Profanity on Malaysian Social Media: Implications on Brand Perception and Organisational Communication

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Abstract
The increasing prevalence of profanity on social media platforms raises concerns about its impact on communication and public perception. While studies on online incivility are growing, there is limited research on the use of harsh language on Twitter among Malaysians. Consequently, little is known about how profanity in the commentary sections of viral Twitter content affects interactions and perceptions among Malaysians. This study addresses the gap by examining the functions of profanity in Malaysian Twitter communications. The objectives are to analyse the communicative functions of profanity in tweets, assess its impact on brand perception among Malaysian users, and evaluate its implications for organisational communication strategies in Malaysia. Using content analysis, this research categorises and interprets the usage of profanity on Twitter. The finding reveals that Malaysians use harsh language for insult, emphasis, and informal expression, aligning with linguistic and social roles such as abusive, dysphemistic, idiomatic, and emphatic swearing. This research sheds light on how profanity influences brand perception and organisational communication, offering insights into its role in social media interactions. Understanding these patterns and communicative functions is crucial for enhancing our comprehension of profanity's role in social media interactions and for developing strategies to foster positive and respectful online communication.
Keywords: Profanity, Swear Words, Social Media, Brand Management, Organisational Communication.

Introduction
        Social networking sites have rapidly increased in the recent past and have transformed the communication, information sharing, and interaction in the society. Nevertheless, this has

also brought new challenges especially in the way language is used in interactions through digital technologies. An important issue that has been receiving increasing interest is the prevalent use of harsh language and how it impacts communication dynamics and public perception (Kaplan & Haenlein, 2010).

Profanity, often defined as offensive or obscene language, is prevalent across various social media platforms. Previous studies on the use of offensive language on social media have primarily focused on Western settings, whereas research on the use of profanity on social media in non-western settings like Malaysia is limited. Profanity, in particular, has emerged as a popular focus of research because it can negatively impact people's interaction and affect their perception of the norms of acceptable behaviour exhibited online. It is especially important in the case of Twitter because the shares and public comments can have a strong impact on the perception and behaviour of people. Recognising how the Malaysians use profanity in their twitter communication is important for developing a holistic perspective of communication in this region.

The research has major implications for the processes of brand management as well as the strategies of organisational communication. Profanity in social media interactions impacts customer impression of the brand and interaction with it. Therefore, there is a need to establish proper communication strategies to address such issues. Analysing patterns and cultural aspects as well as the communicative functions of the use of profanity is necessary in order to improve knowledge of its significance in social media communication and develop effective strategies for preventing the use of harsh language (Jay & Janschewitz, 2008).

Besides extending the theoretical understanding of harsh language and profanity, this study also offers best practices for moderating online communication in the multicultural environment. Thus, this study contributes to the existing literature on the usage of profanity in Malaysian social media and brings to light the significance of culture and appropriate communication in the modern world.

Problem Statement

Social media has become a new phenomenon in the communication revolution, which has had its impacts and advantages. One of the most notable issues is the use of harsh language, and its influence on the communication process and perception by the audience. This has created a negative impact on user's self-esteem and caused addiction, resulting in uncontrollable and compulsive online social networking activity (Akram & Kumar, 2017). Despite the increasing interest in the study of profanity in online communication, many of these studies are conducted in western cultures, and there is a lack of knowledge on how these behaviours are enacted in other cultures (Coe et al., 2014).

Twitter for instance has become one of the most popular platforms in Malaysia where citizens engage in discussions, self-expression and brands' advertising. Nevertheless, as the role of social media grows more significant for the Malaysian population, studies regarding the use of profanity in this regard remain scarce. Prior research tends to ignore how the swearing in the viral content published on Twitter affects the users' interactions and perceptions, especially in the sections that are open to public, such as comments (Coe et al., 2014).

This research gap is important because profanity can serve various linguistic and social functions, including to stress points, to indicate anger or other intense feelings, or as a casual language. These uses can significantly affect the tone and content of online interactions and thus possibly influence brand perception and customer engagement in ways that are not yet fully understood (Wolter et al., 2023). The lack of focused studies on Malaysian Twitter interactions implies that the businesses and organisations are operating in these conditions without adequate awareness of the cultural nuances and implications of profanity use.

