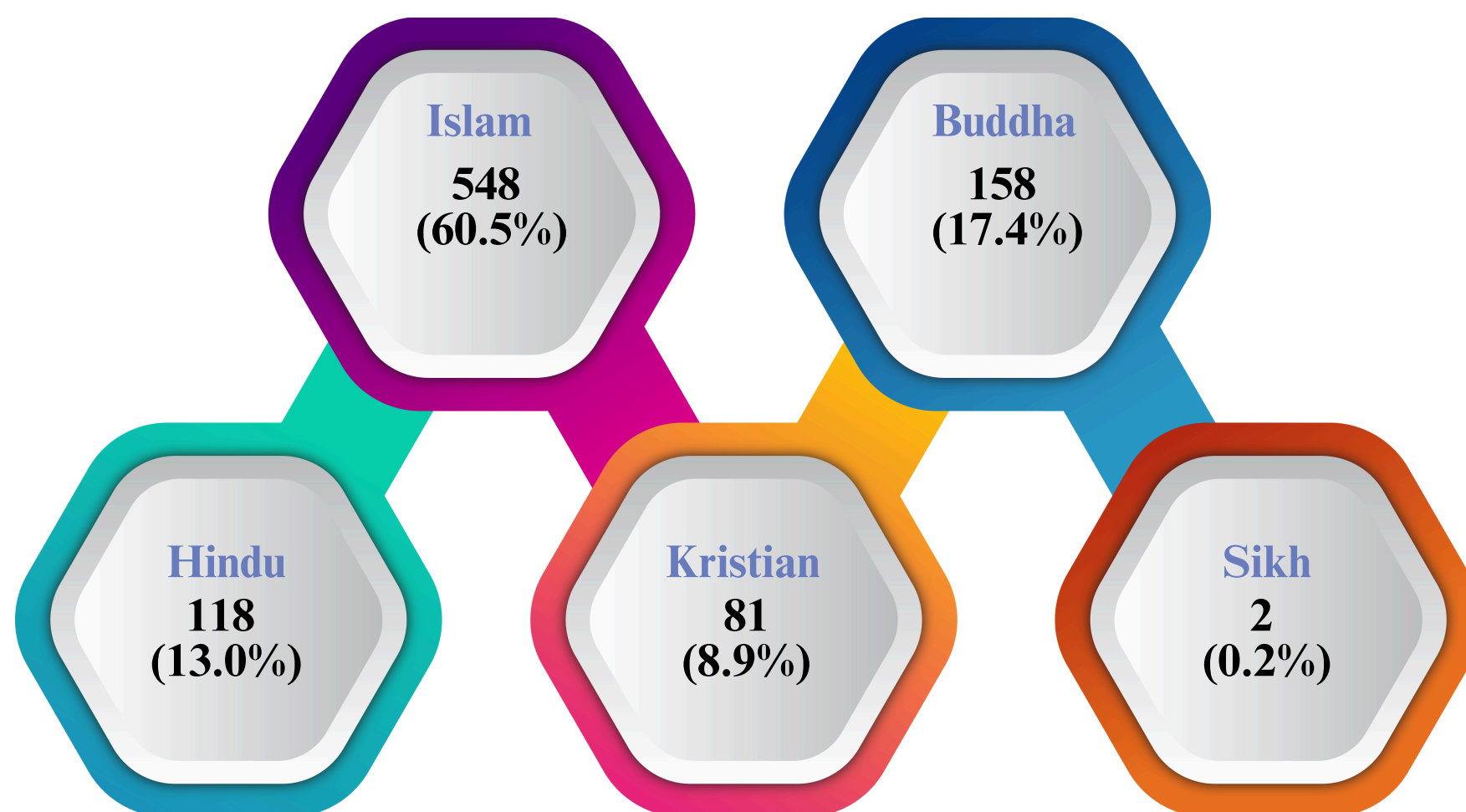
*Kategori umur belia di Malaysia yang diguna pakai hari ini ialah di antara umur 15 hingga 40 tahun. Namun begitu, kajian ini memfokuskan kategori belia 18 tahun dan ke atas.

KUMPULAN ETNIK



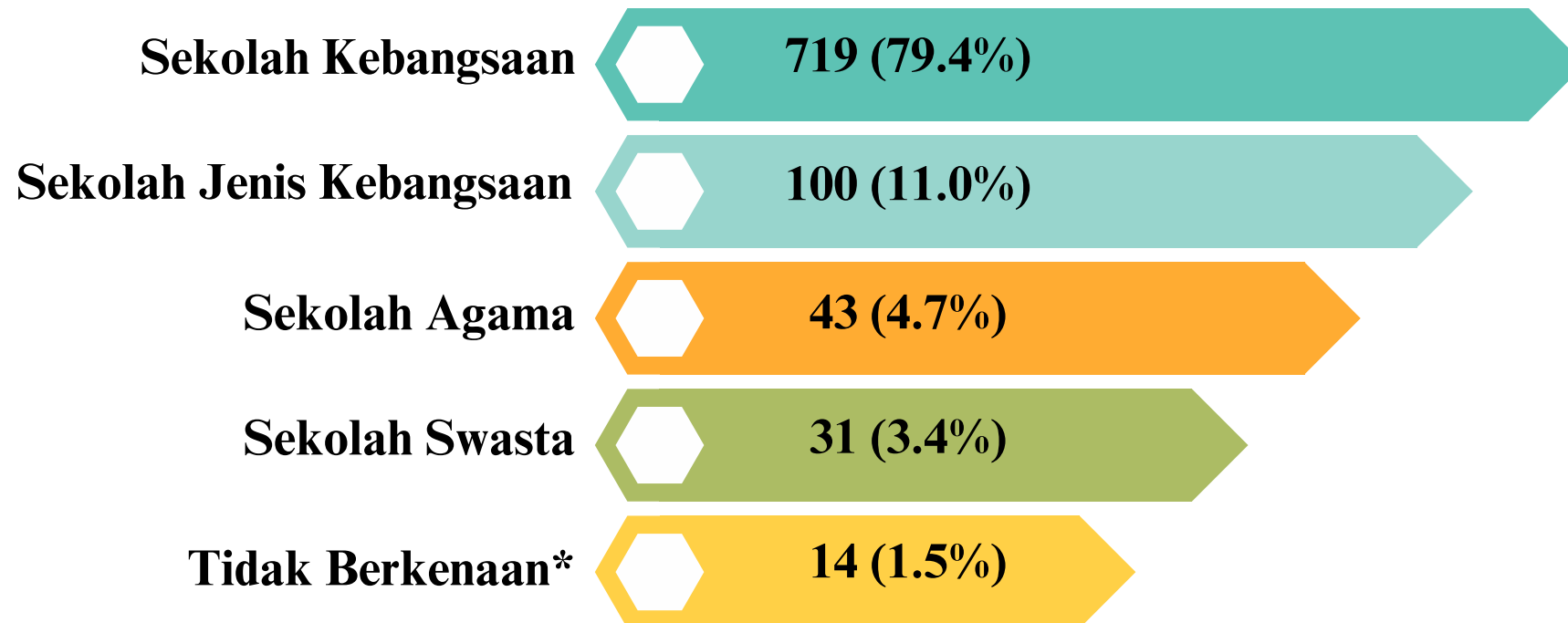
Responden daripada kumpulan etnik Melayu dalam kajian ini adalah seramai 476 orang (52.5%), diikuti etnik Cina seramai 168 orang (18.5%), etnik India seramai 124 orang (13.7%), Bumiputera Sabah seramai 85 orang (9.3%) dan Bumiputera Sarawak pula seramai 54 orang (6.0%).

AGAMA



Taburan responden berdasarkan agama adalah seperti berikut: agama Islam 548 orang (60.5%), Buddha 158 orang (17.4%), Hindu 118 orang (13.0%), Kristian 81 orang (8.9%) dan Sikh 2 orang (0.2%).

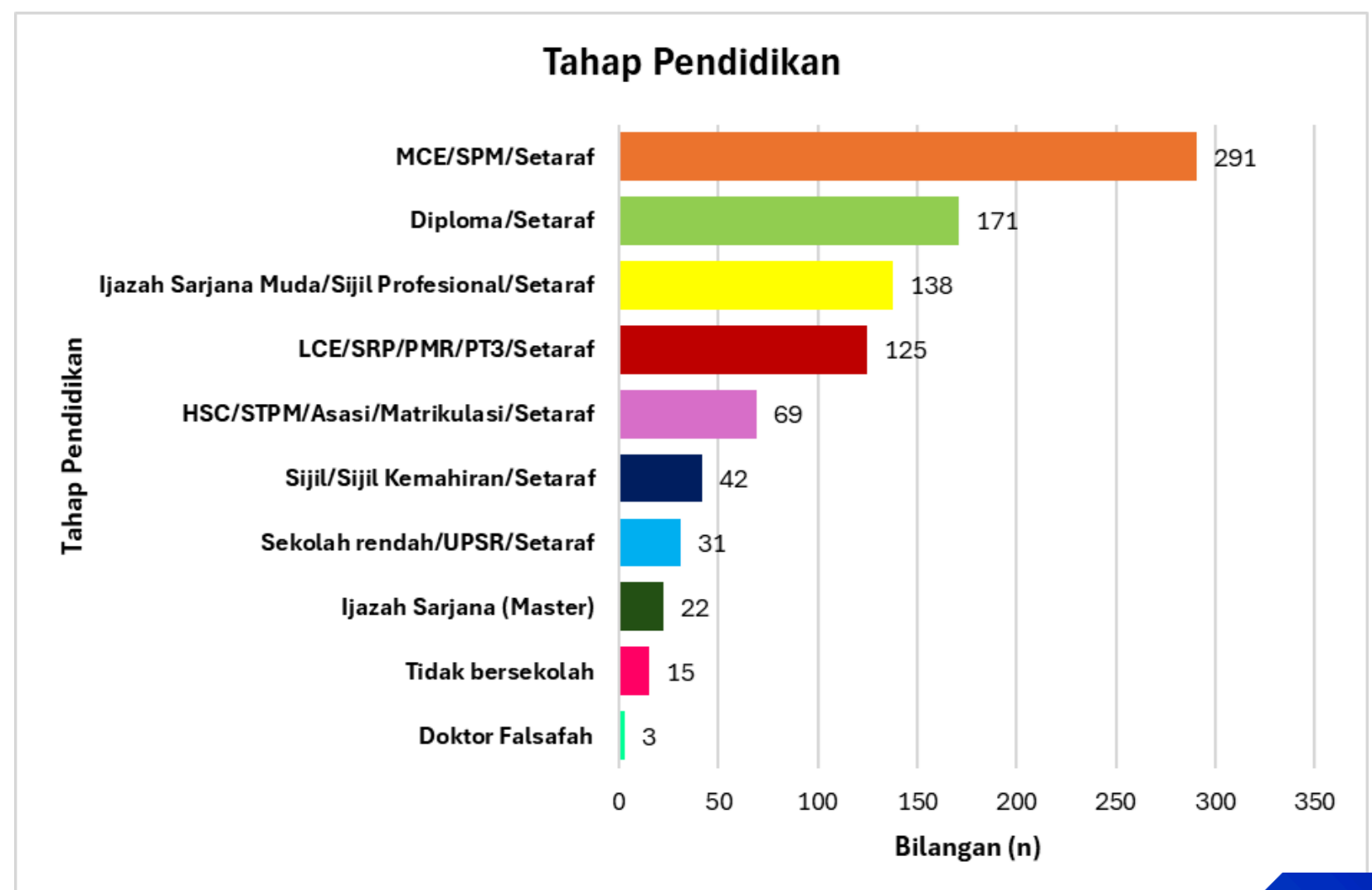
PERSEKOLAHAN



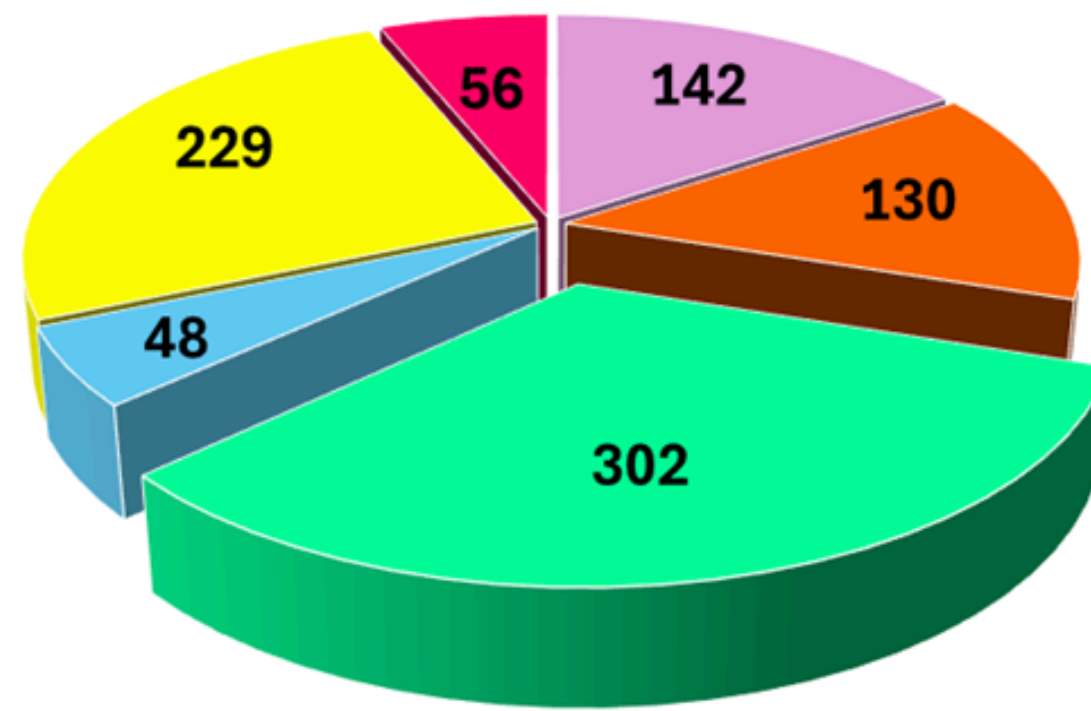
Taburan responden yang mendapat pendidikan di sekolah kebangsaan adalah seramai 719 orang (79.4%), sekolah jenis kebangsaan adalah seramai 100 orang (11.0%), sekolah agama adalah seramai 43 orang (4.7%), sekolah swasta adalah seramai 31 orang (3.4%) dan seramai 14 orang (1.5%) yang tidak menandakan pada bahagian latar belakang persekolahan.

TAHAP PENDIDIKAN

Taburan responden berdasarkan tahap pendidikan adalah seperti berikut: MCE/SPM/setaraf seramai 291 orang (32.1%), tidak bersekolah 15 orang (1.7%), sekolah rendah/UPSR/setaraf 31 orang (3.4%), LCE/SRP/PMR/PT3/setaraf 125 orang (13.8%), HSC/STPM/Asasi/Matrikulasi/setaraf 69 orang (7.6%), Sijil/Sijil Kemahiran/setaraf 42 orang (4.6%), Diploma/setaraf 171 orang (18.9%), Ijazah Sarjana Muda/Sijil Profesional/setaraf 138 orang (15.2%), Ijazah Sarjana (Master) seramai 22 orang (2.4%) dan Doktor Falsafah (Ph.D) 3 orang (0.3%).



PEKERJAAN

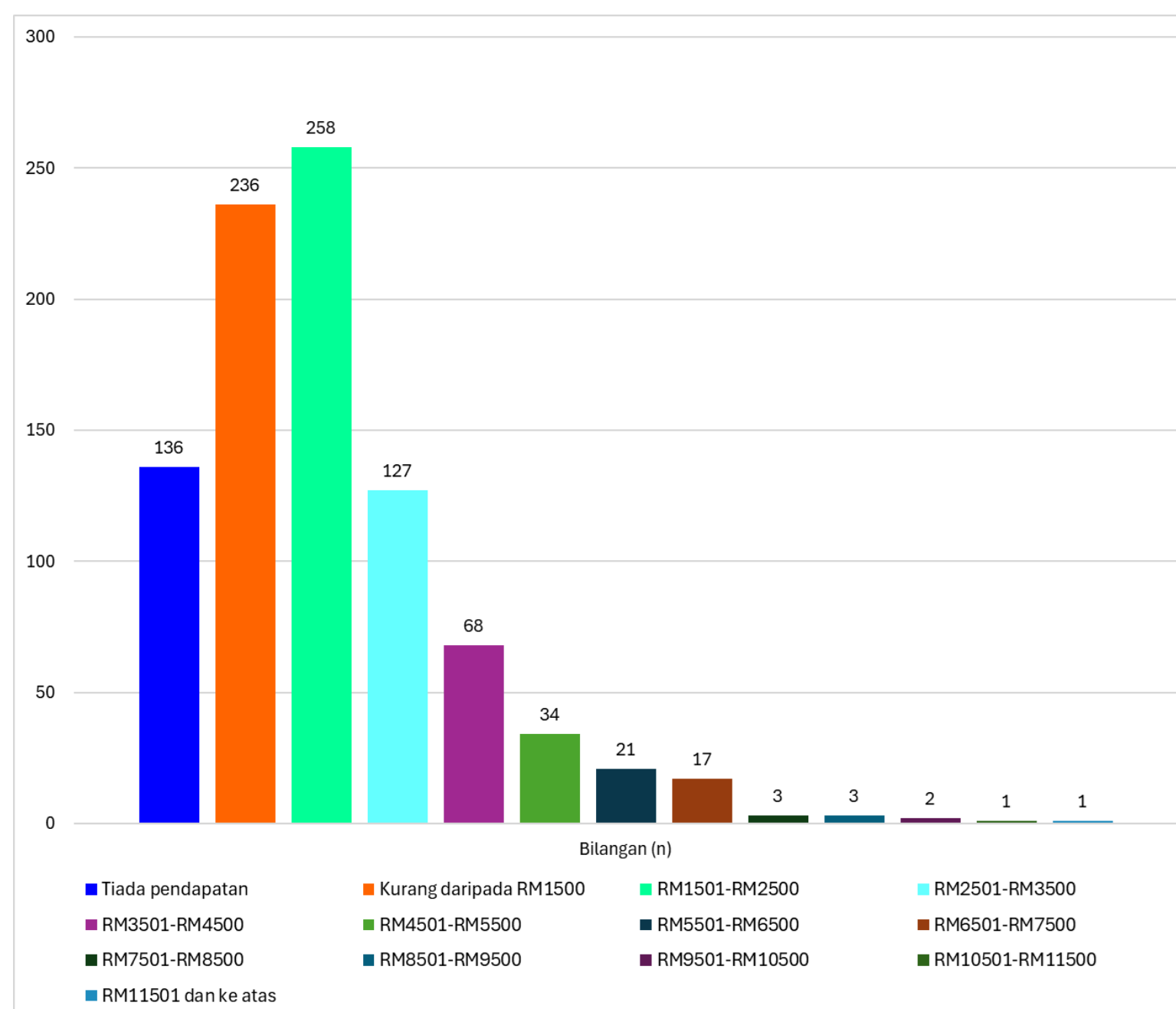


■ Tidak bekerja ■ Kerajaan ■ Swasta ■ Pesara ■ Bekerja sendiri ■ Lain-lain

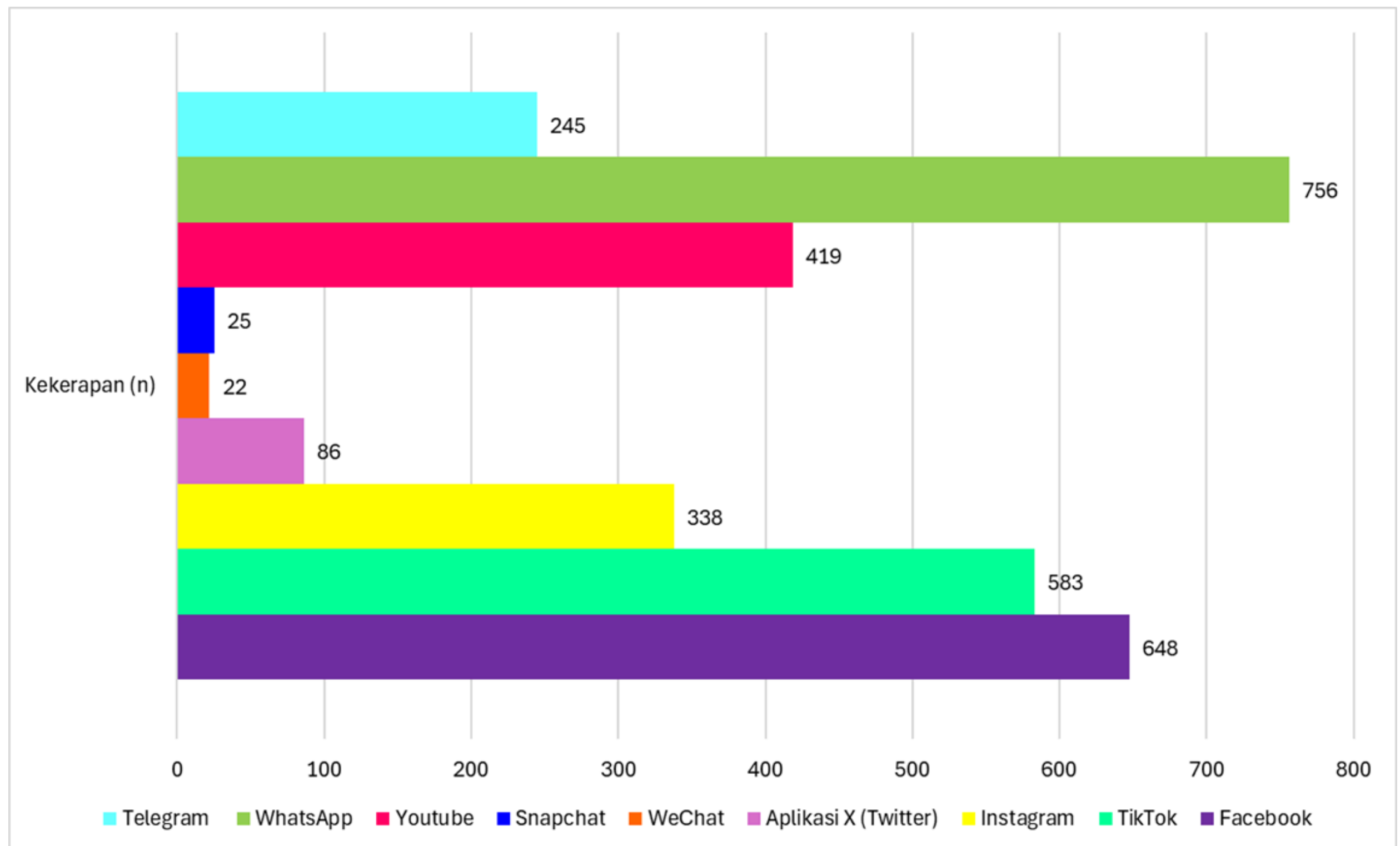
Sebahagian besar responden, iaitu seramai 302 orang (33.3%) bekerja di sektor swasta, tidak bekerja adalah seramai 142 orang (15.7%), bekerja di sektor kerajaan 130 orang (14.3%), pesara 48 orang (5.3%), bekerja sendiri 229 orang (25.2%) dan lain-lain bidang pekerjaan 56 orang (6.2%).

