Staycation Contract Renewal Terms: Twitter Users' Perceptions of Women Workers' Speak Up Action

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ABSTRACT
This study aims to understand the perspectives and reactions of Twitter social media users towards workplace sexual harassment, using a perception analysis approach. The research collected data from the Twitter account @geloraco regarding cases of sexual harassment against female workers in Cikarang. The research method involved perception analysis approaches. The results indicate that Twitter is used as a means to access information about cases of sexual violence experienced by female workers, with various types of responses that can be divided into supportive and unsupportive responses. The main findings include supportive responses encompassing affirmation, validation, sympathy, and acknowledgment, as well as unsupportive responses consisting of denial, doubt, and belittlement of victims' experiences. However, this research has limitations, including limitations in data collection from a single social media source and potential biases in user response representation. The implications of this research include a better understanding of public responses to workplace sexual harassment cases and their potential influence in improving organizational policies and practices.

INTRODUCTION
I vividly illustrate what a female worker feels to staycation as a condition of an extended employment contract (BBC Indonesia). The above footage vividly illustrates what a female worker who is degraded by her boss feels; she feels she is not valued as a female worker. The incident caused a mental and psychological burden. He felt humiliated and degraded (BBC Indonesia).

Gender violence against women is no longer a new problem. Cases of violence and harassment against women are like an iceberg phenomenon, meaning that only a fraction of a percent of the total number of cases is not seen and reported (Tribunnews, 2023). The World Health Organization (WHO) shows that 1 in 3 women in the world has experienced gender-based violence (WHO, 2021). According to the 2023 Annual Record of Violence Against Women (CATAHU) released by Komnas Perempuan, cases of violence against women in Indonesia are still very high, in 2022 reaching 457,895 cases, which is only a slight decrease from 2021 which reached 459,094 cases of violence (Komnas Perempuan, 2022). Regarding the case of sexual violence itself, Piquero (2015) and Lanier (2018) see that these cases tend to be grossly underreported; not many people know about the case of sexual violence because this case is rarely reported caused by fear experienced by women themselves. Based on report data compiled by Komnas Perempuan, several forms of sexual violence are most often experienced, namely sexual harassment, exploitation, violence, intimidation, trafficking in women, and so on (Komnas Perempuan, 2022). The lack of legal protection to protect victims' rights, the slow passage of the PKS Bill, and a criminal system that does not favor women are among the factors in the many cases of sexual violence in Indonesia (Alfitri, 2020; Zakaria et al., 2023).

The increasing incidence of violence against women in Indonesia also occurs in the industrial sector, especially in factories where most of the workers are women. The Cross-Factory Labor
Federation (FBLP) noted that sexual harassment cases mostly occur in garment factories, because around 99% of workers in garment factories are women (Aslamiah & Pinem, 2020). Dahlerup (2018) explains that some forms of oppression are usually visible, while some are very well veiled, almost undetectable even by the victims of oppression themselves. This oppression is one form of patriarchal domination of women.

Most of the approximately 60,000 KBN Cakung, North Jakarta workers are women. Research conducted by Perempuan Mahardhika revealed the experiences of 773 female workers related to their working experiences (Mahardika & Mujahiddin, 2017). These women workers in the garment industry work in 38 garment companies that operate officially in the Bonded Nusantara Area (KBN) Cakung, North Jakarta. As many as 56.5% of the 773 female workers working in 38 garment companies had experienced sexual harassment in factories (Mahardika & Mujahiddin, 2017). This data shows the high rate of sexual harassment in the workplace, especially in KBN Cakung, North Jakarta.

It is also important to note that cases of sexual harassment in the workplace are not unique to Indonesia. This kind of case is also common in Asia, for example, in Bangladesh, India, and several other Asian countries. Most female workers working in companies in the region experience various forms of sexual harassment (Ceccato, 2017; Lea et al., 2017). This incidence rate of sexual harassment is very high, with estimates that around 90% of women have experienced harassment at least once in their lives (Gekoski et al., 2017).

The rise of sexual harassment cases triggered various resistance movements, one of which was through speaking up. Speak up is expressing the truth by boldly speaking out publicly or known to many people. Hajar (2021) said that speaking up is a solution to eliminate all forms of discrimination that occur in women workers. Speaking up is not only done through field actions; speak up is mostly done on social media (Fileborn, 2017). Some cases of sexual violence go viral because they speak up and can finally be processed legally by the authorities. Some examples of cases of sexual violence against women are the case of public figure Gofar Hilman, who was exposed after the victim spoke up through his Twitter account @queenjojo 2021, the speak up case of Miss Universe Indonesia, who was asked to do a naked body examination in 2023, and the highlight was the speak up of female workers in Cikarang who claimed to be invited to a staycation by the company’s superiors so that their work contracts were extended in 2021, and the highlight was the speak up of female workers in Cikarang who claimed to be invited to staycation by the company’s superiors so that their work contracts were extended in 2023.