It is imperative to address this gap for the following reasons. Firstly, it will reveal necessary information about the communicative functions of profanity among the Malaysian Twitter users, and therefore, it will uncover the cultural and contextual factors of its usage. Second, knowledge of such dynamics can be useful in improving brand management and communication practices, thus helping organisations to contribute to the creation of the better online environment. Finally, this research will contribute to the current literature on online communication to stress the importance of culture-specific approaches to addressing abusive language use and improving the communication climate on social media sites.

Literature Review
Social Media and Communication

The Internet has a significant impact on communication, which is considered a vital aspect of social life. The Internet plays a crucial role in facilitating the exchange of ideas, thoughts, and even emotions, thereby significantly contributing to the formation of online communities (Aruma, 2018). Social networking sites have now taken this change to another level, becoming a worldwide trend that allows people to communicate and stay informed about societal happenings.

Various social media platforms have enthralled people by providing an opportunity to stay connected with friends and engage in interpersonal communication (Baruah, 2012). According to Lane and Coleman (2012), electronic communication has become more popular than face-to-face communication due to the widespread use of mobile phones and laptop computers. Platforms like Twitter have become essential for exchanging messages and engaging in conversations through allowing people to share their experiences, emotions, and ideas in real-time.

The impact of these interactions on an individual's social life is profound. Considering this, it is essential to maintain politeness, use appropriate language, and demonstrate good manners when communicating on social media. These factors play a crucial role in establishing relationships and making positive impressions (Baudin & Paramasivam, 2014; Laitinen, 2010). Interactions in social media can significantly impact how we perceive and engage with others. It is important to maintain proper etiquette in order to navigate these dynamics effectively.

Given the increasing prominence of social media as a communication tool in today's world, it is crucial to examine the trends and implications of these transformations. This continuously shifting environment presents both advantages and challenges, emphasising the importance of ongoing research and thoughtful involvement to leverage its potential for positive social impact and efficient communication.

Profanity in Online Communication

Earlier research has pointed out that the spread of incivility like using abusive language impacts public discourses. Studies show that when people are subjected to the use of profanity, they become more polarised and less trusting in their online communications (Buder et al. , 2021; Anderson et al. , 2018). Kenski et al (2020), states that the use of profanity may cause some people to avoid engaging in the conversation. Such language frequently causes conflicts and diminishes the quality of discussions, as users become more emotionally invested in their viewpoints and less inclined to engage in constructive dialogue.

Brands that are linked to offensive language can experience substantial harm to their reputation (Wolter et al., 2023). This means that brands should work towards ensuring that they fully engage in the management of their online identity, and ensure that negative interactions are dealt with as soon as possible, because the use of profanity can have adverse effects on consumer trust and consequently their loyalty to the brand.

Profanity in Social Media

Cursing has become more common on social networking sites. The use of profanity in social media not only affects public discourse but also influences individual behaviour. Researchers have reported the frequent employment of such language, including its deployment in online contexts. For example, Wang et al (2014), examined social media comments, tweets, and posts and concluded that profanity is quite common and may be employed not only to convey anger and frustrations but also to draw attention. Even if social media enables different types of expression, there are often swears in the messages which may have different meaning depending on the social context (Baudin & Paramasivam, 2014).

Profanity or cursing, which is considered as a taboo, relates to vulgarity and disrespect. However, it has recently become more common on social media platforms, and some even deem it a normal way of communication especially with friends and people they know (Baudin & Paramasivam, 2014). There are cultures that frown upon use of swear words as in Malaysian culture where the importance of polite language is emphasised, but people still engage in swearing on social media. In general, the Malaysian population encompassing various ethnicities, races, and cultures does not accept the use of abusive languages as it is regarded as offensive and impolite (Rahman, 2017). Malaysian laws also prohibit the use of abusive language in public areas and in formal occasions (Baudin & Paramasivam, 2014). Due to such cultural beliefs, the constant depictions of swear words on social media in Malaysia provoke questions as to why people opt to swear despite its offensive nature.

