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Research Article

An Analysis of Sexual Comments on Social Media: Men's Comments On Women's Twitter Posts

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Abstract.

This research aimed to analyze the sexual comments made by men on women's posts on Twitter. During the COVID-19 pandemic, there was an increase in the use of social media. Twitter makes it easier for individuals to communicate with people they know and to interact with other users with minimal restrictions. Twitter allows its users to upload selfies and allows other users to comment on those pictures. This research analyzed sexual comments on @lucintaluna and @dododid selfies during 2021. The authors found three major themes in the comments using Norman Fairclough's critical discourse analysis method. They were calling the women beautiful, objectifying the women and expressing stigmas and stereotypes. Through this research, the authors also found that online-based gender violence can be experienced by anyone in various forms.

Keywords: Pandemic covid-19, Gender Violence, Social Media, Twitter, Critical Discourse Analysis

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1. Introduction

The COVID-19 pandemic virus has forced almost all humans in various parts of the world to isolate themselves, thus affecting how humans live their daily lives. Almost all schools and universities are prohibited from carrying out activities. It also happens in some offices and public spaces such as restaurants, minimarkets, markets and shopping centers. Use service-based applications are increasing rapidly because all matters must be completed from home, as well as the use of social media. People who previously socialized socially directly, now have to take advantage of various messaging applications and social media to communicate. In this research, the author specializes in the use of social media Twitter. Features offered by Twitter, allowing each user to write and upload, read, comment, re-upload (retweet), like and share an upload (share),

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or in social media this is called a tweet. There are also other features that private, such as direct messages, which can only be accessed and seen by the users involved in the conversation. Besides sharing direct messages, every activity carried out by the user can also be seen by the user otherwise, as long as their Twitter account does not use private mode (private account). Users can comment on (reply) each other's tweets uploaded by other users. This feature is not only for users who know each other or follow accounts Twitter for each other, but for all users without exception. This matter allows open conversation or communication between the owner of the tweet and the users who comment on their tweets. Not only one or two users commented, but hundreds, even thousands of other users also commented on the uploaded tweet. Type of tweet also vary, there are users who share their experiences, information about health or useful products, trivia, to daily activities. Other features that offered by Twitter is uploading photos, videos, voice recordings to live broadcasts. This feature is often used by users to share photos or daily activities. Their days, or an important event, such as demonstrations and natural disasters. With the features that Twitter has to offer, in particular with the likes and retweet features, tweets can be easily seen and discovered by other users. That's why there is the "viral" phenomenon, because it is easy for someone to see and share an upload.

In social media Twitter, there are types of tweets that are loved, which will get a lot reply, like, retweet and share, such as tweets containing health information, politics, recipes cuisine, product recommendations, opinions on current events to memes. Recently, motivational-themed tweets, quotes and selfies have also become tweets that are much loved. Not infrequently a selfie tweet can get hundreds to thousands reply, retweet and like. Unlike the social media Instagram, the main features offered by Twitter is not sharing photos and videos, but 280 character long text messages, so Selfie tweets filling the timeline have been happening recently. Reported from the website detik.com official 11 increased activity of Twitter users in Indonesia, both old users or new, increased again in 2021. Twitter social media has decreased user activity in 2015. Decreasing activity on Twitter usage on can influenced by the existence of other social media applications such as Facebook and Instagram which offered features that were considered more attractive at the time, such as uploading photos and videos. So that maybe the trend of uploading selfies on Twitter is more or less influenced by users Instagram and Facebook app users, who are starting to be active again or have just created an account new.

With the freedom that Twitter offers, users are free to upload any content as long as it does not violate the provisions set by Twitter such as upload pornographic content or hateful behavior. This causes the occurrence of massive exchange of discourse among Twitter users. A user freely express opinions and thoughts on an event, or comment on opinions and the thoughts of other users. The same goes for selfies. When a user uploads selfie tweet, other users easily comment on the tweet. Without written prohibition, it is not uncommon for users to use harassing words when respond to other people's tweets. Data compiled by Komnas Perempuan in 2021 stated that there were 940 cases cyber violence or online-based gender violence that occurs against women and groups minority. This violence can take the form of cyber stalking; intimidation; cyber harassment; harassment in multiple platforms; attacks via comments; access, upload or share photos, intimate video or audio clips without consent; access or share personal data without agreement; doxing and sexual blackmail.

