HACKING THREAT IN ARAB CYBERSPACE: APPRAISAL ANALYSIS ON *AL-HAKIRZ AL-MUSLIMUN*'S HACKTIVISM NARRATIVES

[1]Reflinaldi, [2]Awliya Rahmi, [1]Melisa Rezi, [3]Amal Syahidin

[1]Arabic Lecturer, Faculty of Adab and Humanities, State Islamic University of Imam Bonjol Padang, Indonesia
[2]English Lecturer, Faculty of Adab and Humanities, State Islamic University of Imam Bonjol Padang, Indonesia
Islamic History and Civilization Department, Ushuluddin Faculty, Ez-Zitouna University, Tunisia

Corresponding Author Email: reflinaldi@uinib.ac.id

Article Info	Abstract
Article History Received: November 2023 Revised: December 2023 Published: January 2024 **Keywords** Hacking threat; Arab cyberspace; Muslim hackers; Hacktivism; Appraisal.	*This research aims to describe the negotiation of the attitude of the hacker group المسلمون الهاكرز (al-hākirz al-muslimūn) 'Muslim hackers' (MH) in the narrative of their hacking threats to the governments of Sweden, Australia and Israel. A descriptive-explanatory design was applied by taking three hacking threat videos on the YouTube channel "Hacker News" as a data source. Data collection was carried out through the stages of transcription, re-reading, printing, and classification. Meanwhile, data analysis referring to the appraisal theoretical framework is carried out through the stages of reduction, presentation, analysis and interpretation, and concluding. The research results showed that affect was found in 11 data (25.0%), judgment in 17 data (38.6%), appreciation in 16 data (36.4%) The type attitude is dominated by judgment and appreciation with negative intentions. This negative attitude is amplified by a force strategy that contains 'volume up' graduations to the highest level. MH stated its position firmly and strongly by making subjectivity the sole source. The research results reveal new findings amidst various previous studies which does not explain the speaker's attitude in the threat narrative they provide. As the phenomenon of cyber warfare develops, the threat of MH hacking have a significant impact in exerting political pressure on the object of the threat.*

INTRODUCTION

Throughout early 2023, the Arab cyber world was shocked by the emergence of a group of hackers who called themselves المسلمون الهاكرز (*al-hākirz al-muslimūn*) 'Muslim hackers'. Through the YouTube channel "Hacker News", this group, hereinafter referred to as "MH", carries out hacktivism, modern digital activism which aims to put political pressure on certain parties (George & Leidner, 2019; Gönç, 2022; Levet, 2023; Svyrydenko & Mozgin, 2022). MH took action in response to negative sentiment and behavior towards the Islamic religion. In the videos they published in January, March, and April, MH condemned the burning of the Koran in Sweden, the insulting of Allah's name by a fashion brand in Australia, and the Israeli army's violence against worshipers praying at the al-Aqsa mosque Palestine (News, 2023b, 2023c, 2023a). By posing the threat of hacking these countries' strategic digital infrastructure, MH broke through the rigidity of traditional digital activism in the Arab cyber world which previously only focused on the distribution of issues on the internet and mass

mobilization in the field (Abbas et al., 2022; Dumitrica & Felt, 2020; Ireland, 2022; Jacky & Sadewo, 2023).

In the historicity of conflicts in several Middle Eastern countries, user threat narratives in Arab cyberspace can be found on various social media platforms (Hamanaka, 2020; Harmatiy et al., 2021; Josua & Edel, 2021; Piazza & Guler, 2021). A large number of users who associate themselves with pro-Islam strongly oppose negative sentiments and physical violence committed against Muslims in the world (Al-Zaman, 2023; Dugan & Fisher, 2023; Lien, 2022). The Israeli army brigade and the occupation of the al-Aqsa mosque are examples of actions that triggered a strong and massive response so that internet users issued many condemnations and threats (Abushbak & Majeed, 2020; Amer, 2023; El-Awaisi & Sağlam, 2023; Maryoga & El Fasha, 2022). Another example is the Israeli army's attack on the al-Aqsa mosque in the month of Ramadan 2021. This act of violence which resulted in the loss of many victims attracted insults from social media users containing expressions of anger and the use of impolite language (Faisol & Rahmat, 2021a, 2021b).

Threat narratives from internet users also spread massively across various platforms in response to actions deemed insulting to the Islamic religion. Study of Tabib (2022) showed the great anger of pro-Islam groups over the burning of the Koran carried out by Terry Jones, a pastor in Florida. Not a few internet users even threatened to kill him. The same reaction also emerged in the publication of caricatures of the prophet Muhammad on Jyllands-Posten and Charlie Hebdo. Internet users staged large-scale protests on social media and held demonstrations in various countries (Grinell, 2019; Kabir, 2021; Kazkaz & Bosch, 2023; Tudor & Ladjouzi, 2020). Digital traces even record the involvement of governments in various countries in protesting against the films Fitna and Innocence of Muslims. These two films are considered an outrageous insult to the prophet Muhammad and the Islamic religion. Insults and threats on various social media platforms cannot be stopped in response to these extreme actions (Hussain et al., 2022; Iqbal et al., 2020; Yilmaz et al., 2022).