Discourse and Swear Words

In analysing the nature of swearing, Pinker (2007), offers a comprehensive classification, identifying five subcategories of swear words. The first subcategory is abusive, in which the use of profanity is to offend or to cause emotional pain. The second one is cathartic and it is used to vent or to let out a person's anger or pain. The third is dysphemistic which is associated with negative sentiment. The fourth is emphatic, employed when stressing on a certain point or to call attention. The fifth subcategory is idiomatic, which refers to the informal use of the profanity. This framework helps explain the diverse functions of swear words in communication. Complementing Pinker's typology, Rahman (2017), identifies seven sources of swear words used by Asians which are mental incapacity or loose morals, animals, feces, religion, sexual relations, genitals, and relatives. With the help of these

categories, it becomes possible to determine the nature of the swear words that are used in the Malaysian social networking sites as well as the role they play in a given cultural setting.

The proposed approach toward the study of profanity in online discourse may provide important insights into the given language and its effects on the patterns of communication. As for the frequency of the use of the profanity, the context, and their effects in the text data, the application of content analysis as a method can be regarded as relevant to the given issue. Prior studies have used content analysis to identify patterns in the use of profane words, which have been associated with a variety of social and psychological elements. For instance, some research has focused on the pragmatic functions of profanity in online discourse that highlight their role in reinforcing group norms, expressing solidarity, or asserting identity (McEnery & Xiao, 2004).

Thus, there is a need to develop a more extensive analytical perspective in order to better understand the functions and contexts of profane words. Hassen (2015) observes that discourse can be comprehended in three distinct ways: They are: 1) language as a way of thinking; 2) language practices tied to social activities; and 3) language above and beyond the sentence level. Manzoor et al (2019), stresses that discourse analysis is helpful to understand the social aspect of language and how people use it. It focuses on how the specific individual uses swear words and the role of language in general.

Considering the focus of the current research on swear words used in online interactions, the analysis of such language can offer the understanding of its impact on communication processes. Thus, content analysis is particularly suitable for this study to address inquiries regarding the frequency and context of profanity and its effect on text data.

Research Objectives and Research Questions

The study will address three main objectives: first, to analyse the communicative purposes of swear words in tweets, second, to assess the impact of profanity on brand perception among Malaysian social media users, and third, to evaluate the implications of profanity on organisational communication strategies within the Malaysian context. Thus, the research questions are as follows:

1. How do swear words employed by Malaysian Twitter users function communicatively in their tweets?
2. How does the presence of profanity in social media comments affect brand perception among Malaysian users?
3. What are the implications of profanity on organisational communication strategies in Malaysia?

Methodology

The study utilised a qualitative descriptive research approach to examine the uses and roles of profanity in Malaysian tweets, particularly in the comment sections. The purpose of the research is to establish the prevalence of profanity in social media messaging and the impact of this on the brand image and organisational communication. The tweets for this analysis were collected from the Twitter account @501Awani, which is a public news page from Malaysia and has a high level of engagement and pertinence to the Malaysian context. The @501Awani is a Twitter account for Astro Awani, a 24-hour news channel specialising in

news, digital media, broadcasting, journalism, breaking news, online news, live coverage, and international news, with a particular focus on Malaysian news. This account was chosen on purpose due to the large population in this category, and the topics that were covered in the account, which are of concern in the modern society and the perception in Malaysia in particular.

Data Collection

The data were collected over a three months' time in the first three months of the year 2020 being January, February and March. This period was selected to capture the latest in the trends of the use of social media and to make the study current in the contemporary society. To enhance the engagement level, the tweets were narrowed down to embody those that had been liked, retweeted, and replied to, not less than 200. This criterion was deemed necessary so as to keep only the most active and easily found tweets that would be more useful for a further analysis of the use of profanity.

As a result, seven tweets from @501Awani met these criteria, accumulating a total of 4,350 replies from Twitter users. Specifically, the tweets were captured using the Twitter Advanced Search, which is a special tool that enables a focused search according to the stated parameters. This approach enabled the accumulation of a relatively large amount of data in a way that was systematically organised. The emphasis was made on the fact that the analysis is to identify the tweets that meet the relevance and activity criteria. The focus was on the selection of the tweets that were relevant to the topic and would generate engagement.

Data Analysis

Using content analysis, this research categorises and interprets the usage of profanity found in the commentary section of Twitter. To code the profane words, a coding schema was developed to distinguish between the types of profanity and the purposes of swearing which include abusive, dysphemistic, idiomatic and emphatic swearing. The coding process involved breaking down the profane language in the collected tweets to investigate the nature and rationale behind the swearing. It provided an organised approach to break down the cursing found in the gathered tweets, thus enabling the investigation of the nature and rationale of cursing. Furthermore, coding also aided in organising and systematically analyse the profane language thus enhancing the flow of the study's findings.