The increase in the number of cases of gender-based violence allegedly due to mobility restrictions that occurred due to the covid-19 pandemic, so that there is an increase in online activity in the community. As Sri Wiyanti Eddyono said at the Love Scam webinar held by UGM Women's Study Center on March 6, 2021, that distance is an asset or capital for perpetrators of cyber violence to commit their crimes. In addition, easy access to create an account on social media Twitter, using any name and profile photo (anonymous), a person can freely use his Twitter account. With everything "uncertainty" exists, very few victims of online-based gender violence report the perpetrators, especially in cases that are considered not to have material losses, such as sexual harassment. Not to mention the stigma attached to victims of sexual harassment in Indonesia, further discouraged the victims from reporting. The author sees a new event that occurs in the midst of increasing use of social media Twitter during covid-19. With the massive exchange of discourse going on, Twitter become a safe place for many people to express themselves themselves. Discourse against minority groups such as LGBT or adherents certain beliefs, received a good "welcome" from the majority of Twitter users in Indonesia, so that there are so many individuals who dare to express their identity through uploading tweets, photos or videos on their Twitter account page. In this article, the author researching comments left by other users on selfie uploads within the account Twitter @lucintaluna and @dododid_ during 2021. The author realizes that gender-based violence is online, especially sexual harassment is not only found by women, but also men. In the selfie uploaded by@lucintaluna and

@dododid_ the author found a lot of comments suggesting sex left by other users. The owner of the @lucintaluna and @dododid_ account are men express feminine gender, with 42,900 followers. They are active on Twitter since 2019 until now. By using critical discourse analysis Norman Fairclough, authors trying to find out what discourse includes men expressing feminine gender, through sexual comments he received, in social media Twitter.[1]

The authors found 2 articles that broadly have the same theme, the first is an article entitled *Changing Forms and Platforms of Misogyny: Sexual Harassment of Women Journalists on Twitter* by Richard Rego.[2] Similar to research what the author did, Rego researched a collection of comments (reply) on the tweet that was uploaded by Barkha Dutt, Sagarika Ghose and Rana Ayyub, all three of whom work as journalist. By using feminist critical discourse analysis research methods, Rego found the same set of discourses in the comments uploaded by Twitter user on his third tweet. Rego concluded that the comments were addressed to Barkha Dutt, Sagarika Ghose and Rana Ayyub is a gender trolling, that is another variant of misogynistic, "trolls are characterized by sadistic tendencies, deriving pleasure by shaming and humiliating their targets, and indulging in disruptive, narcissistic behavior, triggering conflicts among the community of users"[2] Through this article, the author see how the research methods are carried out in Twitter social media, in particular analyze the comments column. However, the author and this study use 2 different methods different. The second research entitled, *Covid-19, Harassment and Social Media: A Study of Gender-Based Violence Facilitated by Technology During the Pandemic* by Mochamad Iqbal Jatmiko, Moh. Syukron and Yesi Mekarsari.[3] This research reveals how practice Online-based gender violence occurred in Indonesia during the covid-19 pandemic. Jatmiko, Syukron and Mekarsari conducted research using qualitative methods, where the three of them conducted interviews with 3 sources regarding the experience of gender violence based online that they experience. In this study it was found that all three experienced the same pattern of violence, namely the sharing of their private intimate photos and videos by a second party, which in this case is the agency where the subject works and ex-girlfriend. Intimate photos and videos are not only disseminated on social media Twitter, but also traded. On the end of the research Jatmiko, Syukron and Mekarsari concluded how the use of technology that has improved during the covid-19 pandemic makes it easier for

perpetrators to carry out violence. Through this article, the author finds out how online-based gender violence is that happened in Indonesia, especially during the covid-19 pandemic.

This research uses Norman Fairclough's critical discourse analysis method.[4] Critical discourse analysis is an analysis that focuses on discourse, not merely as a language study with regard to the linguistic aspect only but also with the context. "Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context".[5] Analysis Critical discourse is a type of discourse analysis research that focuses on the study of how abuse of power, domination, and inequality are created, produced, and rejected by text or orally in social and political contexts.[6] Discourse analysis critical in everyday contexts are used to build power, new knowledge, regulation and normalization, and hegemony. Critical discourse analysis is also used to describe something, translate, analyze, and criticize social life reflected in the text or speech.[6] Van Dijk, Wodak, Fairclough and Van Leuween often says that the main purpose of critical discourse analysis is to reveal the existence of injustice in discourse among discourse participants. Therefore, in critical discourse analysis, the text is not seen merely as a text with various tools textual and structural aspects, but also as a discursive practice and social context that behind it. This research uses Norman Fairclough's critical discourse analysis method. Critical discourse analysis is an analysis that focuses on discourse, not merely as a language study with regard to the linguistic aspect only but also with the context. "Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context".[5]

