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Investigating Gender Equality and Gender Equity Delivered by Female Politicians in Mata Najwa

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ABSTRACT

Gender equality and gender equity become paradigms today since a gap occurs between women and men. Gender equality addresses non-discrimination and equal rights. Otherwise, gender equity focuses on fairness and justice regarding benefits and needs for either men or women. **This study aims** at investigating gender equality and gender equity to respect women's rights delivered by female politicians in Mata Najwa. It is a qualitative-descriptive approach with current phenomenological issues impinged on career and household. Respecting women means respecting their existence in equal value as men. They have equal outcomes when they are treated equally in which every human beings has the same resources and opportunities provided (equity) that fit a specific needs or circumstances.

Keywords: gender equality, gender equity, female politicians, mata najwa, women's rights

A. Introduction

Gender equality leads to equity when women require equal enjoyment socially, including valued goods, opportunities, resources, and rewards as men in decision-making and access an economic and social resources (Nanni, 2023). Gender equity roles proceed to achieve gender equality as a fundamental human right (Austria, 2014). Everybody benefits from gender equality to prevent violence against women

and men to gain good for the economy and to make communities safer and healthier. When each individual is given the same resources or opportunities equally, equity recognizes them to obtain different circumstances, and to allocate the exact resources and opportunities needed to reach an equal outcome. For instance, when women and men are provided a taller ladder on one side and propping the tree up, it is an angle where equal access for both people of their right height for their stature which means equity occurs. Whereas, equality concerns equal opportunities to affect each person to get positions to stand to get a better view. The great examples through two concepts trigger individuals to get them thinking (see fig 1).

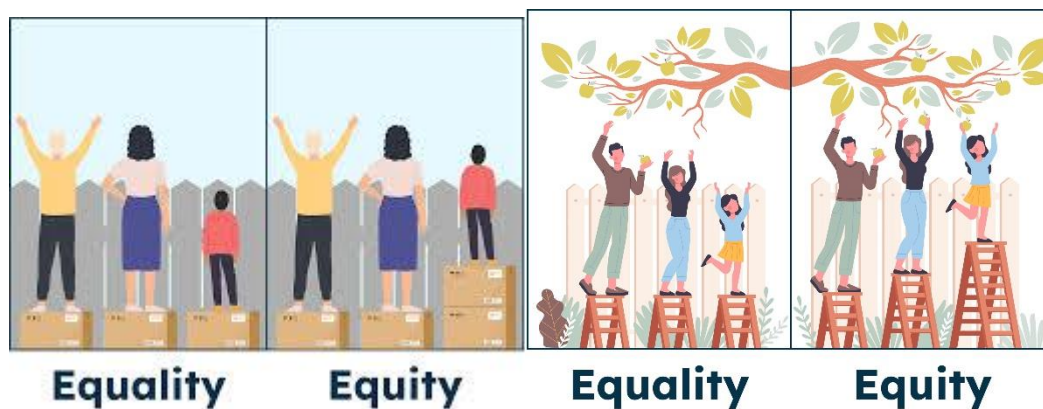


Fig. 1. The difference between equality and equity (Rurangwa, 2023)

Gender equality has become a problem in the world, women are still confronted by discrimination and inequality. This study aims at investigating gender equality and gender equity to respect women's rights delivered by female politicians in Mata Najwa in which this paradigm still occurs today Gender equality and gender equity become paradigms today since a gap occurs between women and men with discrimination. Gender equality addresses non-discrimination and equal rights. Whereas, gender equity focuses on fairness and justice regarding benefits and needs for either men or women.

This study is attracted several researchers to face polemic unpacked associated with advancing gender equality through law and policy simultaneously advancing cultural diversity (Pillay & Teleki, 2018) (Maulda, Insani, Royani, & Fudaili, 2024)

(Azizan, 2022). At workplace, gender equality will be achieved when people enjoy equal rewards, resources and opportunities regardless of gender. Workplace gender equality provides equal pay for work of equal or comparable value named equity. Women have the drive and the influence to create positive change to participate in politics world including women participation on politic populist development (Marwah, 2019). It becomes a persistent issue experienced by women worldwide intertwined with participation in political spheres (Holqi, Regita, Aprillia, & A'yun, 2024). In fact, frequently public opinions stereotypes negatively to agentic women (Chen, Thomas, Gosselin, & Harell, 2024). Women's representation of politics in Indonesia is low involved in global issue. Gender equality for women in Indonesian politics faces obstacles (Aspinall, White, & Savirani, 2021). Therefore, **the gap of this study** is to investigate gender equality and equity of female politicians in Indonesia. **The novelty** of this study is to reveal female representations through the lens of liberal feminism theory in order to foster gender equality and gender entity in Indonesia.

Investigating gender quality through female politicians is conducted to draw whether the rights, the opportunities and responsibilities of individuals will not depend on female of male, handicapped or able bodied, young or erderly, white or black or from rural or urban settings. Women hold the right to live in dignity, safety, dan protection. By entity of gender equity, women have their right of fairness from equity to lead equality. **This study used the method** of a qualitative-descriptive approach with current phenomenological issues impinged on career and household reveal by female politicians in Mata Najwa. The assumption that they have the same outcomes when they are treated equally where each human being has the same resources and opportunities (equity) is appropriate to certain needs or circumstances.

This study used qualitative descriptive approach as a key instrument to analyze and to decipher data of words and sentences found in the source of Mata Najwa on 8 March 2024 entitled Retno Marsudi & Sri Mulyani: Women in Power (Creswell & Creswell, 2018). Mata Najwa invited Foreign Minister Retno Marsudi and Finance Minister Sri Mulyani for a casual chat over tea. Both have not only been influential in government for years, but are also known as good friends who support each other.

Documentary technique was applied to collect the data involves collecting reference and journal related to the study, searching and selecting the source of data, watching *youtube* and transcribing it. The theory used is Critical Discourse Analysis of Van Dijk's Theory (Van Dijk, 2009) in talking about representation of women in the party membership situation of gender equality and gender quantity since the issue include the problem revealed through talk show to analyze linguistic aspects of discourse and how they relate to social system and cognition to address to social issue including gender equality and gender equity (Andini, Hidayat, Husna, & Alek, 2023).

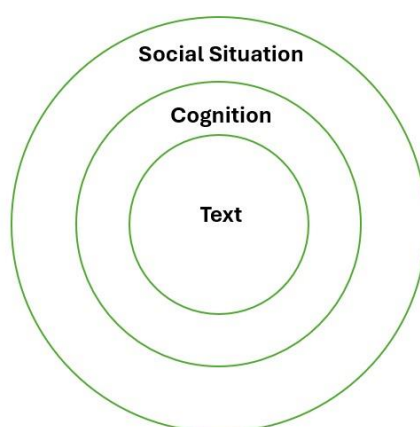
The three stages are established in this study to illustrate critical discourse analysis (CDA) procedure, namely description, interpretation, and explanation (Fairclough, 1996). After identifying gender equality and gender equity through speakers' utterances in description stage, they were interpreted contextually as a cognitive process of pragma-semantic theory to analyze inferred utterances pragmatically to figure out speakers' assumptions behind language with involving gender equality and gender equity (Khalil, 2020). After conducting interpretation, the meaning of utterances was explained.

Since utterances are interpreted pragmatically, semantic concept is further supported by the matter talked on the spot (Swarniti, 2021). Collecting data technique were conducted by watching and listening to the conversation spoken by Najwa Shihab as the host, and Sri Mulyani and Retno Marsudi as the guests in Mata Najwa, transcribing the conversation employed in talk show, reviewing the transcription of the conversation, and selecting the speakers' utterances conducted in conversation. The data analysis were identifying utterances discursively, classifying utterances regarding gender equality and gender equity, interpreting data, and drawing conclusion.

B. Result and Discussion

Gender Equality and Gender Equity in Discourse

The confluence between discourse and gender equality-equity study marks scholar intersection significantly. Discourse emerges as particularly fruitful approach of gender to shape social power relation in understanding the socio-political dimensions. Van Dijk states in the theory of discourse known as sociocognitive with a combination theory illustrated into three-dimensional concept including text, social cognition, and social context (Fatmawati, Sukarno, & Setiawan, 2017) (see fig.2).



Pic. Sociocognitive diagram

Fig 2. Sociocognitive diagram

The tendency of a discourse is a reflection of the linkage between text, social cognition, and social context (Van Dijk, 2009). The text as the main part of discourse supports three levels of text structure, namely macro structure, super structure, and micro structure. Macrostructure illustrate the global meaning of a text that can be observed through a topic or theme put forward in a story. Super structure is a discourse structure that relates to the framework or schema of a text to show how parts of the text are composed into the dialog as a whole. Third, microstructure is the meaning of discourse that can be observed from a small part of a text word, sentence, paraphrase and others. The dialog entitled “Retno Marsudi & Sri Mulyani: Women in

Power” in Mata Najwa reveals their experiences as female politicians regarding gender equality and gender equity at workplace and at home.

The fundamental of human rights addresses to gender equality in order to achieve peaceful in societies with human potential and sustainable development. The sexual equality is known to lead to gender equality in the state of equal access to resources and to opportunities including economic participation and decision-making, the state of valuing different behaviors, aspirations, and needs equally regardless of gender. The concept of gender equality, according United Nations International Children’s Emergency Fund (UNICEF) is about empowerment toward men and women that they gain power and control over their own lives with their potentials in equal conditions for contributing (and benefitting from) economic, social, cultural, and political development (UNICEF & UNDP, 2021). In other words, both men and women have the equal values of their similarities and differences and their roles to play. The essential to be taken for consideration implies that the interests, needs, and priorities of women and men recognizes the diversity of different groups that all human beings are free to expand and to develop their personal abilities to make a choice, to increase their access to and to control over resources and actions to without the limitation set of stereotypes and prejudices about gender roles. Furthermore, the core of this empowerment instilled lies to controlling women’s own destiny.

Regardless of whether somebody works in the public or private sector, they are affected by equity factors in the workplace in one way or another. If somebody is at work in an equality-based approach, each center will treat the same amount either to customers or to staff. It will be different if somebody applies equity-based approach through research at each center used following a need analysis. Gender equality implies that somebody both women and men have their interests, needs, and priorities to take into consideration that they are diverse. It is not about a women’s issue but should concern and fully engage men as well as women. Several researchers analyze about fostering gender equality in various facets embedded deeply in daily life

portrayed to in roles between men and women (Nguyen, 2022) (Kolesnyk, Jong, & Pieters, 2021).

Investigating about gender stereotypes in ELT textbooks revealed indicates unequal household roles and associating specific jobs with specific genders (Swara & Mambu, 2024) since the issue is experienced by women worldwide intertwined with their political spheres' participation (Holqi, Regita, Aprillia, & A'yun, 2024) (Ardhanariswari, Haryanto, & Supriyanto, 2021). Fairness and equal chance between men and women address to gender equity with no barriers among them culturally and discrimination of the specific group to take into account at reaching and finishing line. It has been drawn attention for several researchers to write about gender equity (Hing, et al., 2023) (Klein, Hill, Hammond, & Stice-Lusvardi, 2021) (Sunaryo, Rahardian, Risgiyanti, Suyono, & Usman, 2021) (Towery, 2024) (Kuteesa, Akpuokwe, & Udeh, 2024).

The Role of Women in Political System

Participation of women and their leadership in political and public life hold occupation that gives them great authority, influence, and/or responsibility in government and in workplace (Begum, 2023) although the aforementioned efforts that have been planned and implemented have not generated maximum results. It has been echoed since July 7, 1954 by the United Nations Convention that women have political rights. Sri Mulyani and Retno Marsudi were asked by President Jokowi to join the government cabinet. In Indonesia's G20 Presidency, as Minister of Finance, Sri Mulyani plays a major role in the financial track, while as Minister of Foreign Affairs Retno Marsudi handles the sherpa track (i.e. a track that discusses non-financial economic issues and prepares various concept outcome documents to be discussed at the Summit) (Humas, 2022).

Cultural value of patriarchy is an outcome differences between men and women in gender inequality that attributes seen as feminine or pertaining to women are undervalued, while attributes regarded to masculine or pertaining to men are privileged. Patriarchal culture still becomes an impact on the role of women politics

and Governance (Idrus, Anurlia, & Fadiyah, 2023). The gender of politics and politics of gender obviously exist since several women in countries participate in political spheres. The case is still believed that all things are equal even men are more suited for political leadership than women. Moreover, some of those who believe that women are less qualified are women themselves (Kimmel, 2017). In fact, Sri Mulyani and Retno Marsudi break the paradigm, and so other women in political spheres.

The gender equality and gender equity integrated female politicians Mata Najwa on 8 March 2024 entitled Retno Marsudi & Sri Mulyani: Women in Power illustrates utterances represented as follows:

1. Retno Marsudi's utterance *dunia diplomasi adalah untuk laki-laki, sedangkan perempuan hanya berkontribusi 10%* (The world of diplomacy is for men, while women only contribute 10%) is reflecting biases and stereotypes that need to be deconstructed. Historically, diplomacy has been dominated by men, as patriarchal social and political structures have limited women's access to positions of power. This has created a stereotype that men are better suited to roles that require negotiating power and diplomatic skills, while women are seen as better suited to domestic roles. This statement ignores women's contributions to diplomacy, both formally and informally. Through gender discourse in diplomatic language, a man's world is an example of hegemonic discourse, namely discourse that reflects and strengthens male power in the public sphere. This discourse fosters the idea that women are less competent in diplomacy because of their gender attributes. In the Discourse Analysis course, we can see how language is used to legitimize unequal social structures and strengthen male dominance in the public sphere. Through the CDA approach, this discourse can be analyzed in terms of how language reflects and shapes social power. The statement can be seen as a tool to maintain male dominance in diplomacy by normalizing gender inequality. The use of statistics, such as "only 10% of women", serves to frame women's involvement as an exception, not the norm. This raises the awareness that language is not neutral, but is influenced by social power.

Gender equity refers to the fair and equitable distribution of access to positions of power regardless of gender. Although women make up only 10% of the world's diplomacy, this indicates an imbalance in access and opportunity, not a reflection of women's abilities or competencies. Diplomacy should be an inclusive field and reflect diversity in gender representation. Regarding with Gender Justice in Diplomacy Discourse Change and Gender Equality, there is women's struggle in women's participation of diplomacy. Modern discourse emphasizes the importance of women's involvement as a factor that enriches the perspective of diplomacy. The language used to raise the issue of gender and diplomacy needs to move towards a more inclusive and egalitarian direction as women's contributions equally to men.

2. Sri Mulyani's utterance *Menteri Keuangan sebagian besar adalah laki-laki, padahal wanita juga mampu melakukan tugas itu* (finance ministers are mostly men, even though women are also capable of doing the job) reflects a broader gender issue in public and structural discourse regarding the role of women in economic leadership positions.

It is a deep-rooted gender bias of roles related to financial management or economic power are often associated with men. The dominant discourse is that men are more capable in tasks related to leadership, economics, and strategic decisions. It employs old stereotypes that women are better suited to domestic or social roles. The statement that most finance ministers are men shows the continued reinforcement of patriarchal structures, even in a technical and professional field such as economics. The role of language in reproducing gender inequality plays a significant role in reproducing or challenging gender inequalities. In this case, when society generally views a position like finance minister as a "man's job," the language used reinforces the view that women are less competent or worthy of this role. Conversely, changing this discourse to be more inclusive can help reform social perceptions and create more equal opportunities. Critical Discourse Analysis will show how statements like this not only reflect social reality, but also function as a tool to maintain existing gender

domination. In economic discourse, women are often excluded from discussions related to strategic decision-making despite evidence that they are as capable and skilled as men in managing the country's economy. Biases embedded in public language often associate financial management skills with stereotypically masculine characteristics such as decisiveness, rationality, and emotional control.

Discourses that frame men as the majority in financial roles can also limit women's aspirations to engage in the same sector. In the context of language education, students can analyze how public language or media influences the way we see gender roles in economics.

In the reconstruction of gender discourse in economic leadership is one of the main challenges in achieving gender equity. In the context of discourse on economic leadership, it is important to challenge assumptions and language that marginalize women. Changing the narrative from "finance ministers are mostly men" to "finance ministers should be selected based on competence, not gender" would be a step towards a more just and equal framing. Gender equity and representation policy indicates the success of several women in financial sector have capacity and capability to carry out these tasks. Language that supports gender equality, such as highlighting women's successes in economic leadership or celebrating their contributions to financial policy, can help break down social barriers that still exist

3. Najwa Shihab's utterance *Stereotip wanita yang punya kuasa atau kemampuan tidak disukai dalam dunia kerja* (the stereotype of women with power or ability is not liked in the workplace) reflects the major challenges faced by women in the modern workplace.

This statement relates to how social and cultural constructions influence gender perceptions and interactions, especially in the context of leadership. The stereotype that powerful or competent women are unwelcome in the workplace is one result of a social construct that views leadership, authority, and assertiveness as "masculine" traits. In many workplaces, women who demonstrate competence or seek power are often considered "aggressive," "unfeminine," or "overbearing." These stereotypes limit women's ability to move

into leadership positions. These stereotypes are part of a hegemonic discourse that reinforces patriarchal ideology. The language used to describe women in power is often negative, while men with similar qualities are considered “authoritative” or “competent.” In other words, language reflects gender biases that are rooted in social structures. Critical Discourse Analysis (CDA) delves how the language used in the workplace reflects and reinforces patriarchal power structures. For example, when women in power are viewed as unwelcome, this discourse serves to maintain male dominance in positions of authority. By analyzing workplace conversations, job descriptions, or performance evaluations, we can see how language is used to affirm or challenge gender representations. The existing discourse tends to portray authority as more natural for men, while women must “fight” to prove their capacity. This puts women at a disadvantage because they have to face more scrutiny and unrealistic expectations.

4. Sri Mulyani’s utterance *Cara perempuan menunjukkan kemampuan dan kualitas diri dalam pekerjaan harus sangat hati-hati, terutama di lingkungan kerja mayoritas laki-laki, untuk menghilangkan Batasan perbedaan gender* (the way women demonstrate their abilities and qualities in their work must be very careful, especially in a male-dominated work environment, to eliminate the boundaries of gender differences) is a reflection of the social and cultural challenges for career women. This gender bias delves how language creates and reinforces gender expectations, and how women are faced with double standards in demonstrating their competence, specifically how language and discourse play a role in reproducing or challenging gender ideology in the workplace.

C. Conclusion

Critical Discourse Analysis (CDS) is employed to explore how public discourse reinforces or challenges gender inequalities, and how language can be used to drive social change toward greater equity. The assertion that women must be particularly careful about how they demonstrate their abilities in a male-dominated workplace reflects the ongoing structural challenges of gender bias. In the context of Discourse, the language and discourse used in the workplace plays a significant role in shaping,

reinforcing, or challenging gender stereotypes. To achieve gender equality and equity, it is important to reform the language used in the workplace and create standards that are inclusive and gender-neutral. The four utterances found in Mata Najwa on 8 March 2024 entitled Retno Marsudi & Sri Mulyani: Women in Power revealed that respecting women means respecting their existence in equal value as men. Women are treated equally in which every human beings has the same resources and opportunities provided (equity) that fit a specific needs or circumstances.

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Children's Voices: Exploring Elementary Students' Experiences of Bullying

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ABSTRACT

Bullying in elementary schools remains a critical issue affecting students' emotional, social, and academic well-being. The current data on child bullying cases is quite high and concerning. This research aims to explore students' perceptions and experiences of bullying practices in elementary schools. The study uses a qualitative descriptive method, with questionnaires and semi-structured interviews conducted with students across various grade levels at elementary school. Data analysis was carried out using Miles and Huberman's data triangulation. The findings of this research indicate that the most prevalent type of bullying among elementary school students is verbal bullying, accounting for 45%, which includes mocking and name-calling. This is followed by physical bullying at 41%, such as hitting, pushing, or having parts of their body (buttocks, breasts, mouth, or genitals) touched by others. Psychological bullying accounts for 14%, which includes being socially excluded by peers. These experiences highlight the impact of bullying on students, such as feelings of sadness, anxiety, low self-esteem, and decreased motivation to learn. Additionally, victims often express feelings of helplessness, while perpetrators frequently fail to understand the consequences of their actions. This study underscores the importance of fostering empathy, clear communication, and effective anti-bullying interventions in elementary education to ensure a safe and supportive learning environment for all students.

Keywords: bullying; elementary school; student experiences; student perceptions,

A. Introduction

Bullying in elementary school environments has become a significant global issue, with detrimental effects on students' psychosocial development. Despite prevention and intervention efforts implemented in many schools, bullying cases continue to occur, often leaving deep emotional scars for both the victims and the perpetrators (Swearer 2020). Children who are accustomed to observing or even experiencing violence, whether physical or verbal, in their home or school environments will eventually develop a mindset that such behavior is normal and acceptable (Dewi 2020). However the experience of bullying during elementary school years can impact students' mental health (Permatasari 2024), it also increases the risk of depression, anxiety, and behavioral disorders during adolescence (Silva 2021).

One of the main challenges in addressing bullying is understanding the social dynamics among elementary school students. To date research on bullying often overlooks the voices of children, particularly how they interpret and experience bullying. It is crucial to consider children's perspectives, as they have a unique view of what occurs in their social environment, which often differs from adults' understanding (Savahl 2024). Moreover, current data and facts on the ground indicate an increase in the number of bullying cases occurring among children. According to a report from the Ministry of Education and Culture, nearly 40% of elementary school students claim to have been victims of bullying, whether in the form of insults, social rejection, or physical violence (Unicef 2020). Bullying not only affects the victims but also creates an unwelcoming classroom environment, where students feel unsafe and under pressure (Rosander 2024; Kallmen, 2021). This phenomenon is exacerbated by the negative impacts of technology and social media, which provide a platform for bullying behavior to expand more widely (Wirmando 2021).

Therefore, directly involving children in research on bullying can provide deeper insights into their experiences. The effectiveness of a participatory approach, where children are not merely subjects of research but also play an active role in providing relevant information (Sevon 2023). In line finding research children often have their own ways of dealing with bullying, which may not always be visible to adults (Nurhayati 2024). Therefore a more holistic approach is needed to understand the complexity of bullying in elementary schools by providing children with the space to freely express their perspectives (Arrohmati 2024).

This research aims to explore elementary school students' experiences with bullying, focusing on children's narratives and their understanding of bullying incidents. Listening to the 'voices of children' can provide a better understanding of the social context behind bullying, how students respond to such situations, and the strategies they use to cope or overcome bullying. This research is relevant because many anti-bullying initiatives implemented in schools do not fully incorporate students' perspectives, making them less effective in addressing the issue comprehensively (Strindberg 2022; Wang 2024).

Additionally, by understanding children's experiences and perspectives on bullying, schools can develop more inclusive and adaptive intervention programs that

focus on the actual needs of students (Nwakanma 2024). This research also highlights the importance of peer support and the role of teachers in creating a safe school environment. In some cases, children who witness bullying play a crucial role in either encouraging or stopping the bullying. Therefore, a deeper understanding of students' experiences can aid in designing more effective prevention policies that focus on empowering students as agents of change in their own schools (Gaffney 2020).

This research aims to explore elementary school students' experiences related to bullying using a qualitative approach. The primary focus of the study is to listen to and understand children's voices regarding bullying, as well as how they interpret and respond to these experiences. The study involved 40 students from grades 3 to 5 at MI Mathalibul Ulum. Participants were selected using purposive sampling techniques to ensure diversity, including students who have experienced bullying, witnessed bullying incidents, and those involved in bullying behavior. The selection process was conducted with the assistance of the school principal and teachers to ensure participants' comfort and trust.

Data were collected through a combination of interviews, discussions, and surveys using closed questionnaires. Interviews were conducted to explore students' personal experiences and feelings related to bullying, as well as how they respond to such situations. Discussions were held with the students to examine the social dynamics among them, providing insights into the group norms and attitudes regarding bullying. The obtained data were analyzed using a thematic analysis approach. Interview transcripts, questionnaires, and discussion notes were coded and analyzed to identify the main themes that emerged from students' experiences. The analysis process involved several stages, including initial coding, theme development, and theme review to ensure the relevance and accuracy of the interpretations (Braun 2021).

The data analysis technique employed the triangulation model by Miles and Huberman, which includes: 1) data reduction, involving the process of simplifying to filter, focus, and abstract raw data into meaningful information; 2) data presentation in narrative text form. In this study, data presentation may take the form of brief narrative descriptions and diagrams to clarify the research findings; 3) conclusion drawing/verification, which entails formulating conclusions and checking them for

accuracy (Michael Milles & Huberman 2020). Thus the results of the data analysis can be used to formulate conclusions about the research subject.

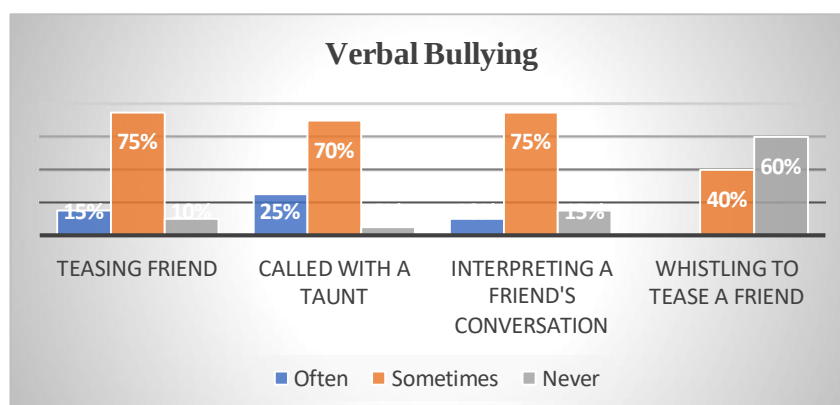
B. Results and Discussion

This research reveals the reality of bullying occurring among elementary school students. Through the honest and authentic voices of children, it becomes evident that bullying is not only about physical actions but also encompasses the emotional conditions and feelings that children experience. They share their experiences candidly, covering various forms of bullying they have encountered, both as victims and perpetrators. By listening directly to the perspectives of children in the elementary school environment, this study not only provides new insights into the incidents and impacts of bullying but also underscores the importance of creating a safer, more comfortable, and supportive environment that fosters the growth and development of every student, allowing them to optimize their potential in school. The survey results regarding the bullying incidents experienced by students in elementary school include verbal bullying, physical bullying, and psychological bullying.

1) Verbal Bullying

Verbal bullying involves the use of words or language directly to hurt, demean, or insult someone. This form of bullying includes teasing, insults, threats, or other forms of verbal abuse aimed at diminishing the victim's self-esteem. Moreover, verbal bullying often occurs repeatedly, leading to profound emotional impacts such as stress, anxiety, and depression. Several studies indicate that verbal bullying in schools frequently occurs among peers and is more challenging to detect because it does not leave physical marks (Kapitanoff et al 2024).

Based on the survey results from the student questionnaires, the verbal bullying experienced includes aspects such as teasing friends, being called by nicknames or taunts, interrupting friends' conversations, and whistling to mock peers.



Based on the data above, it was found that verbal bullying among elementary school students reveals that 75% of students sometimes engage in teasing their friends, 15% often tease their friends, and 5% never do. Meanwhile, regarding being called by nicknames or taunts, 70% indicate that this happens sometimes, 25% often, and 5% never. As for interrupting friends' conversations, 75% sometimes engage in this behavior, 10% often do, and 15% never do. In the category of whistling with the intent to tease friends, 40% of students sometimes engage in this behavior, while 60% never do. This indicates that verbal bullying still occurs in elementary schools, affecting both victims and perpetrators. Therefore, specific interventions, habituation, and role modeling by the school are necessary to prevent verbal bullying.

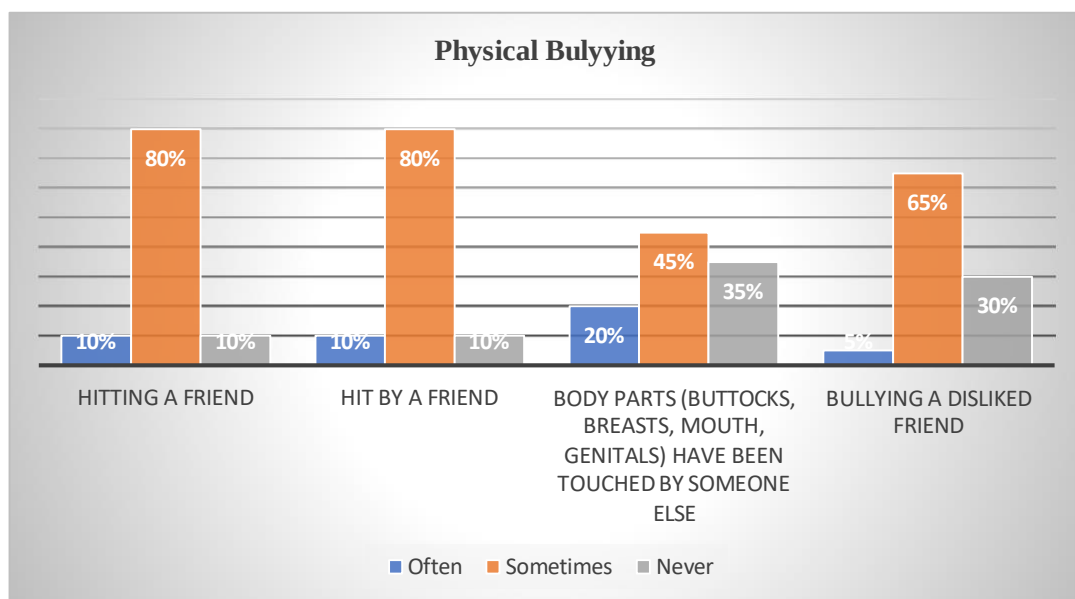
The results of discussions with the students indicate that they engage in teasing because they follow their friends and are influenced by content from gadgets. When students are teased, some may cry, become angry, or report it to a teacher. Therefore, meaningful education and understanding about preventing verbal bullying are necessary for students, which can be achieved through learning, habituation, agreements on positive communication rules, and modeling by teachers in schools, along with collaborative programs with parents at home. This aligns with several research findings that show the importance of education regarding bullying in elementary schools to prevent long-term negative impacts. Bullying during childhood can lead to serious psychological disorders such as anxiety, depression, and even PTSD. This impact is not only felt by the victims but also by the witnesses who may experience psychological trauma. Therefore, preventing bullying must be a priority within the elementary education system (Sainz 2023; Yasmin 2022)

2) Physical Bullying

Physical bullying is a form of violence that involves direct actions against the victim's body, such as slapping, hitting, choking, pinching, punching, kicking, biting, scratching, twisting, spitting, or damaging the victim's clothing or belongings. It is one of the most obvious and easily recognizable types of bullying. Bullying occurs when an individual feels victimized by the actions of another and feels powerless to stop it, often accompanied by a power imbalance between the perpetrator and the victim (Lin

2024; Muauwanah 2024). The impact of physical bullying is severe, not only for the victims, who may experience long-term emotional and academic issues, but also for the perpetrators, who are likely to develop aggressive behaviors later in life (Rachmawati 2024).

Based on the survey results from the questionnaires, the physical bullying experienced includes aspects such as hitting and pushing friends, being hit or kicked, having body parts (such as the buttocks, breasts, mouth, or genitals) touched by others, and teasing friends who are disliked.

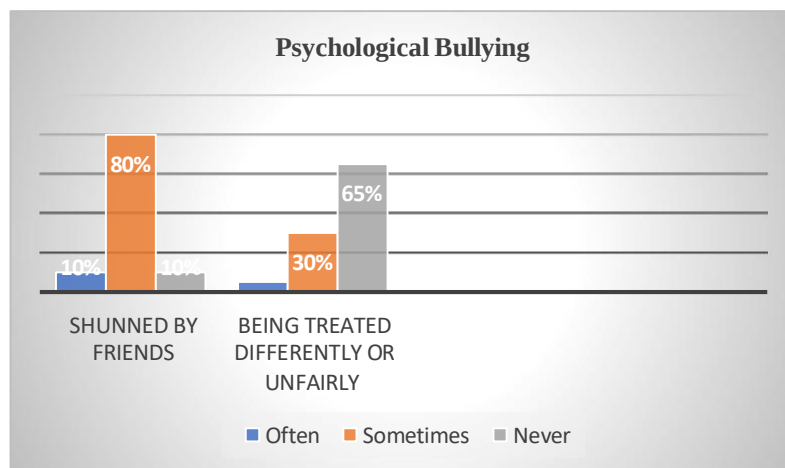


Based on the data above, it was found that physical bullying among elementary school students reveals that 80% of students sometimes engage in hitting or pushing friends, 10% often do so, and 10% never do. Meanwhile, regarding students who are victims of being hit, kicked, or pushed, 80% indicate that this occurs sometimes, 10% often, and 10% never. In terms of body parts (such as the buttocks, breasts, mouth, or genitals) being touched by others, the findings show that 45% sometimes experience this, 20% often experience it, and 35% never do. For the category of teasing friends who are disliked, 65% of students sometimes engage in this behavior, 5% often do, and 30% never do. This indicates that physical bullying continues to occur in elementary schools, affecting both the victims and the perpetrators. Therefore, specific interventions, habituation, and role modeling by the school are necessary to prevent physical bullying.

Discussions with students revealed that they engage in hitting or pushing their peers either because they are being teased, influenced by friends, or influenced by content on gadgets. Meanwhile, when students are hit, some cry, get angry and retaliate, or report the incident to the teacher. Therefore, it is crucial to provide students with education and a deep understanding of how to prevent physical bullying, whether through learning processes, habitual practices, or by setting examples from teachers at school, as well as through collaborative programs with parents at home. This aligns with several studies which indicate that education on bullying in elementary schools is essential in preventing long-term negative impacts (Aulia 2024; Ferries 2020).

3) Psychological Bullying

Psychological bullying can be defined as aggressive behavior that is carried out repeatedly and intentionally to inflict emotional or psychological pain on the victim. This type of bullying includes humiliation, exclusion, and emotional manipulation aimed at undermining the victim's dignity or self-esteem. Based on the survey results from the student questionnaires, the psychological bullying experienced includes aspects such as being ostracized by friends and being treated unfairly.



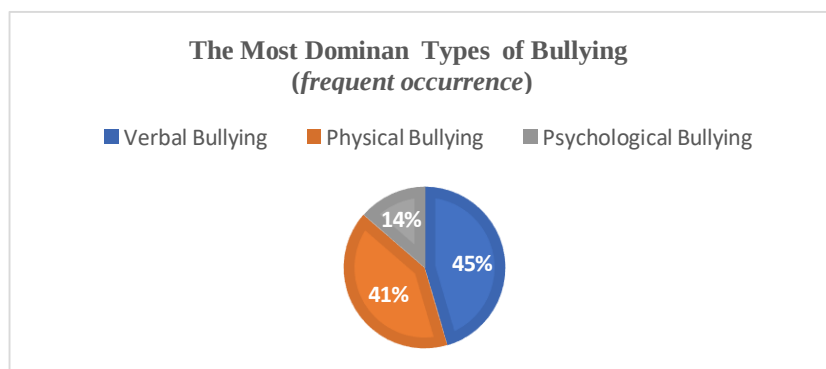
Based on the data above, it was found that psychological bullying experienced by elementary school students reveals that 80% of students sometimes experience exclusion or being avoided by their friends, 10% often face such exclusion, and 10% never do. Meanwhile, regarding students who feel they are treated differently and unfairly at school, 30% report that this occurs sometimes, 5% often, and 65% never. This indicates that psychological bullying still occurs among students in elementary

schools. Therefore, specific interventions, agreements on rules, habituation, positive role modeling, and consistent application of mutual respect are necessary.

In discussions with elementary school students, it was noted that when they experience unfair treatment or are excluded by their friends, they feel sad, become withdrawn, and lack self-confidence. This aligns with several studies showing that bullying in elementary schools can affect the character of both the victims and the perpetrators. Perpetrators of bullying often exhibit a lack of responsibility as students, displaying traits of laziness, poor discipline, infrequent school attendance, and a tendency to neglect homework. They are also more likely to have high emotional reactivity and use harsh language. In contrast, victims of bullying often display vengeful behavior, are quiet, experience low self-esteem, show a decline in academic performance, and struggle to control or manage their emotions (Andini 2024; Khoirunnisa 2024).

Analysis of the Most Dominant Types of Bullying

The analysis of the findings from this research indicates that the most dominant type of bullying experienced by elementary school children is verbal bullying, particularly in the form of teasing or calling peers by derogatory names, followed by aspects of mocking friends. Additionally, there is physical bullying, which includes hitting and being hit, as well as instances where body parts (such as the buttocks, breasts, mouth, or genitals) have been touched by others. Finally, psychological bullying is characterized by aspects of being ostracized by friends.



The discussion regarding the reasons students engage in teasing revealed that external factors play a significant role, such as following their friends' behavior or responding to teasing they have received by retaliating with their own teasing. In the case of physical bullying, students often imitate behaviors they see in media, such as gadgets

and television, or simply go along with their peers. As for psychological bullying, there remains a social circle among friends, and students sometimes engage in selective friendship behaviors. This aligns with Pradita's research findings, which indicate that factors contributing to bullying behavior include family dynamics, peer influence, and mass media (Pradita 2024)

A More Effective Approach to Preventif Bullying Based on Children's Experiences

A more effective approach to addressing bullying in elementary schools should be based on the direct experiences of children. By listening to their voices, intervention programs can become more relevant and responsive to the needs and challenges they face. Inclusion, active participation, and restorative approaches are some strategies that, grounded in children's experiences, can significantly reduce incidents of bullying and enhance social well-being in schools. Involving children at every stage of the bullying prevention process ensures that they are not merely objects of protection but empowered actors in creating a safer and more positive school environment (Olsen 2022).

a) Child-Centered Interventions

The child-centered intervention approach emphasizes the importance of creating a safe space for children to express their feelings about bullying. Such programs can teach conflict resolution skills, emotional management, and empathy through methods that are relevant to children. These programs should be designed to strengthen communication and openness among students, teachers, and parents. In many cases, children often feel ignored or overlooked when reporting incidents of bullying. Therefore, it is crucial for schools to establish a responsive system where students feel safe to report incidents and understand that their concerns will be addressed promptly.

b) Inclusive Anti-Bullying Education Programs

Effective anti-bullying education programs must be inclusive and involve the entire school community. Actively engaging students in developing anti-bullying rules, conducting awareness campaigns, or creating activities that promote cooperation can enhance a sense of ownership and responsibility among students. For example, students could be encouraged to create dramas or stories based on their

experiences with bullying at school, which can then be used as material for collective reflection.

c) Restorative Approaches in Addressing Bullying Cases

Restorative approaches in addressing bullying cases focus on repairing harm and fostering understanding among all parties involved. This method emphasizes dialogue and reconciliation rather than punishment, encouraging both the victim and the perpetrator to share their perspectives and feelings. By facilitating conversations, schools can help students understand the impact of their actions, promote empathy, and work towards restoring relationships. Implementing restorative practices can create a more supportive school environment where students feel safe to express their concerns and learn from their experiences.

d) Enhancing Parental and Community Involvement

Parental and community involvement is crucial in addressing the issue of bullying. Opening a dialogue between schools and families, as well as organizing joint activities that engage the community, can create a safer and more supportive environment for all students. Schools can conduct workshops or parenting sessions for parents on how to detect signs of bullying, as well as provide strategies to encourage more open communication with children about their bullying experiences.

C. Conclusion

Overall, the findings of this research can be concluded that the most dominant type of bullying experienced by elementary school students is verbal bullying, accounting for 45%, characterized by frequent behaviors such as mocking peers and being called by derogatory names. Following this, physical bullying represents 41%, also categorized as frequent, with actions such as hitting or pushing, and instances where body parts (buttocks, breasts/mouth/genitals) have been touched by others. Psychological bullying comprises 14%, manifesting as social exclusion. These experiences highlight the negative impacts of bullying on students, such as feelings of sadness, anxiety, low self-esteem, and a decrease in motivation to learn. Additionally, victims often express feelings of powerlessness, while perpetrators frequently do not understand the consequences of their actions. This study emphasizes the importance

of fostering empathy, clear communication, and effective anti-bullying interventions in primary education to ensure a safe and supportive learning environment for all students. These findings provide deeper insights for educators, parents, and policymakers regarding the complexities of bullying from the children's perspective, thereby informing more effective prevention and intervention strategies for bullying among elementary school students.

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Psychological Counseling and Social Support for Women with Unintended Pregnancy: Implementation Study at Graha Konseling Salatiga

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ABSTRACT

This study aims to describe psychological assistance and social support for women with Unintended Pregnancy (UP) at Graha Konseling Salatiga. The research method used is qualitative field with data collection through in-depth interviews, observation, and documentation. The data obtained were analyzed using a qualitative descriptive analysis approach according to Miles and Huberman. The results of the study indicate that psychological assistance and social support have a significant positive impact on the emotional well-being of women with UP, including increased self-confidence and emotional management. However, this study also identified various challenges faced by counselors, such as limited resources and difficulties in adjusting the approach to the individual needs of clients. Women's responses to this service indicate that although they feel the benefits of the support provided, there is a mismatch between expectations and the reality of the service. Suggestions for improving the effectiveness of the program include additional training for counselors, strengthening social support networks, and better socialization of the benefits of assistance. This study makes an important contribution to understanding how a holistic approach to psychological assistance and social support can affect outcomes for women with UP, as well as suggesting steps to overcome existing challenges.

Keywords: Psychological Counseling, Social Support, Unintended Pregnancy, Salatiga Counseling Center.

A. Introduction

Unintended pregnancy (UP) is a phenomenon that not only has significant physical but also psychological impacts on women who experience it (Wahyuni, 2021). UGT is often faced by women in difficult situations, such as pregnancy

outside of marriage, pregnancy due to sexual violence, or due to contraceptive failure (Maulida & Permata, 2020).

Data from the United Nations Agency for Sexual and Reproductive Health (UNFPA) in 2022 noted that almost half of all pregnancies, namely 121 million pregnancies each year worldwide, are UP. In Indonesia alone, there are almost 8 million pregnancies each year. Studies show that 17.5 percent to 35 percent of them are unwanted pregnancies. Almost 3 million of the pregnancies each year are unwanted pregnancies (Kompas.id, 2024).

This condition can trigger severe mental stress, including anxiety, depression, and post-traumatic stress disorder (Kusuma, 2019). For this reason, the regulation in the KIA Bill needs to look further into the special vulnerabilities faced by mothers in UP situations, especially those faced by adolescent girls aged 13-18 years. Until now, a number of school-age girls have applied for marriage dispensation because they experienced UP. The situation of girls who experience UP needs attention from the local government. This is because when experiencing pregnancy at a young age, assistance for the child is not only related to physical development, but psychological assistance is also very important (Kompas.id, 2024). Therefore, a holistic approach is needed that includes psychological assistance and social support to help women deal with the psychological impact of UP.

Psychological support is an important intervention in efforts to address the negative impacts faced by women with UP. This support aims to provide emotional support and help women develop effective coping skills (Suryani, 2020). Previous studies have shown that psychological support can help reduce levels of anxiety and depression in women with UP, as well as help them make better decisions related to their condition (Saputra & Setiawan, 2019). In addition, this approach also helps improve women's mental well-being through the provision of structured counseling and therapy services.

In addition to psychological support, social support also plays a key role in helping women with UP overcome the challenges they face. Social support can come from family, friends, or communities that can provide a sense of security and social recognition (Wahyudi, 2021). Studies show that women who receive strong social

support are better able to cope with the emotional stress and stigma they may face as a result of UP (Prasetyo, 2020). Social support also plays a role in strengthening women's mental resilience so that they do not feel alone in facing the situation (Hartati & Rizal, 2018).

Graha Konseling Salatiga is one of the institutions that provides psychological assistance and social support services for women with UP. This institution provides individual counseling services, group therapy, and social support programs designed to help women overcome trauma and stress due to UP (Haryono, 2021). The programs at Graha Konseling focus on an empathy-based and non-judgmental approach, providing a safe space for women to share experiences and get professional help.

Psychological counseling has been widely recognized as an important approach in helping individuals cope with severe emotional and psychological stress, including women with unwanted pregnancies (UP). Research by Kusuma (2019) shows that psychological counseling, either in the form of individual or group counseling, can help reduce levels of anxiety and depression in women experiencing UP. This assistance allows women to better understand their condition, manage their emotions, and make better decisions regarding their future. In addition, this study emphasizes that empathetic and non-judgmental counseling is very effective in creating a safe space for women who face social stigma related to UP (Suryani, 2020).

In addition to psychological support, social support is also an important component in dealing with the negative psychological impacts of UP. Wahyudi (2021) stated that support from family, friends, and community can strengthen women's mental resilience and help them feel less alone in facing challenges. Social support serves as a source of emotional and financial strength, which can reduce the risk of mental disorders such as depression and anxiety (Hartati & Rizal, 2018). Another study by Prasetyo (2020) highlighted that women who receive adequate social support are better able to deal with the stigma and social pressure caused by UP.