PENDAPATAN

Taburan responden berdasarkan pendapatan individu adalah seperti berikut: 258 orang (28.4%) berpendapatan di antara RM1,501-RM2,500, kurang daripada RM1,500, 236 orang (26.0%), tiada pendapatan 136 orang (15.0%), RM2,501-RM3,500, 127 orang (14.0%), RM3,501-RM4,500, 68 orang (7.5%), RM4,501-RM5,500, 34 orang (3.7%), RM5,501-RM6,500, 21 orang (2.3%), RM6,501-RM7,500, 17 orang (1.9%), RM7,501-RM8,500, 3 orang (0.3%), RM8,501-RM9,500, 3 orang (0.3%), RM9,501-RM10,500, 2 orang (0.2%), RM10,501-RM11,500 dan RM11,501 masing-masing 1 orang (0.1%).

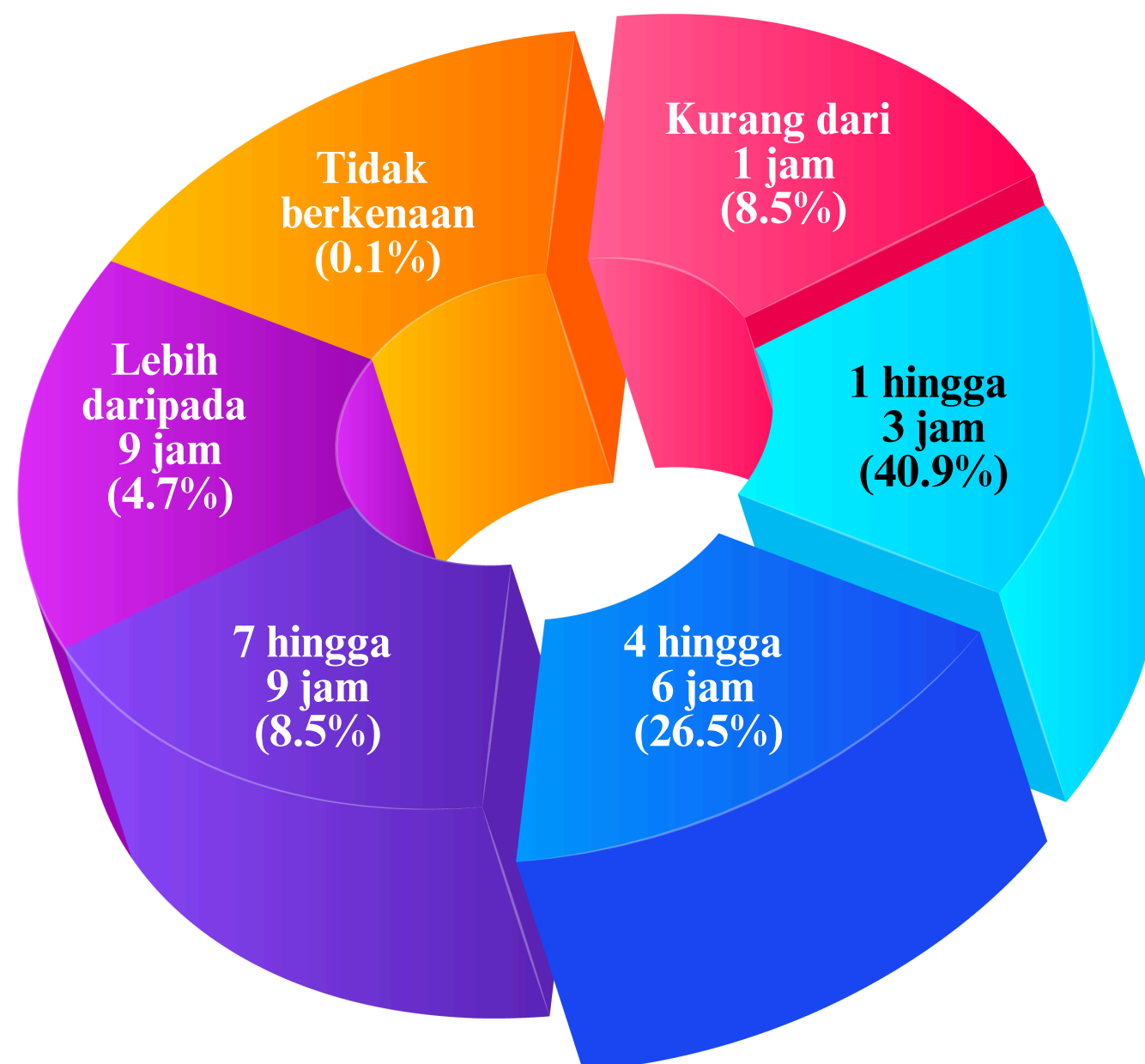


PLATFORM MEDIA SOSIAL



Taburan responden berdasarkan kekerapan penggunaan platform media sosial adalah seperti berikut: 756 orang (83.4%) menggunakan aplikasi *WhatsApp* sebagai medium media sosial utama, 648 orang (71.4%) menggunakan *Facebook*, 583 orang (64.3%) menggunakan *TikTok*, 419 orang (46.2%) menggunakan *YouTube*, 338 orang (37.3%) menggunakan *Instagram*, 245 orang (27.0%) menggunakan *Telegram*, 86 orang (9.48%) menggunakan Aplikasi X, 25 orang (2.76%) menggunakan *Snapchat* dan 22 orang (2.43%) menggunakan *WeChat*. Berdasarkan taburan platform media sosial yang kerap digunakan, majoriti responden menggunakan aplikasi *WhatsApp*, *Facebook*, *TikTok* dan *YouTube*.

PENGGUNAAN MEDIA SOSIAL SEHARI



Sebahagian besar responden, iaitu seramai 371 orang (40.9%) menggunakan media sosial dalam tempoh 1 hingga 3 jam sehari, seramai 240 orang (26.5%) menggunakan media sosial dalam tempoh 4 hingga 6 jam sehari, seramai 175 orang (19.3%) menggunakan media sosial dalam tempoh kurang daripada 1 jam dalam sehari, seramai 77 orang (8.5%) menggunakan media sosial dalam tempoh 7 hingga 9 jam sehari, seramai 43 orang (4.8%) menggunakan media sosial dalam tempoh lebih daripada 9 jam sehari dan seorang (0.1%) responden sahaja yang tidak menggunakan media sosial.

TAHAP KEFAHAMAN MASYARAKAT MALAYSIA TENTANG KENYATAAN BERBAUR KEBENCIAN DI MEDIA SOSIAL

Nilai min bagi tahap kefahaman keseluruhan adalah pada nilai 3.87, iaitu pada tahap tinggi.

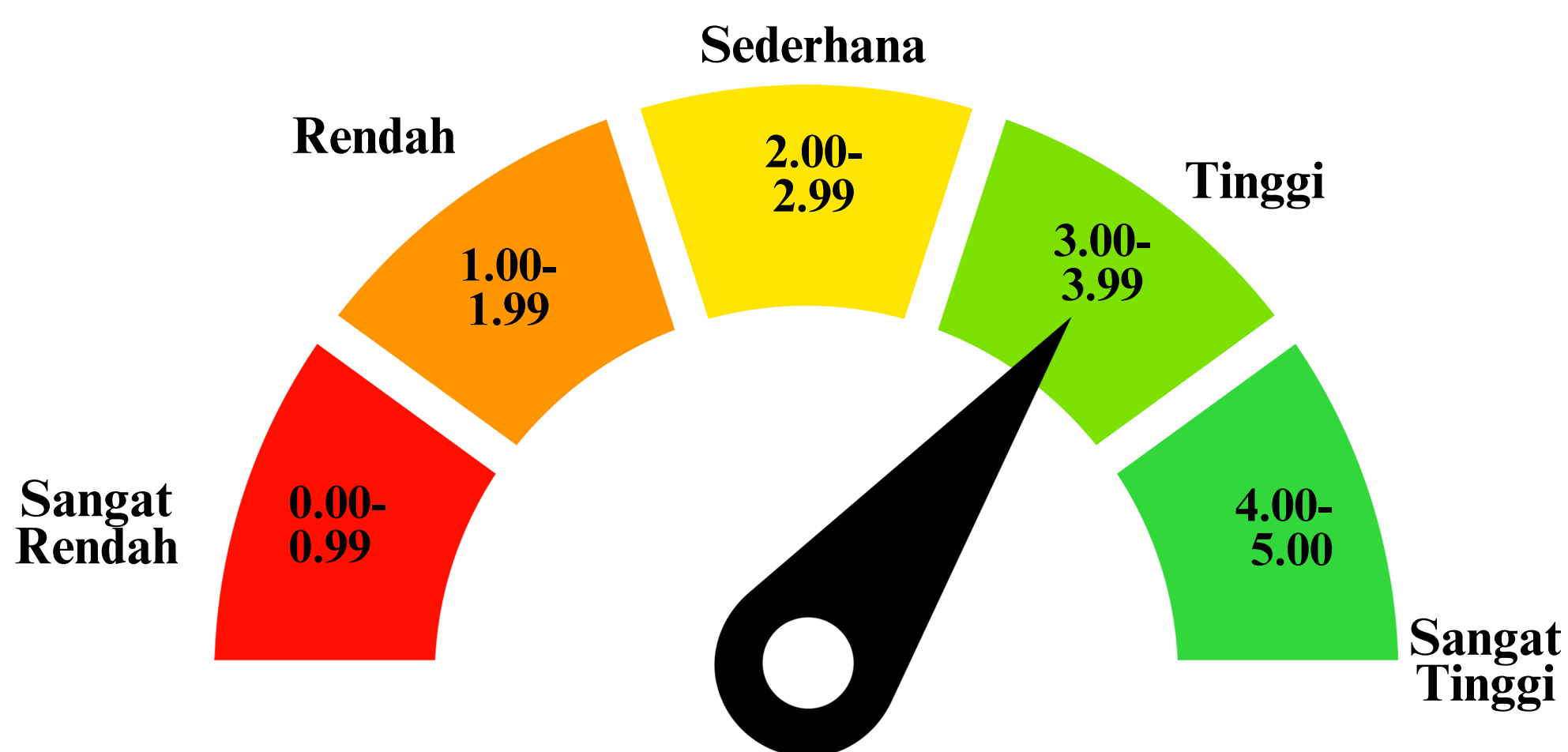
Spesifiknya, dapatan kajian menunjukkan hanya sebahagian kecil responden mempunyai tahap kefahaman yang sangat tinggi.

Nilai min item yang paling tinggi adalah pada nilai 4.20, iaitu merujuk kepada kenyataan berbau kebencian yang bertujuan untuk menimbulkan kemarahan pihak lain, memalukan pihak lain dan mencela pihak tertentu.

Manakala, nilai min item yang paling rendah pula adalah pada nilai 3.57, iaitu kenyataan berbau kebencian berkaitan dengan penghinaan terhadap institusi raja.

Meskipun nilai min tersebut adalah paling rendah, namun ia masih lagi berada dalam kategori tinggi.

Dapatan kajian ini jelas menunjukkan bahawa masyarakat Malaysia telah mempunyai tahap kefahaman yang baik terhadap perkara yang berkaitan dengan kenyataan berbau kebencian.



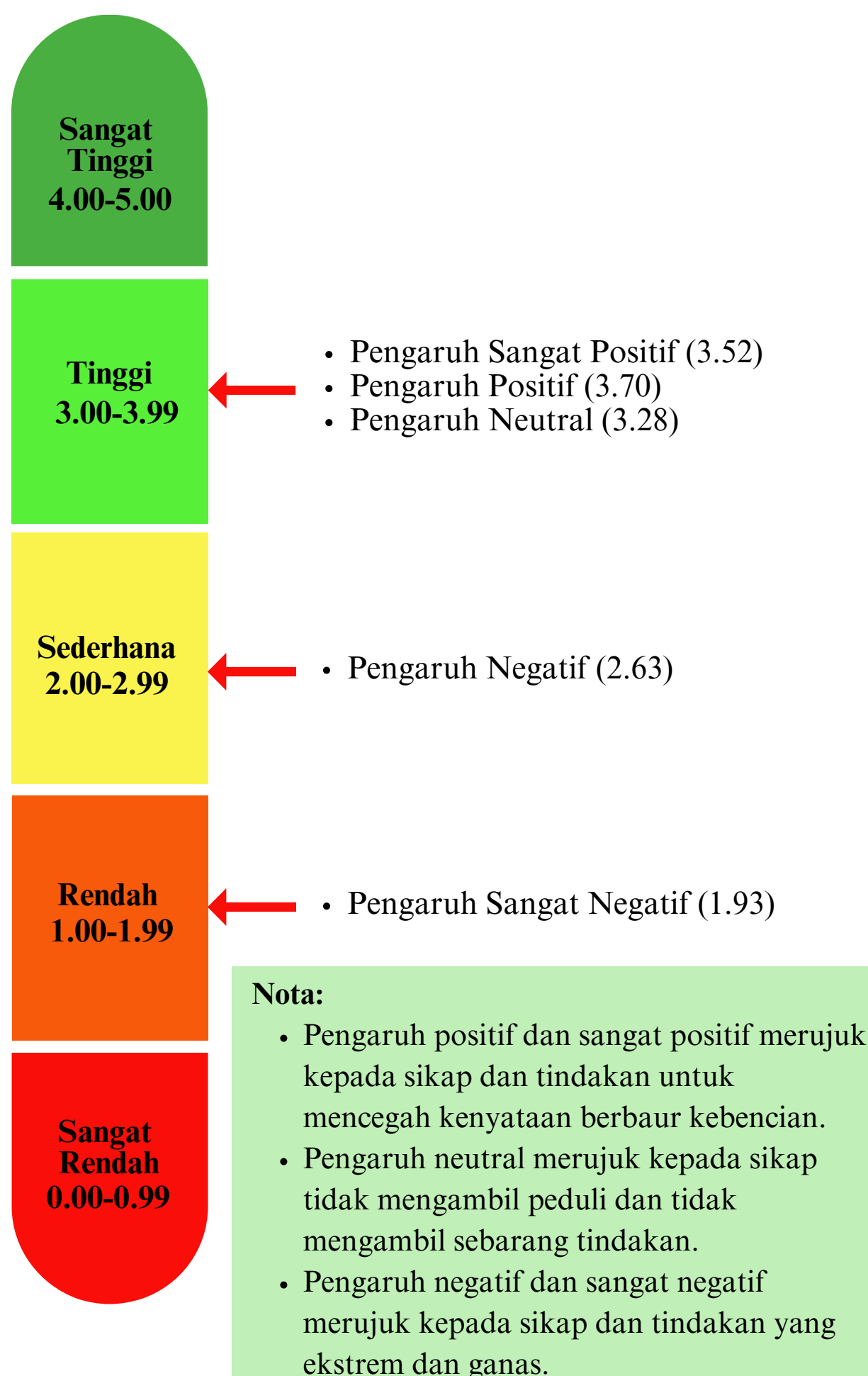
Tahap kefahaman masyarakat terhadap kenyataan berbau kebencian di media sosial adalah tinggi, iaitu 3.87.

PENGARUH KENYATAAN BERBAUR KEBENCIAN DI MEDIA SOSIAL TERHADAP TINGKAH LAKU MASYARAKAT

Pengaruh	Pengaruh Sangat Positif	Pengaruh Positif	Pengaruh Neutral	Pengaruh Negatif	Pengaruh Sangat Negatif
Min	3.52	3.70	3.28	2.63	1.93

Pengaruh kenyataan berbau kebencian di media sosial diukur berdasarkan kepada sikap dan tindakan yang positif dan negatif. Sebanyak 33 item digunakan untuk mengukur pengaruh kenyataan berbau kebencian terhadap tingkah laku masyarakat, iaitu pengaruh sangat positif, positif, neutral, negatif dan sangat negatif.

Di antara lima kategori pengaruh yang diukur, pengaruh positif memiliki nilai min yang paling tinggi, iaitu pada nilai 3.70. Sementara itu, pengaruh sangat negatif adalah paling rendah dengan nilai min 1.93. Nilai min pengaruh sangat positif adalah 3.52, pengaruh positif dengan nilai min 3.70 dan pengaruh neutral dengan nilai min 3.28. Ketiga-tiga pengaruh tersebut berada pada tahap yang tinggi. Manakala pengaruh negatif adalah pada nilai min 2.63 adalah pada tahap sederhana dan pengaruh sangat negatif dengan nilai min 1.93 adalah pada tahap rendah.



Berdasarkan kepada hasil analisis statistik, kajian ini merumuskan bahawa kenyataan berbau kebencian di media sosial bukan sahaja membawa pengaruh negatif tetapi turut membawa pengaruh positif di mana wujud sikap dan tindakan untuk mencegah penularan kenyataan berbau kebencian. Pengaruh negatif terhadap tingkah laku masyarakat walaupun kecil tetapi tidak boleh dipandang ringan kerana ia boleh membawa implikasi yang besar terhadap hubungan etnik dan agama.

KESAN KENYATAAN BERBAUR KEBENCIAN DI MEDIA SOSIAL TERHADAP HUBUNGAN DAN KETEGANGAN ETNIK DI MALAYSIA

Kesan kenyataan berbaur kebencian di media sosial terhadap hubungan dan ketegangan etnik di Malaysia menjadi salah satu fokus utama kajian ini. Hal ini kerana kenyataan berbaur kebencian mempunyai implikasi yang besar terhadap keharmonian masyarakat kepelbagaian di Malaysia.

Dalam mengenal pasti kesan kenyataan berbaur kebencian di media sosial terhadap hubungan etnik, kajian ini menggunakan 15 item bagi mengukur kesan tersebut.

Hasil kajian menunjukkan kesan kenyataan berbaur kebencian di media sosial adalah sangat tinggi terhadap hubungan etnik dengan nilai min keseluruhan 4.32. Nilai min item yang paling tinggi adalah pada nilai 4.46, iaitu kesan yang membawa kepada perpecahan masyarakat, diikuti dengan kesan yang mewujudkan pengasingan etnik dengan nilai min 4.41, dan seterusnya kesan yang menjadi punca kepada keganasan antara etnik dengan nilai min 4.38.

Sementara itu, nilai min item yang paling rendah ialah 4.20, iaitu merujuk kepada wujudnya gambaran negatif (stereotaip negatif) terhadap etnik lain.

Dari itu kajian ini mengesahkan bahawa kenyataan berbaur kebencian di media sosial mempunyai implikasi yang negatif terhadap hubungan antara etnik. Ini bermakna masyarakat kepelbagaian di Malaysia faham bahawa kenyataan berbaur kebencian boleh mewujudkan ketegangan antara etnik dan menjejaskan perpaduan nasional.



Kesan kenyataan berbaur kebencian terhadap hubungan etnik adalah sangat tinggi, iaitu 4.32.

KESAN KENYATAAN BERBAUR KEBENCIAN DI MEDIA SOSIAL TERHADAP HUBUNGAN AGAMA DALAM MASYARAKAT DI MALAYSIA

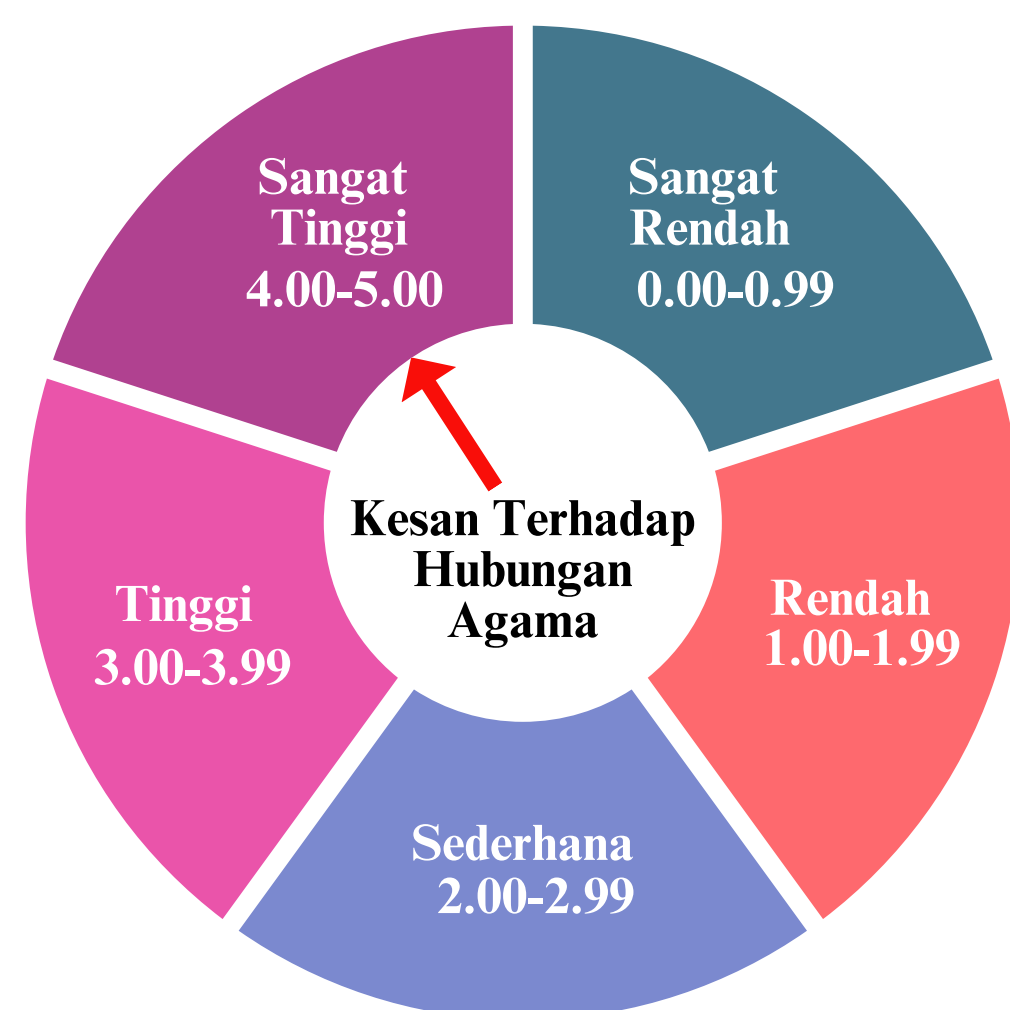
Kesan kenyataan berbaur kebencian di media sosial terhadap hubungan agama merupakan salah satu faktor utama yang mempengaruhi keharmonian masyarakat kepelbagaian di Malaysia.

Dalam mengukur kesan kenyataan berbaur kebencian di media sosial terhadap hubungan agama, kajian ini menggunakan 15 item sebagai indikator pengukuran. Hasil kajian menunjukkan kesan terhadap hubungan agama adalah sangat tinggi dengan nilai min keseluruhan 4.20. Kajian ini mendapati 14 daripada 15 item yang diukur berada pada nilai min yang sangat tinggi, iaitu 4.0 dan ke atas.

Nilai min item yang paling tinggi adalah pada nilai 4.45, iaitu membawa kepada sikap tidak toleransi antara agama, diikuti dengan nilai min 4.40, iaitu mengakibatkan wujud prasangka terhadap penganut agama lain.

Manakala, nilai min yang paling rendah ialah 3.65, iaitu membawa kepada tindakan keganasan penganut antara agama.

Hasil kajian keseluruhan menunjukkan bahawa masyarakat multi-agama Malaysia melihat kenyataan berbaur kebencian membawa kesan negatif yang sangat tinggi terhadap hubungan agama. Hal ini bermakna masyarakat mempunyai kesedaran yang tinggi tentang ancaman kenyataan berbaur kebencian ke atas keharmonian masyarakat.



Kesan kenyataan berbaur kebencian terhadap hubungan agama adalah sangat tinggi, iaitu 4.20.