This study will examine the actions of female workers who speak out regarding using staycations as a condition for contract renewal. In May 2023, a notable incident occurred where a military member spoke out about being harassed by superiors (CNN Indonesia, 2023). This action elicited a range of responses from social media users, both positive and negative, toward both the perpetrator and the victim. Various viewpoints emerged, with some expressing support for the victims and condemnation for the perpetrators. However, some social media users also placed blame on the victims, viewing them as the instigators of the sexual harassment incidents. Tiasri Wiandani, a commissioner from Komnas Perempuan, highlighted that the ensuing debate resulting from speaking out has significant consequences for victims, particularly as their digital footprints become stored on social media platforms (Komnas Perempuan, 2020). Wiandani emphasized that, based on past experiences, victims of sexual harassment are highly susceptible to both verbal and nonverbal backlash from the public or even from perpetrators themselves, who perceive them as the catalysts for such incidents.

Based on the background that has been explained, researchers will focus research on Twitter users’ perceptions of sexual violence case threads uploaded on @gelora.co accounts on Twitter. @gelora.co is an alternative, independent, and up-to-date online media that provides information on building political awareness and fighting for law and social justice. Content posted on @gelora.co can
compare and balance information in mainstream media. In the case of female workers who received sexual harassment, @geloraco became the first media to help viralize the speak-up action.

Some previous studies that discuss speaking up include research Gundersen & Zaleski (2021), Page et al. (2020), Pramita (2021), Ikitzer et al. (2019). However, some research results only focus on the speak-up process that can be used as a form of advocacy for victims, increasing public awareness of sexual violence, fostering collective healing, and increasing support and empowerment for victims of sexual violence.

This article will explain two social reactions of Twitter users regarding the courage to speak up for female workers in sexual harassment cases uploaded on the @geloraco Twitter account. The two reactions consist of supportive reactions, such as affirmation and validation, confession, and dismantling of the rape myth debunking as a form of alternative justice for survivors (Fileborn, 2017), as well as unsupportive reactions in the form of insensitive, non-empathetic, degrading reactions, underestimating survivors' experiences, to blaming survivors, which results in the revictimization of sexual violence survivors themselves (Stubbs-Richardson et al., 2018). From the description that has been explained in the background, the question arises in the formulation of the research problem, "How did two Twitter users react to the actions of female workers who were sexually harassed by their superiors?

**METHODS**

This study uses a qualitative approach as a basis for analysis in article writing to understand phenomena in the social context (Wildemuth, 2016). Qualitative content analysis allows authors to interpret subjectively while adhering to the rules of scientific analysis. Through the stages of coding and categorizing data in the form of Twitter comment text, the author will take the essence of the text that is relevant to the context of writing (Hsieh & Shannon, 2005). The author will sort out the words in the text for further analysis based on the theories and concepts used in writing.

There are 3 forms of coding in supporting reactions that result from compiling several concepts in journal articles that are used as writing guidelines. The author chose 2 of them based on a study conducted by Fileborn (2017) and based on a study conducted by Stubbs-Richardson et al. (2018) as a form of support for survivors who dare to speak up. Furthermore, 3 forms of coding on reactions are not supportive. Entirely taken from the concept in the study of Stubbs-Richardson et al. (2018) because it is in line with the theory and concept of rape culture used in explaining the revictimization experienced by survivors who speak up, namely, (1) victim blaming; (2) perpetuating the rape myth; and (3) questioning the credibility and integrity of survivors (victim questioning).

Researchers in this study used the data collection technique by collecting primary data from Twitter user comments on @geloraco accounts, classified as supportive and unsupportive reactions.

Data collection is carried out in three main stages. The first stage is data search and filtering. Uploads entered the data are uploaded from May 5, 2023, to May 8, 2023. The range was chosen to reduce the amount of irrelevant data from cases that occurred on May 5, 2023. Data is searched through comments with comments that contain supporting meanings in the form of affirmations, validation, recognition, and rape myths. From that time span, 105 tweets were collected. Other data were sought through comments with comments that contained unsupportive meanings in the form of blaming, perpetuating rape myths, and questioning the credibility of survivors. From that time span, 35 tweets were collected.

