

Cybermisogyny: Hate Against Women and Gendertrolling Manifestation on Instagram

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Abstract: *Cybermisogyny is hateful behavior against women on social media. This study aims to find the forms of cybermisogyny that occur on @viavallen's Instagram. Descriptive qualitative used within the framework of Teun A. van Dijk's Critical Discourse Analysis (CDA) which focuses on text analysis, social cognition, and social context. This research uses gendertrolling theory from Karla Mantilla. The results showed: (1) cybermisogyny that occurred on @viavallen's Instagram was dominated by online abuse and sexual harassment; (2) message producers tend to be permissive to harassment behaviors; (3) the dimensions of power and access are the main factors in the occurrence of cybermisogyny.*

Keywords: *critical discourse analysis, cybermisogyny, gendertrolling, Instagram*

Abstrak: *Cybermisogyny adalah perilaku kebencian terhadap perempuan di media sosial. Penelitian ini bertujuan untuk mengetahui bentuk-bentuk cybermisogyny yang terjadi di Instagram @viavallen. Pendekatan yang digunakan adalah deskriptif kualitatif dengan analisis wacana kritis (AWK) Teun A. van Dijk yang berfokus pada analisis teks, kognisi sosial, dan konteks sosial. Teori yang digunakan adalah gendertrolling dari Karla Mantilla. Hasil penelitian menunjukkan: (1) cybermisogyny yang terjadi di Instagram @viavallen didominasi oleh penyalahgunaan media sosial dan pelecehan seksual; (2) produsen pesan cenderung permisif dengan perilaku-perilaku pelecehan; dan (3) dimensi kekuasaan dan dimensi akses menjadi faktor utama terjadinya cybermisogyny.*

Kata Kunci: *analisis wacana kritis, cybermisogyny, gendertrolling, Instagram*

Misogyny is hatred behavior towards women that has taken shape in many forms, such as male privilege, patriarchy, gender-based discrimination, gender-based violence, violence against women, sexual harassment, and sexual objectification (Srivastava, Chaudhury, Bhat, & Sahu, 2018, p. 111). Misogyny can be expressed through speech, symbolization, deeds, to daily habits (Mason-Bish & Zempi, 2018, p. 8; Aubrey & Frisby, 2011, p. 484-486;

Thompson, 2018, p. 76). Comments that insult, offend ethnicity, race, religion, and groups negatively, insult women's dignity, sexual solicitation, dirty jokes about sex, and many more delivered through social media can be categorized as misogyny manifestations in the cyber world.

There are plenty of terms used to describe this phenomenon, including gendered cyberhate, tech-facilitated violence, tech-related violence, online abuse, online violence,

and online misogyny (Ging & Siapera, 2018, p. 516). We choose the *cybermisogyny* terminology to substitute cyberbullying, which is gender-unspecific and focuses on particular behaviors and harms. We choose to use the specific concept of misogyny, which may not always involve violence. However, according to Ging & Siapera (2018, p. 516), it has entailed some form of abuse such as psychological, professional, reputational, physical harm or indirectly makes the internet a less equal, unsafe, or less inclusive space for women and girls. This cultural approach captures manifestations and effects of online abuse that go beyond violence, such as the chilling, silencing, or self-censorship effects on women while using the internet and cyberspace.

The misogyny that occurs in cyberspace is rife, even on a global scale. A report by The United Nations Broadband Commission Working Group on Broadband and Gender entitled *Cyber Violence Against Women and Girls: A World-Wide Wake-Up Call* released data stating that 73 percent of women globally have been exposed or have experienced some form of cyber violence. On the final report, it states that 18-24 years old women are at high risk of being exposed to any VAWG (Violence against Women and Girls) in the cyber world. Cyber violence against women takes many forms, including online harassment, public humiliation, sexual violence, and suicide caused by induction. Ironically, the World Wide Web Foundation has found that law enforcement agencies and courts have failed to take proper actions for cyber-VAWG in 74 percent of the 86 countries surveyed. One

example from around the world, a report from India shows that only 35 percent of women in the country have reported abuse that happened to them. Women often prefer not to report cyber-VAWG for fear of being affected by social impacts (Broadband Commission, 2015; UNESCO, 2015).

In Indonesia, cases of violence in cyberspace just got special attention when reports of cyber violence on women have increased. In 2015, the National Commission on Violence Against Women (Komnas Perempuan) posted 17 reports of cyber-based violence against women (Komnas Perempuan, 2016), while in 2016, there were five cases summarized (Komnas Perempuan, 2017). In 2017 there were 98 cases of cyber harassment reported to Komnas Perempuan (Komnas Perempuan, 2018). This number is quite large and has increased dramatically compared to the previous two years. However, Komnas Perempuan said that the number of victims of abuse is far more than reported. Many victims do not report their cases caused by many factors, including access, fear of social judgment, and economy.

One case of sexual harassment has been experienced by Indonesian singer Via Vallen on *Instagram*. On Monday, July 4, 2018, Via Vallen uploaded an *Instagram story* that revealed that she had been sexually abused by a professional footballer in Indonesia (Sudin, 2018). In the second post, Via Vallen uploaded a screenshot of the conversation between her and the harasser, but Via Vallen censored the post and refused to reveal the identity of the harasser.