STRATEGI DAN LANGKAH BAGI MENANGANI KENYATAAN BERBAUR KEBENCIAN

Dalam usaha untuk membendung kenyataan berbaur kebencian di media sosial, strategi dan langkah yang holistik amat diperlukan. Justeru itu, kajian ini menyenaraikan 12 item utama untuk mengenal pasti strategi dan langkah yang sesuai. Dapatan kajian menunjukkan bahawa strategi dan langkah yang dicadangkan untuk menangani kenyataan berbaur kebencian berada pada tahap persetujuan yang sangat tinggi, iaitu dengan nilai min keseluruhan 4.20.

Nilai min item yang paling tinggi ialah 4.59, iaitu strategi menjalankan kempen kesedaran menerusi institusi pendidikan. Manakala nilai min item yang paling rendah ialah 4.36, iaitu memperkasakan peranan keluarga dalam memberi contoh teladan yang terbaik kepada anak-anak.

Kajian ini mendapati sebilangan besar masyarakat kepelbagaian di Malaysia berpandangan bahawa semua strategi dan langkah yang dicadangkan amat baik untuk dilaksanakan bagi membendung kenyataan berbaur kebencian di media sosial. Maka semua domain yang disenaraikan mencakupi institusi pendidikan, keluarga, dasar kerajaan, undang-undang negara, penguatkuasaan, media sosial, pemimpin masyarakat, NGO dan institusi agama perlu diberikan perhatian khusus oleh pihak berwajib khususnya Kementerian Perpaduan Negara dalam mencegah sebarang bentuk kenyataan berbaur kebencian di media sosial.





KEMENTERIAN PERPADUAN NEGARA
JABATAN PERPADUAN NEGARA DAN
INTEGRASI NASIONAL



MENANGANI KENYATAAN BERBAUR KEBENCIAN



UPM CONSULTANCY & SERVICES
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SENARAI DOMAIN

- **PENDIDIKAN DAN ILMU**
- **PERANAN KELUARGA**
- **AGAMA LANDASAN HIDUP**
- **UNDANG-UNDANG**
- **DASAR KERAJAAN DAN KEPIMPINAN NEGARA**
- **PENGGUNAAN MEDIA SOSIAL**

TIP PENDIDIKAN & ILMU



Katakan tidak kepada kebencian, sambutlah tangan tanda perdamaian

Kebencian membawa kepada perpecahan dan persengketaan dalam masyarakat. Dengan menolak kebencian, kita dapat hidup dalam suasana yang harmoni, aman damai dan saling menghormati antara satu sama lain.



Baik dalam berbicara, bijak dalam bertindak, ilmu menjadi pedoman

Berbicara dengan sopan santun dan bersusila, bertindak dengan bijaksana berasaskan ilmu sebagai pegangan yang mencerminkan keperibadian mulia.



Jangan biarkan kata-kata kebencian meracuni hati, fikir sebelum berucap

Terlajak perahu boleh diundur, terlajak kata buruk padahnya. Apabila bercakap elakkan kata-kata negatif yang boleh menyakiti hati orang lain serta gunakan kebijaksanaan dalam pertuturan dan interaksi.



Adab berilmu, ikut resmi padi, semakin berisi semakin tunduk

Semakin banyak kita menuntut ilmu, semakin tinggi pencapaian yang kita miliki, semakin mendalam erti kehidupan, semakin patut kita bersikap rendah diri. Sikap sombong hanya akan merugikan diri sendiri dan merusakkan hubungan dengan orang lain.



Perkataan yang baik adalah sedekah, jaga tutur kata banyak faedah

Mengucapkan perkataan yang baik dianggap sebagai satu bentuk sedekah dan amalan mulia. Tutur kata yang baik dapat membawa manfaat bersama dan memperkukuh jalinan persaudaraan sesama insan.



Lidah lebih tajam daripada mata pedang, kebencian membawa kehancuran, pentingnya pendidikan moral dan akhlak dalam melahirkan insan beretika

Menjaga pertuturan dan tingkah laku kita dapat menghindari ucapan kebencian dan mengekalkan keharmonian dalam masyarakat. Oleh itu, adalah menjadi tanggungjawab setiap insan untuk menghayati pendidikan moral dan akhlak mulia dalam melahirkan masyarakat yang beretika, beradab dan berakhlak.

TIP PERANAN KELUARGA



Pantau penggunaan media sosial, tanggungjawab ibu bapa

Keluarga perlu memantau penggunaan media sosial dalam kalangan anak-anak mereka supaya tidak berlaku penyalahgunaan peranti dan terlibat dalam mengeluarkan sebarang bentuk kenyataan berbaur kebencian.



Didik anak menguruskan masa dengan baik agar tidak melakukan sesuatu yang tidak berfaedah

Menjadi tanggungjawab ibu bapa dalam mendidik anak-anak untuk mengurus masa penggunaan peranti dengan bijak, pemangkin amalan keluarga bahagia. Pengurusan masa dapat menghindari perbuatan yang tidak berfaedah seperti mengeluarkan ucapan kebencian.



Normalisasikan ucapan yang baik, hindari sifat negatif, elak kebencian

Keluarga perlu mendidik anak-anak untuk membudayakan penggunaan kata-kata yang baik, mengelakkan sebarang bentuk gejala negatif bagi mencegah kebencian dan kemudaratan.



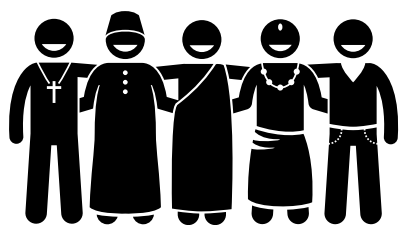
Ibu bapa tunjang keluarga prihatin

Ibu bapa perlu memainkan peranan penting dalam membentuk sikap dan nilai murni dalam diri anak-anak. Sebagai tunjang keluarga, ibu bapa perlu memberikan contoh teladan yang baik, membimbing dan mendidik anak-anak dengan penuh kasih sayang dan keprihatinan.



Elak persengketaan, keluarga muafakat membawa berkat, masyarakat selamat

Persengketaan akan membawa perpecahan dan kebinasaan. Hidup keluarga yang muafakat membawa berkat dan kebaikan kepada semua pihak, menjamin masyarakat yang selamat.



Santuni masyarakat dengan berhemah, didikan keluarga penuh hikmah

Berhemah dalam berinteraksi dengan masyarakat akan melahirkan rasa hormat terhadap orang lain. Sikap ini bermula dengan keluarga dalam mendidik hubungan yang baik dan mempertaut ikatan sosial yang harmoni.

TIP AGAMA LANDASAN HIDUP

Agama benci orang yang membenci, agama suka orang yang menyayangi



Agama mengajar kita untuk menjauhi sifat kebencian kerana boleh membawa kepada perpecahan dan konflik. Sebaliknya, agama menggalakkan kita untuk sayang menyayangi sesama insan, menghormati satu sama lain dan hidup bertoleransi sebagai teras amalan mulia.

Amalkan nilai murni dalam kehidupan, teras agama jadikan panduan



Nilai-nilai murni seperti kejujuran, keadilan dan kasih sayang adalah inti kepada ajaran agama yang cukup penting untuk menangani kebencian. Mengamalkan nilai-nilai ini dalam kehidupan seharian membantu kita membina keperibadian yang baik dan masyarakat yang sejahtera. Teras agama harus dijadikan panduan dalam setiap aspek kehidupan terutamanya yang melibatkan hubungan sesama insan.



Hormati perbezaan, hargai kebersamaan, nikmati keharmonian

Setiap agama mengajar kita untuk menghormati perbezaan yang wujud antara manusia, baik dari segi agama, budaya atau pandangan. Dengan menghargai kebersamaan antara individu yang berbeza, kita dapat menikmati keharmonian, kedamaian dan menghindari kenyataan berbau kebencian.



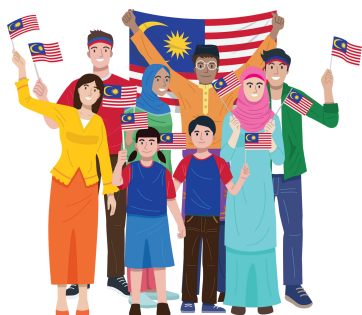
Tidak menyentuh sensitiviti agama

Adalah menjadi tanggungjawab setiap penganut agama untuk menghormati agama lain dan tidak menyentuh isu sensitif demi menjaga keharmonian masyarakat. Perbincangan topik yang berkaitan dengan sensitiviti agama secara terbuka perlu dielakkan kerana boleh menimbulkan ketegangan, persengketaan dan konflik.



Mengutamakan prinsip keagamaan dalam kehidupan seharian

Prinsip keagamaan dalam konteks hubungan sesama manusia menekankan amalan hormat menghormati, empati dan mengucapkan kata-kata yang baik. Prinsip tersebut dapat membimbing kita dalam menjalani kehidupan seharian yang harmoni.



Jangan mencampuri urusan agama lain, fokus tanggungjawab agama sendiri

Dalam masyarakat kepelbagaian, kita perlu menghormati perbezaan kepercayaan dan praktis agama lain tanpa menafikan atau memperkecilkan nilai agama sendiri. Campur tangan atau konflik antara agama boleh membawa kepada ketegangan sosial dan konflik yang boleh meruntuhkan keharmonian masyarakat.

TIP UNDANG-UNDANG

Hormati Perlembagaan Persekutuan, patuhi Undang-undang Negara



Kita perlu mematuhi dan menghormati Perlembagaan Persekutuan serta undang-undang negara bagi memastikan kestabilan, keadilan dan kemakmuran negara terjamin. Kepatuhan kepada Perlembagaan Persekutuan dan undang-undang dapat memupuk kesetiaan kepada negara, menegakkan demokrasi dan mencegah kenyataan berbaur kebencian.

Mematuhi Akta Komunikasi dan Multimedia 1998



Patuhi Akta Komunikasi dan Multimedia 1998 bagi memastikan penyebaran maklumat dilakukan secara bertanggungjawab, tanpa menyebarkan fitnah ataupun maklumat yang kurang tepat. Akta ini menegakkan integriti maklumat dan mencegah penyalahgunaan platform dalam talian demi kesejahteraan bersama.



Fahami Akta Hasutan 1948, jaminan kedamaian

Adalah menjadi tanggungjawab bersama untuk memahami Akta Hasutan 1948 yang melarang ucapan berkecenderungan untuk menghasut kebencian terhadap pemerintah, raja dan mana-mana kumpulan etnik atau agama. Kefahaman yang menyeluruh terhadap akta ini akan menjamin kedamaian semua pihak.

Kanun Keseksaan Seksyen 298 dan 298A menjadi panduan cegah ucapan kebencian



Kanun Keseksaan Seksyen 298 dan 298A melarang ucapan atau tindakan yang sengaja menghina agama atau menyebabkan perpecahan antara kumpulan agama. Mematuhi kanun ini dapat mencegah ucapan kebencian terhadap mana-mana agama dan menjamin kebebasan beragama.

Penguatkuasaan menyeluruh dalam menapis kandungan sensitif



Langkah penguatkuasaan yang teliti dan terperinci diperlukan untuk mengawal dan mengurus kandungan di media sosial yang menyentuh sensitiviti awam, menimbulkan kontroversi, ketegangan atau kebencian dalam masyarakat. Penguatkuasaan ketat dapat mencegah kenyataan berbaur kebencian daripada terus menular dan menimbulkan kekeliruan.

TIP DASAR KERAJAAN & KEPIMPINAN NEGARA



Cegah kebencian sebelum parah, teraju kerajaan asas muhibbah

Tanggungjawab kerajaan untuk mencegah sebarang kenyataan berbaur kebencian sebelum ianya berleluasa dan menjadi barah dalam masyarakat. Para pemimpin utama negara berperanan dalam memperjuangkan nilai-nilai keharmonian, kepelbagaian dan toleransi yang tinggi antara kumpulan etnik, agama dan wilayah.

Amalkan prinsip Rukun Negara, hidup aman kekal sejahtera

Rukun Negara adalah ideologi nasional yang menjadi landasan untuk memupuk perpaduan dan keharmonian dalam masyarakat kepelbagaian di Malaysia. Mengaplikasikan prinsip Rukun Negara dalam kehidupan seharian dapat mencapai keamanan dan kesejahteraan yang berterusan, hidup secara aman harmoni, hormat menghormati antara satu sama lain tanpa mengira perbezaan agama, budaya atau latar belakang etnik.

Jauhi sikap 'cakap tak serupa bikin'

Pemimpin harus konsisten antara apa yang mereka katakan dengan apa yang mereka lakukan. Menghindari amalan 'cakap tak serupa bikin' dapat mengelakkan cetusan rasa tidak puas hati, kecaman, kritikan dan sindiran yang berbaur kebencian. Cakap serupa bikin akan membantu membina kepercayaan dan keyakinan rakyat terhadap pemimpin.

Kepimpinan Melalui Teladan

Kepimpinan yang berkesan adalah melalui teladan yang baik. Pemimpin harus menunjukkan contoh yang positif dalam mengeluarkan kata-kata yang baik dan adil. Apabila pemimpin mengamalkan ucapan yang baik, akan menjadi inspirasi kepada orang lain.

Pemimpin berperanan mempromosikan perpaduan dan mengelakkan ucapan berbaur kebencian.

Ucapan pemimpin mempunyai pengaruh yang besar terhadap masyarakat. Oleh itu, pemimpin perlu menggunakan platform mereka untuk mempromosikan perpaduan dan keharmonian. Menghindari ucapan yang berbaur kebencian dapat membantu mencegah perpecahan dan konflik dalam masyarakat.

Kerajaan dan NGO perlu berganding bahu mencegah kebencian

Kerajaan dan NGO perlu bekerjasama dalam menangani kenyataan berbaur kebencian melalui penyelidikan dan pemantauan bersama, pelaksanaan program pendidikan dan kesedaran awam, pembangunan strategi dan dasar, intervensi dan sokongan, memantau penyampaian maklumat dan penggunaan media. Kerjasama antara kerajaan dan NGO amat penting dalam memperluas sumber daya, pengetahuan dan kepakaran untuk menangani kenyataan berbaur kebencian.



TIP PENGGUNAAN MEDIA SOSIAL



Amalkan S.U.R.E – S-Sources, U-Understand, R-Research, E-Evaluate

Tak pasti jangan kongsi – mesti tahu sumber, fahami kandungan, selidiki terlebih dahulu dan membuat penilaian dengan bijaksana.

Sebarkan kasih sayang, kalahkan kebencian

Dengan menyebarkan elemen kasih sayang, keprihatinan dan persefahaman, kita bersama cegah kebencian akan mewujudkan keindahan hidup yang bahagia dan harmoni dalam masyarakat.



Peka kepada isu sensitif (3R)

Hidup dalam suasana kepelbagaian, kita perlu peka terhadap isu-isu sensitif yang melibatkan Race (Kaum), Religion (Agama) dan Royalty (Raja). Dengan menghormati dan cakna isu-isu sensitif ini, kita dapat elakkan stereotaip negatif dan sikap prejudis demi menjaga keharmonian dan keamanan dalam masyarakat.

Menggunakan media sosial dengan beretika



Adalah menjadi tanggungjawab bersama untuk menggunakan media sosial dengan penuh etika, bersopan santun dan bersusila bagi mencegah kenyataan berbaur kebencian. Beretika merangsang diri untuk menghormati orang lain, mengelakkan penyebaran berita palsu, tidak menyebarkan kebencian atau menimbulkan provokasi dalam masyarakat.



Elakkan kata-kata provokatif dan sensitif

Menghindari penggunaan kata-kata yang provokatif dan sensitif dapat mencegah konflik, ketegangan dan persengketaan. Berbicara dengan tertib, menjaga budi bahasa dan menggunakan media sosial dengan berhemah dapat menghormati perasaan orang lain, menjadi pemangkin keharmonian yang holistik.



Fikir sebelum komen, viralkan yang positif, hentikan yang negatif

Sebelum memberikan sesuatu komen di media sosial, adalah penting untuk kita fikir implikasinya terlebih dahulu yang mungkin boleh menyebabkan salah faham, salah interpretasi dan konflik. Kita perlu berganding bahu viralkan sesuatu yang positif dan bersama hentikan segala yang negatif.



Bertanggungjawab terhadap kandungan dan maklumat yang disebarkan

Amat penting untuk kita mengambil tanggungjawab dalam memastikan bahawa maklumat yang disebarkan adalah benar dan bermanfaat. Menyebarkan sesuatu maklumat palsu atau tidak tepat boleh menyebabkan kekeliruan dan menimbulkan salah faham dalam masyarakat.

RUMUSAN

Secara umumnya kajian ini merumuskan bahawa penggunaan media sosial dalam kalangan masyarakat kepelbagaian di Malaysia adalah tinggi tanpa mengira latar belakang individu ataupun persekitaran sosial mereka.

Penggunaan media sosial yang tinggi mendedahkan mereka kepada pelbagai bentuk maklumat, informasi, berita, liputan, hiburan dan pelbagai lagi kecanggihan teknologi dengan cepat dan terkini.

Pada masa yang sama mereka turut terdedah kepada pelbagai bentuk maklumat dan informasi yang betul mahupun salah, baik mahupun buruk, berbentuk provokasi atau sebaliknya, berita benar mahupun palsu, fitnah atau realiti dan bermacam lagi.

Dalam keasyikan bermedia sosial, mereka turut terdedah dengan pelbagai bentuk kenyataan berbaur kebencian, yang boleh memecah-belahkan dan mewujudkan ketidakharmonian dalam masyarakat.

Hasil kajian ini membuktikan hanya sebilangan kecil sahaja masyarakat Malaysia yang menerima pengaruh sangat negatif terhadap kenyataan berbaur kebencian, sebahagian besar masyarakat pula menerima pengaruh dalam konteks yang positif.

Ini kerana masyarakat kepelbagaian di Malaysia rata-ratanya telah memahami konteks sebenar kenyataan berbaur kebencian dan sedar akan kesan negatif terhadap hubungan dalam pelbagai kumpulan etnik dan perbezaan anutan agama.

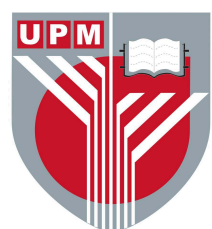
Akan tetapi, walaupun hanya sebilangan kecil yang menerima pengaruh dalam konteks yang sangat negatif, perkembangan ini tidak boleh dipandang ringan kerana ‘nila setitik boleh merosakkan susu sebelanga’, ‘api yang kecil sekiranya tidak dikawal boleh merebak menjadi besar’.

Dari itu, strategi dan langkah yang efektif perlu diambil bagi membendung kenyataan berbaur kebencian di media sosial melalui institusi pendidikan, keluarga, dasar kerajaan, undang-undang negara, penguatkuasaan, media sosial, pemimpin masyarakat, NGO dan institusi agama.



KEMENTERIAN PERPADUAN NEGARA
JABATAN PERPADUAN NEGARA DAN
INTEGRASI NASIONAL

STUDY ON HATE SPEECH IN MALAYSIA



UPM CONSULTANCY & SERVICES
WHOLLY OWNED BY UPM HOLDINGS SDN BHD



KEMENTERIAN PERPADUAN NEGARA
JABATAN PERPADUAN NEGARA DAN
INTEGRASI NASIONAL

MINISTRY OF NATIONAL UNITY
Putrajaya, 2024

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EXECUTIVE SUMMARY

STUDY ON HATE SPEECH IN MALAYSIA

INTRODUCTION

This study on hate speech in Malaysia was conducted by The National Integration Research and Training Institute (IKLIN), Department of National Unity and National Integration through the appointment of a consulting team from UPM Consultancy and Services Pte. Ltd (UPMCS). The Ministry of National Unity's Social Studies is funded by the Ministry of Economy under the allocation of the Fourth Rolling Plan Year 2024 of the Twelfth Malaysia Plan (RMKe 12).

DEFINITION

Hate Speech refers to any form of communication in speech, writing, or behavior that attacks, condemns, curses, ridicules, defames, discriminates against, or undermines others, based on specific group identities such as religion, ethnicity, gender, nationality, disability, and so on.

RESEARCH OBJECTIVES

- (i) To identify the level of public's understanding regarding hate speech;
- (ii) To determine the influence of hate speech on societal behavior;
- (iii) To examine the impact of hate speech on ethnic and religious relations and tensions;
- (iv) To propose effective strategies and measures to address hate speech-related issues.

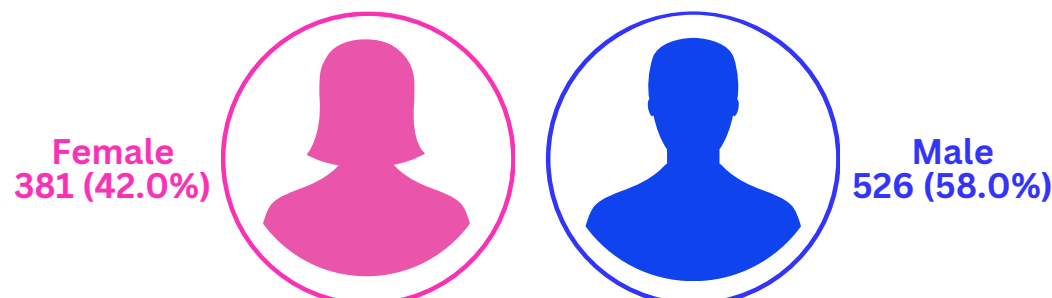
METHODOLOGY

This study used a mixed method involving a quantitative and qualitative approach. Three Focus Group Discussion (FGD) sessions were set through a qualitative method. Through a quantitative method, the study was carried out using a questionnaire by visiting selected places of residence determined by the Department of Statistics Malaysia. The total amount of research data that was successfully obtained involved 907 respondents.