However, although many studies have discussed the benefits of psychological assistance and social support in dealing with UP, most of these studies are still

general in nature and do not specifically discuss the implementation of assistance services in formal counseling institutions. For example, research by Sugiharto (2021) mentions the importance of a holistic approach in psychological assistance at Graha Konseling, but this study has not provided a detailed description of the specific methods used and the effectiveness of the programs implemented. In addition, the study still lacks exploration of how women with UP respond to the intervention, and whether these services meet their psychological needs as a whole.

Another gap that emerged was the lack of in-depth studies on the challenges faced by counselors in providing services to women with UP. Although several studies (Haryanto, 2021; Nurhidayah, 2020) have touched on this, most studies focus more on the perspective of women receiving counseling, rather than from the perspective of counselors providing services. Understanding the challenges from the perspective of counselors is essential to improving the quality of psychological counseling and social support programs, as well as ensuring that the services provided can be tailored to the unique conditions of each woman.

Thus, this study attempts to fill the research gap by exploring the implementation of psychological counseling and social support at Graha Konseling Salatiga, especially in the context of women with UP. This study also aims to explore the challenges faced by counselors in providing these services, as well as evaluate the effectiveness of existing programs based on responses from women who receive counseling. The results of this study are expected to contribute to the development of more effective and responsive counseling programs to the needs of women with UP.

This study aims to explore the implementation of psychological assistance and social support at Graha Konseling Salatiga, with a focus on the effectiveness of the services provided. This study also seeks to explore deeper the challenges faced by counselors in providing assistance to women with UP (Haryanto, 2021). In this context, it is important to understand how assistance and social support strategies can improve the emotional and mental well-being of women experiencing UP.

In addition, this study will also examine how women with UP respond to the psychological assistance and social support they receive. This understanding is

important for developing counseling programs that are more effective and responsive to the unique needs of women facing UP (Nurhidayah, 2020). This study is expected to provide practical contributions to the development of counseling services, as well as provide insight for other institutions engaged in the field of psychological assistance and social support.

Overall, this study aims to provide a comprehensive overview of the role of psychological assistance and social support in helping women with UP. The results of the study are expected to provide input for counseling service providers to improve the quality of the programs provided, as well as reduce the negative psychological and social impacts faced by women with UP (Sugiharto, 2021).

This study uses a qualitative method with a field approach to explore the implementation of psychological assistance and social support at Graha Konseling Salatiga. The qualitative field method was chosen because it allows researchers to explore experiences, subjective and contextual aspects of women with Unintended Pregnancy (UP) and the services they receive. Data collection was conducted through three main techniques: in-depth interviews, observation, and documentation (Creswell, 2014). In-depth interviews were conducted with women receiving support and counselors to gain a deeper understanding of the effectiveness and challenges of services.

Direct observation was conducted during counseling sessions and interactions in support groups to capture real-time social dynamics and mentoring processes. This observation technique provided data that could not be obtained through interviews, such as non-verbal interactions and situational context (Patton, 2015). Documentation, including counseling notes and case reports, was used to supplement data from interviews and observations and provide additional context about the cases studied (Yin, 2018).

The collected data were analyzed using a qualitative descriptive analysis approach developed by Miles and Huberman (1994). This analysis includes the stages of collecting, reducing, presenting, and drawing conclusions from the data obtained. This process involves identifying themes and patterns from the data to understand how psychological assistance and social support affect women with UP,

as well as the challenges and responses to the services provided (Miles & Huberman, 1994). This approach allows researchers to produce an in-depth understanding of the implementation of psychological assistance and social support at Graha Konseling Salatiga.

B. Result and Discussion

Implementation of Psychic Assistance and Social Support at Graha Konseling Salatiga

The implementation of the psychological assistance program at Graha Konseling Salatiga showed significant results in helping women with unwanted pregnancies (UP) overcome the psychological burden they face. Based on the results of in-depth interviews with counselors, individual counseling services have proven to be very effective in helping women deal with trauma, anxiety, and depression. One counselor explained that women who attended individual counseling sessions experienced an increase in their ability to manage negative emotions and develop better coping strategies (Haryanto, 2021). This is in line with the findings of Suryani (2020) which showed that individual counseling can provide a sense of security and increase client confidence.

In addition to individual counseling, Graha Konseling also provides group therapy as part of psychological assistance. This group therapy is designed to help women feel more connected to other individuals who are experiencing similar situations. The results of the study showed that group therapy was effective in creating a sense of togetherness and support among participants. Many participants reported that they felt less isolated after participating in group therapy, because they were able to share experiences and hear stories from others who were facing similar problems (Sugiharto, 2021). A study by Kusuma (2019) also showed that group therapy had a positive impact on reducing feelings of loneliness and improving the mental well-being of women with UP.

Social support provided through the Graha Konseling program also plays an important role in the mentoring process. This social support does not only come from family and friends, but also from the community and social institutions around

the woman. The results of the study showed that the social support received by women with UP helped them feel more socially accepted and reduced the burden of stigma that they often face (Wahyudi, 2021). In some cases, support from the community even helped women find practical solutions to the challenges they face, such as financial assistance or access to health services.

The effectiveness of Graha Konseling services is also determined by the empathetic and non-judgmental approach used by the counselor. The results of the study showed that this approach was highly appreciated by clients, because they felt listened to without being judged. An empathetic approach helps create a safe atmosphere where women feel comfortable talking openly about their feelings and problems (Haryanto, 2021). This approach is also in line with the principles of counseling that emphasize the importance of maintaining client privacy and confidentiality, as outlined by Maulida and Permata (2020).

However, the results of the study also revealed several challenges in implementing the psychological assistance and social support program at Graha Konseling. One of the biggest challenges is the lack of resources, both in the form of adequate counselors and financial support for broader programs (Suryani, 2020). Several counselors reported that their workload was quite high due to the increasing number of clients, while the time they had for each session was limited. This challenge can affect the quality of services provided, especially if counselors do not have enough time to thoroughly study each case.

On the other hand, challenges also arise from the limited understanding of the community regarding the importance of social support for women with UP. Although Graha Konseling has made various efforts to increase public awareness, the social stigma against women with UP is still a major obstacle in getting full support from the community (Prasetyo, 2020). Several clients reported that they still felt judged by the surrounding community, which made them hesitate to seek further help or even participate in mentoring programs openly.

Overall, the results of this study indicate that psychological assistance and social support at Graha Konseling Salatiga have provided real benefits for women with UP. However, to improve the effectiveness of the service, further efforts are

needed to increase the number of counselors, expand access to social support, and reduce the stigma attached to women with UP. This program has great potential to continue to grow and provide a positive impact for its clients, as long as the existing challenges can be overcome properly.

Challenges Faced by Counselors

In providing assistance to women with Unwanted Pregnancy (UP), counselors at Graha Konseling Salatiga face various challenges. One of the biggest challenges identified in this study is the limited number of available counselors. Based on interviews with several counselors, the increasing number of women with UP seeking help has resulted in a high workload for counselors. Several counselors reported that they did not have enough time to conduct in-depth sessions with each client, so the quality of assistance provided could be affected (Wahyudi, 2021). This is in line with the findings of Suryani (2020) who stated that limited human resources in counseling centers can limit the effectiveness of services.

Another challenge faced by counselors is the psychological complexity experienced by women with UP. Many women with UP experience very severe emotional distress, including feelings of guilt, shame, depression, and intense anxiety (Kusuma, 2019). Counselors often find it difficult to adjust the right approach for each individual, given the varying psychological conditions among clients. This requires special expertise in crisis therapy, which not all counselors have in depth. In addition, the pressure to provide quick solutions to problems faced by clients often adds to the emotional burden on the counselor himself (Haryanto, 2021).

Lack of social support is also a challenge for counselors in providing effective assistance. Many women with UP face severe social stigma from their surroundings, including family and community (Prasetyo, 2020). As a result, they often feel alone and do not get support from those closest to them. Counselors reported that it is difficult to help clients rebuild their self-confidence and independence when they are constantly treated negatively by their social environment. A study by Hartati and

Rizal (2018) also showed that minimal social support can hinder the emotional recovery process of women with UP.

In addition, counselors also face challenges in dealing with ethical issues related to client privacy and confidentiality. Some women with UP worry that information about their pregnancy will be known to others, including family members or the local community (Maulida & Permata, 2020). Distrust of the confidentiality system in counseling centers sometimes makes clients reluctant to speak openly about their problems. Counselors at Graha Konseling Salatiga reported that building client trust takes a long time, especially when they have experienced betrayal or stigma from others.

An equally important challenge is the gap between client expectations and the reality of counseling services. Some clients come to Graha Konseling with the hope of getting instant solutions to the problems they face, especially those related to social stigma and family conflict (Sugiharto, 2021). However, the process of psychological assistance requires time and long-term commitment, which is often not in line with client expectations. Counselors often experience pressure from clients who feel frustrated when the desired solution is not achieved quickly. This adds to the complexity of building an effective therapeutic relationship.

In terms of professional development, some counselors also reported challenges related to the lack of advanced training available to deal with UP cases. Although they have a background in counseling, dealing with UP cases requires a deep understanding of the psychological, legal, and social dynamics associated with unwanted pregnancy (Suryani, 2020). Limited training makes counselors feel unprepared to handle complex cases, especially those involving severe trauma and urgent need for psychological intervention.

Finally, the biggest challenge reported by counselors was the influence of external factors, such as government policies or regulations that limit women's access to reproductive health services. In some cases, women with UP are unable to access the health services they need in a timely manner, worsening their mental health (Wahyudi, 2021). Counselors at Graha Konseling Salatiga feel that without the

support of policies that are more inclusive and responsive to the needs of women with UP, they will continue to face obstacles in providing optimal assistance.

Response of Women with Unintended Pregnancy to Psychological Assistance and Social Support

This study revealed that women with Unintended Pregnancy (UP) at Graha Konseling Salatiga responded to the psychological assistance and social support they received in various ways that reflected both the positive impacts and challenges they faced. In general, the majority of women who participated in the psychological assistance program reported that they felt more emotionally supported after undergoing counseling sessions (Haryanto, 2021). Many of them felt better prepared to face the psychological and emotional challenges associated with UP, including feelings of shame and deep anxiety.

One of the positive responses that is often reported is increased self-confidence and emotional management. Women who attended individual counseling sessions at Graha Konseling expressed that they felt better able to cope with feelings of guilt and stress associated with UP (Kusuma, 2019). They also stated that interacting with empathetic and non-judgmental counselors helped them feel more accepted and understood. This supports the findings of Sugiharto (2021), which showed that an empathetic approach in counseling can significantly improve clients' mental well-being.

The social support provided by Graha Konseling also received positive responses from participants. Many women reported that support from counseling groups and communities helped them feel less isolated and more connected to others (Wahyudi, 2021). Social support programs involving family and friends have been shown to be effective in building strong support networks, which help clients in their recovery process. This support is essential to reducing social stigma and increasing a sense of togetherness (Prasetyo, 2020).

However, not all responses to psychological assistance and social support were positive. Some women expressed difficulty in overcoming the gap between their expectations and the reality of the services they received. They felt that the assistance

process often took longer than expected to provide significant changes in their emotional condition (Suryani, 2020). This feeling of frustration can reduce their motivation to continue participating in the program, which in turn can affect the final outcome of the assistance provided.

Responses also vary depending on the level of social support received outside of counseling sessions. Women who have strong support from family and friends tend to report more positive outcomes than those who face a lack of external support (Maulida & Permata, 2020). Additional social support from the community helps reinforce changes made during counseling sessions, while a lack of social support often leads to feelings of isolation that can hinder the recovery process (Hartati & Rizal, 2018).

Challenges faced by participants related to lack of understanding or knowledge about the benefits of psychological counseling were also revealed in this study. Some women felt they did not fully understand the counseling process and how to implement the strategies taught in their daily lives (Haryanto, 2021). Additional education and clearer explanations of the counseling process can help improve the effectiveness of services and maximize the benefits felt by clients.

Overall, the results of the study indicate that psychological counseling and social support at Graha Konseling Salatiga have a significant impact on the responses of women with UP. Despite some challenges and negative responses, many participants felt substantial benefits from the service. To improve outcomes and minimize frustration, it is recommended that the counseling program continue to be refined with a focus on client understanding and increasing social support outside of counseling sessions.

C. Conclusion

This study shows that psychological assistance and social support at Graha Konseling Salatiga have a significant positive impact on women with Unintended Pregnancy (UP). This assistance program is effective in improving the emotional and psychological well-being of clients, as seen from their increased self-confidence and emotional management. However, counselors face various challenges, including

limited resources, psychological complexity of clients, and uneven social support, which can affect the effectiveness of the services provided. Women's responses to these services indicate that, although they feel the benefits, there are also challenges in overcoming expectations that are not always in line with the reality of the service.

To improve the effectiveness of psychological assistance and social support at Graha Konseling Salatiga, several steps need to be taken. First, there needs to be an increase in the number of counselors and special training to handle UP cases in more depth. Additional training can help counselors deal with psychological and emotional complexity better. Second, the assistance program must strengthen the social support network by involving families and communities more actively to reduce social isolation experienced by clients. Finally, further socialization needs to be carried out regarding the benefits and process of assistance to better manage client expectations.

The implementation of psychological assistance and social support at Graha Konseling Salatiga provides an important contribution to the understanding and treatment of women with UP. The main contribution of this study is the emphasis on the need for holistic support that includes both psychological and social aspects. This program also shows that the role of social support from family and community is very important in the client's recovery process. This study also highlights the importance of tailoring services to the specific needs of clients to improve the results of assistance.

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**WHICH ONE I CHOOSE? INDONESIAN ISLAMIC
STUDENTS PERSPECTIVE TOWARDS RELIGIOUS, EDUCATIONAL,
ADULT CONTENT TIKTOK ACCOUNTS**

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ABSTRACT

Tiktok is one of the most popular media which average people have used in daily. numerous contents are uploaded in a day. There are three most searched contents : Educational, religious, and adult. This study aims to know Islamic university students perspective towards educational, religious, and adult contents. The data was taken from interviewing Islamic university students. Based on many accumulative perspectives which we got recently the Educational and Religious content receive more responders than adult content. But a few responders said that the adult content was amusing. Based on the collected data, we hope that more seminar educations will be held at the student level to reduce social media abuse, increasing platform optimizes algorithms that focused to prosper the educational content, and strengthen the regulation of vulgar content to reduce overexposure of young people

Keyword : Student; Islamic perspective; Education; Religious; Adult content; TikTok.

A. Introduction

TikTok, a popular social media platform, has become a space for a variety of creative content covering a wide range of topics. In Indonesia, It is used not only for entertainment but also for affiliating, teaching and disseminate religious values. but it concerns regarding the spread of adult content which is incompatible with moral and religious values, especially for young users.

There are accounts on TikTok that contain religious, educational and adult content, which poses a dilemma for Islamic students in Indonesia. On the one hand, they have the possibility to use this platform to expand their religious and academic knowledge, but on the other hand, there is a risk of exposure to content that is considered to violate religious and social norms. Therefore, it is important to study how Islamic students in Indonesia respond to the presence of such content, as well as how they choose to follow religious or educational accounts or avoid adult content on the platform. The purpose of this study is to see how Indonesian Islamic students perceive TikTok accounts that focus on religious, educational, and adult content, and the factors that influence their decision to consume such content.

TikTok has developed into a popular platform for entertainment, religious, and educational content that is accessed by many people, including Islamic students in Indonesia. Social media like TikTok can help people fulfil various needs, such as education and information, according to the uses and gratifications theory (Katz, Blumler, & Gurevitch, 1973). Previous studies have shown that TikTok has tremendous educational potential, not just religious content. It can also cover various fields of science. A study titled "The influence of TikTok on Indonesian students' study habits" found that 51% of respondents used TikTok for academic purposes, suggesting that the platform is highly effective as a preferred learning tool for students (Rahmawati, 2020).

In the context of Islamic students, the platform offers an opportunity to expand their religious knowledge through content presented by religious figures or users who are experts in the field of religion. TikTok, however, has easily accessible adult content, which raises significant concerns, particularly regarding its impact on mental health and morals, especially for children and adolescents. TikTok has received criticism for its negative influence on social and religious norms, especially in the community (Brown & L'Engle, 2009). Based on these theories, this research aims to learn more about how Islamic university students in Indonesia view religious, educational and adult content on TikTok, as well as the factors that influence their decision to select and consume content on the platform.

The “interview” method was used in this study to gather information from students at an Islamic university. The interviews were “semi-structured”, which means that the researchers only prepared some basic questions, but they could still expand their inquiry based on the students' responses. This method was chosen because it allowed researchers to better understand students' views on the content of TikTok. The students interviewed were selected by “purpose sampling” from various majors at an Islamic university. This selection of students is particularly important as their educational background is influenced by religious principles, which may affect how they view content on TikTok.

We asked students about their experiences with TikTok, the types of content they prefer, and their opinions on religious, educational, and adult content. We also examined how exposure to adult content on TikTok affected their feelings, especially about their religious values.

The “theme analysis” method was used to analyze the interview data. In this method, students' answers were grouped into categories based on the main themes, such as their opinions on religious, educational, and adult subjects. Researchers also investigated how adult content can affect the production of dopamine (the happiness hormone) in the brain.

The research is expected to gain a better understanding of how Islamic university students in Indonesia view content on TikTok and how the platform affects the balance between their religious values and entertainment.

B. Result and Discussion

The result from our study says that mostly people consider that religious, educational, & adult contents are amusing, but we still concern about moral damaged, verbal abuse, sexual harassment especially underage users that can access the content which is actually forbidden to them. In this case we talk about the amount of verbal abuse, sexual harassment that is currently crowded on social media is due to the moral damaged and bad attitudes that they adopt from social media itself.

A. Educational and Religious Content: The majority of respondents indicated a preference for educational and religious content. This aligns with the general view that TikTok serves as a useful platform for learning and sharing religious values. The presence of religious figures and educational creators on TikTok allows students to access religious teachings and academic resources in a modern, engaging format. This finding is consistent with previous research indicating that over 51% of Indonesian students use TikTok for academic purposes. For example, Ustad Saddam Sidik provides religious educational content based on the problems based on modern era. He has given many opinions about using social media wisely according to religious perspectives, accompanied by a methodology that is easily understood by common people. The other one is Ustadz Abiazkia. He is an ustad who provides religious education through streaming games. Although he plays games, he does not teach to be toxic and always remembers God under any circumstances, including when playing game. the methodology of delivering education is fairly entertaining and educative.

In the jurnal of dakwah said that TikTok's interactive and entertaining format has contributed significantly to its success as a dakwah platform among college students. The platform's capacity to condense Islamic teachings into easily readable and visually appealing content is highly valued by students, especially as younger audiences are more likely to prefer digital media than conventional religious meetings. The platform's potential to transform Islamic preaching in the digital era is seen in the explosive growth of religious material on TikTok.

One important factor in the spread of dakwah material is TikTok's algorithm, which highlights content based on user engagement. With the help of this tool, Muslims who may not be as ardent in their religious practice can still hear Islamic messages. TikTok can promote inclusivity in the Muslim community on the internet, as demonstrated by the students' realization of the platform's broad audience reach.

About content authenticity, there are, nevertheless, serious issues brought up. Because TikTok is decentralized, anyone can produce material, which permits false

or mistaken religious information to proliferate. The importance of making more attempts to confirm the legitimacy of dakwah content writers was emphasized by the students. As erroneous interpretations of Islamic teachings can cause confusion, especially among younger or less informed audiences, the potential for disinformation is a critical concern. This difficulty highlights the value of motivating credentialed religious academics to participate more actively in the platform's content production.

An other cause for concern is the shallow level of information that can be covered in brief TikTok movies. It might not be enough to explain more intricate or subtle facets of Islamic teachings, even though short-form content is helpful for conveying straightforward and inspirational themes. This begs the question of whether TikTok is best suited to act as an introduction to further in-depth Islamic study or if it can actually function as a full religious teaching tool.

As a result, even while TikTok has shown to be a useful tool for educating a broad range of people about Islamic principles, there are still some issues with it. Although there are still issues with content authenticity and the breadth of religious understanding, the platform's benefits are in accessibility, reach, and participation. More work has to be done to make sure that the material published on TikTok is accurate and to entice more religious experts to actively participate in order to fully realize the platform's potential as a dakwah tool. To give dakwah in the digital age a more comprehensive approach, future study might concentrate on methods for fusing TikTok with more conventional religious education programs.

- B. Adult Content: Although education and religious content are growing in significance, adult content is still a major concern. adult contents can be a poison which can damage their mind every time. With unlimited content access. it is easy way to underage students access every content with no filter. It concerns regarding underage users who can be affected by the contents that they watch. Adult contents are most known as the trigger of sexual harassment and verbal abuse among users whom are irresponsible, we also found sexual harassment, verbal

abuse on every content which is figuring women. Considering how widely accessible the platform is to young people, this exposure is concerning. Studies demonstrating the negative impacts of unfiltered adult content on social and religious values support these worries.

- C. Effect on Students' Morality and Behavior: It has been observed that TikTok's algorithm, which frequently highlights popular material, plays a big role in influencing user behavior. Students admitted that their attitudes, values, and personalities might be influenced by the trends they follow on the site. Particularly concerning are trends that encourage bad behavior. This is a reflection of deeper concerns about TikTok's role in extending content that may not be acceptable with cultural or religious values.

According to the study, adult content can be a trigger for harmful behavior such as sexual harassment, as participants mentioned experiences where women were harassed. Mostly it because of a lack of content filtering, especially for younger users, this development has contributed to an increase in moral damaged among users. While there is disagreement over who is to blame-the audience or the content creators-it is clear that both parties have a role to play in encouraging a more enjoyable social media space.

Also there is investigation demonstrate TikTok's dual impact on students' conduct: as a means of promoting Islamic principles and as a possible cause of diversion or ethical dilemma. The format of TikTok, which gives viewers access to quick, interesting films, has been successful in drawing in pupils. Students may relate to religious leaders and content creators on TikTok, which reinforces their commitment to Islamic customs. This is consistent with the beneficial behavioral shifts observed in the study, where students reported increases in their adherence to religion following their interaction with Islamic values-promoting content.

But there are also clear risks connected to using TikTok, especially when it come to non-religious content. Students may unintentionally stray from their academic and religious priorities as a result of the platform's algorithm, which favors entertaining and viral videos. The study discovers that although TikTok can be a

useful teaching tool, there is a risk of distraction associated with it. Several students acknowledged using the app for extended periods of time, which caused them to get disengaged from their studies and procrastinate. This implies that students' ability to properly manage their time on the platform depends on their ability to exercise self-control.

Furthermore, exposure to unsuitable content continues to be a major worry. Even while the platform has the ability to promote religious and educational engagement, students frequently come across content that goes against their religious beliefs. Institutions must provide counsel on ethical media consumption because this can lead to conflict between their digital lives and religious identities. By encouraging digital literacy and providing tools to help students make wise choices about the content they consume, Islamic educational institutions, in particular, can take the initiative to assist students in overcoming these obstacles.

In summary, TikTok influences Islamic students' conduct in both positive and problematic ways. There are risks involved that could impede spiritual and intellectual development, even as it encourages religious participation and communal contact. Going forward, the emphasis should be on teaching students how to successfully manage their time and material consumption so they can take advantage of the platform's educational prospects without giving in to its possible diversions or bad affects. For TikTok to have as much of a beneficial influence on student behavior as possible, educational institutions should work with content providers to make sure that more religious and instructional content reaches larger audiences.

- D. Recommendations: The study makes a number of recommendations to reduce the harmful effects of adult content on TikTok based on these findings. First, To save our generations, the ministries of education should distribute more educational programs about maintaining smartphone to young students. It is because "there will be no smoke if there is no fire" which means we need to cut of the inner problem which causes other problems. When they get adult there will be no longer education affected their characteristics excepted by their own. Secondly, the

platform's algorithm should be adjusted to prioritize religious and educational information while limiting access to adult content-especially for underage users. The last parenting management that is strengthened from parents by providing affection and full attention to students out of school environment.

C. Conclusion

This study explained the perceptions of Indonesian Islamic university students regarding adult, religious, and educational content on TikTok. TikTok is a well-known social media platform that is used for religious teachings and educational content distribution in addition to entertainment. But there are also issues with adult content on this network, which has a big impact on people's morals and conduct, especially for minors.

According to ****Uses and Gratifications theory****, students use TikTok to satisfy their interests in entertainment and information. TikTok has developed into a useful medium for sharing religious and educational content, and educators and religious leaders are using it to engage with a younger audience. Islamic students are increasingly drawn to interactive and instructive religious speeches, among other types of content. They believe TikTok has the potential to increase their comprehension of both academic and religious ideas. This is corroborated by other studies, which show that 51% of Indonesian students admit to utilizing TikTok for educational purposes. TikTok has therefore proven its worth as a cutting-edge educational resource.

But even though religious and educational information is widely available, pornographic content is still a big worry. According to this study, the majority of students are aware of the detrimental effects of adult content on TikTok, especially with regard to morality and religious beliefs, even though others view it as amusement. Because adult content on TikTok is frequently not properly controlled, underage users can easily obtain content that involves verbal and sexual assault. The moral and mental growth of users—especially children and adolescents—is seriously jeopardized by this. Adult content has also been linked to negative outcomes like

harassment and violence, as well as challenges to social and religious standards, according to earlier research.

The TikTok algorithm is vital in propagating viral content that frequently violates societal or religious standards. According to this study, students' opinions, values, and personalities can be influenced by the trends they follow on TikTok. The promotion of immoral behavior, like verbal abuse and sexual harassment, through viral material gives rise to serious worries about TikTok's detrimental influence. The participants acknowledge that prolonged exposure to this type of content may result in behavioral shifts that run counter to their adherence to religious principles.

This report provides some significant recommendations to address these concerns. First and foremost, in order to improve students' digital literacy, more digital education initiatives must be implemented at colleges and institutions. In order for kids to choose the stuff they watch on TikTok more wisely, this is essential. Second, TikTok should constrain access to pornographic content, especially for users who are underage, and optimize its algorithm to favor religious and educational content. Content producers also have an obligation to refrain from sharing anything that goes against social and moral standards. To lessen the harmful effects, parents can monitor their children's social media use more diligently.

Overall, the research highlights how TikTok plays a dual function in the lives of Islamic students. On the one hand, TikTok has a lot of potential as a tool for education and the spread of moral principles. However, users' moral and psychological growth is seriously at risk due to the platform's lack of control over the availability of adult content. The only way to lessen the harmful effects of adult content and make TikTok a more helpful and constructive tool for Indonesia's youth is for content providers, users, regulators, and educational institutions to work together.

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**FRAMING BUDAYA DALAM MEMBANGUN POLA PENGASUHAN
ORANGTUA DAN DAMPAKNYA TERHADAP PEMBAGUNAN IDENTITAS
GENDER ANAK USIA DINI DI MADURA**

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ABSTRAK

Sejak awal menjadi laki-laki ataupun perempuan merupakan fitrah alami bagi anak, dan sejak lahir anak ditugaskan berdasarkan karakteristik fisik baik itu laki-laki maupun perempuan. Sementara identitas gender mengacu pada perasaan yang ada pada diri anak yang berasal dari interaksi biologis, pengaruh perkembangan, dan kondisi lingkungan. Penelitian ini bertujuan untuk membahas isu-isu gender dalam pola pengasuhan orangtua berdasarkan budaya yang kuat dan mengikat sehingga berpengaruh pada stereotip dan diskriminasi gender pada anak usia dini. Penelitian ini mengkaji persepektif orangtua tentang peran dan pemberian kesempatan untuk mengeksplorasi peran gender yang berbeda. Penelitian ini melibatkan 10 orangtua yang memiliki anak laki-laki ataupun perempuan berusia 5-6 tahun, dengan lokus penelitian di Pamekasan Madura Jawa Timur. Metode yang digunakan dalam penelitian adalah kualitatif berbasis fenomenologis dan data diperoleh melalui studi berbasis wawancara dan observasi dengan analisis kualitatif mendalam melalui triangulasi sumber. Temuan menunjukkan bahwa pola pengasuhan orangtua berakar pada keyakinan yang dibangun oleh budaya sekitar yang telah diwariskan sehingga membangun cara pandang orangtua terhadap peran gender laki-laki maupun perempuan. Pemberian kesempatan yang terbatas dalam mengeksplorasi peran gender yang berbeda dan gaya permainan yang berbeda serta kurangnya pencerminan keragaman dalam peran gender dan mendorong peluang bagi setiap anak baik melalui kegiatan permainan, dan lebih mengarah pada kegiatan yang stereotipikal gender. Namun, beberapa temuan memberikan hasil yang berbeda bahwa orangtua dengan latarbelakang ekonomi dan Pendidikan yang lebih tinggi memandang kesetaraan gender sebagai bagian pola pengasuhan yang perlu diajarkan

dan memberikan kesempatan yang sama pada anak dalam menjelajahi berbagai pengalaman, permainan, dan perasaan.

Keyword: pola asuh; identitas gender; budaya;

A. Pendahuluan

Berbagai aktifitas maupun aturan yang diberikan kepada anak dalam menentukan kegiatan permainan, warna yang disukai, cara bersikap, cara berbicara termasuk dalam berfikir, berpenampilan,, bertindak, dan berperasaan merupakan pola budaya sosial yang disetujui dan dibangun untuk membentuk pola kehidupan anak dan berperilaku berdasarkan gender. Situasi tersebut menjadikan anak terbatas dalam mengambil peran dan mengeksplor pengalaman berbeda karena keterbatasan kesempatan dan batasan aktifitas yang telah ditentukan oleh lingkungan sekitar sehingga terbangun pandangan akan batasan peran dan perilaku yang mengarah pada stereotipikal gender.

Pemaknaan gender sangat dipengaruhi dan dibangun berdasarkan anggapan yang disetujui dan diterima oleh sekelompok social maupun individu. Gender sendiri diartikan sebagai sebuah perbedaan perilaku antara Perempuan dan laki-laki hasil dari konstruksi social, melalui proses panjang dalam konteks social dan budaya (Roziqoh & Suparno: 2014). Peran gender mengacu pada aturan dan norma budaya yang ada pada masyarakat yang mengarah pada harapan, peran, dan tanggungjawab yang dianggap sesuai dengan jenis kelamin (Hanifanisa:2024)

Harapan, peran dan tanggungjawab berbasis jenis kelamin ini disetujui dan diterima kelompok sosial, tempat individu itu mengidentifikasi diri, dan secara lebih spesifik mengarah pada perilaku dan sikap yang di kenal dengan maskulin atau feminin (Hurlock:1978). Maskulinitas dan feminitas menjadi acuan dalam mengarahkan sikap dan perilaku seseorang untuk mengikuti standart sosial yang disetujui dan hal ini bergantung pada nilai yang diakui oleh suatu budaya tertentu, misalnya anak laki-laki harus memiliki karakter yang kuat ditandai dengan tidak mudah menangis dan perempuan harus memiliki sifat lemah lembut sehingga tidak diperbolehkan melakukan aktifitas fisik yang berlebihan. Kepercayaan tersebut jika terus berkembang maka akan mengarah pada stereotip mengenai peran gender dan bahkan

dapat mengarah pada hal yang lebih spesifik. Bagaimanapun, penentuan peran gender sangat dipengaruhi oleh budaya dan lingkungan dan keyakinan ini tentu berpengaruh pada perspektif orangtua dalam memaknai peran gender dalam ruang lingkup yang sempit ataupun yang lebih luas.

Keyakinan orangtua dalam memaknai sifat, pola perilaku dan tanggungjawab dalam perspektif gender, dapat tergambarkan dari pola asuh dan pengambilan peran dalam keluarga. Orangtua memiliki peran krusial dalam mengenalkan peran gender pada anak, dikarenakan orangtua sebagai lingkungan pertama yang dikenal anak termasuk dalam memaknai peran gender dalam keluarga yang digambarkan oleh ayah dan ibu dalam mengambil peran, tugas dan tanggungjawab. Pada dasarnya anak akan meniru dan melakukan apa yang dia dapatkan dari orangtua (Jihan:2021). Sehingga, pemberian contoh peran yang tepat dapat membantu anak mengenal peran gender dengan setara sehingga terbangun identitas gender positif pada anak.

Namun, dari hasil penelitian yang dilakukan oleh Sary dkk (2023), menyebutkan kuatnya budaya patriarki di Indonesia menjadi tantangan tersendiri dalam mengenalkan peran gender sehingga menyebabkan pendidikan yang tidak setara dan tidak adil sejak usia dini. Sehingga, dapat menyebabkan gangguan identitas gender pada anak dimasa dewasa. Madura merupakan salah satu wilayah di Indonesia yang cukup kental dengan budaya patriarki. Menurut Anhary (2023) dalam penelitiannya menyebutkan bahwa budaya patriarki masyarakat Madura tergambarkan dari tingkat pendidikan. Mayoritas perempuan Madura menyelesaikan jenjang pendidikan yang lebih rendah dibandingkan dengan laki-laki, yang menyelesaikan jenjang pendidikan sampai tingkat perguruan tinggi. Ketidak setaraan kesempatan dalam budaya patriarki dapat membangun identitas gender dan pemahaman gender yang tidak setara pada anak, melalui pola asuh yang kental dengan budaya patriarki.

Oleh karena itu, penelitian ini bertujuan untuk menggali secara mendalam terkait isu-isu gender dalam pola pengasuhan orangtua berdasarkan budaya yang kuat dan mengikat sehingga berpengaruh pada pembentukan identitas gender anak, selain itu penelitian ini mengkaji perspektif orangtua tentang peran dan pemberian kesempatan untuk mengeksplorasi peran gender yang berbeda pada anak. Berbagai penelitian tentang keterkaitan pola asuh dan pembentukan identitas gender pada anak telah

banyak dilakukan, namun minimnya penelitian yang mengkaitkan budaya dalam mempengaruhi pola pengasuhan orangtua dan dampaknya terhadap pembentukan identitas gender anak menarik peneliti untuk melakukan penelitian dengan kajian tersebut secara lebih mendalam.

Metode yang digunakan dalam penelitian adalah kualitatif berbasis fenomenologis dan data diperoleh melalui studi berbasis wawancara dan observasi dengan analisis kualitatif mendalam melalui triangulasi sumber. Penelitian kualitatif yaitu metode penelitian yang bertujuan untuk mendapatkan pemahaman yang lebih baik tentang peristiwa dan memberikan penjelasan tentang fenomena sosial secara menyeluruh dengan melihat perspektif, pengalaman, serta konteks dari orang-orang yang terlibat. Tujuan utama penelitian kualitatif adalah untuk memperoleh pemahaman yang lebih baik dan mendalam mengenai fenomena yang sedang diteliti. Penelitian ini melibatkan 10 orangtua yang memiliki anak laki-laki ataupun perempuan berusia 5-6 tahun dengan latar belakang Pendidikan yang beragam, dengan lokus penelitian di Pamekasan Madura Jawa Timur. Pada penelitian ini, teknik pengumpulan data yang dilakukan adalah dengan observasi dan wawancara. Observasi dilakukan untuk mengetahui bagaimana penerapan pola asuh yang diterapkan orang tua dengan berbasis kearifan local Madura kepada anak usia dini terkait gender. Setelah itu Teknik wawancara langsung kepada orang tua guna mengetahui penerapan pola asuh yang dilakukan dengan berbasis kearifan local Madura terkait sudut pandang gender. Analisa data dilakukan melalui triangulasi, yaitu mengevaluasi data dari berbagai sumber dalam berbagai cara dan waktu, sehingga terjadi triangulasi antara informan, teknik pengumpulan data dan waktu. Pada penelitian ini, peneliti menggunakan teknik analisis data dari Miles dan Huberman, yaitu pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. (Rijali, A., 2018)

B. Hasil dan Pembahasan

Keluarga merupakan miniatur masyarakat bagi anak diawal masa perkembangannya. Pengenalan lingkungan pertama pada anak dimulai dari orangtua. Orangtua bertanggungjawab dalam memberikan pengasuhan dan pembentukan karakter, serta mengenalkan norma social dan budaya disekitar pada anak, termasuk dalam cara

memandang peran gender baik itu berdasarkan stereotip ataupun dengan cara yang setara melalui pola asuh yang diberikan. Pengenalan gender perlu disadari oleh orangtua untuk membentuk identitas gender yang positif dan sehat.

Kata Gender berasal dari Bahasa Inggris yang artinya “jenis kelamin”. Terdapat beberapa pengertian tentang gender, salah satunya adalah menurut Woman’s Studies Encyclopedia (Umar, 2003) bahwa yang dimaksud gender adalah suatu konsep kultural yang berupaya membuat perbedaan (distinction) dalam hal peran, perilaku, mentalitas, dan karakteristik emosional antara laki-laki dan perempuan yang berkembang dalam masyarakat. Berdasarkan definisi tersebut maka dapat disimpulkan bahwa yang dimaksud dengan gender adalah suatu konsep yang mengidentifikasi perbedaan laki-laki dan perempuan dilihat dari segala pengaruh social dan budaya.

Konsep gender yang terbangun melalui proses identifikasi perbedaan laki-laki dan Perempuan dalam proses kesehariannya akan mengarah pada peran gender secara khusus yang menggambarkan peran gender laki-laki dan Perempuan berdasarkan kesepakatan budaya yang ada. Papalia, dkk(2011) menyebutkan bahwa peran gender adalah perilaku, perhatian, sikap, keterampilan dan pertimbangan cara kepribadian social yang tepat dari laki-laki atau perempuan. Segala bentuk identifikasi yang mengarah pada peran gender dan diterapkan dalam lingkungan keluarga khususnya orangtua dapat mengarahkan Pembangunan identitas gender pada anak.

Menurut Santrock(1995) bahwa yang dimaksud dengan identitas gender adalah rasa seseorang sebagai laki-laki atau perempuan, yang diperoleh dari sebagian besar anak-anak pada waktu mereka usia 3 tahun. Hal serupa diungkapkan oleh Papalia, dkk(2011) bahwa identitas gender merupakan kesadaran seseorang tentang gendernya dan juga orang lain, menurut jenisnya hingga antara usia 2-3 tahun.

Melalui pengumpulan data dengan wawancara bersama 10 orangtua dan observasi di dua lembaga PAUD di pamekasan dengan memfokuskan pada besarkan kecilnya budaya yang mempengaruhi cara pandang orang tua dalam menerapkan pola asuh pada anak termasuk dampaknya pada Pembangunan identitas gender pada anak usia dini, diperoleh berbagai informasi yang beragam. Dalam penelitian ini informasi didapatkan dengan mengajukan 9 pertanyaan utama dan dua diantaranya terdapat

sub pertanyaan. Wawancara dilakukan dengan mengarahkan pertanyaan pada stereotip gender dan pengaruh budaya dalam pola pengasuhan orangtua.

Berikut daftar pertanyaan yang digunakan dalam proses penggalian data melalui wawancara pada 10 orangtua:

No	Pertanyaan	Setuju	Tidak setuju
1	Setujukah anda dengan pernyataan anak laki-laki tidak boleh menangis, dan anak Perempuan boleh menangis dan lembut? Alasan?	0	10
2	Setujukan anda dengan pernyataan anak laki-laki tidak boleh bermain boneka atau masak-masakan sedangkan anak perempuan tidak boleh berlarian dan main mobil-mobilan? Alasan?	0	10
3	Setjukan anda dengan pernyataan anak laki-laki harus kuat dan tidak boleh merengek dan anak Perempuan tidak boleh berbicara keras sedangkan laki-laki boleh? Alasan?	2	8
4	Setujukah anda bahwa mendidik anak laki-laki harus lebih keras sedangkan mendidik anak Perempuan lebih lemah lembut? Alasan?	1	9

Hasil wawancara menunjukkan jawaban yang beragam terkait perspektif orangtua dalam memandang peran gender dari pola aktifitas dan pengasuhan kepada anak. Pada pertanyaan pertama 10 orangtua tidak setuju jika menangis hanya diperkanankan oleh anak Perempuan. Rata-rata memberikan alasan yang sama bahwa baik laki-laki maupun perempuan berhak untuk menyalurkan perasaannya melalui tangisan dan memberikan kesempatan anak untuk mengeksplorasi perasaan dan meregulasi emosinya melalui perhatian orangtua dan tanggapannya saat anak menangis. Salah satu sumber menyampaikan, jika anak menangis bisa jadi memberikan sinyal pada orangtua ada hal yang kurang nyaman atau anak merasa

tidak aman sehingga orangtua perlu memberikan respon yang positif tanpa mendiskriminasi.

Pada pertanyaan ke-dua, 10 sumber menyatakan tidak setuju jika memberikan Batasan alat permainan pada anak berdasarkan jenis kelamin. Mereka sepakat bahwa selagi permainan tersebut tidak berbahaya dan dapat membangun kreatifitas anak maka semua permainan boleh diberikan dan dimainkan oleh anak. Bahkan salah satu sumber menyampaikan, saat anak bermain peran anak dapat mengeksplorasi dan berperan sesuai gendernya dan meningkatkan skil serta kemampuannya melalui bermain. Dan berlanjut pada pertanyaan ke-lima tentang penyebutan alat mainan atau permainan yang dapat dilakukan oleh anak laki-laki maupun Perempuan, 10 sumber sepakat semua permainan maupun alat main boleh dimainkan asal tidak membahayakan.

Pertanyaan ke-tiga, 2 dari 10 sumber menyampaikan setuju bahwa anak laki-laki harus kuat dan tidak boleh cengeng. Keduanya memberikan alasan bahwa anak laki-laki merupakan calon pemimpin maka harus berkepribadian kuat dan tidak menunjukkan sikap *kemayu* atau cengeng. Sedangkan, 8 lainnya menyatakan tidak setuju baik laki-laki maupun Perempuan perlu memiliki kepribadian yang kuat maupun dalam berbicara baik laki-laki dan Perempuan perlu bicara dengan sopan dan intonasi perlu disesuaikan dengan situasi dan kondisi sesuai dengan kebutuhan.

Pertanyaan ke-4, 1 dari 10 sumber menyatakan setuju bahwa anak laki-laki perlu dididik dengan lebih keras dalam artian tegas dikarenakan anak laki-laki merupakan calon pemimpin yang nanti akan bertugas memimpin keluarganya kelak. Sedangkan, 9 sumber lain menyatakan tidak setuju. Proses pengasuhan baik pada laki-laki maupun Perempuan perlu disesuaikan dengan karakteristik dan situasi yang ada. Adakalanya perlu ditindak tegas dan adakalanya dengan pola asuh yang lemah lembut.

Berdasarkan hasil wawancara diatas dapat disimpulkan bahwa 10 orangtua tersebut berpandangan bahwa setiap anak perlu diperlakukan sama dengan memberikan kesempatan yang sama untuk mengeksplorasi perasaan, menentukan sikap, peran, serta pengalaman dan melihat peran gender secara setara. Peran orangtua dalam membentuk identitas gender anak, yaitu dengan memberikan dukungan terhadap

perkembangan identitas gender yang sehat serta pengertian dan penghormatan terhadap keberagaman gender (Sary dkk: 2023). Pandangan orangtua dalam memaknai peran gender tidak lepas dari budaya yang membangun keyakinan orangtua tentang pola pengasuhan yang dianggap tepat.

Budaya mempengaruhi keyakinan yang berbeda dan cara pengasuhan orang tua serta tujuan orang tua pada apa yang dituju. Walaupun tetap harus diakui adanya homogenitas budaya, dan variasi dalam keyakinan orangtua. Keyakinan orangtua berasal dari pengalaman pribadi, interaksi dengan keluarga, teman-teman serta melalui pesan budaya. Posisi budaya dan keluarga yang beragam berkontribusi pada banyaknya kepercayaan yang dianut oleh orang tua. Pengalaman pribadi seperti pendidikan, pekerjaan, pertimbangan sosial ekonomi dan "ketersediaan ahli" membuat setiap pengalaman orangtua itu unik. Orang tua dan anak-anak keduanya merupakan penerima atau objek hasil dari budaya (Goodnow, 1988; Harkness dan Super, 1996; Valsiner, 2007).

Pertanyaan selanjutnya mengarah pada pengaruh budaya dalam penerapan pola asuh orangtua dan kaitanya dengan pola asuh yang diyakini tepat bagi anak. Pada pertanyaan ke-enam terkait adakah nilai budaya madura yang mempengaruhi pengasuhan orangtua dalam mendidik anak. Jawaban dari 10 sumber beragam, 3 menjawab ada dan 7 sisanya menjawab tidak ada. Tiga sumber yang memaparkan adanya nilai dalam budaya madura yang mempengaruhi pola pengasuhan diantaranya adalah penanaman nilai etika atau yang disebut dalam Bahasa Madura dengan istilah *tengka* atau etika. *Tengka* merupakan sekumpulan norma-norma yang historis dan berlaku di tengah masyarakat Madura dan masih berlaku hingga hari ini (Utsman: 2020). *Tengka* atau etika sosial masyarakat Madura bagi orangtua dianggap penting dan perlu dipegang dan diterapkan oleh anak sehingga anak memiliki kepribadian yang beradab.

