Speech Act of Flaming in Twitter Status: Issues and Concerns in the Malaysian Context

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Abstract: Speech acts are a way to conceptualize speech as an action. Speech act of flaming is an utterance that expresses insults; swearing; and hateful; intense language in hostile online interaction. Flaming is an expressive speech act and often leads to the trading of insults between members within a certain conversation. Social media is one of the platforms that has been used to express, comment and voice out emotions. In this study, the speech act of flaming in a Twitter status will be analysed based on the Malaysian context. The data of this study is a compilation of Twitter statuses consisting of 2.5 million words and is labelled as Malaysian Twitter Status Context corpus (MTSC). The tweets were analysed based on 14 subcategories of flaming (Bansal, Nittin, Siddhartha, Kapil, Anuj, Sheenu, Kanika, Kunal, Kunal, Manav, 2012 and Revathy & Norizah, 2017). This study adopted the qualitative approach through contextual analysis. Findings of this study showed that flaming in Malaysian context can be direct or intentional; and indirect based on the intentions (illocutionary force) to offend other tweeters. Findings of this study show that language usage among youngsters specifically the tweeters are not in line with the values and ethics that have been practiced in our culture and society.

Keywords: expressive, flaming, Malaysian context, speech acts, Twitter

1. Introduction

Language usage on social media are usually associated with utterances that lead to the expression of feelings. In speech acts theory, utterances are distinguished between three aspects: the locutionary act, the illocutionary force and the perlocutionary effect. The locutionary act pertains to the physical act of producing an utterance. These aspects are described by verbs like "say" or "utter". The illocutionary force of an utterance can be described by verbs such as "order", "advise", "promise", "state", "ask", "thank" and so on. It focuses on the act that is performed by the speaker in issuing an utterance. The perlocutionary effect, however, describes the effect of an utterance on a hearer, which are the feelings, thoughts or actions that the utterance stirs in the hearer. Ultimately, these three aspects co-occur in a single utterance (Austin, 1962).

Searle (1969) classifies speech acts into five basic categories, which include assertives, directives, commissives, expressives and declarations. In contrast to other categories of speech acts like directives, expressives are still being researched (despite exceptions like apologies or compliments, which have received a great deal of scholarly attention). According to Searle (1969, 1976), verbal utterances are normally used to describe the world, but they may also encourage people to do things, or

even constitute an action. Expressives speech act means the speaker expresses his/her feelings about himself/herself or the world. Norrick (1978) states that expressives speech act expresses psychological conditions, and thus not beliefs or intentions, which arise to give states of affairs. Flaming refers to the use of offensive language such as swearing, insulting and providing hateful comments in a forum (Moor, 2010). Based on this concept, flaming can be defined as a subcategory of expressives speech act. Flaming is the act of posting or sending offensive messages over the internet. These messages, called "flames," may be posted within online discussion forums or newsgroups, or sent via e-mail or instant messaging programs. The most common area where flaming takes place is online discussion forums, which are also called bulletin boards. Flaming often leads to the trading of insults between members within a certain forum. This is an unfortunate result, as it often throws the discussion of a legitimate topic well off track.

In this study, Malaysian context refers to the utterances that discuss current issues in Malaysia specifically on political, social and economy. Social media is one of the platforms that has been used to express, comment and voice out emotions. Ismail and Shafie (2019) state that social media and social networking sites such as Facebook, Twitter, Tumblr and Instagram are very popular among the students nowadays. Therefore, the majority of social media users are among youngsters. They are already exposed to the technologies for a long period of time (Samat, Awang, Hussin and Akmal, 2020). Since 2014, the number of Twitters users in Malaysia has increased from 11.1% to 12.9%. Twitter is a microblogging and social networking service on which users post and interact with messages known as "tweets". It functions as one of the mediums for netizens to express their feelings. Some people express their feelings and thoughts by "tweeting" or writing them on their twitter statuses. Flaming words may be used by some netizens for that particular purpose. From a linguistics point of view, flaming is one of the components of the speech act. In this research, the speech act of flaming in a Twitter status will be analysed based on Malaysian context. Data of this study is from the compilation of Twitter statuses that have been crawled based on a certain keyword where the meaning refers to flaming such as *bodoh, babi, sial, bangang* etc. The utterance that has been identified as flaming will be classified into two broad categories which are direct or intentional flaming; and indirect flaming (Bansal et.al, 2012). Therefore, the data will be categorized into 12 subcategories (Revathy & Norizah, 2017).

