

Femicide Framing and Ethics Violation on Indonesian Instagram News Contents

Bertha Bintari Wahyujati, Fransisca Anita Herawati

Bangkok University, Thailand

9/1 Phahonyothin Rd, Khlong Nueng, Khlong Luang District, Pathum Thani

Email: bertha.wahy@bumail.net

DOI: 10.24002/jik.v22i2.11348

Submitted: April 2025

Reviewed: July 2025

Accepted: December 2025

Abstract: Femicide cases in Indonesian newspapers are reported as ordinary criminal news. The study applied content analysis to Instagram news captions, examining indicators of violations of the Journalistic Code of Ethics and framing using Entman's theory. Instagram captions serve as previews, directing users to full news links. Findings show that several accounts violated ethical standards by exposing victims and suspects, engaging in victim-blaming, and prioritizing virality. Femicide cases, framed as ordinary crimes, tend to blame victims within a patriarchal system.

Keywords: Entman's framing model semicide, semicide awareness, framing theory, journalistic code of ethics

Abstrak: Kasus femisida di surat kabar Indonesia diberitakan sebagai kasus kriminal biasa. Penelitian ini menggunakan analisis isi terhadap caption berita di Instagram, menelaah indikator pelanggaran Kode Etik Jurnalistik dan framing menggunakan teori Entman. Caption Instagram berfungsi sebagai pratinjau yang mengarahkan pengguna ke tautan berita lengkap. Hasil penelitian menunjukkan bahwa beberapa akun melanggar etika dengan menampilkan korban dan pelaku, melakukan victim-blaming, dan menonjolkan viralitas. Pada akhirnya, kasus femisida yang dibingkai sebagai kejahatan biasa cenderung menyalahkan korban dalam sistem patriarki.

Kata Kunci: femisida, kesadaran femisida, kode etik jurnalistik, model framing Entman, teori pembingkaian

An annual report from Komnas Perempuan (the National Commission on Violence against Women), an organization that is an independent state agency and one of the human rights mechanisms in Indonesia dedicated to the enforcement of women's rights, reports a growing number of femicide cases. Cases with indications of femicide reported 95 cases in 2020, while in 2021, 237 cases were observed from reports and newspapers (Komnas Perempuan, 2021). The increase continued with 307 cases monitored in 2022 and 159 cases

of femicide monitored in 2023. From this monitoring, cases identified with indicators of intimate femicide murder committed by husbands, ex-husbands, girlfriends, ex-girlfriends, or cohabitation partners represented the highest types of femicide (Komnas Perempuan, 2021, p. 17).

Femicide is the killing of women, which refers to the gender of being a woman. The motive of femicide, as explained by the Commissioner of Komnas Perempuan, Rainy Hutabarat, among others, is jealousy, offence to

masculinity, refusal to take responsibility, sexual violence, and refusal to divorce or terminate a relationship (Faturahmah, 2024). These motifs depict superiority, dominance, hegemony, aggression, and misogyny against women, as well as a sense of ownership over women and the power imbalance between men and women. These acts are manifestations of broader sociocultural norms. These are not isolated incidents that legitimize aggression, ownership, and the inequality of power relations between men and women.

The limitations of monitoring through news reports stem from the fact that news often treats such cases as ordinary murder cases. Femicide cases are not detected through the keywords used, the difference in reporting time and the time of femicide, and the lack of comprehensive information construction, because it is based only on indications of information reported by journalists. These limitations are present not only on news portals and print media websites, but also on social media platforms such as Facebook and Instagram, where verified news accounts often link to their websites.

The ease and freedom to create and disseminate content uploaded on social media, on the one hand, constitute an unlimited freedom of creativity. However, some users do not pay attention to the educational and ethical aspects. This problem is exacerbated when people prioritize gaining followers, subscribers, and likes over producing high-quality

content on their social media platforms. Indifference to the impact of their content persists, even though it is created without regard for ethical considerations, and it can still gain attention, go viral, and trend among netizens. They believe that the more controversial and visible the content, the more financial benefits they will gain (Astuti & Zamroni, 2023, p. 190).

Social media is currently used as a news portal by verified news institutions. News reporting on social media can reach a wider audience, so factors such as language, images, videos, and hashtags need to be considered. According to We Are Social (as cited in Wijaya, 2023, p. 7008), the percentages of the most widely used and liked social media platforms among Indonesians aged 16 to 64 are 60.2 percent for X, 64.3 percent for Telegram, 70.8 percent for TikTok, 83.8 percent for Facebook, and 86.5 percent for Instagram. Meanwhile, by 2024, according to We Are Social data, Instagram users will comprise 85.3 percent of the population, Facebook users 81.6 percent, TikTok users 73.5 percent, and X users 57.5 percent (Panggabean, 2024). Despite experiencing a slight decline, Instagram still has a relatively larger user base than other social media platforms. Instagram is widely used as a news channel, displaying posts as videos that appear longer in the user's feed. Instagram has established a significant position as a preferred news source for younger audiences. The growth in this field reflects the changing patterns in the way people consume news and information in the digital age.

Saragih and Natsir (2023, p. 165) note that social media plays a significant role in the journalistic process, from the creation and delivery of news to its collection. Social media platforms are used to cover news, contact sources, and generate ideas during press conferences. Content on social media represents a voice that is rarely heard in traditional media. The way the media and journalists disseminate news has changed with the presence of social media. As a result, the public's attention to the news has created competition among media businesses. Platform features such as stories offer a dynamic, engaging way to present news, which is especially appealing to younger demographics. This visual-centric approach helps to attract attention and facilitate discussions around current events. Many news agency portals use Instagram as one of their media platforms due to these advantages.

News organizations have policies and rules that align with journalistic codes of conduct. Still, for example, journalist insights, timeliness considerations, and the need to continually update news can cause some aspects of the code of ethics to be overlooked. Even from some studies, it has been found that news related to murder, sexual violence, and sexual harassment is sometimes presented inappropriately by portraying the victims (Kanita, Rosalina, & Triyadi, 2023, p. 384). The coverage of sensitive issues sometimes portrays victims inappropriately, reinforcing problematic narratives and undermining media accountability.

This study investigates the potential ethical violations in Indonesian media reporting of femicide cases on Instagram through framing in visual elements, headlines, hashtags, and captions. The Instagram news accounts examined in this study are those that meet the criteria and are verified as news accounts in Indonesia. However, potential violations can occur intentionally or unintentionally due to the tendency to frame the news in a particular way. Femicide cases in Indonesia are a sensitive issue in reporting, so the limitations and advantages of Instagram as a medium used by the public to seek information are discussed in this study. The limitation of Instagram as a social media news broadcaster is that captions for news content are limited to 2200 characters, so sentences must be practical, short, and concise to attract curiosity. The caption function on Instagram news is more of a visit gallery before heading to the complete news link on the official website. Given these limitations, the strategy of presenting news content on Instagram should focus on informative summaries that attract attention, serving as an initial gateway to more comprehensive information on the official news platform (Rahmatullah & Yuliati, 2022, p. 47).