Nilai lain dari budaya Madura yang dianggap penting dan menjadi bagian dari keyakinan dalam pengasuhan adalah memegang Trilogi budaya Madura yang terdiri dari *Bhuppa'-Bhabbu'*, *Guru*, *Rato*, yang mana menyatakan bahwa orang Madura harus taat serta hormat kepada bapak dan ibu (orang tua), guru serta pemerintah. Nilai lain yang diterapkan dalam pola pengasuhan adalah nilai religiusitas, dengan

memerintahkan anak solat, dan harus pergi ke madrasah atau mengaji di masjid terdekat. Pengutamaan agama anak merupakan bagian dari budaya parenting di Madura dan menjadi bagian penting sejak usia dini (Latif & Manjorang:2021), sebagian besar orang menganggap religiusitas masyarakat Madura sebagai bagian dari keberagaman muslim (Latif et.al.,2021) yaitu masyarakat Madura percaya bahwa ini sudah menjadi keyakinan dari zaman dahulu dan terus berlanjut sampai saat ini.

Hasil yang berbeda ditemukan berdasarkan hasil observasi di dua Lembaga PAUD di Pamekasan dengan melibatkan 3 orangtua yang memiliki anak 5-6 tahun. Hasil observasi menunjukkan bahwa orangtua cenderung memilihkan permainan yang boleh dan tidak boleh dimainkan anak berdasarkan gender, yaitu saat anak laki-laki sedang bermain masak-masakan orangtua cenderung mengarahkan anak untuk bermain permainan lain dan memilihkan alat main seperti mobil-mobilan atau lego, dan saat anak Perempuan bermain lari-larian atau bermain memanjat maka ditegur dengan perkataan “anak Perempuan kok tidak bisa diam, main yang lain”. Dalam situasi lain saat ada anak-laki-laki berusia 6 tahun sedang menangis orangtua menemui anak dan mengatakan “jangan menangis, anak laki-laki kok cengeng, kuat!”.

Berdasarkan situasi diatas, terdapat dua perbedaan pandangan orangtua akan peran gender dan proses pembangunan identitas gender pada anak. Perbedaan situasi tersebut akan berpengaruh pada pemahaman anak terhadap pemaknaan gender dan pembangunan identitas gender pada dirinya. Dalam perkembangannya anak mengalami beberapa tahapan dalam memahami gender, Menurut Stepherd-Look (Desmita,2005) menyatakan bahwa kebanyakan anak mengalami sekurang-kurangnya tiga tahap dalam perkembangan gender yaitu :

- a. Anak mengembangkan kepercayaan tentang identitas gender,
- b. Anak mengembangkan keistimewaan gender, sikap tentang jenis kelamin mana yang dikehendaki,
- c. Mereka memperoleh ketetapan gender, suatu kepercayaan bahwa jenis kelamin seseorang ditentukan secara biologis, permanen, dan tidak berubah-ubah.

Mengacu pada pendapat Look yang memaparkan bahwa tahapan awal anak sebelum mengenal peran gender adalah pembangunan identitas gender yang disadari sebagai laki-laki ataupun perempuan sehingga anak menerima jenis kelamin yang melekat pada dirinya dan memaknainya dalam wujud sikap, perilaku dan perannya. Berdasarkan hasil data wawancara yang ada menunjukkan pola pengasuhan berbasis kesetaraan gender yang dilakukan orangtua dapat membangun identitas gender positif anak dengan memberikan kesempatan anak mengeksplorasi permainan, perasaan dan menggunakan komunikasi positif dalam memberikan pengasuhan. Pemilihan permainan, dan aktifitas dapat membantu anak dalam membangun identitas gender dan mengembangkan pemahaman terkait peran gender.

Terdapat dua tren penting dalam perkembangan gender pada anak usia dini, yaitu:

a. Permainan dan aktivitas

Ruble and Ruble (Desmita, 2005) mengatakan bahwa perkembangan gender pada anak usia dini dapat dilihat dari berbagai macam permainan dan aktivitas yang dilakukannya. Sejalan dengan pendapat tersebut, Maccoby and Jacklin (Desmita, 2005) menerangkan bahwa anak-anak yang masih kecil cenderung memperkuat stereotif gender dengan memilih mainan dan aktivitas yang dihubungkan dengan jenis kelaminnya.

b. Kualitas Personal

Santrock (1995) menyebutkan bahwa baru-baru ini telah ditemukan suatu teori yang menjelaskan tentang pemahaman anak mengenai gender, yaitu teori skema gender. Teori ini menyebutkan tentang cara mengorganisir dunia dalam sudut pandang laki-laki dan perempuan.

Adapun tahapan skema gender (Desmita, 2005:248-249) tersebut adalah sebagai berikut :

- a. Seorang anak mempelajari suatu hal yang secara langsung dihubungkan dengan masing-masing jenis kelamin,
- b. Sekitar usia 4-6 tahun, anak mulai mengembangkan asosiasi yang lebih kompleks secara tidak langsung terhadap informasi yang relevan atas jenis kelaminnya sendiri, tetapi tidak untuk lawan jenisnya,

- c. Pada usia kira-kira 8 tahun anak-anak mulai mempelajari tentang asosiasi yang relevan terhadap lawan jenis dan mengetahui konsep gender.

Pemahaman anak terkait gender sangat dipengaruhi oleh pemberian kesempatan dalam mengeksplorasi aktifitas maupun kegiatan. Dikarenakan saat anak mengeksplorasi suatu hal, maka akan berkesempatan untuk mempelajarinya dan menghubungkan langsung dengan gender berdasarkan jenis kelaminnya. Pola asuh orangtua yang memberikan Batasan, dan label pada anak dapat berdampak pada gangguan identitas gender anak. Karena, cara anak mengembangkan identitas gendernya dipengaruhi oleh bagaimana anak bersosialisasi melalui perilaku feminine atau maskulin, dan juga oleh perlakuan orang tua (Rogošić et al:2020), dan seringkali muncul permasalahan dalam pembanguan identitas gender dikarenakan, ketidak mampuan keluarga menjalankan perannya, salah satunya sebagai factor sosial yang memunculkan kesenjangan gender dalam keluarga (Hana & Nara: 2021).

C. Simpulan

Pembentukan identitas gender anak tidak lepas dari peran orangtua sebagai factor social yang memberikan lingkungan pertama pada anak. Adapun keyakinan yang mempengaruhi pola pengasuhan orangtua yang bersumber dari budaya yang diyakini tepat untuk diterapkan juga dapat mempengaruhi Pembangunan identitas gender anak dalam memandang posisinya sebagai laki-laki maupun Perempuan. Secara lebih jauh, pola pengasuhan yang dibangun berdasarkan kesetaraan gender dapat lebih memberikan kesempatan anak dalam mengeksplorasi peran, aktifitas, dan berbagai jenis permainan yang dapat membangun identitas gender positif dan memahami peran gender dengan lebih baik.

Pengasuhan orangtua di Madura masih memegang budaya yang dianggap penting sebagai nilai luhur yang harus ditanamkan salah satunya adalah nilai etika yang dikenal dengan istilah *tangka*, selain itu, memberikan pandangan akan identitas gender melalui peran ibu dan bapak dalam hierarki social yang perlu dihormati dan disegani. Perbedaan pandangan orangtua dengan latarbelakang Pendidikan dan strata ekonomi mempengaruhi cara pola asuh orangtua dan cara orangtua memandang kesetaraan gender dalam praktik pengasuhan. Orangtua dengan latar

belakang Pendidikan yang lebih rendah cenderung memberikan kesempatan yang terbatas dalam mengeksplorasi peran gender yang berbeda dan gaya permainan yang berbeda serta kurangnya pencerminan keragaman dalam peran gender dan mendorong peluang bagi setiap anak baik melalui kegiatan permainan, dan lebih mengarah pada kegiatan yang stereotipikal gender. Namun, orangtua dengan latarbelakang ekonomi dan Pendidikan yang lebih tinggi memandang kesetaraan gender sebagai bagian pola pengasuhan yang perlu diajarkan dan memberikan kesempatan yang sama pada anak dalam menjelajahi berbagai pengalaman, permainan, dan perasaan.

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Analysis of Crab Mentality in Cyberbullying Behaviour Among Adolescents

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ABSTRACT

Adolescents today are closely connected to the internet and social media, which are closely related to the occurrence of cyberbullying. This study aims to analyze the influence of crab mentality in online bullying behavior. Crab mentality refers to a psychological condition in which individuals attempt to pull others down as they try to achieve success, akin to crabs in a basket pulling each other down. This study employs a quantitative method with a survey approach involving a sample of adolescents aged 17-22 years, consisting of 129 respondents. Data were collected using a questionnaire that measured the level of crab mentality and the intensity of cyberbullying behavior. The data were analyzed using descriptive statistics through the Jamovi application to identify the relationship between crab mentality and cyberbullying among adolescents. The results showed a significant positive correlation, meaning that the higher an individual's level of crab mentality, the more likely they are to engage in cyberbullying behavior.

Keywords: crab mentality, cyberbullying, adolescents

A. Introduction

As of 2024, internet users in Indonesia have reached 79.5% (221,563,479 people), according to data from the Indonesian Internet Service Providers Association (APJII). With the increase in internet users, online interactions have become more complex. The highest internet usage is observed among individuals aged 12 to 27. This widespread internet use among adolescents brings both positive and negative impacts. On the one hand, the internet facilitates access to information, education, and communication, but

on the other hand, its uncontrolled usage can lead to negative behaviors, including cyberbullying (Napitupulu, 2024). Cyberbullying is a form of bullying that occurs through digital platforms such as social media, instant messaging apps, and online forums, where perpetrators can anonymously post negative, threatening, or derogatory comments about others (Hulkin, 2024).

Bullying, in its physical, verbal, or digital (cyberbullying) forms, remains a serious social issue among adolescents in Indonesia, with detrimental effects on victims' mental and emotional well-being (Tanduk R, 2024). This phenomenon not only occurs in school environments but also in virtual spaces through social media, in line with the increasing use of technology among adolescents (Nurida, 2018).

Digital bullying has become an increasingly alarming issue in Indonesia, particularly among adolescents. With the growing use of the internet and social media, cyberbullying has evolved from being confined to physical settings to extending into cyberspace, accessible anytime and anywhere (Amien, 2024). The internet is often exploited for negative behaviors, such as spreading hate, slander, harassment, and online intimidation.

According to a 2020 UNICEF Indonesia survey, approximately 45% of children and adolescents aged 14 to 24 have been victims of cyberbullying. This figure represents a significant increase compared to previous years. Additionally, the survey found that males experience cyberbullying more frequently than females. This indicates that gender and age are factors that can trigger cyberbullying (Zhu et al., 2021). These percentages highlight the need for special attention to the issue of online bullying.

The occurrence of cyberbullying is closely related to individuals with crab mentality as a major driving factor (Apriyani, 2024). Crab mentality, a psychological term, describes a mindset where individuals attempt to undermine or hinder the progress

of others, similar to crabs in a basket pulling each other down when one tries to climb out (Puspitaningrum, 2024). Individuals with crab mentality feel threatened or disturbed by the success or achievements of others. In a social context, crab mentality reflects envy, the desire to belittle others, and the fear of losing status or position. This mindset often triggers negative behaviors, such as cyberbullying.

This study employed a quantitative method with a survey approach. The research sample consisted of adolescents in Jepara, aged 17 to 22, and the participants were selected randomly. A total of 129 respondents completed the questionnaire, exceeding the initial target of 100 respondents. Data were collected using a closed-ended questionnaire designed to measure two main variables: the level of crab mentality and the intensity of cyberbullying behavior among adolescents.

The questionnaire utilized a Likert scale ranging from 1 to 4. It was developed based on ten aspects of crab mentality (Aydin, 2019), which include: 1) egocentrism, 2) feelings of injustice, 3) jealousy, 4) low competence, 5) self-confidence issues, 6) ambition, 7) unhappiness, 8) poor communication, 9) lack of empathy, and 10) dissatisfaction. Statistical tests were conducted based on these aspects.

Furthermore, the cyberbullying questionnaire was constructed based on seven behavioral aspects of cyberbullying (Willard, 2007), namely: 1) Flaming (anger), 2) Harassment, 3) Cyberstalking, 4) Denigration, 5) Impersonation, 6) Outing & Trickery (disclosing personal information through deception), and 7) Exclusion from online group activities. The researchers ensured that the instruments were validated and reliable before distribution. The questionnaire was distributed via Google Forms, which were sent to several educational institutions in Jepara.

The data analysis was conducted descriptively using Jamovi 2.3.28 software. This technique was chosen to illustrate the data distribution, identify patterns, and calculate the relationship between crab mentality and cyberbullying. The results of the descriptive

statistical analysis provided a general overview of the prevalence of both variables among adolescents and whether there was a significant correlation between them. These results were used to support the research hypothesis regarding the relationship between crab mentality and the intensity of cyberbullying.

B. Results and Discussion

Based on the research and data collection conducted through the distribution of questionnaires to adolescents in Jepara, a total of 129 respondents provided answers. The questionnaire consisted of 11 items related to crab mentality and 7 items concerning cyberbullying. The data obtained were descriptives.

Profile of Respondents

This study gathered demographic information from the respondents. Participants were asked to provide their email addresses, names or initials, ages, and gender. Below is a description of the age range and gender of the respondents.

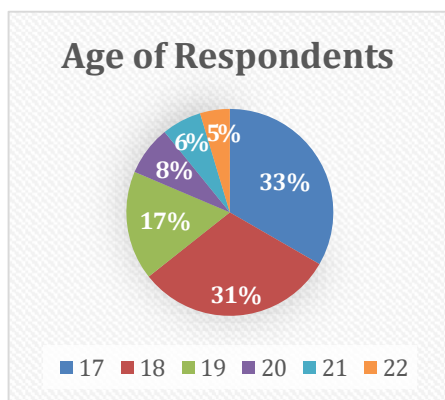


Diagram 1. Age of Respondents

The diagram above illustrates the age range of the respondents. Among the participants, 43 respondents (33%) were 17 years old, 40 respondents (31%) were 18 years old, 22 respondent (17%) were 19 years old; 10 respondents (8%) were 20 years old, 8 respondents (6%) were 21 years old, and 6 respondents (5%) were 22 years old. The majority of respondents were aged 17-18, falling within the adolescent age range. The total number of respondents was 129.

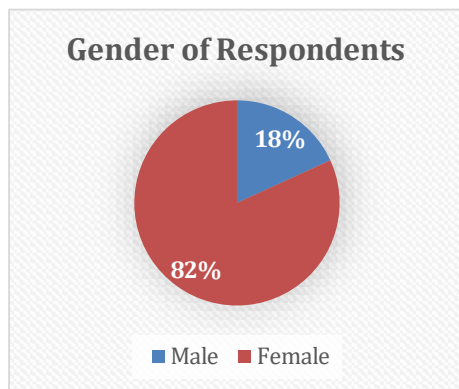


Diagram 2. Gender of Respondents

The diagram above presents the overall gender distribution of the respondents. The data show that 24 respondents (16%) were male, and 108 respondents (84%) were female. More females participated in filling out the questionnaire compared to males.

Overview of the Relationship Between Crab Mentality and Cyberbullying

Based on the descriptive statistical analysis conducted using the Jamovi 2.3.28 software, the relationship between crab mentality and cyberbullying was examined using responses from 129 participants.

Tabel 1. Descriptives

	CRAB MENTALITY	CYBER BULLYING
N	129	129
Missing	0	0

Tabel 1. Descriptives

	CRAB MENTALITY	CYBER BULLYING
Mean	18.2	8.59
Median	17.0	8.00
Standard deviation	4.32	2.17
Minimum	11.0	7.00
Maximum	33.0	17.0

The results of this study indicate a significant relationship between crab mentality and cyberbullying. Based on descriptive analysis, the mean score for crab mentality was 18.2 with a standard deviation of 4.32, while the mean score for cyberbullying was 8.59 with a standard deviation of 2.17. The data distribution for both variables follows a normal distribution. Furthermore, the hypothesis testing using Pearson correlation showed a correlation coefficient (r) of 0.412 with a significance value (p -value) of less than 0.001, indicating a positive and significant relationship between crab mentality and cyberbullying.

Tabel 3. Correlation Matrix

	CRAB MENTALITY	CYBER BULLYING
CRAB MENTALITY	Pearson's r	—
	df	—
	p -value	—
	95% CI Upper	—
	95% CI Lower	—

Tabel 3. Correlation Matrix

		CRAB MENTALITY	CYBER BULLYING
CYBER BULLYING	Pearson's r	0.412 ***	—
	df	127	—
	p-value	< .001	—
	95% CI Upper	0.546	—
	95% CI Lower	0.257	—

Note. * $p < .05$, ** $p < .01$, *** $p < .001$

The output of the Pearson correlation test using the Jamovi application is shown in the Correlation Matrix table. With a p-value < 0.05, H_0 is rejected, indicating a significant relationship between crab mentality and cyberbullying. The r coefficient shows a value of 0.412, which indicates a positive and strong relationship between crab mentality and cyberbullying ($r = 0.412$, $p < .001$, $N = 129$). This means that the higher the level of crab mentality among adolescents, the higher the likelihood of cyberbullying behavior.

Table 4. Frequency of Crab Mentality Scores

Interval score	Frequency		Kategori
	Frequency	%	
X < 13,88	6	4,65	Low
13,88 ≤ X < 22,52	80	62,01	Moderate
22 ≤ X	43	33,33	High
Total	129	100	

Based on the table above, it can be observed that the scores for crab mentality are categorized as low (6 respondents, 4.65%), moderate (80 respondents, 62.01%), and high (43 respondents, 33.33%). These data indicate that the highest scores fall within the moderate category. This implies that respondents exhibiting crab mentality are predominantly classified as having a moderate level, while only 6 respondents fall into the low category.

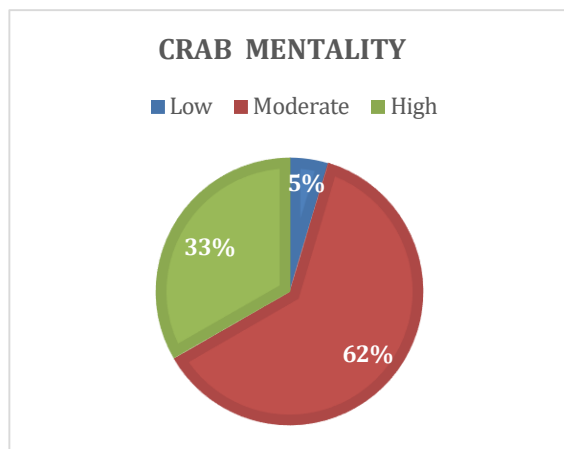


Diagram 3. Crab Mentality

The diagram above illustrates that the levels of crab mentality are predominantly categorized as moderate and high, while the low scores account for only 5%. This indicates that respondents exhibit tendencies toward crab mentality that are primarily in the moderate to high range.

Cyberbullying landscape

Tabel 5. Frekuensi Skor *Crab Mentality*

Interval Score	Frekuensi		Kategori
	Frekuensi	%	
$X < 13,88$		4	Low
$13,88 \leq X < 22,52$	91	70	Moderate

22 ≤ X	33	26	High
Total	129		

Based on the table above, it can be seen that the cyberbullying score in the category is low 5 (5%), medium 91 (70%) and high 33 (26%). The data shows the largest score in the medium category. This means that respondents who have a tendency to commit digital bullying or cyberbullying are classified as moderate. While the low category is only 5 respondents

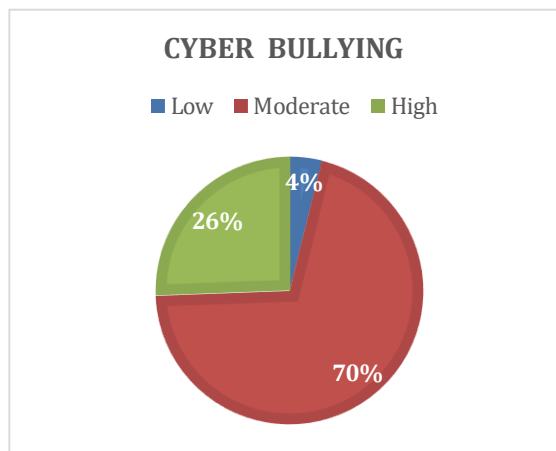


Diagram 4. Cyber Bullying

The diagram above can illustrate the prevalence of cyberbullying dominated by the medium and high categories. While the low score is only 4%. This shows that the respondents have a crab mentality .

These results support the hypothesis that *crab mentality* has a positive correlation with cyberbullying behavior. This means that the higher the level of crab mentality among adolescents, the higher the intensity of cyberbullying behavior. This is in line with previous research which stated that individuals with crab mentality tend to have a condescending attitude and bring others down to maintain their own position. Several other studies also support these findings, where cyberbullying often arises from an unhealthy competitive mindset, as shown by the Smith et al (2020) study which found

that negative mindsets among adolescents, including jealousy and dissatisfaction, are a driving factor for the emergence of cyberbullying behaviors.

Crab mentality, or crab mentality syndrome, is a behavior in which individuals pull others down when they are trying to move forward, instead of supporting their success. This phenomenon is often rooted in feelings of envy, jealousy, and a desire to prevent others from being more successful than oneself. In research that focuses on work life and collectivist/individualist culture.

It was found that this crab mentality can have a negative impact on relationships between employees, especially in a highly competitive environment (Muspita, 2017). This behavior not only arises from personal egoism, but is also influenced by the cultural and social environment in which the individual operates (Billote, 2021). Although crab mentality is often associated with collectivist culture, studies show that the influence of this culture is not very significant in driving its behavior (Menesini, 2009). The psychological state related to the crab's mentality can be seen based on environmental or cultural factors.

In addition, (Ece, S, 2024) crab mentality in the context of education in the Philippines reveals that although this behavior is often viewed negatively, there are positive aspects that can be taken. For example, in the context of students in Baguio City, crab mentality is sometimes turned into motivation to develop better. Thus, although crab mentality often leads to destructive actions, there is an opportunity for individuals to manage those negative feelings and turn them into a more positive driving force, especially in an educational setting.

Cyberbullying is a form of intimidation carried out through digital media, such as social media, instant messaging, or other online platforms. Just like crab mentality, cyberbullying is driven by feelings of envy or hatred towards others who achieve success or popularity (Schultze-Krumbholz, 2009). Cyberbullying has a significant psychological

impact on its victims, often leading to emotional stress, depression, and social isolation. In the context of education, research from Baguio City shows that cyberbullying is often triggered by jealousy of other students' academic or social achievements. Cyberbullying has a pattern similar to crab mentality in terms of attempts to "attract" other individuals down through acts of insult or slander in the digital public space. (Jafari, 2023).

Both of these phenomena, both crab mentality and cyberbullying, show high effectiveness in creating a stressful and toxic environment. Crab mentality works by pulling others down in a physical or social environment, while cyberbullying uses digital platforms to achieve similar goals. These two behaviors show similarities in the way they damage social relationships and destroy the confidence of the victimized individual.

These results support the hypothesis that crab mentality contributes to cyberbullying among adolescents. These findings are consistent with previous research suggesting that destructive behaviors such as cyberbullying are often triggered by an individual's envy, jealousy, or insecurity towards the success of others. In the discussion of research on crab mentality in cyberbullying behavior in adolescents.

There are several points that can be discussed based on the data that has been obtained on the relationship between crab mentality and cyberbullying. The data showed a significant positive correlation between crab mentality and cyberbullying behavior. The results of the Pearson correlation test produced a value of $r = 0.412$ with a $p < 0.001$ which showed that the higher the level of crab mentality in adolescents, the greater the intensity of cyberbullying behavior they committed.

This phenomenon shows that negative competitive traits and jealousy reflected in crab mentality encourage destructive behaviors such as cyberbullying (Kowalski, 2008). Most of the respondents had moderate (62.01%) and high (33.33%) levels of crab mentality, indicating that the majority of adolescents experience feelings of envy or try to lower others to varying degrees. This condition needs special attention because it can trigger more intense acts of bullying in cyberspace.

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As explained in the previous discussion, crab mentality reflects negative feelings such as envy and dissatisfaction, which can encourage demeaning behavior in others as a mechanism for maintaining one's status. This is in accordance with the literature that states that an unhealthy competitive mindset can trigger bullying. In this case, education policies and emotional management among adolescents must be strengthened to reduce the effects of crab mentality.

C. Conclusion

Based on the data presented in the study on "*Crab Mentality in Cyberbullying Behavior in Adolescents*," the following are the main conclusions that can be drawn:

The results of the analysis showed that there was a significant positive relationship between crab mentality and cyberbullying. The higher the level of crab mentality in adolescents, the greater the intensity of cyberbullying behavior. This is shown by a correlation coefficient of 0.412 and a p-value of less than 0.001, which indicates that the crab mentality phenomenon contributes to cyberbullying among adolescents.

Most of the respondents had a moderate level of crab mentality (62.01%), while 33.33% were at a high level, and only 4.65% were at a low level. This suggests that most adolescents in the study experienced moderate to high feelings of envy or jealousy.

Cyberbullying also tends to be moderate (70%) and high (26%). Only 4% of respondents had a low level. This shows that cyberbullying has occurred quite a lot among teenagers, in line with the increasing use of the internet and social media.

The phenomenon of crab mentality, which reflects jealousy and attempts to bring others down, negatively impacts social relationships and mental health in cyberspace. In this context, crab mentality triggers degrading and aggressive behavior, which ultimately encourages cyberbullying.

Several ways to reduce the incidence of *cyberbullying* are educational programs that emphasize the importance of collaboration, empathy, and appreciation for the success of others. The development of social skills and emotional management among adolescents also needs to be strengthened as a preventive measure.

In conclusion, the phenomenon of crab mentality significantly affects cyberbullying behavior among adolescents, and effective interventions are needed to prevent and mitigate its negative impacts. Through the results of this study, there are recommendations for the development of educational and social interventions aimed at improving empathy and social skills among adolescents. Overcoming crab mentality through programs that emphasize the importance of collaboration, emotional management, and appreciation for the success of others can reduce cyberbullying incidents.

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LAMPIRAN

Kuesioner Crab Mentality dan Cyber Bullying ☆

Pertanyaan Jawaban 128 Setelan Kirim

Kuesioner Crab Mentality dan Cyber Bullying

B I U G X

Petunjuk Kuesioner:

1. Pilihlah pernyataan yang menggambarkan diri Anda. Tidak terdapat jawaban salah atau benar.
2. Terdapat 17 butir pernyataan dengan estimasi waktu yang dibutuhkan 10 menit.
3. Terima kasih atas partisipasinya dalam penelitian ini.

Pilihan jawaban:

1. STS: Sangat Tidak Sesuai
2. TS: Tidak Sesuai
3. S: Sesuai
4. SS: Sangat Sesuai

Email *

Alamat email valid

Pertanyaan Jawaban 129 Setelan

Jenis Kelamin

129 jawaban

Salin

Jenis Kelamin	Persentase
Laki-laki	16,3%
Perempuan	83,7%

KEADAAN DIRI

Ruang-ruang Perebutan Kekuasaan: Hoaks, Agama, dan Dinamika Kekuasaan Gender dalam Wacana Digital

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ABSTRAK

Penelitian ini berfokus pada penyebaran narasi hoaks berbasis agama yang memperkuat dinamika kekuasaan patriarki dalam wacana gender di media sosial, khususnya di TikTok. Narasi seperti kepatuhan mutlak istri terhadap suami sering kali digunakan untuk melegitimasi ketidakadilan gender dan membatasi peran perempuan. Penelitian ini menggunakan metode netnografi untuk menganalisis beberapa konten TikTok yang mengandung ujaran kebencian berbasis gender. Hasil penelitian menunjukkan bahwa narasi agama yang bias gender masih dominan di media sosial, memperkuat struktur patriarki. Namun, terdapat pula resistensi terhadap narasi tersebut yang menunjukkan potensi perubahan dalam wacana digital. Temuan ini menunjukkan perlunya penyebarluasan narasi yang lebih adil untuk melawan penyebaran hoaks berbasis agama yang merugikan perempuan.

Kata kunci: hoaks, narasi agama, dinamika kekuasaan gender, media sosial, patriarki, kepatuhan istri.

A. Pendahuluan

Di era digital, media sosial membawa peran besar dalam kehidupan manusia. Selain menjadi platform untuk berkomunikasi dan menjalin hubungan sosial, media sosial juga telah menjelma menjadi salah satu platform utama untuk penyebaran informasi secara cepat. Beberapa studi melakukan investigasi dan menemukan bagaimana media sosial berkembang menjadi sumber berbagai informasi (Handayani et al., 2024; Kim et al., 2011; Setyastuti et al., 2019), termasuk pengetahuan keagamaan (Mahmuddin & Halik, 2019).

Media sosial menawarkan berbagai fitur yang membuatnya menjadi sumber informasi yang menarik bagi penggunanya, termasuk kemudahan akses (Handayani et al., 2024), pembaruan secara langsung (Pender et al., 2014), dan

konten yang beragam (Nanda & Kumar, 2021). Namun, seiring dengan meningkatnya akses media sosial sebagai sumber informasi, muncul fenomena hoaks menyertai penggunaannya. Di satu sisi, sosial media merupakan satu media yang berperan besar untuk dalam menyalurkan informasi secara cepat. Di sisi lain, sosial media juga bisa berpotensi sebagai media yang menyebarkan informasi keliru yang berpotensi menimbulkan kesalahan pemahaman atau bahkan perpecahan (Carter & Shields, 2021). Munculnya fenomena informasi yang keliru kerap memanipulasi pemahaman masyarakat tentang berbagai isu, termasuk agama dan gender.

Narasi-narasi keagamaan yang keliru di media sosial kerap digunakan untuk melegitimasi pandangan patriarkal yang sering menempatkan perempuan pada posisi yang subordinat. Beberapa konten keagamaan di media sosial melanggar bias gender, dengan tokoh-tokoh terkemuka yang mempromosikan pandangan tradisional yang dapat meminggirkan suara perempuan, khususnya dalam hubungan rumah tangga (Dzukroni & Isnaini, 2023; Muttaqin, 2020).

Narasi keagamaan yang demikian memang telah ada selama berabad-abad. Namun, dalam ruang digital, narasi ini semakin mengalami distorsi, interpretasi agama yang menyudutkan perempuan menjadi lebih tersebar luas. Misinformasi berbasis agama tidak hanya terbatas pada ruang digital, tetapi sering kali berdampak nyata pada kehidupan sehari-hari perempuan. Narasi ini dapat memperkuat diskriminasi di ranah sosial, profesional, bahkan dalam kebijakan publik, di mana perempuan diposisikan sebagai subordinat laki-laki.

Konten-konten yang menyudutkan perempuan cenderung mudah diterima oleh audiensnya karena mengusung suasana yang emosional. Das et al mengatakan bahwa konten media sosial yang emosional cenderung mudah diterima dan dipercaya karena mampu membangkitkan emosi, terutama melalui visualisasinya (Das et al., 2023). Kemudahan penerimaan audiens terhadap suatu konten media sosial dijelaskan Rijo & Waldzus dipengaruhi oleh keyakinan sebelumnya yang dimiliki oleh audiens (Rijo & Waldzus, 2023). Nilai-nilai patriarkhi masih diyakini secara umum oleh masyarakat dan dilanggengkan dalam berbagai aspek. Hal inilah yang bisa meningkatkan penerimaan dan kepercayaan audiens terhadap konten media sosial, termasuk narasi-narasi yang keliru.

Meskipun ada dominasi narasi yang patriarkal, media sosial juga menyediakan ruang untuk narasi tandingan yang menolak bias gender. Narasi-narasi yang menginvalidasi pandangan bias mulai muncul untuk menantang pandangan tradisional ini dan menawarkan interpretasi yang lebih adil terhadap posisi laki-laki dan perempuan dengan kaca mata agama (Juliansyahzen, 2021). Kemudahan akses media sosial dan pertukaran berbagai gagasan yang memungkinkan penggunaannya untuk mendebat serta menolak narasi yang disajikan (Kibria et al., 2021).

Pergeseran otoritas sumber keagamaan dari tradisional ke media sosial merupakan hal yang tidak bisa dinegasikan. Jika awalnya masyarakat merujuk pengetahuan keagamaan pada ulama' yang berbasis di pesantren atau cedekiawan di perguruan tinggi, sekarang mereka lebih memilih untuk mengaksesnya melalui media sosial sesuai dengan preferensi masing-masing. Hal ini dikuatkan oleh penelitian PPIM UIN Jakarta yang menemukan sebanyak 64.66% dari total respondennya menjadikan media sosial sebagai sumber pengetahuan agama.

Mengingat pesatnya penggunaan media sosial sebagai sumber pengetahuan keagamaan, maka analisis terhadap penyebaran pemahaman keliru yang melibatkan narasi keagamaan dan penolakan audiens atas narasi inipenting dilakukan untuk memahami bagaimana media sosial berfungsi sebagai ruang perebutan kekuasaan dalam wacana gender. Penelitian ini bertujuan penelitian ini bertujuan untuk menganalisis secara kritis bagaimana narasi-narasi gender ini disebarkan dan diterima oleh audiens di media sosial. Analisis ini akan membantu memahami dinamika kekuasaan yang dimainkan dalam ruang digital, terutama dalam relasi gender di masyarakat.

Penelitian ini menggunakan metode netnografi yang diaplikasikan untuk meneliti komunitas atau budaya online. Metode ini digunakan untuk mempelajari perilaku, komunikasi, dan interaksi sosial dalam platform digital, termasuk media sosial. metode ini digunakan untuk melihat interaksi pengguna media sosial dan melihat bagaimana narasi agama dan patriarki berkembang di antara pengguna media sosial. Data yang dikumpulkan berupa konten digital yang diunggah di media sosial TikTok. TikTok dipilih karena memungkinkan siapapun penggunaanya

untuk mengunggah video pendek dengan berbagai efek yang menarik sehingga konten yang diunggah lebih mudah diterima dan dipahami.

Konten-konten yang dipilih adalah yang mengandung klaim agama tentang peran perempuan yang mendapatkan banyak interaksi dari pengguna, seperti suka, bagi, dan komentar, karena cenderung memiliki dampak lebih besar. Selain konten utama, kumpulkan diskusi dari para pengguna yang merespon postingan tersebut juga turut dianalisis untuk memahami penerimaan dari masyarakat. Validasi data dilakukan dengan cara membandingkan narasi-narasi yang didapat dengan tulisan ahli di bidang gender dan agama untuk mendapatkan sudut pandang yang lebih kritis dan moderat tentang bagaimana narasi hoaks ini dikonstruksi dan didukung.

B. Hasil dan Pembahasan

Data yang dikumpulkan tidak dibatasi dengan waktu, peneliti memilih konten-konten media sosial yang memiliki banyak tanggapan dari para pengguna dengan melihat indikator banyaknya suka, komentar, simpan, dan bagikan konten tersebut. Narasi-narasi tradisional yang cenderung menolak kesetaraan dan kemandirian perempuan sebagai makhluk sosial dan spiritual masih mewarnai media sosial. Secara umum, narasi ini masih berputar pada bagaimana kriteria perempuan solehah, berpakaian yang baik, dan ketaatan pada suami.

Narasi 1: *“setiap dosa istri itu dosa suami, sekecil apapun walaupun tidak diketahui oleh suaminya. Saat akad nikah terjadi, maka semua kewajiban dan hak ayah berpindah kepada suaminya sehingga suami menanggung dosanya. Tetapi apabila suami melakukan dosa istri tidak menanggung dosa suami. Laki-laki diberikan kelebihan oleh Allah dengan menambahkan tanggung jawab yang lebih pula, yaitu dengan mendidik istri.”*

Narasi ini ditemukan di TikTok yang diunggah di akun fanbase salah satu artis. Ini merupakan potongan video podcast antara sang artis dengan salah satu ustadz kenamaan yang diunggah di *platform* lain kemudian dibagikan kembali di TikTok. Video ini mendapatkan 2,1 juta suka, 18,5 ribu komentar, 260,1 ribu simpan, dan 211,3 ribu bagikan. Beberapa komentar yang ditemukan menunjukkan persetujuannya atas narasi yang dibawa, di antaranya komentar dengan jumlah suka terbanyak dengan mengatakan perlu mencari calon suami

yang paham agama agar bisa mendidik istri dengan baik dan menjadi kontrol terhadapnya. Komentar lain turut menyetujui narasi ini tapi dengan memberikan batasan apabila sudah memberikan nasehat maka ketetapan dosa kembali pada masing-masing.

Namun ada penolakan yang turut memenuhi kolom komentar video ini. Komentar-komentar tersebut mendasarkan pandangannya pada ceramah kyai lainnya yang mengatakan bahwa setiap manusia menanggung dosanya masing-masing kecuali ia ikut andil dalam dosa yang dilakukannya. Para pengguna mengekspresikan penolakannya dengan mengutip ayat-ayat yang mendukung serta mengatakan memilih pendapat dari kyai yang mengatakan dosa ditanggung masing-masing.

Narasi 2: *memasak bukan tugas istri, mencuci bukan tugas istri, mengepel bukan tugas istri, mengurus rumah bukan tugas istri, terserah mau kau terima atau tidak. Tugas istri hanya ada dua, yaitu taat kepada Allah dan berbakti pada suami. Jika suami menyuruhmu masak, maka masaklah kau. Disuruh nyuci, nyuci kau. Jangan melawan.*

Narasi ini disampaikan dengan nada humor sehingga direspon oleh para pengguna dengan komentar-komentar lucu juga. Para pengguna laki-laki mengatakan awalnya kesal dengan narasi ini, tetapi setelah mendengarnya sampai akhir ini merupakan kemenangan mutlak bagi mereka. Untuk komentar pengguna perempuan, awalnya mereka ingin membagikan video ini kepada para suami dengan harapan bisa meringankan beban domestik yang diembannya, namun diurungkan setelah mendengar pernyataan yang terakhir. Meski demikian, para pengguna perempuan yang memenuhi kolom diskusi tetap mengamini tugas-tugas ini sebagai kewajibannya.

Narasi 3: *“karakteristik wanita yang sholihah adalah yang taat dan patuh kepada Allah SWT dan kepada suaminya. Istri yang taat dan patuh kepada suaminya merupakan wanita yang disukai Nabi dan kelak mendapatkan syafa’atnya serta hamba Allah yang bisa memilih masuk surga melalui pintu mana saja.”*

Narasi ketaatan dan dorongan kepada istri untuk mencari keridhoan suaminya serta ditemukan dalam sembilan video yang diunggah di TikTok. Video-video tersebut memiliki beragam angka penayangan dan suka. Salah satu video

memiliki jumlah suka sebanyak 146,9 ribu dan penayangan sebanyak 2,3 juta. Video-video tersebut merupakan potongan ceramah dari para penceramah masyhur yang kemudian dibagikan ulang di TikTok. Salah satu narasi yang cukup ekstrem adalah "*istri kalau tidak nurut suami buat apa nikah?*"

Beberapa komentar dari pengguna perempuan menunjukkan persetujuan atas narasi ini dengan menuliskan doa agar usaha-usaha yang mereka lakukan termasuk bentuk ketaatan dan kepatuhan kepada suami. Mereka juga berharap agar pelayanan yang mereka berikan kepada suami, seperti melakukan pekerjaan rumah tangga, memijit suami dan lainnya bisa menjadi ladang pahala untuk mereka. Para pengguna laki-laki menjadikan narasi ini sebagai legitimasi atas perbuatan istrinya yang tidak mau bersepakat dengannya atas masalah pernikahan sebagai istri yang tidak taat serta mengakatan sulit untuk menemukan perempuan yang bisa taat. Namun, ada juga diskusi yang menolak narasi ini. Mereka mengatakan bahwasanya ketaatan itu harus dilihat dari bagaimana sikap dan perilaku suaminya terlebih dahulu.

Hasil penelitian di atas menunjukkan bahwa media sosial TiktTok menjadi salah satu alat media digital untuk melestarikan dan menyebarkan ideologi patriarkhi khususnya dalam wacana keagamaan yang telah lama dianut oleh masyarakat. Pandangan keagamaan yang patriarkal digunakan untuk melanggengkan dominasi laki-laki dengan memposisikan mereka sebagai pemimpin yang memiliki otoritas penuh atas istri dan membenarkan subordinasi perempuan (Mikołajczak & Pietrzak, 2014; Perales & Bouma, 2019). Misinformasi berbasis agama tentang peran perempuan sekarang tidak hanya ditemui dalam forum-forum pengajian, tetapi sudah meluas pada ruang digital (Muttaqin, 2020; Rifai, 2021). Dampak misinformasi ini tidak hanya terbatas pada media sosial, namun bisa bergeser pada diskursus sehari-hari dan berdampak nyata pada kehidupan perempuan. Penerimaan luas terhadap narasi ini dapat memperkuat *status quo* dan memengaruhi relasi gender di tingkat keluarga dan masyarakat yang lebih luas, termasuk legitimasi kekuasaan laki-laki dalam rumah tangga.

Penerimaan wacana yang tidak adil oleh audiens berkaitan dengan keyakinan sebelumnya yang dimiliki (Rijo & Waldzus, 2023). Masyarakat yang telah lama hidup dengan nilai-nilai patriarki dan menganggap peran-peran gender

yang dikonstruksikan sistem patriarki sebagai peran mutlak dan final bagi laki-laki dan perempuan akan lebih mudah menerima gagasan ini. Sebaliknya, ditemukan pula komentar-komentar komentar yang menolak narasi ini yang menunjukkan adanya resistensi terhadap pandangan tradisional. Hal ini sejalan dengan pendapat Krivosheev yang mengatakan bahwa media sosial memiliki peran untuk mendemokratisasi wacana yang memungkinkan penggunaanya untuk terlibat secara kritis atas suatu wacana dan membangun wacana tandingan (Krivosheev, 2024).

Para analis gerakan Islam mencatat peran penting media dan teknologi komunikasi dalam membuka pertukaran ide, informasi, dan gagasan antar sesama komunitas Muslim. Pada saat yang sama, media digital menawarkan peluang kepada para penggunaanya untuk memberdebatkan nilai-nilai dan narasi yang diajukan serta memilih untuk melakukan penilaian independen terhadap narasi-narasi tersebut (Kibria et al., 2021). Sehingga, ketika audiens menemukan sebuah narasi tidak sesuai dengan pemahaman, ide yang didapatnya, atau penilaian pribadinya, mereka dengan mudah menolak serta memperdebatkan narasi-narasi tersebut.

Pada narasi yang kedua ditemukan penggunaan humor dalam menyebarkan narasi kepatuhan istri pada suami untuk mengerjakan seluruh tugas domestik. Humor digunakan untuk melunakkan narasi yang sebenarnya bias gender. Suatu penelitian menemukan bahwa penggunaan humor dalam wacana media sosial dapat mengurangi umpan balik negatif, menumbuhkan lingkungan keterlibatan yang lebih positif, dan meningkatkan penerimaan audiens terhadap suatu wacana di antara audiens (Yu et al., 2022). Penggunaan humor di media sosial ini perlu diwaspadai karena melanggar stereotip, mendorong praktik diskriminasi, dan memperkuat dominasi laki-laki, yang pada akhirnya menghambat narasi-narasi yang adil gender (Chavez & Cuilan, 2023). Terbukti narasi yang merefleksikan konstruksi tradisional tentang tugas-tugas domestik diterima dengan penuh kelegaan oleh para audiens, terutama perempuan.

Narasi yang mempromosikan ketaatan mutlak pada anggota keluarga laki-lakinya, baik itu ayah maupun suami, telah lama dipromosikan. Dari ini kemudian lahir konsep perempuan ideal dalam islam, yaitu yang berperilaku baik, taat, dan

mamberikan pelayanan terbaik bagi suaminya. Narasi ini telah lama digunakan dalam mempertahankan dan menegaskan hierarki gender (Shahin, 2020; Touray, 1999). Narasi kepatuhan mutlak kepada suami ini muncul karena laki-laki dianggap memiliki kelebihan atas perempuan sehingga diberi tanggung jawab untuk menanggung semua dosanya. Sebagai orang yang bertanggung jawab atas dosa orang lain, suami perlu melakukan kontrol penuh atas perempuan.

Jika melihat dari kaca mata yang lebih adil, tidak ada hierarki gender bagi perempuan dan laki-laki dalam Islam. Keduanya merupakan hamba Allah yang diberikan tugas yang sama untuk hanya menghamba-Nya. Ajaran ketauhidan memberikan satu konsekuensi logis bahwa setiap manusia adalah setara dan hanya memiliki kepatuhan mutlak kepada Allah, bukan kepada manusia lainnya (Rofiah, 2020). Laki-laki dan perempuan akan menanggung dosanya masing-masing. Dosa individu tidak akan ditularkan kepada manusia lainnya selagi manusia tersebut tidak ikut andil dalam keburukan yang dilakukannya (Kodir, 2019).

Pemanfaatan media sosial sebagai media penyebaran narasi-narasi yang keliru tentu saja mendistorsi ajaran agama yang shahih, media sosial bisa berpengaruh dalam melanggengkan kekuasaan patriarki. Namun di sisi lain, media sosial juga berperan dalam memunculkan respon-respon yang menolak narasi tersebut. Hal ini menjadikan media sosial sebagai alat ampuh untuk menyebarkan re-interpretasi ajaran agama yang lebih adil dan setara bagi perempuan (Juliansyahzen, 2021). Hal ini perlu mendapatkan perhatian serius oleh para pemerhati untuk semakin membumikan narasi-narasi yang lebih adil dan mempromosikan kesetaraan sesuai dengan hakikat ajaran Islam.