Figure 1 Sexual Harassment Message Directed to Via Vallen

Source: Sudin (2018)

This case was not brought to justice because Via Vallen did not want this to cease to drag on. Via Vallen wants to express her wrath because she has been harassed and she wants the case experienced by her is not experienced by other women. Many who support and appreciate Via Vallen's actions resist exposing sexual harassment, but not a few people who blaspheme Via Vallen. Some people think that Via Vallen's reaction is exaggerated or excessive. Some consider that her reaction is aimed at seeking sensation and gaining popularity. These assumptions were expressed by netizens (internet citizens) in the comment column of one of Via Vallen's photos uploaded precisely the day after the incident (5/6/2018). The photo as of 15 October 2018 at 15.49 West Indonesia Time was liked by 747,223 and has received 45,469 comments, many of which were negative.

This study aims to describe the forms of *cybermisogyny* on *Instagram*, the process of

producing *cybermisogyny* comment texts, and the dominant ideologies that influence *cybermisogyny* discourse on *Instagram*.

METHOD

This study uses *gendertrolling* theory to describe specific ways in which women become targets of violence and harassment online (Mantilla, 2015, p. 2-11). *Gendertrolling* theory acts as a mapping of the forms of cyber media abuse, especially those aimed at attacking women or, in the context of this study, termed *cybermisogyny*. Mantilla (2015, p. 16) states that misogyny is expressed in *gendertrolling* through the following forms: violence against women, harassment, and abuse.

We use the online abuse wheel designed by the Women's Media Center Speech Project below to categorize the forms of *gendertrolling*.

The online abuse wheel design is used to cover all forms of *gendertrolling*,

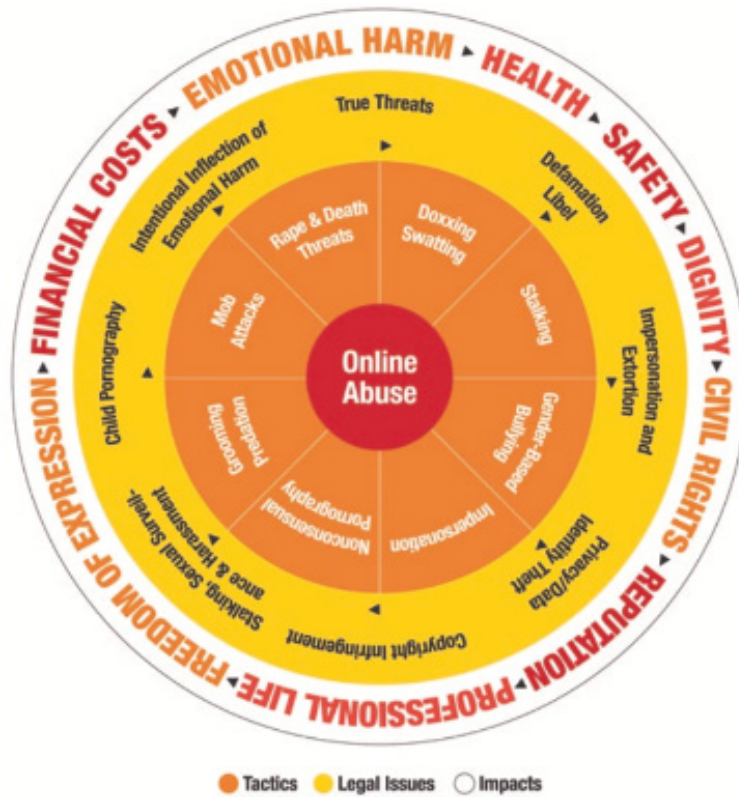


Figure 2 Online Abuse Wheel
Source: Vickery & Everbach (2018, p. 12)

bearing in mind all actions and/or behaviors in violence against women and harassment in this online abuse wheel (Eige, 2017; Mantilla, 2015; Vickery & Everbach, 2018). In addition, violence against women and harassment are actions and/or behaviors that arise from internet abuse by users.

This is a qualitative descriptive research with Teun A. van Dijk’s Critical Discourse Analysis (CDA) model, which focuses not

only on text analysis but also on the practice of producing text. Van Dijk (Eriyanto, 2010, p. 221-222) stated that the aim of CDA is to gain knowledge as to why the text can conclude such a topic. The process of producing this text is often referred to as social cognition.

CDA by van Dijk involves three levels of analysis: the level of text, the level of social cognition, and the level of social context. In summary, the model of van

Table 1 Three Levels Analysis of CDA by Teun A. van Dijk

| Analysis Level | The function of Analysis Level | Points Observed |
|------------------|--|---|
| Text | To prove the existence of coherence between comments to form a discourse and see the global meaning of all comments, in-depth text analysis is needed. | Syntax, stylistic, rhetorical, semantics, thematic, and schematic |
| Social Cognition | To know the social cognition of message producers based on mental awareness, how beliefs, biases, specific knowledge of an event or social context. | The person scheme, self-scheme, role scheme, and schema of events |
| Social Context | To examine and understand how discourse is produced and constructed by society by paying attention to intertextuality. | Power and access aspect |

Source: Eriyanto (2010, p. 225-271)

Dijk's critical discourse analysis approach is mapped as follows.