The second stage is manually selected through Microsoft Excel by giving relevant and irrelevant labels. Filtering is done manually by browsing through uploads one by one to understand the context of each word listed. Relevant labels are given to posts that (1) contain supportive comments such as the words "victim, hopefully"; (2) contain blaming comments such as the words...
"cloth, sexy, plump". After being categorized, 12 comments were used as research samples. Secondary data is collected from literature studies such as journals, theses and book references, notes, and digital data.

RESULTS

"Invited to sleep together to extend the contract, employees in Cikarang report on it". This news was traded on Twitter on Saturday, May 6, 2023. The survivor dared to speak up about the sexual assault she experienced by reporting the incident to the police. Many accounts on Twitter also help spread the news, one of which is the @geloraco account that uploads posts related to the courage of survivors to speak up against sexual harassment by telling the chronology of what they experienced.

Image 1. Tweet on Account @geloraco May 6, 2023
Source: Twitter account @geloraco

In a thread with 827k views, 698 retweets, 234 comments, and 3,798 likes. The post was widely viewed by many audiences and caused a lot of perception. The thread explains how the chronology that occurs about sexual violence cases is in the form of writing and posting videos, also, where the victim immediately tells the chronology that happened, as in the picture above.

Overview of Twitter User Activities in Response to Sexual Violence Threads Uploaded by @geloraco Accounts

In this analysis, the data will be presented in two separate matrices; It is a matrix that shows examples of reactions that support and those that do not support the survivor’s efforts to speak up. Data is taken from the replies and retweet quotes columns of each tweet. The authors then sorted the data of tweets that were judged to have similar meanings. They included relevant data categorized as supportive reactions containing affirmations, validations, sympathy, and confession and unsupportive reactions that were blaming, doubtful, and demeaning to survivors’ experiences.

Twitter Users as Readers

Audience or Twitter users, in this case, are interpreted as recipients of messages in mass communication, and their existence is scattered, diverse, heterogeneous and large in number (McGlynn, 2011). This is in line with the results of the analysis of Twitter users who read and try to understand and then conduct discussions related to existing posts, including, in this case, threads about sexual violence uploaded by @geloraco accounts. The mortgage position of Twitter users as readers can be generated through the following table.

<p>| Table 1. Reactions to Support Survivors on @geloraco Account |</p>
<table>
<thead>
<tr>
<th>No</th>
<th>Data sources</th>
<th>Text in tweets</th>
<th>Text interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>@puyengbanget4</td>
<td>The * of his boss has no savage face photo? In Indonesia, the victim was exposed to his face, the perpetrators of the bitch, even if they distributed photos of their faces, they also used censorship graffiti. So we don’t know the faces of 2 bitches at once?</td>
<td>1) The words &quot;bitch&quot; and &quot;barbaric&quot; words are given to show how angry the public is over the events experienced by the pernyitas. The words &quot;in Indo ni victim exposed&quot; &quot;indicate empathy and validate survivors' feelings towards the events experienced.</td>
</tr>
<tr>
<td>2</td>
<td>@H09_5ubs</td>
<td>Well, that’s it, smart Jan is just viral!! Jan wants to be lace, working people are looking for fortune, even invited is not right, sikaaatt lah!!</td>
<td>1) The phrase &quot;no that's smart&quot; shows an appreciation for the speak up that was done, because telling the experience of victimization is not easy &quot;don't want to be demeaned&quot; stating that survivors are not alone, and the closest people will always give support to survivors 2) The phrase &quot;brush!!&quot; expresses anger and the hope that speaking up can make the perpetrator punished severely.</td>
</tr>
<tr>
<td>3</td>
<td>@tgh_009</td>
<td>Males who comment on primitive humans. How come the people have not been wiped out in the 4.0 era. Hopefully it will be fast to work in a better place.</td>
<td>1) The phrase &quot;the comments of primitive humans&quot; gives sympathy to the feelings of survivors, and shows empathy for the victimization that occurred. 2) The phrase &quot;hopefully the mbanya can work quickly&quot; expresses hope and support for survivors.</td>
</tr>
<tr>
<td>4</td>
<td>@suryatjia</td>
<td>Buset who commented was even perverted, the girl’s clothes were already covered in fact, but still said to be inviting, severe asu, maybe in the past small was not given brain vitamins with her parents</td>
<td>1) The phrase &quot;buset yang comment&quot; shows empathy and validates survivors' feelings, and appreciates survivors' courage to speak up as not easy to do. 2) The phrase &quot;the girl's clothes are covered&quot; breaks the argument of the rape myth that survivors' clothes play a role in provoking sexual violence. 3) The phrase &quot;lack of vitamins with parents&quot; as an invitation to stop spreading rape myths and blaming survivors of sexual violence.</td>
</tr>
<tr>
<td>5</td>
<td>@belum_tersesat</td>
<td>This is one of the factors that victims of harassment are afraid to speak up, because your comments are too judgmental for the victims, want to dress no matter how their boss’s brain is perverted, just keep it, there are many cases of student abuse in ponpes, it's proof that clothes don’t guarantee safe with perverted brains</td>
<td>1) The phrase &quot;you judge the victims too much&quot; shows empathy and validates the feelings of survivors, and appreciates the courage of survivors to speak up as not easy to do. 2) The phrases &quot;cases of harassment of students in ponpes&quot; and &quot;clothes do not guarantee safety&quot; refute the argument of the rape myth that survivors' clothing plays a role in provoking sexual violence.</td>
</tr>
<tr>
<td>6</td>
<td>@8aaaaahhhyeon</td>
<td>Stupid control your control pakean just like that to tell the victim emg he in the factory of the package so right no dick</td>
<td>1) The phrase 'pakean is so telling the victim' and he in the packaging factory so, right, disproves the argument of the rape myth that the survivor's clothes provoke sexual violence, while the survivor's own confession, he uses closed clothes, and uses</td>
</tr>
</tbody>
</table>
Discussion