C. Kesimpulan

Media sosial, dalam hal ini TikTok, memainkan peran signifikan dalam menyebarkan dan melanggengkan narasi patriarkal yang melegitimasi subordinasi perempuan melalui hoaks berbasis agama. Meskipun demikian, resistensi terhadap narasi ini juga mulai muncul di kalangan audiens. Hal ini menandakan pergeseran wacana yang memungkinkan interpretasi yang lebih adil dan setara terkait gender dalam agama. Penelitian ini membatasi analisisnya pada platform TikTok dan

fokus pada konten yang mendapat banyak tanggapan, sehingga kemungkinan besar tidak mencakup seluruh narasi agama di platform lain. Penting untuk menyusun dan menyebarluaskan narasi-narasi yang lebih adil agar masyarakat tidak mudah terjebak dalam narasi yang bias.

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**KEKERASAN GENDER DI MEDIA SOSIAL:
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ABSTRAK

Penelitian ini mengkaji fenomena kekerasan berbasis gender yang terjadi di platform media sosial. Dengan meningkatnya penggunaan media sosial secara global, kasus-kasus kekerasan gender online juga semakin meningkat. Studi ini bertujuan untuk mengidentifikasi bentuk-bentuk kekerasan gender di media sosial, menganalisis tantangan perguruan tinggi keagamaan Islam (PTKI), dan merumuskan strategi penanganan yang efektif. Metode yang digunakan adalah tinjauan literatur sistematis dari penelitian-penelitian terbaru. Hasil penelitian menunjukkan bahwa tantangan PTKI dalam menghadapi kekerasan gender di media sosial menghadapi tantangan yang beragam, yaitu adanya kesenjangan antara nilai-nilai agama Islam tradisional dengan realitas digital kontemporer, perspektif gender dalam kurikulum di perguruan tinggi keagamaan Islam belum terintegrasi dengan kurikulum-kurikulum mata kuliah yang ada, kemampuan adaptasi terhadap teknologi tidak bisa berjalan cepat dan beriringan, dan terbatasnya infrastruktur dan sumber daya guna merespon dan isu-isu online. Sementara strategi yang dapat dilakukan adalah pengembangan kurikulum yang mengintegrasikan perspektif gender dan etika digital, mengadakan pelatihan literasi digital dan keamanan online yang ditujukan bagi mahasiswa dan staff, melakukan pembentukan unit khusus untuk menangani kekerasan gender online,

berkolaborasi dengan penyedia platform digital dan juga masyarakat sipil dalam rangka pencegahan dan penanganan kekerasan gender di media sosial, dan mengadakan penelitian secara berkala tentang topik-topik seperti Islam, gender dan teknologi digital.

Kata Kunci: *Kekerasan Gender, Media Sosial, PTKI*

A. Pendahuluan

Media sosial memberikan akses terhadap interaksi sosial yang berbasis internet. Konektivitas dan ekspresi diri yang belum pernah ada sebelumnya dapat terwujud melali media sosial. Meskipun memiliki dampak positif, namun media sosial juga memiliki dampak negatif, salah satunya menjadi arena bagi kekerasan yang berbasis pada gender. Ia didefinisikan sebagai tindakan yang merugikan yang ditujukan pada seseorang berdasarkan pada gender mereka yang dilakukan melalui platform digital (Amnesty International, 2023).

UN Women pada tahun 2023 melaporkan bahwa terdapat 85% wanita yang mengalami atau bahkan menyaksikan kekerasan yang terjadi secara online. Fakta ini dikuatkan oleh The Economist Intelligence Unit yang melakukan survei pada tahun 2022. Organisasi ini mengungkapkan 38% perempuan mengalami pelecehan personal secara online. Data ini dikuatkan oleh fakta bentuk kekerasan yang paling umum terjadi sebagaimana yang disampaikan oleh Plan International pada tahun 2024. Dari hasil studi yang mereka lakukan terhadap gadis di 22 negara ditemukan bahwa 59% para gadis tersebut mengalami pelecehan secara *online*, 47% menerima ancaman kekerasan fisik, sedangkan 39% mengalami *cyberstalking* (menguntit di dunia maya).

Kekerasan gender terjadi di berbagai platform media sosial, seperti Twitter, Instagram, dan Facebook. Twitter disebut oleh Amnesty International pada tahun 2023 bahwa setiap 30 detik, seorang wanita mengalami pelecehan. Pada Instagram, Center for Countering Digital Hate melaporkan pada tahun 2022 gagal menangani 90% laporan pelecehan dan penyalahgunaan yang dikirim langsung ke wanita. Sedangkan Facebook pada tahun 2023 hanya mampu mendeteksi 3-5% dari konten kebencian yang ada.

Kekerasan gender terjadi pada berbagai konteks misalnya konteks politik, seksual yang dilakukan dalam bentuk balas dendam melalui gambar atau video porno atau berbagi gambar intim tanpa persetujuan, konteks ekonomi, hingga keagamaan. Pada konteks keagamaan, Pew Research Center pada tahun 2023 melaporkan bahwa 36% perempuan yang menyebut diri mereka religious pernah melaporkan pelecehan *online* terkait keyakinan mereka. Ini dikuatkan oleh sebuah studi yang dilakukan European Union Agency for Fundamental Rights pada tahun 2022. Organisasi ini menemukan bahwa wanita Muslim 34% lebih mungkin menjadi target pelecehan *online* dibandingkan wanita non-Muslim di Eropa. Georgetown Institute for Women, Peace and Security pada tahun 2024 mengungkap fakta bahwa 42% dalam kasus kekerasan gender *online* melibatkan penggunaan interpretasi agama, bahkan interpretasi tersebut dilakukan secara keliru guna membenarkan apa yang mereka lakukan. Sayangnya, meskipun organisasi keagamaan telah menentang hal tersebut, kekerasan gender yang terjadi secara online tidak dapat dihindari.

Kekerasan gender di media sosial juga menggunakan teks-teks suci keagamaan. Para pelaku kekerasan mengutip ayat-ayat yang terdapat dalam kitab suci guna membenarkan tindakan mereka. Meskipun, tidak sedikit penggunaan teks tersebut keluar dari makna dan alur cerita yang sesungguhnya. Pada konteks inilah dibutuhkan dialog lintas agama,

inisiatif antara-iman serta platform media sosial yang berbasis agama diperlukan guna mengatasi kekerasan gender yang terjadi secara *online*.

Berdasarkan pembahasan di atas, penelitian tentang kekerasan gender di media sosial penting untuk dilakukan. Lebih lagi terkait dengan perguruan tinggi keagamaan Islam yang perlu hadir dalam merespon hal tersebut. Fakta bahwa telah terjadi kekerasan gender di media sosial yang berdampak psikologis tidak hanya terhadap korban, tetapi juga orang-orang disekitarnya, serta berbagai hambatan dalam penanganannya secara online, menjadikan kekerasan gender dalam media sosial sangat layak menjadi perhatian. Oleh sebab itu, penelitian ini bertujuan untuk membahas tentang kekerasan gender di media sosial. Selanjutnya penelitian ini berupaya menemukan tantangan perguruan tinggi keagamaan Islam dalam merespon kekerasan gender di media sosial, serta bagaimana strategi penanganannya di era digital. Dengan melakukan pembahasan terhadap hal tersebut, artikel jurnal ini diharapkan dapat memberikan kontribusi penting dalam memberikan pemahaman serta mendorong lahirnya kebijakan yang lebih efektif yang pada akhirnya dapat menciptakan lingkungan yang inklusif, yang aman dari kekerasan gender, khususnya di media sosial.

Konsep dan Kategorisasi Kekerasan Gender

Gender merupakan istilah yang tidak hanya berbicara tentang jenis kelamin, tetapi juga menyangkut peran, hak, dan kewajiban antara laki-laki dengan perempuan. Perbedaan peran, hak, dan kewajiban acapkali menjadi sebuah manjadi sebuah media yang memunculkan kekerasan dalam gender itu sendiri. Kekerasan gender merupakan sebuah peristiwa yang paripurna. Ia didefinisikan beragam oleh banyak ahli dan organisasi.

World Health Organization (WHO) pada tahun 2023 mengemukakan bahwa kekerasan gender merupakan sebuah bentuk kekerasan yang mengarah pada sebuah aktivitas berbahaya. Kekerasan ini mengarah pada

personal maupun kelompok yang berbasis gender mereka. Asal muasal kekerasan tersebut terjadi karena adanya ketidaksetaraan gender, penyimpangan terhadap norma-norma yang ada, serta penyalahgunaan kekuasaan. UN Women memperluas definisi tentang kekerasan gender. Pada tahun 2024 UN Women menjelaskan kekerasan gender tidak hanya terjadi pada konteks konvensional, tetapi juga pada konteks digital. Kekerasan gender dalam konteks digital terjadi di ruang online, menggunakan teknologi informasi dan komunikasi, seperti telepon genggam, media sosial, internet, bahkan menggunakan email. Ini semua dilakukan karena gender mereka.

Berdasarkan penjelasan di atas, maka dapat diketahui bahwa kekerasan gender adalah sebuah bentuk aktivitas yang merugikan, bahkan berbahaya tidak hanya bagi korban, tetapi juga lingkungannya. Aktivitas ini dilakukan atas dasar gender yang bersifat fisik, maupun psikis, seksual, ekonomi, bahkan digital. Kekerasan gender dapat terjadi tidak hanya di ruang publik, tetapi juga di ruang pribadi, secara *offline* maupun *online*, secara langsung maupun tidak langsung, dengan ancaman, pemaksaan, atau bahkan melanggar norma yang ada.

Kekerasan gender dapat dikategorisasi dalam beberapa bentuk. Pertama, kekerasan fisik yang berakibat pada cedera fisik atau penderitaan (WHO, 2023). Caranya bisa dilakukan dengan memukul, menendang, membakar, atau mutilasi genital perempuan (Devries et al., 2023). Kedua, kekerasan seksual yang dilakukan dalam bentuk pemerkosaan, pelecehan, pernikahan paksa, hingga perdagangan manusia dalam bentuk eksploitasi seksual (García-Moreno et al., 2024). Apapun dari setiap tindakan seksual, terjadi maupun percobaan, atau tindakan lain yang berhubungan dengan seksualitas dengan cara memaksa seseorang, maka ia dimaknai sebagai kekerasan seksual (UN Women, 2023). Ketiga, kekerasan emosional. Kekerasan ini berakibat pada trauma mental atau emosional, baik ringan

ataupun yang mendalam (EIGE, 2024). Tindakannya bisa dalam bentuk intimidasi, penghinaan, isolasi sosial, hingga ancaman baik pada diri pribadi, maupun orang sekitar yang dicintai (Stark & Hester, 2023).

Konsep dan Kategorisasi Media Sosial

Media sosial didefinisikan sebagai aplikasi yang berbasis internet. Ia memfasilitasi interaksi, kolaborasi, hingga berbagi konten yang dihasilkan. Media sosial dapat memberikan berbagai informasi, baik yang sesungguhnya, bahkan informasi hoax (Putra Perssela et al., 2022). Oleh sebab itu, media sosial sejatinya merupakan alat komunikasi yang bertujuan untuk mencapai tujuan dari komunikasi itu sendiri, diantaranya adalah untuk informasi, mendidik, hingga menghibur.

Penggunaan media sosial juga terikat pada etika. Etika tersebut adalah tentang etika komunikasi dalam menggunakan media sosial yang meliputi etika komunikasi itu sendiri dalam konteks waktu, isi pesan, dan komunikasi (Mutiah et al., 2019). Penggunaan etika dalam komunikasi di media sosial tidak terbatas pada satu platform saja, misalnya hanya Instagram, tetapi juga platform yang lain seperti facebook, twitter, atau tiktok. Semuanya perlu menggunakan etika dalam berkomunikasi.

Media sosial juga dapat digunakan sebagai media pembelajaran. Fitur layanan yang terdapat dalam media sosial bisa dimanfaatkan sebagai media yang menjembatani proses pembelajaran. Media sosial dapat digunakan oleh guru dan peserta didik untuk berinteraksi dalam kegiatan belajar. Hal ini dapat dinilai lebih fleksibel karena tidak terikat waktu, bahkan tempat. Oleh sebab itu, penggunaan media sosial sangat relevan dalam kegiatan pembelajaran di era modern (Pujiono, 2021).

Sementara itu, media sosial setidaknya dapat dikategorikan menjadi lima kategori. Pertama, *social networking site* (jejaring sosial). Media sosial dalam kategori ini menghubungkan individu atau organisasi. Jejaring sosial memberikan fasilitas dalam berbagi konten, komunikasi, sampai

membangun jaringan yang professional atau personal. Contohnya adalah platform seperti Facebook, LinkedIn, dan Instagram. Kedua, *microblogging*. Media sosial ini digunakan sebagai media untuk menyampaikan pesan-pesan pendek, dilakukan secara cepat, dan biasanya digunakan untuk menyampaikan berita atau opini singkat. Contoh *microblogging* adalah twitter. Ketiga, situs berbagai video. Platform ini seperti Youtube maupun Tiktok, yang mana pengguna dapat memproduksi video, mengunggah, menonton, berinteraksi, dan seterusnya melalui platform tersebut. Keempat, forum dan diskusi online. Terdapat platform yang menyediakan ruang untuk berdiskusi yang mana pengguna dapat berbagi informasi, opini, gagasan dalam forum tersebut. Ini dapat dilihat pada platform diskusi seperti Reddit, dan platform serupa lainnya. Kelima, aplikasi pesan yang memungkinkan pengguna untuk berbagi teks, gambar, hingga video maupun suara sebagai sebuah bentuk komunikasi. Platform aplikasi pesan seperti WhatsApp, Telegram, WeChat, dan lainnya.

Penelitian tentang kekerasan gender di media sosial: tantangan perguruan tinggi keagamaan Islam dan strategi penanganan di era digital merupakan penelitian yang menggunakan metode literatur. Maka, jenis penelitian dalam penelitian ini merupakan penelitian pustaka. Penelitian ini fokus pada kekerasan gender di media sosial, tantangan serta strategi penanganannya dan bagaimana PTKIN merespon hal ini..

Objek penelitian dalam penelitian ini adalah media sosial yang paling banyak digunakan oleh masyarakat, khususnya generasi millennial dan generasi Z, yaitu WhatsApp dan Instagram (Telkomsel, 2024). Sementara subjek penelitian dalam penelitian ini adalah kekerasan gender yang termanifestasi dalam konten media sosial, termasuk di dalamnya adalah bullying, diskriminasi, dan stereotip gender. Pendekatan penelitian yang digunakan adalah pendekatan kualitatif. Pendekatan ini dipilih guna mendapatkan gambaran komprehensif tentang kekerasan gender di media

sosial. Jenis data dalam penelitian ini adalah data sekunder. data sekunder diperoleh melalui literatur dan konten di media sosial. Data kemudian di analisis dengan menggunakan teknik reduksi data, kategori, dan kode

B. Hasil dan Pembahasan

Kekerasan Gender di Media Sosial

Kekerasan gender di media sosial memiliki beberapa bentuk. Terdapat lima bentuk kekerasan gender di media sosial yang sering kita temukan, yaitu pelecehan verbal dan visual, *cyberstalking*, *doxing* (penyebaran informasi pribadi), *revenge porn*, dan ancaman kekerasan fisik. Komnas Perempuan mengungkapkan data bahwa pada tahun 2021 terdapat 71 kasus kekerasan berdasarkan gender. Umumnya dilakukan oleh mantan pasangan. Data ini juga bedampingan dengan kasus kekerasan berbasis gender yang terjadi secara online yang mengalami peningkatan pesat sejak 2019 sebanyak 281 kasus, hingga 2020 sebanyak 942 kasus (BBC, 2023). Bahkan, kekerasan gender berbasis online terus mengalami peningkatan. Ada 281 kasus tercatat sepanjang 2019, sementara sudah ada 659 kasus dalam rentang waktu 10 bulan terakhir. Mereka yang rentan menjadi korban adalah perempuan sebanyak 71% (Nurtjahyo, 2024).

Pelecehan verbal dan visual adalah sekian dari banyak kekerasan gender di media sosial. Kekerasan ini merupakan bentuk pelecehan yang menggunakan kata-kata atau pernyataan yang bersifat seksual. Ini sering kali tidak diinginkan oleh korban. Bentuk pelecehan verbal dapat berupa komentar tentang penampilan, candaan seksual, atau *catcalling*.

Kasus pelecehan verbal ini tidak hanya terjadi di lingkungan umum, tetapi juga telah merambah di dunia pendidikan. Seorang siswi di Boyolali menerima pelecehan seksual verbal yang dilakukan oleh seorang guru. Atas kejadian ini sang guru pun dibebastugaskan (Faizah & Ermawati, 2023). Tidak hanya di sekolah, perguruan tinggi juga menjadi tempat yang

tidak luput dari pelecehan seksual verbal. Seorang dosen Universitas Muhammadiyah Kota Palopo, Sulawesi Selatan dipecat karena melakukan pelecehan seksual verbal. Ia diduga mengajak banyak mahasiswi untuk menikah melalui pesan WhatsApp (Ariadi, 2024). Pelecehan seksual verbal juga terjadi pada mahasiswi yang berjilbab di perguruan tinggi di Kota Surabaya. Namun, ada hal yang menarik, bahwa menurut mahasiswi yang berjilbab syar'ī pelecehan seksual verbal tidak perlu dimaknai berlebihan. Sama halnya dengan mahasiswi yang berjilbab non-syar'ī yang menyebut bahwa pelecehan seksual verbal memiliki makna negatif, namun masih bisa ditoleransi sebab tidak terjadi kontak fisik (Al Rahman, 2019).

Pelecehan seksual secara verbal juga terjadi di tempat kerja, seperti pabrik garmen. Sebuah studi menyebutkan bahwa pelecehan verbal menambah biaya produksi dan mengurangi produktivitas pekerja individu. Secara keseluruhan, hal ini sangat menunjukkan bahwa pabrik-pabrik yang ingin memaksimalkan produktivitas dan keuntungan harus berusaha mencegah pelecehan verbal. Namun, pelecehan verbal masih umum terjadi di pabrik-pabrik (Work, 2014).

Sementara itu, selain pelecehan verbal, pelecehan visual juga marak terjadi. Berbagai fakta mengungkapkan bentuk-bentuk pelecehan seksual visual, salah satunya adalah aksi ekshibisionisme. Kasus penyimpangan seksual ini terjadi di dalam KRL *Commuter Line*. Seorang pria melakukan onani di dalam gerbong relasi Tanah Abang-Rangkasbitung (Aranditio, 2023). Aksi yang sama juga terjadi di jalan raya. Pelaku menunjukkan kemaluannya pada anak yang baru pulang sekolah (Mahendra, 2024). Tidak hanya kepada lawan jenis, aksi mempertontonkan tubuh secara telanjang juga dilakukan pada ojek online (ojol). Hal ini dilakukan saat pelaku memesan makanan secara online (DetikJabar, 2024).

Selain ekshibisionis, perilaku pelecehan seksual visual juga terjadi dalam bentuk pengiriman gambar atau video seksual. Sanksi perilaku ini

tertuang dalam tindak pidana kesusilaan yakni pada Bab XIV KUHP dan Bab XV UU 1/2023 tentang KUHP, di dalamnya memuat perbuatan yang dilarang terkait akses informasi dan/atau dokumen elektronik yang bermuatan melanggar kesusilaan dalam UU ITE dan perubahannya; dan tindakan membuat dan menyebarkan pornografi menurut UU Pornografi (Oktavira, 2023).

Ancaman pengiriman gambar atau video seksual tidak sendiri, ancaman terhadap *cyberstalking* juga diatur dalam undang undang. Meskipun, ada beberapa kritik yang menyebutkan bahwa saat ini, tidak cukup mengatasi kompleksitas yang halus dari *stalking* digital hanya dengan undang undang tersebut (Juharwati, 2024). Pencurian identitas juga marak di Indonesia. Ini merupakan salah satu hal yang menjadi fokus perhatian masyarakat. Data pribadi dicuri oleh pihak yang tidak bertanggung jawab, dipergunakan untuk pinjaman online. Kasus fenomenal yang melibatkan 560 warga Desa Subabakti, Kecamatan Tarogongkidul, Kabupaten Garut, Jawa Barat yang tiba-tiba ditagih pembayaran pinjaman oleh lembaga pembiayaan Permodalan Nasional Madani (PNM) adalah satu dari sekian banyak penyalahgunaan data pribadi (Rachmawati, 2023). *Doxing* juga dialami oleh jurnalis perempuan bernama Cakrayuri Nuralam pada tahun 2020. Ia mempublikasikan artikel cek fakta yang memverifikasi klaim yang menyebut bahwa Arteria Dahlan merupakan cucu pendiri PKI di Sumatera Barat. Usai hal ini terjadi, ia mendapatkan serangan *doxing* berupa publikasi data-data pribadinya di sejumlah akun media sosial (Putri, 2023). Ini merupakan salah satu bentuk kekerasan gender yang berdasarkan pada *doxing* (penyebaran informasi pribadi).

Kasus *revenge porn* juga terjadi di media sosial. Ini merupakan bentuk kekerasan gender di media sosial yang banyak ditemukan. Penyebaran konten intim tanpa persetujuan juga terjadi di daerah Provinsi Banten.

Pelaku diganjar 6 tahun penjara. Meskipun demikian, keluarga juga merasa ini tidak sebanding dengan penderitaan yang dialami korban yang harus menanggungnya seumur hidup (BBC, 2023). Selain itu, kekerasan gender di media sosial juga terjadi dalam bentuk ancaman. Biasanya pelaku dan korban berkenalan di media sosial, kemudian korban dibujuk untuk berfoto telanjang. Lalu, pelaku mengancam korban untuk mendapatkan keuntungan seksual dan/atau finansial (Nurtjahyo, 2024).

Persoalan kekerasan gender di media sosial tidak hanya terjadi di Indonesia, melainkan juga di berbagai negara. UN Women pada tahun 2023 melaporkan bahwa terdapat 85% wanita yang mengalami atau bahkan menyaksikan kekerasan yang terjadi secara online. Fakta ini dikuatkan oleh *The Economist Intelligence Unit* yang melakukan survei pada tahun 2022. Organisasi ini mengungkapkan 38% perempuan mengalami pelecehan personal secara online. Data ini dikuatkan oleh fakta bentuk kekerasan yang paling umum terjadi sebagaimana yang disampaikan oleh *Plan International* pada tahun 2024. Dari hasil studi yang mereka lakukan terhadap gadis di 22 negara ditemukan bahwa 59% para gadis tersebut mengalami pelecehan secara *online*, 47% menerima ancaman kekerasan fisik, sedangkan 39% mengalami *cyberstalking* (menguntit di dunia maya).

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Kekerasan gender terjadi pada berbagai konteks misalnya konteks politik, seksual yang dilakukan dalam bentuk balas dendam melalui

gambar atau video porno atau berbagi gambar intim tanpa persetujuan, konteks ekonomi, hingga keagamaan. Pada konteks keagamaan, Pew Research Center pada tahun 2023 melaporkan bahwa 36% perempuan yang menyebut diri mereka religious pernah melaporkan pelecehan *online* terkait keyakinan mereka. Ini dikuatkan oleh sebuah studi yang dilakukan European Union Agency for Fundamental Rights pada tahun 2022. Organisasi ini menemukan bahwa wanita Muslim 34% lebih mungkin menjadi target pelecehan *online* dibandingkan wanita non-Muslim di Eropa. Georgetown Institute for Women, Peace and Security pada tahun 2024 mengungkapkan fakta bahwa 42% dalam kasus kekerasan gender *online* melibatkan penggunaan interpretasi agama, bahkan interpretasi tersebut dilakukan secara keliru guna membenarkan apa yang mereka lakukan. Sayangnya, meskipun organisasi keagamaan telah menentang hal tersebut, kekerasan gender yang terjadi secara online tidak dapat dihindari.

Tantangan PTKI dalam Menangani Kekerasan Gender di Media Sosial

Penggunaan media sosial memiliki dua dampak sekaligus, yakni dampak positif dan dampak negative. Media sosial berdampak positif jika digunakan untuk kebaikan dan kebenaran, sesuai dengan norma dan aturan hukum yang berlaku. Namun, media sosial juga bisa berdampak negatif apabila media sosial digunakan untuk kepentingan-kepentingan negatif, seperti kekerasan gender.

Kekerasan gender di media sosial marak terjadi karena ada beberapa faktor. Faktor inilah yang kemudian menjadi tantangan khususnya bagi Perguruan Tinggi Keagamaan Islam (PTKI) di Indonesia. Tantangan tersebut diantaranya yaitu pertama, adanya kesenjangan antara nilai-nilai agama khususnya Islam yang tradisional dengan realitas digital kontemporer. Kesenjangan ini terkadang sulit untuk dijembatani, mengingat ada banyak orang yang menganggap bahwa penggunaan media

sosial masih tabu. Khususnya kalangan Islam kanan, yang cenderung tekstual dan fundamental, yang menganggap penggunaan media sosial masih tabu. Dampaknya, ketika media sosial menjadi salah satu tempat bagi kekerasan gender, kita belum siap mencegah apalagi mencari solusi atas persoalan tersebut.

Kedua, perguruan tinggi memiliki peran penting dalam pencegahan dan penanganan kekerasan gender di media sosial. Sayangnya, perspektif gender dalam kurikulum di perguruan tinggi keagamaan Islam belum terintegrasi dengan kurikulum-kurikulum mata kuliah yang ada. Lebih lagi, lembaga yang khusus menangani persoalan ini masih banyak mengalami kendala dalam pengimplementasiannya. Sebut saja Pusat Studi Gender dan Anak (PSGA) yang ada di PTKI, ini hanya ada di beberapa perguruan tinggi keagamaan Islam negeri. Sementara di swasta, PSGA bahkan nyaris tidak ada. Persoalan klasik yang muncul salah satunya adalah persoalan anggaran yang tidak dimiliki oleh swasta. Akibatnya, implementasi perspektif gender dalam kurikulum masih jauh panggang dari api.

Ketiga, dunia teknologi semakin hari semakin berkembang. Manusia mau tidak mau, harus beradaptasi dengan perkembangan teknologi tersebut. Sayangnya, kemampuan adaptasi terhadap teknologi tidak bisa berjalan cepat dan beriringan antara teknologi dengan penggunaannya. Di PTKI literasi digital baik di kalangan mahasiswa apalagi staff akademik masih tergolong rendah. Mahasiswa sebagai generasi Z mampu menggunakan media sosial. Akan tetapi, kemampuan penggunaan media sosial ini tidak dibarengi dengan literasi, khususnya tentang regulasi yang ada. Regulasi menjadi nomor dua, dari pada kesukaan dan kesenangan membuat konten. Hasilnya, konten yang dihasilkan rawan digunakan sebagai bahan kekerasan gender. Begitu pula dengan staf akademik yang cenderung tertinggal kemampuan literasi digitalnya, bahkan oleh

mahasiswa. Ini terjadi di PTKIN, lebih lagi di perguruan tinggi Islam swasta (PTKIS). Di PTKIS hamper minim pelatihan-pelatihan bagi staff apalagi mahasiswa tentang literasi digital. Hasilnya, kemampuan literasi digital yang dimiliki rendah, yang berujung pada ketidakpahaman akan literasi digital yang berkembang.

Keempat, terbatasnya infrastruktur dan sumber daya guna merespon dan isu-isu online. Hal ini sudah menjadi persoalan sekaligus tantangan klasik bagi PTKI. Sumber daya yang terbatas, tidak hanya personil, melainkan juga anggaran adalah persoalan yang dialami oleh PTKI. Keterbatasan inilah kemudian yang menjadikan PTKI lambat untuk merespon berbagai isu yang ada di media sosial. Tentu, hal ini menjadi tantangan tidak hanya bagi pengelola PTKI, tetapi juga pemerintah.

Strategi Penanganan Kekerasan Gender di Media Sosial untuk PTKI

Berdasarkan tantangan yang disebutkan di atas, maka dapat dilakukan beberapa langkah sebagai strategi dalam penanganan kekerasan gender di media sosial untuk PTKI. Pertama, melakukan pengembangan kurikulum yang mengintegrasikan perspektif gender dan etika digital. Hal ini perlu dilakukan agar mahasiswa mampu menghadapi era digital dengan tetap berpegang pada nilai-nilai keislaman. Lebih lanjut, nilai-nilai Islam sangat menjunjung tinggi kemanusiaan, maka kekerasan gender dapat diminimalisir dengan kesetaraan dan keadilan gender yang ada dalam ajaran Islam. (Susilaningih, 2015).

Sementara itu, dilema moral juga dapat dihadapi dengan etika digital (Capurro, 2009). Nilai-nilai Islam dan etika digital jika diintegrasikan dan diterapkan dalam kurikulum di PTKI dapat menambah wawasan dan pemahaman mahasiswa guna menganalisa isu-isu kontemporer. Selain mempersiapkan mereka menjadi agen-agen yang responsif gender.

Pengembangan kurikulum yang responsif gender di PTKI dapat dilakukan dengan mengkonstruksinya melalui materi-materi keislaman. Kemudian ditambahkan dengan penafsiran atas teks yang dimuat dalam materi tersebut lalu ditafsirkan lebih inklusif dan berkeadilan gender (Mulia, 2014). Pengintegrasian isu-isu gender dalam mata kuliah kagamaan dapat memberi perspektif yang komprehensif bagi mahasiswa. Literasi dan etika digital dapat ditambahkan dalam perspektif Islam lalu mengintegrasikannya dalam mata kuliah (Bunt, 2018).

Kedua, mengadakan pelatihan literasi digital dan keamanan online yang ditujukan bagi mahasiswa dan staff. Pelatihan ini tidak hanya mencakup kemampuan penggunaan teknologi, melainkan juga pemahaman terhadap informasi digital, etika digital, serta kolaborasi efektif dengan pihak terkait (Buckingham, 2015). Salah satu sebab pelatihan ini menjadi penting, selain untuk menangkal kekerasan digital, mahasiswa ternyata juga mengalami kesulitan dalam mengevaluasi kredibilitas informasi yang mereka dapatkan secara online McGrew et al. (2018).

Pelatihan literasi digital dan keamanan online ini dapat dilakukan secara holistik dan berkesinambungan. Bahkan, menurut Jones dan Mitchell (2016) hal ini dapat dilakukan dengan cara mengintegrasikan pelatihan dalam kurikulum. Tentu dengan dukungan platform e-learning yang memungkinkan mahasiswa untuk mengaksesnya secara fleksibel (Shen et al., 2019). Selain itu, melibatkan mahasiswa dan staf dalam pengembangan dan pelaksanaan program pelatihan dapat meningkatkan relevansi dan efektivitas program tersebut.

Ketiga, melakukan pembentukan unit khusus untuk menangani kekerasan gender online. Pembentukan unit khusus yang menangani kekerasan gender secara online memang tidak mudah. Butuh bantuan tidak hanya oleh pengelola lembaga pendidikan, tetapi juga pemerintah. Selain dukungan dalam bentuk program, dukungan anggaran juga menjadi

sesuatu yang tidak dapat dipisahkan. Keempat, berkolaborasi dengan penyedia platform digital dan juga masyarakat sipil dalam rangka pencegahan dan penanganan kekerasan gender di media sosial. Dan kelima, mengadakan penelitian secara berkala tentang topik-topik seperti Islam, gender dan teknologi digital.

C. Simpulan

Penelitian ini menunjukkan bahwa tantangan PTKI dalam menghadapi kekerasan gender di media sosial menghadapi tantangan yang beragam, yaitu adanya kesenjangan antara nilai-nilai agama Islam tradisional dengan realitas digital kontemporer, perspektif gender dalam kurikulum di perguruan tinggi keagamaan Islam belum terintegrasi dengan kurikulum-kurikulum mata kuliah yang ada, kemampuan adaptasi terhadap teknologi tidak bisa berjalan cepat dan beriringan, dan terbatasnya infrastruktur dan sumber daya guna merespon dan isu-isu online. Sementara strategi yang dapat dilakukan adalah pengembangan kurikulum yang mengintegrasikan perspektif gender dan etika digital, mengadakan pelatihan literasi digital dan keamanan online yang ditujukan bagi mahasiswa dan staff, melakukan pembentukan unit khusus untuk menangani kekerasan gender online, berkolaborasi dengan penyedia platform digital dan juga masyarakat sipil dalam rangka pencegahan dan penanganan kekerasan gender di media sosial, dan mengadakan penelitian secara berkala tentang topik-topik seperti Islam, gender dan teknologi digital.

Penelitian ini memiliki keterbatasan dalam hal waktu pengerjaannya. Selain itu, juga data yang dipakai adalah data sekunder yang di dapat dari internet. Peneliti selanjutnya diharapkan dapat menyempurnakan penelitian ini dengan memberikan tambahan pendekatan, yakni kuantitatif, serta menggunakan sumber primer yang langsung didapat

dapat sumber yang utama. Tentu dengan waktu penelitian yang lebih memadai.

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NARRATIVES OF GENDER-BASED VIOLENCE IN ONLINE NEWS MEDIA

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ABSTRACT

The number of cases of gender-based violence in Indonesia has become a news story in online media. One of online media such as radarsemarang.com for example has given space to various parties to share information. But how exactly are the narratives of gender-based violence reported in online news media? This research with a qualitative approach uses Norman Fairclough's critical discourse analysis using three dimensions, namely micro (text), mezzo (discursive practice), and macro (sociocultural). This research was conducted by analyzing radarsemarang.com online news media in the period from June 2022 to June 2023. The findings show that the narrative of gender-based violence is still limited to superficial events that are interesting to be presented to the public without any value of news depth and consideration of gender perspectives. The role of the media in the promotive and preventive areas for education and reduction of cases of violence against women has not been achieved.

Keywords: narratives, gender, violence, online, media.

A. Introduction

Women's issues, including violence against women, are not limited to being discussed in closed spaces, but are also voiced in public spaces and mass media. Women's issue activists must make mass media an important means to seize a fair gender narrative.

In the digital era, the ease of access to telecommunications and technology in the digital era makes it easier for feminist activism to move is also getting bigger. The digital space allows the voices of feminists to be heard with an infinite reach. However, mass media coverage often alters or distorts these narrative messages so that they do not have to face these challenges.

Gender transformation can be used as a way of social transformation for the elimination or elimination of all forms of injustice, oppression, domination and discrimination in various fields both economic, social, cultural, ideological, environmental and including the relationship between men and women. The direction of the goal as an effort to increase the dignity and power of women requires a change in gender roles, both women and men to gain access to the allocation of material and non-

material resources, including public space to speak out in the mass media and be involved in the process of news production on various women's issues and issues of violence against women.

The media is a source of information. Malcolm X, an African-American Muslim figure, sees the media as having the power to make what is right into one and the other, because the media seems to be able to control the human mind.¹ Media is a channel for delivering messages in communication between people.² According to Mc Luhan, mass media is a struggle of human senses, through mass media humans obtain information about objects, people or places that are not directly experienced. In addition, the media is also seen as an ideological instrument. The media is not a neutral realm that treats all interests and meanings in a balanced manner, so that the media's construction of a reality such as reality in reporting on women's and gender issues is interpreted based on the ideology and partiality of each media, including for example in reporting violence against women.

The Legal Resources Center for Gender Justice and Human Rights (LRC-KJHAM) has monitored reports of violence against women in six local daily newspapers in Central Java (Kompas, Suara Merdeka, Wawasan, Jawa Pos-Radar Semarang, Jawa Pos-Radar Kudus and Solo Pos).³ The results show the fact that cases of violence against women often appear every year, in socio-cultural life in the community. One of the data can be found out by reading the news of the violence in the six media. There is even a tendency for this act of violence to become a frequent phenomenon in society.

The context of mass media reporting on cases of violence against women often appears in the community. The number of victims shows an increase from year to year. The existence of mass media is important for the learning process and the fulfillment of good information for the community. However, often the information that appears in the

¹ Eriyanto. (2009). Framing Analysis: Construction, Ideology and Media Politics. LKiS Printing Cemerlang, Yogyakarta

² Sudibyo, Agus. (2001). Media Politics and Discourse Battle, LKiS Pelangi Aksara. Yogyakarta.

³ LRC-KJHAM Monitoring Division. (2009). Report on Cases of Gender-Based Violence in Central Java in 2008-2009.

mass media is not enlightening information, but rather gender-biased information that is not useful, can even harm victims from texts that demean or marginalize the position of women, and represent the patriarchal ideology that exists in society. This means that the ideology of a patriarchal society plays a role in forming/internalizing patriarchal texts as well. This patriarchal ideology exists in the newsroom during the news production process such as interviewing sources and when producing news texts and when editing news texts, editors tend to follow male standards and ⁴tastes.

The function of the media can be carried out through the intensive dissemination of information that defends the interests of women. However, these conditions cannot be done easily because political economy, capitalism, and patriarchy control the media structure and media agenda. Media news that contains information that does not accommodate relevant and competent sources with a gender perspective will have an impact on *misunderstandings* and misperceptions for the public in order to build an informative society with a good gender perspective.

The mass media has an important and strategic role to influence and build public opinion through news narratives and news portions on women's issues by providing space for all parties to speak out to the public.

Hughes categorized the press or media that developed in Indonesia into three categories, namely local, regional and national media.⁵ According to him, local media are published in certain areas with the majority of news about the area and the location of the head office in the same area.

Based on its scope, Ashadi Siregar⁶ divides the media into three regions, namely national, regional, and local. In accordance with the characteristics of local mass media⁷, as follows: (1) Managed by organizations originating from the local community. (2) Refer

⁴ Setiawan, B Yuliyanto. (2011). Analysis of Critical Discourse on Gender-Based Violence News in Suara Merdeka Newspaper. Scientific Journal of Communication MAKNA Vol. 2 No. : 13-20.

⁵ Hughes, Kirralee. (2001). Field Study Report on the Face of the Malang Press. University of Muhammadiyah Malang and the Australian Consortium for In-Country Indonesian Studies.

⁶ Delivered in a paper at the National Seminar Being Local in National Context: Understanding Local Media and Its Struggle at Petra Christian University, Surabaya on October 14, 2002.

⁷ Noveri et al. (2005). The role of local mass media for coaching and development.

to and adjust to the needs and interests of the local community. (3) Attach importance to news about events, activities, and problems of the local community so that the dominant news orientation presents news in their area (local) to increase public trust. (4) The audience of local mass media is public which is located in the same area as the media management area. (5) The audience of local mass media is narrower than that of national mass media.

Local media are transforming to adapt to the development of technology and information by utilizing digital platforms to penetrate the dissemination of information and news through online formats or versions to meet information needs with local content. Such as the Semarang Radar General Daily which has an online platform radarsemarang.com.

B. Result and Discussion

Radarsemarang.com⁸ is a news portal published and managed by PT. Semarang Intermedia Digital as part of the media business development of the online division of the Radar Semarang newspaper. As a recognized news portal, it presents the latest news and information accurately with reliable sources of information by prioritizing compliance with the journalistic code of ethics set by the Press Council. Along with the widespread use of the internet in Indonesia and the high public need for information, radarsemarang.com has undergone changes and developments by becoming an information business entity as the latest and trusted digital media for the wider community, especially Central Java. Radarsemarang.com is managed by the editorial team in producing news and information content that is different from the print newspaper version that comes in various multimedia formats and digital platforms (desktop and mobile). Various news menus are presented on a number of channels such as news channels, features, education, entertainment, treasures, lifestyle, automotive, sports, teapots and traveling. In addition, RadarSemarang also presents a rubric

⁸ Profil radarsemarang.com, <https://radarsemarang.com/about-us/>. Diakses 1 September 2023

according to the region or geographical area which covers 12 regions in Central Java in accordance with the marketing of Radar Semarang which focuses on potential market areas in cities in Central Java.

Discourse analysis is an effort to reveal the hidden intention of the subject who makes a statement. In *Critical Discourse Analysis*, texts are not understood as the study of language alone but also connect concepts with context. Text can be interpreted as written or oral discourse. The presence of a text also cannot be separated from certain goals and practices owned by the surrounding social conditions.⁹

According to Teun A. van Dijk, Fairclough, and Wodak, the important characteristics of critical discourse analysis are¹⁰:

1. Action. Discourse is understood as an action. So that discourse is considered as the result of interaction that is unlikely to arise from a closed space. People use language to interact and relate to others. So that the discourse has the goal of being carried out consciously and controlled.
2. Context. Critical discourse analysis considers the context of the discourse such as setting, situations, events, and conditions. Language is understood in the context as a whole. Context includes all situations and things that are outside the text and affect the use of language. Discourse is formed so that it must be interpreted in special conditions and situations, although not all of them are included in the analysis.
3. Historical. How the socio-political situation at that time can be used as a way to know a language production, as well as the reasons why language is used that way.
4. Authority. Every discourse that arises is not seen as something natural, natural, and neutral, but a form of power struggle to see a form of physical and psychological control.
5. Ideology. Texts, conversations and others are forms of ideological practices or reflections of a particular ideology.

⁹ Fairclough, N. (1995). *Critical Discourse Analysis: The Critical Study of language*. London. Longman

¹⁰ Eriyanto. (2001). *Discourse Analysis, Introduction to Media Text Analysis*. Yogyakarta. Lkis Group

Norman Fairclough's analytical model is used to look at feminist discourse by exploring how news discourse is displayed in dialogue or conversation texts, visual images to sounds¹¹.

The first level of Fairclough analysis is the text description.¹² The indicators are (1) the classification patterns depicted in the text, (2) the ideological words that are fought, (3) lexical processes, (4) ideological meaning relationships, (5) the striking "formal" and "informal" words, (7) the evaluation of "positive" and "negative", (8) metaphors. The study of the text also covers grammar including: (1) nominalization, (3) active-passive sentences, (4) positive-negative sentences, (5) sentence modes, (6) relational modalities. The next text study is the structure of the text: (1) interaction conventions, (2) structuring and sequencing of the text.

The second level is the discourse praxis related to the production and interpretation of discursive processes. The second stage of analysis of critical discourse analysis is in the form of interpreting the relationship between production and interpretation of discursive processes such as: (1) text interpretation, and (2) context interpretation. In text interpretation, there are four levels of interpretation, namely (a) the birth form of speech, (b) the meaning of speech, (c) local coherence, (d) text structure and points. In context interpretation, there are two levels of interpretation, namely (a) situational context, and (b) intertextual context.

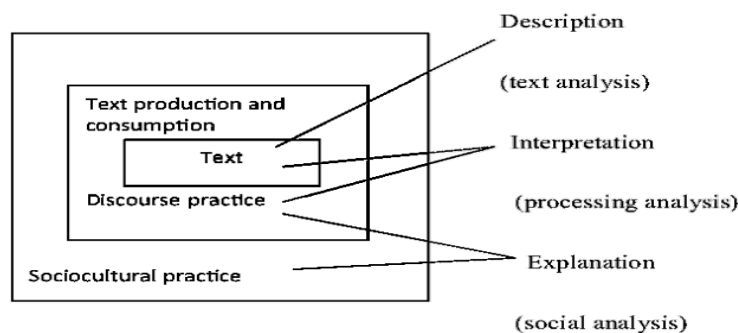
The third level is sociocultural praxis, which is the relationship between texts and social structures mediated by the context of social discourse. Discourse will become real, socially operated, as part of the processes of institutional and societal struggle. The third stage of analysis of critical discourse analysis is in the form of explaining (to explain) the relationship between heterogeneous textual features and the complexity of the discourse process with the process of sociocultural change, both social, institutional, and cultural changes.

¹¹ idem

¹² idem

According to Fairclough, the purpose of the explanatory stage is to "capture" the discourse as part of the social process, as a social praxis, which shows how the discourse is discovered by social structures and what reproductions cumulatively affect the discourse to use, sustain, or change those structures.

The data processing is carried out in several stages as follows:



Gambar 2. Dimensi CDA Fairclough¹³

The subject of the research in this study is local online media radarsemarang.com, namely local media in Semarang which is one of the media with the largest target audience. This local media carried various news in Semarang and cities in Central Java. The object of the research focuses on radarsemarang.com news texts for the period June 1, 2022 - June 1, 2023, which only contains news of violence against women. This research is studied verbally, namely in the form of news text documents that are collected for further research and analysis. This stage is carried out with the aim of finding hidden meanings from the arrangement of news texts in the media. In addition, the researcher also uses journalists and local media editors in Semarang and Central Java as part of the editorial or news division responsible for the entire news production process.

The sources of data for this research are news texts in radarsemarang.com that contain news of violence against women in a span of one year from June 1, 2022 to June 1, 2023, personnel in the radarsemarang.com newsroom, and local online media reporters in Central Java.

¹³ Titscher, Stefan, M. Meyer, R. Wodak, & E. Vetter. (2000). *Methods of Text and Discourse Analysis*. London: Sage Publication

The analysis of research data that will be presented is an analysis using three dimensions according to Fairclough, namely the textual dimension (micro structural), the discourse practice dimension (Meso-structural), and the sociocultural practice dimension (macro structure). The analysis was carried out in a critical linguistic manner on 38 news stories of violence against women in the local media radarsemarang.com published between June 2022 and June 2023, the analysis of the results of in-depth interviews with editorial personnel of local media radarsemarang.com, and unstructured interviews in a limited discussion forum with 15 journalists working in local media and one women's issue activist from the Rumah Kita Community. The full analysis of research data is described as follows to produce relevant data :

1. Textual Dimension Analysis (Microstructure)

At this stage of analysis, it is carried out by looking at news techniques at various levels. The analysis of the text of the news of violence against women is based on three elements, namely representation, relationship and identity. The text here is analyzed linguistically, looking at vocabulary or diction, semantics and grammar. In the analysis, coherence and cohesiveness are also included, to see how words or sentences are combined to form a news text with a certain meaning.