FINDING

Overall *cybermisogyny* comments submitted to @viavallen photos amounted

to 11 comments. The comments were sent by five accounts, namely @asantycute, with four comments, @gali_gongli326, @gitamaradhika, @jakmania_sumatera_28, each of which sent two comments, and @elliemahmud with one comment.

Table 2 @asantycute's Comments

| Number of Comments | @asantycute's comments |
|-------------------------|--|
| 1 st comment | I ask men, what do you think of when you see women in sexy clothes? Is your mind dirty or clean? |
| 2 nd comment | Many women go to hell because of indulgence in <i>aurat</i> , said the prophet, Muhammad. So God gave the order to cover the genitals to not be exposed to slander because even pious people did not escape the slander of women. If reminded people about the good things, take the good side. If you are angry when you are reminded of good things by others, that is a sign that you are only happy to be praised but angry when reminded. |
| 3 rd comment | I did not say that I am decent; I invite to improve ourselves so that men respect them. |
| 4 th comment | Every job has significant responsibilities in the afterlife. Life is just <i>mampir ngombe</i> , moreover whose work sways in front of everyone, and it is called inviting adultery. Many eyes and responsibilities are big before God. Many people who are not afraid of their invisible God underestimate God She thought he was out of control. Even though no one is separated from Allah's supervision. Every little thing, including being a singer, has a great responsibility before God. People who forget the afterlife are given life in the world should be busy worshipping, but every day it is just the busy work of the world. People died (their sins) according to their habits. This short life should be used to do good while there are still many opportunities, so people are told to live a frequent pilgrimage to remember the name of death. Death lurks anyone, even though you are on a high throne, but no one escapes death. |

Source: Primary Data

Table 3 @gali_gongli's Comments

| Number of Comments | @gali_gongli's comments |
|-------------------------|--|
| 1 st comment | If you do not want to be harassed, do not spout yourself, lol |
| 2 nd comment | Via Vallen indulgence in <i>aurat</i> , when she was tempted, she posts it directly wkwkwk (lol) |

Source: Primary Data

Table 4 @gitamaradhika's Comments

| Number of Comments | @gitamaradhika's comments |
|-------------------------|---|
| 1 st comment | <i>Lebay</i> (excessive). |
| 2 nd comment | If you feel you are being harassed, report it to the police, do not report it to social media. Do you want to demand justice, or do you want to be famous? 🙄🙄 |

Source: Primary Data

Table 5 @jakmania_sumatera_28's Comments

| Number of Comments | @jakmania_sumatera_28's comments |
|-------------------------|---|
| 1 st comment | <i>Kimak</i> face, you want to be a prostitute, right, funny. |
| 2 nd comment | Simic is not the culprit; does anyone dare to report it? Do you have proof? If there is, please report it. Via Vallen, do not be too excited; basically, you are the flirty one. Simic is not the culprit. #savesimic #viavallenout |

Source: Primary Data

Table 6 @elliemahmud's Comment

| Number of Comment | @elliemahmud's comment |
|-------------------------|--|
| 1 st comment | Many other artists have experienced the same incident as Via, but they prefer to delete it, ignore it, or block it. Female artists must have experienced things like this. The difference is, they prefer to "do not think it much." |

Source: Primary Data

Text Analysis

In text analysis shows six observed things: syntax, stylistic, rhetorical, semantics, thematic, and schematic (Eriyanto, 2008, p. 227-229). The first element observed is syntax. In syntactic analysis, we can see proof of grammatical conditions in discourse, namely coherence, and cohesiveness through pronouns.

The comments made by the five accounts above based on the sentence structure are stated to qualify as perfect sentences because they meet the rules in terms of completeness of form, which each has a subject, predicate or subject, predicate, an object element.

The second element observed is stylistic. We can see proof of conditions as a complete unit of language through concepts, ideas, thoughts, or whole ideas, defined by expressing thoughts through language style formally or informally, and structurally sentences (Keraf, 2009, p. 112-121).

If viewed from the language style based on the choice of words, the comments made by the five accounts above, can be classified in the category of informal language style because it is used in informal situations (Soedjito, 2014, p. 53-57).