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relations, structures, socio-political processes to be studied at the level of discourse, communication and interactions.[7] Critical discourse analysis combines and explains the relationship between the two, including the structure of discourse and the structure of society. With taking into account the process of semiosis, critical discourse analysis according to Fairclough, is necessary pay attention to 3 dimensions [7]; (1) text, (2) discursive practice, and (3) practice social. Fairclough (2001) divides 3 different types of analysis, related to the dimensions of text, practice discursive and sociocultural practice.

2. Result and Discussion

During 2021, there were approximately 92 selfies uploaded on Twitter accounts @lucinaluna and @dododid_. In each selfie, there are 100-1800 comments left by other users. The authors categorizes the comments left, according to the discourse covers.

2.1. Beautiful means women

The sentence "Dodi, where's your breast? How come it's not big" and "it's not beautiful at all", are some the comments that the author found in the comments column for @dododid_'s selfie upload. In text analysis, the use of the term tete or breast refers to the biological characteristics possessed by men and women. But in the next sentence, "how come it's not big" and "nothing" breast" refers to female breasts, where female breasts in Indonesia have larger size. Breasts themselves become a symbol or sign for someone who female sex, which functions to breastfeed. Where in Indonesia, only women who can conceive and breastfeed babies. Big breasts then become "natural" distinction between the physical male and female. So it can be said that comments uploaded by @eflNlkcuFecIN and @_syuu in practice dimension discursive, has the interpretation that beautiful discourse is only owned by women, who characterized by biological characteristics, namely having large breasts. The sentences above too shows that people who are not biologically born as women are not right or not can be said beautiful. Although physically Dodi meets the criteria for discourse beautiful in Indonesia, like long black hair, tall slim body, white skin, nose tall and red lips, but netizens are still questioning the biological characteristics that should be owned by people labeled with the word "beautiful".

In the dimension of social practice, men express feminine gender like Dodi in Indonesia, has not appeared much openly in the community. The majority of the Indonesian population assume that only men can look masculine and only women who can look feminine, not vice versa.[8] Judith Butler (1990) in her book explains how gender is not a stable identity. Gender is formed on the existence of continuous repetition of actions. This shows that gender is not determined by a person's gender when he is born, but through a social order. An individual will continue to change, improve, and repeat a continuous action to shape its gender, "...the gendered body as the legacy of sedimented acts rather than a predetermined..."[9] @eflLnkcuFecIN and @_syyu is nothing but a representation of the majority of people in Indonesia, who are hegemonic with a linear feminine and masculine discourse. In Indonesia, there are differences in the roles and significant character between male and female. Dodi who was born with the characteristics male biological, but have feminine gender expression, will disrupt the division of roles and the character. With Dodi, the image or representation of men will increase (if it cannot be said to shift), become a man who no longer has to have short hair, but can also have long silky hair. Boys no longer must have a strong body, but also can have a slender body. Existence this shift may change the roles of men and women in public spaces and formal institutions, regarding the suitability and incompatibility of men and women in certain professions.[10]

2.2. Objectification

In text analysis, the use of the words "desire" refers to sexual arousal what happened to an individual, in this case to @hipsterpeep, @saputra_dodii and @irvnasyahh, when I saw the selfie uploaded to the @dododid_ account. The word "almost" written twice in 2 different comments hints at a change action after an event, in this case after knowing that Dodi is a male man, "are you a boy? I almost gasped." In the dimension of discursive practice put forward Fairclough, the comments above suggest a discourse of objectification towards individuals who look beautiful, "be careful there is something wrong". When the sentences are dissected in depth, this objectification is actually intended to women, because of the use of the words "almost" and "be careful there is something wrong". Twitter users. This person feels sexual stimulation when he sees the selfie that Dodi uploaded, however he gave up his intention after finding out that Dodi was a boy. In the dimension of social practice, in Indonesia there are unequal power relations between