2.   The Concept of Flaming Speech Act

Flaming has been discussed since the early 1980s as early as the emergence of the internet, the web, and ultimately computer-mediated communication (CMC) such as Kiesler, Zubrow, Moses and Geller (1985) and the early 1990s (Lea, O'Shea, Fung, & Spears, 1992).

2.1   Speech Act of Flaming

The term of flaming means to attack with an intention to offend someone through emails, postings, comments or any statement using insults, swear words and hostile, intense language, trolling, etc. (Krol, 1992). O'sullivan and Flanagin (2003) assumed 'flaming' as a concept that surfaced from popular discourse surrounding the online community to describe aggressive, hostile, or profanity-laced interactions via email and in online discussion groups. Commentators expressed concern that this antisocial use of the then-new technology of the internet was an indication of the 'dark side' of technology's social effects. Flaming also can be defined as a phenomenon as "uninhibited and aggressive communication" (Landry, 2000). Traditionally, flaming is 'to speak rapidly or incessantly on an uninteresting topic or with a patently ridiculous attitude' (Steele et.al., 1983). According to Ignat (2018), flaming has been studied as a category of cyberbullying outside a private space, being directed toward the so-called 'semi-public' virtual space such as social media since 2006. Based on those concepts given by previous scholars, flaming can be concluded as an utterance that expresses insults; swear words; and hateful; intense language in hostile online interaction.

Speech acts are particularly interesting units for such an analysis because they define specific speech functions where structural realization can be traced over time. Expressives is one of the most

important types of speech acts. The expressives in speech acts occur when the speaker shows his or her feelings and physiological state to the listener. They can be statements of pleasure, pain, likes, dislikes, joy or sorrow. (Searle J. R.1976). Flaming can be considered as expressives speech act. Each speech act of flaming can be segregated into a locutionary act, illocutionary force and perlocutionary effect. This study will discuss the locutionary act and illocutionary force because the perlocutionary effect is the consequential effect on the audience (where information could not be gathered through the Twitter status only). Meanwhile, locutionary act is the act of saying something and creating an understandable utterance to convey or express; and illocutionary force is performed as an act of saying something or as an act of opposed to saying something where the utterance is related to a certain force.

2.2   **Conceptual Framework**

The framework proposed here contributes to the study of flaming by providing more precise definitions of flaming as a component of speech act. Bansal et.al. (2012) classified flaming into two broad categories: direct or intentional flaming; and indirect flaming which consists of two types of language: satirical; and straightforward. Direct or intentional flaming refer to "incendiary messages" that (Tamoaitis, 1991) indicate a message tend to stir up conflict; and "inflammatory remarks" (Benthal, 1995) mean a remark arousing or intended to arouse angry or violent feelings. Previous research descriptions of flames are used to represent direct flaming. Schrage (1997) described flaming as "rude or insulting" messages which imply offensively impolite and disrespectful or scornfully abusive language. Direct flaming can also be referred to as "vicious attacks", "nasty and often profane diatribe" (Chapman, 1995). Another scholar, Tamoaitis (1991) mentioned "derisive commentary" as direct flaming. According to Bansal et al. (2012), indirect flaming is generally opted for publicizing disagreement or hostility but posted in a language, which can only be understood by the factions involved. The utterance generally can only note the state of disagreement or recognize the comments as flames but would seldom be able to track references or to whom the flame is intended towards. Sometimes, tweeters use sophisticated language in a polite way but can be called as flames when the implying meaning of such messages are analysed. Another point that can be considered, when people talk about a topic which is specific to their domain of discussion, users without using hostile words, they send flames at each other and it is very difficult to identify whether they are flaming or not. Besides the classification of flaming (Bansal et.al, 2012), there is a study that indicates the subcategories of flaming (Revathy & Norizah, 2017). To better understand the thematic meaning of flaming, this study categorises data into 12 subcategories based on Revathy and Norizah (2017) which are:

● stereotype: utterances which typically group a particular type, thing, a group or a community into a broadly held yet settled and misrepresented image;