The third element observed is rhetorical. In rhetorical analysis, we can

Table 7 Syntax Text Analysis

| Elements | Accounts | | | | |
|--------------------|--|----------------------------------|---------------------------------|--|--|
| | @asantycute | @gali_gongli326 | @gitamaradhika | @jakmania_sumatera_28 | @elliemahmud |
| Sentence Structure | Complete and coherent sentences | Complete and coherent sentences | Complete and coherent sentences | Complete and coherent sentences | Complete and coherent sentences |
| Conjunction | Personal pronouns as cohesive elements | Repetition as a cohesive element | Ellipsis as a cohesive element | Personal pronouns as cohesive elements | Demonstrative pronouns as a cohesive element |

Source: Primary Data

Table 8 Stylistic Text Analysis

| Elements | Accounts | | | | |
|------------------------------------|-------------|-----------------|----------------|-----------------------|--------------|
| | @asantycute | @gali_gongli326 | @gitamaradhika | @jakmania_sumatera_28 | @elliemahmud |
| Language Style: Word Choice | Informal | Informal | Informal | Informal | Informal |
| Language Style: Sentence Structure | Climax | Climax | Climax | Climax | Climax |

Source: Primary Data

see proof of conditions as a complete set of languages, through concepts, ideas, thoughts, or whole ideas, which are defined by expressing thoughts through language style based on direct or indirect meaning, whether the language used is denotation meaning or use connotation meaning (Keraf, 2009, p. 129).

From the table 9, it can be seen that @asantycute used the most rhetorical language style in each of its comments. The most fundamental reason is that @asantycute delivered the most comments, as many as four comments. In addition, the contents of the @asantycute commentary text are also considered the most, totaling 19 sentences. Compared to the account @gali_gongli326, which made two comments (two sentences), @gitamaradhika, which made two comments (two sentences), @jakmania_sumatera_28, which made two comments (three sentences), and @elliemahmud, which made one comment (two sentences).

The fourth element observed is semantics. In semantic analysis, we can see evidence of grammatical conditions in discourse, namely coherence and cohesiveness through the relationship between linguistic objects and symbols, namely words, phrases, sentences,

the use of denotation or using connotation (Keraf, 2009, p. 129), and the use of lexical structure pattern (Lamb in Alwasilah, 1993, p. 161).

The fifth element observed is thematic. In thematic analysis, we can see proof of the requirement for a complete set of languages, namely concepts, ideas, thoughts, or whole ideas, which readers can understand through a general picture, summary, core ideas, or the main thing of text. The text is not only defined to reflect a particular view but a coherent general view. Van Dijk calls this global coherence (Eriyanto, 2008, p. 229-230). According to the text creator or reader of the text, global coherence signifies the essential information from a discourse (van Dijk, 1998, p. 206-207).

The proposition analysis is used to see what topics that account above wish to convey. According to Rapar (1996, p. 32), propositions are statements that have whole meaning in the form of sentences. Logical propositions consist of three main parts, namely the subject, predicate, and copula. Subjects consist of people, objects, places, or cases. The predicate is a matter stated in the subject. The copula is a word that connects subject and predicate.

Table 9 Rhetorical Text Analysis

| Elements | Accounts | | | | |
|---------------------------|--|---|--------------------------------------|---------------------------------------|--|
| | @asantycute | @gali_gongli326 | @gitamaradhika | @jakmania_sumatera_28 | @elliemahmud |
| Rhetorical Language Style | There are erotesis, litotes, assonance, tautology, and prolepsis language styles | There is an anastrophic language style. | There is an ellipsis language style. | There is an assonance language style. | There is pleonasm or tautology language style. |

Source: Primary Data

Table 10 Semantic Text Analysis

| Elements | Accounts | | | | |
|----------------------------|---|---|---|--|--|
| | @asantycute | @gali_gongli326 | @gitamaradhika | @jakmania_sumatera_28 | @ellimahmud |
| Word and Meaning | Use lexis words There is no semantic word There is one morphological word | Use lexis words There is no semantic word There are two morphological words | Use lexis words There is no semantic word There is one morphological word | Use lexis words There is no semantic word There is no morphological word | Use lexis words There is no semantic word There is no morphological word |
| Denotation and Connotation | Use the denotation meaning | Use the denotation meaning | Use the denotation meaning | Use the denotation meaning | Use the denotation meaning |
| Lexical Structure Pattern | There are two homonyms and one idiom | No lexical structure pattern was found | There is one homonym | No lexical structure pattern was found | There is one homonym |
| Word and Meaning | Use lexis words There is no semantic word There is one morphological word | Use lexis words There is no semantic word There are two morphological words | Use lexis words There is no semantic word There is one morphological word | Use lexis words There is no semantic word There is no morphological word | Use lexis words There is no semantic word There is no morphological word |

Source: Primary Data

In the process of concluding proposition analysis, it takes the fulfillment of proposition requirements (the sentences have elements of subject, predicate, and copula). Proposition analysis cannot be done if the proposition does not meet the requirements and the sentence cannot be categorized in any proposition. In this study, all comments made by five accounts fulfill the proposition requirements so that all comments can be drawn from thematic conclusions.

The sixth element observed is schematic. In schematic analysis, we can see proof of the requirement for a complete set of languages,

namely concepts, ideas, thoughts, or whole ideas. The reader can understand through the flow that forms the composition of the text such as introduction and conclusions, opening and closing, problems and solutions, premises and conclusions. This scheme can signify importance, relevance, or excellence. What information appears in the title, what is emphasized in the conclusion, or what description of the event is counted as a complication or resolution of a story depends on the way events are interpreted and on the ideological positioning of variables (van Dijk, 1998, p. 207).