RESEARCH FINDINGS

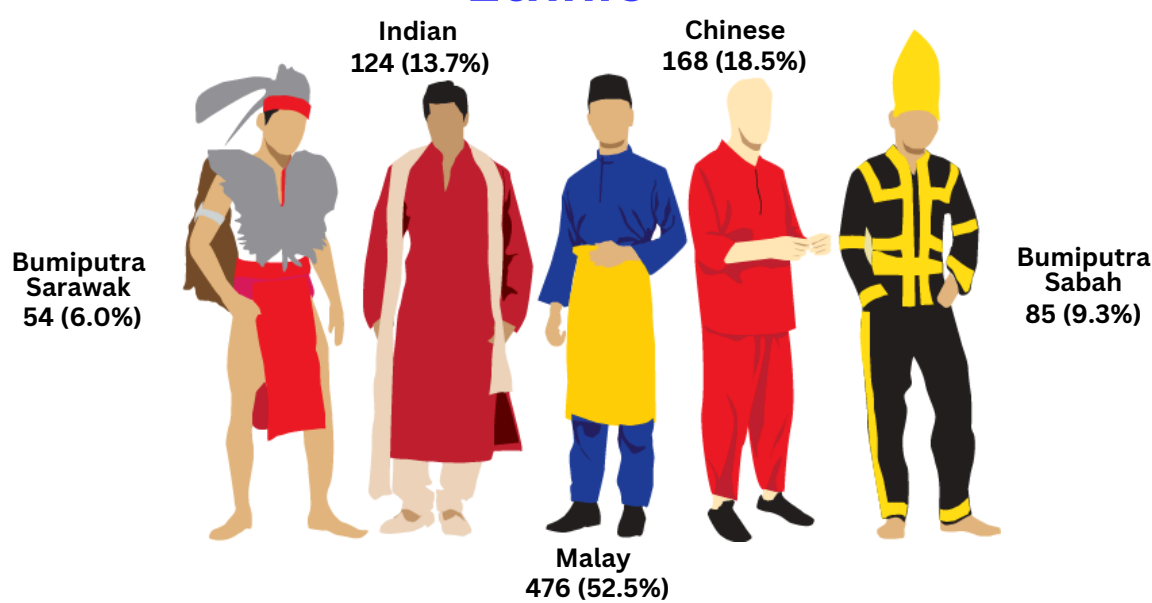
DEMOGRAPHY

Gender



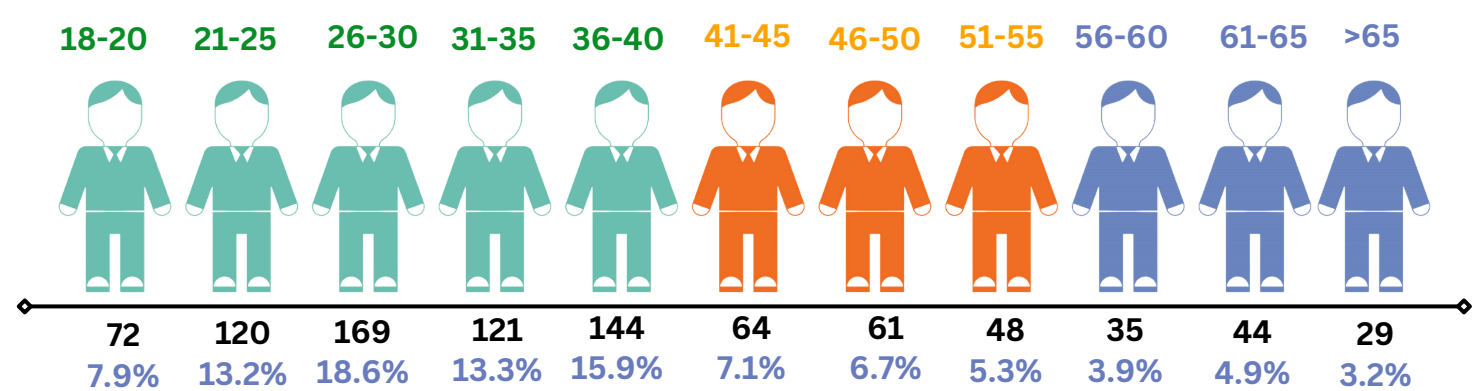
The total number of female respondents is 381 (42.0%), while male respondents is 526 (58.0%).

Ethnic



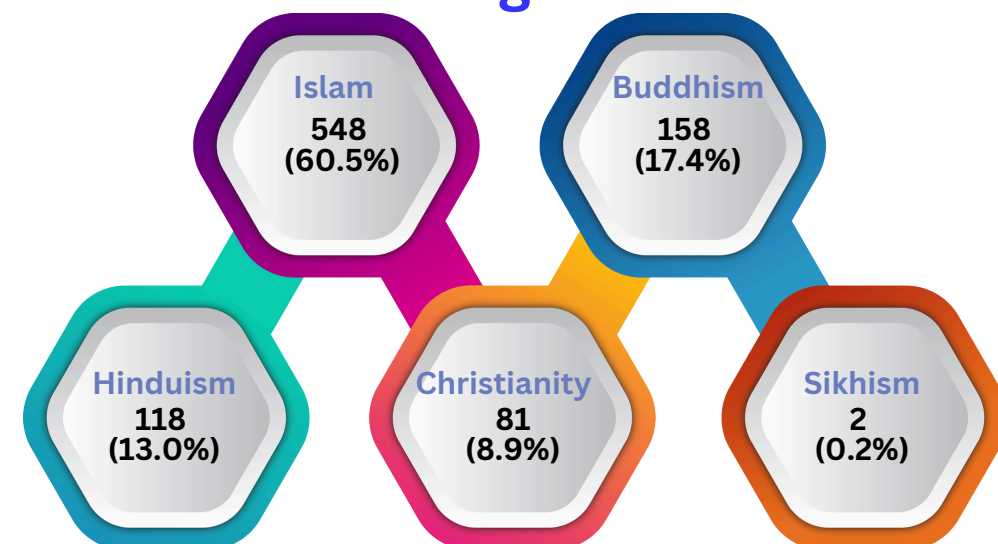
The total number of the respondents by ethnicity is as follows: Malay: 52.5%, Chinese 18.5%, Indian 13.7%, Bumiputra Sarawak 6.0%, and Bumiputra Sabah 9.3%.

Age



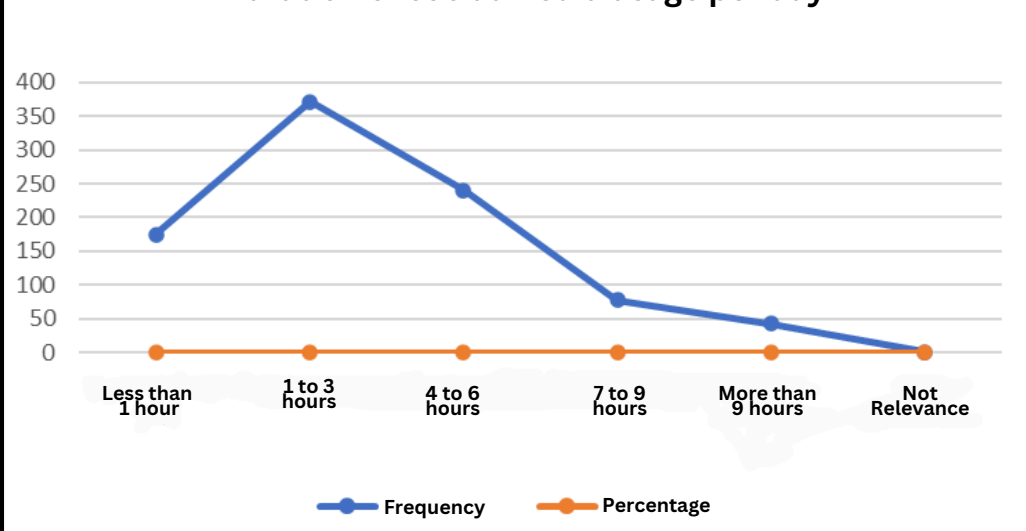
The majority of the respondents are the youth group aged between 18 and 40 years.

Religion



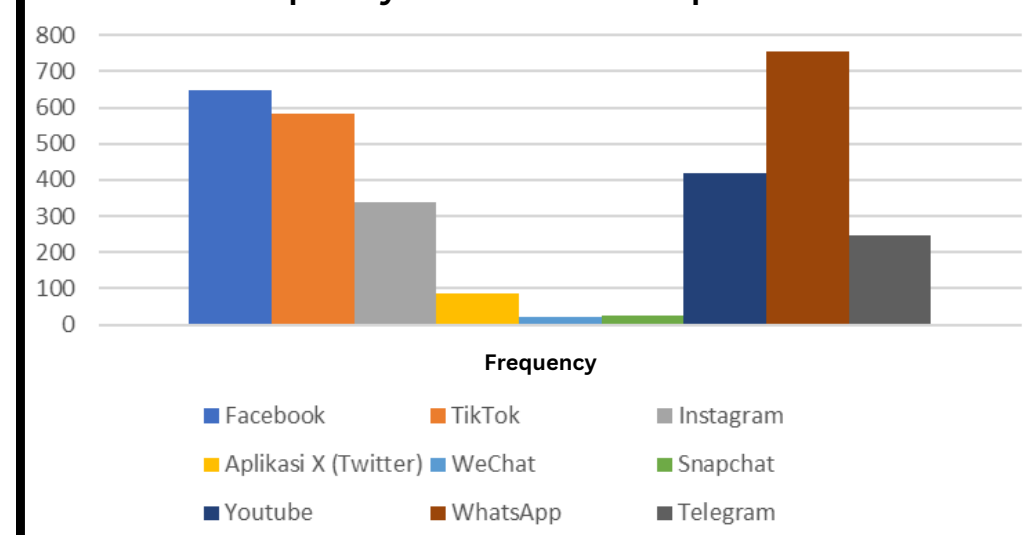
The majority of the respondents are Muslims, totaling 548 individuals (60.5%).

Duration of social media usage per day



Majority of the respondents spend 1 to 6 hours per day browsing social media, i.e., 371 individuals (40.9%).

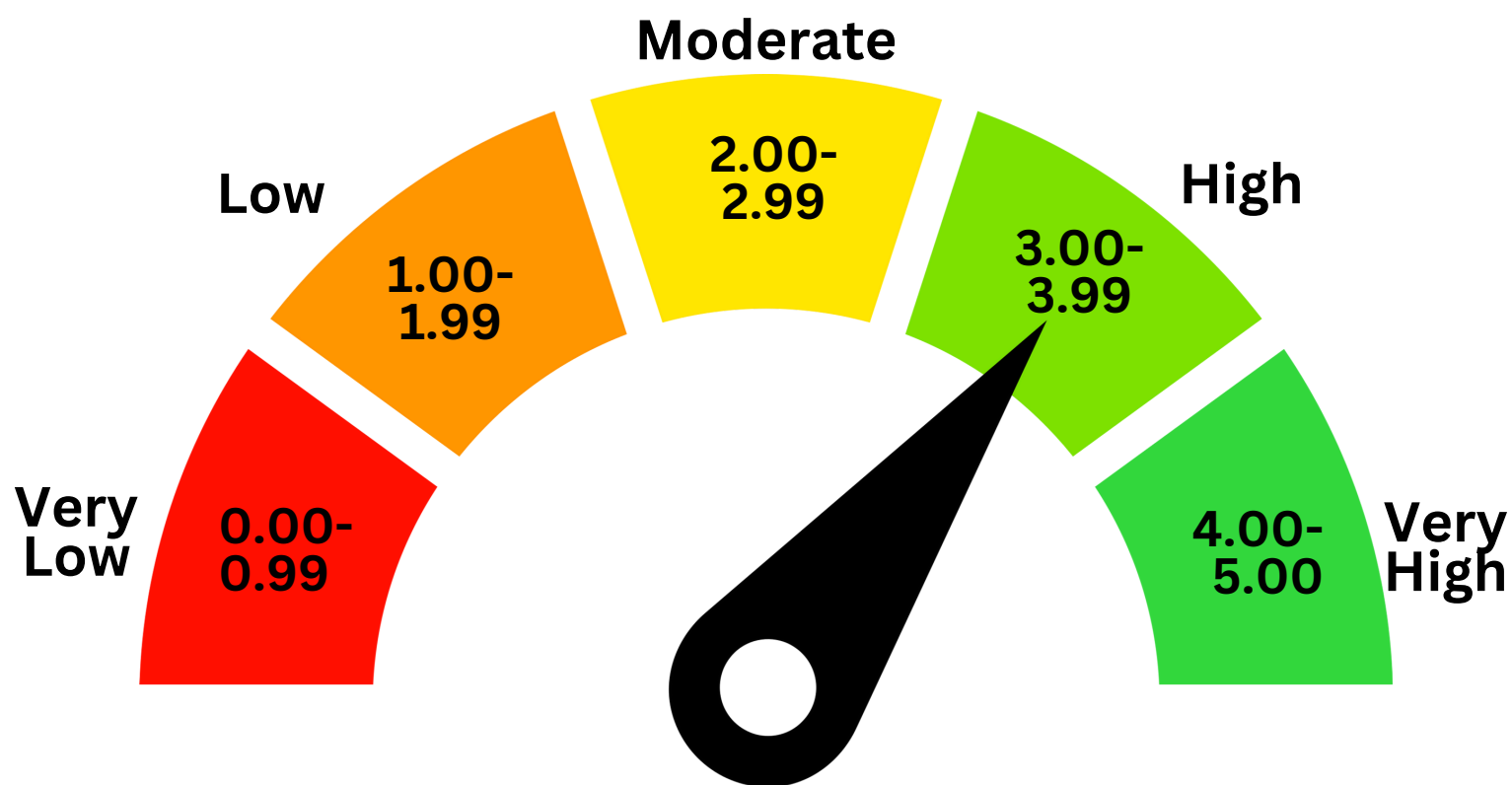
Frequently used social media platforms



Majority of the respondents use the following social media applications: WhatsApp, Facebook, TikTok, and YouTube.

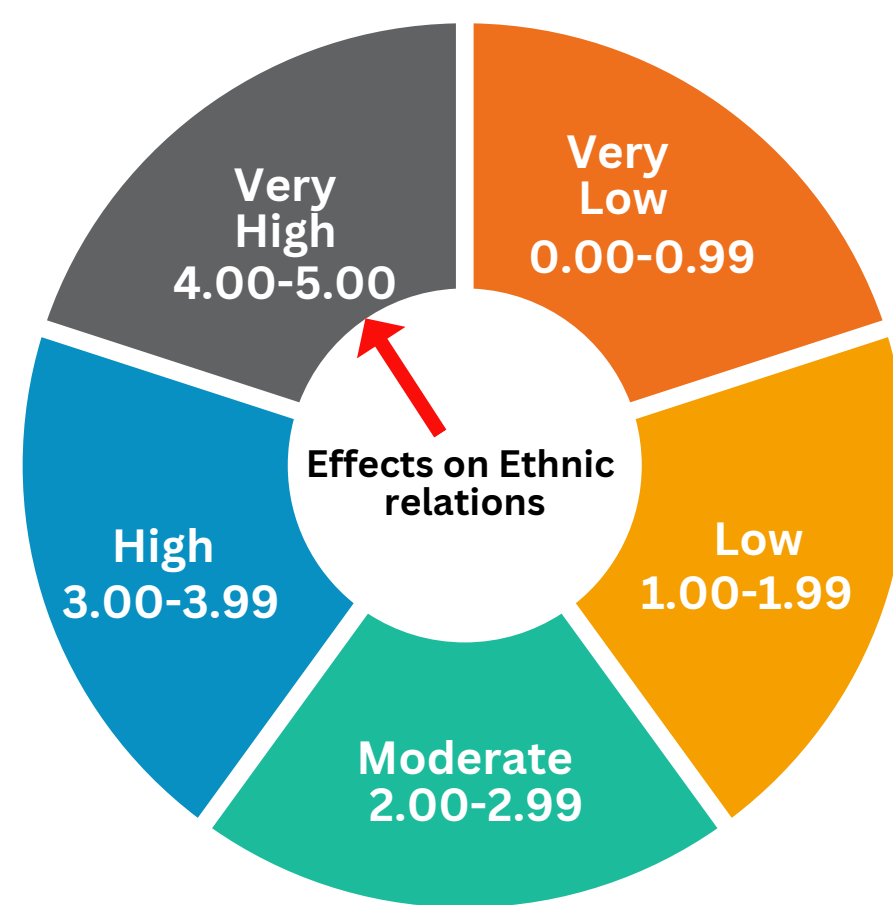
DESCRIPTIVE ANALYSIS

LEVEL OF UNDERSTANDING



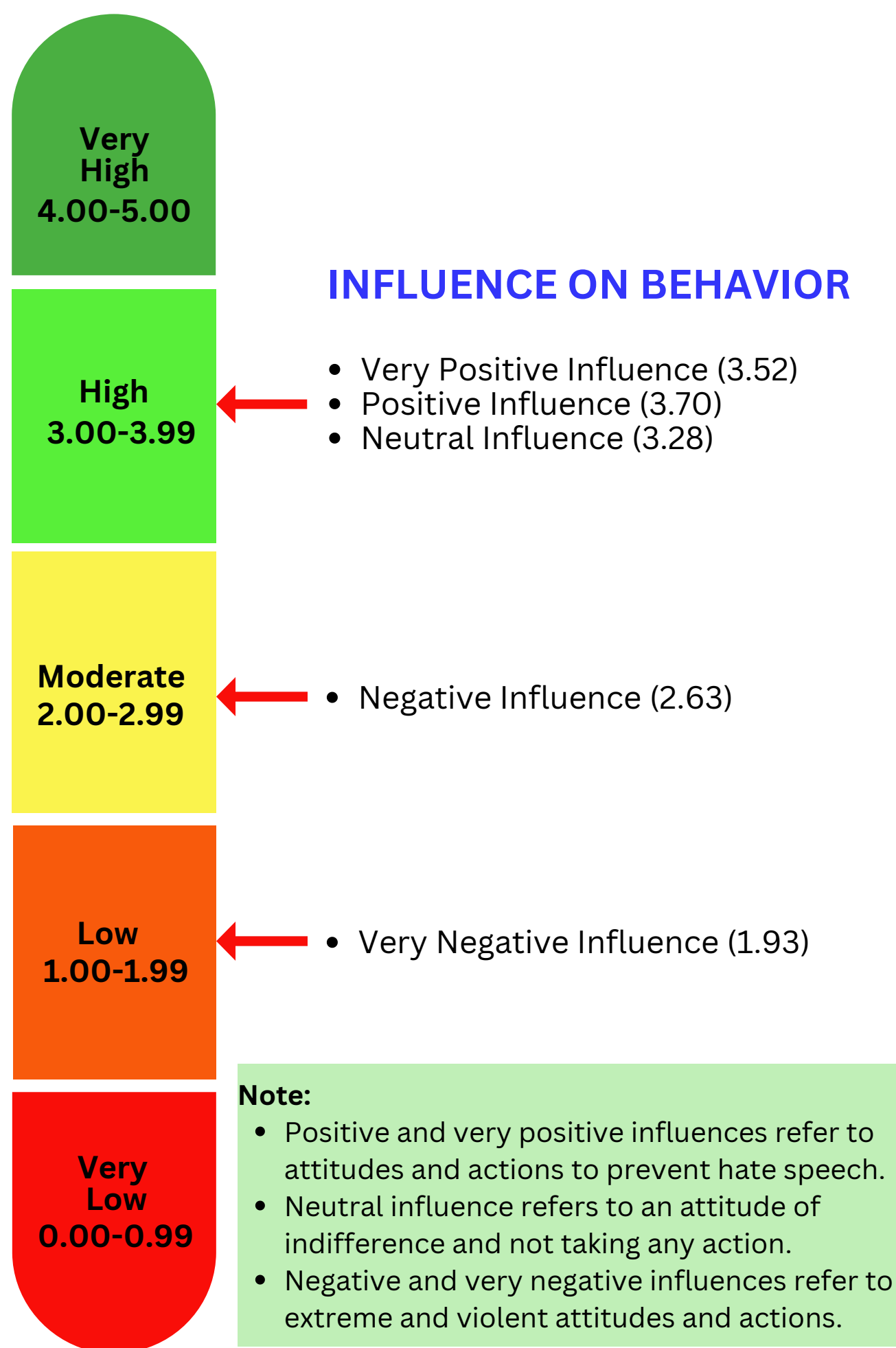
The public's level of understanding of hate speech on social media is high at 3.87.

EFFECTS ON ETHNIC AND RELIGION



The effect of hate speech on ethnic relations is very high at 4.32.

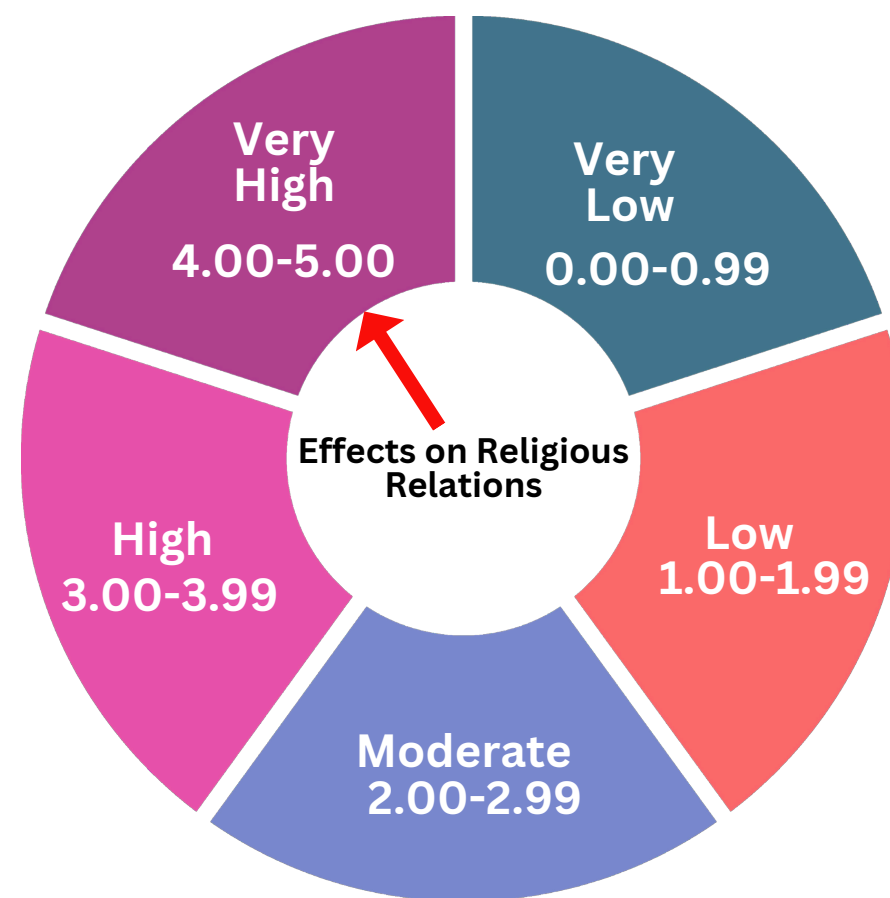
INFLUENCE ON BEHAVIOR



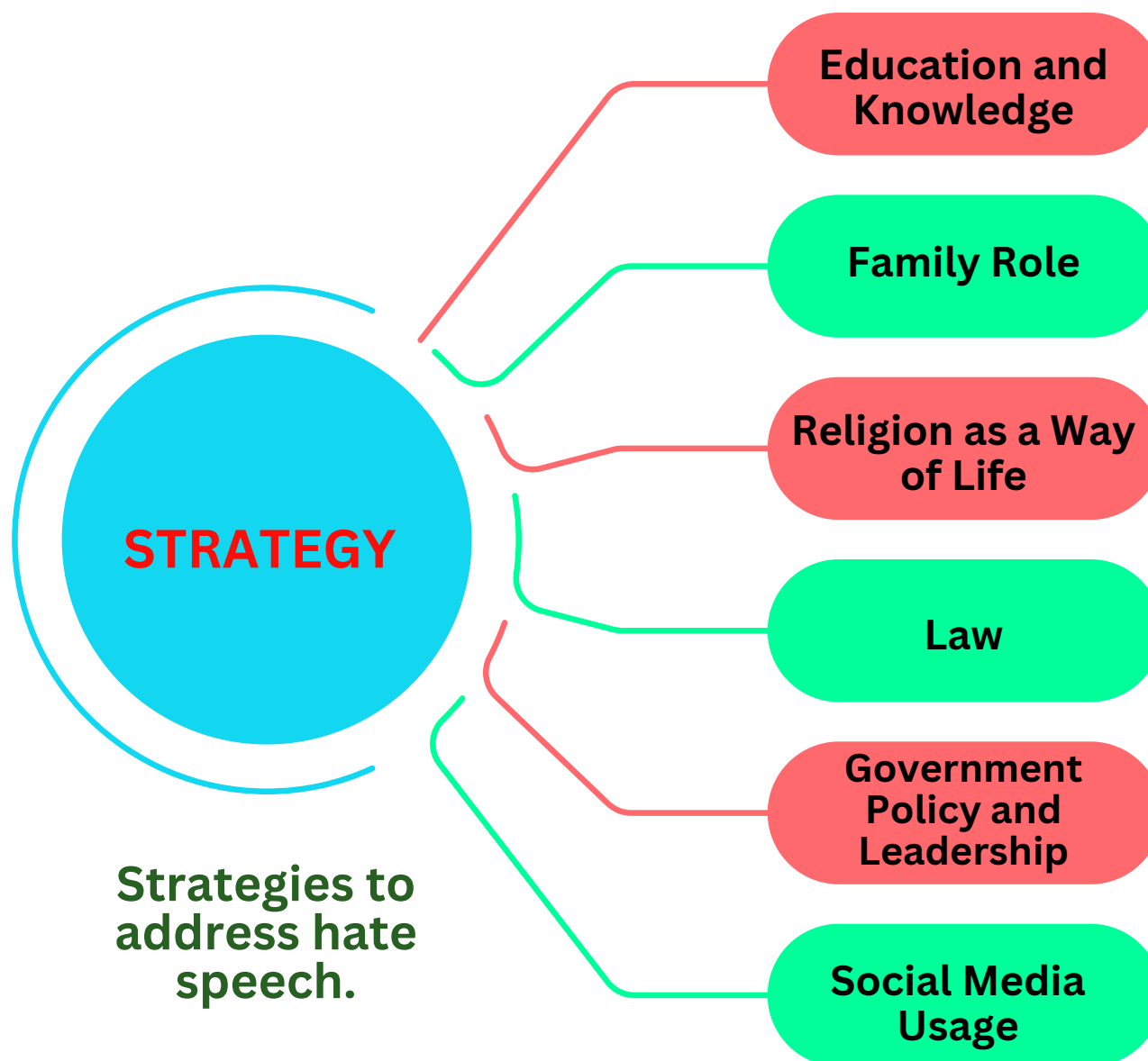
Note:

- Positive and very positive influences refer to attitudes and actions to prevent hate speech.
- Neutral influence refers to an attitude of indifference and not taking any action.
- Negative and very negative influences refer to extreme and violent attitudes and actions.