● speculation: utterances that shapes a theory or concludes without any firm evidence or proof;

● comparison: utterances that judges two or more different situation or a particular collation;

● degrading: utterances that causes individuals to feel that they have no esteem or respect on the opinions of others;

● defamation: utterances that harm and damage the notoriety and good reputation of somebody; libel or slander;

● sedition: utterances that triggers individuals to defy and rebel against an authority, party or monarch;

● sarcasm: utterances that uses irony to mock or pass on hatred through the conveying of contempt;

- threaten: utterances that expresses an intention to make a hostile move against somebody in requital for something done or not done;

- challenge: utterances that call for partaking on a rivalry, particularly a duel;

- criticism: utterances that expresses disapproval and dissatisfaction towards someone or something due to the mistakes and faults;

- name-calling: utterances that displays offensive and hostile names particularly to win a contention or to instigate dismissal or judgment; and

- sexual harassment: utterances that provoke (typically women) in online forums or social circumstance, including the making of undesirable lewd gestures or obscene remarks.

Bansal et.al (2012) mentioned another two subcategories of flaming which are:

- Satirical: utterances which tend to possess alternate derivations aimed at certain factions, places or situations using witty language, irony and poetic freedom to convey insults, scorns or even malice.

- Straightforward: utterances which refer straight forward to people, places or situations without the use of any figure of speech in their messages and with a clear intention of flaming on the topic.

Those 12 subcategories provided by Revathy and Norizah (2017) and the two subcategories (Bansal et.al, 2012) will be utilized in the analysing of data based on context.

2.3 **Contextual Analysis**

The contextual in this study refers to the message context which means the indirectness and implicitness of the message itself. Message context is cues that convey implied and inferred meaning accompanying the utterance. Triandis (1972) mentioned indirect and implicit messages contain information hidden in the socio-cultural system. Or, in internal context-information contained within the individual (Hall, 1976).

3. **Methodology**

This study employed a qualitative approach where the data was taken from tweets on Twitter. They are about 219,443 tweets which were crawled using 82 keywords that are normally used to insult and flame in Malay language and will become the corpus of this study (Refer to Table 1).

Table 1. Basic statistic of the Tweet statuses in Malaysian context (MTSC) corpus

N	Overall
File size	14,557,590 kb
Tokens (running words) in text	2,485,324
Tokens used for word list	2,436,690
Types (distinct words)	96,868

Table 1 shows the basic statistic of the corpus that has been utilised in this study. The file size of MTSC corpus is 14,557,590 kb and comprises 2,436,690 tokens used for the word list and 96,868 types of distinct word. Based on running words using WordSmith Tools, N=1 to N=500 types (distinct words) shows a combination of grammatical and functional words. This study only focuses on the functional words that are used to insult or flame in the Tweet (Refer to Table 2).

Table 2. Topmost flaming Malay word in MTSC corpus

Flaming words	Frequency
bodoh, bodo, doh (stupid)	T= 20,540 (12,458 + 6,984 + 1,098)
Sial, siot (damn)	T= 11,068 (8,834 + 2,234)
babi (imbecile)	6,984
mampus, mampos (go to hell / eff off)	T= 5,042 (2,725 + 2,317)
anjing, anjir (asshole)	T= 3,903 (2,733 + 1,170)
gila (crazy)	3,000
haram (bastard)	2,357
bangang (idiot)	2,203
taik (shit)	1,565
bongok (idiot)	1,306

Based on the word list generated N=1 to N=500, Table 2 shows the topmost flaming Malay words which were frequently used in MTSC corpus. Some of the flaming Malay words have variations such as *bodoh*, *bodo* and *doh*. All the tweet ids are analysed based on flaming classification which are direct or intentional flaming; and indirect flaming. Then the data is divided into 14 subcategories of flaming through contextual analysis. Lastly, the utterance is explained based on the speech acts concepts which are locutionary act and illocutionary force.

4. Findings and Discussion

The present study was designed to determine the classification and subcategories of flaming in Twitter statuses based on Malaysian context. Table 3 shows the example of tweets that consist of Malay flaming words.