Substantively, the hacking threat narrative conveyed by HM is the same as various threat narratives on social media revealed by previous studies. The trigger for the emergence of the HM hacking threat narrative is also the same as previous threats, namely harassment and acts of violence against Islam. However, apart from that, the hacking threat narrative has differences in terms of form. The threats in previous studies were conveyed sporadically in the form of polylogues by internet users. Meanwhile, the threat of HM hacking is conveyed in the form of a complete narrative that is structured and systematic. From a perspective aspect, previous studies have described aspects of form, function, meaning, value, and ideology implicit in the threat of pro-Islamic internet users on various social media platforms. Even though they have described the elements of language comprehensively, the author has not found any studies that emphasize the attitudes and stances of these users in the threat narratives they spread. This empty gap needs to be filled through academic studies to obtain the latest findings in the threat research landscape on social media.

To fill the gap in this study, this research examined MH's negotiation of attitudes as represented through his hacking threats. Based on the context of the data, the attitude in question is the attitude towards harassment and acts of violence against Islam. The investigation into MH's attitude which was carried out by referring to appraisal theory (J.R. Martin & Rose, 2007; J.R. Martin & White, 2005) was formulated into the following three research questions: 1) what types of attitudes are represented by MH in the hacking threat narrative? 2) what is MH's strategy in amplifying their expressions and statements in the hacking threat narrative? 3) what are the sources of MH's statement in the hacking threat narrative? The answers to these three research questions described HM's attitudes and stance in the hacking threat narrative they convey. By obtaining these answers, the research findings provided a new perspective in the landscape of studying the language of threats from pro-

Islamic groups on social media. The findings is a novelty that contributes to the dynamics of previous relevant studies.

RESEARCH METHOD
Research Design and Data Sources

Systematic work stages to answer research questions are designed in qualitative-explanatory construction (Alharahsheh & Pius, 2020; Aspers & Corte, 2019, 2021). Research data in the form of videos of MH hacking threats were taken from the Hacker News YouTube channel (https://www.youtube.com/@HackerNewsAR/about), a forum for publishing videos of hacking activities carried out by various hacker groups. From dozens of videos featuring various hacker groups all over the world, researchers selected three videos featuring the MH hacker group. Details of the three data source videos can be seen in the Table 1 below.

Table 1
List of Data Sources

Code	Title	Link and Publication Date
A	رسالة الهاكرز المسلمين للسويد بعد حرق القرآن الكريم *Risālah al-hākirz al-muslimīn li al-swīd ba'd ḥarq al-qur'ān al-karīm* 'Muslim hackers' messages to Sweden after the holy Qur'an burning incident'	https://youtu.be/WmZqWQjfVXw January 29, 2023
B	بدأ حملة الرد على أستراليا بضرب أهم المواقع الاستراتيجية الأسترالية *Bada'a ḥamlah al-radd 'alā austrāliyā bi ḍarb ahamm al-mawāqi' al-istrātījiyah al-austrāliyah* 'Beginning the campaign to retaliate against Australia by striking the most important Australian strategic sites'	https://www.youtube.com/watch?v=b-2klMMOZUM March 25, 2023
C	رد الهاكرز المسلمين على الصهاينة بعد الإعتداء على المصلين داخل المسدج الأقصى المبارك *Radd al-hākirz al-muslimīn 'alā al-ṣahāyanah ba'd al-I'tidā' 'alā al-muṣallīn dākhil al-masjid al-aqṣā al-mubārak* 'The response of Muslim hackers to the Zionists after the attack on worshipers at the al-Aqsa mosque'	https://youtu.be/ALAvksPfB8M April 6, 2023

Data Collection

Data collection was carried out through four stages consisting of transcription, re-reading, printing, and classification. Data transcription was carried out manually by paying attention to the narrative pronunciation in the video and the running text accompanying the pronunciation. In the transcription process, reference to audio data and running text also becomes a research data validation technique (Craig et al., 2021; Eaton et al., 2019; Phillippi & Lauderdale, 2020). Re-reading of data is carried out by verifying words, phrases, and clauses that have been transcribed repeatedly. Data from repeated readings was reverified through comparison with audio and video narrative text, resulting in final data. In the next stage, researchers printed the final data to simplify the classification process. Classification is the final stage of data collection. This stage begins by grouping the data according to the theoretical framework and appraisal analysis features. The data is then tabulated according to group and coded. The data classification stage ends with an inventory of each data on a data card containing keywords as a guide to data analysis (Lochmiller, 2021; Ningi, 2022).

Data Analysis

The final data listed on the data card was analysed through stages adopted and adapted from Antonio et al. (2020), Lester et al. (2020), Mezmir (2020), and Ningi (2022) consisting of reduction, presentation, analysis and interpretation, and concluding. Data reduction is carried out by selecting certain data as a representation that will be displayed in the analysis. At this stage, the researcher ensures that every variation in the data will be displayed as a representation. The data presentation stage begins with transliteration of the original Arabic script data into Latin script. In carrying out the transliteration, the researcher referred to the romanization guidelines published by American Library Association-Library of Congress. Thus, each data is presented in three forms: original Arabic data; transliteration data; and English translation data. In the next stage, the data displayed is analysed and interpreted. Analysis based on lingual elements in the data was carried out according to the theoretical framework and features of appraisal analysis. Meanwhile, interpretation is carried out by elaborating on the findings of the analysis and comparing them with the results of previous studies. In concluding the final stage, the researcher confirms the answers to the research questions and exposes the novelty points in the findings.