The results of the study show that very positive, positive and neutral influence of hate speech is at a high level, while the negative influence is at a moderate level and the very negative influence is at a low level.



The effect of hate speech on religious relations is very high at 4.20.



Strategies to address hate speech.

SUMMARY

This study is a significant contribution to the Malaysian Government's commitment to the UN's 2030 Sustainable Development Goals (SDGs), particularly the 16th SDGs to ensure peace and justice are guaranteed. The results of this study can help the government in its efforts to "unite the society and form cohesion towards a better quality of life for all," in line with the aspiration of the Unity Government and Malaysia MADANI.

INTRODUCTION

The National Integration Research and Training Institute (IKLIN) undertook a pioneering study on Hate Speech in Malaysia in collaboration with the UPM Consultancy and Services Pte. Ltd. (UPMCS) consulting team. This study, funded by the Ministry of National Unity's Social Studies allocation under the Fourth Rolling Plan Year 2024 of the Twelfth Malaysia Plan, commenced on 07 December 2023 and completed on 06 June 2024.

This study is very significant in the context of Malaysian society, which is multi-ethnic, multi-religious, multi-sociocultural, multi-political, and multidimensional in all aspects of life.



Issues related to hate speech are becoming increasingly important, critical, and serious, especially with the development and advancement of current digital and information technology, as well as the increasing use of social media. Social media has not only become the main platform for communication and social interaction but also a medium for the spread and transmission of hate speech.

In conclusion, this study can contribute to the Malaysian government's commitment to the **United Nations' Sustainable Development Goals (SDGs)**, particularly **SDG 16**, to ensure peace and justice. The findings of this study can assist the government in efforts to "unite the society, build unity and promise a better quality of life for all," which is in line with the aspirations of the Unity Government and Malaysia MADANI.

DEFINITION OF HATE SPEECH

Hate speech refers to any form of speech, writing, or any other form of communication that attempts to insult, condemn, denounce, ridicule, or discredit others intentionally or otherwise, in the form of mockery or joking.

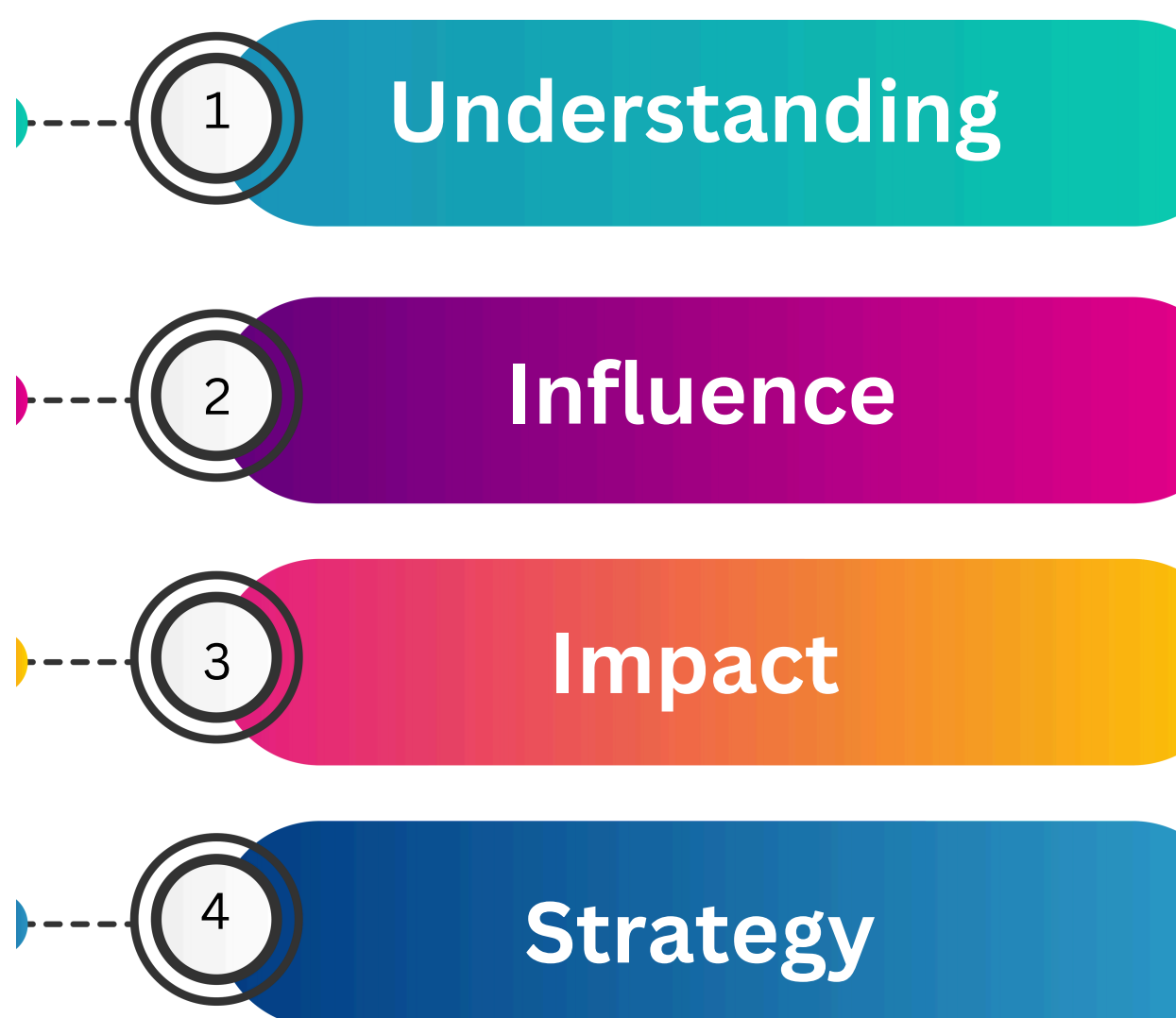
Usually, hate speech touches on matters involving public sensitivity and creates certain provocations against the targeted parties.

This can create feelings of hostility, stereotypes, prejudices, and discrimination against individuals or specific groups based on identity characteristics such as race, religion, ethnicity, gender, sexual orientation, or other traits that often trigger conflicts.

Furthermore, hate speech can not only have serious and unforeseen negative effects but also become toxic, leading to discord, conflict, disputes, enmity, violence, and hostility among different society groups.

MEASUREMENT OF HATE SPEECH

The instrument used in this study contains five parts, namely Part A (respondent's biodata), Part B (level of understanding of hate speech on social media), Part C (the influence of hate speech on social media on society behaviour); Part D (the impact of hate speech on social media on ethnic-religious relations and tensions) and Part E (strategies to deal with hate speech).



In total, there are 115 items in the instrument. This questionnaire was refined and strengthened by consulting experts from the Department of National Unity and Integration (JPNIN) on January 11, 2024. In addition to the use of FGD data, the formation of this instrument also refers to relevant literature and studies on the understanding of multi-ethnic societies related to hate speech in Malaysia and internationally.

OBJECTIVE AND MEASUREMENT

RESEARCH OBJECTIVE

This study was carried out to achieve the following four objectives:

- (i) To identify the level of public's understanding regarding hate speech on social media;
- (ii) To determine the influences of hate speech on social media against societal behaviour;
- (iii) To examine the impact of hate speech on social media towards ethnic-religious relations and tensions;
- (iv) To propose effective strategies and measures to address issues related to hate speech among the various ethnic and religious communities in Malaysia.

UNDERSTANDING

The public's understanding of hate speech on social media was measured by the respondents' knowledge and understanding of the attitude, form, target, and purpose of hate speech.

There are 26 items to measure the level of understanding about hate speech in Malaysia based on the studies by Paz et al. (2020); Howard (2019); Fernandez (2020); Ahmad (2022); Azman & Zamri (2022); Darmalaksana et al. (2021); Matamoros-Fernández & Farkas (2021); Tontodimamma et al. (2021); Shafia & Adnan (2022) and Nor & Gale (2021).

INFLUENCE

The influence of hate speech on societal behaviour was measured based on attitudes and actions as a reaction to hate speech. This influence was divided into five (5) main levels: very positive, positive, neutral, negative and very negative.

There are 33 items to measure the influence of hate speech on community behaviour based on the studies of the United Nations (2019); Warner & Hirschberg (2012); Elliott (2016); Zamri et al. (2023); Sharma (2019); Kasim et al. (2022); and Khan et al. (2023).

IMPACT

The impact of hate speech on social media for this study focuses on two (2) main components, namely ethnic and religious relations in society.

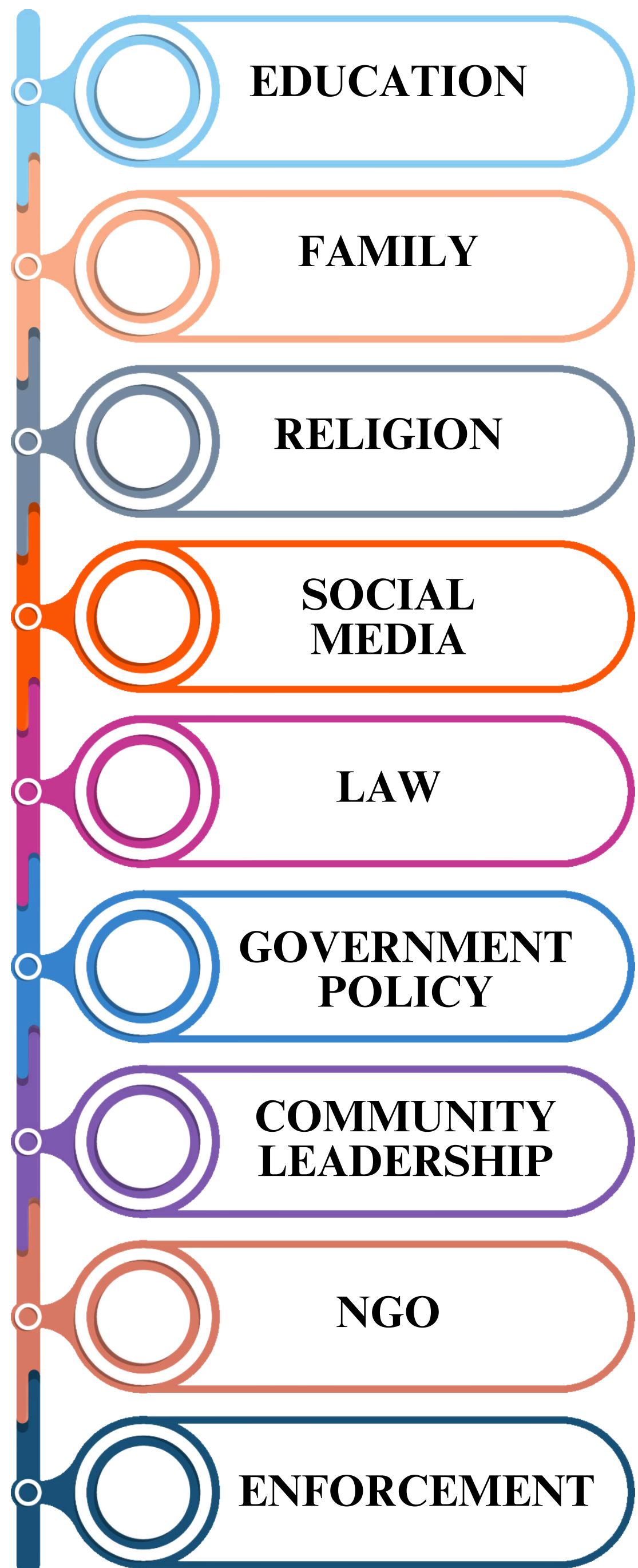
The impact on ethnic relations involves prejudice, negative stereotypes, stigma and discrimination that affect inter-ethnic relations. Meanwhile, the impact on religion consists of the denial of other religions.

There are 15 items to measure the effect of hate speech on ethnic relations and 15 items to measure the effect of hate speech on religion with reference to the studies of Kamaruddin et al. (2018); Atikuzzaman & Akter (2023); Hoi & Joh (2024); Kok Seong (2019) and Mayasari & Cahya (2021).

STRATEGY

Strategies and measures for hate speech have been measured based on several key domains: education, family, religion, social media, law, government policy, community leadership, non-governmental organizations (NGOs), and enforcement.

There are 14 items to measure strategies and steps in dealing with hate speech based on the studies of Kurniawan et al. (2023); Fino (2020); United Nations (2019); Ahmad (2022); Yusof & Hassan (2020); Matamoros-Fernández & Farkas (2021).



RESEARCH METHODOLOGY

RESEARCH DESIGN

This study applied a mixed method, which is a combination of qualitative and quantitative methods.

QUALITATIVE

Qualitative methods involved Focus Group Discussion (FGD) and intervention plan engagement sessions. Three FGD sessions have been implemented, namely FGD 1 (December 18, 2023), FGD 2 (December 21, 2023) and FGD 3 (April 22, 2024). FGD 1 and FGD 2 were carried out to obtain information for constructing research instruments. FGD 3 was implemented to get input on strategies and measures to deal with hate speech. In addition, an intervention plan engagement session with the directors of JPNIN and KPN was held on May 9, 2024.

QUANTITATIVE

Quantitative methods applied survey techniques using questionnaires distributed based on Enumeration Block (BP) and Place of Residence (TK) issued by DOSM.

This research's survey technique is a collaborative effort, focusing on elements of understanding, influence, impact, and strategy suggested by the respondents. The questionnaire was formed based on input from FGD 1 and FGD 2, a literature review, and other relevant studies on hate speech in Malaysia and internationally. This inclusive approach ensures a comprehensive understanding of the issue.

SAMPLING

The sampling method for this study was based on the National Household Sampling Framework (RPIK) obtained from the Department of Statistics Malaysia (DOSM). This RPIK was generated for use in the 2020 Census.

This study was conducted across the country, involving thirteen (13) states and three (3) Federal Territories. The total number of successful respondents was 970. However, only 907 questionnaires were completed and considered in this study.

INSTRUMENT

The research instrument on hate speech in Malaysia contains 115 items covering four (4) main components.

Research instruments have been developed based on the recommendations of field experts through FGDs, benchmarking processes and literature highlights that include research from within and outside the country.

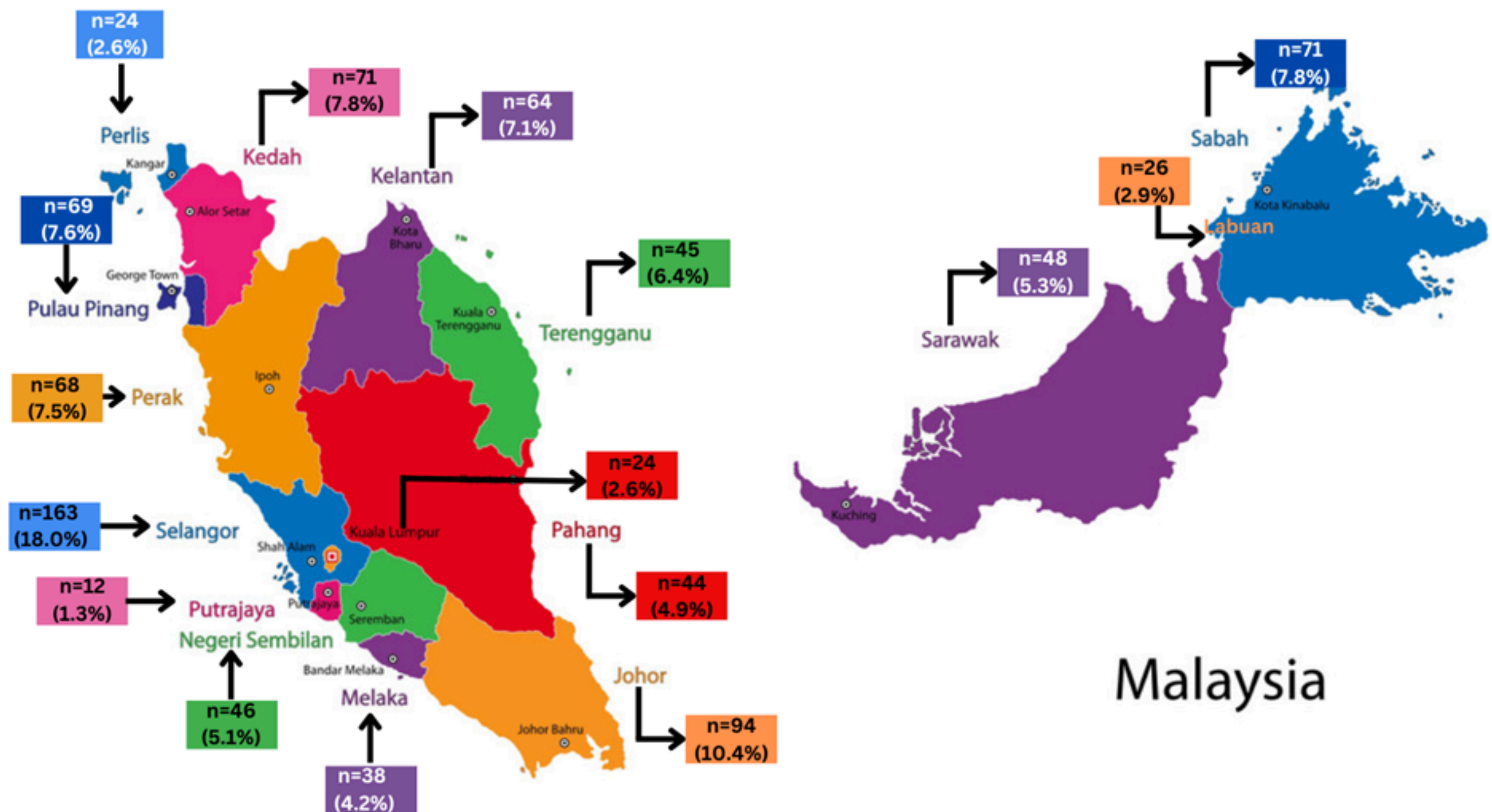
All the main measurement components used in this study have achieved Cronbach's Alpha reliability values above 0.7.

DATA COLLECTION METHOD

The questionnaires were distributed to Malaysian citizens residing in BP and TK, issued by the DOSM, and involved respondents aged 18 and above who use social media.