Fileborn (2017) introduces the idea of seeking justice in the digital sphere as an alternative form for survivors of sexual violence, especially those who are vulnerable and marginalized. This alternative justice can be achieved through the act of open speaking, similar to the #MeToo Movement that went
global in 2016 after Hollywood was shocked by sexual assault allegations involving famed producer, Harvey Weinstein.

#MeToo is a collective open-speech movement that first emerged in 2006 when an activist named Tarana Burke promoted efforts to empower survivors of sexual violence through empathy. Initially, the movement was aimed at survivors who were black individuals and often did not get support or attention from the criminal justice system. However, this movement expanded to all levels of society (Page & Arcy, 2020). In Indonesia, similar movements are also known as #GerakBersama and #MulaiBicara, where individuals share their experiences of sexual violence. These various collective open-speaking movements have become one of the factors that have triggered the rise of the phenomenon of open-speaking on social media. Survivors feel more courageous to speak up because they feel less alone in their experience. Gundersen & Zaleski (2021) note that many survivors prefer to seek alternative forms of justice by speaking openly on social media because it is believed to reduce the risk of retraumatization and revictimization and reduce the stigma attached to sexual assault crimes themselves.

The phenomenon of speaking up that will be analyzed in this paper is Twitter user responses to survivors who dared to speak up and then posted to Twitter @geloraco. After going through the categorization and coding process (see Appendix 1), the author will conduct a qualitative content analysis of 6 informal reactions that support survivors.

The first is a supportive reaction in the form of affirmation & validation, which is a reaction that shows support, empathy, gratitude, and concern for the healing and protection of survivors (Fileborn, 2017). The authors found 15 reactions in the form of affirmations and validations, all of which showed empathy for the victimization of sexual violence experienced by survivors. Affirmations & validation are generally expressed through words such as "hopefully the MB will get work soon, kasian see MB nya, gws" and "I am sorry", meaning they also feel survivors' pain and grief. Although social media users may not directly experience victimization, they can validate survivors' feelings with empathetic sentences. There is also an affirmation that states that the survivor is not alone; the survivor is surrounded by people who care about him, which is expressed in "well, don't want to be demeaned". As well as the same feelings as women in a patriarchal society: "In Indo, the victim keeps being exposed to her face" and "your comments are jude victim" because pansexual is one form of oppression experienced by many women.

From these examples, some tweets use positive words, empathize, and justify the courage of survivors to speak up. It can be seen that there is a pattern in this form of reaction. The feeling of giving affirmation and validation also expressed through the tweet "mb spirit" and "hopefully get a better job", can be interpreted as an expression to survivors who have dared to speak up and support and pray for recovery and safety for survivors. By receiving a positive reaction, survivors can feel heard and embraced by society again. Affirmation & validation can also rebuild survivors' self-confidence and help rediscover survivors' identities, regardless of the victimization experienced (Delker et al., 2020; Gundersen & Zaleski, 2021).