The researcher uses the textual structure of the text of the news of violence against women in the local media radarsemarang.com to be able to uncover:

1. How an event, person, group, situation, circumstance or anything else is displayed and depicted in the text.
2. How the relationships between participants and participant identities are displayed and described in the text. The researcher conducted an analysis from news sources, namely sources on news of violence against women and attribution, which was then categorized based on the attribution.

To understand the construction of the text of the news of violence against women, the text analysis of 38 news was carried out. The news is categorized based on the issue

of violence against women which is more specific into five major themes, which can be seen from the following table:

Table 9. Analysis of news texts, findings processed by researchers

Kategori tema berita	Jumlah berita	Kategori narasumber	Contoh judul	Contoh isi kutipan narasumber
celebrasi / seremonial	11 berita	1. Pejabat publik 2. Politisi	- Kontekstualisasikan Perjuangan RA Kartini - HUT Korpri, Kampanyekan Anti Kekerasan Pada Anak dan Perempuan - Indonesia Berharap Presidensi India Lanjutkan Isu Pemberdayaan Perempuan dan Kesetaraan Gender	- RA Kartini akan tersenyum bangga di pusaranya - berharap dapat membantu mempercepat pemberdayaan perempuan, saya sangat antusias dengan program Puspa - Kalau misalnya membantu orang itu jangan meminta imbalan, tetapi sebisa mungkin membantu dengan hati yang tulus
Penanganan kasus	13 berita	1. Penegak hukum	- Paska Pengasuh Ponpes Cabuli 26 Santri, Pesantren Al Minhaj Akan Ditutup - Ngeri! Dalam Sebulan, Polisi Amankan Lima Pelaku Kasus Pencabulan di Kabupaten Batang - Korban Pencabulan Guru Rebana di Batang Bertambah, Pihak Kelurahan Buka Posko, Korban Menangis	- Pelaku mancing, ngajak kencan - Pas kejadian anak-anak cuma merasa sakit, gitu aja. Ada yang tahu, ada yang tidak tahu sedang diapain
Advokasi	8 berita	1. Aktivis isu	- Damai Bukan Solusi, Pelaku Kekerasan	- kami memikirkan cara biar bisa membantu untuk meringankan beban korban.

		perempuan	Seksual Harus Dihukum Berat - 1.249 Kasus Kekerasan Perempuan, KPPG Beri Pendampingan - Kak Seto Desak PN Semarang Beri Putusan Maksimal untuk Terdakwa Pelecehan Seksual	Misal dengan menjual baju preloved ini - kekerasan seksual itu bukan dianggap kejahatan. Tapi dianggap aib bagi masyarakat. Praktiknya damai dan korban dinikahkan dengan pelaku - membantu ke akses layanan dan pengaduan. Jangan menstigma korban, tapi dampingi dan dukung untuk pulih -kekerasan terhadap perempuan baik secara verbal, seksual, maupun fisik penyembuhannya tak semudah luka akibat cedera bukan hanya fisik, tapi kehidupan psikologisnya juga menjadi taruhan - Rata-rata masyarakat masih beranggapan kasus kekerasan seksual dan KDRT adalah aib. - Proses hukum dan pemulihan bagi korban harus sama-sama jalan
Sosialisasi	6 berita	1. Pejabat publik 2. Politisi 3. Akademisi	“Sukirman Sosialisasikan Perlindungan dan Pencegahan Dini Kekerasan Terhadap Perempuan dan Anak”, “DPRD Berkomitmen Perjuangkan Regulasi Perlindungan Perempuan dan Anak”	-Laporan ke rektorat baru, setelah saya dilantik, Kebetulan yang menjadi korban itu dapat beasiswa semua - DPRD berkomitmen untuk memperjuangkan dan mengawal regulasi perlindungan perempuan dan anak untuk kemajuan Jawa Tengah - sosialisasi, kerjasama dengan LSM

				- ASN menjadi makin solid, makin berintegritas, makin melayani dengan sangat baik dan tentu aja kepuasan pelanggan kita adalah rakyat
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In the table above, events, people, groups, situations, circumstances, or anything displayed in the text are categorized based on the news theme, the number of news that corresponds to the news theme category, the category of sources, the title of the news and the content of the excerpts of the news sources.

Based on the news theme category, four themes were found, namely (1) celebratory / ceremonial news with a total of 11 articles presenting two speakers from public officials and politicians; (2) case handling news with 13 articles with law enforcement sources; (3) advocacy news as many as 8 articles with resource persons of women's issue activists; and (4) socialization news there are 6 articles with resource persons from public officials, politicians and academics.

Relations in a news story means the involvement of a number of parties that will be shown by journalists in the text of news about violence against women. The parties who are related in the news are sources. Judging from the relationship between participants and the identity of the participant is displayed and described in the text. Therefore, from the above analysis, the researcher conducted an analysis of news sources, namely sources on news of violence against women and attribution, which was then categorized based on the attribution. The relationships presented in the news in the local media radarsemarang.com divided into five categories, namely:

1. Law enforcement resource persons; resource persons representing legal institutions such as police institutions, prosecutors' offices, the judiciary, and advocates or legal advisors. Law enforcement sources who often appear such as the Semarang Police Chief, the Batang Police Chief, and the Banyumas Police Chief. In this interviewee, the tendency of construction that appears in the news is information on achievements,

achievements in the disclosure of cases of violence against women through press conferences, case title activities in the police, or court session agenda activities.

2. Public official resource persons; individual resource persons who occupy positions or positions in government institutions such as governors, mayors, regents, Head of DP3A PPKB and government officials at the smallest level such as village heads, including Daily Task Implementers in government agencies. In the narsum of public officials, journalists connect readers with claims of the government's commitment to fighting violence against women which is carried out in various ways, such as increasing the budget, committing to overseeing cases, and establishing a center for handling cases of violence against women. Ceremonial activities are in the form of FGDs and cross-sectoral meetings using the state budget. These efforts can be read from the excerpts in the news text that have been described in tables 2¹⁴ and 3¹⁵.

1. Politician resource persons; resource persons who are affiliated with certain political parties, and who occupy legislative institutions both at the central and local levels, such as the deputy chairman of the Central Java DPRD and the Chairperson of the Central Java Golkar Party Women's Union. The quotes that appear in the news text show how politicians are building an image and influencing the public to attract votes. This can be seen in the placement of news in the webtorial rubric which means that the news is in the form of advertising news (paid) not because it has news value and is worthy of being presented to the public. The news packaged in a feature product on December 9, 2022 can be seen from the content of the interview excerpt: "The DPRD is committed to fighting for and overseeing regulations on the protection of women and children for the progress of Central Java. "

2. Activist speakers; individual speakers, who represent groups or organizations of people who fight for the vision and mission that they believe in accordance with the interests of the organization, such as organizations that focus on women and children's issues, gender issues. Namarumber who looks like the Head of the

¹⁴ Appendix table 2. Categories News Theme

¹⁵ Appendix table 3. Contents of quotes, news sources and types of women's issues

Information and Documentation Division of LRCKJHAM, the Director of LBH APIK Semarang, the Chairman of the Indonesia Child Protection Institute. The form of the struggle to defend women's issues can be seen in the context of handling cases and their dynamics such as the content of the quote "After the passage of the TPKS Law, the budget for handling KS cases should also increase," or "If you hear about sexual violence, it can help you access services and complaints. Don't stigmatize the victim, but accompany and support to recover."

3. Academic resource persons; Intellectual resource persons refer to individuals, or those of a highly educated institution, or intellectuals, in higher education institutions such as rectors, lecturers. In the news situation that appears in the text of socialization news activities such as counseling and community service related to women's and children's issues.

One example of violence against women news headlines in radarsemarang.com is found vocabulary or diction that dramatizes situations or events with words that do not have a gender perspective, such as: "Obscenity", "obsenity", "Horror! in a month", "", "perverted rituals".

If you look at the series of sentences in the title, there is also a tendency for normative titles, such as for example on the news on Thursday, June 1, 2023¹⁶ entitled "Contextualize the Struggle of R.A Kartini". The news featured public official Sinoeng Rahmadi as the Acting Mayor of Salatiga with the content of the quote "If this is successfully done, RA Kartini will smile proudly at her grave.". The content of the quote that adores Kartini's heroism, and the participants of the Salatiga City PKK women who are present are considered to be a representation of Kartini today. When viewed from the context of the situation of the event of the implementation of Fashion show activities and seminars to commemorate Kartini Day, with the theme Empowered Women, Improving the Dignity and Welfare of the Nation in commemoration of Kartini Day.

¹⁶ Table 1. News on violence against women, rubrics and types of news

Public officials as a source of news invited women participants in the activity to follow Kartini's thoughts, but in mainstreaming and empowering women, this is actually a bias and construction created in news texts more on Kartini's historical heroism as a role model of empowered women by glorifying the figure of Kartini actually eliminates the essence of women's empowerment which should be done more concretely to the women of the Salatiga City PKK as target group.

The pattern of local media reporting on violence against women is carried out passively and intensely but passively. This can be seen from the news production process carried out by journalists. Based on the analysis of news texts related to the context of the events, situations and circumstances displayed, local media journalists *radarsemarang.com* in the news production process are more likely to report events, such as at the time of a case of violence against women in the police, activities based on the momentum of a certain day such as the commemoration of the anniversary of KORPRI or HAKTP, socialization activities from politicians and government agencies related to the issues raised. Journalists also tend to raise more events and releases received from sources, both from government agencies and politicians.

2. Dimension of discourse practice (meso-structural)

In the meso analysis, the researcher analyzed the practice of discourse or discourse which is the second dimension in the analysis of Norman Fairclough's critical discourse which is related to the production process and consumption of text on news of violence against women in local media *radarsemarang.com* produced through the news production process. There is by looking at the work patterns and routines of journalists in the field, in producing news, and the relationship between journalists and news sources. The results of the analysis are described as follows;

1. Journalists' work patterns; This work pattern is seen in how journalists work in the news production process. Based on the findings, journalists in local media consider events that will be presented to the public based on the value or feasibility of the news. Ari, a reporter for Kompas.com Media, said that women's issues such as violence against women have high news value.

“Kadang-kadang isu perempuan dikaitkan juga dengan kesetaraan gender. Maka jika ada informasi tentang kekerasan perempuan apapun medianya, wartawan pasti akan meliput¹⁷.

Rosidi, the editor-in-chief of Suara Nahdliyin, revealed that the value of news on the issue of violence against women is also seen from the magnitude or how much the event received public attention and attention.

“Bagi kalangan media lokal, isu perempuan merupakan salah satu isu menarik.¹⁸

The work system in reporting has been regulated by the editor in accordance with the field of coverage of each journalist. Pratono¹⁹, the editor-in-chief of radarsemarang.com said that journalists have the freedom to search for news even though in the process there is a news selection in the editorial.

“Alur kerjanya seperti media pada umumnya, jadi ada wartawan untuk mencari berita yang liputan, mewawancara cari informasi di lapangan untuk yang nanti akan tulis. Jadi berita dan nanti ada redaktur yang mengedit naskah berita termasuk memilih berita mana yang akan dimuat atau tidak, kurang data atau tidak. Untuk online nggak pakai proses layout dan cetak tapi langsung di upload redaksi online. Kalau kebijakan khusus tidak ada karena berita umum. Ada rapat redaksi kita bisa membahas ingin memunculkan isu apa. Misal membicarakan bareng2 ingin membahas liputan mendalam tentang perempuan, hukum, kriminal, semua dibahas di rapat redaksi. Tapi kl diskusi khusus itu ga ada.”

1. The routine of journalists in producing news; this is seen from the daily activities of journalists in journalistic work in the field. Ari²⁰, a Kompas.com journalist, said that in the editorial board of local media, journalists have the responsibility to produce a certain amount of news to meet the quota determined by the editor.

“Memang harus akui, Saya pribadi bentuk pengakuan besar, menulis tentang isu-isu perempuan Jangan pendalaman Sampai jauh ke dalam karena memang ada faktor a b c d, alasan-alasan klasik dikejar deadline, mungkin males, dan sebagainya.”

¹⁷ Lampiran transkrip hasil FGD

¹⁸ idem

¹⁹ idem

²⁰ idem

For the issue of violence against women, according to Rezananda Akbar²¹, a reporter from the Central Java Tribune, it is not every day that can report on the issue, but rather on a certain momentum.

“Pertama terkait beban kerja. Jadi Kalau untuk kasus kekerasan terhadap perempuan Terkadang ada segmented. Istilahnya itu kayak khusus lah, ketika ada momen kekerasan Perempuan di tingkat nasional.”

1. Relationship between journalists and news sources; In the news production process, sources are the most important and inseparable part of the news as part of efforts to verify the events or phenomena that will be raised in the news. The relationship or relationship between journalists and sources is also a mutually necessary and mutually beneficial relationship. Journalists get resources to make news for the public interest and sources get space to express their opinions to the public. Of course, in this context, the resource person must be competent and able to provide information that is in accordance with facts and credible data.

From the analysis of the text of the violence against women news articles in the radarsemarang.com, the relationship appears unnatural, in the sense of the analyzed article, journalists have a tendency to use the same source on different occasions. Pratono²², the editor-in-chief of radarsemarang.com, said that the editorial board does not have the ability to control the relationship between journalists and sources. If the relationship causes a conflict of interest, the editorial board will intervene.

“Iya sebagian besar kebanyakan wartawan sekarang seperti hanya mencari gampang nya saja, cari dari sumber dari kepolisian. Kalau Ada wartawan yang nggak mau di suruh-suruh, nggak kirim listing berita hari ini, sore dikejar deadline, kan akhirnya mau nggak mau adanya beritanya itu. Iya. Biasanya ada misal disuruh wawancara narsum x, mungkin punya hubungan baik karena mungkin menghindari konflik kepentingan dia bilang nggak mau wawancara orang tersebut. Kalau berita-berita pemerintahan kadang itu ada. Makanya ada proses rollingan itu fungsinya salah satunya itu. Sudah terlalu lama lipatan di situ untuk mencegah konflik

²¹ idem

²² idem

kepentingan. Tetap ada, lama kelamaan kelihatan polanya, wartawan menulis narsum itu terus. Ketahuan. Kadang-kadang komentar dari daerah, narsum dari dewan terus. Padahal misalnya orang banyak di DPRD tapi yang di wawancara itu saja. Biasanya cari gampang. Kadang-kadang kita juga harus cari sudut pandang lain, perspektif lain. Seleksi awal berita ada di wartawan, bagaimanapun mereka di lapangan bisa memilih walaupun nanti redaktur ada seleksi lagi."

1. Selection of sources for news of violence against women

From the category of sources analyzed for attribution, it shows that journalism developed by local media *radarsemarang.co* still normative because it places law enforcement sources and public officials in the government as the most dominant sources.

The tendency of the choice of sources and the position of news on violence against women applied by local media *radarsemarang.com* still in the form of public relations.

The editor is stuck in statement journalism with the habit of law enforcement and government officials to respond to the issue of violence against women, although for example the context in handling the case, the right main source is indeed from the police. This context is seen from the side of event news as information packaged in straight news products.

However, journalists should have an alternative to extracting information from sources by developing a storytelling perspective so that they can find other sources that are relevant and can be used to add context to events. In addition, journalists and the media can provide space to accommodate the aspirations and voices of people who are concerned about women's issues to carry out their educational and social control functions. It is not just leaving the problem to law enforcement or the government.

Cliché answers such as the success or achievement of case disclosure are the most dominant when faced with law enforcement sources such as the police.

If the editorial board gives more space to law enforcement and the government, it can have an impact on the journalism funnel whose position as public relations is not as a bridge for the public. The editor takes over the role and function of public relations as a mouthpiece to voice government policies to the public.

In the process of producing news related to violence against women, the selection of sources by local media journalists can be based on a number of factors. Ari²³, a journalist Kompas.com admitted that personal safety is very important because there are legal regulations that have the potential to ensnare journalists into the legal realm.

“Yang sudah di ranah hukum Jaksa atau Polres. Kita aman. Saya sudah menulis sesuai fakta beres begitu saya dipanggil Polda, dipanggil LSM. Apalagi yang tidak ada di ranah hukum. Kadang pihak korban mau lapor itu dianggap aib, malu dan sebagainya. Ya memang yang paling aman.”

Mass media coverage generally reports on politics, sports, local government, and various other public discourses. However, when there is news about women's issues in the spotlight, it does not seem to be on the agenda of the media setting that day, because the headline is not followed by news or other writings in other parts of the day's news.²⁴

In the editorial system, there are also layers of power. Journalists are in a system with a fairly strict hierarchy in carrying out the mission of a publication. The editorial board consists of leaders ranging from the smallest unit (editor) to the editor-in-chief whose views on various issues are not uniform. The editorial board is a negotiation room, although the most decisive thing is the highest position.

2. Dimension of sociocultural practice (macro structure)

At the third level, the dimension of sociocultural practice sees that the social context outside the media influences and determines how news texts are produced and understood by journalists and newsrooms. In this analysis, it is related to the context outside the text such as the context of the situation, the context of the practice of media institutions in relation to society and culture as well as the political economy of the media that affect the news produced. In this analysis, to find an explanation of the results of the interpretation by referring to the sociocultural conditions around the text in production,

²³ idem

²⁴ Bungin, Burhan (Eds.). (2003). Qualitative Research Data Analysis, Philosophical Interpretation and Methodological Towards Application Model Mastery (Second Printing). Jakarta: Publisher of PT RajaGrafindo Persada

it was analyzed from the results of interviews with radarsemarang.com editorial personnel and the results of the Limited Discussion Forum with 15 local media journalists organized by the researcher on August 23, 2023.

. At this stage, the analysis is carried out with the relationship between discourse and social practice at three levels, namely:

1. Situational level – a unique or specific situation in each event that triggers news when the text is created by a journalist. At this level, attention is paid to the situational aspect when news texts are produced. This means that each of these events occurs in different situations. In the news of violence against women in the local media, there is radarsemarang.com a tendency for journalists to be more dominant in raising suspected events such as in the news on June 1, 2023 entitled "Contextualize the Struggle of RA Kartini". The situation of the event in the news where it contextualizes the activities of commemorating RA Kartini's birthday with women. In unexpected events such as ceremonial activities or celebrations, journalists get news sources available at the event location so that they only describe the event and dig for information is not in-depth to find the context of the event. In this situation, it does not explain how the community's efforts in the anti-violence movement against women are because information extraction is only limited to events. Of the 38 news related to violence against women in the local media, there are radarsemarang.com 36 news of ceremonial or celebratory events.²⁵

This condition was acknowledged by Rezananda Akbar²⁶, a local media reporter from the Central Java Tribune where in raising the issue of violence against women tends to wait for momentum.

"Untuk kasus kekerasan terhadap perempuan terkadang berita segmented, istilahnya kayak khusus ketika momentumnya adalah momentum Hari Kekerasan terhadap Perempuan di tingkat nasional. kalau kita datang ngeliput untuk berita, mereka silent atau nggak berani ngomong dengan berbagai alasan. Seperti malu lah, dapat tekanan dari pihak lain."

²⁵ Appendix Table 6. Categories News Theme

²⁶ idem

The issue of violence against women is considered by Burhan Firdaus²⁷, a reporter for the local media Central Java Pos as a sensitive issue so that when covering it often receives a lot of pressure from various parties.

"Semua redaksi sama, ada tekanan pihak pelaku, pihak kepolisian karena masih proses penyelidikan. Akhirnya liputan kegiatan hanya kayak fashion show perempuan Kudus gitu. Jadi kalau soal perempuan banyak di event-event aja."

Dampaknya, peliputan isu kekerasan terhadap perempuan lebih cenderung normatif dan memenuhi undangan narasumber berita, seperti yang dilakukan S Islamiyah²⁸, wartawan media lokal dari Zonanews.id

"Lebih ke hal normatif, formalitas. Kalau pemberdayaan perempuan kegiatannya ya lebih ke pesanan, kegiatan kedinasan, juga goals ke tokoh-tokoh masyarakat dan tokoh agama yang menjadi percontohan dalam masyarakat itu yang ngomongnya tuh "kasarannya" didukung gitu lah."

Editorial personnel, in this case, Pratono²⁹ as the editor-in-chief of local media, radarsemarang.com admitted that the political economy of the media is something that must be considered, especially when it comes to the sustainability of the media business.

"Kalau di online tergantung nilai berita kalau bagus dan SEO ya bisa dipublish. Kadang kita melihatnya iklan, bagaimanapun nggak bisa dipungkiri harus mikir iklan dan mikir wartawan bisa gajian. Sekarang ini iklan-iklan besar akan memakan space untuk berita umum nggak bisa lagi seperti dulu hanya slot 30% saja. Kalau iklan banyak, ada berita bagus pun nggak bisa dinaikkan karena spacenya tidak ada. Iklan swasta dan plat merah seperti webtorial apapun isunya itu sudah ada materinya, kami terima jadi. Kalau kebetulan isunya bagus ya itu lebih baik."

1. Institutional level – at this level, it looks at the influence of media organization institutions on the production process of news and text of violence against women produced by local media journalists. In this context, journalists work in media company organizations that have editorial policies that must be followed. Yudha AR,^{30a}

²⁷ idem

²⁸ idem

²⁹ idem

³⁰ idem

reporter from Murianews, emphasized that the issue of rules must be enforced in carrying out journalistic work in the field, especially when covering the issue of violence against women, there are many things that must be considered to avoid errors in data accuracy.

"Persoalan kode etik, seperti nggak boleh menyebutkan nama, alamat rumah atau identitas. Saya ketemu setelah berita tayang, satu hari kemudian di akun Instagram saya banyak DM ngancem mau ngelaporin, tapi nggak saya respon karena sudah konfirmasi dari kantor tanggung jawab."

Galang Wisanda³¹, a reporter for Joglo Central Java, said that efforts to enforce the code of ethics were not only carried out by journalists in the field but also became the focus of the editorial team. However, there are dilemmas in the field that cause the news production process to be not optimal.

"Hampir setiap hari selalu diingatkan redaksi. Misal ada isu isu yang sensitif, kalau mencari informasinya ke orang-orang yang kompeten, takutnya nanti ceritanya kurang akurat. Pemberitaan soal perempuan cukup dilematis sebagai jurnalis ketika mendapatkan informasi terkait dengan kekerasan perempuan. Setahu saya di UU ada asas praduga tak bersalah, jadi harus menghormati hak dari tersangka atau terdakwa sampai putusan pengadilan, meskipun wartawan memiliki hak untuk menyebarluaskan informasi secara mandiri. Menurut saya perlu adanya harmonisasi dari kedua aturannya."

Although it was also acknowledged by Anggara Jiwandhana³², a Murianews reporter, that so far there has been no increase in the capacity of journalists to improve their skills in reporting on special issues such as women's issues related to how to cover violence against women so that the perspective built when reporting is like covering events in general.

"Tidak ada pelatihan khusus untuk peliputan berita kekerasan perempuan, namun kita selalu diterapkan regulasi terkait berita-berita yang kita tulis yang ramah anak seperti panduan KPAI. Misal nama dan alamat disensor, tidak memuat foto kasus pencabulan untuk menghormati

³¹ idem

³² idem

hak korban. Disuruh baca buku satu wartawan, kode etik jurnalistik, Pedoman Pemberitaan Siber, dan satu buku lagi terkait penulisan kejahatan. Kalau berita titipan atau rilis itu terserah wartawan, selagi tidak melanggar kode etik dan tidak merugikan pihak lain yang dapat memancing kontroversi."

1. Social level - at this level, it looks at social aspects in a macro way that can affect the discourse that arises in the news of violence against women. Social conditions determine the nature of discourse such as the political, economic, and cultural systems of the local community that are dominant in society. Values in society affect and determine the technology of news in the media. Burhan Firdaus³³, a reporter from Central Java Post, assessed that the level of public sensitivity to the issue of violence against women influenced journalists in determining and deciding to raise the issue of violence against women because it could have an impact on local geopolitics.

"Bisa memengaruhi, misalkan semakin banyak isu perempuan dan anak akan memengaruhi kondisi wilayah itu dan juga bersinggungan dengan politik. Misalnya ada yang bilang: "nanti dulu biar kondusif dulu, jadi cenderung diredam itu mungkin karena ada kesan ini jadi pemberitaan yang negatif untuk wilayahnya."

As a result, many cases of violence against women have escaped media coverage, as revealed by Roy, a journalist from Suara Kudus.

"Terkadang ketika kita mengungkap itu, mereka menutupi, keluarganya, aparat, bahkan di PPA, memang nggak perlu di ekspose."

For S Islamiyah, a Zonanews.id journalist, it is very important for a journalist in the local media to pay attention to the character of the local community.

"Isu kekerasan terhadap perempuan jarang banget di blow up kalau bisa jangan, diredam aja untuk umum. Ya menghindari munculnya kekhawatiran dalam masyarakat dan kadang juga berpikiran kalau ada masalah seperti kekerasan itu dimunculkan, bisa jadi malah mikirnya negatifnya, yang takutnya salah. karena akan berpengaruh kepada psikis masyarakat, juga akan mengganggu kekondusifan suatu wilayah."

³³ idem

The local community considers the issue of violence against women to be taboo to be opened and reported in the media. Hasyim Asnawi³⁴, a journalist for Suara Nahdliyin, said that the incident could be reported with strict rules and that it was often ignored by journalists.

"Banyak fakta pada kasus kekerasan terhadap perempuan yang memang sangat sensitif. Pihak korban itu tidak mau diberitakan karena takut, malu, mungkin nggak mau dibesar-besarkan. Saat kita mengangkat isu-isu tentang perempuan ya kita harus memposisikan diri dan mengetahui bagaimana cara meliput dan bisa menjaga agar si narasumber terbuka dan merasa nyaman ketika diwawancarai."

On the other hand, Rosidi³⁵, the editor-in-chief of Suara Nahdliyin admitted that strict reporting guidelines in reporting cases of violence against women are not widely understood by journalists in the local media.

"Isu perempuan kasusnya tidak boleh di blow up. Saya pikir tidak persoalan dalam proses ditutup-tutupi karena ada aturan, perempuan mengalami trauma sangat luar biasa maka jangan di blow up karena konteksnya memberikan rasa aman."

Journalists have consideration in selecting and selecting news sources based on internal and external factors such as journalist ideology and social context. Rosidi, Editor-in-Chief of Suara Nahdliyin said that in the context of local media, there is a tendency to select resource persons by considering the cultural conditions of the local community.

"Kalau konteks Kemasyarakatan yang agak patriarkis memang tugas perempuan seakan-akan di ranah privat. Posisinya spesifik gender di Indonesia tidak sama dengan negara Liberal jadi itu menjadi hal penting. Bu Nyai itu ruang publiknya adalah tausiah, sementara untuk urusan yang lain sebagainya itu mungkin background yang punya akademisi, dan sebagainya. Ya jadi soal dalam pembagian peran. Kita bukan menutupi tapi ada pembagian peran yang jelas."

³⁴ idem

³⁵ idem

C. Conclusion

The researcher analyzed 38 news reports of violence against women in the local media *radarsemarang.com* using the Norman Fairclough Critical Discourse Analysis method, which consists of three dimensions of analysis, namely text (microstructure), discourse practice (meso structure), and sociocultural practice (macro structure). In the analysis, the researcher also conducted in-depth interviews with *radarsemarang.com* editorial personnel, unstructured interviews at the Limited Discussion Forum to 15 local media journalists and women activists from the Rumah Kita Community, to find out the meaning contained in news texts and to find out the women's narrative built in the texts of news reports on violence against women in the local media.

From the results of the research and discussion as described in the previous chapter to answer the research objectives, it can be concluded as follows:

1. Construction of reporting violence against women in local media

Mass media does not always reflect everything that happens in the real world and the phenomena that occur, but there is a selection of observed events. The process of selecting media reality before being published and published in the mass media will depend heavily on the selectivity values embraced by the mass media system. The Social Construction of Reality (Berger & Luckmann, 2013: 29)³⁶ explains the formation of reality by society to suggest that society lives in objective and subjective reality at the same time so that an awareness of something will arise without first intersecting with a certain object. This condition occurs because consciousness is always intentional or always directed to an object.

The process of constructing reality occurs when a person makes an observation of an object (objectification). Then the results of the interpretation through this perception are internalized into the observer. This stage is conceptualized to a perceived object.

Local media see the issue of violence against women as still limited to superficial events that are interesting to be presented to the public without any value of news depth

³⁶ Berger, L. Peter & Thomas Luckmann. 2013. *Social Interpretation of Reality: A Treatise on the Sociology of Knowledge*. Jakarta: LP3ES.

(context), issues, and gender perspective considerations. The pattern of reporting violence against women in local media is carried out passively and intensely such as celebratory / ceremonial events, news of successes / achievements in handling cases, or socialization news. Journalists have the freedom to look for news even though there is a selection in the editorial process. The value of news on the issue of violence against women is not only seen from how much attention the event has received from the public, but also more in terms of momentum.

Local media in constructing news of violence against women try to show the spirit of resistance to the issue of violence against women. However, from the news texts that appear, they tend to appear normatively. This can be seen from the title and content of the news displayed which dramatizes events with gender-unresponsive diction and a series of normative sentences in the mainstreaming and empowerment of women, such as the cult of figures and glorification, so that it actually causes bias and constructions created in news texts that lose the essence of women's empowerment which should be done more concretely.

The selection of resource persons by local media journalists can be based on regulations and codes of ethics. However, sources are the most important and inseparable part of the news as part of efforts to verify events or phenomena that will be raised in the news. Journalists have consideration in selecting and selecting news sources based on internal and external factors such as journalist ideology and social context.

The relationship between journalists and sources sometimes appears unnatural. The relationship in a news story shown in the text of a news story about violence against women is actually dominated by law enforcement sources, public officials, politicians and academics, compared to sources of women's issue activists.

This can be seen in news texts that contain information on achievements, achievements in case disclosure through press conferences, case title activities in the police, or court session agenda activities. Even with public officials, politicians, and academics who tend to prioritize the image through ceremonial activities to influence

the public and attract the voice of the masses contained in webtorial products (paid news) packaged in the form of features without considering the feasibility of the news.

Journalism developed by local media is still normative with a tendency to choose sources and the position of violence against women news positions applied by local media in the form of public relations, not as a bridge for the public. In this case, the editor takes over the role and function of public relations as a mouthpiece to voice government policies to the public.

In fact, journalists should have an alternative to extracting information from sources by developing a storytelling perspective so that they can find other sources who are relevant and can be used to add context to events. This can be raised in activist speakers who represent groups or organizations of people who fight for women's and gender issues.

Journalists and the media have not been maximized in providing space to accommodate the aspirations and voices of people who do have *concerns* about women's issues to carry out their educational and social control functions.

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Wawancara : narasumber penelitian

Parents' Digital Skills as Cyber Security for Children in an Effort to Create Smart and Good Citizens on the Island of Java

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ABSTRACT

Now, parents have a noble duty to educate and save their children in the digital era. Theroritically, parents who have good digital skills will be able to provide cyber security for their children. Alpha generation children have a high vulnerability to undergo digital crimes such as bullying, harassment that occurs in online games, social media platforms such as Instagram and Facebook. Digital citizenship studies on digital security elements involving parents in applying the values as citizens to children is very important. So, parents need to have good digital skills. This research aims to survey the level of digital skills of parents as cyber security for children in an effort to create smart and good citizens on the island of Java. The research method used in this research is descriptive quantitative with a survey. The result of the research on the island of Java shows that; Parents' digital skills do not have a significant influence on their duties as cyber security for their children in the digital era. Parents who have high digital skills but do not have a good caring character do not have a significant influence, but parents who have digital skills accompanied by a caring character have a significant influence as cyber security for their children. The caring character that parents have supports their role as cyber security in the era of digital citizenship, so that smart and good citizenship can be realized.

Keywords: Digital skills, Cyber security, Digital citizenship

A. Introduction

Digital transformation is one of the most significant behavioral changes that must be carried out immediately to change society for the better. Changes in old patterns of human activity, behavior, communication and daily routines today are greatly influenced by digital skills(Slavković et al., 2023). These changes are often called dramatic because they require a transformation in current digital structures and strategies to achieve better digital behavior in new situations. Parents are usually more agile in terms of digital skills, but not all parents are in a situation to follow a good and wise digital transformation(Molz, 2021). The digitalization

trend in delivering communication between parents and children has resulted in changes that have an impact on children.

The impact of digitalization is clearly visible in improving the learning process or transforming learning about digital security to protect children from cybercrime(Horiuchi et al., 2023). The digital skills possessed by parents have an impact on children's continued safety in using technology. Digital skills or digital skills are defined as a way of integrating technology that supports digital literacy and digital transformation(Kim et al., 2022). This is of course supported by digital citizenship.

Digital citizenship studies support global citizen behavior in using digital technology responsibly. In the literature, digital citizenship is defined as the ability to manage information and interact with other people using digital technology. Based on the results of previous research, digital citizenship is an important element for successful digital transformation while maintaining a balance between online and offline life(Rao & Deebak, 2022). Digital citizenship refers to safe and responsible behavior in using digital technology therefore, the most common elements of digital citizenship are digital security, rights and responsibilities, digital literacy, and communication. Although the essence of digital citizenship is the use of digital technologies to exchange content and achieve virtual interactions, the security aspect should not be ignored.

Widespread use of digital technology offers significant benefits to its users, but at the same time, opens up the possibility of high negative risks. As a parent, ensuring that your child is well supervised when using digital devices is important. Digital devices that contain social media applications can be an opportunity for digital crimes against children. Previous research stated that the 2021 UNICEF report focused on children aged 12-17 in Indonesia. The report stated that 56% of children who experienced abuse and social exploitation via the WhatsApp, Facebook and Facebook messenger platforms chose not to tell what they experienced(Dee, 2004). This shows that children who experience unpleasant

treatment on digital platforms choose not to talk about what they experienced even though what they experienced could also harm their psychological and even physical health. Digital security is one aspect of digital citizenship that is important to strive for to ensure that our children's data is safe from digital crime(Gurin et al., 2002).

Digital security, where data and information shared digitally must be protected. Of course, to provide this security requires caution and knowledge. We know that there are now many hackers and bad people in the digital world so we also have to minimize the potential for things like that to happen(Ryland, 2018). The description of digital skills or skills really depends on how an individual strives for their own skills by studying independently or in groups. Parents of learners will find it easier to improve their digital skills than parents who don't want to learn.

However, based on character education theory, a person who is capable and does not care does not contribute to any supervision. An indifferent, indifferent character is formed in people who have not had a caring upbringing since childhood, so that the mindset that is formed is that if it is not useful for themselves, they will not care. This is a reaction to what has been experienced when it is ignored. This research focuses on how parents' digital skills act as children's digital security in creating smart and good citizens on the island of Java.

This research is quantitative descriptive research with an evaluation survey. Survey research is used to investigate the facts of existing phenomena and seek factual information about social, economic or political institutions of a group or individual and the evaluation method aims to collect information about what is happening which is the real condition regarding implementation. plans that require evaluation. The data obtained in this research are: 1. Children's responses to the digital skills their parents have in their role as cyber security for them. 2. Children's responses to parents' ability to supervise children using social media and direct children to become good citizens. The description of the data that will

be presented is the mean, median, mode, standard deviation, frequency distribution table and data trend. The following are the results of data processing that has been carried out with the help of SPSS 25 for Windows software. Validity is tested using product moment from Karl Person because the questionnaire data is in the form of an interval or Likert scale, the questionnaire is said to be valid and meets the requirements, namely if $r_{count} > r_{table}$. Meanwhile, reliability is tested using the Cronbach's alpha equation because the questionnaire data is in the form of an interval or Likert scale, the questionnaire is said to be reliable and meets the requirements, namely if $r_{count} > r_{table}$ which was tested on 30 children with the same characteristics on the island of Java.

B. Result and Discussion

In the research results and discussion section, children's responses to the role of parents as cyber security for children will be discussed.

The results of this research began with testing the validity of the questionnaire used with the following results:

Table. 1 Questionnaire Validity Test Results

Sub Variables	Initial statement	Void Statement	No. void statement	Final Statement
Children's responses to the digital skills their parents have in their role become cyber security for them	30	2	15,20	28
Children's responses to parents' ability to supervise children using social media and direct children to become good citizens	38	4	13,20,27,35	34

Source: processed by researchers, 2024

The items that were dropped in the first sub variable were replaced with 1 statement item so that the indicators were represented so that the total number of

statements raised in the first sub variable was 29 statements. Meanwhile, in sub variable two, the statement items that were dropped were not replaced because the indicators were already represented in the existing statement items, so that the total statement was 34 items.

The reliability test results show the data below

Table 2. Reliability Test Results

Sub Variables	Alpha Cronbach Value	Information
Children's responses to the digital skills their parents have in their role become cyber security for them	0,815	Reliable
Children's responses to parents' ability to supervise children using social media and direct children to become good citizens	0,772	Reliable

Source: processed by researchers, 2024

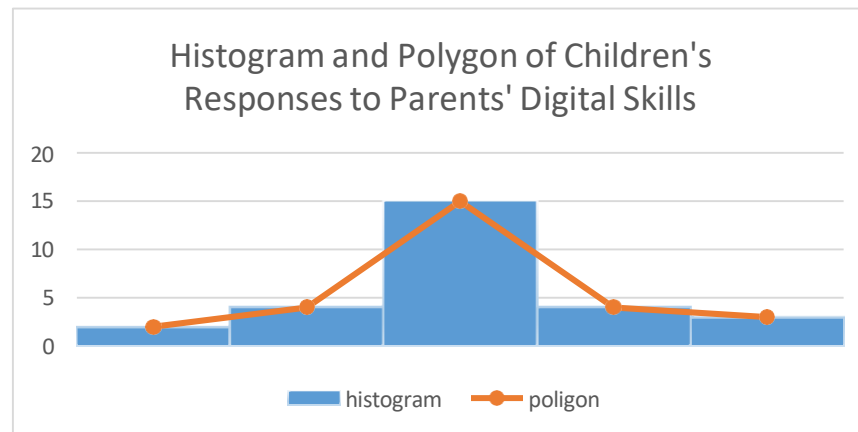
Based on calculations using SPSS 25, the Cronbach Alpha coefficient value is 0.815 for children's responses to the digital skills their parents have in their role as cyber security for them, then 0.772 for children's responses to parents' abilities in supervising children using social media and directing children to be good citizen. Overall the coefficient value is greater than 0.6 so that the respondents' answers are reliable and can be used as a data collection tool. The results of data analysis using SPSS 25 show that the lowest score is 65, the highest score is 95; average (mean) of 81.86; median score 82; mode 82; and standard deviation of 6.609. Apart from that, data regarding children's responses to the digital skills possessed by their parents in their role as cyber security for them has a total of 29 questions/questionnaire statements with a total of 28 respondents with the results of the frequency distribution table and histogram as follows:

Table 3. Frequency distribution of children's responses to the digital skills their parents have in their role as cyber security

Number	Interval	f	f (rel)
1	65-71	2	7,1%
2	72-78	4	14,3%
3	79-85	15	53,6%
4	86-92	4	14,3%
5	93-99	3	10,7%
Total		28	100%

Source: processed by researchers, 2024

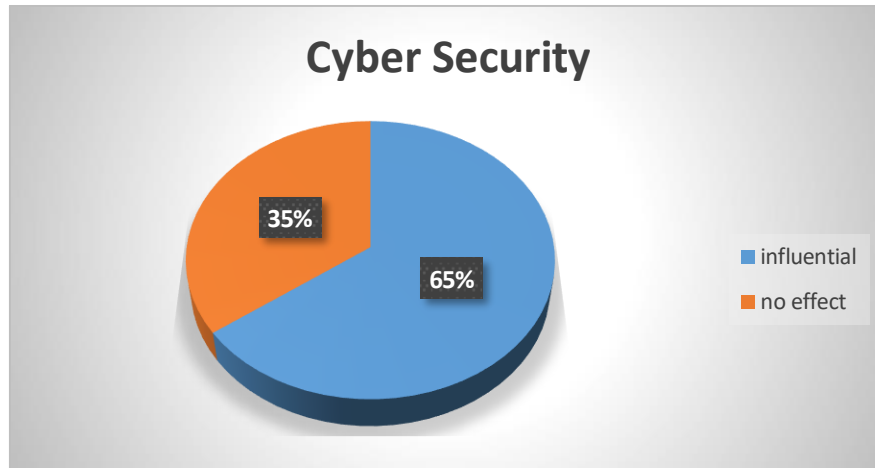
Figure 1. Histogram and Polygon of Children's Responses to Parents' Digital Skills



Source: processed by researchers, 2024

The data in Figure 1 shows that the distribution of parents' digital skills on the island of Java is mostly in the 79-85 interval with the medium category. It can be described that the digital skills possessed by parents are average, not too high and not too low according to respondents. From the distribution of data obtained, children responded to the digital skills possessed by their parents as well as their parents' caring attitude in carrying out their role in cyber security for their children. as follows:

Figure 2. Children's responses to their parents' role as cyber security

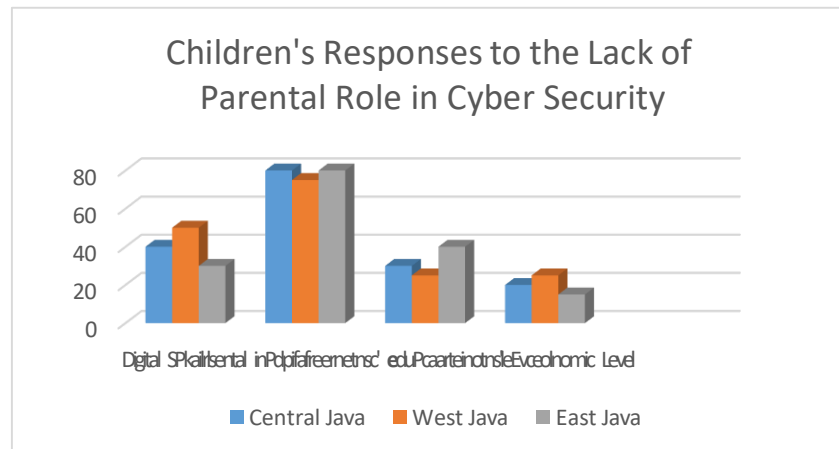


Source: processed by researchers, 2024

Children responded that parents who had digital skills accompanied by a caring attitude towards children stated that 65% had an influence in carrying out the role of cyber security for children. This shows quite significantly if parents' digital skills are supported by parents' caring attitudes.

Meanwhile, based on the reasons for the lack of parental role in carrying out cyber security roles for children, according to respondents, the following are:

Figure 3. Children's Responses to the Lack of Parental Role in CyberSecurity



Source: processed by researchers, 2024

Parental ignorance is the factor that most influences the role of parents in carrying out cyber security for children. Then, digital skills are in second place, in third place is the parents' education level and the last is the parents' economic situation. According to children, digital skills alone do not have a significant

influence, but parents' caring attitude towards children has a significant influence. Children feel loved and cared for and are educated and directed by their parents to become good citizens if they are cared for.

C. Conclusion

Based on the results of the research above regarding parents' digital skills as cyber security for children in an effort to create intelligent and good citizens, they are as follows: 1. Parents' digital skills do not have a significant influence on their duties as cyber security for children in the digital era, 2. Parents who have high digital skills but do not have a good caring character do not have a significant influence, but parents who have digital skills accompanied by a caring character have a significant influence on cyber security for their children. Another factor that has the greatest influence on the role of parents' cyber security in children is their caring attitude, while economic factors, level of education and even digital skills themselves are less influential according to children. The caring character of parents supports their role as cyber security in the era of digital citizenship, so that smart and good citizens can be realized.

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REPRESENTASI PEREMPUAN YANG MEMILIKI MENTAL SEHAT DAN BERDAYA DALAM AKUN INSTAGRAM @ANALISA.WIDYANINGRUM

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ABSTRAK

Dengan adanya media digital yang semakin berkembang membuat semua orang termasuk perempuan mudah mengakses segala informasi dan pengetahuan yang ada. Termasuk memanfaatkan media sosial sebagai alat untuk merepresentasikan eksistensi, mengembangkan ekonomi, dan memberdayakan dirinya serta memberikan dampak yang positif dengan memberikan value yang positif pada pengikutnya. Tanpa harus meninggalkan peran dan kewajibannya dalam konteks keluarga. Tujuan penelitian ini adalah untuk dilakukannya analisis dan wujud representasi perempuan yang memiliki mental sehat dan berdaya untuk lingkungan media sosialnya. Metode yang digunakan dalam penelitian ini adalah metode analisis konten kualitatif dengan objek kajian yaitu akun instagram @Analisa.widyaningrum. berdasarkan hasil penelusuran dan analisis data ditemukan bahwa Analisa Widyaningrum merupakan seorang psikolog perempuan yang memiliki value yang tinggi. Ia memiliki semangat untuk berdaya dengan menebarkan energy positif dalam setiap postingan akun instagram nya. Sehingga hal ini dapat merepresentasikan mental yang sehat bagi seorang psikolog klinis tersebut. Selain itu, pemilik akun instagram @analisa.wisyaningrum tersebut juga merepresentasikan mental yang sehat seorang perempuan yang memiliki karir namun tetap mementingkan pendidikan dan keluarganya. Penelitian ini memberikan kesimpulan bahwa perempuan bisa dan mampu untuk merepresentasikan mental yang sehat dan berdaya nya melalui media sosial yang ada untuk menyalurkan energy positif pada setiap pengikutnya di media sosial tersebut.