To answer the research questions and objectives, data analysis refers to the theoretical framework and features of appraisal analysis proposed by J.R. Martin & Rose (2007), J.R. Martin & White (2005) James R Martin (2014). Appraisal is an interpersonal meaning system used to negotiate social relationships by representing attitudes towards something (J.R. Martin & Rose, 2007; J.R. Martin & White, 2005; Matthiessen et al., 2010). In the appraisal system, attitude negotiation is implemented in the form of an assessment of something, how the assessment is amplified, and where the assessment comes from. The implementation of this assessment gives rise to three aspects of assessment consisting of attitudes, amplification, and resources, each of which can be carried out through the attitudinal, graduation, and engagement systems (J.R. Martin & Rose, 2007; J.R. Martin & White, 2005). The attitudinal system consists of an assessment of feelings (*affect*), a person's character (*judgment*), and the value of an object (*appreciation*). The graduation system consists of strategies to increase or decrease the intensity of assessment (*force*) or sharpen and weaken experiential categories (*focus*). Meanwhile, the engagement system explains whether the assessment originates from the speaker's subjectivity (*monogloss*) or intersubjectivity which involves things other than the speaker (*heterogloss*). The application of the theoretical framework and analysis features to answer research questions can be seen in the Table 2.

Table 2
Application of theoretical framework and analysis features

Research questions	Theoretical framework	Analytical features
Kinds of attitudes	Attitudinal system	Affect
		Judgment
		Appreciation
Strategies in amplifying attitudes	Graduation system	Force
		Focus
Sources of attitudes	Engagement system	Monogloss
		Heterogloss

RESEARCH FINDINGS AND DISCUSSION
Research Findings

By the appraisal analysis framework, the results of the study of HM's hacking threat narrative are classified into three parts: types of attitudes; strategies for amplifying attitudes; and sources of attitudes.

Types of Attitudes

Attitude in the MH threat narrative is quantitatively dominated by Judgment (38.6%) and Appreciation (36.4%). Apart from that, MH expressed an affect of as much as 25.0%. Details of the number of each type of attitude along with positive and negative tendencies are shown in the following Table 3.

Table 3
Frequency and Percentage of the types of attitudes

Types of Attitudes	Positive Appraisal		Negative Appraisal		Total	
	Freq.	Percent.	Freq.	Percent.	Freq.	Percent.
Affect	0	0%	11	26.2%	11	25.0%
Judgment	0	0%	17	40.5%	17	38.6%
Appreciation	2	100%	14	33.3%	16	36.4%
Total	2	100%	42	100%	44	100%

Affect

The narrative of the MH hacking threat contains an entirely negative affect. In their narrative, MH not only expressed their feelings but also those of several other parties such as the governments of Israel, Sweden, and Australia. Examples of effect can be seen in the following data.

A.4   يبين مدى **همجية وحقد** السلطان السويدية على الإسلام

*yubayyinu madā **hamajiyyah wa ḥaqd** al-sulṭān al-swīdiyah 'alā al-islām*
'show the extent of the Swedish authorities barbarism and hatried against Islam'

A.6   ونريد أن **نذكركم** أن لكل فعل ردة فعل

*wa nurīdu an **nudhakkirakum** anna likulli fi'l raddah fi'l*
'we want to remind you that for every action there is a reaction'

Data A.4 above shows MH's assessment of the Swedish king's hatred of Islam. MH expresses this feeling of hatred directly through the phrase وحقد همجية (*hamajiyah wa ḥaqd*) 'barbarism and hatred'. Referring to the context of the data, the hatred of the King of Sweden is illustrated through his permissive attitude towards acts of racism committed by Rasmus Paludan. MH further assessed that there was barbarism because the Swedish king not only permitted the action of burning the Koran by Rasmus Paludan but more than also protected this action based on citizens' freedom of expression. In response to the hatred and barbarism of the Swedish king, MH expressed their anger in data A.9. Feelings of anger are represented through the clause نذكركم أن نريد (*nurīdu a nudhakkirakum*) 'we want to remind you' which has a threatening function. The data context shows that this expression became the basis for MH's narrative in constructing the narrative of the hacking threat to the Swedish king. As a form of negative affect, angry expressions with a dominant threatening function were found in all three data sources.

Judgment

MH provides many justifications for the morals and personalities of the people they mention in the narrative. All of HM's negative justifications were given to the Israeli army, the Israeli government, Rasmus Paludan, the Swedish government, and the Australian government. Examples of these judgments are shown in the following data.

A.5   ...**أخلاق** ومستوى حضاري **متدني**...