Table 3. Classification and subcategories of flaming Malay words

Classification	Direct or Intentional Flaming	Indirect Flaming
Subcategories		
stereotype	1a. Ok **mamat ni walaupun dia asal kelantan** tapi dia tersangat lah baik serta perangai cam *babi*	1b. **attitude org arab ni** memang macam *sial* eh?
	(Translation/ meaning: Dissatisfaction comment towards Mamat's attitude by generalizing Mamat as a Kelantanese)	(Translation/ meaning: Dissatisfaction comment which is complaints about the Arabs by labelling their community.)
speculation	2a. Kenapa **susu HL ni rasa macam susu badan** *sial*	2b. Hahahahaha triple *gila*. **Dak wechat dah menular dekat kelantan. Rosak hbis**. Nasib baik aku sempat diselamatkan.
	(Translation/ meaning: Comment concluding that the taste of milk is equal to breast milk)	(Translation/ meaning: Comment and grumbling spread by the group (WeChat users) will tarnish the image of Kelantan as an Islamic state.
comparison	3a. **u mobile dan *anjing* tiada beza** unlimited la apa la puihh	3b. **Kampung is better la, *doh*. Bandar tak best** haha

Classification	Direct or Intentional Flaming	Indirect Flaming
Subcategories		
	(Translation/ meaning: Comment that comparing the service provider UMobile to the level of a dog (in a Malay context, a dog brings a negative connotation)	(Translation/ meaning: Comment that the judgement that staying in the village is better compared to staying in town.)
degrading	4a. **macam kau mmg dari dulu *bodoh* eh?** kesian.harini dah order pelacur tak?	4b. **Makin tua perangai makin *babi*.**. *bodoh* anak *anjing*
	(Translation/ meaning: Comment that the intention of the tweeter to underestimate the level of thinking of that particular person)	(Translation/ meaning: Comment that criticizes the old folks by degrading their attitude as low as a pig.)
defamation	5a. **Nak panggil *bodoh* tapi CIKGU.** Tapi tu lah... *bodoh.*	5b. ***Babi* gaji 6k tapi hape tak reti buat**! Beban!
	(Translation/ meaning: Comment that express to harm the good image of a teacher by calling them 'stupid')	(Translation/ meaning: Comment that defamation the employee with a good salary but does not have a good performance)
Sedition	6a. Aku niat undi sebab nak tukar government je, *doh*. **Aku tak naklah bagi bn menang lagi heheh**	6b. **Peluang diberi utk memerintah dah masuk kali kedua dah** . memajukan negara bukan saja pd rakyat Pemimpin kena lead . Tp pemimpin pun dipalit dengan pelbagai isu skandal . Mcmana tu, *doh?*
	(Translation/ meaning: Comment of the intention to reject the specific political party)	(Translation/ meaning: Comment that disregards the previous government)
Sarcasm	7a. Kuat apa? Ahmad Maslan pun kata harga turun masa GST. *Haram* tak turun. Last2 PM kena turun dan dah pandai main twitter. Haha. **Duit 2.6b ada lagi tak?**	7b. Kami orang Perak da pakat2 da. Xbagi dia tau. ***Bongok* melimpah ke ladang gandum**. Xbole Nk bendung hahaha
	(Translation/ meaning: Comment that mocking the previous Prime Minister regarding the financial scandal)	(Translation/ meaning: Comment that scorning a person with stupidity overload phrase)
Threaten	8a. aku lama dah berdendam dgn anjing rmh sebelah ni..menyalak cm anjing gila..**kalau aku tak dpt bunuh anjing ni aku bunuh tuan anjing..** *mampus!*	8b. Wahhh ayat.. **Putus kawan la ye** . Sorry la . X kenal dah sampai *mampus*
	(Translation/ meaning: Comment that threaten the dog's owner because of the noise from the barking)	(Translation/ meaning: Comment that warn her friend if theirs incident occurs, the friendship will end.)
challenge	9a. **Kau kalau berani mention dia cakap buruk?** setakat dalam cc beranilah cakap *cibai*	9b. org lepastu guna cc… *pundek* **betul kalau berani tweet ah takyah guna cc** cb