This study examined Instagram accounts containing news of femicide murders released by news accounts on Instagram in Indonesian-language news accounts in Indonesia to identify and analyze violations of journalistic ethics and codes of ethics. News content about

murder, in this case femicide, is a sensitive issue and causes conflict and anger, even hatred from the audience, so it is important to pay attention to journalistic ethics and codes of ethics in publishing the news. The analysis not only identified potential ethical violations but also identified the framing of Femicide news on this Instagram account. Framing femicide cases can be used to build public awareness to prevent femicide cases both in the family, environment and community. However, this content analysis does not address audience interaction through reader comments on those accounts, nor does it address the level of engagement from these accounts.

Media framing involves the selection of various elements of reality that are considered to have news value, directing readers to tend towards certain aspects and interpretations (Aristi, Janitra, & Prihandini 2021, p. 121). Media framing refers to the interpretive understanding of framing theory, which posits that media reporting is selective about a particular topic, imbuing it with subjective meaning, and adopts either an episodic or a thematic perspective. The episodic perspective focuses on case studies, with attention directed at the individual's response to social problems.

In analyzing news framing, several key elements can influence the way the audience perceives femicide cases. The definition of a problem in reporting can determine whether femicide is seen as an individual crime, a form of systemic violence, or a failure of the law. Causal diagnosis is also important to analyze, for

example, whether these cases are related to patriarchal culture, legal inequality, or the psychological factors of the perpetrator (Komnas Perempuan, 2021, p. 23). Moral evaluations in reporting can influence the way victims and perpetrators are portrayed, for example, through framing that emphasizes victim protection or severe punishment for the perpetrator, as well as diction choices, which can be both neutral and emotional. Finally, solutions proposed in the report may include calls for policy changes, public education, or collective action to prevent similar cases from occurring in the future.

Framing analysis is the latest version of the discourse analysis approach, specifically in the analysis of media texts. Framing analysis can be used to understand the way reality is constructed by the media or within the media. This means that framing analysis is used to examine the way the media constructs reality. Bateson (as cited in Restiarum, Rijnanda, & Wahyuni, 2022, p. 116) states that frames can guide one's perception of the complex world around them, and that frames are derived from the information one considers true.

Femicide cases have been in the public spotlight and have triggered polarization of opinion due to the framing carried out by online media news releases. Framing is a way to shape or simplify reality, capturing the reader's attention by selectively highlighting, repeating, and emphasizing certain aspects (Aisyah & Harahap, 2023, p. 662). The media framing shapes public perception. On the other hand, it intensifies

opinion polarization, underscoring the power of digital news platforms in constructing social realities and influencing discourse on gender-based violence.

The framing model emphasizes the arrangement of news in certain aspects. The news framing model can be done in four ways: (1) framing can be done by describing an event, defining the problem, and diagnosing the cause; (2) framing is carried out by mentioning the actors or figures behind the emergence of problems and making moral judgments; (3) framing can be done by providing an assessment of a problem and treatment recommendations; and (4) framing can be done by providing recommendations or solutions to a problem (Reformansyah & Widiarti, 2023 p. 306).

Femicide cases have become a public issue and have triggered polarization of opinion due to the framing carried out by news releases in online media. Framing is a technique that shapes or simplifies reality to capture the reader's attention by selectively highlighting, repeating, and emphasizing certain aspects (Aisyah & Harahap, 2023, p. 662). Entman's framing method (Munawarah, 2024, p. 156), which involves defining the problem, identifying its cause, making a personal assessment, and solving the problem, is used to analyze framing tendencies on those Instagram accounts. Media framing includes the selection of various elements of reality that are considered newsworthy. It directs the reader to specific aspects and interpretations (Aristi, Janitra, & Prihandini, 2021, p. 121).

Media framing refers to the interpretive understanding of framing theory, which posits that media coverage is selective on a particular topic, imbued with subjective meaning. It adopts either an episodic or a thematic perspective. The episodic perspective focuses on case studies with attention directed at the individual in the face of social problems (Aldrete & Fernández-Ardèvol, 2024, p. 231).

Undang-Undang Pers No. 40 Tahun 1999 (The Constitution of the Republic of Indonesia, No. 40 of 1999 concerning the Press, Chapter 3, Article 7) states that journalists must adhere to and comply with the Kode Etik Jurnalistik (Journalistic Code of Ethics). Based on this law, journalists are expected to always carry out their duties responsibly, guided by the Journalistic Code of Ethics, which consists of 11 articles (Putri, Mukarom, & Bahrudin, 2021, p. 165) This code regulates the ethics for Indonesian journalists in carrying out their profession to produce quality journalistic products. Journalistic ethics serve as a guideline regarding professional norms that journalists must uphold. Journalistic professionalism encompasses the mastery of skills, supported by the knowledge and awareness necessary to fulfil journalistic duties. One of the key articles in the Journalistic Code of Ethics is Article 3, which requires journalists always to verify information, present it in a balanced manner, refrain from mixing facts with judgmental opinions, and apply the principle of the presumption of innocence (Sahputra, 2023, p. 2).

An independent, accurate, and balanced code of ethics is essential to maintaining public credibility and trust in media journalism, as stated in one of the articles in the. The implementation of this code of ethics includes efforts to ensure the accuracy of information, search for reliable sources, and present news in an objective and balanced manner. The media must be committed to applying the principles of professionalism, such as respecting the privacy of sources, rejecting all forms of bribery, avoiding plagiarism, and respecting copyright (Nurlita & Mena, 2023, p. 59).

Several competing issues complicate the application of good ethical practices in social media research. Every internet research project needs to have its own evaluation of ethical issues. Current evidence should serve as the basis for ethical conduct guidelines, which should be standardized to prevent inconsistencies and duplication among different institutions, while also considering jurisdictional differences (Golder, Ahmed, Norman, & Booth, 2017, p. 2). Therefore, conflicting considerations and jurisdictional variations, which require specific evaluation and the development of evidence-based standard guidelines to ensure institutional consistency and accountability, pose challenges in the implementation of ethical practices on social media.

According to the Journalistic Code of Ethics, journalists must consider several key aspects when reporting femicide cases. When it comes to accuracy and verification, it is essential to ensure that

the content includes valid data sources, such as white papers or expert quotes, and provide clarification or correction if errors are identified. Justice and impartiality must also be maintained by providing space for all parties, including victims, perpetrators, and experts, while avoiding bias or stigmatization of any group. In addition, the do-no-harm principle emphasizes the need to protect the identity of the victim or his or her family and avoid the use of graphic descriptions that may trigger trauma or sensational attention. In terms of transparency, news accounts need to disclose potential conflicts of interest and clearly distinguish between facts and opinions (Dharmayasa, Mahsa, Syahri, & Zulfikar, 2024, p. 29)

The key principles of the Journalistic Code of Ethics emphasize the importance of accuracy and balance in reporting. Journalists must ensure that the news they convey is accurate and provide space for all parties involved, including victims and suspects. This process ensures that coverage is not biased. Another principle is respect for privacy, which requires journalists to protect the identities of victims of unauthorized violence and to consider the emotional impact of reporting (Christians, 2012, p. 1). The prohibition of making fake or sensational news is also emphasized in the code of ethics, so that reporting on femicide must not exacerbate the stigma against the victim or trigger excessive fear in society.

