Analysis of Sexual Violence in Online Media Against Millennial Generation Muslim Women

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| Abstract | This study aims to determine and analyze cases of sexual violence in the media experienced by millennial Muslim women. The research method used is a qualitative descriptive approach with a feminist perspective with a phenomenological approach. The objects of research studied include social media in the form of WhatsApp, Twitter, Instagram, and Facebook. Meanwhile, millennial Muslim women who are active on social media and have experienced cases of online-based sexual violence are the subjects of the study. Data sources were obtained through observation by distributing questionnaires. Data analysis was carried out by reviewing, organizing data and finding research results that can be reported systematically. The results of the study show that millennial Muslim women have experienced many cases of sexual violence on various social media, including sexting (sex texting), to threats to spread pornographic videos. Anonymity on social media allows perpetrators to feel freer to express themselves, so cases of sexual violence on online media are more likely to occur. Among the prevention efforts offered by researchers are social media campaigns about the dangers of online sexual violence and being wise in using social media as well as early sex education. |
| Keywords | Sexual violence; online media; millennial muslim women |

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1. INTRODUCTION

Criminal acts are always a never-ending topic in human life. Almost every day, people will receive news that is inseparable from criminal acts, either through chats between people or through television and social media. Criminal acts are evil acts committed by an individual or group of people. There are various types of criminal acts that can occur in society, such as murder, theft, mugging, abuse, rape, or harassment. All types of criminal acts can be carried out directly or indirectly. One of the criminal acts that is often experienced by the Indonesian people according to data explained by the Legal Aid Institute (LBH) Apik is sexual violence against women. It was recorded that during 2020 there were 1,178 cases

handled by LBH Apik (LBH APIK, 2021). This case data has increased sharply from previous years. This is proven by the number of cases handled in 2018, which was 837 cases (Abduh & Wulandari, 2018). Victims of violent behavior will certainly experience many losses, ranging from physical, psychological, mental and so on.

Sexual violence cases are quite complicated cases from the entire map of violence that occurs against women because there are dimensions that are very specific to women. The problem of the imbalance of power relations between perpetrators and victims is the root of sexual violence against women (Rossy & Wahid, 2015). Cases of sexual violence continue to increase, the victims are diverse, ranging from children to adults. This problem has also become a problem in various countries with several solutions that continue to be discussed. The existence of cases of sexual violence has also become a very serious issue that continues to be monitored by various groups, ranging from religious figures, government figures, feminist activists, academics and various elements of society. The spread of cases of violence in various spaces ranging from educational institutions, public facilities, vehicles, even social media is a warning to victims, especially women, that safe spaces are very important to create. (Dania, 2020). The distribution of locations where sexual violence cases occur, not just in one or two locations, seems to be an important and urgent sign of the need to ensure that safe spaces are created immediately.

If we look at its meaning, sexual violence is contact that is carried out sexually, either directly or indirectly, and is not wanted by the victim (Joni & Endang, 2020). Along with the development of technology that provides easy access to information and interacting with others, the locus of sexual violence cases has become wider and has even spread to the realm of social media. With the internet, all types of transactions and interactions can easily move to cyberspace, so that the consequence is that sexual violence not only exists in the real world but is also present in cyberspace and has the potential to disrupt women's safe spaces on social media. Crime through social media has become a new form of crime, especially since the pandemic when direct human interaction was limited so that more interactions occurred through social media. During the pandemic, technology is the main alternative for people to interact in their activities, from work, education, to exchanging messages with other people.

This has led to criminal acts through social media such as cyber gender-based sexual violence, which is one type of gender-based violence, also increasing amidst the pandemic. This condition is based on the 2020 National Commission on Violence Against Women (CATAHU) Annual Report, that KBGS (Cyber Gender-Based Violence) increased from 126 cases in 2019 to 510 cases in 2020. The form of violence that dominates KBGS is psychological violence 49% (491 cases) followed by sexual violence 48% (479 cases) and economic violence 2% (22 cases) (Komnas Perempuan, 2021). The increase in online sexual violence is one of the things that is concerning in social relations. Not only that, the internet which

is widely used by the millennial generation also has an impact on this generation in the context of online sexual violence. This is based on a report from the Indonesian Internet Service Providers Association (APJII). The results of a survey of internet user penetration in Indonesia in 2018, it turned out that the millennial generation dominates internet users. According to APJII, the age range of 15 to 19 years, 91 percent have used the internet. Then the range of 20 to 24 years is 88.5 percent, then the age range of 25 to 29 years is 82.7 percent. Meanwhile, the population of Indonesia who are Muslim in 2024 is recorded as 87.08% of the total population. Therefore, the Muslim millennial generation is the largest internet user in Indonesia (Panjaitan & Prasetya, 2017).