Kata kunci: Perempuan, Representasi, Mental sehat, Berdaya.

ABSTRACT

With the increasing development of digital media, everyone, including women, finds it easy to access all available information and knowledge. This includes utilizing social media as a tool to represent their existence, develop their economy, empower themselves, and provide positive impact by delivering positive value to their followers, all without neglecting their roles and responsibilities in the family context. The aim of this research is to analyze and manifest the representation of women who possess a healthy mentality and empowerment within their social media environment. The method used in this research is qualitative content analysis with the object of study being the Instagram account @Analisa.widyaningrum. Based on the results of the search and data analysis, it was found that Analisa Widyaningrum is a female psychologist with high values. She has the spirit to

empower by spreading positive energy in every post on her Instagram account. Thus, this can represent a healthy mentality for a clinical psychologist. Moreover, the owner of the Instagram account @analisa.wisyaningrum also represents the healthy mentality of a woman who has a career but still prioritizes her education and family. This research concludes that women can and are capable of representing their healthy mentality and empowerment through existing social media to channel positive energy to their followers on these platforms.

Keyword: *women, healthy mentality, represents, empowerment*

A. Pendahuluan

Pada era digital saat ini seluruh platform media sosial dapat dijadikan sebagai alat untuk berekspresi dan menunjukkan aksi. Termasuk untuk merepresentasikan diri menjadi pribadi yang sehat secara mental serta berdaya secara pendidikan, sosial dan ekonomi terkhusus bagi perempuan yang tidak perlu meninggalkan peran utuhnya dalam keluarga. Sejak perkembangan media sosial seiring dengan meningkatnya kebutuhan, kreativitas, dan kemajuan teknologi, kajian terkait perilaku pengguna, intensitas penggunaan, akses, dan dampak media sosial dalam kehidupan individu dan masyarakat menjadi fokus utama para peneliti. (Sloan & Quan Haase, 2017)

Menurut Rettberg (2018), representasi diri adalah konstruksi objek, tanda, dan citra yang sengaja dibangun oleh individu baik sesuai dengan realitas maupun di luar realitas itu sendiri, berdasarkan pada tujuan yang ingin dicapai. Dodson (2015) menyatakan bahwa di era digital, representasi diri menjadi bentuk kecil dari identitas digital yang digunakan individu untuk berinteraksi dalam ruang yang lebih luas. Mengikuti pemikiran Rettberg (2018), yang mengkaji representasi diri di era digital membuka kemungkinan untuk melihat presentasi diri melalui berbagai media seperti foto, video, selfie, tweet, dan tampilan grafis lainnya. Hal ini juga dapat dijadikan sebagai indikator, seseorang benar-benar memanfaatkan perkembangan media digital saat ini atau tidak.

Sedangkan Istilah "kesehatan mental" diambil dari konsep "*mental hygiene*", yang mana "*mental*" berasal dari bahasa Yunani dan memiliki makna yang sama dengan "*psyche*" dalam bahasa Latin, yang merujuk pada hal-hal yang bersifat psikis, jiwa, atau kejiwaan. Dengan demikian, "*mental hygiene*" dapat dimaknai sebagai upaya untuk menjaga dan meningkatkan kesehatan mental atau jiwa secara dinamis, bukan secara statis, karena menunjukkan adanya usaha peningkatan. (Notosoedirjo & Latipun, 2001: 21, Ariadi, P, 2019 : 02)

Adapun makna Pemberdayaan perempuan sendiri memiliki arti yang bertujuan untuk memberikan mereka akses yang lebih besar terhadap sumber daya ekonomi, politik, sosial, dan budaya. Dengan akses tersebut, perempuan dapat meraih kemandirian dan kepercayaan diri yang diperlukan untuk berperan aktif dalam mengatasi berbagai masalah yang dihadapi oleh masyarakat. (Bappeda DIY,2017, Makruf & Hasyim, 2022:02). Hal ini selaras dengan prinsip kesetaraan gender, yang memberikan akses ruang publik secara adil antara laki-laki dan perempuan.

Permasalahan utama yang mendasari dilakukannya penelitian ini yaitu bagaimana bentuk representasi perempuan yang memiliki mental sehat dan dapat berdaya bersama dengan era digital saat ini? Penelitian ini berdasarkan pada keyakinan bahwa kemajuan era digital memberikan peluang baru bagi perempuan untuk menggunakan potensi mereka dengan tetap menjaga keseimbangan antara kehidupan di rumah dan aktivitas lainnya (Lestari et al., 2020).

Analisa Widyaningrum merupakan sosok inspiratif yang berprofesi sebagai psikolog klinis di salah satu rumah sakit di Yogyakarta,yaitu RS Jogja international Hospital (JIH). Sekaligus CEO di sebuah sekolah kepribadian yang dinamakan Analisa Personality Development Center (APDC) Indonesia. Dilakukannya penelitian ini dengan Objek kajian yaitu pada akun instagram @analisa.widyaningrum memiliki beberapa pertimbangan sebagai berikut (1) analisa widyaningrum merupakan sosok psikolog perempuan yang mampu membagikan insight positifnya kepada khalayak publik melalui akun instagramnya. (2) Analisa juga merupakan contoh perempuan yang secara profile memiliki jiwa yang tekun dan cerdas (3) Analisa Widyaningrum merupakan tokoh perempuan yang menggambarkan karir perempuan bisa berjalan beriringan dengan keluarga dan pendidikannya. Analisa Widyaningrum merupakan seseorang pemilik akun media sosial instagram Verified (Centang Biru) dengan jumlah pengikut sebanyak 615RB. Sejak penelitian ini dilakukan.



Sumber. Instagram @Analisa.wiidyaniingrum

Gambar 1. Identitas akun instagram Analisa widyaningrum

Peneliti melakukan penelitian ini dengan menggunakan metode *Content Anlysis*. Pemilihan metode ini karena penelitian ini terbatas pada pengkajian, interpretasi, dan deskripsi bentuk representasi diri Analis Widyaniingrum sebagai perempuan yang memiliki mental yang sehat dan berdaya di era digital.

B. Hasil dan Pembahasan

Media sosial telah menjadi salah satu ruang utama dalam membentuk persepsi dan representasi diri, terutama bagi perempuan. Di tengah arus konten yang sering kali mendikte standar kecantikan, kesuksesan, dan kesehatan mental, muncul akun-akun yang menawarkan perspektif berbeda dan positif. Salah satunya adalah akun Instagram @analisa.widyaningrum, yang secara konsisten membagikan konten mengenai kesehatan mental dan pemberdayaan perempuan.

Akun ini, dikelola oleh seorang psikolog ternama di Indonesia, menjadi oase bagi perempuan untuk memahami pentingnya menjaga kesehatan mental serta menjadi pribadi yang berdaya. Melalui postingan yang inspiratif dan edukatif, @analisa.widyaningrum menampilkan representasi perempuan yang kuat, mandiri, dan memiliki mental yang sehat. Di era ketika perempuan sering kali terjebak dalam standar yang merugikan diri, akun ini menjadi alat penting dalam membentuk kesadaran akan pentingnya self-care, empowerment, dan kesejahteraan psikologis.

Pembahasan jurnal ini akan mengeksplorasi bagaimana representasi perempuan dengan mental yang sehat dan berdaya ditampilkan melalui konten-konten di akun Instagram @analisa.widyaningrum, serta bagaimana hal ini

berkontribusi dalam membangun narasi positif bagi para pengikutnya. Analisis ini akan mengaitkan bagaimana media sosial dapat menjadi sarana pemberdayaan dan pembentukan citra diri perempuan yang lebih inklusif, mandiri, dan sejahtera secara mental. Seperti halnya dengan konten tentang keluarganya, karirnya, perjalanan pendidikannya. Ditengah kesibukannya menjadi seorang istri dari pria asal Jogja asli yaitu Muhammad Aji, dan seorang Ibu untuk kedua buah hatinya yaitu Rafa dan Anasya. Analisa tetap melanjutkan karirnya dibidang psikolog klinis, dan saat ini ia sedang melakukan study di negeri Amerika. Disamping kesibukkannya di bidang akademik pada tahun ini, Analisa tetap bisa menjadi narasumber atau tariner yang berbasis daring atau online.

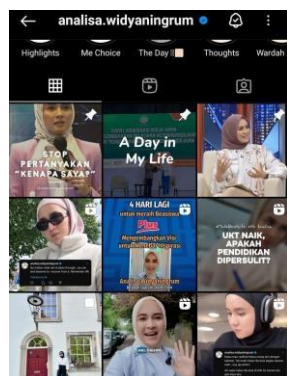
Dalam penelitian *Analysis Content* yang dilakukan oleh peneliti. Dikelompokkan menjadi 4 sub tema hasil temuan penelitian :

1. Perempuan dan kesehatan mentalnya

Dalam buku "*Mental Hygiene*", kesehatan mental mencakup beberapa aspek. Pertama, cara seseorang berpikir, merasakan, dan menjalani kehidupan sehari-hari. Kedua, pandangan seseorang terhadap diri sendiri dan orang lain. Ketiga, bagaimana seseorang mengevaluasi berbagai alternatif solusi dan membuat keputusan dalam menghadapi situasi yang dihadapi (Yusuf, 2011).

Kesehatan mental mencakup semua dimensi perkembangan individu, termasuk fisik dan psikologis. Ini juga mencakup usaha untuk mengelola stres, kesulitan dalam menyesuaikan diri, interaksi sosial, dan proses pengambilan keputusan.

Hal ini terlihat pada diri seorang figur Analisa Widyaningrum dalam platform instagramnya.



Sumber : Instagram @analisa.widyaningrum

Gambar 2. Sharing and Daily Aktivitasnya

Dilihat dari proses interaksi sosialnya pemilik akun @analisa.widyaningrum tersebut juga terlihat dari bobot postingannya yang bernilai informatif dan memiliki kebermanfaatan berupa informasi pengetahuan kepada khalayak. Intensitasnya dalam mengunggah postingan di Instagram kisaran 1 kali postingan dalam setiap harinya. Dengan jumlah likes postingan terbanyak yaitu sebanyak 68.162 Likes pada saat penelitian ini dilakukan.

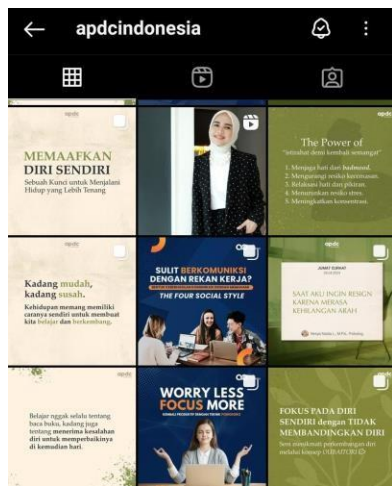
Perilaku produktif dengan memanfaatkan instagram sebagai salah satu media digital ternyata mampu dilakukan oleh figur Analis Widyaningrum untuk merepresentasikan kesehatan mentalnya sebagai perempuan yang berkarir tersebut. Tidak hanya cukup sampai itu, platform instagram @analisa.widyaningrum ini juga sering dijadikan rujukan bagi pengikutnya ketika memiliki kecemasan atau perlu dorongan semangat dari orang lain.

2. Perempuan dan caranya untuk berdaya

Dalam wacana kontemporer, pemberdayaan perempuan tidak hanya merujuk pada kemampuan untuk mandiri secara finansial atau mendapatkan hak-hak sosial dan politik. Pemberdayaan juga mencakup aspek kesehatan mental yang kuat dan kemampuan perempuan untuk menjaga kesejahteraan psikologisnya. Seiring dengan perkembangan media sosial, platform seperti Instagram telah menjadi media yang efektif untuk menyampaikan pesan-pesan pemberdayaan, terutama bagi perempuan. Akun Instagram @analisa.widyaningrum menjadi contoh konkret bagaimana representasi perempuan yang berdaya dan memiliki mental sehat dapat ditampilkan di depan publik.

Makna berdaya dan memberdayakan sangat luas ketika dikaji secara ilmiah dan harfiah. Akan tetapi Memberdayakan individu atau komunitas yang kurang mampu penting dapat dilakukan, karena bisa meningkatkan martabat mereka dengan memanfaatkan potensi yang dimiliki. Hal ini membantu

mereka keluar dari lingkaran kemiskinan dan ketertinggalan, serta mendorong proses keberdayaan bagi peserta sekolah perempuan di desa. Pemberdayaan juga berkontribusi pada pembangunan ekonomi dan menguatkan kemampuan negara untuk mengurangi kemiskinan. Dalam hal ini, seorang pemilik akun instagram bernama @analisa.widyaningrum melakukan beberapa hal yang dinilai dengan adanya hal tersebut ia bisa memberdayakan diri dan lingkungannya secara luas.



Sumber : Instagram @apdcindonesia

Gambar 3. Layanan Kesehatan Mental yang didirikan oleh pemilik akun @analisa.widyaningrum

Berdirinya sebuah layanan kesehatan mental yaitu sekolah kepribadian dengan nama Analisa Personality Development Center (APDC) ini memiliki banyak tujuan tersendiri untuk seorang Analisa Widyaningrum. Salah satunya yaitu ia ingin ilmu psikolog yang dimilikinya tidak hanya *stuck* pada dunia profesi psikologi klinisnya di Rumah Sakit saja. Akan tetapi juga dapat berguna untuk lingkungannya secara luas. Hal ini terbukti dengan adanya sekolah kepribadian APDC Indonesia ini Analisa mampu memberikan ruang kesempatan untuk psikolog muda dan trainer muda untuk ikut serta mengembangkan ilmu nya disini.

Eksistensi APDC Indonesia berjalan beriringan dengan berjalannya karir Analisa Widyaningrum. Dengan kesempatan ini, ia juga berdaya bersama team nya dengan menjadi trainer-trainer perusahaan atau kementrian dalam

hal pengembangan Sumber Daya Manusia (SDM) suatu perusahaan. Seperti contohnya menjadi trainer di Kementrian Tenaga Kerja RI. Dan masih banyak lainnya. Makna berdaya untuk analisa widyaningrum sendiri tidak hanya berdaya untuk dirinya sendiri, akan tetapi juga untuk lingkungannya.

3. Perempuan dan pendidikannya

Pendidikan merupakan salah satu faktor kunci dalam memberdayakan perempuan. Melalui pendidikan, perempuan mendapatkan pengetahuan, keterampilan, dan kemampuan yang diperlukan untuk mengembangkan potensi diri, mengambil keputusan yang tepat, serta berkontribusi dalam kehidupan sosial, ekonomi, dan politik. Dalam konteks representasi perempuan berdaya dan memiliki mental yang sehat di akun Instagram @analisa.widyaningrum, pendidikan juga menjadi salah satu tema sentral yang sering dibahas dan dikaitkan dengan kesejahteraan mental serta kemandirian perempuan.

Pendidikan dianggap sangat penting karena memiliki potensi untuk meningkatkan posisi dan martabat bangsa Indonesia. Pendidikan tidak membedakan jenis kelamin, sehingga baik laki-laki maupun perempuan berhak mendapatkannya. Keterampilan ini diperlukan untuk kemajuan suatu bangsa, dan ketidakberpendidikan kaum perempuan dapat menjadi hambatan bagi kemajuan tersebut. Sehingga perlu adanya suatu pembaharuan pada sistem budaya pendidikan saat ini.

Perempuan yang sudah berada pada fase berkeluarga memiliki suami dan anak cenderung memiliki kesibukan yang dapat melunturkan semangatnya dalam menempuh pendidikan. Berbeda halnya dengan seorang Analisa Widyaningrum yang memilih untuk menjadi istri dan ibu yang tetap memperjuangkan pendidikannya kembali.

Analisa Widyaningrum merupakan seorang perempuan pintar, tekun dan cerdas lulusan Fakultas Psikologi Universitas Gajah Mada (UGM) Yogyakarta pada tahun 2011 melalui program beasiswa Djarum. Analisa Widyaningrum lulus cumlaude dengan perolehan IPK 3.8. Analisa Widyaningrum juga menempuh pendidikan S2 kembali di luar negeri (UK).

Dengan mengambil jurusan yang linear dengan profesi yang ia tekuni saat ini, yaitu jurusan *Msc Work Psychology*. Pendidikan menurutnya bukanlah hal yang kecil, namun suatu kekuatan besar yang mampu menghantarkannya membagikan ilmunya kepada khalayak.

Pendidikan memberikan perempuan kemampuan untuk menjadi agen perubahan dalam masyarakat. Akun @analisa.widyaningrum sering menampilkan kisah-kisah inspiratif perempuan yang menggunakan pendidikan mereka untuk berkontribusi pada komunitas, baik melalui advokasi, pengajaran, maupun kegiatan sosial. Representasi ini menggambarkan bahwa perempuan yang terdidik bukan hanya memberdayakan diri sendiri, tetapi juga orang-orang di sekitar mereka



Sumber : Instagram @analisa.widyaningrum Gambar 4. Cerita singkat study S2 @analisa.widyaningrum di UK

Kesempatan meraih pendidikan kembali dengan peran baru yang tidak sama pada saat ia menempuh S1 Di UGM lalu ini tentunya menjadi semangat dan tantangan tersendiri. Apalagi perihal waktu dan akses pendidikan terhadap kedua anaknya yang harus ia perhatikan juga. Sehingga keputusan melanjutkan pendidikan ini bukanlah keputusan yang mudah untuknya. Banyak pertimbangan yang harus di ukur dengan matang.

Dalam hal ini,meskipun ada banyak kemajuan dalam akses perempuan terhadap pendidikan, masih banyak perempuan yang menghadapi hambatan

dalam memperoleh pendidikan yang layak, terutama di daerah-daerah tertentu. Akun @analisa.widyaningrum tidak jarang membahas isu-isu ketidaksetaraan gender dalam pendidikan, mengajak perempuan untuk saling mendukung dan memfasilitasi pendidikan bagi sesama perempuan, baik melalui kegiatan sosial, mentoring, atau inisiatif komunitas.

4. Perempuan dengan perannya di keluarga

Peran perempuan dalam keluarga telah mengalami perubahan signifikan seiring perkembangan zaman. Dari peran tradisional sebagai ibu rumah tangga hingga menjadi figur yang aktif dalam berbagai aspek kehidupan keluarga dan masyarakat, perempuan memainkan peran kunci dalam menjaga kesejahteraan dan keseimbangan keluarga. Dalam akun Instagram @analisa.widyaningrum, perempuan digambarkan tidak hanya sebagai ibu atau istri, tetapi juga sebagai individu yang memiliki kemandirian, kesehatan mental, dan berdaya untuk menjalani peran yang lebih luas dalam keluarga.

Peran keluarga sangat signifikan dalam membentuk perilaku individu dalam masyarakat. Ini dilakukan melalui penanaman nilai-nilai positif, pengajaran norma-norma yang sesuai dengan usia dan tingkat kematangan anak, serta pengakuan dan penerapan warisan budaya keluarga. Selain itu, keluarga memberikan cinta, kasih sayang, rasa aman, dan perhatian di antara anggota keluarga, menciptakan lingkungan yang aman, nyaman, adil, dan terlindungi. Keluarga juga menjadi tempat untuk berbagi masalah dan mencari dukungan.

Menurut Badan Koordinasi Keluarga Berencana Nasional (BKKBN) pada tahun 1992, keluarga memiliki berbagai fungsi seperti fungsi keagamaan, sosial budaya, pemberian cinta dan kasih sayang, perlindungan, reproduksi, sosialisasi dan pendidikan, ekonomi, dan lingkungan.

Begitupun dengan peran Analisa Widyaningrum dalam keluarganya. Analisa merupakan seorang istri dari Muhammad Aji, ia menikah pada tahun 2012. Dan dikaruniai dua orang anak bernama Rafa dan Anasya yang tidak terpaut jauh usianya. Sehingga proses pertumbuhan yang dialaminya pun

beriringan masanya. Selain itu kedua anaknya sangat kooperative seperti kedua orang tuanya, terbukti dengan prestasi kedua anaknya yang memiliki jiwa ingin bertumbuh yang tinggi di sekolahnya yaitu salah satu TK dan SD Al Azhar di Yogyakarta.

Perempuan yang berdaya mampu mengelola rumah tangga secara efisien dengan mempertimbangkan kebutuhan semua anggota keluarga. Di akun ini, perempuan diajarkan untuk membuat keputusan yang tidak hanya mengutamakan kesejahteraan fisik tetapi juga kesejahteraan emosional seluruh keluarga. Hubungan yang sehat dalam keluarga sangat bergantung pada kemampuan perempuan untuk menjaga komunikasi yang baik dan membangun ikatan emosional yang kuat dengan anggota keluarganya. Akun @analisa.widyaningrum juga sering membahas pentingnya peran perempuan dalam menciptakan relasi yang harmonis dengan pasangan dan anak-anak, serta bagaimana menjaga keseimbangan antara kebutuhan diri sendiri dan anggota keluarga lainnya.



Sumber : Instagram @analisa.widyaningrum

Gambar 5. Potret @analisa.widyaningrum dan keluarganya.

Analisa Widyaningrum merupakan sosok perempuan yang selalu mempelajari dan mengaplikasikan teori *Work Life Balance*. Dimana menjadi seorang perempuan karir yang memiliki anak dan suami harus bisa membagi waktu dan perannya. Terbukti di beberapa moment yang terekam dalam

media sosialnya, Analisa Widyaningrum selalu menerapkan meminta izin kepada anak-anak dan suaminya ketika menjadi trainer diluar kota. Tidak hanya itu, ketika keluarga kecilnya tidak bisa untuk ikut bersamanya bekerja karena pekerjaan suami atau jadwal sekolah aktif anak-anaknya. Ia selalu memberi kesempatan untuk keluarga kecilnya tersebut mengantarnya ke Bandara.

Keputusan mengambil study S2 di luar negeri juga menjadi bagian pertimbangan besar untuknya sebagai seorang istri dan ibu. Ia membawa suami dan anak-anaknya untuk tinggal dan ikut bersamanya menjalani study di UK. Anak-anak analisa widyaningrum juga merupakan anak-anak yang pintar dan cerdas, yang sebelumnya bersekolah di TK dan SD Al Azhar Yogyakarta tersebut kini harus dipindahkan ke sekolah yang ada di UK.

Dalam salah satu postingan yang di unggah oleh akun instagram @analisa.widyaningrum dengan caption *“Anak-anak sering nanya, kenapa kita gak dengar suara adzan disini ? Akhirnya aku dan pak suami sepakat paling sak meski ga tiap hari, ada moment kami sekeluarga untuk pergi jamaah sholat ke masjid sebagai salah satu agenda quality time bersama. Meskipun bisa dibilang jumlah masjid di UK relatif jarang dibanding Indonesia.....”*

Hal tersebut merepresentasikan bahwa peran analisa widyaningrum sebagai perempuan dalam keluarga ini sangat didukung oleh peran suaminya dalam hal menjaga psikologi perkembangan yang dilalui oleh anak-anaknya. Termasuk perjalanan spiritual yang harus dilalui anak-anaknya yang tentunya berbeda situasi dan kondisinya seperti saat tinggal di Indonesia (Yogyakarta)

C. Simpulan

Dari analisis konten dan aktivitas akun Instagram @Analisa.widyaningrum, dapat disimpulkan bahwa Analisa menunjukkan keberagaman dalam konten yang dibagikan, mencakup aspek keluarga, karir, dan pendidikan. Meskipun sibuk sebagai istri, ibu, dan mahasiswa di luar negeri, Analisa tetap produktif dalam berbagi pengetahuan dan pengalaman,

serta memberikan dukungan bagi kesehatan mental perempuan melalui platformnya. Selain itu, dia juga terlibat dalam kegiatan pemberdayaan individu dan komunitas melalui Analisa Personality Development Center (APDC), serta berhasil mengelola perannya sebagai perempuan karir, ibu, dan istri dengan bijaksana.

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Grassroots Feminist Resistance Against Human Trafficking: The Role of Women's Movements in the Documenter Film "Begini Kawin Kontrak di Cianjur".

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ABSTRACT

This study examines the function of grassroots female resistance against human trafficking, centering on the documentary film "Begini Kawin Kontrak di Cianjur". The film underscores the prevalence of "kawin kontrak" (contract marriages) in Cianjur, Indonesia, where women, frequently from economically disadvantaged families, are exploited under the pretext of temporary marriage arrangements.

This study employs a critical feminist perspective to examine the representation of grassroots women's movements in the film and their role in mobilizing local communities to confront and oppose this exploitative practice. The document highlights the importance of these groups in influencing public debate, compelling local governments to enact legislative reforms, and offering direct assistance to victims. The women's organizations highlighted in the documentary have utilized various techniques, including community education, legal advocacy, and survivor assistance programs, to combat human trafficking.

This study emphasizes the significance of media, particularly documentary films, in elevating the voices of grassroots activists and enhancing global awareness of local issues. The video documents and disseminates grassroots activities, both as a form of resistance and an advocacy tool, connecting local fights with worldwide movements against human trafficking. The study concludes by emphasizing the transformative capacity of grassroots feminist movement in confronting established patriarchal norms and promoting social justice. This necessitates more funding for initiatives combating human trafficking and promoting women's empowerment within communities.

Keywords: Feminist resistance, human trafficking, temporary marriage, grassroots movements, women's rights, documentary film, Cianjur.

A. Introduction

Human trafficking has emerged as a multifaceted and dynamic global concern, especially regarding the exploitation of women. A sometimes neglected yet ubiquitous form of exploitation in Indonesia is the practice of contract marriage, especially in tourist regions such as Cianjur. Contract marriage is a form of temporary

marriage frequently employed as a guise for legally obtaining sexual intercourse, ultimately resulting in the exploitation of women. This phenomena signifies profound gender inequality intricately linked to human trafficking, especially affecting women from economically deprived demographics who constitute the principal victims. Despite being deemed religiously legitimate, contract weddings lack recognition under state law, resulting in women frequently forfeiting their legal rights upon the dissolution of the marriage.

In Indonesia's social and cultural setting, contract marriage is a longstanding phenomenon. This practice has long been a preference for tourists, seasonal workers, or temporary visitors seeking sexual encounters with local women without the commitment of long-term partnerships.

Most of the time, this happens in places like Cianjur and Puncak that are popular with tourists from other countries. Contract marriage is a good example of how different social classes affect each other and how hard it is for women to get ahead in a male society. This kind of abuse often happens when the women being abused don't have enough safety, leaving them open to worse kinds of exploitation, like human trafficking.

Prior studies have examined the subject of contract marriage from many viewpoints. Arifin (2019) asserts that contract marriage significantly influences the social and economic circumstances of society, especially for the women engaged in these unions. Due to economic inequalities, numerous women from disadvantaged families feel obligated to enter into contract marriages to generate cash.

Handoyo and Rohayuningsih's (2013) study backs up the idea that contract marriage has significant moral and legal effects. Although this marriage is legal according to religious rules, it is not recognized by the government. As a result, the women lose civil rights such as the right to share property and protection when the marriage ends.

There is also evidence from Krisharyanto et al.'s (2019) study that contract weddings can become a more common form of abuse because the women involved often don't have enough formal protection. It can be hard for the children of these unions to get their formal rights. This touches more than just the women who are involved.

Conversely, Pourmokhtari (2015) asserts that practices like contract marriage frequently act as a conduit for human trafficking, when women are reduced to objects of sexual exploitation within a broader international criminal syndicate. Consequently, contract marriage might be regarded as an aspect of the larger problem of human trafficking.

However, there is still a lack of research on how popular media, such as movies, can be used to fight against abusive practices. A lot of research has been done on contract marriage from a legal and social point of view, but not enough has been done on how feminism is portrayed in media that fights human trafficking and contract marriage. In its unique way, the documentary film "Begini Kawin Kontrak di Cianjur" shows how women are against the practice of contract marriage. Women are exploited in this movie, which also shows the struggles of grassroots feminist organizations. This picture is very important for better understanding feminism as a powerful way to fight human trafficking and the abuse of women in popular culture.

We don't yet have any studies that look at how movies can be used to link women's action with problems like forced marriage and trafficking of women. This study hasn't really looked into how movies and other forms of media can be used as a strong advocacy tool yet. However, Lobasz (2009) and Miriam (2005) have already looked at attempts to stop human trafficking from a feminist point of view. That hole will be filled by this study, which looks at how female pushback is shown in the film "This is How Contract Marriage Works in Cianjur." What this study aims to do is look at how the movie "This is How Contract Marriage Works in Cianjur" shows women being abused through human trafficking and contract marriages.

The goal of this study is to look into how film could be used as an effective tool for feminist resistance and the role of women's organizations in fighting exploitation. The main goal of this project is to make it much easier to understand how popular media can be used to fight gender inequality and human trafficking.

This research is significant for both scientific and practical reasons. This research will enhance the examination of feminism and human trafficking by incorporating popular media as a mechanism of resistance. This research can serve as a reference for feminist activists and policymakers in formulating more successful

advocacy methods. Many people learn new things and see changes in society through movies and other famous media. This is especially true when it comes to women's rights and sexual abuse. This work is important for more than just school; it can also help Indonesia fight trafficking in people.

This study seeks to elucidate the role of women's movements in addressing contract marriage practices, frequently perceived as a type of human trafficking and exploitation of women, utilizing the film "Kawin Kontrak" in Cianjur as a case study. This research employs a descriptive qualitative methodology. Qualitative analysis enables the researcher to thoroughly examine the representation of contract marriage practices in films and the emergence of resistance to these practices from a feminist viewpoint.

Data gathering was conducted utilizing two primary methodologies. A literature review encompassing studies on feminism, human trafficking, and contractual marriage practices. This literature functions as a theoretical foundation for interpreting representations in film. (Lobasz, 2009; Pourmokhtari, 2015; Poerwandari et al., 2018). Secondly, the examination of the film *Kawin Kontrak* in Cianjur employs critical discourse analysis techniques grounded in Norman Fairclough's

B. Results and Discussion

The Function of Women in Opposing Contract Marriages in Cianjur . The practice of contract marriage in Cianjur has emerged as a concerning issue for the community. The issue emerges due to Cianjur's reputation as a city of santri and religiosity. The practice of contract marriage is deemed a transgression of religious doctrines. The sharia invoked by contract marriage syndicates fails to instill belief among the people of Cianjur. Feminist activists classify contract marriages as a manifestation of violence against women, gender inequity, trafficking, and a breach of Islamic precepts. Consequently, the roles of feminists and activists portrayed in the film "*Begini Kawin Kontrak*" illustrate endeavors to combat the violent practices linked to contract marriages, which are elements of human trafficking. These activities include:

- a. The creation of religious knowledge that opposes human trafficking. Cianjur, recognized as a city of santri, regards religious routes as essential for fostering resilience. The objective is to offer an Islamic rationale to enhance collective awareness among individuals that temporary marriage is prohibited within the faith. The Rumah Kita Institute enhances knowledge production through the analysis of classical literature, bahtsul masail, and discussions. The development of knowledge as a resource for diverse stakeholders in Cianjur. This effort is inspired by Yogyakarta, emphasizing its activists explicitly. By conducting multiple queries and presenting its findings in person. Subsequent to the execution of many scientific manufacturing initiatives, effective protocols for the safeguarding of women were instituted in Cianjur. This forum, established by women's activists in Cianjur, has several stakeholders, including government officials, activists, and support from religious leaders.
- b. Disclose publicly. The documentary film prominently reveals injustice and gender-based violence associated with contract marriage practices in Cianjanjur. The documentary film available on social media, YouTube, and the website Islam.co serves as a medium for public knowledge distribution. Data pertaining to the practices of contract marriage and the diverse manifestations of abuse encountered by women. Social media has emerged as a potent vehicle for fostering public solidarity against diverse manifestations of violence. Local grassroots organizers assert that the phenomenon of contract weddings in Cianjur constitutes a sort of trafficking. Female campaigners caution that transitory weddings offer no assurances for the civil rights of the persons involved, particularly women. A kid born from a contractual marriage may encounter challenges in arranging their civil registration. For a child born from a contractual marriage, pursuing education from primary to higher levels may complicate the fulfillment of administrative prerequisites necessary for acquiring civil rights as a citizen. Vivi (a pseudonym), a ladyboy, engages in activities that involve escorting Arab males entering temporary marriages in Cianjur. Vivi, possessing an Arab-like visage, is a child who fell victim to a contractual marriage. He has been seeking his father's whereabouts, but no

documents have been uncovered as evidence. Vivi became an abandoned child and faced challenges in securing her civil rights from the state.

The film presents survivors of contract marriages and victims of violence. For instance, the narrative recounted by Intan (a pseudonym), a victim of assault within the context of contract marriage. Intan candidly describes multiple manifestations of violence, encompassing physical, non-physical, and sexual forms, that she endured during her contractual marriage. Beginning with the deception regarding the contract amount acquired from the marriage syndicate to the sexual abuse endured while cohabiting with her Arabian partner. Intan recognizes several elements of the financial money she receives. Likewise, the narrative of Euis (a pseudonym), a survivor of contract marriage who fell prey to human trafficking, commenced with a job offer in Jakarta from Mr. Haji. Nevertheless, she was then sold to an Arab guy in a contractual marriage. He successfully escaped on the second day of a three-day period. As of now, Euis remains traumatized. Even encountering a man or receiving a job offer still evokes feelings of pain and fear in him.

- c. Compliance with Religious and State Laws. Women's advocates should collaborate with religious leaders to develop programs that ensure marriages adhere to both religious and state regulations, as these are inherently interconnected. Scholars argue that entering into marriage requires full responsibility. KH. Nanang Abdul Rauf, Chairman of the Indonesian Ulema Council in Cianjur, conducted a study from an Islamic legal perspective, concluding that temporary marriages are prohibited due to their time-limited nature and the invalidity of the guardian. Such marriages are deemed void, comparable to adultery. Marriage must align with both state and religious laws, and it cannot be based solely on religious beliefs. Following both religious and state laws is crucial for safety in both this life and the hereafter.
- d. Strengthening through social network collaboration. Our House Together serves as a hub for uniting and opposing various governmental and non-governmental organizations. This initiative emerged from extensive research and advocacy. In Cianjur, efforts to combat trafficking through contract

marriages have been bolstered by developing social networks. The promulgation of the regent's order has reinforced the legal basis for this social movement. Numerous organizations, such as the Indonesian Ulema Council (MUI), the Islamic Women's Cooperation Body (BKSWI), the Women's Empowerment Commission, the Great Women of Cianjur (PHC), the Integrated Service Center for the Protection of Women and Children (P2TPA) in Cianjur, Muslimat NU, BKRM MUI, and "Rumah Kita", have been diligently engaged in promoting awareness and preventing contract marriages in the districts of Cianjur. The collaboration between different cultural and social sectors has created a powerful force against the practice of contract marriage. This synergy between community groups, religious organizations, women's associations, and local governments has formed a united front in the fight against contract marriage trafficking.

- e. Women's advocates appeal to religious authorities and the government. Activists advocate for local governments to establish rules to combat trafficking in contract weddings. Nurasiah Jamin, a women's activist affiliated with the We Lead program in the Cianjur region (2019-2023) of Rumah Kita, implemented advocacy initiatives aimed at preventing child marriage among religious leaders, governmental bodies, and non-governmental organizations, culminating in the issuance of a Regent's Decree. Since the year 2000, women's activists have been executing projects to discourage contract weddings. Regulations prohibiting contract marriages are absent; nonetheless, the prolonged lobbying efforts have culminated in the Cianjur Regent's Regulation aimed at preventing contract marriages.
- f. Via the issuance of regional regulations. The issuance of Cianjur Regent Regulation number 38 of 2021 about the prevention of contract weddings. This rule acquires legal authority as a key standard of regional laws intended to combat many forms of trafficking. Task Force for the Prevention of Violence Against Women and Children. Regional regulations function as a legal framework that supports both preventive and remedial measures. The primary emphasis for preventing contract weddings is on three locations. Tety

Maryathy, Head of the Women's and Children's Protection Division in Cianjur Regency, stated. The regions of Pacet, Sukaresmi, and Cianjur are recognized for the occurrence of contract marriages conducted by visitors from Arab nations and the Middle East.

- g. Advocacy and Education. Notwithstanding considerable opposition to contract weddings in Cianjur, the practice endures and remains difficult to eradicate completely. It essentially resembles angles that mutually support one another. The contract marriage syndicate continues to enhance its efforts. It should be rejected. Hj. R. Rina Mardiah, SH. MH., a women's advocate in Cianjur and a member of the PPRK (Commission for the Empowerment of Women, Youth, and Families) of the MUI Cianjur Regency, executed educational outreach across 32 sub-districts in Cianjur during an event attended by thousands of congregants or members of the study group community. Implementing a round-the-clock online complaint resolution center. Through the WhatsApp network connection of P2TPA. Moreover, the online WhatsApp channel of PPRK (Commission for the Empowerment of Women, Youth, and Families) MUI Cianjur Regency provides access to the Forum for P2TPA Service Procurement, PHC, and Islamic community organizations. Tety Maryathy from the Cianjur Women's and Children's Protection Agency announced that the government has instituted a hotline called Puspa for reporting instances of abuse against women and children.
- h. Support and Empowerment. The protest further urges the government to implement empowering efforts for survivors of contract marriages. Feminist activists in the Cianjur region contend that the Regent's Regulation is inadequate to eradicate trafficking in contract marriages. Concrete and operational actions are necessary for women and individuals involved in contract marriages. They are not simply poorly socialized, restricted, or even penalized; they require direction. Owing to the victims and those affected...

In a city recognized as a hub for Islamic education, the prevalence of contract marriage in Cianjur has developed into a social concern that has caused instability.

Contract marriage represents a violation of religious beliefs and an affront to women's dignity, frequently linked to human trafficking, exploitation, and gender-based violence.

This is due to its frequent association with these disorders. The inhabitants of Cianjur confront ethical and societal dilemmas arising from this circumstance. Local women's activists significantly contribute to combating these practices through many techniques, including the dissemination of religious knowledge, creation of social campaigns, consolidation of social networks, and support of legal rights. Michel Foucault, Sara Mills, and Simone de Beauvoir are three philosophers whose theoretical perspectives provide profound insights into the issues faced by women in Cianjur regarding their contractual marriages.

Michel Foucault (1980) contends that power is not solely exercised vertically by the state or institutions, but is also distributed across society via diverse kinds of speech and knowledge. Knowledge can serve as a tool of resistance against the authority of contract marriage syndicates, exemplified by the repudiation of contract weddings via religious avenues in Cianjur. This serves as an illustration of how information can be utilized through religious avenues. Islamic studies are generated by institutions like Rumah Kita for the advantage of scholars and feminist activists in Cianjur. These studies assert that temporary marriage contradicts the principles of Islam. This dialogue is employed to strengthen community opposition. This is Rumah Kita's year 2021. According to Foucault, the generation of knowledge not only facilitates education but also establishes a new foundation of power that enables society to combat the organized authority of contract marriage syndicates.

The ideas behind feminist discourse analysis put out by Sara Mills highlight the significance of the way that women are constituted in patriarchal societies. In-depth accounts of female victims' experiences are provided in the documentary on contract weddings in Cianjur, enabling them to express the cruelty they have suffered. According to Mills (1997), this story is crucial because it contradicts the dominant discourse, which frequently depicts women as helpless objects or victims.

Mills emphasizes the importance of this narrative. This video aims to offer survivors, like Intan and Euis, a venue to articulate their experiences of physical and

sexual assault encountered throughout their employment. The discussion of contract weddings as a manifestation of abuse and human trafficking is bolstered by the proliferation of these narratives via social media and online platforms. Moreover, the community is unified via the establishment of a sense of solidarity.

In "The Second Sex" (1949), Simone de Beauvoir examines how women are often relegated to the status of "the other" inside patriarchal society. This indicates that they are regarded as entities within power dynamics. The concept of women in contract marriages, where their bodies are treated as commodities to be exchanged and later disregarded, is highly relevant.

According to De Beauvoir, women ought to have the chance to recover their agency from the oppressive control of patriarchal institutions.

The efforts of women's activists in Cianjur to challenge contract weddings represent a sincere endeavor to reclaim the rights and dignity of women who have suffered under this practice for a prolonged duration (de Beauvoir, 1949). The advancement of legal issues, the establishment of religious comprehension, or the construction of social collectives can all aid in attaining this goal.

Moreover, de Beauvoir emphasizes the necessity of women's liberation from many forms of oppression and exploitation. The feminist movement in Cianjur, focused on women's empowerment and lobbying for legal rights, exemplifies a collective effort to enhance the conditions of women ensnared in contract marriages. The long-term campaign has paid off, as seen by the enactment of Cianjur Regent Regulation Number 38 of 2021, which prohibits contract marriages. This rule serves as a foundation for corrective and preventive actions taken in response to the exploitation of women, as well as a means of legal opposition.

The struggle against arranged marriages in Cianjur encompasses a myriad of complex facets of opposition. The elements encompass information development, advocacy for legal rights, and social campaigns engaging various societal groups. In the context of the theories of Foucault, Mills, and de Beauvoir, this act of resistance might be perceived as a form of defiance to the patriarchal authority that subjugates women. They are accountable for this injustice. Utilizing many resistance strategies, women in Cianjur have proven themselves to be not only victims, but active agents of

change in the struggle for their rights and equality. This approach illustrates that social transformation can commence through the empowerment of debate and collective action, bolstered by robust social networks and legal advocacy.

C. Conclusion

The study's findings highlight the strategic importance of grassroots feminist movements in addressing human trafficking, especially with contract marriages. This study, based on an analysis of a documentary movie regarding contract marriage in Cianjur, Indonesia, illustrates the exploitation of women from economically disadvantaged backgrounds. This study highlights the significance of local women's organizations in advocating for legislative reforms, increasing public awareness, and providing direct support to victims of human trafficking, all via a critical feminist perspective.

The women's organizations seen in the film employ several strategies, including victim support, legal advocacy, and community education, to eliminate these exploitative practices. Documentary films serve as a vital platform for amplifying the voices of local activists, illuminating their challenges, and enhancing public understanding of human trafficking issues.

The study's findings indicate that grassroots feminist movements possess the capacity to significantly transform society, especially in challenging entrenched patriarchal norms. Increased financing and legal backing are essential to strengthen local community projects aimed at preventing human trafficking and empowering women.

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Keamanan Digital sebagai Upaya Preventif Kekerasan Digital pada Jurnalis Perempuan

Cyber Security as a Prevent Against Cyber Attacks on Female Journalists

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ABSTRAK

Jurnalis perempuan rentan mengalami serangan di ruang digital, termasuk ancaman Kekerasan Berbasis Gender Online. Kondisi ini menyebabkan kasus kekerasan digital terus meningkat dan menjadi fenomena gunung es. Banyak kasus yang dialami jurnalis perempuan tidak ditindaklanjuti karena sulitnya pembuktian. Penelitian menggunakan pendekatan fenomenologi dengan teknik pengumpulan data melalui wawancara dan studi literatur ini ingin menjawab sejauhmana jurnalis perempuan menerapkan protokol keamanan digital, mitigasi risiko, dan strategi menghadapi serangan digital. Hasil temuan dengan subyek jurnalis perempuan di Kota Semarang menunjukkan, aktivitas di ruang digital tanpa protokol keamanan digital berdampak pada kerentanan jurnalis perempuan sebagai objek dan korban kekerasan. Jurnalis perempuan membutuhkan pengetahuan, pemahaman dan keterampilan keamanan dan keselamatan digital untuk mencegah dan mengurangi risiko kejahatan serangan digital. Keamanan dan keselamatan digital penting untuk meminimalisir risiko kekerasan digital pada jurnalis perempuan. Keamanan digital penting untuk upaya preventif dan penguatan literasi keamanan digital.

Kata kunci: keamanan digital, kekerasan digital, jurnalis perempuan

ABSTRACT

Female journalists are vulnerable to attack in digital spaces, including the threat of Online Gender-Based Violence. This condition causes digital violence cases to increase, which is an iceberg phenomenon. Many cases are not followed up due to lack of evidence. The study used a phenomenological approach with interviews and literature studies, to answer how female journalists implement digital security protocols, risk mitigation, and strategies for handling digital violence. The findings with female journalists in Semarang as subjects showed, that activities in digital spaces without digital security protocols affect female journalists' vulnerability as objects and victims. Female journalists need the knowledge, understanding, and digital security skills to prevent and reduce the risk of digital violence. Digital security and safety are important to prevent digital violence and strengthen digital security literacy.