Table 11 Schematic Text Analysis

| Elements | Accounts | | | | |
|------------------|---|---|---|---|---|
| | @asantycute | @gali_gongli326 | @gitamaradhika | @jakmania_sumatera_28 | @ellimahmud |
| Text Schema Flow | Have a pattern that forms the arrangement of the opening text, contents to the closing. | Have a pattern that forms the arrangement of the opening text, contents to the closing. | Have a pattern that forms the arrangement of the opening text, contents to the closing. | Have a pattern that forms the arrangement of the opening text, contents to the closing. | Have a pattern that forms the arrangement of the opening text, contents to the closing. |

Source: Primary Data

Cybermisogyny in Comments

In its manifestation, *cybermisogyny* is expressed on social media through the concept of *gendertrolling*, the forms of which include: (1) violence against women; (2) harassment; (3) abuse. To see the forms of *cybermisogyny* expressed by accounts that comment, researchers categorize each comment into the operationalization of *cybermisogyny* form based on *gendertrolling* concept.

Based on the researcher’s observation, the comments made by the five accounts above are dominated by abusive acts, especially online abuse or abuse of online media. Online abuse is an abuse using online media that includes malicious behavior ranging from sharing embarrassing or cruel content about someone to impersonation, *doxing*, surveillance, to threats of violence. Online abuse includes online harassment of women (Vickery & Everbach, 2018, p. 12).

Comments by @asantycute, @gali_gongli326, @gitamaradhika, and @elliemahmud are classified as online abuse because in their comments these four accounts victimize Via Vallen verbally. All four also do online abuse in the same way. Based on the online abuse wheel (Vickery & Everbach, 2018, p. 12), comments made by

the four accounts are classified as mob attacks or mass-based attacks aimed at embarrassing or of building a majority party.

As an example of explanation, the @asantycute commentary is forming a discourse that refers to mob attacks. This can be seen from the conclusions of the thematic analysis that has been done before. In the overall @asantycute comment, 11 premises qualify as logical propositions, after concluding the proposition, the argument to be delivered by @asantycute is:

The person who works as a singer and who sways the hips will spend great responsibility in the afterlife. Besides having an impact on her, she can also be a source of problems (adultery) for people, especially men, because of their *aurat*. The person who works as a singer and sways considers good and remembers death because her death will later tell about how the life she used to live and she will be resurrected upon it. (@asantycute, 2018)

The @asantycute comments were classified as online abuse because her comments victimized Via by saying, “many women go to hell for indulgence in *aurat*, that is why Allah gave the order to cover the *aurat* so as not to be slandered because even pious people did not escape the slander of women”. This comment is categorized as an act of victimization because Via Vallen is a victim. But @asantycute blamed Via Vallen because the sexual harassment

Table 12 Forms of Cybermisogyny in the Comment Texts

| Elements | Accounts | | | | |
|----------------------------------|--------------|-----------------|----------------|-----------------------|--------------|
| | @asantycute | @gali_gongli326 | @gitamaradhika | @jakmania_sumatera_28 | @elliemahmud |
| <i>Gendertrolling</i> Categories | Online abuse | Online abuse | Online abuse | Sexual harassment | Online abuse |
| Kind of Abuse | Mob attacks | Mob attacks | Mob attacks | Gender-based bullying | Mob attacks |

Source: Primary Data

experienced by Via Vallen had its roots in Via Vallen herself.

Unlike the four other accounts, comments from the @jakmania_sumatera_28 account are classified as harassment acts, especially sexual harassment. Sexual harassment is an act that is not liked or wanted by someone who leads to sexual direction, which makes someone feel offended, insulted, and/or intimidated. Sexual harassment occurs in forms such as threats, the objectification of women, and making humiliating comments targeting women (Vickery & Everbach, 2018, p. 252).

The @jakmania_sumatera_28 comment was classified as sexual harassment because he made insulting sentences to Via Vallen in his commentary. In the first comment, @jakmania_sumatera_28 said, “kimak face, you want to be a prostitute right, funny”.

In the semantic analysis that has been done before, the word *kimak* is a slang (famous accent) used by Malaysians, which means the mother’s vagina, derived from the word *puki* = vagina and *mak* = mother. Another meaning of *kimak* is the equivalent of the word “motherfucker” in English, whereas “motherfucker” is an offensive word that you dislike or has made you angry (Cambridge Dictionary, 2019).

Based on the online abuse wheel (Vickery & Everbach, 2018, p. 12), @jakmania_sumatera_28 comments belong to gender-based bullying, or gender harassment involves using words, insults, and obscenities. The accounts that send comments containing women’s

correction messages are @gitamaradhika and @elliemahmud. Both accounts make corrections in terms of how Via Vallen submits or complaints deemed to be in the wrong place should be reported to the authorities, not to the public through social media. Coercion is carried out by the accounts @asantycute and @gali_gongli326, and they send messages with the aim of forcing Via Vallen to close her *aurat*. Because according to the two accounts, the leading cause of sexual harassment experienced by Via Vallen is her fault who does not want to cover her *aurat*, thus luring people to harass her. While accounts that carry out gender-based bullying, namely @jakmania_sumatera_28, intend to attack Via Vallen verbally, he wants to suppress Via Vallen by intimidation derogatory insult because Via Vallen uploaded her sexual harassment to social media.