...*akhlāq* wa mustawā ḥaḍārī *mutadannī*...
'…morals and a low level of civilization …'

C.2   **لم يفرقوا** بين رجل أو امرأة شاب أو شيخ كبير...

lam yufarriqū *bayna rajul aw imra'ah shāb aw shaykh kabīr…*
'They did not differentiate between a man or a woman, young people or old people…'

Data A.5 above contains negative judgment in the form of moral condemnation regarding the action of burning the Koran carried out by Rasmus Paludan in Sweden. MH criticized the moral character of this action through the adjective phrase حضاري ومستوى أخلاق متدني (*akhlāq wa mustawā ḥaḍarī mutadannī*) 'low level of morals and civilization'. This justification is the result of Rasmus Paludan's actions which are considered racism and negative sentiment towards Islam. In their assessment, MH positions racism as a form of primitive conception that describes the low level of human morals and civilization. In contrast to data A.5, data C.2 represents negative judgment in the form of personal criticism directed at Israeli Zionist soldiers. Data A.9 has a context in the form of MH's criticism of the Israeli army's attack on the prayer congregation at the al-Aqsa mosque. The brutality of the Israeli army's attacks is expressed through the clause لم يفرقوا (*lam yufarriqū*) 'does not discriminate' which indicates sporadic attacks against all worshipers. They do not differentiate between رجل أو امرأة (*rajul aw imra'ah*) 'men and women' and شاب أو شيخ كبير (*shāb aw shaykh kabīr*) 'young people or old people' who ethically must be treated differently in war.

Appreciation
Appreciation is the only Attitude element that contains positive value in the MH hacking threat narrative. By the object of analysis in the form of 'things', MH gives value to the things they convey in their narratives. Several examples of appreciation can be seen in the following data.

C.1   ...حرمة المسجد الأقصى **المبارك**...

*...hurmah al-masjid al-aqsā **al-mubārak**...*
'sanctity of blessed Al-Aqsa Mosque'

C.7   لقد أفسدتم في الأرض **المقدسة**

*Laqad afsadtum fī al-arḍ al-**muqaddasah***
'You have been corrupted in the Holy Land'

B.6   ...سيكون الرد **قاس مؤلم ومكلف**...

*...sayakūn al-radd **qās**, **muallam**, wa **mukallaf**...*
'…the response will be harsh, painful and costly …'

The data above represents positive and negative appreciation. The positive intentions that were only found in appreciation were directed at Islamic sacred symbols المسجد الأقصى (*al-masjid al-Aqsā*) 'al-Aqsa mosque' in data C.1 and الأرض (*al-arḍ*) 'land of Jerusalem' in data C.7. MH gives positive value through the adjective المبارك (*al-mubārak*) 'blessed' for the al-Aqsa mosque and المقدسة (*al-muqaddasah*) 'holy' for the land of Jerusalem which is the object of dispute between Palestine and Israel. This appreciation in the form of positive values strengthens the impression of the two symbols as vital elements of Muslim religiosity. Thus, it is not surprising that acts of violence involving these two symbols would trigger a strong reaction from MH. Meanwhile, in data B.6, MH gave appreciation in the form of a negative

value for the counterattack they would carry out. They will carry out hacking as a resistance that is قاس (*qās*) 'hard', مؤلم (*muallam*) 'painful', and مكلف (*mukallaf*) 'severe'. The context of the data shows that the threat narrative is aimed at the Australian government which is considered to have insulted Islam. In another part of the same narrative, MH emphasizes this negative value by explaining in detail the object of hacking in the form of the entire government's strategic digital infrastructure.

Strategies for Amplifying Attitudes

The augmentation of attitudes within the narrative concerning the hacking threat in MH domain predominantly manifests through forceful expressions, constituting a substantial 95.2% of the overall amplification strategies identified. This dominance underscores the prevalence of heightened intensity and assertiveness in the narrative discourse, indicative of a pronounced volume increase. Conversely, a distinct and contrasting form of amplification, representing a mere 4.8% of the focus dimension, was observed, characterized by a softening scale. This nuanced softening stands in stark contrast to the prevalent forceful expressions, suggesting a divergent rhetorical approach aimed at attenuating the perceived severity or urgency of the hacking threat within the MH context. For a comprehensive understanding of the distribution and frequency of these amplification strategies, Table 4 provides a detailed breakdown of the data, delineating the occurrences of forceful and softening expressions. This tabulated representation facilitates a quantitative analysis, allowing for a clearer visualization of the prevalence and balance between these contrasting rhetorical approaches. The identification and scrutiny of these amplification strategies contribute to a nuanced comprehension of how attitudes are strategically framed and intensified or softened within the discourse, thereby shedding light on the rhetorical dynamics employed in shaping perceptions of the hacking threat within the mental health narrative.

Table 4
Frequency and percentage of amplification strategies

Kinds of Amplification	Kinds of Graduation	Frequency	Percentage
Force	Volume up	20	95.2
	Volume down	0	0.0
Focus	Sharpening	0	0.0
	Softening	1	4.8
Total		21	100

Force

MH tends to evaluate feelings, character, and values on a strong scale. They volume up all forms of assessment, so that the level of assessment is always at the highest level. Examples of strengthening these attitudes can be seen in the following data.

C.10   سيكون الرد قاس جدا

sayakūnu al-radd qās jiddan
'the reaction will be very harsh'

C.17   وستتحقق أسوأ كوابيسكم

Wa satataḥaqqaqu aswa'a kawābīsikum
'your worst nightmares will come true'

Data C.10 and C.17 above reflect MH's firm feelings in assessing various realities in the narrative they construct. Both data contain an intensifier that shows a 'volume up' gradient at the points evaluated. In data C.10, MH uses a superlative intensifier in the form of the

word جدا (*jiddan*) 'very'. By the context of the data, the 'very' جدا (*jiddan*) intensifier shows the high impact of the damage that the hack will do to Israel's various digital infrastructure. In line with this orientation, Data C.17 emphasizes MH's intimidation efforts against their targets through the use of other intensifiers. MH uses a superlative intensifier in the form of إسم التفضيل (*ism al-tafḍīl*) 'superlative noun' أسوأ (*aswa'a*) 'worst'. This narrative gives the impression that Israel will suffer the worst consequences for the oppression they carry out against prayer congregations at the al-Aqsa mosque. In other parts of the narrative, MH uses many variations of intensifiers and quantifiers, all of which show a 'volume up' graduation. Some examples of this data are shown in the following Table 5.