Keywords: digital security, digital violence, female journalists

A. Pendahuluan

Perkembangan teknologi komunikasi dan informasi justru meningkatkan potensi ancaman kekerasan menggunakan instrumen digital. Riset UNESCO dan International Center for Journalism yang dipublikasikan pada tahun 2020 menyebutkan, 73% dari 714 jurnalis perempuan yang disurvei di 125 negara pernah mengalami kekerasan digital (Posetti et al., 2021). Kondisi global ini menunjukkan jurnalis perempuan berada di pusat risiko karena serangan terhadap kebebasan pers meningkat di seluruh dunia. Kekerasan di ranah digital makin masif melebihi kekerasan di ranah fisik. Dalam konteks Indonesia, kebebasan dan perlindungan pers diatur dalam UUD 1945, pasal 28 F dan Undang-Undang Nomor 40 Tahun 1999 Tentang Pers yang memberikan kepastian dan jaminan penuh atas kebebasan pers. Secara rinci di Pasal 18 Ayat (1) menyebutkan pihak yang berusaha menghalangi kerja-kerja jurnalistik dalam bentuk apapun dapat diancam pidana. Pada kenyataannya regulasi ini tidak serta merta membuat jurnalis khususnya jurnalis perempuan aman dan nyaman bekerja.

Pemantau Regulasi dan Regulator Media (PR2Media) (Masduki et al., 2021), merilis survei kekerasan terhadap jurnalis perempuan Indonesia tahun 2021-2022 dengan melibatkan 1.256 jurnalis perempuan sebagai responden. Hasilnya, 85,7% jurnalis perempuan pernah mengalami berbagai tindakan kekerasan. Ini diperkuat dengan riset lanjutan bersama Aliansi Jurnalis Independen (AJI) Indonesia pada tahun 2022, yang menunjukkan fakta 82,6% dari 852 jurnalis perempuan di 34 provinsi pernah mengalami kekerasan seksual fisik dan digital (Wendratama et al., 2023). Dalam ranah digital, jurnalis perempuan sering menerima kekerasan dalam bentuk ancaman penghinaan, target misinformasi, peretasan, ujaran *body shaming*, komentar tak menyenangkan berbau seksual hingga penyebaran informasi pribadi tanpa persetujuan (*doxing*). Jurnalis perempuan merespon dengan memilih melaporkan ke atasan atau rekan kerja sebanyak 52%, 29% melapor ke organisasi terkait, dan 10% mengajukan tuntutan hukum. Respon lainnya, menyelesaikan masalah secara pribadi seperti menegur, berdiskusi, melancarkan serangan balik, bercerita ke kerabat, dan menuangkannya dalam tulisan. Pada umumnya banyak kasus kekerasan digital ini

tidak ditindaklanjuti karena sulitnya pembuktian. Kekerasan yang menargetkan jurnalis perempuan sering kali tidak dilaporkan (Ferrier, 2018) dan bersedia mengakui pengalaman serangan digital secara terbuka, tidak aktif mencari bantuan pendampingan, dan atau bahkan melakukan pembiaran sehingga serangan digital berulang. Hal tersebut menjadi faktor ketidaktersedianya data valid jumlah kasus kekerasan digital pada jurnalis perempuan dan menjadi fenomena gunung es.

Kekerasan digital (Cybercrime) digunakan untuk mengacu tindakan ilegal dengan menggunakan fasilitas teknologi internet dan melalui jaringan komputer untuk mendapatkan keuntungan atau menyakiti orang lain (Syahrian & Nugroho, 2023). Serangan digital berimplikasi merusak seperti mengubah, mengganggu, menutup akses, mengurangi kinerja, atau merusak sistem perangkat digital yang berakibat ketidaknyamanan dan ancaman pada individu atau organisasi yang mengganggu kerahasiaan, integritas, ketersediaan informasi, dan bahkan gangguan fisik dan mental (Suharto & Maria Novita Apriyani, 2021).

Kekerasan digital terjadi di ruang digital seperti peretasan, *doxing* menargetkan platform komunikasi *WhatsApp*, email, akun media sosial seperti *Facebook* dan *Instagram* dilakukan pelaku baik dari aktor negara maupun aktor non-negara (LBH Pers Team, 2022). Platform media sosial memberikan manfaat bagi jurnalisme dan menjadi sarana komunikasi efektif untuk kerja-kerja jurnalistik. Di sisi lain, memunculkan peluang baru untuk menyerang jurnalis tanpa hukuman yang berdampak pada kredibilitas dan memengaruhi pekerjaan. Salah satu faktor penyebab maraknya kasus kekerasan pada jurnalis perempuan adalah minimnya pemahaman dan pengetahuan keamanan digital dalam memetaan resiko bekerja. Keamanan digital (cyber security) merupakan sebuah sistem yang penting diterapkan dalam ranah digitalisasi untuk memberikan rasa aman bagi pengguna internet (Osburg & Christiane Lohrmann, 2017). Cyber security merupakan teknologi, proses dan praktik yang dirancang untuk melindungi jaringan, komputer, program dan data dari serangan, kerusakan atau akses yang tidak sah. Para pengguna media digital sepatutnya merasa aman dalam setiap akses digital, tidak terkecuali pada perempuan yang masuk golongan rentan dalam dunia digitalisasi (Wahyuni, 2018).

Tulisan ini mencoba menarik benang merah keterkaitan kekerasan digital dengan keamanan digital dengan menggali sejauh mana penerapan protokol keamanan digital, mitigasi risiko pada jurnalis perempuan, strategi menghadapi serangan digital dan kebutuhan keamanan digital untuk minimalisir kekerasan digital. Penulis menyebar survei daring mengenai kekerasan digital terhadap jurnalis perempuan di Kota Semarang untuk menjaring informan jurnalis sebagai sumber primer. Dari 12 jurnalis perempuan yang mengisi survei, 5 jurnalis perempuan atau 41, 7% mengaku pernah mengalami kekerasan digital dengan beragam bentuk. Kelima jurnalis perempuan ini menjadi subjek penelitian dan sumber primer yang identitas disamarkan sebagai jurnalis 1, 2, 3, 4, dan 5.

Sejumlah penelitian terdahulu menjadi acuan tulisan ini. Diantaranya, penelitian berjudul “Kekerasan Digital pada Jurnalis Perempuan di Media Feminis Indonesia: Studi Kasus pada Konde.co dan Magdalene.co”, yang mengulas kekerasan digital jurnalis perempuan berdampak pada kualitas kerja dan profesionalitas dan organisasi media tempatnya bekerja belum memberikan perlindungan (Ng & Haryanto, 2022). Penelitian Retno Manuhoro Setyowati mengenai “Serangan Digital dan Perlindungan Jurnalis”, menemukan ketidakberdayaan jurnalis perempuan saat mengalami beragam kekerasan digital karena belum ada perlindungan hukum untuk menangani kasus serangan digital. Aziz, A. N., dkk juga meneliti “Perlawanan Perempuan terhadap Kekerasan di Dunia Maya (Sebuah Studi Fenomenologi Kritis terhadap Pengguna Media Sosial)” untuk memahami pengalaman perempuan korban kekerasan dan perlawanannya secara terbuka dan tertutup (Aziza et al., 2022). Afina Mauliya, dkk dengan Metode *library research* meneliti “Fenomena Kekerasan Berbasis Gender Online di Masa Pandemi Covid-19”, menunjukkan kebutuhan cyber security pada perempuan yang rentan sebagai objek dan korban (Mauliya & Noor, 2023). Riset Rita Basílio Simões, dkk berjudul “*Online Abuse Against Female Journalists: A Scoping Review*,” dengan teori feminis fokus pada tinjauan komprehensif dua mata pisau teknologi digital dan normalisasi kekerasan digital yang merugikan jurnalis perempuan sehingga harus dilawan (Simões et al., 2021). Dari penelitian sebelumnya, penulis melihat relevansi dan mengembangkan dengan menekankan pada protokol keamanan digital dalam kerja jurnalistik pada jurnalis perempuan sebagai salah satu

upaya membentengi kekerasan digital. Signifikansi aspek teoritis dari perkembangan jurnalisme digital dan kajian gender dengan melihat kerentanan ruang digital dalam aktivitas jurnalistik jurnalis perempuan. Secara praktis, melihat urgensi protokol keamanan digital dan mitigasi risiko jurnalis perempuan dalam kerja jurnalistik di era digital.

Dalam tulisan ini, penulis menggunakan paradigma konstruktif dengan desain penelitian fenomenologi. Menurut Stanley Deetz (Nasir et al., 2023) ada tiga prinsip sebagai dasar fenomenologi, peneliti mengkaji pengalaman subyek penelitian, menafsirkan situasi yang ditemui subjek penelitian, dan bahasa sebagai alat menyampaikan makna. Suatu pengalaman ditafsirkan dengan menggunakan kata-kata dengan analisis data mengelompokkan data elemen, mencari kesamaan data elemen, proses analisis data tekstual dan struktural dari hasil teknik pengumpulan data melalui wawancara dan studi literatur untuk menyajikan gambaran lengkap terhadap suatu fenomena sosial dan hubungan yang terdapat di dalamnya.

B. Hasil dan Pembahasan

1. Protokol Keamanan Digital dan Mitigasi Risiko

Fenomena maraknya kekerasan digital diakui jurnalis perempuan di berbagai platform media massa yang bekerja di lapangan maupun di ruang redaksi. Tulisan ini menghasilkan temuan yang berkaitan protokol keamanan digital yang diuraikan penulis dengan menyajikan penerapan protokol keamanan digital dan mitigasi risiko jurnalis perempuan berdasarkan Panduan Keamanan Digital untuk Jurnalis yang mencakup: 1) Keamanan Perangkat dan Akun; 2) Manajemen Identitas; 3) Keamanan Komunikasi dan Keamanan liputan; 4) Strategi Menghadapi Serangan Digital (Marsiela & Suryani, 2022).

Pada dasarnya, keamanan merupakan konsep personal yang harus dimaknai jurnalis dalam konteks resiko kerja-kerja jurnalistik (UNESCO, 2022). Konsep yang meliputi keamanan holistik mencakup keamanan fisik, keamanan psikososial dan keamanan digital. Dalam keamanan digital mengangkut segala tindakan pengamanan pada ancaman terhadap informasi, komunikasi dan peralatannya. Sebagai penunjang kerja jurnalistik, alat komunikasi pribadi memberikan kemudahan sekaligus

kerentanan kehilangan data, peretasan dan penyusupan. Pada penerapan protokol keamanan perangkat dan akun, secara umum jurnalis perempuan melakukan pengaturan sistem pengamanan pada perangkat digitalnya.

"Gawai selalu menggunakan kode kunci PIN, back-up informasi di gawai ke laptop secara rutin, melakukan kunci enkripsi di gawai, menambah password di laptop, membuat e-mail khusus/pribadi yang digunakan untuk arsip liputan, menggunakan 2FA." (Jurnalis 1)

"Membuat password yang kuat dan menggantinya secara berkala, tidak menggunakan wifi umum, dan back up data penting di banyak tempat." (Jurnalis 2)

"Saya belum pernah menggunakan kunci keamanan seperti Google security key untuk pengamanan ekstra. Apalagi harganya mahal." (Jurnalis 4)

Aktivitas digital selalu meninggalkan jejak digital sehingga rentan diincar pihak lain untuk melakukan kejahatan digital dengan memanfaatkan data pribadi yang berserak di internet. Catatan Indeks Keselamatan Jurnalis tahun 2022, menyebutkan hanya 20 persen jurnalis di Jakarta maupun di daerah yang mempraktikkan pengetahuan protokol keamanan digitalnya (Muryanto & Tanjung, 2022). Penerapan manajemen identitas sebagai upaya meningkatkan keamanan digital masih terabaikan karena jurnalis perempuan tidak memiliki pengetahuan mengelola identitas digital dengan baik. Jurnalis 3 mengalami peretasan hingga mengakibatkan kerugian material dan nama baik organisasi. Jurnalis 1, jurnalis 4 dan jurnalis 5 mengaku tidak mengetahui instrumen *password manager* seperti aplikasi *Keepass* dan *PakemDiri* untuk mengelola aset digitalnya sehingga tidak dapat mengidentifikasi tingkat risikonya.

"Akun Instagram official milik organisasi diretas dan diambil alih pihak lain, lalu postingan diganti informasi fiktif jual beli ponsel murah. Ada yang tertipu dan mengalami kerugian materiil hingga Rp 8 juta, tergiur promo fiktif. Berdampak buruk pada kredibilitas organisasi. Peretasan berefek bola salju karena akun terintergasi dengan akun lainnya." (Jurnalis 3)

"Saya gunakan satu email untuk banyak akun dan nggak bisa membayangkan berapa banyak data yang dikeruk aplikasi-aplikasi itu dan saya nggak tahu diapakan saja oleh mereka. Bisa jadi ada bahaya yang ditimbulkan dari keteledaan saya." (Jurnalis 1)

"Belum pernah sebelumnya assesment penilaian mandiri di aplikasi PakemDiri, begitu coba ternyata sangat mengagetkan, hasilnya ada 68 akun terintegrasi dan masuk tingkat resiko tinggi. Ada kemungkinan disalahgunakan saya nggak tahu tapi mungkin akan berdampak." (Jurnalis 4)

"Untuk mendaftar aplikasi promo, lumayan. Iya pakai akun yang biasanya. Terkejut dan baru menyadari waktu coba mengisi aset digital ada 23 akun yang saling bertautan dan itu belum semuanya. Ternyata baru sadar banyak sekali aplikasi yang saya gunakan." (Jurnalis 5)

Komunikasi digital sangat kompleks karena melibatkan banyak pihak, seperti penyedia jasa internet dan peladen. Keamanan Komunikasi dan keamanan liputan sebagai bagian dari protokol keamanan digital bagi jurnalis juga penting. Jurnalis perempuan harus meningkatkan keamanana digital pada sarana komunikasi. Platform seperti *WhatsApp*, *X (Twitter)*, *Facebook*, *Instagram* dan lainnya untuk menemukan sumber, mendistribusikan konten dan berinteraksi dengan pengguna secara daring sebagai bagian harian dari rutinitas kerja. Pekerjaan jurnalis yang sering berpindah tempat juga berisiko tinggi berada pada situasi yang tidak bisa dikendalikan dan potensi ancaman digital, apalagi ketika meliput isu berisiko tinggi. Dalam hal ini jurnalis perempuan sebagian besar mengaku memerhatikan akses komunikasi yang tidak dijamin keamanannya.

"Tidak menggunakan wifi di ruang publik untuk melakukan transaksi keuangan, tidak langsung menyetujui cookies saat membuka laman internet." (Jurnalis 1)

"Menggunakan browser dan mesin peramban yang lebih aman, penggunaan Virtual Privat Network untuk mengkamufase jejak digital, menggunakan aplikasi yang lebih aman dengan sistem enkripsi lebih baik." (Jurnalis 2)

"Memasang sandi dan kontak darurat, amankan data ke Google Drive." (Jurnalis 4)

"Untuk menghindari dari pencurian data, komunikasi dengan orang yang dikenal dan jelas asal usul, tidak menyebarkan nomor pribadi atau orang lain tanpa izin." (Jurnalis 5)

Dari sejumlah kasus serangan digital yang ditangani Tim Tanggap Cepat AJI Indonesia, korban belum menerapkan keamanan digital maksimal pada perangkat digitalnya, seperti autentikasi dua langkah, kata kunci yang mudah dideteksi, dan menggunakan satu email untuk semua media sosial (Marsiela et al., 2022). Dalam

strategi menghadapi serangan digital, jurnalis perempuan sebagian besar tidak mampu berpikir cepat dalam menangani kasus kekerasan yang dialaminya. Tidak ada pengetahuan saat serangan terjadi misalnya melapor ke perusahaan media dan organisasi profesi untuk meminta dukungan karena minimnya pengetahuan dan pemahaman menangani kasus kekerasan digital. Strategi ini sebenarnya dibutuhkan untuk memberikan langkah-langkah teknis darurat dalam menghadapi serangan digital misal melalui akun email, media sosial, aplikasi, dan serangan kekerasan berbasis gender online. Seperti pengalaman pada jurnalis 3 dan jurnalis 5.

"Akun di report, hasil liputan di unggah di IG tidak bisa diakses lagi dan akhirnya buat akun baru, harus memulai dari nol lagi." (Jurnalis 3)

"Narasumber ada yang kurang ajar WA kata-kata berbau seksual dan merendahkan martabat. Nggak tahu maksudnya apa. Tapi ini nggak sopan. Saya block nomornya. Nggak lapor, susah ngurusnya nanti urusannya panjang." (Jurnalis 5)

2. Keamanan digital sebagai upaya preventif

Masifnya potensi kekerasan digital pada jurnalis perempuan belum diiringi dengan jaminan keamanan dan perlindungan dari perusahaan media tempat jurnalis bekerja. Minimnya perhatian perusahaan ini terbukti dari hasil Indeks Keselamatan Jurnalis tahun 2022 (Muryanto & Tanjung, 2022) yang menunjukkan rendahnya indeks keamanan dinilai dari indikator minimnya protokol keamanan dan pelatihan keamanan dari perusahaan media kepada jurnalis. Pengetahuan dan pemahaman pada keamanan digital menjadi hal krusial yang harus dikuasai jurnalis termasuk jurnalis perempuan untuk meningkatkan keamanan dan keselamatan kerja. Sebagian besar informan jurnalis perempuan mempunyai keinginan meningkatkan pengetahuan keamanan digital.

"Kalau ada pelatihan saya dapat pengetahuan gimana pencegahan, harus seperti apa, misalkan ada mitigasinya sebelum terjadi harus apa dan misalkan sudah terjadi serangan digital kita harus gimana dan apa yang harus dilakukan. Menurut saya ini penting dan harus dipelajari karena jurnalis sangat rentan terhadap serangan rekayasa sosial." (Jurnalis 1)

Keinginan tersebut selaras dengan hasil survei PR2Media(Masduki et al., 2021) yang menyebut responden jurnalis perempuan yang mengalami kekerasan digital menginginkan peningkatan kapasitas meningkatkan keamanan digital. Usulan menggelar pelatihan keamanan digital paling banyak diminta hingga (40%), panduan atau modul mencegah dan mengatasi kekerasan terhadap jurnalis perempuan (29%), pendampingan hukum (23%), dan pendampingan psikologis (7%). Upaya menghentikan kekerasan berbasis digital memerlukan kesadaran individu dalam beraktivitas di ranah digital. Bagi jurnalis perempuan, keamanan digital dapat melindungi diri dari berbagai ancaman kekerasan digital.

"Termasuk melindungi diri dan melindungi karya juga misalnya nyimpan data-data proyek liputan dan ternyata dihapus kita nggak punya back up dan nggak tahu gimana cara nyimpan yang aman, akhirnya sangat merugikan perusahaan tempat kita bekerja." (Jurnalis 1)"

"Pelatihan keamanan digital penting terutama perempuan untuk pelajari mitigasi serangan digital. Ketika ada liputan, lebih bisa mitigasi risiko, jaga data-data digital termasuk data liputan dan identitas pribadi." (Jurnalis 2)

"Dengan peningkatan keamanan digital yang pasti terpikirkan akan lebih berhati-hati lagi, bikin akun khusus yang beda untuk pekerjaan dan pribadi, bikin password yang lebih aman. Saya akan ganti dan update dengan cek kekuatan password di aplikasi untuk mengetahui password kuat. Jadi usaha untuk meretas paling tidak butuh effort." (Jurnalis 4)

"Ini karena minim mitigasi dan kurang pemahaman keamanan digital. Jadi penting banget belajar keamanan digital, semua orang yang berkecimpung di dunia jurnalistik dan yang bekerja dengan menggunakan perangkat digital." (Jurnalis 5)

Kesadaran keamanan digital (*cybersecurity awareness*) sangat diperlukan pada saat ini bagi organisasi ataupun individu saat menggunakan internet untuk menghindari gangguan, ancaman kekerasan, dan serangan digital yang terjadi sewaktu-waktu (Ramadhani & Pratama, 2022). Program dan pelatihan kesadaran keamanan digital dinilai menjadi benteng dan salah satu cara efektif meningkatkan praktik kesadaran keamanan digital (Bada et al., 2019). Artinya, pelatihan dapat meningkatkan kesadaran individu jurnalis perempuan pada berbagai bentuk ancaman kekerasan digital seperti ancaman terhadap informasi pribadi dan pencurian identitas hingga kekerasan berbasis gender online.

“Biasanya satu password untuk semua dengan hanya mengganti angka di belakang. Saya terketuk untuk ganti password, baru sadar ternyata emang sepeenting itu. Bahkan kita yang sudah ngerti phising dan doxing saja bisa jadi korban. Perlu diperkuat untuk jaga-jaga kalau kita teledor karena nggak tahu kapan kita lengah.”(Jurnalis 3)

Sejak tahun 2021, AJI Indonesia (Alliance et al., 2023) melakukan sejumlah inisiatif untuk meningkatkan keselamatan jurnalis perempuan dengan mengalokasikan sumber daya manusia, infrastruktur, dan anggaran. Inisiasi ini berupa penerapan prosedur standar operasional dan panduan keamanan digital untuk kekerasan seksual secara daring maupun luring untuk menjamin terciptanya ruang aman bagi jurnalis. Untuk panduan keamanan digital, AJI Indonesia menerbitkan buku Panduan Keamanan Digital bagi Jurnalis, yang berisi pengetahuan dan pemahaman prinsip dasar keamanan digital sebagai mitigasi risiko dan penanganan kekerasan digital. Mekanisme pelaporan bagi korban kekerasan digital melalui kanal pengaduan layanan advokasi dan tim tanggap cepat untuk menangani serangan digital termasuk kekerasan berbasis gender online. Selain itu, AJI Indonesia menggelar pelatihan keamanan digital bagi jurnalis perempuan untuk meningkatkan kapasitas keamanan holistik, termasuk keamanan digital. Keamanan digital untuk Jurnalis Perempuan dapat memainkan peran penting untuk meningkatkan kesadaran jurnalis perempuan akan potensi bahaya dan memberdayakan tiap individu jurnalis dengan pengetahuan dan sumber daya yang diperlukan untuk meningkatkan keamanan digital diri dengan fokus memberikan pembekalan pada jurnalis perempuan berupa pengetahuan, pemahaman dan keterampilan prinsip dasar keamanan digital. Harapannya, ada peningkatan kesadaran jurnalis perempuan akan potensi bahaya sehingga mampu memberdayakan diri dengan pengetahuan dan sumber daya yang diperlukan untuk meningkatkan keamanan digital personal.

C. Simpulan

Aktivitas di ruang digital tanpa protokol keamanan digital berdampak pada kerentanan jurnalis perempuan sebagai objek dan korban kekerasan. Jurnalis perempuan membutuhkan pengetahuan, pemahaman dan keterampilan penguasaan instrumen keamanan dan keselamatan digital untuk mencegah dan mengurangi

risiko kekerasan digital. Keamanan digital pada jurnalis perempuan dapat dilihat dari penerapan protokol keamanan dan mitigasi risiko dalam kerja jurnalistik. Berdasarkan hasil temuan, penulis menyimpulkan dua hal dalam keamanan digital jurnalis perempuan yakni, 1) disiplin dalam menerapkan protokol keamanan digital dan mitigasi risiko dalam kerja-kerja jurnalistik dengan memerhatikan keamanan perangkat dan akun, manajemen identitas, keamanan komunikasi dan keamanan liputan, dan strategi menghadapi serangan digital.

Literasi keamanan digital jurnalis perempuan penting sebagai upaya preventif yang perlu diusahakan untuk meningkatkan pengetahuan, pemahaman, dan kesadaran pada keamanan dan keselamatan digital. Kesadaran jurnalis perempuan melek keamanan digital penting melalui penguatan kompetensi dan infrastruktur teknologi digital untuk memitigasi serangan digital. Keamanan digital (Cyber security) harus gencar digalakkan karena pengguna media digital dituntut memiliki kesadaran dan pengetahuan keamanan digital untuk beraktivitas di ranah digital. Kebutuhan penanganan masalah keamanan digital di era digital membutuhkan koordinasi dan kerja sama berbagai pihak baik organisasi media, organisasi profesi, pemerintah, masyarakat, dan swasta (Reid & Van Niekerk, 2014).

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Hifz al-Khususiyah: A Contemporary Fiqh Analysis of Personal Data Theft from the Perspective of Property Rights and *Maqashid Sharia*

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ABSTRACT

The rise of personal data theft in the digital world has raised crucial questions about the concept of ownership (*milkiyyah*) in Islamic fiqh. This study critically examines how personal data theft is conceptualized in the Islamic legal framework, focusing on a comparative analysis between classical scholarly opinions on property rights and contemporary interpretations in the digital context. The research utilizes a *maqashid sharia* approach to bridge the gap between classical fiqh and modern cybersecurity realities.

The data for this research was obtained through in-depth analysis of classical fiqh literature from fuqaha and contemporary fatwas from fatwa institutions in Indonesia. This research reveals a significant evolution in the conceptualization of property rights (*milkiyyah*) from classical to contemporary scholars in the digital context. The analysis shows the categorization of personal data as a form of property (*mal*) protected by sharia, referring to the concept of *hifz al-Mal* in *maqashid sharia*. Then, there are opinions regarding the ownership status of data stored by third parties (cloud storage), namely the status as *wadiah* (entrustment) and as *ijarah* (rental). This paper provides a development of the concept of *al-milkiyyah al-ma'naviyyah al-raqmiyyah* (digital intellectual property) that integrates classical fiqh principles with modern technological realities. The concept extends the theory of *mal* in fiqh muamalah to cover digital assets and personal data, providing a shar'i basis for data protection in Islamic law. In addition, this research also proposes *fiqh al-khususiyah* as a new branch of fiqh muamalah digital, which considers aspects of data privacy and security in the digital ecosystem. This framework integrates classical concepts such as barriers and private zones with modern principles of cybersecurity.

A. Introduction

In an increasingly advanced and connected digital era, personal data has become a very valuable asset while being vulnerable to various forms of exploitation and abuse. The increasingly widespread phenomenon of personal data theft not only causes material and immaterial losses to individuals, but also raises fundamental questions about the nature of ownership (*milkiyyah*) in the digital context from the perspective of Islamic law. This issue becomes even more complex when considering the concept of ownership in classical fiqh that was developed long before the digital era, so its application in the context of modern technology requires in-depth study and careful reinterpretation.

Personal data theft has become a risky threat. According to a report from Symantec (2024), ransomware attacks surged in October 2023 and the number of organizations affected by ransomware in October 2023 was 66% more than the previous year (Symantec, 2024). In Indonesia, the National Cyber and Crypto Agency (BSSN) reported the occurrence of more than 403 million cyber-attacks throughout 2023, with many of them being Data Breaches (BSSN, 2023). The report shows how serious the threat of personal data theft is in this digital era.

The concept of ownership in Islam has long been a subject of discussion and ijtihad among scholars. In classical fiqh, ownership (*milkiyyah*) is generally associated with tangible property (*mal*). *Milkiyyah* is a specialization of an object that allows him to act legally on the object according to his wishes as long as there are no Shara' obstacles and prevent others from acting legally on the object (Yusdani, 2003). However, this definition was developed in a classical socio- economic context, where the concept of property is still strongly associated with physical objects. Along with the times, the concept of wealth and ownership in Islam also evolved by expanding the definition of *mal* to include non-physical rights such as copyrights and patents. This paved the way for the recognition of new forms of ownership in the modern era. However, the status of personal data as a form of property or ownership is still a subject of debate among contemporary scholars. This debate becomes even more complex when we consider the characteristics of digital data. Unlike physical property, digital data can be easily duplicated, transferred and manipulated. In

addition, data is often stored and managed by third parties, as in the case of cloud storage. This raises questions about the boundaries of ownership and responsibility in the management of personal data.

Indonesia, with the second largest Muslim population in the world, has a unique dimension to this issue. On the one hand, Indonesians are increasingly digitally connected, with high internet penetration and social media usage. On the other hand, awareness of the importance of personal data protection is still relatively low, while a comprehensive regulation on personal data protection has just been passed and is still in its early implementation stages. In this situation, the perspective of Islamic law on the status and protection of personal data becomes very relevant, not only as spiritual guidance for Muslims, but also as a source of inspiration for the development of more comprehensive policies and regulations.

This paper takes an approach by integrating the principles of fiqh by making maqashid sharia as the main analytical framework for the reality of modern technology. Through maqashid sharia, various problems that occur in the world faced by Muslims that are not accommodated in the text of the verses of the Qur'an and legal traditions can be accommodated with the development of theory (Milhan, 2021). Al-Ghazali proposed the Maqashid al-Syariah theory by limiting the maintenance of sharia to five main elements, namely religion, soul, mind, honor, and property (Safriadi, 2021). Personal data can be categorized as a form of property protected by sharia, which refers to the concept of *hifz al-Mal* in maqashid sharia. Meanwhile, al-Raysuni in "Nazariyyat al-Maqasid 'inda al-Imam al-Shatibi" emphasizes the importance of the maqashid approach in understanding contemporary issues such as digital privacy. Personal data protection can be seen as part of *hifz al-'ird* (protection of honor), one of the main objectives of sharia. This approach opens up opportunities to develop specialized fiqh relating to data privacy and security.

This research aims to fill this gap by examining in depth how the theft of personal data can be conceptualized within the framework of Islamic law. By focusing on a comparative analysis between classical scholarly opinions on property rights and contemporary interpretations in the digital context, this research seeks to provide a more comprehensive understanding of the legal status of personal data in Islam.

B. Result and Discussion

Concept of Ownership According to Fuqaha

The definition of ownership put forward by fiqh scholars actually has the same essence, namely the dedication of a person to an object that allows him to act legally on that object according to his wishes as long as there is no Shara obstacle and prevents others from acting legally on the object (Susila, 2017). Islam itself has a proper view of property rights, where the absolute owner of the entire universe is Allah SWT. (QS. Ali Imran [3]: 189) while humans are relative owners. Human ownership is only limited to carrying out their duties as caliphs on Earth.

In classical fiqh, the concept of ownership (*milkiyyah*) has deep and complex roots. According to Imam Al-Qarafi (d. 684 AH/1285 AD) in his work "Al-Furuq", ownership is defined as the shar'i relationship between a human being and something that allows him to utilize and use it in accordance with the provisions of the sharia" (Al-Qarafi, 1998). This definition emphasizes the legality and authority aspects of ownership, which forms an important basis for contemporary discussions on personal data ownership.

Hifz *al-Mal* in Maqasid Sharia

Property (*mal*) according to the previous fuqaha from the Hanafi madzhab is a tangible object or item that can be supervised and taken advantage of. Imam Muhammad Ibn Imam Muhammad Ibn al-Hasan al-Shaybaani said that property is everything that is owned by humans whether money, animals, goods and so on. Meanwhile, according to Ibn Mahmuud al-Qaabisi, he said that property is the name for other than humans created for human needs and may be taken and managed freely.

The concept of property among the Hanafi madzhab gives an understanding that property is something material and concrete. While something abstract and immaterial is not an object that has *al-qimah* (value). Thus it can be stated, that according to the Hanafi madzhab applies concrete theory, namely something tangible (material) can be seen, felt, and stored and can be controlled which is then categorized as property or property (*al-Maliah*) (Triyanta, 2003).

As according to al-Syatibi (d. 790 H) one of the important figures of the Maliki school of thought, that *al-Mal* (property) gives the understanding that everything that can be owned can be called property (*al-Mal*), and also everything that is material or immaterial that has been recognized by al-Uruf as property or property (*al-Mal*). Al-Zarkasy from the Shafi'i madhhab, argued, that property rights are everything that can be taken advantage of by the owner. This opinion is clarified by Jalaluddin al-Suyuthi (1445-1505 AD) from the Shafi'i school that the name of property rights (*al-Mal*) is something of value (*dzatu al-Qimah*). Thus, the so-called property rights (*al-Mal*) is not always material, but also immaterial nature of the benefits taken and economic value. Based on this opinion, it can be argued that personal data, although immaterial, is something that can be taken advantage of and has high economic value. As a result of its high economic value, it is appropriate to get legal protection from the law (Susila, 2017).

Meanwhile, the opinion among the Hanbali madhhab is that *al-Mal* is something that has value (*dzatu al-Qimah*), and the person who violates it must be responsible for the damage. Thus, based on this explanation, personal data is "property" because it has value. If it is misused, the applicable law is threatened because it harms the owner.

Based on the information above, the fuqaha differ in opinion in defining property, this can be seen from the emergence of two opinions. The first opinion arises from fuqaha from the Hanafi school that they say property is attached to tangible objects that can be supervised and taken advantage of or have material value (*al-qimah al-maliyah*). Hanafi school of thought tends to think inductively in presenting its arguments regarding a fiqh problem (Tohari, 2018). While the second opinion arises from among the fuqaha of the Shafi'i, Hanbali and Maliki schools who say that property is not only attached to goods or objects that are tangible or have material value (*al-qimah al-Maliyah*). But it can also include immaterial as long as it has property value, and is recognized by custom (al-Uruf) that applies or is protected by law.

Hifz al-Mal (protection of wealth) is one of the five main objectives of sharia (maqashid sharia) formulated by Imam Al-Ghazali (d. 505 AH/1111 AD) in "Al-

Mustashfa". Imam Shafi'i in "Al-Umm" emphasized the importance of the protection of wealth as one of the main objectives of sharia. He stated, "The protection of property is obligatory, just like the protection of life". This statement becomes very relevant in the context of personal data protection, given the economic and personal value attached to data in the digital era. This concept is an important basis in analyzing contemporary issues related to asset ownership and protection (Al-Ghazali, 1993). In the context of maqashid sharia, the protection of property includes not only the physical aspects, but also the value and benefits contained therein.

An analysis of contemporary fatwas from fatwa institutions in Indonesia shows that there is a growing consensus to categorize personal data as a form of property (mal) protected by sharia. The Indonesian Ulema Council (MUI) in Fatwa No. 24/2017 on the Laws and Guidelines for Conducting Business through Social Media states (although not explicitly in the fatwa) that personal data and information are the privacy rights of every individual that must be protected (Majelis Ulama Indonesia, 2017).

Indonesia, as a country with the second largest Muslim population in the world, faces the challenge of integrating sharia principles with positive law in the context of data protection. Law No. 11 of 2008 on Electronic Information and Transactions (ITE Law) and its amendment (Law No. 19 of 2016) provide the main foundation for data protection in Indonesia. It recognizes an individual's right to his or her personal data and establishes sanctions for violations of data privacy. In 2022, Indonesia finally passed the Personal Data Protection Law (PDP Law) (Republik Indonesia, 2022). This law explicitly recognizes personal data as a legally protected asset, in line with the concept of *al-milkiyyah al-ma'naviyyah al-raqmiyyah* in contemporary fiqh.

The issue of data storage by third parties, as in the case of cloud storage, has raised a new topic in contemporary fiqh. It is based on the expansion of the concept of *hifz al-Mal* (protection of wealth) in maqashid sharia. Dr. Jasser Auda, a contemporary maqashid sharia expert, in his book "Maqasid al-Shariah as Philosophy of Islamic Law" states that "the concept of property protection in maqashid must be expanded to include protection of all forms of assets that have value" (Gumanti, 2018).

Based on this, understanding digital privacy (personal data) can be seen as part of *hifz al-'ird* (protection of honor) and *hifz al-Mal* (protection of property), the two main objectives of sharia.

While there is a general consensus on the status of personal data as protected property, this paper reveals opinions regarding the ownership status of data stored by third parties (cloudstorage). The first of these opinions is *Wadiah* (entrustment): indicating the storage of data in a third party (cloud storage) as a form of *wadiah*. This argument is based on the principle that the cloud service provider only stores the data without having the right to use it. Data storage in the cloud is more similar to the concept of *wadiah* in fiqh. Users retain full ownership of their data, while the cloud service provider only acts as a depositor who is obliged to keep the data safe.

The second opinion considers the third party (cloud) to be *ijarah* (rent): shows the view of the relationship between users and cloud service providers as a form of *ijarah*. *Ijarah* is the ownership of benefits in exchange for rewards and conditions (Subairi, 2021). The rental of digital space for data storage can be classified as *ijarah*, where the user pays (or provides compensation in other forms) for the storage service. Data storage in the cloud is more accurately classified as *ijarah*. Users rent digital storage space, and the service provider has a contractual obligation to provide the service as agreed.

The opinion on the status of the third party has significant implications for the rights and obligations of the data storage service provider and the user. In the *wadiah* model, the service provider has a greater obligation to keep the data secure and not use it for any purpose without the owner's permission. Meanwhile, in the *ijarah* model, the service provider has greater rights to determine the terms and conditions of use, including the possibility of utilizing the data for certain purposes as agreed in the contract.

The Concept of *Al-Milkiyyah Al-Ma'nawiyah Al-Raqmiyyah* and *Fiqh Khususiyah*

Based on a comprehensive analysis of classical and contemporary fiqh sources, this paper proposes the development of the concept of *al-milkiyyah al-ma'nawiyah al-raqmiyyah* (digital intellectual property). This concept is a synthesis of the classical fiqh

principles of ownership with the realities of modern technology. *al-milkiyyah al-ma'nawiyyah al-raqmiyyah* is defined as "the exclusive rights of individuals or entities over digital data relating to their identity, activities or preferences, which have economic or personal value."

Mohammed Ghaly (2016) in "Islamic Bioethics in the Twenty-First Century" proposes an ethical approach to privacy in the biomedical context, which can be adapted to digital privacy issues. Meanwhile, Jasser Auda (2008) in "Maqasid al-Shariah as Philosophy of Islamic Law" emphasizes the importance of understanding maqashid sharia in the context of modern technology, which is the basis for developing fiqh al-khususiyyah.

The proposed "fiqh al-khususiyyah" in this paper is an innovative step in the development of digital muamalah. This concept extends the mal theory in muamalah fiqh to cover digital assets and personal data, providing a shar'i basis for data protection in Islamic law. The implementation of this concept has several important implications, namely:

1. Recognition of personal data as an asset that can be legally owned and protected.
2. Giving individuals the right to control the use and dissemination of their personal data.
3. Application of Islamic ethical principles in the management and utilization of personal data.

The development of the concept of *al-milkiyyah al-ma'nawiyyah al-raqmiyyah* not only has legal and technological implications, but also carries significant ethical and social consequences, including: 1) Redefinition of digital identity. Through his work "Islam in the Modern World," by Prof. Dr. Syed Hossein Nasr, emphasizes the importance of maintaining spiritual integrity in the face of modern technology. He writes that the challenge for contemporary Muslims is how to maintain the sacred essence of humanity in interaction with increasingly invasive technology (Nasr, 2010, p. 218). In this context, *al-milkiyyah al-ma'nawiyyah al-raqmiyyah* can be seen as an attempt to maintain individual spiritual integrity in the digital landscape.

Referring to this idea, *fiqh al-khususiyyah* is defined as a branch of fiqh that examines sharia laws related to the protection, management, and utilization of personal data in the digital ecosystem by considering aspects of privacy and

information security. Based on this view, *fiqh al-khususiyah* develops several key principles, namely: the principle of data autonomy, the principle of transparency, the principle of proportionality, and the principle of security. In its implications, *fiqh al-khususiyah* has broad implications in various aspects of digital life, including Regulation and Policy, Technology Design, and User Education.

C. Conclusion

The conceptualization of personal data within the framework of Islamic law is a complex and evolving topic. The evolution from the classical understanding of property (*mal*) to the recognition of data as digital assets reflects the flexibility and adaptability of Islamic law in facing the challenges of the digital age. Based on the opinion of the *jumhur fuqaha* related to property ownership, personal data can be categorized into property that has a high value that needs to be protected, which then in *maqasid sharia* refers to the concept of *hifz al-Mal and hifz 'Ird*. As for the status of the third party as a cloud provider of personal data, there are two opinions, namely the cloud provider as *wadiah* or *ijarah*.

The development of the concepts of *al-milkiyyah al-ma'naviyyah al-raqmiyyah* and *fiqh al-khususiyah* offers a holistic approach that integrates sharia principles with the realities of modern technology. Through the reinterpretation of the concept of ownership (*milkiyyah*) and the expansion of *mal* theory to include personal data, this research provides a strong shar'i foundation for data protection in Islamic law.

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PREVENTION OF CYBERBULLYING WITHIN THE FRAMEWORK OF DIGITAL LITERACY FOR MI/SD STUDENTS

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ABSTRACT

This article is motivated by the rampant acts of bullying occurring in society, both in social environments and educational settings. Bullying in educational environments occurs both in the real world and cyber. The perpetrator of bullying can be anyone, whether they are aware of it or not. Likewise, victims of bullying can also affect anyone who is perceived as a weak individual and the imbalance of power relations. The aim is to examine and elaborate on the importance of understanding digital literacy for the prevention of cyberbullying among elementary school students in the era of rampant digital technology. The research method uses a literature study approach. The data in this study was collected from various sources, including books, research articles, and other relevant sources related to the discussed topic. The data was processed by identifying relevant literature sources and categorizing or classifying the data based on themes, concepts, or variables that emerged in the literature review in accordance with the research topic. Data analysis using eclectic methods. The research findings indicate that understanding digital literacy is key in preventing cyberbullying. Because the massive development of technology and information has caused bullying to occur not only in the real world. Digital literacy has become a skill that MI/SD students must possess in order to filter various information, so they can grow into wise and responsible internet users both individually and communally.

Keywords: *Cyberbullying, Digital Literacy, MI/SD Students*

ABSTRAK

Artikel ini dilatarbelakangi oleh maraknya tindakan *bullying* yang terjadi di masyarakat, baik di lingkungan sosial maupun lingkungan pendidikan. *Bullying* di lingkungan pendidikan terjadi baik di dunia nyata maupun dunia maya. Pelaku *bullying* bisa siapa saja, baik disadarinya maupun tidak. Demikian pula, korban *bullying* juga dapat menimpa kepada individu yang dianggap lemah dan timpangnya relasi kuasa. Tujuannya adalah untuk mengkaji dan menguraikan pentingnya memahami literasi digital untuk pencegahan *cyberbullying* di kalangan siswa MI/SD di era teknologi digital yang merajalela. Metode penelitian menggunakan pendekatan studi pustaka. Data dalam penelitian ini dikumpulkan dari berbagai sumber, termasuk buku, artikel penelitian, dan sumber lain yang relevan terkait dengan topik yang dibahas. Data diolah dengan mengidentifikasi sumber literatur yang relevan dan mengkategorikan atau mengklasifikasikan data berdasarkan tema, konsep, atau variabel yang muncul dalam tinjauan pustaka sesuai dengan topik penelitian. Analisis data menggunakan metode eklektik. Temuan penelitian menunjukkan bahwa memahami literasi digital adalah kunci dalam mencegah *cyberbullying*. Karena masifnya perkembangan teknologi dan informasi telah menyebabkan *bullying* terjadi tidak hanya di dunia nyata. Literasi digital telah menjadi keterampilan yang harus dimiliki oleh siswa MI/SD untuk menyaring berbagai informasi, sehingga dapat tumbuh menjadi pengguna internet yang bijaksana dan bertanggung jawab baik secara individu maupun komunal.

Kata Kunci: *Cyberbullying, Literasi Digital, Siswa MI/SD*

A. Introduction

The rapid development of technology in the current global era cannot be separated from its influence on the world of education. Global demands require the world of education to always adjust technological developments with efforts to improve the quality of education (Salsabila & Agustian, 2021). Specifically, adjustments are needed in the use of information and communication technology in the world of education. The definition of information and communication technology is a tool created by humans that helps humans in finding information, managing information and conveying information to someone or the general public that is useful as knowledge and making decisions. Information technology is closely related to the retrieval, collection, and processing, storage, distribution and presentation of information (Affandi, 2019). Education as a producer of quality human resources has certainly experienced significant changes. Significant changes are marked by the many learning resources and the ease of information that can be accessed by everyone, including students at the elementary school level (MI/SD). Learning resources that can be easily accessed certainly help students to understand the material more effectively and efficiently.

MI/SD students are formal education subjects and objects taught related to language skills as an effort to develop oneself optimally. Language skills are used to communicate directly or indirectly and written or oral. Four components that cannot be separated from language skills include listening, speaking, reading, and writing skills (Simbolon et al., 2022). Deep understanding of literacy as a response to face the digitalization era. The use of digital technology to improve literacy skills is called digital literacy. According to Paul Gilster in Mashuri, et al., digital literacy is defined as the ability to understand and use information in various forms from a very wide range of sources accessed through computer devices (Mashuri et al., 2022). The concept of digital literacy is an important foundation for the ability to understand technology, information, and communication devices.

Information that can be accessed in real-time anywhere and anytime, creating a new space. Based on this phenomenon, digital literacy skills, especially for elementary school students, namely MI/SD, are important to do. This is because digital literacy skills for MI/SD students are used as a foundation for the literacy movement for the next level of education.

The rapid flow of information has an influence on aspects of infrastructure and educational materials (content) in the form of: methods, models, strategies, approaches. In addition, the shift in work systems from manual (conventional or traditional) to modern, IT or digital (Ngongo & Hidayat, 2019). The rapid advancement of information technology requires students to have a deep understanding of literacy. This is because information is not only limited to books, but also various other sources of information such as mass media or social media. Social media and online platforms make it easier for humans to communicate with other humans in various parts of the world. Time and distance are not obstacles for humans to connect with each other. This phenomenon shows that information technology has become the basis of human life. The increase in the amount and variety of information causes concern for teachers and parents. This is marked by many cases of bullying, both in the real world and the virtual world, which are actually carried out by students at various levels and levels of education.