Social Cognition Analysis

In van Dijk’s view (Eriyanto, 2008, p. 260), besides analyzing the text comprehensively based on the elements described in the previous chapter, we need to uncover the implied meaning of a text, a social cognitive, and social context analysis. The cognitive approach assumes that text does not have meaning, but message producers give meaning. Therefore an analysis of the cognitive representation of message producers is needed.

The social cognition scheme formulated by van Dijk (Eriyanto, 2008, p. 262-263) consists of four points, namely: (1) The person scheme, how one depicts and views others based on their perspective;

(2) Self-scheme, related to how oneself is seen, understood, and described; (3) Role scheme, relating to how someone sees and describes the roles and positions occupied by someone in society; and (4) Schema of events, how someone sees, hears, and understands events that occur in the community.

Augoustinos and Walker (Eriyanto, 2008, p. 261) stated that these schemes show a person uses mental structures in selecting and processing information that comes from his environment. The analysis of social cognition uses in-depth interview data with one informant, @elliemahmud. This informant is anonymous, in this study @elliemahmud referred as Ellie. The data obtained from the interview are

then analyzed using four van Dijk's social cognition schemes which form the basis of how message producers create a text.

In the phase of social cognition analysis, whose data is obtained from interviews with one informant, the researcher sees new informants' new issues. The issues include (1) victim-blaming; (2) women's prejudice; and (3) women silencing. Based on these three issues, the researcher divides the analysis of social cognition into the following three sub-chapters.

Victim Blaming

Victim blaming refers to the tendency to put victims of adverse events responsible for those outcomes. Victim blaming can occur in a variety of events, and it mainly appears in sexual assault cases. Victim

Table 13 Teun A. van Dijk's Social Cognition Scheme

| Number | Social Cognition Scheme | Conclusion |
|--------|-------------------------|--|
| 1 | The Person Scheme | Based on text analysis and interviews with informant @elliemahmud, it can be concluded that Ellie is a woman who lacks understanding of the feminist concept, so Ellie commits victimization by looking at the sexual harassment experienced by Via Vallen that cannot be separated from her own mistakes, because according to Ellie, Via Vallen has done the flirting to the offender, so that the offender feels there is legitimacy to send the message of the sexual harassment. |
| 2 | Self-Scheme | Ellie positioned herself as someone who knew more about western culture and the characteristics of a caucasian, who considered that abroad expressing sexual messages was expected and should not be regarded as harassment if there was no physical contact. Ellie's justification is based on recognizing herself, who once lived abroad and worked in a foreign company, often dealing with foreigners. |
| 3 | Role Scheme | Ellie looked at Via Vallen's role and position as an artist, giving Ellie the view that Via Vallen can be paid to have sex. Ellie has a generalized belief that many artists in Indonesia do covert work, according to Ellie, top-class prostitution. |
| 4 | Scheme of Events | Because the alleged perpetrators of the Via Vallen case were caucasians, Ellie distinguished two cultures, namely West and East. According to Ellie, overseas verbal abuse was considered normal. It is only referred to as harassment if it leads to unwanted and uncomfortable physical contact because of it or based on coercion. Then, Ellie also believes that harassment is relative; if it is uncomfortable and disturbed, it can be called harassment. However, if it is considered an ordinary thing, then it is not harassment. Ellie also believes that the abuse occurred because there had been contacting or flirting between the perpetrator and the previous victim. According to Ellie, if there is no prior contact, it is just a fad, because according to Ellie, men, especially caucasians, may not dare to act 'rashly' like harassing. |

Source: Primary Data

blaming has also been assessed as fault and the extent to which the victim is perceived to have enjoyed the sexual assault (Graveli, Biernat, & Bucher, 2019, p. 2-4). In determining blame, people often attribute an assault to the presence of attractiveness and the clothing worn by the victim, to the presence of drugs or alcohol (Gravelin, Biernat, & Baldwin, 2017, p. 100).

Based on questions raised by researchers about how Ellie thinks of Via Vallen's sexual abuse, Ellie answered that the case must be viewed from two sides, both from the side of the harasser and from Via Vallen's side. This indicates that the informant's interpretation of Via Vallen's case is inseparable from Via Vallen's behavior.

Ellie said that "there will be no fire if there is no smoke" (Ellie, interview, 3 Desember 2018), this is a proverb that means everything that happens must have a cause, not happen by itself. In other words, according to Ellie, Via Vallen has a role in the case of abuse that she experienced. The harasser cannot send the message if there is no flirting between the two before. This is a manifestation of victim-blaming.