News coverage of femicide cases in the news media in Indonesia is not explicitly

mentioned as a femicide crime, but rather as an ordinary crime of murder. The term femicide is not recognized in the news in Indonesia (Komnas Perempuan, 2021, p. 3). Therefore, more publicized discussions are related to violations of journalistic ethics in general, criminal murder, and sexual violence. Research conducted by Papa, Kourous, & Lambe (2025, p. 1) on news coverage of femicide in the Republic of Cyprus found that the media reported femicide with a particular framing of it. The analysis reveals that blaming the victim is an ongoing theme, manifested directly and indirectly. Blaming this often involves using negatively charged language when referring to the victim, such as emphasizing their history of promiscuity. Additionally, this includes attributing motives related to male honor to the perpetrator, using sympathetic language to describe the perpetrator, and drawing attention to the victim's mental or physical challenges, among other strategies.

News reporting in Indonesia revealed that the news text in Radar Banten still reflects the dominance of male perspectives over those of women (Rohmawati, Malik, & Putri, 2024, p. 97). In the context of reading, all news texts are more directed at male readers who follow news developments. This is evident from the mediation aspect, which tends to show gender bias through the chronological depiction of violence and the weak position of femicide victims in the reality presented. In addition, cultural codes also emerge with gender-biased vocabulary, which has the potential to exploit women.

Aristi, Janitra, and Prihandini (2021, p. 121) conducted research relating to the framing analysis of sexual violence during the COVID-19 pandemic. They compared sexual violence news reported by Kompas.com, as national official news institutions, with Okezone.com, as unofficial news institutions. The findings showed that patriarchal culture functions as a news perspective, resulting in a tendency to blame victims of sexual violence (victim blaming), failure to provide optimal news coverage, and a lack of narrative for fair and balanced law enforcement for handling sexual violence cases in Indonesia. In this case, the study aimed to analyze the framing of news content and identify imbalances in the proportion of bias towards victims, particularly female victims.

Listari and Ismandianto (2021, p. 76) found that the use of journalistic language in publishing criminal news on news portals (websites) in the criminal law channel by Datariau.com still contains inconsistencies in being communicative, specific, economical with words, conveying clear meaning, and avoiding excessive language. Fahima, Nurbaya, and Ridho (2021, p. 35) examine the Magdalene. co ways to construct news about cases of sexual violence against women using the framing analysis method of Zhongdang Pan and Gerald M. Kosicki. This study found that the media still does not fulfil the rights of victims, with news that does not meet the rules of the Journalistic Code of Ethics by revealing the identity of the victim, such as name, address, family, and the content of

the news presented as if directing readers to create stereotypes and judge the victim.

Meanwhile, Sahputra (2023, p. 8) does not comply with press laws and journalistic ethics in his research on rape crime news published on medanposonline.com. It is noted that the presentation does not adhere to these standards. The results of the study showed violations of the press law in the form of revealing the identity of children facing the law and revealing the identities of suspected perpetrators of sexual crimes who have blood relations with their victims. In addition, violations of journalistic ethics are also evident in the form of trials by the media, which declare a person a perpetrator of a crime before a judge has legally determined their guilt.

Based on the above research, the findings were applied to a news portal website and examined from the perspective of the news uploader or author to identify violations of the Journalistic Code of Ethics commonly applied to news sites and print newspapers. However, there has been no research that has identified the application of ethics by news portal media on social media, especially Instagram. In this case, Instagram is a social media platform that prioritizes the speed of news dissemination, making the presentation of images, videos, text, and hashtags crucial. Most young readers negotiate in understanding and interpreting news about sexual violence on online news portals (Hidayati & Lutfiana, 2023, p. 210). Instagram users spend nearly nine hours browsing social media, making news exposure about murder, violence, and

sexual harassment an important factor in the role of the media to pay attention to the presentation of news (Panggabean, 2024). Furthermore, Bouzerdan and Whitten-Woodring (2018, p. 211) found that violence against women was rarely considered a human rights issue. Instead, these murders are considered unrelated crimes or seen as an individual problem or an internal family problem.

The femicide case in Radar Banten indicates that gender representation is dominated by patriarchal ideology (Rohmawati, Malik, & Putri, 2024, p. 95). The females in the coverage are stereotypically portrayed as weak, helpless, and even guilty. This kind of framing not only undermines the agency of women but also steers attention away from gender-based violence as a structural issue. Instead of focusing on the perpetrator's responsibility, the narrative sets out to reinforce victim-blaming, suggesting that women's behavior or choices resulted in their victimization. This kind of reporting is reflective of broader trends in Indonesian media, where patriarchal norms are naturalized and reproduced through news discourse. As a result, the social construction of femicide can turn into a straightforward criminal act rather than being perceived as a form of gendered violence derived from inequality. Femicide is not recognized in national or regional laws and regulations in Indonesia. It is not available as data in the records of the Criminal Investigation Agency (Bareskrim) of the National Police of the Republic of Indonesia regarding the

murder of women. Cases of female murder are handled as criminal acts in general because there are no specific legal rules for femicide cases and disaggregated data on femicide killings are not available in the Bareskrim (Komnas Perempuan, 2021 p. 10). Therefore, few studies have been conducted on the analysis of femicide case news in Indonesia.

Media coverage has the potential to shape public knowledge and opinion, especially coverage of violence against women (Bouzerdan & Whitten-Woodring, 2018). Opinions formed in response to these issues can lead to political action. However, the opportunity to change policy is often missed because the media rarely covers cases of women's murder as cases of femicide, but rather as ordinary criminal cases (Bouzerdan & Whitten-Woodring, 2018, p. 212). On the other hand, the news media have the power to influence and shape public opinion using definitions and descriptions with specific interpretations, a process known as framing. Framing can shape community and public interpretations of issues and individuals involved in media reporting. The power of framing can generate different interpretations because several aspects influence it, including individual character, topic, content, capacity to evoke emotional stimulation, and socio-political context. Aldrete and Fernández-Ardèvol (2024) showed a significant difference in effects between episodic and thematic framing. Attribution of responsibility to specific social or individual conditions. It may

raise concerns that reporting on women's murders actually reinforces misogynistic ideologies with a focus on episodic news and victim blaming (Aldrete & Fernández-Ardèvol, 2024, p. 231; Rohmawati, Malik, & Putri, 2024, p. 94).

METHOD

The method employed is a content analysis approach applied to ten verified Instagram news accounts that have more than 100K followers and remain active. Instagram news accounts, as the object of the case study, consist of six verified accounts that have digital media, TV media, or printed versions, and four digital media verified Instagram news accounts. A verified account is an account that is guaranteed to support a user experience that is secure, authentic, and integrated with other features. Account verification aims to ensure that the account is a representation of a significant public individual, brand or entity. The requirements for Instagram verification include that Instagram accounts must be specific and operated by humans, so that they are unique and authentic. In addition, the account must have a bio description, profile photo, and be recorded as an active account originating from a person or business entity that the Society is looking for (notable). Verified accounts cannot be transferred to another account, even if they are related, related to, or part of the verified account (Mardjianto, Wedhaswary, Monggilo, Ningtyas, & Budiarto, 2022, p. 16).