Cyberbullying is an action that often appears in the digital era in cyberspace. The rapid development of digital accelerates bullying through social media. The use of information technology in the form of smartphones has become a supporting facility provided by parents to support learning. Excessive use of smartphones and minimal understanding of digital literacy in society cause bad influences, one of which is cyberbullying which is symptomatic of entering the realm of life spaces. The existence of interactions in cyberspace by students, especially at the MI/SD level, needs to be supervised by all parties, such as teachers, parents and the community.

The cyberbullying trap is increasingly apparent from the lack of alertness of the fragile and ignorant structure of society in facing the onslaught of technological advances. The rise of cyberbullying today is suspected of being caused by many interrelated factors. The increasing use of digital media without adequate digital literacy is an element of the increase in cyberbullying in the world of education. According to UNICEF data in 2023 there were 175,000 children who became new internet users every day or in other words there was 1 child every second who became a new internet user. In Indonesia, there are 30 million internet users among children (aptika.kominfo.go.id). In addition, based on UNICEF data in 2022, it also stated that 45% of the 2,777 children in Indonesia admitted to having been victims of cyberbullying. The high number of internet users and the large number of victims of cybercrime at the age of children create great threats and risks such as cyberbullying and so on.

The absence of restrictions from parents on the use of gadgets by children is a factor that needs to be considered by the public. Based on data from the Ministry of Women's Empowerment and Child Protection in 2023, it was stated that 70% of parents did not limit their children in using gadgets in four provinces including DKI Jakarta, Central Java, Lampung and East Nusa Tenggara. MI/SD-aged children when given the opportunity by their parents to use gadgets will of course access videos and games. Parents need to provide clear boundaries and rules for their children to understand. Restrictions on gadget use by children are not only limited to duration (screen time). But it is more complicated and complex than that. Introducing digital literacy from an early age to children and a good understanding of digital literacy from parents are a combination that needs to be put forward in creating safe and comfortable cyberspace for children's development. Based on the description of the background of the problem, the researcher intends to conduct further research on the understanding of digital literacy as an effort to prevent cyberbullying in students in the MI/SD environment.

This research uses a library research approach, which means it is related to library data collection methods (Mahmud, 2011). Literature study research is research in which data collection is carried out by collecting data from various literature. The data collection method uses the documentation method. Data collection through the documentation method is carried out through searching for sources and reconstructing from various sources, such as books, journals and researches that have been carried out. Furthermore, the library materials obtained from various reference sources are critically analyzed in depth so that they can support their propositions and ideas.

B. Results and Discussion

Digital literacy competency needs to be understood by the community to respond positively to the development of information technology. This is due to the massive development of information and communication technology which is marked by the high use of the internet. The internet is one of the primary needs for the community (Yolanda & Pramudyo, 2024). The use of the internet in everyday life makes it easier for people to connect with each other and search for information. The ability of society to utilize information and communication technology in various activities as a form of personal effort in developing professional skills. Digital literacy skills are one of the things that support effective technological interaction in various situations.

Digital literacy has been popularized since 1997 by Paul Gilster. According to Paul Gilster in his book entitled *Digital Literacy* (1997), digital literacy is defined as the ability to understand and use information in various forms from a wide variety of sources accessed through computer devices. Meanwhile, according to Bawden (2001) provides a new understanding that digital literacy is rooted in computer literacy and information literacy. Computer literacy developed in the 1980s, when microcomputers were increasingly widely used, not only in the business environment, but also in the community. However, in reality, information literacy only spread widely

in the 1990s when information became easier to organize, access, and disseminate through networked information technology (Mashuri et al., 2022). Based on Bawden's opinion, digital literacy is more associated with technical skills in accessing, arranging, understanding, and disseminating information in the context of digital society life. Technical skills like this are very useful for society in navigating the contemporary world life that is full of technology and digitalization.

Digital literacy was initially focused only on digital skills and started from the use of computers, after that the emergence of the internet and the use of social media caused the focus of digital literacy to shift to mobile devices. Digital literacy refers to an individual's ability to find, evaluate, and write clear information through writing and other media on various digital platforms. Digital literacy is evaluated by an individual's grammar, composition, typing skills and ability to produce writing, images, audio, and designs using technology (Syah et al., 2019). Digital literacy is a very complex ability, because the ability involves various competencies and skills. There are 5 competencies of digital literacy including: 1) the ability to use text, tools, and technology to access information and entertainment; 2) the ability to think critically, analyze, and evaluate data; 3) compose messages in creative practices; 4) the ability to reflect and think ethically; 5) actively participate in social action (Restianty, 2018).

Development technology and information have brought MI/SD students as the current generation entering the world of digital literacy. The use of digital media as a form of digital literacy is influenced by various information needs. The experience felt by users as a form of communication is an experience that must continue to be developed, so that the ability to understand digital literacy increases. The availability of various types of information, both educational and entertaining in the use of digital technology (Syah & Darmawan, 2019). Offers in interacting, communicating, and socializing easily and quickly are marked by the presence of attractive

features for internet users. This provides significant benefits for MI/SD students so that they are free to access educational information. Learning activities can be carried out by utilizing digital media, such as YouTube, Google Classroom, educational games, Google Form, Quiziz, and other educational websites. In fact, the low level of knowledge related to digital literacy is a serious obstacle in its implementation. The use of good digital technology can improve the quality of learning so as to improve student learning achievement. However, on the other hand, the use of digital technology can also have negative consequences, such as kidnapping, bullying, prostitution and depression for students.

Cyberbullying in cyberspace consists of seven types including flaming, harassment, denigration, exclusion, cyberstalking, impersonation, outing and trickery (Willard, 2007). The many cases of cyberbullying among students are due to the early ownership of smartphones and easily accessible information. Cyberbullying is intimidation carried out by a perpetrator with the aim of harassing the victim through digital media. Cyberbullying perpetrators want the victim to be hurt by using many ways to attack the victim by exposing the victim's shame to be embarrassed to others, threatening and sending cruel messages to disturbing images of the victim (Sakiruddin Istiqomah, 2024). In essence, children and adolescents are individuals who are exploring and trying new things. Cyberbullying actions against students if followed up seriously will cause other deviation problems. Preventive actions that can be taken start from understanding digital literacy, such as increasing and expanding knowledge through the use of information and communication technology.

Good digital literacy skills provide the following benefits: able to make MI/SD students to search for and evaluate the information consumed critically, students are able to communicate effectively and use social media platforms wisely, encourage students to have social awareness. Well-educated students can take appropriate action in reporting and dealing with

cyberbullying. In addition, adult supervision, namely parents, teachers and the community is a very important supporting factor. Parents have a role in providing comfort to children so that children can be open to their parents. Teachers as educators must actively participate and accompany students in using digital technology wisely and responsibly. The community plays a role as a supporter of the atmosphere of children's social life to develop themselves and their potential through communal activities as a result of their social interactions.

Understanding digital literacy as a form of cyberbullying prevention efforts needs to be encouraged to all components of society and the state of course. The presence of the state through policies that protect the security and privacy of the community needs to be a national commitment that needs to be upheld. Guaranteeing people's personal data is an absolute must in the context of simultaneously maintaining national cyber data security. The security of citizen data must be a priority of the regime so that comfort and security in the lives of real and virtual world spaces.

Elementary school/elementary school children also need to be given an understanding regarding the urgency of protecting personal data when surfing the internet. In addition, the understanding that cyberspace is an open world is an integral part that needs to be considered in the context of digital literacy. The impact of the culture of over sharing and flexing in cyberspace also needs to be considered when introducing MI/SD children to cyberspace through gadgets and so on. Parental supervision in the use of gadgets by MI/SD children needs to pay attention to their age and physical and mental development. From the beginning, MI/SD children have been introduced to the limitations in accessing gadgets: which ones can be watched and vice versa. In addition, the role of teachers at the elementary education level (MI/SD) is to try to provide facilities, environments and learning atmospheres that balance the use of digital and conventional media in the learning activities they carry out.

C. Conclusion

Digital literacy is a skill that must be possessed in the digital era. MI/SD students as the current generation who are directly faced with the digital world. The massive use of digital technology makes it easy for humans to access information and create new spaces. The ability of the community to utilize information and communication technology in various activities as a form of personal effort in developing professional skills. Digital literacy skills are one of the things that support effective technological interactions in various situations, including learning. The use of good digital technology can improve the quality of learning and thus improve student achievement. However, on the other hand, the use of digital technology can also have negative consequences, such as kidnapping, bullying, prostitution and depression for students. The role of parents and teachers in the use of information and communication technology is very necessary. This is because MI/SD students still need supervision from adults in the use of technology so that students can use it wisely and responsibly.

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Analisis Konten Fenomena *Bullying* dalam Website Mubadalah.id

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ABSTRAK

Fenomena bullying akhir-akhir ini ramai menjadi perbincangan hangat di media sosial. Korban kasus bullying setiap tahun mengalami peningkatan yang sangat signifikan. Dari Januari hingga Agustus 2023 terdapat 2.355 kasus pelanggaran terhadap perlindungan anak dan pada awal Januari hingga Februari 2024 berjumlah 1.993 kasus. Tentu hal ini menjadi perhatian bersama karena merupakan bagian dari masalah sosial yang meresahkan masyarakat terutama bagi anak maupun orang tua. Oleh karena itu, membahas tentang konten fenomena *bullying* dalam website Mubadalah.id sangatlah penting mengingat konten mubadalah.id merupakan salah satu website yang intens, responsif dan aktual dalam membahas *bullying* dalam beragam perspektif. Penelitian ini bertujuan untuk mendeskripsikan pencegahan dan solusi dalam menghadapi *bullying* berdasarkan analisis konten Mubadalah.id. Adapun jenis penelitian ini adalah penelitian lapangan dengan metode kualitatif melalui pendekatan media website sedangkan teknik analisisnya yaitu menganalisis isi konten Mubadalah.id. Berdasarkan hasil temuan penelitian ini, terdapat 3 solusi dalam menghadapi bullying. Pertama, bersikap asertif (ketegasan) menolak untuk di-*bully* yaitu mampu membela dirinya atau orang lain dengan cara bertutur kata atau sikap yang baik, tenang dan positif, sehingga pelaku *bullying* akan merasa bosan melakukan tindakannya jika korban tidak merasa tertekan atau melawan balik. Kedua, Diam jika tidak punya kuasa untuk membalas. Ketiga, melaporkan kepada pihak berwenang atau mencari dukungan untuk mengakhiri perilaku *bullying*.

Kata kunci: *Bullying, Mubadalah.id., Solusi*

ABSTRACT

The problem of bullying has recently become a topic on social media. The victims of bullying cases increase very significantly every year. From January to August 2023 there were 2,355 cases of violations of child protection and from early January to February 2024 there were 1,993 cases. This should be concerned because it is part of a social problem, especially for the children and the parent. Therefore, discussing the phenomenon of bullying content on the Mubadalah.id website is very important considering that Mubadalah.id content is a website that is intense, responsive and up-to-date in discussing bullying from various perspectives. This research aims to describe the prevention and solutions in dealing with bullying based on Mubadalah.id content analysis. This type of research is field research with qualitative methods through the media website approach while the analysis technique is analyzing the content of Mubadalah.id. Based on the findings of this research, there are 3 solutions to dealing with bullying. First, the impression of being assertive (firmness) is refusing to be bullied, being able to defend self or others by speaking good, calm and positive words or attitudes, so that the bully will feel bored carrying out his actions if the victim does not feel pressured or fight back. Second, be silent while victims have no power to reply. Third, report to the authorities or seek support to end bullying behavior.

Keywords: *Bullying, Mubadalah.id., Solution*

A. Pendahuluan

Penggunaan Teknologi digital dikalangan masyarakat semakin meningkat, dan tidak bisa lagi dipisahkan dengan kehidupan masyarakat (Wahyudi,H.S dan Sukmasari,M.P, 2024). Teknologi digital telah memberikan banyak perubahan dan pengaruh, baik positif maupun negatif bagi kehidupan sosial, *life style* dan nilai moral masyarakat. Berkembangnya pengetahuan manusia tentang teknologi informasi dapat mengubah tingkah laku masyarakat. Penggunaan akses internet yang sangat cepat dan mudah terjangkau membuat banyak orang tertarik untuk menggunakannya. Tidak hanya kalangan remaja bahkan orang tua. Meskipun pengguna tertinggi adalah kalangan remaja. Namun tidak semua orang bijak dalam bermedia sosial, banyak sekali ditemukan pengguna media sosial melakukan bullying kepada sesama pengguna, yang akhir-akhir ini ramai menjadi perbincangan hangat di media sosial.

Banyak pengguna media sosial yang tidak sadar bahwa ia telah melakukan perundungan kepada teman-temannya di media sosial. Melakukan balas dendam karena perasaan stress, frustrasi, iri terhadap pencapaian orang lain, dengki, haus kekuasaan dan serakah, yang mengakibatkan muncul sifat egois dan keinginan menyakiti orang lain, dengan cara membuat seseorang menjadi bahan tertawaan, lelucon, ejekan, menertawakan orang untuk melihat respon dari orang yang dibully, atau melakukan bullying karena ketidaksengajaan, seperti berkomentar yang bersifat implusif dan juga emosional. Bahkan sebagian masyarakat masih menormalisasi perlakuan bullying dan menganggap itu sebagai candaan atau lelucon (Ramadhani, N.A. dkk, 2022).

Padahal setiap tahun korban kasus bullying mengalami peningkatan yang sangat signifikan. Berdasarkan sumber dari *United Nations International Children Educational Fund* (UNICEF) sebanyak 45% remaja di Indonesia usia antara 14-24 tahun pernah mengalami perundungan daring atau *cyberbullying*, dengan rincian sebagai berikut; 45% diantaranya melalui aplikasi chatting mengalami pelecehan, 41% menyebarkan foto atau video tanpa izin, dan sisanya cyberbullying dalam bentuk lain (Akmal.F, 2024).

Sedangkan menurut Data Sistem Informasi Online Perlindungan Perempuan dan Anak (SIMFONI-PPA), yaitu mulai Januari sampai Februari 2024 jumlah kasus kekerasan terhadap anak telah mencapai 1.993. Jumlah ini semakin meningkat jika dibandingkan dengan kasus kekerasan di tahun 2023. Menurut Komisi Nasional Perlindungan Anak (Komnas PA), Pada tahun 2023 ada 3.547 aduan kasus kekerasan terhadap anak. Sedangkan menurut Komisi Perlindungan Anak Indonesia (KPAI), mulai Januari hingga Agustus 2023, terdapat 2.355 kasus pelanggaran terhadap perlindungan anak. Dari jumlah tersebut, 861 kasus terjadi di lingkup satuan pendidikan. Sedangkan Kementerian Pemberdayaan Perempuan dan Perlindungan Anak (Kementerian PPPA) menyebutkan bahwa pada tahun 2023, telah terjadi 2.325 kasus kekerasan fisik terhadap anak. (Sitoresmi, N. 2024) Tentu fenomena bullying ini menjadi perhatian bersama karena fenomena ini merupakan bagian dari

masalah sosial yang meresahkan masyarakat terutama bagi anak maupun orang tua. Ada beberapa faktor yang menyebabkan seseorang melakukan *bullying* kepada orang lain diantaranya terlalu aktif, hubungan anak dan keluarga tidak baik dan kuat, agresif, selain itu biasanya pelaku *bullying* juga menunjukkan perilaku agresifnya kepada orang tua atau kepada orang lain yang lebih dewasa lainnya. Sedangkan faktor yang menyebabkan seseorang mengalami *bullying* diantaranya memiliki sifat pendiam, bentuk fisik, terlalu kecil atau tinggi, kurus atau gemuk. lebih lemah, bersikap pasif, susah berinteraksi, harga diri rendah, tidak memiliki sifat percaya diri. Korban *bullying* biasanya seseorang yang cenderung mempunyai rasa cemas, tidak bisa bergaul, merasa dikucilkan dari pertemanan dan secara fisik lemah dibandingkan teman-teman sebaya (Iksanuddin,T.dkk, tt).

Selain *bullying* di Media Sosial, fenomena perundungan atau *bullying* di lembaga pendidikan juga marak terjadi dan lembaga pendidikan sebagai salah satu yang menduduki tempat terjadinya *bullying* tertinggi (Rosarani,N.A, 2023). Hal ini sebagai bentuk kegagalan lembaga pendidikan dalam mendidik anak. Maka dari itu, seorang anak harus diajarkan sikap toleransi, karena sikap toleransi akan menumbuhkan sifat kasih sayang antar sesama, saling menghormati dan menghargai kepada sesama (Dewi. Y.A, 2023). Oleh karena itu, perlunya lembaga pendidikan melakukan evaluasi dan mencari solusi bersama, agar *bullying* tidak terjadi di lembaga pendidikan, yang harusnya mengemban tugas mencerdaskan kehidupan bangsa dan moral bangsa, maksudnya Sekolah bertanggung jawab atas perkembangan karakter anak, baik cara berfikirnya maupun tingkah lakunya (Nuhroho, R. dan Nursi, M, 2023). Apabila *bullying* terus dibiarkan akan merusak mental generasi bangsa, bahkan mendapatkan pandangan buruk dimata dunia karena membiarkan *bullying* atau perundungan merajalela. Tentu hal ini sangat memkhawatirkan bagi kemajuan bangsa karena jauh dari cita-cita bangsa. Sebagaimana tertuang dalam pancasila sila ke-2 yaitu kemanusiaan yang adil dan beradab (Ramadan, S.L.M, 2023). Maka dari itu upaya preventif dan solusi harus kita lakukan misal dengan cara memberikan sosialisasi bahaya *bullying* (Nitte, Y, dkk, 2021).

Karena bagaimanapun untuk menjadi negara yang maju dan berkembang serta siap menghadapi persaingan zaman yang tinggi diperlukan revitalisasi dan penguatan karakter sumber daya manusianya. Sumber daya manusianya harus kuat, memiliki akhlak yang baik tidak hanya pintar tapi, harus berilmu dan berakhlak karimah, sehingga bisa menjadi negara aman, nyaman dan damai. Karena meningkatnya fenomena *bullying* bagian dari merosotnya moral anak bangsa (Inanna,2018).

Oleh karena itu sangat penting membahas tentang bullying meskipun sudah banyak yang meneliti, khususnya tentang penyebab seseorang melakukan tindak bullying, bahaya bullying serta upaya mengatasi bullying di Sekolah. Sedangkan penulis fokus pada dampak bullying, pencegahan dan solusi dalam menghadapi bullying dengan menganalisa konten media digital fenomena bullying dalam website Mubadalah.id, Sedangkan membahas lebih mendalam tentang konten fenomena *bullying* dalam website Mubadalah.id sangatlah menarik mengingat konten mubadalah.id merupakan salah satu website yang intens, responsif dan aktual dalam membahas *bullying* dalam beragam perspektif. Penelitian ini bertujuan untuk mendeskripsikan tentang tentang pencegahan dan solusi dalam menghadapi *bullying* berdasarkan analisis konten Mubadalah. Sedangkan jenis penelitian lapangan dengan metode kualitatif, melalui pendekatan media website, sedangkan teknik analisisnya yaitu menganalisis konten Mubadalah.id.

B. Hasil dan Pembahasan

Fenomena bullying saat ini telah menjadi perhatian bagi akedemisi, praktisi, media, masyarakat, yang prihatin karena tingginya kasus yang terjadi di lembaga pendidikan formal atau non formal, maupun di tempat kerja. Mirisnya korban bullying ada yang sampai depresi, melakukan bunuh diri hingga mengakibatkan kematian.(Darmawan,2017) Bullying berasal dari bahasa Inggris, yakni dari kata bull yang artinya banteng yang senang menyeruduk kesana kemari. Secara bahasa bully berarti menggertak, orang yang suka mengganggu yang lemah. Secara istilah bullying dalam bahasa

Indonesia digunakan sebagai menyakat (berasal dari kata sakat) dan pelakunya (bullies) disebut penyakat. Menyakat, mengganggu, mengusik, pengucilan, penindasan, penggencetan, pemalakan, perpeloncoan, atau intimidasi orang lain. (Heru, E, 2022). Sedangkan dalam Permendikbudristek Nomor 46 Tahun 2023, perundungan (*bullying*) merupakan satu dari bentuk kekerasan di satuan pendidikan. Perundungan merupakan Kekerasan fisik sebagaimana dan/atau Kekerasan psikis yang dilakukan secara berulang karena ketimpangan relasi kuasa. Dalam aturan tersebut dijabarkan jenis-jenis kekerasan, pencegahan, satgas hingga penanganan kasus kekerasan di dunia pendidikan. Pemerintah Indonesia melalui Permendikbudristek melakukan upaya pencegahan dan penanganan kekerasan di Lingkungan Satuan Pendidikan akan tetapi, masih bersifat legal formal terkadang tidak tersentuh oleh entitas masyarakat secara luas. Sedangkan artikel argumentatif yang tayang di media sosial menjadi alternatif edukasi kepada masyarakat. penggunaan bahasa dan penggambaran fenomena yang jelas mempermudah pembaca dalam menangkap substansi yang disampaikan. Salah satunya media online Mubadalah.id yang seringkali meng*upgrade* dan memperbarui informasi yang sedang ramai diperbincangkan dimasyarakat salah satunya fenomena bullying.

Mubadalah.id merupakan portal informasi populer yang membahas tentang relasi antara laki-laki dan perempuan yang mengarah pada kebahagiaan dan kesalingan dalam perspektif Islam. Mubadalah.id tidak hanya aktif melalui akun mubadalah.id, ia juga aktif di platform media sosial lain, seperti facebook, instagram, twitter, youtube, dan versi website. Dalam versi website Mubadalah.id berdiri tahun 2016. Website Mubadalah.id dibuat oleh Bang Ocid, Bang Dul, dan Bang Aril sedangkan penggagas istilah mubadalah adalah KH. Faqihuddin Abdul Kodir, akan tetapi terkait publikasi di laman website atau di media sosial dikelola oleh para redaktornya. (Zulfikar, E, dkk, 2023)

Beberapa tahun terakhir, mubadalah konsisten menerbitkan 8 artikel dengan rincian 3 tulisan redaksi dan 5 artikel kontributor yang dipublish secara selang-seling per-hari. Secara umum, tidak ada tema tertentu yang dibahas per-hari, namun pembaca akan mendapatkan pembahasan isu-isu aktual yang sedang terjadi dalam kerangka perspektif mubadalah (kesalingan).

Dalam kurun waktu 5 tahun terakhir sejak tahun 2020 hingga pertengahan 2024, terdapat sejumlah 20 artikel terbitan Mubadalah.id yang membahas tentang *bullying*. Hal ini terangkum dari pencarian artikel di website Mubadalah.id dengan kata kunci *bullying* dan perundungan.



Grafik 1. Publikasi Artikel “Bully”

Terlihat pada grafik 1 bahwa tren penulisan artikel yang membahas perundungan meningkat di tahun 2023 dan 2024. Hal ini terjadi seiring maraknya kasus *bullying* dan semakin *aware*-nya Masyarakat pada isu-isu perundungan. Pada tahun 2023, video kasus *bullying* anak sekolah di Cilacap Jawa Tengah menggambarkan kemirisan yang cukup jelas. Sedangkan pada tahun 2024 yang terbaru ini, kasus tewasnya seorang santri akibat perilaku *bullying* seniornya di salah satu pesantren di Kediri Jawa Timur. Dua kejadian perundungan hanya sebagian kecil kasus yang *terblow-up* dan akhirnya viral di media. Faktanya masih banyak kasus-kasus yang *terblow-up* media namun tidak banyak dibicarakan (viral).

Dalam kurun waktu 5 tahun, artikel dalam Mubadalah.id telah mengangkat kasus perundungan dengan sistematika yang cukup lengkap meliputi uraian singkat terkait fenomena perundungan yang terjadi, penjelasan definisi perundungan dari pakar, jenis-jenis perundungan, pencegahan agar tidak terjadi perundungan, dampak yang terjadi akibat perundungan dan solusi yang harus dilakukan ketika terjadi perundungan. Sistematika ini saling melengkapi

dari tiap-tiap artikel yang pernah terbit. Berikut daftar 20 artikel hasil penelusuran dengan kata kunci *bullying* dan perundungan dalam website Mubadalah.id.

Judul Artikel	Tahun Publish
Mengenal Perundungan Terhadap Perempuan	2020
Keluar dari Pusaran Bullying ala Lea “Zahra” dan Cinta Laura	2021
3 Langkah Menghadapi Bullying bagi Perempuan	2021
Mari Kita Sudahi Kasus Bullying terhadap Anak-anak	2022
Bagaimana Cara Pemulihan dari Bullying?	2022
Bagaimana Sikap Orang Tua Jika Anak Menjadi Korban Bullying?	2023
Religious Bullying dan Pendidikan Kita yang Tidak Baik-baik Saja	2023
Santri Menghadapi Bullying di Lingkungan Pesantren	2023
Ini Lho Dua Tips Penting Mencegah Bullying di Pondok Pesantren	2023
Darurat Bullying: Apa yang Salah dari Pendidikan Kita?	2023
Mengenal Cyber Bullying Melalui Film Budi Pekerti	2023
Bullying dan Cara Melawannya Ala Sayyidah Maryam	2023
5 Cara Mengatasi Korban Bullying	2024
Konsep Pesantren Ramah Anak Anti Bullying Nyai Umdatul Choirot	2024
6 Dampak Kesehatan Mental bagi Anak Korban Bullying	2024
Membincang Pencegahan Bullying di Pesantren	2024
Film In Front of Us Ingatkan Perlunya Memandang Bullying dari Perspektif Korban	2024
Drakor The Pyramid Game Angkat Isu Bullying di Sekolah	2024
Korban Bullying Harus Bisa Bangkit, Tuhan Mencintaimu!	2024
Aksi Bullying di Zaman Rasulullah dan Sikap Beliau dalam Menghadapinya	2024

Tabel 1. Judul-judul artikel dalam kurun waktu 5 tahun

Dari judul-judul artikel pada tabel tersebut terlihat adanya beberapa model penulisan artikel yang dipilih kontributor Mubadalah.id. dalam menuangkan gagasan anti perundungan diantaranya melalui model pembelajaran film (3 artikel), tokoh (4 artikel) dan sisanya sebanyak 13 artikel disajikan dalam model pembelajaran kasuistik. Dari segi lokus, artikel diangkat dari perundungan di dunia pendidikan menempati posisi tertinggi sejumlah 10 artikel. Sedangkan sejumlah 4 artikel diangkat dari perundungan di dunia maya dan sisanya sejumlah 6 artikel diangkat dari perundungan di lingkungan (kerja dan Masyarakat). Adapun dilihat dari sisi sasaran objek perundungan yang diangkat dalam artikel banyak terjadi pada anak dan perempuan.

Banyaknya kasus perundungan yang diangkat di dunia pendidikan menunjukkan bahwa dunia pendidikan masih menjadi wadah perilaku bullying (Dhamayanthi,2021). Dalam merespon permasalahan tersebut, pemerintah melalui Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik (Kemendikbudristek) telah mengeluarkan Permendikbudristek Nomor 46 Tahun 2023 tentang Pencegahan dan Penanganan Kekerasan di Lingkungan Satuan Pendidikan (PPKSP). Pada pasal 14 disebutkan bahwa Pencegahan dan Penanganan Kekerasan di lingkungan satuan pendidikan meliputi 3 hal yaitu: penguatan tata kelola; edukasi; dan penyediaan sarana dan prasarana yang dilimpahkan kepada 3 entitas yaitu satuan pendidikan, pemerintah daerah dan kementerian.

Sejalan dengan Permendikbudristek Nomor 46 Tahun 2023, artikel-artikel dalam Mubadalah.id juga menawarkan variasi pencegahan tindakan perundungan berdasarkan kategorisasi yang diuraikan dalam Permendikbudristek Nomor 46 Tahun 2023. Hal ini sebagaimana analisis dalam tabel 2 berikut.

Judul Artikel	Pencegahan yang dilakukan	Kategori
Mari Kita Sudahi Kasus Bullying terhadap Anak-anak	<i>Bagi anak-anak beri pengetahuan dan cara untuk mampu melawan tindakan bullying</i> <i>Bagi keluarga tanamkan rasa kasih sayang dan nilai keagamaan pada anak-anak.</i> <i>Bagi pihak sekolah, dan para pendidik yakni dengan membuat program pencegahan anti bullying dan hukuman bagi pelaku yang melakukan tindakan tersebut.</i>	Edukasi, Tata Kelola
Religious Bullying dan Pendidikan Kita yang Tidak Baik-baik Saja	<i>Menanamkan empati, membiasakan anak untuk saling menghormati antar sesama dan menghargai perbedaan.</i> <i>Kebijakan yang ada di tataran sekolah, perlu diubah menjadi lebih inklusif.</i> <i>Mengajak siswa untuk saling mendialogkan perbedaan dengan</i>	Edukasi, Tata Kelola, Dialog

	<i>cara yang ramah dan santun dan memberikan pemahaman tentang moderasi beragama.</i>	
	<i>Menanamkan kesalingtergantungan antar sesama, sekaligus mengimplementasikan bentuk-bentuk kesalingan tersebut dalam laku hidup sehari-hari.</i>	
Santri Menghadapi Bullying di Lingkungan Pesantren	<i>Meningkatkan kesadaran kepada para santri untuk terus berperilaku baik.</i>	Edukasi, Pendampingan
	<i>Memberi arahan dan pendampingan kepada santri agar mindset bullying yang dianggap sebagai guyonan oleh para santri untuk bisa kita alihkan dengan guyonan lainnya.</i>	
Ini Lho Dua Tips Penting Mencegah Bullying di Pondok Pesantren	<i>Pertama, kita bangun kesadaran anak sejak dini mengenai prinsip keadilan relasi.</i>	Edukasi, Pendampingan
	<i>Kedua, lembaga pesantren perlu membentuk tim konseling.</i>	
Darurat Bullying : Apa yang Salah dari Pendidikan Kita?	<i>Setiap orang tua harus membekali anaknya dengan nilai-nilai karakter yang berbasis pada kemanusiaan.</i>	Edukasi, Tata Kelola
	<i>Orang tua memberikan atau menciptakan lingkungan yang sehat dan jauh dari praktik kekerasan atau bullying.</i>	
	<i>Kerja sama antara keluarga dengan sekolah.</i>	
	<i>Ketika terjadi penyelewengan, guru berhak menegur siswa dengan cara yang baik. Bahkan boleh memberi hukuman, namun alangkah bijaknya jika hukuman tersebut mengarah kepada pembenahan karakter.</i>	

Konsep Pesantren Ramah Anak Anti Bullying Nyai Umdatul Choirot	<i>Teladan Kepengasuhan</i> <i>Hukuman yang beliau berikan juga bersifat mendidik.</i>	Keteladanan, Tata Kelola
6 Dampak Kesehatan Mental bagi Anak Korban Bullying	<i>Pertama, memberikan dukungan penuh pada anak.</i> <i>Kedua, mengajarkan anak agar mampu membela hidupnya sendiri</i> <i>Ketiga, mendengarkan anak bercerita mengenai perasaannya.</i> <i>Keempat, mengajak anak untuk konseling dengan psikolog dan lain sebagainya.</i>	Motivasi, Edukasi, Dialog, Pendampingan
Membincang Pencegahan Bullying di Pesantren	<i>Pertama, memasukkan pesantren Memang harus jeli, terkait sistem pengamanan yang ketat, pengasuhan, pendidikan. Apalagi izin operasional.</i> <i>Kedua, melepas anak di pesantren tetap harus dalam pantauan keluarga.</i> <i>Ketiga, ajarkan anak untuk membela dirinya.</i> <i>Keempat, anak harus dibekali ciri-ciri tindakan bullying dan bagaimana dia harus membela diri,</i>	Edukasi, Pendampingan
Drakor The Pyramid Game Angkat Isu Bullying di Sekolah	<i>Memperkuat Lingkaran Pertemanan yang Positif</i> <i>Memperkuat Keterlibatan Peran Komite Sekolah dan Orang Tua</i> <i>Penguatan Kebijakan Pencegahan Kekerasan Terhadap Anak di Satuan Pendidikan</i>	Tata Kelola

Tabel 2. Analisis Kategori Pencegahan dan Penanganan Tindakan Perundungan dalam artikel Mubadalah.id

Dari tabel 2, analisis kategori pencegahan perilaku perundungan pada website Mubadalah.id dilakukan dengan 2 cara. Pertama, edukasi. Edukasi dilakukan oleh orang tua dan guru di satuan pendidikan melalui 4 cara yaitu materi, dialog, motivasi dan pendampingan tentang 2 aspek yaitu perundungan dan anti perundungan. Dua aspek ini memuat nilai-nilai pengetahuan tentang pelaku dan korban yang diharapkan peserta didik tidak menjadi bagian salah satu dari keduanya. Kedua, penguatan tata Kelola yang dirumuskan oleh satuan pendidikan dan pemerintah meliputi 2 kebijakan yaitu aturan dan hukuman.

Tidak hanya mendiskripsikan pencegahan perilaku perundungan, artikel dalam website Mubadalah.id juga menawarkan solusi jika fenomena perundungan terjadi. Dari 2 artikel yang ada, 11 artikel menjelaskan bagaimana tindakan seseorang jika fenomena perundungan terjadi pada dirinya atau lingkungan sekitarnya.

Judul Artikel	Solusi yang Ditawarkan	Kategori
Keluar dari Pusaran Bullying ala Lea dan Cinta Laura	<i>Bangkit dari rasa sakit. Tetap semangat dan konsisten dalam melakukan hal-hal baik sehingga dapat membangun kepercayaan diri yang lebih kuat, dan optimisme menatap masa depan yang cerah</i>	Victim/ Korban
3 Langkah Menghadapi Bullying bagi Perempuan	<i>Pertama, Membangun Percaya diri.</i>	Victim/ Korban
Bagaimana Cara Pemulihan dari Bullying?	<i>Kedua, tetap fokus pada pencapaian diri, Ketiga, mampu mencounter ucapan.</i> <i>Pertama, jika punya kuasa untuk membalas, maka counter-lah.</i>	Victim/ Korban
Bagaimana Sikap Orang Tua Jika Anak Menjadi Korban Bullying?	<i>Kedua, jika tidak punya kuasa membalas maka diam menjadi senjata paling ampuh untuk melawan.</i> <i>Pertama, mendengarkan curhatan anak dan tidak menghakimi.</i> <i>Kedua, membangun kepercayaan diri anak.</i> <i>Ketiga, menjadi support system anak.</i>	Bystender/ Pengamat

Mengenal Cyber Bullying Melalui Film Budi Pekerti	Selain konsep kesalingan keluarga. Pelajaran penting dalam film Budi Pekerti ialah bagaimana kita semua (tak terkecuali pada satu profesi) memiliki budi pekerti atau moral yang baik dalam real life maupun reel life	Bystender/ Pengamat
Bullying dan Cara Melawannya Ala Sayyidah Maryam	Pertama, Anjuran untuk bersenang hati dan tidak memedulikan apa yang orang lain katakan. Kedua, Anjuran untuk berpuasa, sebab berpuasa itu menahan hawa nafsu. Sehingga amarah tidak mudah terpancing dengan bergagai perlakuan. Ketiga, diam, tidak menanggapi dan tidak membalas olok-olokan yang tertuju pada kita.	Victim/ Korban
5 Cara Mengatasi Korban Bullying	Pertama, berikan rasa perlindungan yang aman. Kedua, jangan bertindak kasar. Ketiga, selalu dampingi korban. Keempat, buatlah komunikasi yang baik. Kelima, jangan ragu bertindak tegas sesuai ketentuan hukum.	Bystender/ Pengamat
Film In Front of Us Ingatkan Perlunya Memandang Bullying dari Perspektif Korban	urgensi memandang bullying dari perspektif korban. dengan begitu, kita bisa melihat dan membayangkan apa yang korban rasakan sehingga empati akan muncul dalam diri kita sedikit demi sedikit.	Bystender/ Pengamat
Korban Bullying Harus Bisa Bangkit, Tuhan Mencintaimu!	upaya pemulihan psikologi bagi korban bullying yang mengalami depresi hebat agar mereka bisa bangkit.	Victim/Korban
Aksi Bullying di Zaman Rasulullah dan Sikap Beliau dalam Menghadapinya	Demikianlah sikap Rasulullah saat mendapatkan hinaan dan penyiksaan dari orang lain.	Victim/Korban

*Beliau bukan membalas, namun
justru sabar dan mendonkan
orang yang menyakitinya.*

Tabel 3. Analisis solusi tindakan perundungan dalam artikel Mubadalah.id

Dalam fenomena perundungan, ada 3 kelompok yang terlibat yaitu pelaku (*bulliier*), korban (*victim*) dan pengamat/saksi (*bystander*). Berdasarkan analisis artikel pada table 3 diatas, 11 artikel mengungkap solusi yang diberikan kepada dua kelompok yaitu korban dan pengamat. Bagi korban, ada 3 alternatif solusi yaitu 1) melawan, 2) mengabaikan atau diam disertai berdo'a atau berpuasa, 3) membangun kepercayaan diri (dengan atau tanpa bantuan ahli). Adapun bagi pengamat, ada 3 alternatif solusi yaitu 1) mendengarkan curhatan korban sekaligus menjadi support system, 2) memberikan rasa perlindungan dengan tidak bertindak kasar pada korban, 3) membantu mengawal kasus kepada pihak yang berwajib.

Pencegahan Bullying Dalam Konten Mubadalah.Id

Apapun bentuknya suatu kejahatan tidak bisa dinormalisasi. Karena akan berakibat fatal, sebagaimana bullying yang marak terjadi disekitar kita. Baik dilembaga formal maupun non formal seperti sekolah, pesantren, kampus maupun di Tempat kerja. Karena hal ini berdampak pada kelangsungan hidup manusia. Ada beberapa dampak fenomena bullying diantaranya berdampak pada kesehatan fisik dan kesehatan psikis. Adapun kekerasan fisik yang dialami korban adalah luka-luka, baik dalam maupun luar, sedangkan psikis atau mental seperti merasa cemas, gangguan tidur, ketakutan, stres, trauma, depresi, dan bunuh diri. Oleh karena itu, ini bagian dari kejahatan kemanusiaan yang tidak bisa diremehkan (Nurlaela dan Mukri. S. G, 2019). Maka dari itu, dibutuhkan mengkaji strategi pencegahan bullying pada website Mubadalah.id dilakukan dengan 2 cara yaitu:

Pertama, edukasi yaitu orang tua atau guru harus mengajarkan anak nilai-nilai kasih sayang kepada sesama dan nilai keagamaan. Memberikan pengetahuan kepada anak-anak cara melawan bullying. Edukasi ini bisa dilakukan dengan 4 cara seperti a. Materi, memberi materi tentang bahaya bullying dan akibat melakukan bullying. b. Dialog, yaitu berdialog untuk membangun komunikasi yang baik antara orang tua atau guru dengan anak, agar seorang anak memahami ciri-ciri bullying dan jika telah terjadi, seorang anak tidak takut untuk memberi tahu orang tuanya atau gurunya. Sehingga orang tua maupun guru bisa segera memberikan layanan bimbingan konseling dengan mengajak anak untuk konseling bertemu dengan psikolog. Sebagai orang tua maupun guru harus menjadi pendengar yang baik bagi anak-anak

salah satunya mendengarkan curahan hati anak c. Memotivasi, sebagai guru atau orang tua harus selalu memotivasi anak dengan memberikan dukungan penuh pada anak, memotivasi dan mengajarkan anak untuk menjadi pribadi yang kuat dan percaya diri serta tidak mudah diintimidasi oleh temanya atau siapapun. d. Pendampingan tentang 2 aspek yaitu perundungan dan anti perundungan. Dua aspek ini memuat nilai-nilai pengetahuan tentang pelaku dan korban. Yang diharapkan peserta didik tidak menjadi bagian salah satu dari keduanya. (Fatoni, I.T,2024).

Kedua, penguatan tata kelola yang dirumuskan oleh satuan pendidikan dan pemerintah meliputi 2 kebijakan yaitu aturan dan hukuman. Dalam satuan pendidikan, Keberadaan komite sekolah memiliki peran penting untuk memperkuat keterlibatan lingkungan dalam mencegah terjadinya kasus kekerasan atau bullying di Sekolah. Karena, anak-anak dan remaja masih sangat rentan mengalami bullying, sehingga masih membutuhkan pengawasan dari pihak orang tua maupun lingkungannya. Sedangkan Pemerintah melalui Kemendikbudristek menerbitkan kebijakan yakni Peraturan Menteri Nomor 46 Tahun 2023 tentang Pencegahan dan Penanganan Kekerasan di Lingkungan Satuan Pendidikan. Karena adanya aturan kebijakan setiap satuan pendidikan wajib membentuk TPPK (Tim Pencegahan dan Penanganan Kekerasan) di Satuan Pendidikan. Kebijakan ini dapat memberikan nilai positif untuk menjadi pedoman dalam upaya mencegah segala bentuk kasus kekerasan salah satunya bullying yang terjadi pada anak dan remaja di lembaga Pendidikan.(Qomariyah.N,2024).

Solusi Menghadapi Bullying Dalam Konten Mubadalah.Id

Berdasarkan penelitian dari 11 artikel dapat ditarik benang merah tentang solusi menghadapi bullying. Solusi tersebut dapat diberikan kepada dua kelompok yaitu korban dan pengamat. Bagi korban, ada 3 alternatif solusi yaitu 1) melawan, apapun bentuknya bullying tidak dapat dibiarkan dan dinormalisasikan. Karena itu sangat membahayakan bagi diri korban dan merugikan bagi pelaku. Oleh karena itu, tindakan bullying harus dilawan dengan cara. Pertama jika punya kuasa untuk membalas, maka counter-lah namun jangan menggunakan cara kekerasan yang akan berakibat fatal menciderai atau membunuh pelaku. Kedua, jika tidak punya kuasa membalas maka diam, karena diam menjadi senjata paling ampuh untuk melawan. 2) Mengabaikan atau diam disertai berdo'a atau berpuasa. Mengabaikan pelaku bullying dengan cara mendiamkan itu sebagai bentuk perlawanan yaitu perlawanan yang baik dan elegan. Diam bukan berarti kalah. Karena karakter orang pembully adalah selain egois ia ingin melihat respon dari orang yang

dibully, apakah korban merasa ketakutan, sedih dan trauma, jika itu terjadi ia akan semakin senang untuk membully. (Ramadhani,N.A. dkk,2022). 3) Membangun kepercayaan diri (dengan atau tanpa bantuan ahli). Salah satu solusi menghadapi bullying adalah dengan membangun sikap percaya diri, agar memiliki pribadi yang lebih kuat dan tetap semangat membangun sikap optimisme untuk meraih masa depan yang baik, karena jika bullying dibalas dengan keburukan atau kejahatan maka akan menimbulkan mudhorot atau keburukan yang lebih besar.(Nisa,2021) Adapun bagi pengamat, ada 3 alternatif solusi yaitu 1) mendengarkan curhatan korban sekaligus menjadi support system. Karena korban sangat membutuhkan dukungan dari orang terdekat bisa dari orang tua, keluarga, guru dll, yang bisa melindungi korban dari bullying. 2) memberikan rasa perlindungan dengan tidak bertindak kasar pada korban.(Mayasari,L.D,2023) Sebagai orang tua atau orang yang dipercaya (pendamping) dapat melindungi korban bullying sebaiknya harus bisa memposisikan diri dengan menunjukkan sikap empati, tanpa diskriminasi, bersikap objektif dan tidak mudah emosi dll.(Rizki,A.S,tt) 3) membantu mengawal korban bullying dengan sungguh-sungguh sampai korban mendapatkan keadilan, kemudian membantu melaporkan ke pihak yang berwajib terkait adanya kasus bullying, dengan melaporkan kepihak yang berwajib korban akan mendapatkan perlindungan dan tidak diganggu lagi oleh pelaku. Bahkan jika dilaporkan bisa membuat pelaku merasa jera karena mendapatkan hukuman atas perbuatannya (Mayasari,L.D,2023).

C. Simpulan

Dari pembahasan diatas dapat disimpulkan bahwa pencegahan bullying dalam konten mubadalah.id diantaranya dapat dilakukan dengan 2 cara yaitu: 1. Edukasi, yaitu orang tua atau guru harus mengajarkan anak nilai-nilai kasih sayang kepada sesama dan nilai keagamaan. Memberikan pengetahuan kepada anak-anak cara melawan bullying. 2. Penguatan tata kelola yang dirumuskan oleh satuan pendidikan dan pemerintah meliputi 2 kebijakan yaitu aturan dan hukuman. Solusi menghadapi bullying dalam konten mubadalah.id diantaranya solusi yang diberikan kepada dua kelompok yaitu korban dan pengamat. Bagi korban, ada 3 alternatif solusi yaitu 1) melawan, 2) mengabaikan atau diam disertai berdo'a atau berpuasa, 3) membangun kepercayaan diri (dengan atau tanpa bantuan ahli). Adapun bagi pengamat, ada 3 alternatif solusi yaitu 1) mendengarkan curhatan korban sekaligus menjadi support system, 2) memberikan rasa perlindungan dengan tidak bertindak kasar pada korban, 3) membantu mengawal kasus kepada pihak yang berwajib.

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