Classification	Direct or Intentional Flaming	Indirect Flaming
Subcategories		
	(Translation/ meaning: Comment that directly challenges the person to face and state the wrongdoing.)	(Translation/ meaning: Comment that challenge the person to confront the issue)
criticism	10a. **anak anjing betul umobile ni dari petang no service ni dah kenapa** *pundek* (Translation/ meaning: Comment that consist of frustration towards the bad service provided by the ISP)	10b. *Bongok* **apa dari siang no service**. Mujur mak bagi pinjam hotspot. (Translation/ meaning: Comment that consist of statements of how awful the service of the ISP)
name-calling	11a. No wonder la orang gelar kau *fuck girl*. Semua lelaki nak try. You are pathetic. (Translation/ meaning: Comment that consist of immoral nickname which is fuck girl)	11b. **Babi babi** jangan kau marah sebab ku tolak. Ku percaya kau baik ku yakin pasti ada lelaki yang terbaik~ (Translation/ meaning: Comment that comprises a line of a song lyric that has been changed and replaced with offensive words.)
sexual harassment	12a. Thank you *babiiiiii!* **Bila nak jumpa laga nenen?** (Translation/ meaning: Comment that implies a contextual message of sexual harassment done publicly to a girl for having sex.)	12b. **ngocok nak tp anak xnak…**pastu buang mcm tuh je dasar *anjing*!!! lain kali prgi 7e beli teh tarik kurang manis. (Translation/ meaning: Comment that contain a contextual message of a sex action.)
Satirical	13a. fuck *sial* 8 kali.. **mamat nie terlebih makan pil kuda ke apa**.. sampai nafsu pun kalah kuda. (Translation/ meaning: Comment that consists of a contextual message of a man's lust represented by a person who takes drugs.)	13b. **Kata tak koyak**, *babi* laaa (Translation/ meaning: Comment that an utterance that consists of a contextual message of a fragile person symbolized with the lexical 'koyak' (delicate feeling).
straight forward	14a. Kau tweet kau retweet tweet kau sendiri kau acah2 komen tweet kau dgn acc org kau nak ape *bodo!* Batakk sgt ke? **Pijak kang! Terasa?kau lah!** (Translation/ meaning: Comment that triggered other person who started the tweet and retweet)	14b. Tet aku random selagi aku tak tag nama sesapa… **kau nk trigger** g *mampos* (Translation/ meaning: Comment that consists of blaming others randomly.)

Based on Table 3, there are 14 subcategories of flaming consisting of direct or intentional flaming; and indirect flaming. Utterances in (1a) and (1b) consist of a contextual message which implies the typicality of a particular group or a community. It can be found in phrases (1a) '**mamat ni walaupun dia <u>asal kelantan</u>**' (direct flaming) and 1b '**attitude <u>org arab</u> ni**' (indirect flaming). The underlined phrases are specifically referring to a particular group that can stir up stereotypes to those who interpret

the Twitter status. The locutionary act of (1a) is a statement of the attitude of 'mamat'; and the illocutionary force is the dissatisfaction comment towards Mamat's attitude by generalizing the origins of Mamat. At the same time, the locutionary act of (1b) is also a statement of the Arabs' attitude; and the illocutionary force is the comment that complaints about the Arabs by labelling their community. Speculation can be found in the utterance that shapes a theory or concludes without any firm evidence or proof such as in (2a) and (2b). The phrases **susu HL ni <u>rasa macam susu badan</u>** (direct flaming) comprise a contextual message of a conclusion that has been made by the person based on his preference without any proof. It can also be found in (2b), when both sentences **<u>Dak wechat dah menular dekat kelantan. Rosak hbis</u>** (indirect flaming) contain the contextual meaning of assumption that the spreads of the WeChat group will damage the image of the particular state. The locutionary act of (2a) is a statement of the taste of milk; and the illocutionary force was highlighted in the comments by concluding that the taste of milk is equal to breast milk only based on his judgement. Meanwhile, the locutionary act of (2b) is a statement of the spreading of WeChat youngsters; and the illocutionary force is the comment and grumbling spread by the group will tarnish the image of Kelantan as an Islamic state.