Various studies show that the internet not only has positive effects but also negative effects. Negative effects or detrimental sides are the consequences of internet use and exploration of teenagers who do risky activities. Online risks can include contact with pedophiles (grooming), exposure to violent content, sexual violence, racist material, advertising, experiencing cyber bullying, stalking, harassment, gambling, fraud, committing self-harm such as suicide, bulimia, anorexia, and others (Amia, 2018). The Muslim millennial generation as the largest social media users are very vulnerable to online violence. In her research, Vivian Kawi (2017) explained that sexual violence occurs because teenagers do not receive more internal education, such as parents who are busy with their own affairs so that they do not pay enough attention to the teenagers. Teenagers tend to be easily incited and deceived, some of them are even unaware that they have experienced cases of sexual violence on social media. Therefore, in this study, researchers looked for platforms that are actively used by the Muslim female millennial generation to explain cases of violence experienced while using social media, why it happened, and the prevention that must be taken if you are in a situation experiencing cases of sexual violence.

2. METHODS

The research method should be included in the Introduction. The method contains an explanation of the research approach, subjects of the study, the conduct of the research procedure, the use of materials and instruments, data collection, and analysis techniques. This study uses a descriptive qualitative research type with a feminist perspective, with a phenomenological approach. This approach is carried out based on the current situation in Indonesia where cases of sexual violence on social media are rampant. Qualitative research is research that uses a scientific background with the intention of interpreting phenomena that have occurred and is carried out by involving existing methods (Sari, 2022). This study was conducted by reviewing existing theories and describing the phenomena that occurred based on data. The author sought data by distributing questionnaires to find 41 Muslim female

respondents who had experienced cases of sexual violence. These 41 respondents were students or alumni of state Islamic religious universities, all of whom wore the hijab. The technique used in data collection was observation through questionnaire distribution. The data analysis technique was carried out by compiling the information obtained into a descriptive form so that it was easily understood by others or readers. Analysis of research data was carried out by reviewing, organizing data and finding meaningful research results in the study and could be reported systematically. The data analyzed was data as expressed by Bogdan in Sugiyono that data analysis is the process of searching for and compiling research results systematically so that they are easy to understand and the findings can be informed to others.

3. FINDINGS AND DISCUSSION

Millennial Movement

The millennial generation is a fairly new term with several existing groupings. This generation lives in the age range of 17-36 years and has various roles, ranging from students, early jobbers, or parents (Walidah, 2018). The millennial generation ranks first in the world as internet users and the majority of the population in many countries. The most important thing in the lives of this millennial generation is the involvement of the internet in everyday life, with all its activities inseparable from the internet, including for work, education or as a lifestyle (Panjaitan & Prasetya, 2017).

Generasi milenial tidak pernah secara langsung mengalami getirnya pahit perjuangan kebangsaan, dan lahir dalam kehidupan yang serba instan dengan kemudahan mengakses informasi dan melakukan segala hal dengan mudah (Putri, 2020). In general, the millennial generation has three major problems, namely: lack of concentration on one thing - which means getting bored quickly, lack of involvement in real social interactions, and difficulty socializing (Moeis & Febriani, 2020). Other characteristics shown by the millennial generation include trusting user-generated content more than one-way information, tending to be disloyal, making cashless transactions, preferring mobile phones to TV, having to have social media, utilizing media and information, tending to be lazy and consumptive, and also reading less conventionally (Dede & Reptiningsih, 2020). Not only that, the millennial generation also has various characteristics, including the character of each individual is different, depending on where they were raised, starting from economic strata, social and different ways of communicating because they are

facilitated by the internet. Another opinion explains that the characteristics of the millennial generation are internet addiction, flexible work schedules, career advancement as a factor in the work done (Panjaitan & Prasetya, 2017). This fact then makes the internet media dominated by the millennial generation, and becomes the person who receives the most consequences from what is done on the internet. This fact is reinforced by the report of the Indonesian Internet Service Providers Association (APJII) as mentioned above, so we can conclude that the millennial generation is a generation that is literate towards the internet, and does all its activities inseparable from the internet, social media, or others.