Table 5
Variations of intensifiers and quantifiers

Word Choices in the Data	Scale			Graduation
	Low Grading ←———→ High Grading			
قاس جدا	غير قاس	قاس	**قاس جدا**	Volume Up
qās jiddan	*ghayr qās*	*qās*	*qās jiddan*	
'very harsh'	'not harsh'	'harsh'	'very harsh'	
أسوأ	غير سوء	سوء	**أسوأ**	Volume Up
aswa'a	*ghayr sū'*	*sū'*	*aswa'a*	
'worst'	'not bad'	'bad'	'worst'	
أكثر من 40 مجموعة	أقل من 40	فقط 40	**أكثر من 40**	Volume Up
akthar min arba'in majmū'ah	*aqall min 40*	*faqaṭ 40*	*akthar min 40*	
'more than 40 groups'	'less than 40'	'only 40'	'more than 40'	
ثمنها غاليا	رخيص	معتدل	**غاليا**	Volume Up
thamanahā ghāliyan	*rakhīṣ*	*mu'tadil*	*ghāliyan*	
the cost is expensive	'cheap'	'medium'	'expensive'	
دماء كثيرة	قليلة	معتدلة	**كثيرة**	Volume Up
dimā' kathīrah	*qalīlah*	*mu'tadilah*	*kathīrah*	
'many blood'	'little'	'medium'	'many'	

Focus
MH uses a strategy of focusing on one value assessment, namely freedom in Sweden. As a form of opposition to the Swedish government, MH lowered the degree of freedom as shown in the following data.

A.6   والحرية **الزائفة** التي تسمح لكم

  *wa al-ḥurriyah **al-zāifah** allatī tasmaḥu lakum*
  'the false freedom that allows you'

Data A.6 above contains softening in the assessment of things. The data, which is a form of MH's negative appreciation of the freedom of expression of Swedish citizens, shows a weakening of graduation in the evaluation. MH considers freedom of expression to be something fake. They expressed this assessment through the adjective phrase الزائفة الحرية (*al-ḥurriyah al-zaifah*) 'false freedom'. The adjective الزائفة (*al-zāifah*) 'false' conflicts with the adjective الأصلي (*al-aṣlī*) 'original' which is a form of sharpening. Thus, the assessment given through these adjectives also has an impact on the low gradation and quality of freedom of expression in Sweden. For MH, the term freedom of expression is just a false concept that protects Rasmus Paludan as a racist extremist who insults Islam.

Sources of Attitudes
MH only uses one source of assessment that shows their attitudes and stances, namely their arguments. Thus, monogloss is the only source found in all three data sources. The frequency and percentage of sources of attitudes are shown in the following Table 6.

Kinds of Sources	Frequency	Percentage
Monogloss	44	100%
Heterogloss	0	0%
Total	44	100%

Examples of data showing the use of monogloss sources can be seen in the following data.

C.11   نحن نعلم أن أكثر ما يؤلمكم هو جيوبكم

nahnu na'lam anna akthar mā yuallimukum huwa juyūbukum
'We know what hurts you the most is your pockets.'

A.3   في عمل مستفز لمشاعر كافة المسلمين

fi 'amal mustafiz li mashā'ir kāffah al-muslimīn
'In an action that provokers the feelings of the Muslims'

Data C.11 and A.3 above show the high level of MH's subjectivity as a narrator of hacking threats. In negotiating their attitudes, MH only uses their subjective personal sources as creators, speakers, and disseminators of narratives. They do not mention information from outside their subjective personality, even when discussing the effects of other objects that are outside of them. For example, in data C.11, MH expresses his subjective knowledge about Israel. They explicitly mentioned نعلم نحن (*nahnu na'lam*) 'we know' the strategic dimensions which are the weaknesses of the Israeli government. MH did not strengthen this argument by citing other sources outside his knowledge. The same thing can also be seen in data A.3, expressing HM's knowledge about Muslim feelings. In arguing their position, HM represents the feelings of all Muslims who are provoked by the harassment of Islam in Australia. In this context, HM also positions themselves as monogloss actors who do not take their attitude sources from objects outside themselves.

Discussion
Descriptive statistics showed that MHs were more likely to provide justifications for people's characters and assessments of the things they mentioned in narratives than to express feelings. This finding means that the MH hacking threat narrative is propaganda about the others, which in this case are the Swedish government, the Australian government, and the Israeli government. From the dimensions of judgment and appreciation, the intentions and tendencies of evaluation of the governments of the three countries can be seen from the form and intensity of expression, where all assessments are expressed directly and contain negative intentions. Based on the principles put forward by J.R. Martin & Rose (2007), J.R. Martin & White (2005), the direct form of expression implies the assessor's desire for the audience to believe the assessment points he or she has given. MH, in this context, is persuading the audience to join in condemning the actions and government they are threatening. However, MH did not mobilize the audience to take action in the field. It is because hacking as modern digital activism can only be carried out by experts in the field of communications technology.