men and woman. With a strong patriarchal system, objectification of women because they are in a public space, is a natural thing. So when Dodi looks feminine, he was objectified even though he was a man. This may be related to what proposed by Laura Mulvey[11] about the Male Gaze. Photo or the world of photography is very closely related to the world of men, or masculine activities. The model as a photographic object is very synonymous with work women, although basically models can be anything. Female models are always judged more interesting than other objects.[12] In photography, men act as gaze while women act as images or objects, so that objectifying women through their photos is a common thing. Even when selfies are produced by themselves, women are still inseparable from demeaning view of objectification. It is undeniable that selfies are produced by ordinary people like Dodi, reproduce images (in terms of poses, angles and certain elements) that he sees in public spaces, which of course are dominated by the male gaze, such as product advertisements, film posters and billboards. pictures in public spaces, let alone used as an advertisement or anything by a formal institution, of course it has an image as a "good" image.[13]

2.3. Stigma and Stereotype

In other selfie uploads, the author finds comments uploaded by other users. The authors found some comments similar to the pictures in others. In text analysis, the words "Banci" and "mangkal" several times used by other users when commenting on selfies on the @lucintaluna_ account. In Indonesian Dictionary, the word "Banci" means neither male nor female, which means equated with the words "transvestite" and "transgender". But in everyday life, the word "Banci" experience pejorative or reduced meaning. The word "Banci" is often used for make fun of or ridicule someone who has a different (graded) gender expression with gender. In the dimension of discursive practice, *Banci* refers to men who feminine dress up to earn money (economic motives), such as buskers, dancers/singers streets and prostitutes. In Indonesia, individuals who have different gender expressions with gender gender, do not have many opportunities to work, so they become buskers, street dancers/singers and prostitutes are the only jobs they can do. in line with what Butler [9] says "Discrete genders are part of what 'humanizes' individuals within contemporary culture; indeed, those who fail to do their gender right are regularly punished", restrictions on the profession space for men expressing feminine gender are a form of punishment for violating the limits of fairness and developing norms among

Indonesian society. This certainly affects the dimensions of social practice in which stigma and stereotypes are attached to those who have gender expression different from their gender, especially men feminine gender expression. Even though their field of work is completely different back with buskers, street dancers/singers and prostitutes, but the nickname "Banci" will be attached. Not to mention the identical representation of "Banci" in the mass media is used as material jokes and scary, perpetuating the existing negative stigma. The negative stigma then causes a difference in the values given by society to men expressing feminine gender with men expressing masculine gender. With a patriarchal system strong in the community, of course Lucintaluna is considered to be doing "resistance" because he is brave express herself femininely, thus making fun of or practicing naming Lucintaluna is an attempt to repress other individuals to do the same thing. This relates to individual values based on gender in society. In Indonesia, people people with masculine gender expression, both male and female will be rated "higher" than those with feminine gender expression. So that Lucintaluna and other similar individuals, will experience ostracism and bullying from those who feel they have more value height (male and female cisgender). This is related to objectification discourse previously, that there is a power relation between the masculine and the feminine, causing one of them feels more "strong" and in order to maintain that power, he will attack other individuals who are weak.[14]

3. Conclusion

Cases of online-based gender violence increased throughout 2021 due to: massive internet use during covid-19, not only felt by women, but also also male. Sexual harassment received by Lucintaluna and Dodi on his Twitter social media proves that it can happen to anyone without exception. Inequality of power relations on gender in Indonesia often makes us focus too much on one gender, namely women who are considered more vulnerable, thus excluding other groups. The discourses found in the comments column of Lucintaluna and Dodi's selfie upload show that men with feminine gender expressions are still the other, in society Indonesia. Twitter social media seems to only be a replica of Indonesian people's life in online form. Stigma, social strata and stereotypes cannot be lost from life the daily life of the people. Twitter social media users, are easy targets for sexual harassment perpetrators because free, anonymous and broad. Perpetrators can easily erase their tracks by deleting his Twitter account.

Even with a set of other applications, such as photoshop, the evidence that the victim has collected, such as screenshots or pictures, cannot be strong evidence. Hotline and consulting services for sexual harassment in the world cyberspace if it needs to be accompanied by complete technology and human resources that qualified in this field. The cyber world until now has not become a specialist for many people, making it difficult to maximally track perpetrators of online-based sexual harassment. Researchers feel that efforts are needed from the government and institutions as well as institutions such as media, to use friendly and neutral text to end stigma and stereotypes attached to victims of sexual harassment. Hopefully this research will be one proof that sexual harassment is not based on gender at all and victim's clothes.

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