Women's Prejudice

Ellie believes that Via Vallen has done flirting to the harasser, so the perpetrators feel they have the legitimacy to send messages that contain sexual content. Ellie's belief that Via Vallen is doing flirting to the offender was reflected in Ellie's confession that said "there may indeed have been a flirting between them" (Ellie, interview, 3 Desember 2018).

Ellie also had the belief that without first contact, verbally or nonverbally, a man could not dare to act rashly and stupidly, such as sending direct messages that smelled like harassment. This belief is reflected in Ellie's following statement "there are indications of seduction at the beginning until someone dares to say or to flirt" (Ellie, interview, 3 Desember 2018).

Ellie considers that Via Vallen is flirting with the harasser, which is not based on empirical evidence. Ellie's negative prejudice over Via Vallen is one manifestation of the prejudice. Gordon W. Allport defines prejudice as a feeling, beneficial or unfavorable, towards someone or something, before or not based on experience (Allport, 1954, p. 6).

If it is measured through the Allport's Scale of Prejudice, Ellie's prejudice towards Via Vallen is classified as *antilocution* because Ellie said that she has been flirting with the offender. Ellie had said "flirt does not mean from verbal speech, or DM can be from body language" (Ellie, interview, 3 Desember 2018). From this statement, it can be said that Ellie believes Via Vallen flirting just because she had seen Via Vallen singing and dancing along with the alleged perpetrators of harassment, namely Marco Simic on a program on one of the Indonesian television channels (Sudin, 2018), and this is not empirical evidence so that it can be said Ellie's statement is only negative prejudice.

In addition, Ellie thinks that Via Vallen is one of the artists paid to have sex. This can be seen from the statement Ellie said

“Via lives in the entertainment world. She cannot be separated from it. There are already indications of seduction at the beginning until someone dares to say or to flirt” (Ellie, interview, 3 Desember 2018). The word “cannot be separated from it” is interpreted as an artist who is paid to have sex because Ellie said “flirting does not mean only came from verbal speech or DM, it could be from body language so that soccer players catch the message, i can also ask this girl to play in a sexual context” (Ellie, interview, 3 Desember 2018).

Women’s Silencing

According to Aiston & Fo (2020, p. 2-7), there are many ways to reduce women, including women’s silencing, leading to lack of social roles and power, micro-inequalities, underrepresentation of women as a victim, unheard, and unheeded. Regarding the many people who blamed Via Vallen’s actions in expressing the unpleasant incident she experienced to the public, Ellie argued that Via Vallen’s method was wrong. If Via Vallen thinks she is right, she should only be legally processed and not say much. According to Ellie, Via Vallen talks too much and clarifies, it is an act that seems to justify it.

Ellie also believes that Via Vallen’s actions are bad examples because they can lead to diverse speculations from the audience later. Ellie also believes that harassment cases are personal in scope, not for public consumption. Blaming a woman for speaking in the public sphere is an attempt to silence women. However, women have the right to speak and express

their opinions to the community. Via Vallen is intending to appeal to the public, especially women, to speak up if there were indications of abuse. If they were silent, they would have the same permissive effect on sexual harassers.

DISCUSSION

Social Context Analysis

Social context analysis is related to an intertextual analysis by examining how discourse is produced and constructed by the community (van Dijk in Eriyanto, 2008, p. 271). Researchers used data from two previous analysis dimensions to analyze intertextually, namely text analysis and social cognition analysis.

The use of social media in Indonesia is guarded by Indonesian Republic Law Number 19 of 2016 Regarding Information and Electronic Transactions (UU ITE). This law has been revised from the previous law, namely Law Number 11 of 2008 ITE. The dimension of power and the dimension of access are the main factors why *cybermisogyny* is still massive. The following is an explanation of these two dimensions.

Power Dimension

Van Dijk (Eriyanto, 2008, p. 271) defines power as ownership of valuable resources, such as assets, status or position, and knowledge. Wodak and Meyer (Rozzaq & Ratnadewi, 2016, p. 14) state that the CDA is concerned with a set of blurred ideas such as dominance, dissimilarity, and power as control can be reflected in the use of language.

The practice of power occurs between a misogynist society as a dominant party and women who want to fight for their human rights as human beings. At the same time, misogynist is hatred towards women, especially traits that tend to feel hatred, hostility, or other similar emotions towards any women, or at least women in general, just because they are women (Manne, 2018, p. 32).

According to Manne (2018, p. 67), misogyny is a political phenomenon. The domination carried out by a misogynist society over women can be implemented in aspects of daily life that reflect specific goals of those who dominate. This study finds that acts such as victim-blaming, women's prejudice, and women silencing are attempts to intimidate and oppress women who refer to misogyny.

Manne (2018, p. 62) also says that misogyny could be a product of collective activities or mass-based activities such as mob attacks. This study found the existence of mob attacks as community ways in building public opinion and consensus aimed at to build a majority party. This study also found the existence of sexual harassment, which is also one type of internet abuse or online abuse. Manne (2018, p. 87) states that sexual harassment is one type of misogyny that works in the psychic realm of women, carried out by men to threaten, and spy on women who have different views or threaten the position of men in their dominant role.