MH's negative propaganda against the governments of Sweden, Australia, and Israel was strengthened by strategies to amplify their attitudes. The use of the force strategy on 95% of the data containing the 'volume up' graduation to the highest level shows how bad MH's assessment of the three governments is. MH uses a focus strategy on 5% of the data. This strategy was not used to weaken negative assessments of the Swedish government, but rather to weaken the potential for positive assessments of the government. The results of the

analysis on the dimensions of this amplification strategy have become a sufficient database to conclude MH's attitude and stance towards the parties they mentioned in the hacking threat narrative. MH has an attitude and stance that is very contradictory to those who commit violence against Muslims and insult the Islamic religion. On the other hand, MH has a completely pro-Islamic attitude and stance, where they do not hesitate to react strongly if Islamic religious elements are treated negatively.

MH's negative propaganda against the governments of Sweden, Australia, and Israel was strengthened by strategies to amplify their attitudes. The use of the force strategy on 95% of the data containing the 'volume up' MH shows strong confidence in their attitudes and stance. This can be seen from the type of attitude sources they use in assessing. All assessments are carried out based on monogloss sources, where MH is the sole inspirer, initiator, and driving force in all assessment processes. Based on the arguments of (J.R. Martin & Rose (2007) and J.R. Martin & White (2005), the monoglots reference on the one hand shows the assessor's subjectivity. However, on the other hand, this also shows the assessors' confidence that they have a good grasp of reality and can express their attitudes independently. This argument is relevant about MH's identity as a hacker group. Anonymity as one of their characteristics gives them dynamic space: unrecognized and able to act without burden. Apart from that, their expertise in hacking technological devices should also position them as an entity that knows many things, so they do not depend on other parties to obtain information.

Substantively, the MH hacking threat narrative strengthens previous research findings which show that pro-Islam internet users' reactions to sentiment and violence against Islam tend to be realized in the form of verbal threats (Dugan & Fisher, 2023; EL-AWAİSİ & SAĞLAM, 2023; Faisol & Rahmat, 2021a, 2021b; Lien, 2022). However, MH's narrative formally presents new findings that have not been revealed by previous studies (Hamanaka, 2020; Harmatiy et al., 2021; Josua & Edel, 2021; Piazza & Guler, 2021). MH negotiated their stance clearly and firmly in the hacking threat narrative they conveyed. This attitude was effectively amplified to increase the effect of fear on the object. This new finding emerged because MH's narrative existed in a complete and systematic format. They succeeded in empowering macro and micro scale lingual units as instruments to express clarity of attitude and stance. Similar attitudes and stances cannot be found in previous studies due to the data format which is mostly in the form of polylogues and single discourses. Apart from that, previous threats from internet users also mostly took the form of short criticisms that were distributed sporadically, making it difficult to read using appraisal analysis (Abushbak & Majeed, 2020; Kazkaz & Bosch, 2023; Maryoga & El Fasha, 2022).

The hacktivism narrative conveyed by MH introduces a new form of digital activism that is constructed and systematized in a more modern way. The hacktivism narrative will have more impact than traditional digital activism due to the heavier psychological effect on the target of the threat. MH understands the government's mentality well, where protests through demonstrations can always be anticipated and suppressed through various repressive measures. A different psychological condition will arise if the threat posed is hacking of the country's strategic digital infrastructure which can cause damage to structured and systemic governance. This is because almost all state administration activities are carried out using digital technology instruments. Thus, the threat of hacking against various digital facilities can exert greater political pressure than large-scale demonstrations mobilized in the streets.

CONCLUSION
Based on the research findings that have been presented, the author concludes that MH has a strong attitude and stance in opposing acts of harassment of Islam carried out by Swedish citizens, Australian trademarks, and Israeli soldiers. Through the hacking threat

narrative, they negotiate this attitude directly as a form of negative propaganda aimed at persuading the audience and exerting political pressure on the objects of the threat, namely the governments of Sweden, Australia, and Israel. Even though it has explained the negotiation of attitudes in the MH hacking threat narrative, this research still has limitations. Among these limitations is the relatively small amount of data. This is an opportunity for further research to expand the scope of analysis by adding data from other media. Another limitation is the approach that focuses on one analytical perspective, namely appraisal. Appraisal is one of the theories constructed in functional systemic linguistic theory. In future opportunities, future researchers can apply other analytical perspectives, such as formal, dialectical, or critical to analyze the MH hacking threat narrative.

REFERENCES

Abbas, L., Fahmy, S. S., Ayad, S., Ibrahim, M., & Ali, A. H. (2022). TikTok Intifada: Analyzing Social Media Activism Among Youth. *Online Media and Global Communication*, *1*(2), 287–314. https://doi.org/10.1515/omgc-2022-0014

Abushbak, A. M. A., & Majeed, T. (2020). *The Role of Social Media in Mobilizing Crowd Protest-A Case Study of Palestinian Anger Against Israel's Military Measures at Al-Aqsa Compound on Instagram*. *40*(10), 511–526.