Online Sexual Violence

Sexual violence can generally be defined as any sexual activity carried out without the consent of the victim. In addition to physical contact, sexual violence can also take the form of speech or words, including unwanted sexual advances. Abuse is literally defined as violence that involves an imbalance of power between the two parties involved (the perpetrator and the victim) (Mashuri et al., 2024). Sexual violence refers to unwanted sexual activity, resulting in forced unwanted sexual activity. Along with the development of technology, based on the provisions of Article 3 of the ITE Law, the use of information technology and electronic transactions is carried out in regulations that have good legal certainty and freedom to choose technology or are neutral to technology. Article 27 also states violations of morality from values that should be utilized and used in accessing and distributing on electronic media (Saraswati et al., 2021).

Online gender-based violence (GBV) according to the National Commission on Violence Against Women's CATAHU in 2020 experienced a significant increase from 126 cases in 2019 to 510 cases in 2020. The form of violence that dominated GBV was psychological violence 49% (491 cases) followed by sexual violence 48% (479 cases) and economic violence 2% (22 cases) (Komnas Perempuan, 2021). Online sexual violence cases have quite high intensity when viewed from the data from the National Commission on Violence Against Women. According to Nenden Sekar Arum from SAFEnet (an organization that fights for digital rights in Southeast Asia), KBGO is gender-based violence and facilitated by technology. If previously this type of violence was carried out directly, but due to the development of technology, with the increasing use of the internet, KBGO is something that often happens (SAFEnet, 2019).

This online sexual violence is related to sexual violence such as the threat of spreading intimate video content of a sexual nature that can harm the victim. This condition is detrimental to the victim, and has various types (Hikmawati, 2021). This also includes in this definition when there is

a case of a relationship that then breaks up, there is a threat made by one of the two to spread nude photos, pornographic videos, or anything related to sexuality and is threatening and detrimental to the victim (Ramailis, 2020). The increase in the occurrence of KBGO is none other than the lack of public awareness about the issue, by assuming that this incident is a common occurrence on social media, so that the wise use of social media is still very minimal among the public (Ratnasari et al., 2020). In reality, sexual violence is a very serious crime because it not only causes physical impacts, but the entire emotional condition of the victim experiences heartbreaking losses (Indainanto, 2020).

Online sexual violence is one part of online gender-based violence (GBV). This kind of case can actually happen to anyone. Men or women can be victims. However, the patriarchal culture that is still deeply rooted in society causes many victims of GBV to be women (Mauliya & Noor, 2021). This makes it seem taboo for men to admit and speak up about the sexual violence they have experienced, which is made worse by inappropriate comments. Men in a patriarchal culture are required not to report any crimes that happen to them, and it seems like a disgrace if it happens to them. Something that is actually not the case.

When viewed from the types, sexual violence is divided into several types, including rape, sexual intimidation, sexual harassment, sexual exploitation, trafficking of women for sexual purposes, forced prostitution, sexual slavery, forced marriage, forced pregnancy, forced abortion, forced contraception, sexual torture, inhumane punishment with sexual nuances, traditional practices with sexual nuances, sexual control (including discrimination with religious pretexts, etc.). These types refer to sexual violence that usually occurs offline. For incidents of sexual violence that occur online such as KBGO, Komnas Perempuan divides it into 8 types, including approaches to deceive (cyber grooming), online harassment (cyber harassment), hacking, illegal content (illegal content), violation of privacy (infringement of privacy), threats to distribute personal photos/videos (malicious distribution), defamation (online defamation), and online recruitment (online recruitment) (SAFEnet, 2019).

According to another opinion, Online Gender Based Violence can occur in various forms. Based on Magdalene's infographic, KBGO can be broken down as follows:

a.   *Cyber Hacking* : hacking into the victim's personal information.
b.   *Impersonation* : taking the victim's personal data and creating fake accounts to embarrass or insult the victim and committing fraud.

c. *Cyber Surveillance* atau *Stalking* : stalking and monitoring the victim's actions or behavior by observing directly or investigating the victim's trail.

d. *Cyber Harassment* : On the victim's social media account, the perpetrator will spam by providing comments or messages intended to threaten, disturb and scare the victim.

e. *Cyber Recruitment* : manipulate the victim, so that the victim is greatly disadvantaged and feels that his life is threatened.

f. *Malicious Distribution Content* : making threats to distribute personal photos or videos of the victim with the intention of blackmailing.

g. *Non-Consensual Dissemination of Intimate Images* : making threats to distribute personal photos or videos of the victim with the intention of blackmailing.

h. *Sexting* : sending or uploading photos with nudity or semi-nude content or sending sexual messages without consent.

i. *Morphing*: using images or videos that are intended to destroy the reputation of someone in the content.

j. *Scammer*: committing fraud through dating apps or other social media by building trust, then creating a fake story to ask for money (Suryani et al., 2019).