When the tweeter updates status to compare or judge between two groups, it can be identified as a comparison flaming such as in (3a) and (3b). The phrase **<u>u mobile dan *anjing*</u> tiada beza** (direct flaming) consists of a contextual message which implies that the telco provider and the metaphor (*anjing*) are similar. Meanwhile, the sentence **Kampung is better la, *doh*. Bandar tak best haha** imply the contextual message of the judgement about lifestyle in a certain area is better to the other. The locutionary act of (3a) is a statement of U Mobile and a dog; and the illocutionary force is comparing the service provider UMobile to the level of a dog (in a Malay context, a dog brings a negative connotation). Meanwhile, the locutionary act of (3b) is a statement of comparing life in the village and town; and the illocutionary force is the judgement that staying in the village is better compared to staying in town.

Degrading is an utterance that causes individuals to feel that they have no esteem or respect for the opinions of others. The underlined phrase in (4a) **macam kau mmg <u>dari dulu *bodoh* eh?</u>** (direct flaming) and (4b) **Makin tua <u>perangai makin *babi*</u>** (indirect flaming) consist of a contextual message to degrade and cause the target to have no self-esteem and no respect. The locutionary act of (4a) is a rhetorical question towards an individual; and the illocutionary force is the intention of the tweeter to underestimate the level of thinking of that particular person. Meanwhile, the locutionary act of (4b) is a statement of the old folks' attitude; and the illocutionary force is the comment that criticizes the old folks by degrading their attitude as low as a pig.

The tweet of defamation can be found in the utterance that harm and damage the notoriety and good reputation of somebody; libel or slander. For example, the sentence **Nak panggil *bodoh* tapi <u>CIKGU</u>** (direct flaming) in (5a) comprises a contextual message to destroy the image of the profession. The sentence ***<u>Babi</u>* <u>gaji 6k tapi hape tak reti buat</u>!** (indirect flaming) in (5b) imply a contextual message to damage the highly paid profession. The locutionary act of (5a) is an utterance to call an individual; and the illocutionary force is an expressive utterance to harm the good image of a teacher by calling them 'stupid'. At the same time, the locutionary act of (5b) is a statement of the employee with a good salary but does not have a good performance; and the illocutionary force is the comment that condemning highly paid the profession as not worth it because the tweeter assume that with the salary of RM6,000 is a big amount compare to task that has been given.

Another subcategory is sedition which means the utterances that triggers individuals to defy and rebel against an authority, party or monarch. It can be identified in the sentence **Aku <u>tak naklah bagi bn menang</u> lagi heheh** (direct flaming) which imply the contextual message of a person against a political party. Example in (6b) can only be understood by interpreting the whole context. The sentence **<u>Peluang diberi utk memerintah dah masuk kali kedua dah</u>** (indirect flaming) consists of a contextual message of rebellion toward the government at that time. The locutionary act of (6a) is a statement about a specific political party; and the illocutionary force is the intention to reject the specific political party. Meanwhile, the locutionary act of (6b) is a statement of the chances that have been given to rule the country; and the illocutionary force is the comment that disregards the previous government.

Next subcategory is sarcasm which means the utterances that use irony to mock or pass on hatred through the conveying of contempt. It can be found in (7a) and (7b) through the phrases **Duit 2.6b ada lagi tak?** and *Bongok* melimpah ke ladang gandum. The phrase in (7a) implies a contextual message to mock the previous Prime Minister regarding the financial scandal. The sentence in (7b) indicates a contextual message to scorn a person with stupidity overload phrases. The locutionary act of (7a) is a question raised by the tweeter regarding the status of money; and the illocutionary force is the intention to mock the situation after the General Election. Concurrently, the locutionary act of (7b) is a statement of the level of thinking; and the illocutionary force is the cynical phrase about the high level of stupidity.

Threatening is an utterance that expresses an intention to make a hostile move against somebody in requital for something done or not done which can be identified in (8a) and (8b). The tweeter purposely creates a status about wanting to kill the dog's owner, if he could not kill the dog itself through a phrase **kalau aku tak dpt bunuh anjing ni** aku bunuh tuan anjing (direct flaming). Meanwhile, the phrase **Putus kawan la ye** (indirect flaming) to menace the status of friendship. The locutionary act in (8a) is a statement of revenge towards the dog and dog's owner; and the illocutionary force is the intention to threaten the dog's owner because of the noise from the barking. At the same time, the locutionary act in (8b) is a statement of an offended feeling by her friend's status; the illocutionary force is the intention to warn her friend if their incident occurs, the friendship will end.