Manne (2018, p. 33) says that misogyny is a growth of patriarchal ideology, and

misogyny must be understood as a system that operates in a patriarchal social order to oversee and enforce the subordination of women and uphold male domination of women. Patriarchy terminology comes from the Greek that means rule of the father. Males have advantages over women in property, moral authority, social class, and status. Under a patriarchal system, men control women and younger members of the family (Bendstead, 2020, p. 2).

Walby in Hossen (2020, p. 52) argues that patriarchy is a system of social structures and practices that dominate, oppress, and exploit women. In this analysis, the term domination of the misogynist community is used because the domination is done not only by men but also by women. Women participate in women's subordination processes because they psychologically internalize their inferiority. Unconsciousness of the history of struggle and their achievements is one thing that keeps women subordinate (Lerner, 1986, p. 218).

This power factor over women by society also shows that society has a dominant ideology of misogyny in the social order, which ultimately leads to the dominance of women. This is also one reason why the UU ITE is still not effective in terms of its implementation. This situation is exacerbated by law enforcement parties who do not have adequate experience with internet-based freedom cases, the complexity of ITE-based cases, and the lack of law enforcement sensitivity regarding gender knowledge (Sakina & Siti, 2017, p. 77).

Access Dimension

According to van Dijk (Eriyanto, 2008, p. 271), elite groups have more access than groups that do not have power. Therefore, elite groups have more opportunities to access media and more significant opportunities to influence public awareness. The practice of access can be very related and is an extension of the aspect of power. When someone or a group has power, they will have greater access than someone with no power. This practice occurs in the context of access to patriarchal societies that produce *cybermisogyny* messages on *Instagram*. Access in question is the legitimacy that is owned when producing *cybermisogyny* messages.

In the case of Via Vallen, one of the aspects that influences the message producers the most in producing *cybermisogyny* messages is the religious aspect. Producers of *cybermisogyny* messages with the legitimacy of Islamic teachings and guidance have more access to persuasion and influence people's cognition. This logic of justification is ultimately used for victimization. Via Vallen, a victim of sexual harassment, is blamed and accused of being the root of sexual harassment. Via Vallen is said to be the culprit of sexual harassment because indulging in *aurat* does not use the veil because it sways in public until accused of using the harassment case to boost popularity.

The next aspect that affects person who produce *cybermisogyny* messages on Via Vallen's *Instagram* account is the legal aspect. UU ITE has articles with multiple interpretations (Anggara, Eddyono,

Napitupulu, Ajie, & Kamilah, 2016, p. 22). The law that was born to protect the public from all cyber-based crimes seems to be implementatively unable to represent the community in terms of legal protection. In some cases, UU ITE actually backfire for the community. For example, article 27 paragraph (3) is often a problem related to freedom of expression because the formulation of articles has multiple interpretations, so it is prone to criminalization.

Prita Mulyasari is one of the victims of criminalization using UU ITE (Anggara et al., 2016, p. 22). Article provisions in the UU ITE, which are multi-interpreted, seem to provide access for message producers to victimize sexual abuse. In the Via Vallen case, it is not impossible if she was reported to the police and then criminalized by UU ITE article 27 paragraph 1 and paragraph 3.

CONCLUSION

The forms of *cybermisogyny* that occur on Via Vallen's *Instagram* account are dominated by online abuse conducted by @asantycute, @gali_gongli326, @gitamaradhika, and @elliemahmud. Online abuse can be seen from the analysis of six elements at the next level, particularly the analysis of thematic elements that look at core ideas through logical propositions. The dominant form of online abuse is mob attacks, with the details of attacks being victimization in an equally implicit manner, but they all contain threatening messages to Via Vallen. The difference in threat messages from each account is only

the context and basis of the argument used to threaten.

After online abuse, they were then followed by sexual harassment conducted by @jakmania_sumatera_28. Sexual harassment can be seen from the analysis of six elements at the next level, especially the analysis of semantic elements that see the meaning of the choice of words used. The form of the attacks found was gender-based bullying, particularly verbal attacks using dirty words containing insulting meanings.

In the process of producing *cybermisogyny* comments, message producers tend to be permissive with harassing behaviors. Producers assume that harassment is a trivial act and do not need to be concerned about. They encourage more women to silence or blockade rather than voicing cases that are experienced (women silencing), tend to blame the victim (victim-blaming), including criminalization, as well as negative prejudices about victims without a factual basis (women's prejudice). In the social context, the dimension of power and the dimension of access are the main factors why *cybermisogyny* is still massive. Factors of power by misogynist societies ultimately lead to the dominance of women, being one of the reasons why the UU ITE is still not effective in terms of its implementation.

While the dimensions of access, the provisions of the articles in the UU ITE, which are multi-interpreted, seem to provide access for message producers to victimize sexual abuse, or in this case is Via Vallen. Based on the findings, misogyny becomes the dominant ideology that plays a role in

cybermisogyny on *Instagram*. Misogyny is not only done by men but also women because they participate in the subordination process through *cybermisogyny* towards other women because they are psychologically have internalized their own inferiority.

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