Liputan6.com, Liputan 6 SCTV, Detik.com, Merdeka.com, DetikJogja, and Kompas.com, Inilah.com, Kumparan.com, Pandanganjogja, and BeritaSatu were chosen as verified Instagram news accounts. These accounts were selected based on the criteria of content diversity, balanced reporting, and focus on social issues in the community. In addition to the account having several followers above 100K, the account is a verified account. Although the focus of the article is influencers, the number of followers is a key indicator in account selection for social media analysis. Accounts with medium to high follower counts show optimal engagement rates (Wies, Bleier, & Edeling, 2023, p. 384). Analysis of 44 femicide cases found as news posts during a specific period by paying attention to visual elements, titles, hashtags, and news captions.

Content assessment is conducted in accordance with the Journalistic Code of Ethics and Pedoman Media Siber (Cyber Media Guidelines) (Nurlita & Mena, 2023, p. 60). The analysis was not conducted from a linguistic perspective, as the focus of the research was on journalistic ethical violations and visual framing in the reporting of femicide cases on Instagram, rather than on the in-depth analysis of the structure or meaning of language. The data analyzed is multimedia content such as images, titles, hashtags, and short captions, which are more relevant to be analyzed through content analysis and framing approaches than linguistic studies

that usually require complex narrative texts (Geise & Xu, 2025, p. 800).

Framing analysis of Entman's method categorizes each post into a specific type of framing, such as neutral, sensational, or victim rights advocacy (Entman, 2007, p. 167). In addition, Entman's framing theory emphasizes four constructive functions of framing: (1) problem definition, (2) causation, (3) moral judgment, and (4) solution recommendations (Entman, 1993, p. 52). The four bases are used to analyze the framing pattern of each news item uploaded as a coding frame.

The coding process stage is the open read stage, which is reading all news posts repeatedly to identify the narrative pattern, visuals, diction, and structure of the news. The reading results are mapped in code framing to identify the tendency of meaning construction in each post. The next stage is category derivation. This stage is carried out by grouping the patterns found. These patterns are grouped into themes as categories. The theme shows the main tendencies. These tendencies are framing the perpetrator as a victim, the victim-blaming, sensational framing, neutral framing, the victim advocacy framing, and gender bias framing. The process of categorization is deductive-inductive with this type of framing. The categories are as follows: Perpetrator as the victim (F1), victim-blaming (F2), sensational (F3), neutral (F4), victim advocacy (F5), and gender bias (F6) (Gillespie, Richards, Givens, & Smith, 2013, p. 227). Each category has operational indicators that are

tested in the reliability test process. These operational indicators are used as a similar assessment guide. Data analysis uses systematic coding by the two independent coders based on the codes F1-F6.

As a reliability checking stage, to test the consistency between coders, Holsti's reliability formula is used with three coders from professional backgrounds, namely a journalist and a communication science lecturer from a trusted university (Maulida & Purwanti, 2019, p. 211). This reliability test ensures that the coding is stable, bias-free, and accurately represents categories. The reliability results reached 79 percent, which indicated that the measuring instruments used were quite reliable. This study aims to highlight the importance of ethics in digital journalism, particularly in news or reports on cases of gender-based violence on social media, and the need for a more sensitive and fair approach to victims.

FINDINGS

Some of the news accounts analyzed were verified news accounts on Instagram, as well as news stations and television news broadcasts, including Liputan6, Liputan 6 SCTV, Detik.com, Merdeka.com, DetikJogja, Kompas.com, inilah.com, Kumparan, Pandanganjogja, and BeritaSatu. The inclusion of verified sources highlights the diversity of platforms that influence public discourse on the murder of women.

The news on these Instagram accounts of criminal cases with female victims, as

reported on all Instagram news accounts studied, did not portray these cases as femicide, but rather as acts of violence with murder or ordinary criminal cases. According to the coding results, 83 percent of accounts utilize sensational word choices to attract readers. In writing news texts, 53 percent of writers included the victim's name and the perpetrator's name in full. Accounts that used sensational word choices showed that 83 percent of all news accounts analyzed used words that were dramatic, emotional, or provocative in delivering news. This aims to attract the attention of the reader, but risks obscuring the ethical or structural context of the femicide case. An example is the use of the words *sadis*, *tragis*, and *kejam*, without mentioning that the victim is a woman who was killed because of her gender.

The news writer who wrote the full names of the victim and the perpetrator as much as 53 percent showed that more than half of the news accounts explicitly mentioned the identity of the victim and the perpetrator. This raises ethical questions related to privacy, the trauma of the victim's family, and the potential for stigmatization. In the context of femicide reporting, the mention of full names without proper framing can reinforce individualistic narratives that ignore the structural gender-based violence.

Sensational word choices, written in the news articles, include (1) vulgar words, (2) dismembered and mutilated body parts, and (3) full of sharp weapon wounds. Meanwhile, there are some sentences with

a tendency to corner or blame the victim in the news that seem to be commonly used. For example, (1) the perpetrator acts out of jealousy, (2) the victim wants a divorce, and (3) the victim does not comply with the perpetrator's wishes. The use of the terms suspected perpetrator and perpetrator remains inconsistent. In the news, the terms suspect and perpetrator

are used interchangeably. In this case, the status of the suspected perpetrator is treated as if the perpetrator has been confirmed, even though it has not been legally proven in court. Detailed writings about the victim's condition, such as a decapitated head, a naked body, a wound on the neck, covered in blood, appeared in several news reports.

Table 1 Collecting Data of Instagram's News Account Example

No	News Type	News Release date	Title	Visualization	Hashtag	News Caption
1	Image	16 Jan	Diburu!ini Tersangka Pembunuhan gadis Penjual Gorengan di Sumbar	The photo of the perpetrator's face is clearly not blurred	#detikcom#PembunuhanGadis#PenjualGorengan#PadangPariaman#SumateraBarat	Polisi telah menetapkan pria bernama Indra Septriaman (26) sebagai tersangka pembunuhan gadis penjual gorengan Nia Kurnia Sari (18) di Padang Pariaman, Sumatera barat. Indra Septriaman merupakan warga kampung korong pasa surau, Juha Guguak, kecamatan Ix11 kayutanam. Foto pelaku sudah beredar di masyarakat. Foto yang beredar benar IS, kata Kabid Humas Polda Sumbar kombes Dwi Sulistyawan
2	Image and Text	17 Jan	Kejam! Seorang gadis ditemukan tewas tanpa busana dibunuh pria TNI AL	Image of the perpetrator but his face is covered by a full-face mask	#detikcom#Kronologi#Pembunuhan#TNIA#KasusPembunuhan	seorang oknum anggota TNI AL berinisial A(23) ditangkap usai membunuh gadis inisial K(20) yang mayatnya ditemukan dalam kondisi tanpa busana di pantai Saoka, Kota Sorong, Papua barat Daya. Terungkap alasan pelaku menghabisi korban usai seks oral di dalam mobil. pelaku marah dan menusuk korban dengan senjata tajam
3	illustration of image of hand handcuffed	26 Jan	Penemuan mayat Wanita dalam koper di Ngawi	Illustration of handcuffed hands	#detikcom#PenemuanMayat#Ngawi#JawaTimur	Kasus mayat wanita dalam koper yang ditemukan di Ngawi, Jawa Timur menemukan titik terang. pelaku telah ditangkap. korban diketahui bernama Uswatun Khasanah, seorang sales kosmetik asal blitar
4	Video and Text	27 Jan	Sadisnya Antok Mutilasi Korban karena Jasadnya tak muat di koper	A red suitcase is shown on the riverbank, the suspect is kriminal#poldaj accompanied by atim#mutilasi#k officers, his face ejahatan#priam is shown but the utilasi perpetrator is looking down	#pembunuhan#kriminal#poldaj#atim#mutilasi#k#ejahatan#priam	sebelumnya mayat korban wanita ditemukan dalam koper besar ditumpukan sampah di desa Dadapan, kecamatan Kendal, Ngawi, kamis 23/1. Hotel kawasan kediri, pelaku Rohmat Tri Hartanto alias Antok, korban dicekik, krm percekkan
5	Image	29 Jan	Motif wahyu telantarkan istri, kesal ditolak hubungan badan saat istri sakit	Image of the suspect wearing a mask, face visible but eyes closed	#detikcom#SuamiSekapIstri#Palembang	Wahyu Saputra (25) ditetapkan jadi tersangka setelah menelantrkan istrinya SPS(24) di Palembang. SPS sakit hingga meninggal dunia. Wahyu ngaku menelantrkan SPS lantaran kesal korban menolak berhubungan badan ketika terbaring sakit