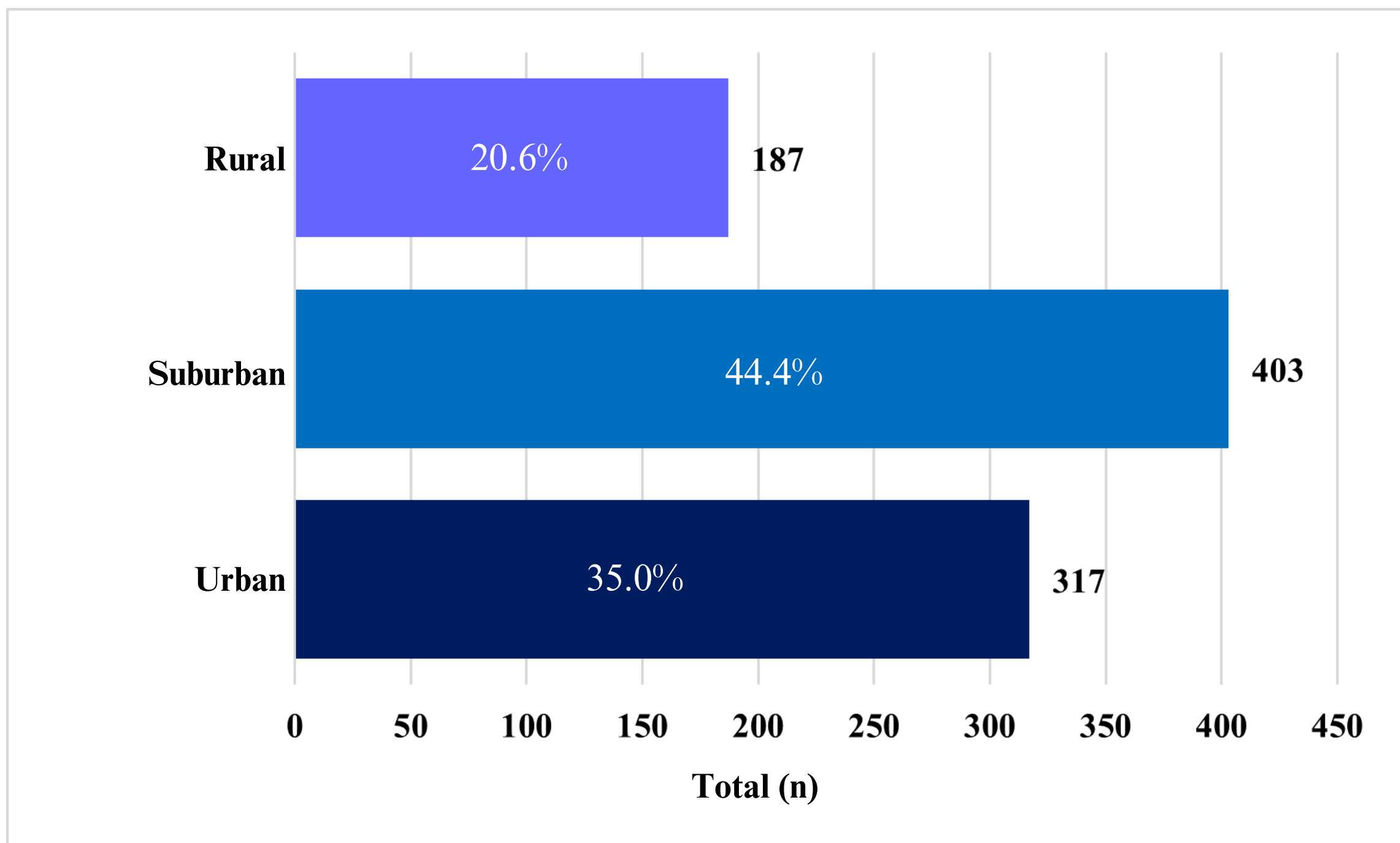
DEMOGRAPHY INFORMATION

STATE



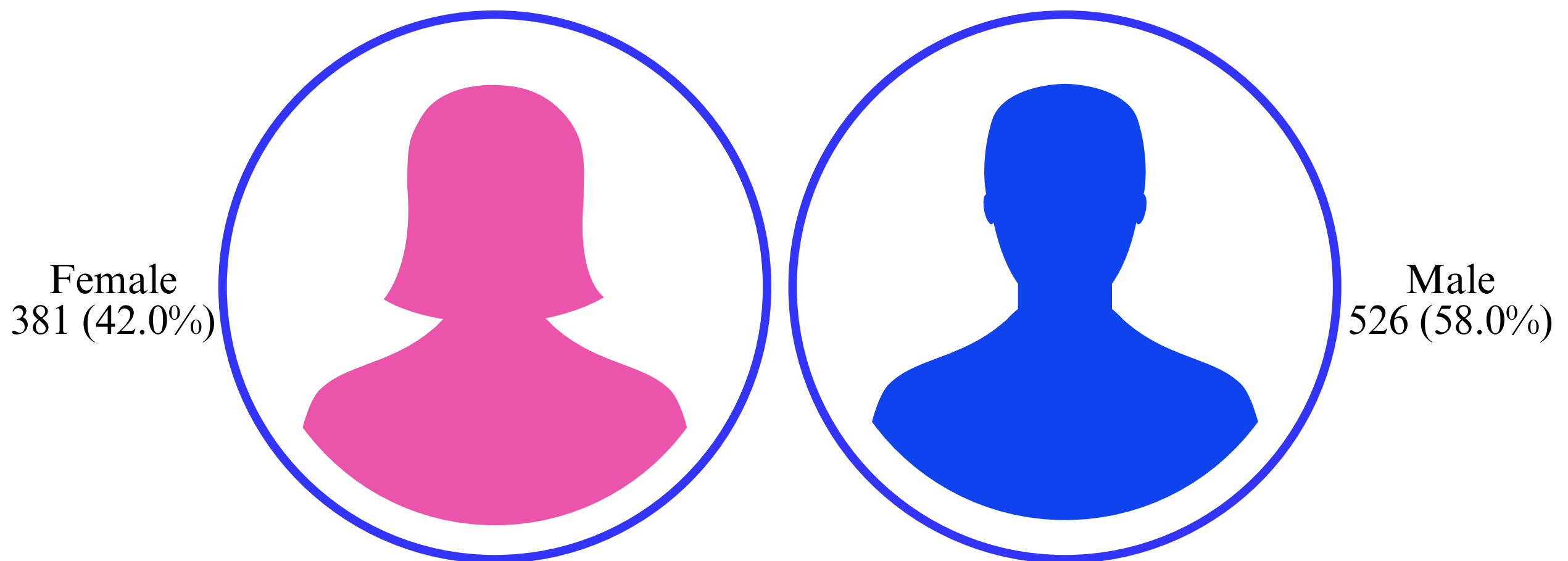
This study involved a total of 907 respondents. The distribution of respondents by state is as follows: 94 (10.4%) from Johor, 38 (4.2%) from Melaka, 44 (4.9%) from Pahang, 46 (5.1%) from Negeri Sembilan, 163 (18.0%) from Selangor, 68 (7.5%) from Perak, 45 (5.0%) from Terengganu, 64 (7.1%) from Kelantan, 69 (7.6%) from Pulau Pinang, 71 (7.8%) from Kedah, 24 (2.6%) from Perlis, 71 (7.8%) from Sabah, 48 (5.3%) from Sarawak, 24 (2.6%) from WP Kuala Lumpur, 26 (2.9%) from WP Labuan, and 12 (1.3%) from WP Putrajaya.

RESIDENTIAL AREA



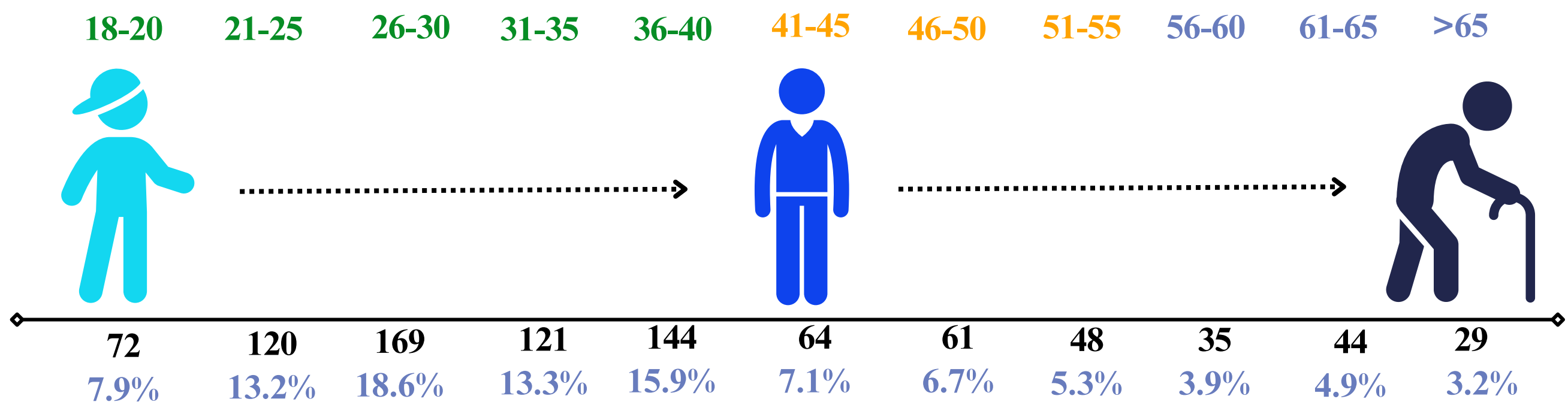
Most respondents live in suburban areas, totalling 403 individuals (44.4%). 317 individuals (35.0%) reside in urban areas, while 187 individuals (20.6%) live in rural areas.

GENDER



Most respondents are males, totalling 526 individuals (58.0%). Meanwhile, females constitute 381 individuals (42.0%).

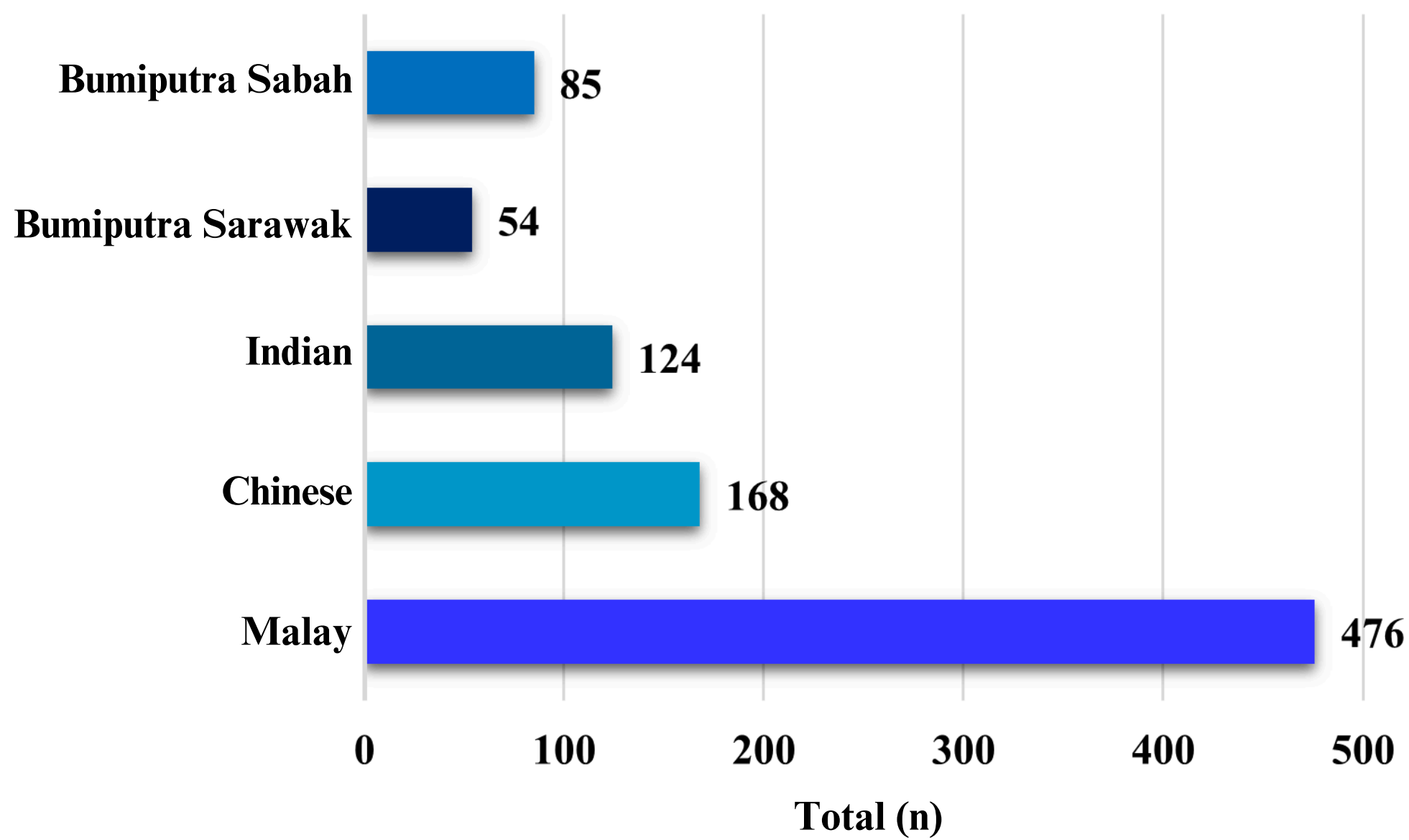
AGE



The distribution of respondents by age shows that 68.9% of them were youth aged between 18 and 40. However, other age groups of respondents were also involved in this study.

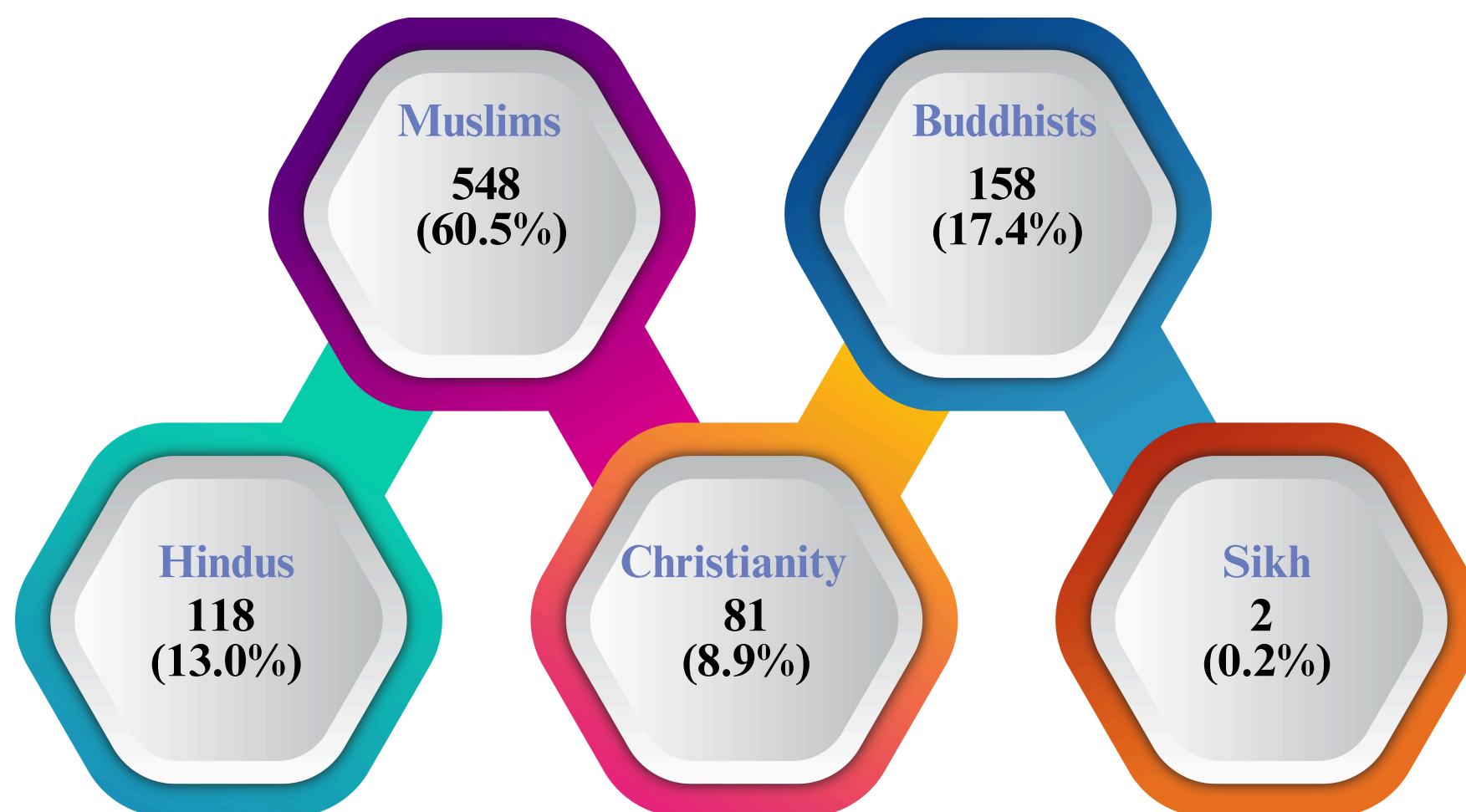
*The youth age category in Malaysia, commonly used today, ranges from 15 to 40. However, this study specifically focuses on the category aged 18 and above.

ETHNICITY



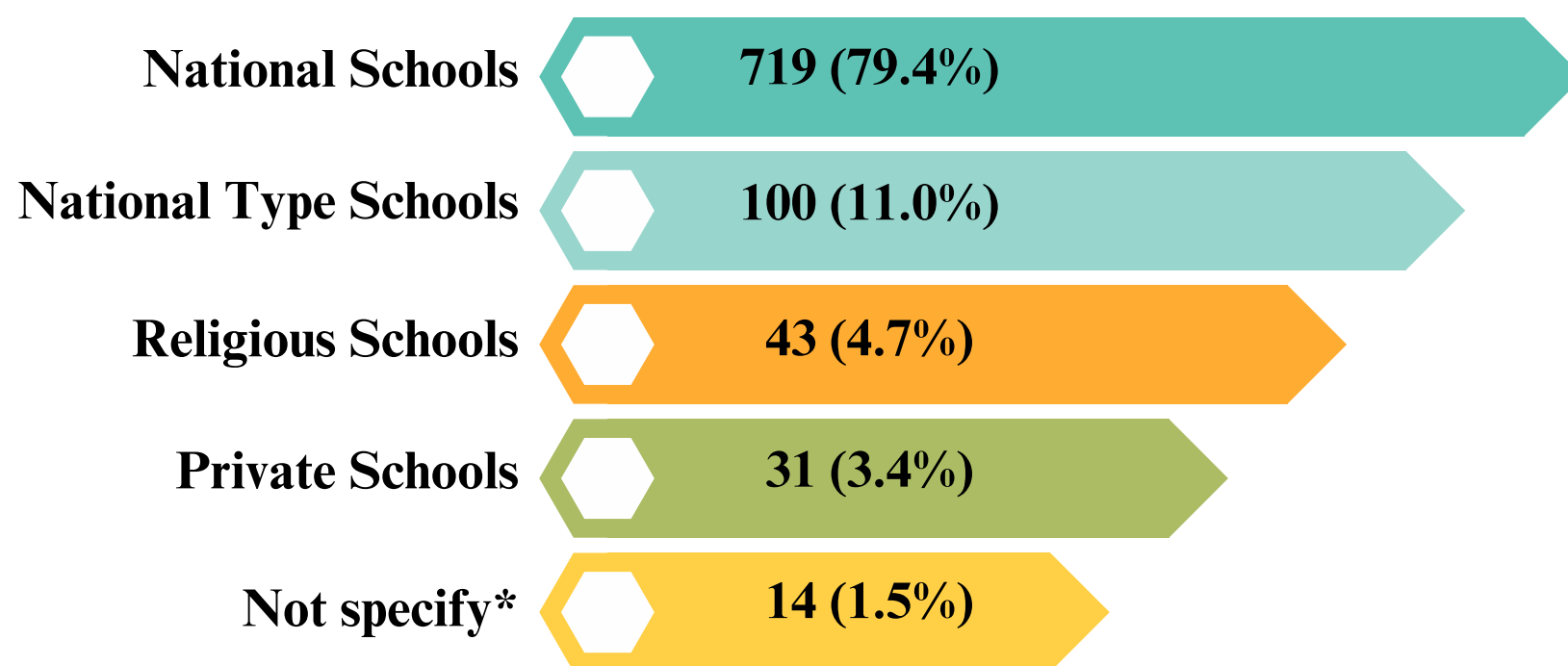
The respondents from the Malay ethnic group in this study amounted to 476 individuals (52.5%), followed by 168 individuals (18.5%) from the Chinese ethnic group, 124 individuals (13.7%) from the Indian ethnic group, 85 individuals (9.3%) from the Bumiputra Sabah, and 54 individuals (6.0%) from the Bumiputra Sarawak.

RELIGION



The distribution of respondents by religion is as follows: 548 individuals (60.5%) are Muslims, 158 individuals (17.4%) are Buddhists, 118 individuals (13.0%) are Hindus, 81 individuals (8.9%) are Christians, and 2 individuals (0.2%) identify as Sikhs.

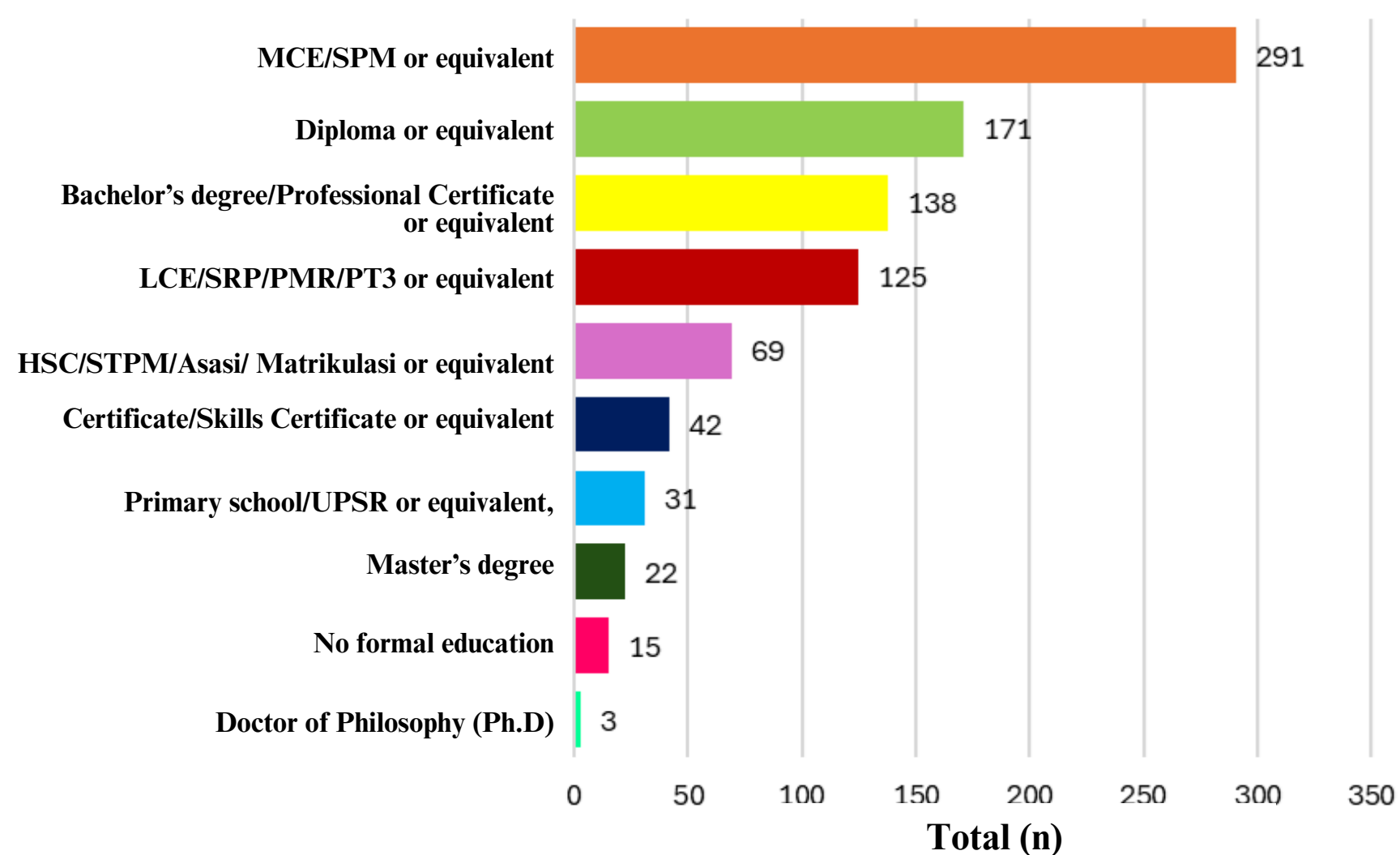
EDUCATIONAL BACKGROUND



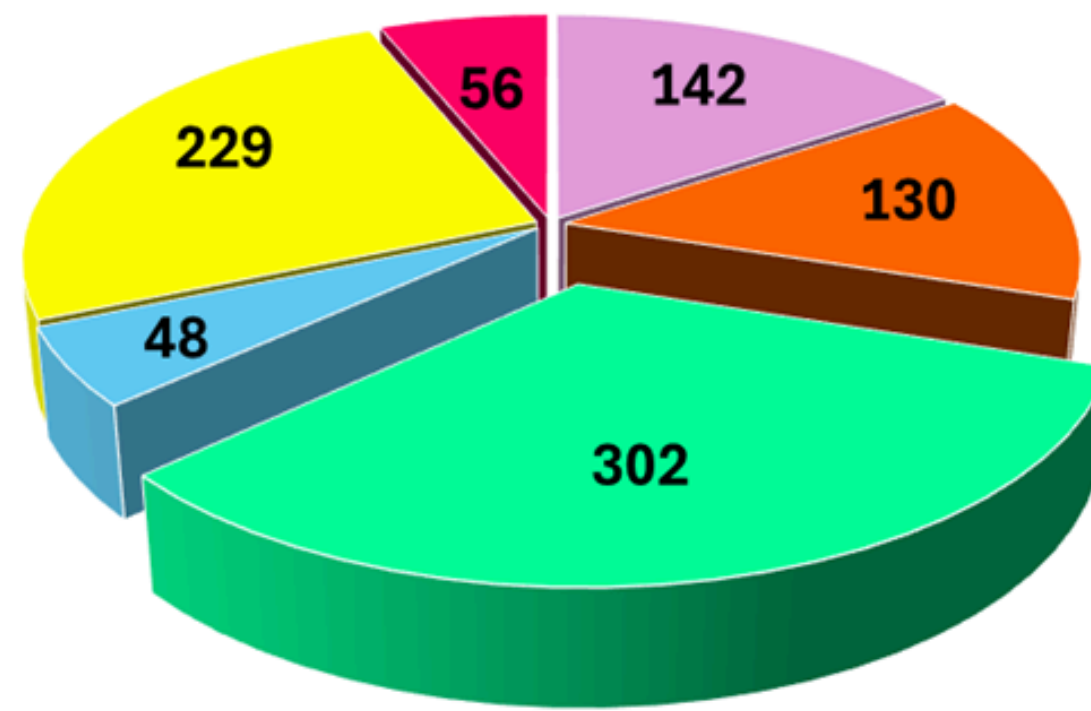
The distribution of respondents who received education in national schools is as follows: 719 individuals (79.4%) attended national schools, 100 individuals (11.0%) attended national-type schools, 43 individuals (4.7%) attended religious schools, 31 individuals (3.4%) attended private schools, and 14 individuals (1.5%) did not specify their educational background.