The findings are utilised to examine the possibilities towards building the positive and respect-based interaction in the Internet environment. It also seeks to enhance the general discussion of an issue as a means of conducting investigation on communication and brand image. This research aims at providing recommendations that would assist in maintaining a positive and tolerant social media environment and to the overall discussion of the topic on the tone and nature of interaction online as well as brand image.

Results

In addressing the research questions of this study—namely, the types of swear words prevalent on Malaysian social networking sites and the underlying reasons for their usage—the analysis leveraged data from the @501Awani Twitter account. In total, 4,308 interactions were analysed, among which 234 comments were found to contain swear words. These swear words were classified and examined according to established theoretical frameworks to

uncover usage patterns and functions. Three tweets extracts will be discussed and labeled as Tweet A, Tweet B and Tweet C and serve as the basis for this analysis. The analysis of the findings will involve using categories drawn from existing theories to categorise the findings to increase the understanding of profanity use and its communicative functions in the Malaysian Twitter context.

Table 1
Sources of Data Collection

Item	News Caption	Date	No. of retweets	No. of comments	No. of likes
Tweet A	*Penularan koronavirus di Malaysia belum sampai tahap kritikal - Tun M* (Coronavirus transmission in Malaysia has not yet reached a critical stage - Tun M)	26 Feb 2020	912	832	1.7k
Tweet B	*Rakyat Malaysia dipercayai sertai perhimpunan tabligh di Sulawesi* (Malaysians are believed to have joined the tabligh gathering in Sulawesi)	19 Mar 2020	2.6k	442	2.5k
Tweet C	*Dah dengar rakaman yang didedah @SPRMMalaysia membabitkan perbualan Datin Seri Rosmah Mansor bersama Datuk Seri @najibrazak ?* (Have you heard the recording revealed by @SPRMMalaysia involving Datin Seri Rosmah Mansor's conversation with Datuk Seri @najibrazak?)	8 Jan 2020	17.3k	796	18.9k

The caption of the Tweet A was "Penularan koronavirus di Malaysia belum sampai tahap kritikal – Tun M " (Coronavirus transmission in Malaysia has not yet reached a critical stage - Tun M). It was accompanied by the article about the statement of the then Prime Minister of Malaysia Tun Mahathir Mohamad regarding the coronavirus spread in the country. Based on the news article, Tun Mahathir stressed that it was not yet at that stage of severity where the tourism sector needed to be closed down. He acknowledged the challenges posed by the rapid movement of people; however, he stated that anyone who displayed signs of illness or was a tourist would be checked and quarantined. Moreover, he also emphasised on measures that Malaysians need to undertake, for instance, wearing of face masks. Analysing Tweet A, it was noted that of the 832 comments, 52 of them contained swear words. This suggests a high level of interaction that elicited intense emotional responses, which might be attributed to the public's concern and frustration with how the government has dealt with the crisis and the consequences of the pandemic.

Table 2

Range and Communicative functions of swear words found in Tweet A

No.	Range of swear words	No. of occurrences	Communicative functions of swear words
1	*bodoh/ doh/ bodo* (stupid)	26	abusive, idiomatic , dysphemistic, emphatic
2	*mampus* (die)	7	dysphemistic
3	*babi* (pig)	4	abusive
4	*bangang* (fool)	3	abusive
5	*anjing* (dog)	2	abusive
6	*[la]hanat* (damn)	2	abusive
7	bitch	1	idiomatic
8	damn	1	idiomatic
9	lancau (cock)	1	abusive
10	tetek (breast)	1	dysphemistic
11	*bebal* (stupid)	1	abusive
12	*dungu* (stupid*)*	1	abusive
13	*tolol* (stupid)	1	abusive
14	*nyanyuk* (senile)	1	dysphemistic
	Total	52	

The caption of Tweet B, "Rakyat Malaysia dipercayai sertai perhimpunan tabligh di Sulawesi" (Malaysians are believed to have joined the tabligh gathering in Sulawesi), linked to an article about the Ijtima of Asia 2020 event in Indonesia, which was expected to draw thousands of Tabligh participants, including some Malaysians. Despite a ban and prohibition, a representative from the Malaysian Embassy reported that a number of Malaysians were attending the event. Analysing Tweet B, out of 442 comments, 36 contained swear words. This significant presence of profanity suggests strong public disapproval and frustration regarding the participation of Malaysians in the event despite official prohibitions. The use of swear words in these comments highlights the intensity of the public's emotional response to perceived non-compliance with health and safety regulations during a critical time