The utterances of confronting a rival can be found in (9a) and (9b) which imply the contextual message to impose a challenge. The question **Kau kalau berani mention dia cakap buruk?** consists a contextual message to directly challenge the person to face and state the wrongdoing. Simultaneously, the phrase betul kalau berani tweet ah takyah guna cc consists of the contextual message to challenge the person to confront the issue. The locutionary act in (9a) is a question to inquire the person; and the illocutionary force is the intention of the tweeter to enforce a challenge to mention the wrong doing face to face. Locutionary act in (9b) is a statement to propose a suggestion for the other party; and the illocutionary force of the phrase is the confrontation in person.

Criticism is a subcategory of flaming that expresses disapproval and dissatisfaction towards someone or something due to mistakes and faults. The phrase in (10a) and (10b) show the contextual message of frustration towards the bad service provided by the internet service provider (ISP). The (10a) through a phrase **anak anjing betul umobile ni dari petang no service ni** directly mentioned the name of the ISP, whereas (10b) *Bongok* **apa dari siang no service** phrase did not mention any ISP. The locutionary act of (10a) and (10b) are statements of how awful the service of the ISP; and the illocutionary force is the intention to criticize the ISP due to the bad service.

Next, name-calling is the utterance that displays offensive and hostile names particularly to win a contention or to instigate dismissal or judgment. The phrase in (11a) **orang gelar kau fuck girl** consist a contextual message of immoral nickname which is *fuck* girl. Meanwhile, the phrase in (11b) **Babi babi jangan kau marah sebab ku tolak** comprises a line of a song lyric that has been changed and replaced with offensive words. The phrase 'babi babi' (pigs) is meant to replace the word 'baby' which is to call a person with a negative meaning because in a Malay context 'babi' has a negative connotation. The locutionary act of (11a) is a statement of a girl's attitude; and the illocutionary force intends to criticize the girl's attitude by labelling the girl with an offensive nickname. Locutionary act of (11b) consists of a line of a song lyric; and the illocutionary force is the intention to offend the hearer by calling a person with a negative connotation.

Speech act of flaming can also be categorized as sexual harassment if the utterances show a provocation (typically women) in online forums or social circumstance, including the making of undesirable lewd gestures or obscene remarks. This subcategory can be found in (12a) (direct flaming) and (12b) (indirect flaming). The utterance in (12a) **Bila nak jumpa laga nenen?** implies a contextual message of sexual harassment done publicly to a girl for having sex. Meanwhile, the sentence in (12b) **ngocok nak tp anak xnak** contain a contextual message of a sex action. The locutionary act of (12a) is an enquiry on when to meet, and the illocutionary force is a request to have sex with the girl. Meanwhile, the locutionary act of (12b) is a statement of the sex action; and the illocutionary force is the criticism towards the person who is irresponsible of his action.

The utterance which tends to possess alternate derivations aimed at certain factions, places or situations using witty language, irony and poetic freedom to convey insults, scorns or even malice can be categorized as a satirical flaming. This can be found in (13a) **mamat nie terlebih makan pil kuda ke apa** which consists of the contextual message of a man's lust represented by a person who takes drugs. The (13b) **Kata tak koyak** shows an utterance that consists of a contextual message of a fragile person symbolized with the lexical 'koyak' (delicate feeling). The locutionary act of (13a) is a statement of a person with a wild lust; and the illocutionary force is the intention to insult the person being referred to. The locutionary act of (13b) is a statement of something will not tear; and the illocutionary force is the intention to tease the person's feelings.

Finally, the last subcategory of flaming is straightforwardness which refers to utterances to people, places or situations without the use of any figure of speech in their messages and with a clear intention of flaming on the topic. This can be found in (14a) and (14b) when the tweets imply a contextual message to trigger others' feelings directly. The locutionary act in (14a) **Pijak kang! Terasa? kau lah!** is a statement of the conversation in a Twitter thread; and the illocutionary force is the intention of flaming others who started the tweet and retweet. Meanwhile, the locutionary act of (14b) **kau nk trigger g** *mampos* is a statement of denial of the action; and the illocutionary force is the intention to blame others randomly.