EDUCATIONAL LEVEL

The distribution of respondents by educational level is as follows: MCE/SPM or equivalent, totalling 291 individuals (32.1%); no formal education, 15 individuals (1.7%); primary school/UPSR or equivalent, 31 individuals (3.4%); LCE/SRP/PMR/PT3 or equivalent, 125 individuals (13.8%); HSC/STPM/Asasi/ Matrikulasi or equivalent, 69 individuals (7.6%); Certificate/Skills Certificate or equivalent, 42 individuals (4.6%); Diploma or equivalent, 171 individuals (18.9%); Bachelor's degree/Professional Certificate or equivalent, 138 individuals (15.2%); Master's degree, 22 individuals (2.4%); and Doctor of Philosophy (Ph.D), 3 individuals (0.3%).



OCCUPATION

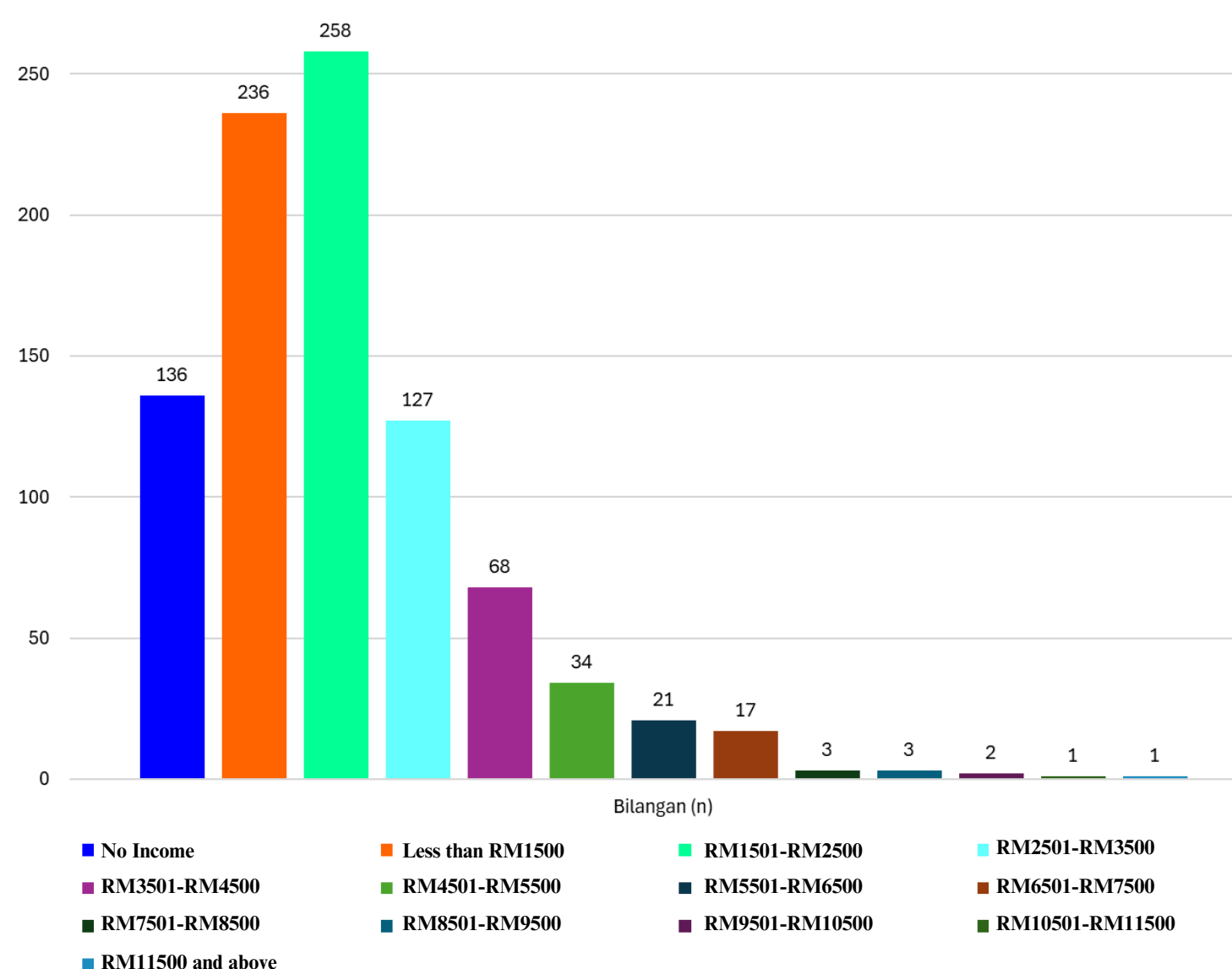


■ Unemployed
 ■ Government
 ■ Private
 ■ Retired
 ■ Self employed
 ■ Other

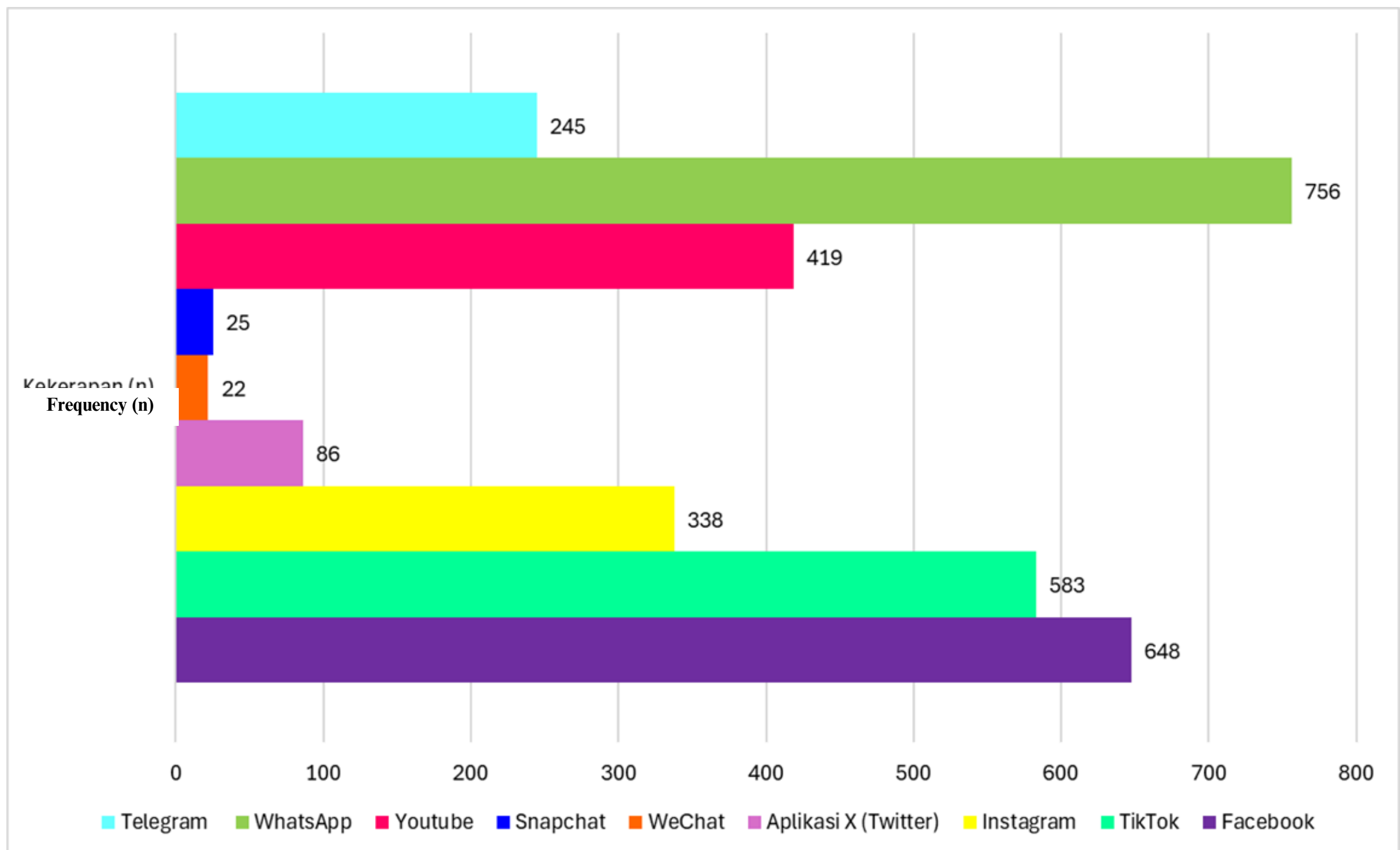
Most of the respondents, 302 individuals (33.3%), work in the private sector. 142 individuals (15.7%) are unemployed, 130 individuals (14.3%) work in the government sector, 48 individuals (5.3%) are retirees, 229 individuals (25.2%) are self-employed, and 56 individuals (6.2%) are in other fields of work.

INCOME

The distribution of respondents by individual income is as follows: 258 individuals (28.4%) earn between RM1,501 and RM2,500, 236 individuals (26.0%) less than RM1,500, 136 individuals (15.0%) have no income, 127 individuals (14.0%) earn between RM2,501 and RM3,500, 68 individuals (7.5%) earn between RM3,501 and RM4,500, 34 individuals (3.7%) earn between RM4,501 and RM5,500, 21 individuals (2.3%) earn between RM5,501 and RM6,500, 17 individuals (1.9%) earn between RM6,501 and RM7,500, 3 individuals (0.3%) earn between RM7,501 and RM8,500, 3 individuals (0.3%) earn between RM8,501 and RM9,500, 2 individuals (0.2%) earn between RM9,501 and RM10,500, and 1 individual (0.1%) RM10,501-RM11,500 and RM11,501 respectively.

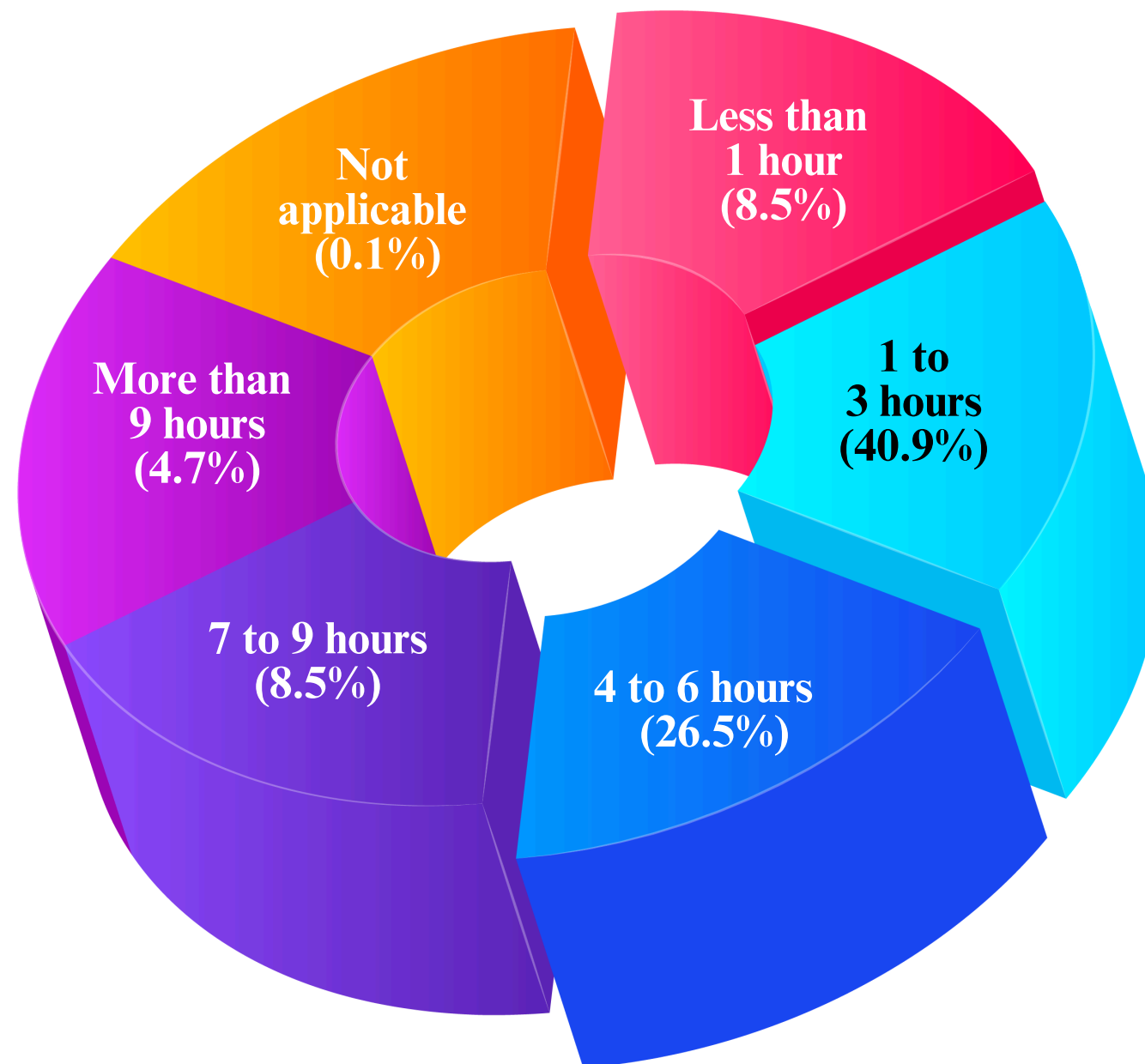


SOCIAL MEDIA PLATFORMS



The distribution of the respondents based on the frequency of using social media platforms is as follows: 756 individuals (83.4%) use WhatsApp their primary social media medium, 648 individuals (71.4%) use Facebook, 583 individuals (64.3%) use Tik Tok, 419 individuals (46.2%) use YouTube, 338 individuals (37.3%) use Instagram, 245 individuals (27.0%) use Telegram, 86 individuals (9.48%) use Application X, 25 individuals (2.76%) use Snapchat, and 22 individuals (2.43%) use WeChat. Based on the distribution of frequently used social media platforms, the majority of the respondents use WhatsApp, Facebook, Tik Tok, and YouTube.

DAILY USE OF SOCIAL MEDIA



Most respondents, 371 individuals (40.9%), use social media for 1 to 3 hours per day. 240 individuals (26.5%) use social media for 4 to 6 hours daily. 175 individuals (19.3%) use social media for less than 1 hour daily. 77 individuals (8.5%) use social media for 7 to 9 hours daily. Only one individual (0.1%) does not use social media.

MALAYSIAN SOCIETY'S LEVEL OF UNDERSTANDINGS ON HATE SPEECH

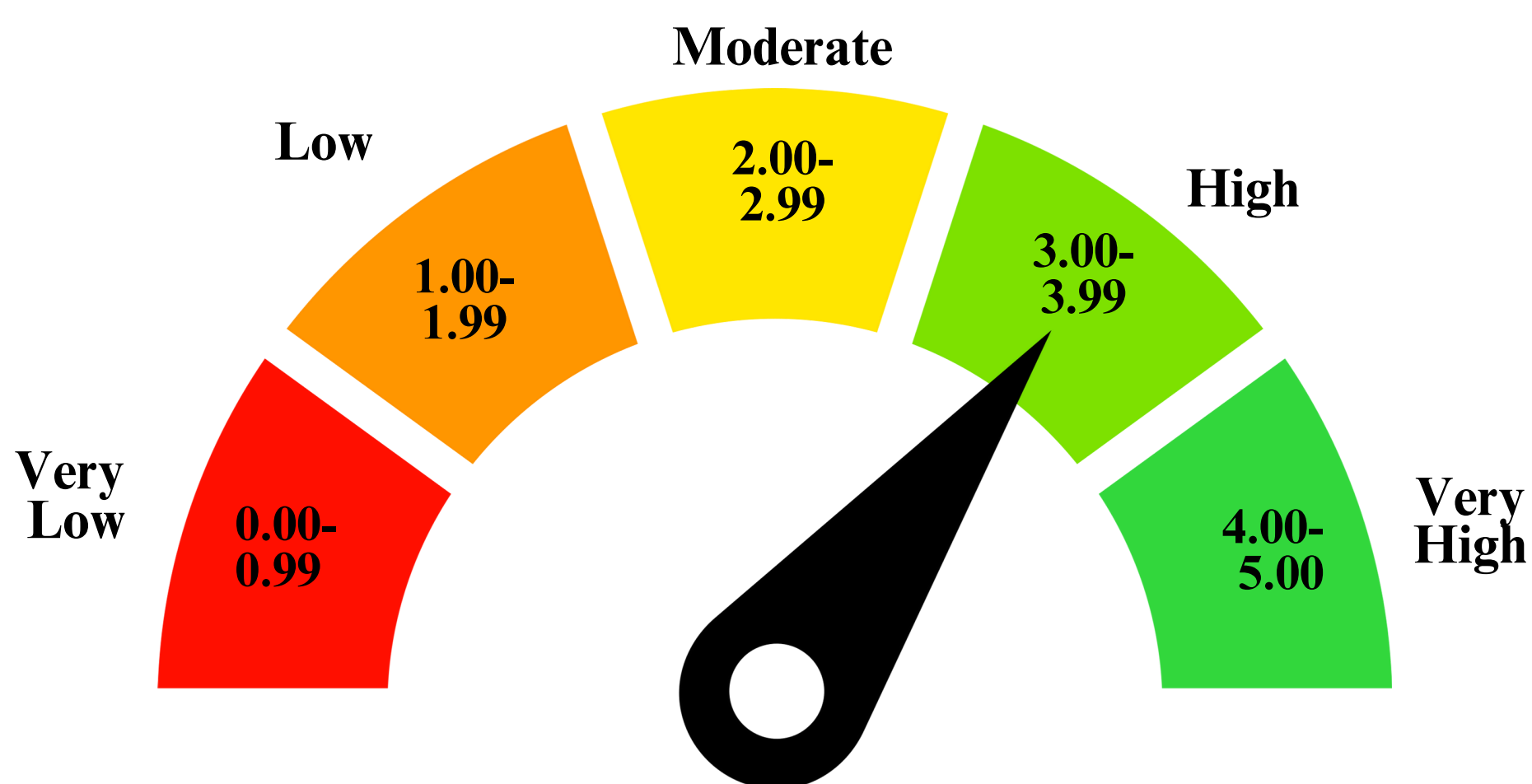
The mean value for overall understanding level is 3.87, corresponding to a high level of understanding.

Specifically, research findings indicate that only a small portion of respondents have a very high level of understanding of hate speech.

The highest mean value among the items is 4.20, referring to the items on hate speech that aim to provoke anger towards others, humiliate them, and criticise specific parties.

Meanwhile, the lowest mean value among the items is 3.57, related to hate speech concerning insults towards the royal institution. Despite being the lowest value, it still falls within the high category.

This study clearly shows that Malaysian society has a good understanding of matters related to hate speech.

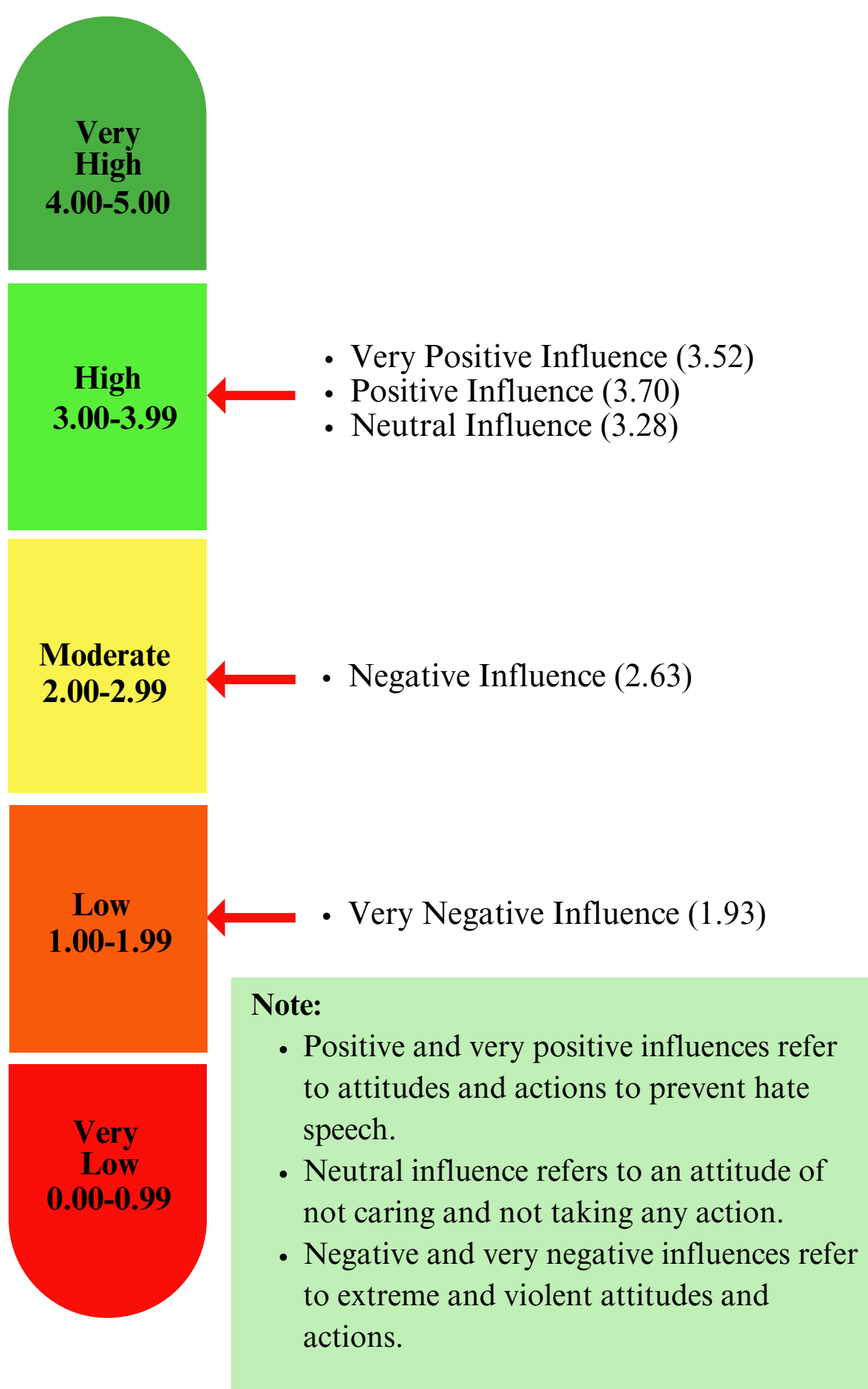


The society's level of understanding of hate speech on social media is high, at 3.87.