Table 3

Range and Communicative functions of swear words found in Tweet B

No.	Range of swear words	No. of occurrences	Communicative functions of swear words
1	*bodoh* (stupid)	16	abusive, idiomatic, dysphemistic, emphatic
2	*butoh* (dick)	1	dysphemistic
3	*goblok* (stupid)	1	abusive
4	*babi* (pig)	1	abusive
5	*mati mereput* (die rotting)	1	abusive
6	*bebal* (stupid)	2	abusive
7	*bangang* (fool)	2	idiomatic
8	*bingai* (stupid)	2	idiomatic
9	*binawe* (stupid)	1	abusive
10	*bongok* (stupid)	2	dysphemistic
11	*jahil* (ignorant)	1	abusive
12	*dungu* (stupid)	1	abusive
13	*barua* (pimp)	1	abusive
14	damn	1	idiomatic
15	*bajingan* (bastard)	1	abusive
16	*kimak/pukimak* (mum's cunt)	2	abusive
17	*gila* (crazy)	1	abusive
18	wtf	1	idiomatic
19	brainless	1	abusive
20	*bahlul* (stupid)	1	abusive
21	*mampus* (die)	1	dysphemistic
22	*bengap* (stupid)	1	abusive
	Total	42	

The caption of Tweet C, "Dah dengar rakaman yang didedah @SPRMMalaysia membabitkan perbualan Datin Seri Rosmah Mansor bersama Datuk Seri @najibrazak? Ini video penuh rakaman tersebut" (Have you heard the recording revealed by @SPRMMalaysia involving Datin Seri Rosmah Mansor's conversation with Datuk Seri @najibrazak?), was followed by a 5:50-minute video of a conversation between Datuk Sri Najib Tun Razak and Datin Seri Rosmah Mansor regarding the 1MDB corruption issue, exposed by SPRM Malaysia. Analysing Tweet C, out of 796 comments, 18 contained swear words. This relatively lower frequency of profanity indicates a measured yet critical public response to the conversation's content. The presence of swear words highlights the public's ongoing frustration and discontent with the 1MDB corruption scandal, reflecting the enduring impact of the issue on public sentiment and discourse.

Table 4
Range and Communicative functions of swear words found in Tweet C

No.	Range of swear words	No. of occurrences	Communicative functions of swear words
1	*bodoh/doh/bodo* (stupid)	4	abusive, idiomatic, dysphemistic, emphatic
2	*butuh* (dick)	1	dysphemistic
3	*anjing* (dog)	1	abusive
4	*semburit* (homosexual)	4	dysphemistic
5	damn	1	abusive
6	*bangang* (fool)	1	abusive
7	*macai* (slave/follower)	1	dysphemistic
8	stupid	1	abusive
9	how the hell	1	idiomatic
10	what the fuck	1	dysphemistic
11	*tahi kerbau (*cow's shit*)*	1	abusive
12	pig	1	abusive
13	*gila* (crazy)	1	abusive
	Total	19	

Table 5
Summary of communicative functions of swear words found

Communicative Functions of swearing	Abusive	Cathartic	Dysphemistic	Emphatic	Idiomatic
Tweet A	39	0	5	3	5
Tweet B	30	0	4	3	4
Tweet C	6	0	5	1	9

Discussion

Abusive Swearing: Insights into User Frustrations and Political Commentary
The analysis reveals that Malaysian social media users frequently employed abusive swearing to express deep-seated frustrations and criticisms, particularly in response to significant issues such as the coronavirus pandemic and political scandals. For example, two of the Tweets, A and B, regarding the coronavirus pandemic, demonstrate that users use abusive language when responding to what they consider to be governmental inaction and the management of the crisis. For instance, the phrase "Apasal kena tunggu tahap kritikal baru nak ambil tindakan?? Nak tunggu rakyat Malaysia mati dulu baru sampai tahap kritikal agaknya. *Bodoh* bin *bangang*" (Why do we have to wait until it's critical before taking action?? Are we waiting for Malaysians to die first before reaching a critical stage? Stupid and foolish) shows the use of abusive language to critique the government's delayed response. Conversely, Tweet C, which focuses on political corruption rather than the pandemic, also features abusive language directed at the Malaysian government. Phrases like "Aku rasa satu Malaysia cakap SPRM ni *bangang*" (I think everyone in Malaysia says that SPRM is stupid) and "Stupid boomers!" reveal the extent of frustration and anger towards political personalities, which proves that abusive swearing is used to express dissent and dissatisfaction.