Source: Primary Data (2025)

Data collection on news accounts on Instagram is carried out by recording the type of news, news titles, visuals displayed, hashtags, and news captions. Italic words related to the assessment criteria for violations of the Journalistic Code of Ethics are shown in Table 1 to facilitate analysis. A clear display of photos of the victim and the perpetrator is used on multiple accounts without obscuring their identities. Some news accounts include blurred pictures of victims and suspects or feature symbolic illustrations to replace the original pictures. Pictures of the crime scene and evidence, as well as the faces of witnesses, are clearly displayed in some of these news reports.

From this analysis, there are indications of violations of ethics and regulations in the Journalistic Code of Ethics of Instagram news accounts, with violations in sensational visualization, exploitation of victims, displaying violence, and dominating displays of perpetrators, which indicates violations of articles 4, 5, 9 of the Indonesian Criminal Code, violating the principle of neutrality, and allowing biased framing on perpetrators. In writing the title, there is a violation of articles 1, 3, and 5 of the Journalistic Code of Ethics, as it explicitly blames the victim, arouses emotions, and uses hyperbolic sentences that are not in accordance with the content of the news.

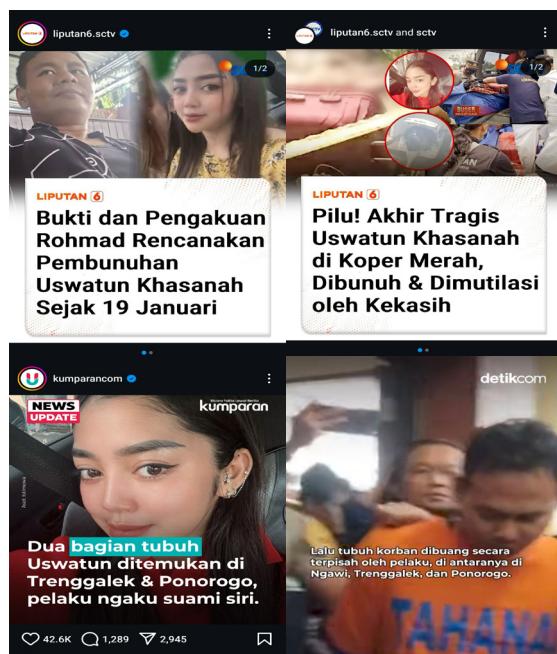


Figure 1 Screenshot of Instagram's News Accounts Show the Perpetrator and the Victim Face Clearly

Source: Primary Data (2025)

Table 2 Categories of Assessment

Indicator	Description	Ethical Violation (Based on Journalistic Code of Ethics)
Victim exploitation	Displaying the victim's face without censorship	Violation of Articles 5 and 9
Extreme violence images	Showing injuries, corpses, or blood explicitly	Violation of Article 4
Sensational visuals	Using dramatic effects to attract attention	Violation of neutrality principles
Perpetrator more dominant	Focusing more on the perpetrator than the victim	Potential framing bias
Neutral and ethical	No visual exploitation	No violation
Excessive clickbait	Headline uses hyperbolic words unrelated to the news content	Violation of Article 1
Victim blaming	Headline explicitly/implicitly blames the victim	Violation of Article 5
News sensationalism	Using emotionally charged terms (e.g., horrific, tragic)	Violation of Article 3
Objective and ethical	Headline is neutral, informative, and fact-based	No violation
Sensational hashtags	Using excessive hashtags (e.g., #horrific, #brutal)	Violation of Article 3
Victim-blaming hashtags	Hashtags blaming the victim (e.g., #cheating, #separated)	Violation of Articles 5 and 9
Exploitation of virality	Hashtags used for clickbait (e.g., #viral, #trending)	Against media independence principles
Neutral and informative	Hashtags contain information (#FemicideCase, #Law)	No violation
News sensationalism	Caption uses excessive emotional narrative	Violation of Article 3
Victim blaming	Caption explicitly/implicitly blames the victim	Violation of Articles 5 and 9
Public emotion exploitation	Caption evokes excessive sympathy or anger	Against the principle of objectivity
Objective and ethical	Caption presents facts without bias	No violation

Source: Primary Data (2025)

The hashtags of all news accounts tend to be used for the purpose of generating clicks, which goes against the principle of media independence in this case. Meanwhile, in the short news as an Instagram news caption text, there are indications of a violation of Article 3 of the Journalistic Code of Ethics, namely, the excessive use of emotional narratives. Other violations include writing explicit/implicit news that violates articles 5 and 9 of the criminal code. In some accounts, writing texts that arouse excessive sympathy, or anger is contrary to the principle of objectivity.

The femicide cases analyzed were 44 cases that showed that digital media reporting of gender-based violence was indicated to violate ethics and framing bias and even was managed by verified institutions. Most of the posts reveal the full identities of the victim and the perpetrator, which shows the victim's face uncensored, presenting visuals of extreme violence, such as cuts and blood. News captions tend to evoke an exaggerated emotional reaction, and headlines often explicitly or implicitly blame the victim. The hashtags used tend to attract the public's attention rather than providing education or advocacy.

Table 3 Type of Framing Codebook

Code	Type of Framing	Description
F1	Perpetrator framed as a victim	The perpetrator is depicted with sympathy
F2	Victim-blaming framing	The victim is portrayed as if they contributed to the incident
F3	Sensational framing	Use of emotional or hyperbolic language to attract attention
F4	Neutral framing	The news is neutral, unbiased, and only presents facts
F5	Victim's rights advocacy framing	The news highlights the victim's rights, supports justice, and emphasizes social issues such as violence against women.
F6	Gender-biased framing	Framing that reflects gender bias, such as reinforcing male dominance or portraying women as weak.