Online Sexual Violence Mode

The various modes of sexual violence experienced are very diverse, ranging from sexual chat with invitations to video call sex (VCS), teasing with sexist sentences, to sexist threats that harm the victim and cause the victim to experience psychological trauma in using social media. This kind of incident is often received by victims via WhatsApp. While sexual violence on Facebook is usually received by victims through messages, or pornographic videos with various invitations to do similar things. This kind of phenomenon also occurs on Instagram and Twitter, which are both platforms for online sexual violence. However, the highest number used to commit online sexual violence is WhatsApp. This phenomenon can be seen in the following research data: Based on the results of the questionnaire distributed online, there were 41 female respondents in the age range of 18-35 years who filled out the questionnaire. A total of 32 respondents were high school students, then 9 people were alumni and/or undergraduate students. The social media that is often used is Instagram with a percentage of 85.4%. However, respondents tend to experience sexual violence online the most via WhatsApp with a percentage of 13.46%, on Instagram 6.21%, Facebook 8.29%, and the rest on Twitter as much as 1.4%.

From the results of the questionnaire, it was also found that there are several types of cases that women have experienced on social media as a form of sexual violence. Some received messages in the form of video links or even videos containing pornographic elements, incoming video calls showing genitals, sexting, harsh words that lead to cursing several body parts, to requests for open BO (booking out/booking online). What the respondents experienced certainly left a sense of fear and trauma. This fear usually cannot be conveyed to anyone, especially because so far not many of them have had access to speak up about the violence they have experienced. Although the TPKS Law has been passed, not many people understand the contents of the law, let alone know how to report cases. This causes victims to be afraid to report to the authorities, or platforms specifically for victims of online sexual violence.

Anonymity and Online Sexual Violence

Often the perpetrators of online sexual violence in real life are people who appear pious. The anonymity offered by social media makes someone feel like they can show a different side of themselves, which may not be in accordance with societal norms. Sproull and Kiesler discussed this in 1987. When someone receives certain cues in the form of gestures, intonation, or other nonverbal language from the other person during direct interaction, it will trigger cognitive interpretation and create certain emotional conditions in them so that they will adjust their behavior to the cognitive interpretation of these social cues. In interactions on social media, a person is often not limited by social cues that are seen directly by the other person, so that the person will tend to be more impulsive, free, extreme, and intimate in expressing themselves. This is what often happens in cases of online sexual violence.

Because the perpetrator did not see the woman who was the victim of the sexual violence he committed directly, the perpetrator felt that there was no problem with whatever he did. As if what was done on social media was not bound by the norms that apply in society. As if everyone was free to do anything to other social media users, just because they did not meet each other face to face (Singgih, 2024). Activities on social media are considered separate from a person in the real world. This often causes the persona built in the real world to not match the persona on social media. In cases of online sexual violence, the perpetrator cannot see the victim directly, so the perpetrator often assumes the victim does not exist, or at least is considered not to have experienced any loss because of the lack of direct interaction. The pain, humiliation, fear, and trauma experienced by the victim are considered non-existent by the perpetrator because he does not see it directly.

Online Sexual Violence and Internalized Misogyny

Sexual violence that occurs on social media shows the strength of internalized misogynistic views in society. The term 'misogyny' is thought to have emerged since the 17th century, with the root word misogyny from Greek, namely 'misogunēs', which comes from the words 'misos (hatred)' and 'gunē (women)'. In the Merriam-Webster Dictionary, 'misogyny' or misogyny is defined as, "Hatred of, aversion to, or prejudice against women." The Great Dictionary of the Indonesian Language (KBBI) describes misogyny as "hatred of women." As explained in the previous section, anonymity in social media interactions causes the interactions that occur to tend to be more impulsive, free, extreme, and intimate because the perpetrators feel that their actions will not be judged (directly) by society.

Therefore, anonymity in social media can actually show the views and values that are internalized in a person. In the case of online sexual violence, the internalized view is a view of hatred towards women. Women are degraded in their dignity and dignity through sexual violence that they receive through various social media platforms, simply because they are women. Even though the women are Muslim with clothing standards that cover the aurat as all respondents from this study who wear the hijab, and they are also not in a real public space, all of that apparently cannot prevent women from becoming victims of sexual violence.