Dysphemistic Swearing: Conveying Aversion and Criticism

Malaysian social media users' dysphemistic swearing indicates the tendency of using harsh language to convey intense negative sentiments. Unlike the euphemistic language, this form of swearing is a demonstration of user's frustration and criticism. For instances, in Tweet A, the sentiments like "Biasanya umur macam ni dah *nyanyok*" (Usually, at this age, one is senile) and in Tweet C, "Pelakon video *semburit* tak boleh cam, tapi suara Rosmah dan Najib boleh cam. Memang hebat penguatkuasaan di Malaysia" (The actor in the homosexual video is unrecognisable, but the voices of Rosmah and Najib are recognisable. The enforcement in Malaysia is truly impressive). The use of words such as "nyanyuk" (senile) and "semburit" (homosexual) is a deliberate intention to insult and stress the disappointment, so the harsh language choice demonstrates the users' desire to express their negative emotions.

Idiomatic Swearing: Markers of Informality and Casual Communication

Another type of profanity that was common among Malaysians in social media was the use of idiomatic swearing, which is used to create the impression of a more casual conversation than as an indication of the anger of the writer. In this case, swear words are utilised as filler words or to signal a casual tone of conversation. For example, the tweet in Tweet C "Bitch del, bitch serious. Nanti kau buat orang makin takut" literally translates to "Bitch del, bitch serious. Later you'll make people even more scared", where the term 'bitch' is not used in a derogatory manner but rather as an informal greeting. The same way, the word "bodoh" is modified to "do" and "doh" to make it less formal or formalised and can be seen in tweets like, "nak tunggu ramai mati dulu ke *do*" (Tweet A) which translates to "Do you want to wait until many people die first?" and "mcm mak lampir *bodo* suara dia" (Tweet C) which translates to "Like Mak Lampir, her voice". These expressions are more of phatic displays rather than terms used to offend, as the idiomatic use of swear words is seen to ease informality and conversational flow.

Emphatic Swearing: Enhancing Emotional Expression

One of the findings of the study was that Malaysian social media users employed emphatic swearing in order to stress on their points or emotions. Although less prevalent than abusive swearing, it helps to intensify the sentiment or opinion being conveyed. For instance, the use of "doh" in "hahaha geli *doh*, hembus je dah" ("hahaha really disgusting, just blow it") in Tweet A, highlights how much the user is disgusted. In the same way, some of the phrases like "penat *bodo* layan ahli2 syurga ni" ("Tired of dealing with these paradise idiots") in Tweet B and "dah tua pun bodoh..sape tuan penasihat dia ni..bodo piang" ("Even old people are stupid..who is his advisor..totally stupid") in Tweet A, use of profanity to express the level of anger and annoyance. These examples show how emphatic swearing is used to emphasise the user's attitude towards the issue and to stress the importance of the message.

Brand Perception Implications

Thus, the study establishes a relationship between the use of profanity in the commentary sections in news tweets and the news brand perception. This aspect is related to the fact that the negativity and incivility of the comments may be seen by the users as a part of the news platform and, as a result, influence its image. The abusive language used in the comment section can create an image of the channel as unprofessional hence minimising the level of trust and credibility of the news channel (Masullo, et al., 2023). Recent studies have shown

that, incivility affects the audience in which the brand is associated with professionalism and credibility (Anderson et al., 2018).

Therefore, the findings of the study reveal that swearing particularly for insulting, stressing and other related uses is congruent with the linguistic and social functions of swearing such as abusive, dysphemistic, idiomatic, and emphatic. Such patterns of communication can be used to analyse how they undermine the credibility and impartiality of the news media. Since news organisations are conscious of their brand image, it is relevant to determine how the users contribute to this aspect. Another crucial factor is moderation and the communication policies that need to be implemented to reduce the influence of the abusive language on the brand's image, and to establish a positive image of professionalism in the context of the online social networks (Wolter et al., 2023).