Al-Zaman, M. S. (2023). *Misinformation on Social Media: An Exploratory Sequential Mixed Methods Analysis of Users' Engagement with Religious Misinformation*. *January*. https://www.researchgate.net/publication/366866479

Alharahsheh, H. H., & Pius, A. (2020). A Review of key paradigms: positivism VS interpretivism. *Global Academic Journal of Humanities and Social Science*, *2*(3), 39–43. https://www.researchgate.net/publication/338244145

Amer, M. W. (2023). Hamas in Cyberspace: Social Media and Forms of Political Expression. *Arab Media and Society*, *2023*(35), 85–114.

Antonio, M. G., Schick-Makaroff, K., Doiron, J. M., Sheilds, L., White, L., & Molzahn, A. (2020). Qualitative Data Management and Analysis within a Data Repository. *Western Journal of Nursing Research*, *42*(8), 640–648. https://doi.org/10.1177/0193945919881706

Aspers, P., & Corte, U. (2019). What is Qualitative in Qualitative Research. *Qualitative Sociology*, *42*(2), 139–160. https://doi.org/10.1007/s11133-019-9413-7

Aspers, P., & Corte, U. (2021). What is Qualitative in Research. *Qualitative Sociology*, *44*(4), 599–608. https://doi.org/10.1007/s11133-021-09497-w

Craig, S. L., McInroy, L. B., Goulden, A., & Eaton, A. D. (2021). Engaging the Senses in Qualitative Research via Multimodal Coding: Triangulating Transcript, Audio, and Video Data in a Study With Sexual and Gender Minority Youth. *International Journal of Qualitative Methods*, *20*, 1–12. https://doi.org/10.1177/16094069211013659

Dugan, L., & Fisher, D. (2023). Far-Right and Jihadi Terrorism Within the United States: From September 11th to January 6th. *Annual Review of Criminology*, *6*, 131–153. https://doi.org/10.1146/annurev-criminol-030521-102553

Dumitrica, D., & Felt, M. (2020). Mediated grassroots collective action: negotiating barriers of digital activism. *Information Communication and Society*, *23*(13), 1821–1837. https://doi.org/10.1080/1369118X.2019.1618891

Eaton, K., Stritzke, W. G. K., & Ohan, J. L. (2019). Using scribes in qualitative research as an alternative to transcription. *Qualitative Report*, *24*(3), 586–605. https://doi.org/10.46743/2160-3715/2019.3473

El-Awaisi, K., & Sağlam, B. B. (2023). Hastening Armageddon: The Future of Al-Aqsa Mosque in the 'Deal of The Century' within the Framework of Christian Zionisim. *Journal of Islamicjerusalem Studies*, *23*(1), 29–62.

https://doi.org/10.31456/beytulmakdis.1243602

Faisol, Y., & Rahmat, W. (2021a). Cyberactivism in Palestinian Conflict News Comments on Al-Jezeera Youtube Channel: a Cyberpragmatic Study (Aktivisme Siber Dalam Komentar Berita Konflik Palestina Di Kanal Youtube Al-Jazeera: Kajian Siberpragmatik). *Gramatika STKIP PGRI Sumatera Barat*, *7*(2), 267–286. https://doi.org/10.22202/jg.2021.v7i2.4954

Faisol, Y., & Rahmat, W. (2021b). Negative Impoliteness and Reconstruction of Identity: Cyberpragmatics Analysis of Palestinian Conflict News Comments on Arab Youtube Channel. *JURNAL ARBITRER*, *8*(2 SE-Articles), 168–179. https://doi.org/10.25077/ar.8.2.168-179.2021

George, J. J., & Leidner, D. E. (2019). From clicktivism to hacktivism: Understanding digital activism. *Information and Organization*, *29*(3). https://doi.org/10.1016/j.infoandorg.2019.04.001

Gönç, D. (2022). An Evaluation of Cyber Threat Taxonomies in the framework of Cyber Activism. *Bilgi ve İletişim Teknolojileri Dergisi*, *4*(2), 171–196. https://doi.org/10.53694/bited.1112219

Grinell, K. (2019). Muhammad at the museum: Or, why the prophet is not present. *Religions*, *10*(12), 1–13. https://doi.org/10.3390/rel10120665

Hamanaka, S. (2020). The role of digital media in the 2011 Egyptian revolution. *Democratization*, *27*(5), 777–796. https://doi.org/10.1080/13510347.2020.1737676

Harmatiy, O. V., Basarab, M. M., Serdali, B. K., Akynbekova, A. B., & Beldibekova, A. T. (2021). Potential of social networks' use in the protest movements. *Journal of Language and Linguistic Studies*, *17*(3), 1341–1354. https://doi.org/10.52462/jlls.96

Hussain, T., Minhas, S., & Butt, H. R. (2022). Freefom of Expression, Blasphemy and Democracy: A Study of the Innocence of Muslim Issue. *Cyberpsycology, Behavior, and Social Networking*, *25*(March), 176–189. https://doi.org/10.1146/cyber.2022.29281.editorial

Iqbal, Z., Khan, F. R., & Rehman, H. U. (2020). The "innocence of muslims" in the US media: An analysis of the media discourses on islam and muslims. *Journal of Islamic Thought and Civilization*, *10*(1), 107–135. https://doi.org/10.32350/jitc.101.06

Ireland, L. (2022). We are all (not) Anonymous: Individual- and country-level correlates of support for and opposition to hacktivism. *New Media and Society*. https://doi.org/10.1177/14614448221122252

Jacky, M., & Sadewo, F. S. (2023). Indonesian Blogger Analyzing Bjorka Hacker. *Technium Social Sciences Journal*, *50*(Special Issue), 532–542.