Source: Primary Data (2025)

Table 4 Framing Analysis

News	Inilah.com	Liputan6	Liputan6 SCTV	Detik.com	Kumparan.com	PandanganYogyakarta	Kompas.com	Merdeka.com	DetikJogja	Beritasatu
1	F4	F2	F4	F4	F4	F5	F4	F2	F3	F3
2	F3	F4	F4	F2	F4	F2		F2	F2	F2
3	F3	F4	F2	F4	F4	F4		F3		F3
4	F4	F4	F4	F2	F2	F2		F3		
5	F4	F5		F4	F4	F2		F2		
6	F4	F4			F5			F2		
7	F2	F4			F2			F2		
8					F3					

Source: Primary data (2025)

By using Entman's framing analysis, it was found that neutral framing (F4) was most dominant in 21 news stories, victim-blaming framing (F2) was found in 13 news stories, and sensational framing (F3) was found in 8 news stories. Framing victim rights advocacy (F5) is only found on the accounts of Liputan6, Kumparan, and PandanganJogja. It shows that most media accounts do not frame the issue of femicide as a structural issue, but as an ordinary personal or criminal conflict.

In the findings for the framing analysis model, the *definition of the problem* is reported by framing the issue of ordinary crimes, not as cases based on gender issues, which were found in 13 news stories and on all Instagram accounts. The use of the term femicide may not be widely known in reference to legal terms in Indonesia.

Framing *moral judgment* based on findings is the disclosure of the identity of the victim and the perpetrator in the form of a picture, video or complete name identity. This practice is found on almost all these accounts, except Kompas.com. The practice is an ethical violation of identity protection.

Framing for *problem assessment* and *treatment recommendations* in this case study is adherence to the journalistic code of ethics in terms of ethical principles of social norms, the principle of balance, and the accuracy of news. The findings showed that almost all accounts blamed the victim, exploring identity, while for the accuracy of the news, it was found that all the news referred to an explanation from the press release of the police officer. The recommended solution from the findings was only found on the Liputan6, Kumparan,

and PandanganJogja accounts, namely advocacy for victims' rights.

With the advantages of Instagram's features as a visual platform, this platform allows the presentation of images in the form of carousels and videos. The advantages of this feature may be used intentionally or not planned to display explicitly; the victim's face, the location of the incident, and physical evidence of the femicide case. Visualization serves as a framing tool that shapes emotional reactions and public perceptions of reported cases. The images are shown blurry or clear, combined with captions and emotional titles, which reinforce the narrative that femicide is an individual tragedy, not a social problem.

DISCUSSION

The Entman's framing model was used for the analysis (Entman, 1993, p. 52). The application of this concept is applied to news analysis on Instagram accounts, which consist of visuals with images or videos, text in titles, hashtags, and news captions. Instagram news accounts analyzed using Entman's framing model revealed that they employed framing to convey information about femicide cases. In the report, it was found that femicide cases were reported as ordinary criminal murders, not gender-based violence cases.

Hashtags that mention the victim's full name were found. Besides, other hashtags blame the victim by stating "the victim asks for a divorce." Visualization by clearly showing the victim's face creates exploitation or empathy. In addition, the

use of the colors black and red creates a tragic and emotional impression. The reasoning tools used to construct meaning in the analyzed Instagram news accounts included causal reasoning that emphasized the causes of femicide cases, simplifying the complex realities of gender-based violence. The causes of cases found in the news are more related to jealousy, infidelity, or personal relationship problems between perpetrators and victims than to gender inequality or patriarchal culture, which reveals the root cause.

The consequences of reasoning by displaying the emotional impact of building empathy can be shown. However, if there is a framing of the victim's condition or explicit details of violence for sensationalism, it is a form of exploitation. Reasoning Appeal in Principle should encourage the public to criticize femicide cases as a social problem that requires changes in law or public policy, rather than dismissing them as private and domestic cases.

From December to January, as shown in Table 4, Kumparan posted the most femicide news, while Kompas.com posted the least. Overall, F4 framing appeared in 21 news articles, F2 in 13 news articles, and F3 in 8 news articles. F4 is a neutral, unbiased framing of news that conveys facts only; F2 is a framing that portrays the victim as responsible for the incident and suggests they contributed to the event; and F3 is a sensational framing that uses emotional and hyperbolic language to attract attention. Meanwhile, F5, a framing of advocacy for victims' rights

that highlights victims' rights, supports justice, and addresses social issues such as violence against women, can only be found on the accounts of Liputan 6, Kumparan, and Pandangan Jogja.

Some Instagram accounts contain more cases of femicide and use phrases that tend to expose victims by showing the victim's face, displaying the victim's whole identity and address. Although news content often presents more information from the perpetrator's perspective, some accounts tend to justify the perpetrator's actions by blaming the victim. They mentioned the full name of the perpetrator, even though at the time the news was posted, they were still suspects and clearly showed the perpetrator's face.

Some of the points mentioned above suggest that certain Instagram accounts may violate the Journalistic Code of Ethics, albeit with specific intentions and goals, such as attracting public attention, going viral, or monitoring cases until they are resolved. From a news framing perspective, more accounts are trying to be neutral. However, there are still those who tend to blame the victim, suggesting that the victim provoked the perpetrator out of jealousy, anger, or because they wanted a divorce. It implies that femicide cases are more often committed due to a patriarchal culture that places women in subordinate positions compared to men (Anggraini & Sarah, 2025, p. 35).

Subordination is a condition or process that puts a person in a position of inferiority or less power compared to others. It represents an imbalance of power or status

between women and men in a patriarchal system. In the context of the Instagram account, the framing of femicide news that affects the way people understand the issue of femicide in the analyzed Instagram news account presents a case that focuses on the relationship between the perpetrator and the victim as a case of personal conflict, not as a social problem related to gender inequality (Nahdliyah & Robot, 2024, p. 215).

The interpretation of the framing context reveals the use of sensational titles and visualizations designed to provoke emotional reactions. In all the reports analyzed, none explicitly stated gender inequality as a framing or as a social problem. None of these reports called for the prevention of femicide cases or increased public awareness of the fact that femicide cases occur and are a danger due to the patriarchal culture in Indonesia. According to some researchers, the news of femicide cases that are reported as ordinary criminal cases is not familiar with the term femicide for journalists or media editors, so the news is written using a general term, namely murder, without relating to the gender context (Aldrete & Fernández-Ardèvol, 2024, p. 231; Andrews, Jaffer, & Shariff, 2025, p. 1; Schnepf & Christmann, 2024, p. 2609). On the other hand, framing media tends to choose a more sensational angle, although some opt for a neutral angle. The emphasis on sensational aspects of criminality, personal conflicts, or romantic relationships, such as jealousy, infidelity, or domestic quarrels. The context of social structure, namely the issue of gender discrimination, patriarchal violence, or the

existence of repeated patterns of violence against women, is rarely raised (Aldrete & Fernández-Ardèvol, 2024, p. 231; Correia & Neves, 2024, p. 2; Gillespie, Richards, Given, & Smith, 2013, p. 222).