Organisational Communication Challenges
In the aspect of the organisational communication, the use of the profanity in the social media interactions is quite common and presents challenges for Malaysian organisations. In the case of organisations, especially media related organisations, it is mandatory to regulate the public discussions on the social media platforms in order to maintain the organisation's image and facilitate the formation of a positive discourse. Therefore, this paper focuses on exploring the extent to which the usage of profanity in the comment sections of the news tweets affects the communication strategies of organisations. When users engage in the use of abusive words to express their dissatisfaction or to contribute to a discussion, it may cause the situation to worsen and not allow for healthy communication to take place (Coe et al., 2019).

The information gathered in this study, which include the communicative functions of profanity, supports the proposition that organisations should have good communication policies that regulate the use of harsh language. Newsrooms should also be very aggressive in moderating comments particularly using the technological means since this reduces the probability of the users complaining of bias in moderation (Wang, 2020). Newsrooms should focus on the encouragement of meaningful and respectful comments (Muddiman & Stroud, 2017). Therefore, researching the patterns and classification of swearing is important in aiding organisations to appreciate the issues surrounding new media communication, and the formulation of organisational communication standards that will lead to better conduct of the public communication domain. The approach discussed here does not only enhance the quality of public engagement, but, in the frame of the digital world, it enhances the organisation's communication strategy.

Conclusion
The findings of the study add to the existing literature by providing a more nuanced and rich view of obscenity use on Malaysian social media and its implications for brand image and organisational communication. The study reveals that the use of profanity in the comments section has the potential of changing the attitude towards a brand. The use of abusive and dysphemistic language in the commentary sections can influence how people view the news platform and the professionalism that the platform should portray. Moreover, the study proves that there are several communicative functions of the use of profanity, for instance, to convey anger, to express criticism, to use informal language, and to emphasise information.

These patterns of communication are a challenge to news organisations who aim at maintaining a good image and promoting decent public discourse in the society.

Limitations
A limitation of the present study is that it only considers a particular kind of comment, which are those concerning major events such as the COVID-19 outbreak and political controversies. This may reduce the external validity of the study and its findings to other settings and forms of profanity. Additionally, the research is based on a qualitative approach analysing a limited number of tweets, which might not represent the extent of the use of profanity and its impacts.

Recommendations
Thus, the news organisations should set up strict moderation policies that could assist in controlling the impact of the profanity on the brand image. This is because the use of automated moderation tools can make it possible to reduce perceived bias as well as enhance the fairness of the enforcement of the community standards (Wang, 2020). Promoting the tone of civil and thoughtful comments in the discourses is beneficial and may help reduce the level of aggression in the discourses (Muddiman & Stroud, 2017). Moreover, organisations should develop general policies of communication which include, employee conduct on issues to do with the use of abusive language and promotion of civil tone. In conclusion, it can be stated that understanding the dynamics and categorisation of swearing can be beneficial for an organisation to deal with the challenges of online communication and enhance the communication strategy of the organisation in the era of digitalisation.

Overall Contributions
In light of these findings, this study provides the following theoretical contributions to the understanding of profanity on Malaysian social media: First of all, it provides a detailed description of the language aspect of cursing and categorises it into abusive, dysphemistic, idiomatic, emphatic swearing. This categorisation is most useful in the clarification of the communicative functions and impact of different types of swear words in communication. Secondly, based on the analysis of the given study, it is possible to underline the role which the utilisation of the profanity plays in shaping the brand image and, especially, in diminishing the perceived credibility and professionalism of the news outlets. This particular research calls for the necessity to regulate the comments from the users to help in the protection of image of the news organisation.

Also, the study has implications for the newsroom policies since the study offers policy suggestions. It suggests enforcing strict moderation measures and the use of Artificial Intelligence to regulate the content with equal measures. The recommendation to focus on polite and reasonable comments is made with the aim to reduce the amount of negativity, and it is useful for the public discourse. Finally, the study's conclusion is provided by explaining the current research limitations and thus, suggesting further research opportunities to investigate the details of online communication and the effects of the use of profanity in society. In sum, these insights enhance the understanding of online profanity and form the foundations for developing concept of communication in the perspective of new media.

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