Based on the discussion earlier, Bandal et.al (2012) classified flaming into two broad categories: direct or intentional flaming; and direct flaming which consists of two types of languages: straightforwardness and satirical. Meanwhile, Revathy and Norizah (2017) suggested that flaming can be divided into 12 subcategories as mentioned above. Throughout this study, Figure 1 shows the findings to simplify the taxonomy of flaming in Malaysian context.
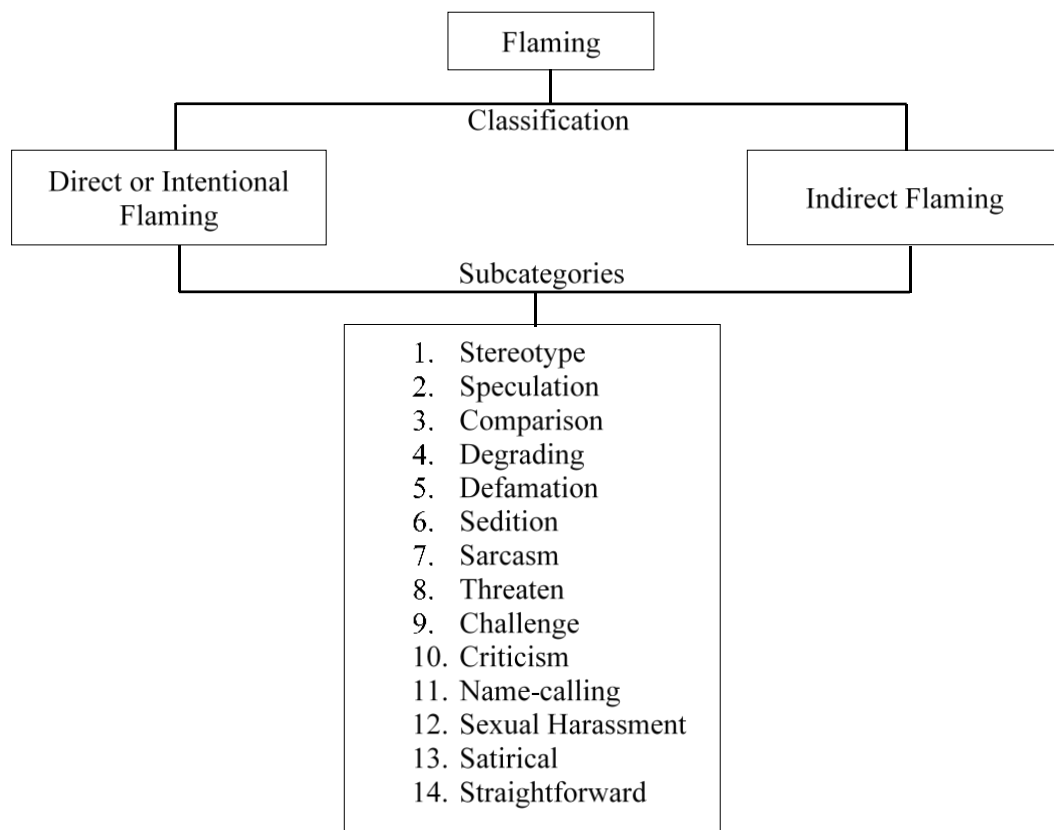
Figure 1. Taxonomy of flaming in Malaysian context

Figure 1 illustrates the results obtained from the preliminary analysis of flaming in MTSC. Two broad categories emerged from the analysis, making it 14 subcategories. Subcategories of flaming have been

analysed according to the contextual utterance by focusing on the locutionary act and illocutionary force concepts.

5.   Conclusion

This study has identified the speech act of flaming Malay words into 14 subcategories which are stereotype; speculation; comparison; degrading; defamation; sedition; sarcasm; threaten; challenge; criticism; name-calling; sexual harassment; satirical; and straightforwardness. All of the subcategories can be classified into direct or intention flaming; and indirect flaming. Based on the discussion earlier, the locutionary act of flaming varies from the illocutionary force of flaming based on the contextual message and socio-cultural context. Based on the findings and discussions earlier, this study has found that the language usage among youngsters specifically the netizens are not in line with the values and ethics that have been practiced in our culture and society. In reality, Malaysian education system is very encouraging with technology usage regardless of moral values in life.

6.   Acknowledgements

7.   References

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