The news of an ordinary criminal case is based on a patriarchal culture with a tendency to blame the victim or consider the case to be a private affair between couples or a family affair. From this point of view, femicide cases are not categorized as part of a systemic social problem, i.e. an individual incident problem (Nahdliyah & Robot, 2024, p. 215; Schnepf & Christmann, 2024, p. 2609). More than all reasons, femicide cases have not been recognized in the Criminal Code, so legally, femicide cases are classified in the general category, namely premeditated murder or persecution that results in death. The media follows the official legal term rather than the term femicide. This is also due to the lack of a gender perspective in journalism. Criminal news is often quoted from the police or law enforcement agencies as the primary source, which, when conveying information to the public, uses the term general criminal. Therefore, the media copying without conducting a critical analysis or providing a gender perspective (Carlyle, Slater, & Chakroff, 2008, p. 168; Nahdliyah & Robot, 2024, p. 215).

The news of femicide cases on Instagram accounts *defines the problem* that arises, which is that the murder of women is often framed as an ordinary criminal act, not as gender-based violence. Defining the problem as an ordinary criminal act makes

it possible to reduce the seriousness of the case and obscure the systemic nature as a problem of gender gap and social problems. The causality of *this problem assessment* is related to patriarchal culture, motivation to go viral on social media, and the lack of legal recognition of femicide in Indonesia. These factors encourage the use of sensational language, the practice of blaming victims, and the disclosure of the identity of victims and perpetrators.

From a *moral judgment* perspective, it shows a serious ethical violation, as the victim is exploited through graphic descriptions and photographs. On the other hand, the perpetrator is sometimes portrayed with sympathy, while the principles of accuracy, balance and the principle of presumption of innocence may be overlooked. As a *solution recommendation*, there needs to be guidelines for sensitive reporting of women, the application of a consistent journalistic code of ethics, the use of thematic framing that highlights the structural roots of violence, and advocacy for policy reform and public education.

CONCLUSION

This study shows that femicide news on news Instagram accounts in Indonesia still shows violations of journalistic ethics. In addition, it is a failure to frame femicide cases as a structural issue rooted in gender inequality. Through Entman's framing model, the analysis reveals that most posts define femicide as a criminal act, which is private, emphasizes personal motives, and ignores broader sociocultural causes such

as patriarchy and systemic violence. Moral evaluations are often absent or biased. Narratives tend to blame the victim, and sensational visuals dominate the content. Ethical violations include disclosure of the victim's identity, lack of verification, and prioritizing virality over accuracy and sensitivity.

Despite my dominance in committing offenses, there are some accounts that adopt victim-focused or advocacy-oriented framing approaches. At the same time, most of the reporting reinforces patriarchal norms and emotional sensationalism. There is no solution-oriented reporting, such as calls to law-abiding parties for legal reform, public education, or support for victims. This reflects a neglected opportunity for journalism to contribute to social change. These findings underscore the urgent need for digital journalism to adopt a gender-sensitive ethical framework. This ethical framework is especially for platforms like Instagram, where visual and viral content can shape public discourse. Framing analysis not only exposes ethical irregularities but also offers an important tool for reforming media practices. This media practice reform is to support justice, awareness, and structural transformation in the representation of gender-based violence.

REFERENCES

Aisyah, S., & Harahap, N. (2023). Analisis framing pemberitaan kasus kekerasan seksual pada anak di media online Tribun-Medan.com dan Kompas.tv. *Jurnal Indonesia: Manajemen Informatika dan Komunikasi*, 4(2), 662–669. <<https://doi.org/10.35870/jimik.v4i2.265>>

Aldrete, M., & Fernández-Ardévol, M. (2024). Framing femicide in the news, a paradoxical story: A comprehensive analysis of thematic and episodic frames. *Crime, Media, Culture: An International Journal*, 20(3), 231–249. <<https://doi.org/10.1177/17416590231199771>>

Andrews, K., Jaffer, S., & Shariff, S. (2025). Powerful yet disempowered: A thematic literature review exploring the challenges of media reporting on sexual violence. *Journal of Communication Inquiry*, 1–22. <<https://doi.org/10.1177/01968599251348248>>

Anggraini, I. D., & Sarah, N. N. (2025). Melanggengkan patriarki: Pembingkai media terhadap kasus perundungan perempuan dalam wacana berita digital. *Pujangga*, 11(1), 33–54. <<https://doi.org/10.47313/pujangga.v11i1.4106>>

Aristi, N., Janitra, P. A., & Prihandini, P. (2021). Fokus narasi kekerasan seksual pada portal berita daring selama pandemi COVID-19. *Jurnal Kajian Komunikasi*, 9(1), 121–137. <<https://doi.org/10.24198/jkk.v9i1.30673>>

Astuti, Y. D., & Zamroni, M. (2023). Your finger, your tiger: Netiquette violations of the microcelebrity parody content on social media. *Mediator: Jurnal Komunikasi*, 15(2), 186–197. <<https://doi.org/10.29313/mediator.v15i2.10322>>

Bouzerdan, C., & Whitten-Woodring, J. (2018). Killings in context: An analysis of the news framing of femicide. *Human Rights Review*, 19(2), 211–228. <<https://doi.org/10.1007/s12142-018-0497-3>>

Carlyle, K. E., Slater, M. D., & Chakroff, J. L. (2008). Newspaper coverage of intimate partner violence: Skewing representations of risk. *Journal of Communication*, 58(1), 168–186. <<https://doi.org/10.1111/j.1460-2466.2007.00379.x>>

Christians, C. G. (2012). Ethics in Journalism. In W. Donsbach (Ed.), *The International Encyclopedia of Communication* (pp 1–8). Wiley Online Library. <<https://doi.org/10.1002/9781405186407.wbiece034.pub2>>

Correia, A., & Neves, S. (2024). Newspaper headlines and intimate partner femicide in Portugal. *Social Sciences*, 13(3), 1–16. <<https://doi.org/10.3390/socsci13030151>>

Dharmayasa, A., Mahsa, M. S., Syahri, M., & Zulfikar, M. F. (2024). Kepatuhan wartawan menjaga kode etik kerahasiaan identitas pelaku dan korban kejahanan susila dalam pemberitaan media massa. *Jurnal Studi Jurnalistik*, 6(1), 28–34. <<https://doi.org/10.15408/jsj.v6i1.39070>>

Entman, R. M. (1993). Framing: Toward clarification of a fractured paradigm. *Journal of Communication*, 43(4), 51–58.