In some cases of online sexual violence, the perpetrators in the real world may appear as women's rights activists, but on social media they actually commit sexual violence. The inconsistency between the values displayed in the real world and the values internalized in the perpetrator's subconscious is very possible on social media. The anonymity made possible by social media interactions makes a person feel freer to show themselves and their views in their entirety, without fear of being judged by society. For this reason, the rise in sexual violence on social media should be one of the danger signs of the gender equality struggle agenda, because it turns out that these values often have not reached a person's internal self.

Prevention of Online Violence

The various facts revealed in the previous section certainly serve as a warning to all of us, especially millennial Muslim women who are aware of the occurrence of sexual violence online, then experience various increases in data, and develop into habits. Therefore, there needs to be various preventive measures that must be taken. Several things that can be done to handle the prevention of cases of sexual violence in online media, including: *First*, Sex education is one

alternative that must be given early on, so that children can know the various things that are allowed or not allowed to be done, and in order to get to know themselves as whole human beings. The introduction of sex education must be carried out by parents, especially in family education (Justicia, 2016). Sex education in the family that is given to children will be a provision for various activities and life choices that they will undertake in the future (Permatasari & Adi, 2017). With the ease of accessing various information and knowledge, sex education by families is very much needed to build a child's perspective on viewing the authority of a person's body and how to treat someone, especially in online interactions.

Second, increasing awareness to be a wise social media user needs to be continuously intensified by various elements. Don't let unwise social media users emerge and make social media a place for sexual harassment behavior. *Third*, social media content as a campaign to stop KBGO must continue to be carried out, either through Twitter, Facebook, Instagram, and even WhatsApp accounts, so that people slowly begin to understand online sexual violence that continues to lurk the millennial generation. *Fourth*, when someone experiences sexual violence online, as a victim there is no need to be ashamed and afraid to report the incident experienced. According to the TPKS Law, Article 14 paragraph 3, electronic-based sexual violence - including online-based violence, is a complaint offense (with the exception that the victim is a child or person with disabilities), so the courage to report becomes very crucial for millennial Muslim women who are victims of this electronic-based violence. There are many institutions that are ready to accommodate various incidents experienced by victims of online sexual violence, one of which is SAFENet. However, there are several efforts that can be made by victims, including :

a. Victims need to compile a chronology of their case for reporting purposes.

b. Keep evidence in the form of screenshots of images or conversations, voice or video recordings.

c. Cut off communication with the perpetrator when enough evidence has been collected. In addition, it is important for the victim to undergo psychological consultation in order to recover and strengthen the victim during the reporting process. Even if you do not find space to see a psychologist, a trusted friend or best friend can be used as a bridge so that the victim can get good help.

d. At the stage of reporting to the legal path, the victim must be ready for all risks when faced with various difficult questions, even tending to blame the victim by the authorities. This awareness is very minimal among policy makers who do not have sufficient knowledge in gender issues.

e. The next step is to report the perpetrator to the relevant digital platform. After that, the victim submits the case to law enforcement officers by including the evidence files that have been collected.

4. CONCLUSION

Based on the research results, millennial Muslim women experience online sexual violence the most on *WhatsApp*, then on *Facebook*, *Instagram*, and *Twitter*. The various modes of sexual violence experienced are very diverse, ranging from sexual chats with invitations to video call sex, receiving messages in the form of pornographic photos and videos, teasing with sexist sentences, to threats that harm the victim to experiencing psychological trauma on social media. This kind of incident is received by the victims via *WhatsApp*, while on *Facebook* it is usually received via messages, or pornographic videos with various invitations to do existing things. This phenomenon also occurs on Instagram and Twitter, which are both platforms for online sexual violence. However, the highest number used to commit online sexual violence is *WhatsApp*.

This online sexual violence can occur because of misogynistic views that have been internalized in society. Although the spirit of gender equality has spread in Indonesia and become the standard norm in several levels of society, the anonymity offered by social media makes perpetrators feel safe to express hatred and derogatory views of women, even though this is not in accordance with the ideal values that are currently starting to develop in society. In this context, the anonymity of social media is also dangerous because perpetrators feel that there are no normative boundaries in interactions on social media, so we can see that many perpetrators of online sexual violence are people who in the real world have a different self-image. Ultimately, this cannot be prevented simply by spreading the values of gender equality in society. Among the efforts that can be made to prevent online sexual violence include early sex education, campaigns on social media about KBGO, especially sexual violence, to reporting perpetrators of sexual violence to the authorities with various procedures and evidence that have been explained. With these efforts, it is hoped that perpetrators will be deterred so that we can create a safe space for millennial Muslim women in cyberspace.

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