THE INFLUENCE OF HATE SPEECH ON SOCIAL MEDIA ON SOCIETAL BEHAVIOUR

Influence	Very Positive Influence	Positive Influence	Neutral Influence	Negative Influence	Very Negative Influence
Mean	3.52	3.70	3.28	2.63	1.93

The influence of hate speech on social media was measured based on positive and negative attitudes and actions. A total of 33 items were used to measure the influence of hate speech on society's behaviour, such as very positive, positive, neutral, negative and very negative influence.



Among the five categories of influence measured, positive influence has the highest mean value, at 3.70. Meanwhile, very negative influence is the lowest, with a mean value of 1.93. The mean value of very positive influence is 3.52, positive influence with a mean value of 3.70 and neutral influence with a mean value of 3.28. All three influences are at a high level. While the negative influence has a mean value of 2.63 at a moderate level and a very negative influence with a mean value of 1.93 at a low level.

Based on the statistical analysis results, this study concludes that hate speech on social media has a negative and a positive influence, where attitudes and actions are taken to prevent the spread of hate speech. Though minor, the negative influence on societal behaviour should not be underestimated because it can significantly impact ethnic and religious relations.

THE IMPACT OF HATE SPEECH ON SOCIAL MEDIA TOWARDS ETHNIC RELATIONS AND TENSION IN MALAYSIA

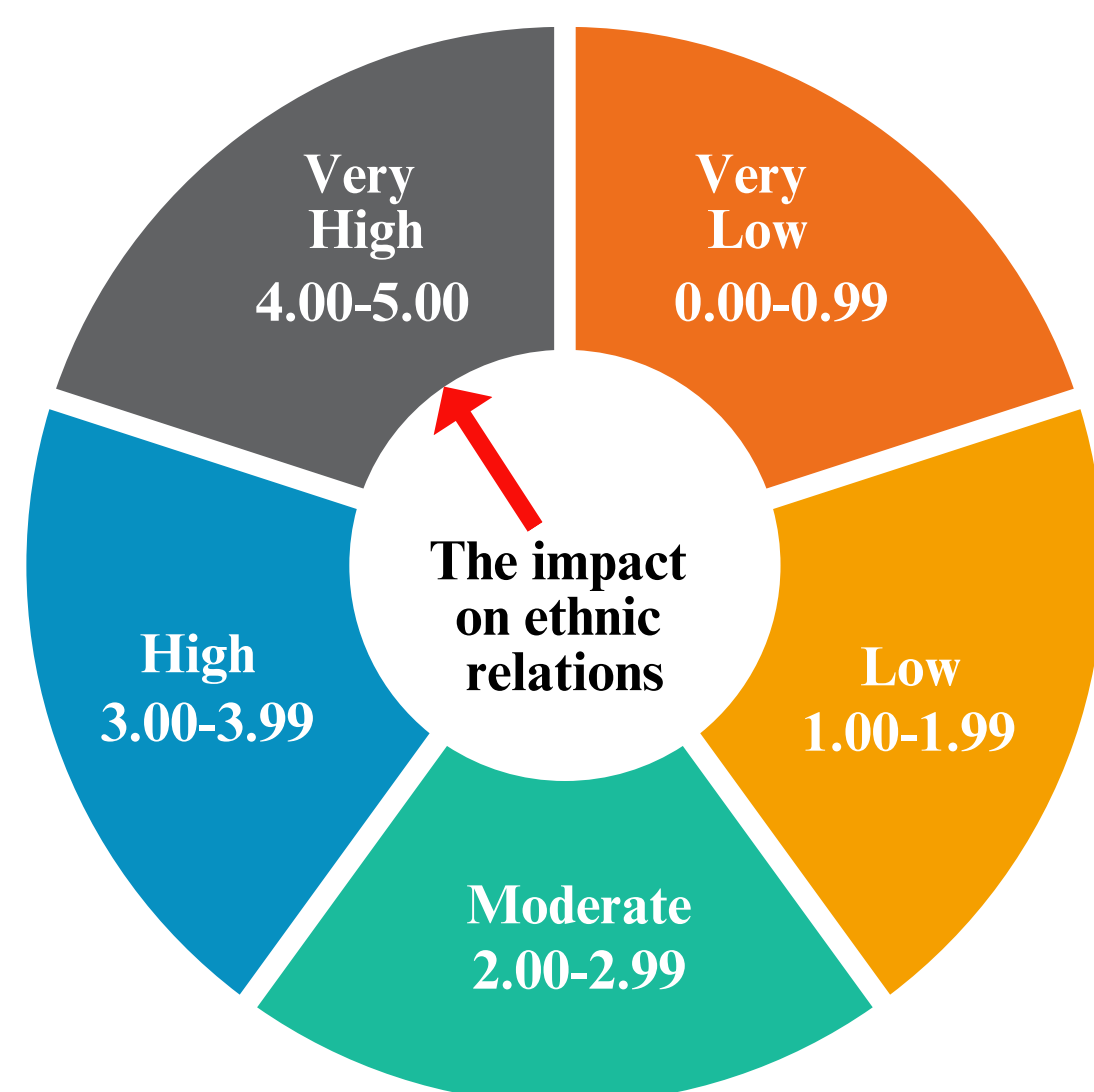
The impact of hate speech on social media on ethnic relations and tensions in Malaysia is a primary focus of this study. This is because hate speech has significant implications for the harmony of Malaysia's diverse society.

To identify the impact of hate speech on social media on ethnic relations, this study used 15 items to measure these effects.

The results show that hate speech on social media has a very high impact on ethnic relations, with an overall mean score of 4.32. The item with the highest mean score is 4.46, indicating the impact leading to societal division. This is followed by the impact of creating ethnic segregation, with a mean score of 4.41, and the impact of causing inter-ethnic violence, with a mean score of 4.38.

Meanwhile, the item with the lowest mean score is 4.20, which refers to the presence of negative stereotypes against other ethnic groups.

Therefore, this study confirms that hate speech on social media has negative implications for inter-ethnic relations. This means that Malaysia's diverse society understands that hate speech can create ethnic tensions and undermine national unity.



The impact of hate speech on ethnic relations is very high, with a score of 4.32.

THE IMPACT OF HATE SPEECH ON SOCIAL MEDIA TOWARDS RELIGIOUS RELATIONS IN MALAYSIA

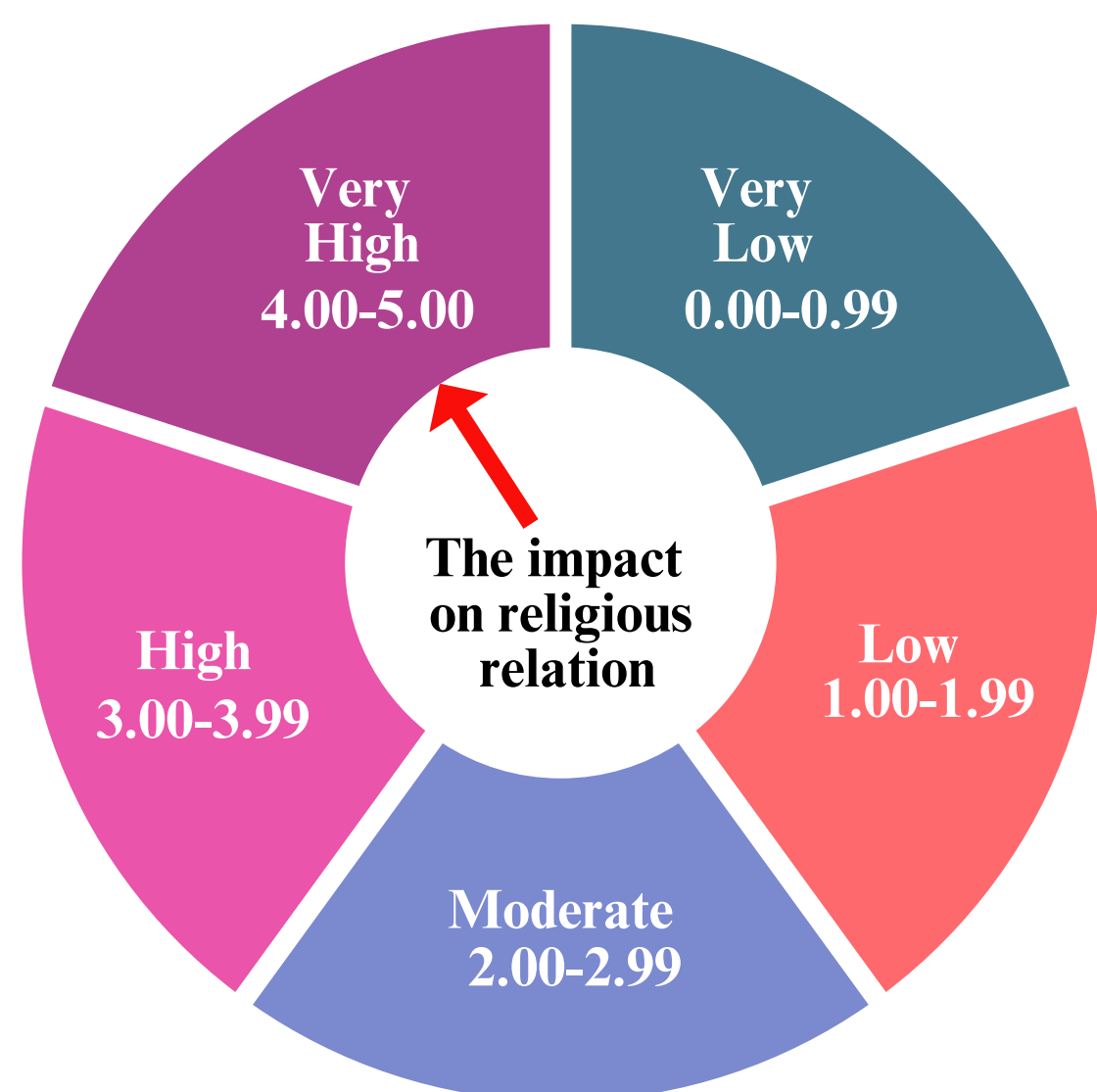
The impact of hate speech on social media on religious relations is one of the main factors affecting the harmony of Malaysia's diverse society.

This study used 15 items as measurement indicators to measure the impact of hate speech on social media on religious relations. The results show that the impact on religious relations is very high, with an overall mean score of 4.20. The study found that 14 out of 15 items measured had very high mean scores, at 4.00 and above.

The item with the highest mean score is 4.45, indicating that it leads to intolerance between religions. It is followed by a mean score of 4.40, indicating prejudice against followers of other religions.

Meanwhile, the lowest mean score is 3.65, which indicates it leads to acts of violence between followers of different religions.

Overall, the study shows that Malaysia's multi-religious society perceives hate speech as having a very high negative impact on religious relations. This means that society is highly aware of the threat of hate speech to societal harmony.



The impact of hate speech on religious relations is very high, which is 4.20

STRATEGIES AND MEASURES TO ADDRESS HATE SPEECH

A holistic approach is essential in efforts to curb hate speech on social media. Therefore, this study listed 12 key items to identify appropriate strategies and measures. The findings indicate that the proposed strategies and measures to address hate speech are met with very high agreement, with an overall mean score of 4.20.

The item with the highest mean score is 4.59, which is the strategy of conducting awareness campaigns through educational institutions. Meanwhile, the item with the lowest mean score is 4.36, which is empowering the role of families in setting the best examples for their children.

This study found that a significant portion of Malaysia's diverse society views all proposed strategies and measures as highly suitable for implementation in curbing hate speech on social media. Therefore, all domains listed, including educational institutions, families, government policies, laws, enforcement, social media platforms, community leadership, NGOs, and religious institutions, need special attention from authorities, particularly the Ministry of National Unity, to prevent any form of hate speech on social media.





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ADDRESSING HATE SPEECH



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LIST OF DOMAINS

- **EDUCATION AND KNOWLEDGE**
- **FAMILY ROLE**
- **RELIGION AS A WAY OF LIFE**
- **LAW**
- **GOVERNMENT POLICIES AND NATIONAL LEADERSHIP**
- **USE OF SOCIAL MEDIA**

TIPS EDUCATION AND KNOWLEDGE



Say no to hatred, embrace the hand of peace.

Hatred leads to division and conflict within society. By rejecting hatred, we can live in a harmonious atmosphere, peaceful and respectful towards each other.



Good in speech, wise in action, knowledge as a guide

Speaking politely and ethically, acting wisely based on knowledge as a guiding principle that reflects noble character.



Do not let words of hatred poison the heart, think before speaking

“Terlajak perahu boleh diundur, terlajak kata buruk padahnya”. When speaking, avoid negative words that can hurt others' feelings, and use wisdom in speech and interactions.



Knowledge with manner, “ikut resmi padi, semakin berisi semakin tunduk”

The more knowledge we seek, the higher our achievements, the deeper the meaning of life, the more humble we should be. Arrogance will only harm oneself and damage relationships with others.



Good words are alms, keeping your speech, many benefits

Uttering good words is considered an act of charity and noble practice. Good speech can bring mutual benefits and strengthen the bond of brotherhood among people.



“Lidah lebih tajam daripada mata pedang”, hatred brings destruction, the importance of moral and ethical education in nurturing ethical individuals

Maintaining our speech and behaviour can avoid hate speech and preserve societal harmony. Therefore, every individual is responsible for internalising moral and ethical education and nurturing an ethical, cultured, and well-mannered society.

TIPS FAMILY ROLE



Monitor social media usage, parent's responsibility

Families need to monitor the usage of social media among children so that there is no misuse of devices and involvement in issuing any form of hate speech.



Educate children to manage their time well, so as not to do something unprofitable

Parents' responsibility is to educate their children to manage their screen time wisely, a catalyst for the practice of happy families. Time management can avoid unprofitable acts such as issuing hate speech.



Normalise good speech, avoid negativity and hatred

Families need to educate their children to cultivate the use of good words and avoid any form of negative symptoms to prevent hatred and harm.



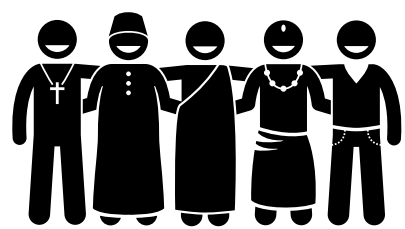
Caring parents is core to a compassionate family

Parents need to play an important role in shaping noble attitudes and values for children. As the core of the family, parents need to set a good example, guide, and educate their children with love and concern.



Avoid disputes, consensus families bring blessing, safe society

Disputes bring division and destruction. A consensus family life brings blessings and goodness to all parties and ensures a safe society.



Respect society with courtesy, family upbringing full of wisdom

Being courteous in interacting with society will inculcate respect for others. This attitude begins with the family in educating good relationships and linking harmonious social bonds.

TIPS RELIGION AS A WAY OF LIFE



Religion hates those who hate, religion loves those who love

Religion teaches us to avoid hatred because it can lead to division and conflict. On the other hand, religion encourages us to love and care for our fellow human beings, respect each other and live in harmony as the core of noble practices.



Practice virtues in life, religious foundation as a guide

Virtues such as honesty, justice, and love are at the heart of religious teachings, which are crucial in dealing with hatred. Practicing these values in our daily lives helps us build a good personality and a prosperous society. Religious principles should be used as a guide in every aspect of life, especially those involving human relationships.



Respect differences, appreciate togetherness, enjoy harmony

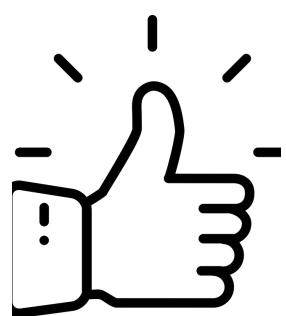
Every religion teaches us to respect the differences that exist between people, whether in terms of religion, culture, or views.

By appreciating the togetherness of different individuals, we can enjoy harmony, peace, and avoid hate speech.



Do not touch religious sensitivities

Every religious believer is responsible for respecting others and not touching on sensitive issues to maintain peaceful coexistence. Debating religious sensitivities in public should be avoided because it can create tension, disputes, and conflicts.



Prioritizing religious principles in daily life

Religious principles in the context of human relationships emphasize respect, empathy, and the use of good words. These principles can guide us in living a harmonious daily life.



Do not interfere in the affairs of other religions; focus on your religious responsibilities

In a highly diverse society, we need to respect the differences in beliefs and practices of other religions without denying or belittling the value of our religion. Intrusion or conflict between religions can lead to social tension and conflict that can destroy society's harmony.

TIPS LAW



Respect the Federal Constitution, obey the National Law

We need to obey and respect the Federal Constitution and national laws to ensure the country's stability, justice, and prosperity. Compliance with these laws can foster loyalty to the country, uphold democracy, and prevent hate speech.



Complies with the Communications and Multimedia Act 1998

Comply with the Communications and Multimedia Act 1998 to ensure the responsible dissemination of information without spreading defamation or inaccurate information. This act upholds the integrity of information and prevents the misuse of online platforms for the common good.



Understand the Sedition Act 1948, the pledge of peace

It is a shared responsibility to understand the Sedition Act of 1948, which prohibits any speech that tends to incite hatred against the government, the king, and any ethnic group or religion. A comprehensive understanding of this act will guarantee peace for all.



Penal Code Sections 298 and 298A are guidelines for preventing hate speech

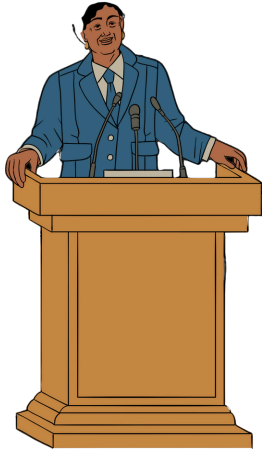
Penal Code Sections 298 and 298A prohibit speech or actions that deliberately insult religion or cause division between religious groups. Adhering to this law can prevent hate speech against any religion and guarantee religious freedom.



Comprehensive enforcement in filtering sensitive content

Strict and detailed enforcement measures are required to control and manage content on social media that touches public sensitivities and creates controversy, tension or hatred in society. Strict enforcement can prevent hate speech from spreading and confuse.

TIPS GOVERNMENT POLICY & NATIONAL LEADERSHIP



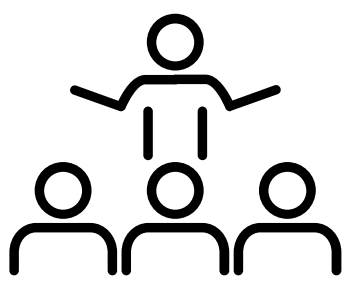
Prevent hatred before it worsens, government leader as the foundation of muhibbah.

It is the government's responsibility to prevent hate speech before it spreads and becomes a cancer in society. The country's main leaders should champion the values of harmony, diversity, and high tolerance between ethnic, religious, and regional groups.



Practice the principles of Rukun Negara, live in peace and prosperity

Rukun Negara is a national ideology that fosters unity and harmony in Malaysia's diverse society. Adopting the principles of Rukun Negara in daily life can achieve constant peace and prosperity, living in peace and harmony, and respecting each other regardless of differences in religion, culture, or ethnic background.



Avoid the attitude of “*cakap tak serupa bikin*”

Leaders should be consistent between what they say and what they do. Avoiding the practice of “*cakap tak serupa bikin*” can prevent dissatisfaction, condemnation, hateful criticism and sarcasm. “*Cakap serupa bikin*” will help to build people's trust and confidence in leaders.

Leadership by example



Effective leadership is through good example. Leaders should demonstrate a positive example by speaking good words and being fair. When a leader practices good speech, it inspires others.



The role of leaders is to promote unity and avoid hate speech.

Leaders' speeches have a great influence on society. Therefore, leaders need to use their platforms to promote unity and harmony. Avoiding hate speech can help prevent division and conflict in society.



Government and NGOs need to collaborate in preventing hatred

Governments and NGOs must collaborate to combat hate speech through joint research and monitoring, implementation of public education and awareness programs, strategy and policy development, intervention and support, and monitoring information delivery and media usage. Collaboration between government and NGOs is essential in expanding resources, knowledge, and expertise to address hate speech.

TIPS SOCIAL MEDIA USAGE



Practice S.U.R.E – S-Sources, U-Understand, R-Research, E-Evaluate

If you're not sure, do not share. You must know the sources, understand the content, research first, and assess wisely.

Spread love, defeat hate

By spreading the elements of love, concern, and understanding, we can prevent hatred and create the beauty of a happy and harmonious life in society.



Alert to sensitive issues (3R)

Living in an environment of diversity, we need to be alert to sensitive issues involving Race, Religion, and Royalty (3R). By respecting and discussing these sensitive issues, we can avoid negative stereotypes and prejudices, and maintain harmony and peace in society.

Use social media ethically

It is a shared responsibility to use social media ethically, politely, and morally to prevent hate speech. Being ethical encourages oneself to respect others, avoid spreading fake news, not spread hatred, and not provoke society.



Avoid provocative and sensitive words

Avoiding provocative and sensitive words can prevent conflict, tension and disputes. Speaking in an orderly manner, maintaining good manners and using social media prudently can respect the feelings of others, becoming a catalyst for holistic harmony.



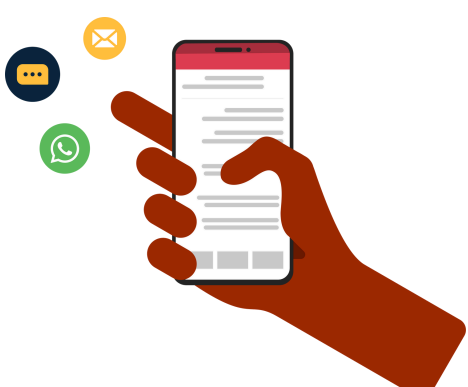
Think before commenting, spread the positive, stop the negative

Before posting comments on social media, it is essential to consider the potential implications, as they may lead to misunderstandings, misinterpretations, and conflicts. We must collaborate to promote positive content and mitigate the spread of negativity.



Responsible for the content and information disseminated

We must ensure that the information disseminated is true and useful. Spreading false or inaccurate information can cause confusion and misunderstanding in society.



SUMMARY

This study concludes that social media use is high in Malaysia's diverse society regardless of an individual's background or social environment.

The high social media usage rapidly exposes them to various forms of information, news, coverage, entertainment, and other sophisticated technologies.

At the same time, they are also exposed to various forms of information that are right or wrong, good or bad, provocative or otherwise, true or fake news, slander or reality and many more.

In their preoccupation with social media, they are also exposed to various forms of hate speech, which can divide and create disharmony in society.

The results of this study prove that only a small number of Malaysians receive very negative influence from hate speech, while the majority of the society receives influence in a positive context.

This is because the diverse society in Malaysia has, on average, understood the true context of hate speech and is aware of the negative impacts on relationships in various ethnic groups and religious differences.

However, even if only a small number received influence in a very negative context, this development should not be taken lightly because *“kerana nila setitik, rosak susu sebelanga,” “api yang kecil sekiranya tidak dikawal boleh merebak menjadi besar”*.

Therefore, effective strategies and measures must be taken to curb hate speech on social media through educational institutions, families, government policies, laws, enforcement, social media, community leadership, NGOs and religious institutions.



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