Josua, M., & Edel, M. (2021). The Arab uprisings and the return of repression. *Mediterranean Politics*, *26*(5), 586–611. https://doi.org/10.1080/13629395.2021.1889298

Kabir, S. N. (2021). The Muhammad cartoon controversy in New Zealand newspapers. *Journal of Arab & Muslim Media Research*, *14*(1), 143–156. https://doi.org/https://doi.org/10.1386/jammr_00028_1

Kazkaz, L., & Bosch, M. D. (2023). Islamic Caricature Controversy from Jyllands-Posten to Charlie Hebdo from the Perspective of Arab Opinion Leaders. *Religions*, *14*(7), 864. https://doi.org/10.3390/rel14070864

Lester, J. N., Cho, Y., & Lochmiller, C. R. (2020). Learning to Do Qualitative Data Analysis: A Starting Point. *Human Resource Development Review*, *19*(1), 94–106. https://doi.org/10.1177/1534484320903890

Levet, V. (2023). *Digital Wars:# GuacamayaLeaks and the rise of hacktivism in technopolitics: A netnography to understand the complexity of digital communication processes.*

Lien, A. N. J. (2022). A battle for truth: Islam-related counterpublic discourse on Scandinavian news media Facebook pages. *New Media and Society*. https://doi.org/10.1177/14614448211068436

Lochmiller, C. R. (2021). Conducting thematic analysis with qualitative data. *Qualitative Report*, *26*(6), 2029–2044. https://doi.org/10.46743/2160-3715/2021.5008

Martin, J.R., & Rose, D. (2007). *Working with Discourse: Meaning Beyond the Clause*. Continuum.

Martin, J.R., & White, P. R. . (2005). *The Language of Evaluation: Appraisal in English*. Palgrave Macmillan.

Martin, James R. (2014). Evolving systemic functional linguistics: beyond the clause. *Functional Linguistics*, *1*(1), 1–24. https://doi.org/10.1186/2196-419x-1-3

Maryoga, Y. T., & El Fasha, I. Y. (2022). Analysis Protection of the Right to Freedom of Religion in Prohibition of Worship at Al Aqsa Mosque by Israeli Police to Palestinians. *Contemporary Issues on Interfaith Law and Society*, *1*(1), 59–76. https://doi.org/10.15294/ciils.v1i1.56713

Matthiessen, C. M. I. ., Teruya, K., & Lam, M. (2010). *Key Terms in Systemic Functional Linguistics*. Continuum.

Mezmir, E. A. (2020). Qualitative Data Analysis: An Overview of Data Reduction, Data Display and Interpretation. *Research on Humanities and Social Sciences*, *10*(21), 15–27. https://doi.org/10.7176/rhss/10-21-02

News, H. (2023a). *Bada'a ḥamlah al-radd 'alā austrāliyā bi ḍarb ahamm al-mawāqi' al-istrātījiyah al-austrāliyah*. https://www.youtube.com/watch?v=b-2klMMOZUM

News, H. (2023b). *Radd al-hākirz al-muslimīn 'alā al-ṣahāyanah ba'd al-I'tidā' 'alā al-muṣallīn dākhil al-masjid al-aqṣā al-mubārak*. https://youtu.be/ALAvksPfB8M

News, H. (2023c). *Risālah al-hākirz al-muslimīn li al-swīd ba'd ḥarq al-qur'ān al-karīm*. https://youtu.be/WmZqWQjfVXw

Ningi, A. I. (2022). Data Presentation in Qualitative Research: The Outcomes of the Pattern of Ideas with the Raw Data. *International Journal of Qualitative Research*, *1*(3), 196–200. https://doi.org/10.47540/ijqr.v1i3.448

Phillippi, J., & Lauderdale, J. (2020). *A Guide to Field Notes for Qualitative Research : Context and Conversation. April 2017*. https://doi.org/10.1177/1049732317697102

Piazza, J. A., & Guler, A. (2021). The Online Caliphate: Internet Usage and ISIS Support in the Arab World. *Terrorism and Political Violence*, *33*(6), 1256–1275. https://doi.org/10.1080/09546553.2019.1606801

Svyrydenko, D., & Mozgin, W. (2022). Hacktivism of the Anonymous Group as a Fighting Tool in the Context of Russia's War against Ukraine. *Future Human Image*, *17*(January 2022). https://doi.org/10.29202/fhi/17/6

Tabib, M. T. S. (2022). *The Rise of Neo-Fascist Populism and Islamophobia in the West*.

Tudor, M. A., & Ladjouzi, F. (2020). Information literacy practices of young internet users related to the production of religious content: 2019 algerian protests case. *Journal of African Media Studies*, *12*(2), 97–122. https://doi.org/10.1386/jams_00014_1

Yilmaz, I., Saleem, R. M. A., Pargoo, M., Shukri, S., Ismail, I., & Shakil, K. (2022). *Religious Populism, Cyberspace and Digital Authoritarianism in Asia: India, Indonesia, Malaysia, Pakistan, and Turkey*. /articles/report/Religious_Populism_Cyberspace_and_Digital_Authoritarianism_in_Asia_India_Indonesia_Malaysia_Pakistan_and_Turkey/20621349/1