Entman, R. M. (2007). Framing bias: Media in the distribution of power. *Journal of Communication*, 57(1), 163–173. <<https://doi.org/10.1111/j.1460-2466.2006.00336.x>>

Fahima, S., Nurbaya, S., & Ridho, K. (2021). Pemberitaan kekerasan seksual terhadap perempuan di Magdalena.co dalam perspektif jurnalisme gender. *Jurnal Studi Jurnalistik*, 3(1), 35–47. <<https://doi.org/10.15408/jsj.v3i1.20052>>

Faturahmah, E. (2024, May). *Siaran pers Komnas Perempuan* [Press release]. Komnas Perempuan. <<https://komnasperempuan.go.id/siaran-pers-detail/siaran-pers-komnas-perempuan-tentang-fenomena-femisida>>

Geise, S., & Xu, Y. (2025). Effects of visual framing in multimodal media environments: A systematic review of studies between 1979 and 2023. *Journalism & Mass Communication Quarterly*, 102(3), 796–823. <<https://doi.org/10.1177/10776990241257586>>

Gillespie, L. K., Richards, T. N., Givens, E. M., & Smith, M. D. (2013). Framing deadly domestic violence: Why the media's spin matters in newspaper coverage of femicide. *Violence Against Women*, 19(2), 222–245. <<https://doi.org/10.1177/1077801213476457>>

Golder, S., Ahmed, S., Norman, G., & Booth, A. (2017). Attitudes toward the ethics of research using social media: A systematic review. *Journal of Medical Internet Research*, 19(6), 1–19. <<https://doi.org/10.2196/jmir.7082>>

Hidayati, Y., & Lutfiana, D. (2023). Persepsi dan interpretasi pembaca remaja terhadap berita kekerasan seksual di media portal online. *LITERATUS: literature for social impact and cultural studies*, 5(1), 210–217. <<https://doi.org/10.37010/lit.v5i1.1288>>

Kanita, E. S., Rosalina, S., & Triyadi, S. (2023). Analisis wacana kritis Theo Van Leeuwen pada pemberitaan kekerasan seksual dalam Kompas.com edisi September–Desember 2021 sebagai rekomendasi bahan ajar teks berita di SMA. *Jurnal Wahana Pendidikan*, 10(2), 383–394. <<https://doi.org/10.25157/jwp.v10i2.8292>>

Komnas Perempuan. (2021). *Catatan tahunan tentang kekerasan terhadap perempuan 2020: Perempuan dalam himpitan pandemi: Lonjakan kekerasan seksual, kekerasan siber, perkawinan anak dan keterbatasan penanganan di tengah COVID-19*. <<https://komnasperempuan.go.id/catatan-tahunan-detail/catahuh-2021-perempuan-dalam-himpitan-pandemi-lonjakan-kekerasan-seksual-kekerasan-siber-perkawinan-anak-dan-keterbatasan-penanganan-di-tengah-covid-19>>

Listari, A., & Ismandianto, I. (2021). Penerapan bahasa jurnalistik pada kategori berita hukum kriminal *Datariau.com*. *Jurnal PIKMA: Publikasi Ilmu Komunikasi Media dan Cinema*, 3(2), 76–84. <<https://doi.org/10.24076/pikma.v3i2.457>>

Mardjianto, D. F., Wedhaswary, I. D., Monggilo, Z. M. Z., Ningtyas, I., & Budiarto, M. N. (2022). *Modul literasi digital untuk perguruan tinggi*. Jakarta Selatan: Aliansi Jurnalis Independen.

Maulida, R., & Purwanti, S. (2019). Analisis isi kekerasan verbal dalam sinetron *Anak Langit* di *SCTV* episode 342–346. *eJournal Ilmu Komunikasi*, 7(1), 205–219.

Munawarah, Z. (2024). Analisis framing berita kekerasan berbasis gender online di media *Liputan6.com* dan *Antaranews.com*. *Jurnal Media dan Komunikasi*, 4(2), 156–172. <<https://doi.org/10.20473/medkom.v4i2.54284>>

Nahdliyah, N. L., & Robot, M. (2024). Gender inequality and media representation: A critical discourse analysis of femicide coverage in Indonesia. *Journal of Pragmatics and Discourse Research*, 4(2), 215–233. <<https://doi.org/10.51817/jpdr.v4i2.959>>

Nurlita, I., & Mena, M. E. (2023). Penerapan kode etik jurnalistik terhadap pemberitaan kasus kekerasan seksual pada perempuan di media online “Inews.id”. *Seminar Nasional & Call for Paper 2025: Inovasi Inklusif Gender dalam Sociopreneurship*, 9(1), 56–76. <<https://doi.org/10.38156/gesi.v10i1.260>>

Panggabean, A. D. (2024). Ini data statistik penggunaan media sosial masyarakat Indonesia tahun 2024. *RRI.co.id*. <<https://www.rri.co.id/iptek/721570/ini-data-statistik-penggunaan-media-sosial-masyarakat-indonesia-tahun-2024>>

Papa, V., Kouros, T., & Lambe, A. (2025). “The victim lived an intense life”: Media (mis) representations of femicide crimes in the Republic of Cyprus. *Feminist Media Studies*, 25(2), 408–426. <<https://doi.org/10.1080/14680777.2024.2363841>>

Putri, A. A., Mukarom, Z., & Bahrudin, B. (2021). Implementasi kode etik jurnalistik dalam penulisan berita kriminal di Tribunbanten.com. *ANNABA: Jurnal Ilmu Jurnalistik*, 6(2), 165–186. <<https://doi.org/10.15575/annaba.v6i2.23589>>

Rahmatullah, S., & Yulianti, R. E. D. (2022). Media sosial sebagai sumber berita alternatif. *Jurnal Studi Jurnalistik*, 4(2), 47–54. <<https://doi.org/10.15408/jsj.v4i2.28966>>

Reformansyah, M. A., & Widiarti, P. W. (2023). Analisis framing Robert Entman tentang berita kompas.com dan detik.com tentang kasus “IDI Kacung WHO.” *Lektur: Jurnal Ilmu Komunikasi*, 5(4), 306–314. <<https://doi.org/10.21831/lektur.v5i4.19180>>

Restiarum, H., Rijnanda, A. A., & Wahyuni, I. (2022). Analisis framing pemberitaan media online Detik.com dan Kompas.tv atas kasus kekerasan seksual di institusi Kemenkop UKM RI. *Jurnal Kridatama Sains dan Teknologi*, 4(2), 116–126. <<https://doi.org/10.53863/kst.v4i02.547>>

Rohmawati, S., Malik, A., & Putri, L. D. (2024). A portrait of the woman in mass media in the case of femicide of a student in Pandeglang Regency. *SEMIOTIKA: Jurnal Komunikasi*, 18(1), 94–100. <<http://dx.doi.org/10.30813/sjk.v18i1.5467>>

Sahputra, D. (2023). Penerapan hukum pers dan etika jurnalistik pada berita kriminal perkosaan di Medanposonline.com. *Jurnal Pewarta Indonesia*, 5(1), 1–10. <<https://doi.org/10.25008/jpi.v5i1.120>>

Saragih, B., & Natsir, M. (2023). Analysis of instagram social media as journalistic activity in the @Kompascom account. *Randwick International of Education and Linguistics Science Journal*, 4(1), 164–171. <<https://doi.org/10.47175/rielsj.v4i1.655>>

Schnepf, J., & Christmann, U. (2024). “Domestic Drama,” “Love Killing,” or “Murder”: Does the framing of femicides affect readers’ emotional and cognitive responses to the crime? *Violence Against Women*, 30(10), 2609–2631. <<https://doi.org/10.1177/10778012231158103>>

Wies, S., Bleier, A., & Edeling, A. (2023). Finding Goldilocks influencers: How follower count drives social media engagement. *Journal of Marketing*, 87(3), 383–405. <<https://doi.org/10.1177/00222429221125131>>

Wijaya, S. H. B. (2023). Social media ethics on Instagram as a virtual public space for teenagers. *International Journal of Social Science and Human Research*, 6(11), 7001–7011. <<https://doi.org/10.47191/ijsshr/v6-i11-59>>