According to Fileborn (2017), in addition to fulfilling aspects of validation & affirmation by speaking up, survivors can also fulfill other aspects of alternative justice, such as aspects of voice. Through this aspect, survivors who speak up on social media are given a platform to speak out; survivors feel free to convey and express their victimization experiences in their language and way without having to be restricted and silenced by oppressive dominant narratives. This can be seen in the context of the sexual harassment case experienced by the DA of staycation victims in Cikarang, that most of the reactions he gets are in the form of reactions that support and favor survivors. The author also sees gender roles in these supportive reactions, namely the tendency of women social media users to empathize and provide support than men.
The second is a supportive reaction in the form of vindication or recognition, where Twitter media users admit that in cases of sexual violence, the fully culpable is the perpetrator, not the survivor (Fileborn, 2017). The author found 2 reactions that can be categorized as confession; here are examples of "Clothes don't guarantee safe with perverted brains" and "basically perverted superior brains". Based on this sentence, perpetrators of sexual violence are considered to have perverted and dirty thoughts. This is seen as the root cause of sexual violence, so perpetrators deserve to be taught a lesson by being sanctioned. This means that those who are fully guilty and must be responsible for the sexual violence that occurred are the perpetrators, not survivors.

The reaction suggested that society should stop blaming survivors and other women for adjusting and learning to protect themselves from victimization by sexual violence. The reaction can be interpreted as a form of shifting the responsibility of the perpetrator to the survivor. With recognition from social media users, it is hoped that it can make survivors more confident, reduce the tendency to blame themselves and be a form of alternative justice for survivors to build empowerment and resilience in an empathetic and supportive environment.

The third form is debunking rape myths, in the form of reactions that defend survivors against blaming accusations, break the argument that the clothes worn by survivors provoke sexual violence, and educate the public about the crime of sexual violence itself (Stubbs-Richardson et al., 2018). There were as many as 9 reactions defending survivors from revictimization that occurred to break the rape myth about survivors' clothing which is said to provoke victimization. When speaking up, the survivor has emphasized that he does not use clothes that can be classified as revealing and inviting lust when experiencing verbal abuse.

Examples of comments exposing rape myths related to clothing include: "clothes are wrong with the victim", "want clothes no matter how bad the boss brain is, just keep it" opinions stating that survivors’ clothes do not provoke sexual violence. There is also a statement from other survivors of sexual violence related to clothing. "There are only many cases of student harassment in popes", which strengthens the argument that clothing has no effect at all in provoking sexual violence because survivors who wear clothes that are classified as polite and closed still experience sexual violence.

Broadly speaking, the reaction underscores how the clothes worn by survivors are not the cause of victimization of sexual violence. That is, the clothes worn do not correlate at all with the crime that occurred. One of the tweets told how cottage students still experience sexual violence even though they wear clothes that are classified as closed and polite. That is, sexual violence can happen to anyone, regardless of the clothes used at the time. The statement hints that sexual violence experienced by women is a form of male control and aggression against women because, after all, women's bodies will always be seen as sexual objects for men (Tong, 2018).

The courage to speak up for women workers is one alternative to fulfill the sense of justice. According to a study by Fileborn (2017), survivors feel that speaking up makes them more relieved rather than having to keep everything to themselves. Despite its limited nature, this form of justice is still better than not getting justice at all. By speaking up, at least survivors can fulfill certain elements of alternative justice, such as validation, affirmation, recognition, voice, and accountability (Fileborn, 2017). Furthermore, speaking up can also raise public awareness regarding the victimization of sexual violence in the hope of changing the belief in rape culture in society. However, the meaning of justice for survivors is not absolute; it is complex and varied, so various approaches are needed to achieve truly desired justice (McGlynn, 2011). There is a need for justice that is centered on survivors, not only focusing on punishing perpetrators but also on justice based on the needs and best interests of survivors and caring for the recovery and protection of survivors of sexual violence in the long term.

**Reactions do not Support Survivors of Sexual Violence as Revictimization**

In addition to supportive reactions, the authors found a reaction that did not support survivors. This indicates a duality of informal social reactions received by survivors when speaking up. From the
radical feminist point of view, this duality occurs because of patriarchy and the interference of gender roles in it (Tong, 2018). Patriarchy places women in the position of having to submit to rules made by men, in this context, rules regarding the autonomy of women's bodies and sexuality, thus perpetuating crimes of sexual violence and revictimization of survivors.

Meanwhile, gender roles in question are how men and women have a role in shaping and dismantling narratives that oppress women in this context, narratives that are not in favour of survivors. Based on the data findings in the previous subchapter, it is said that women are more likely to provide support and participate in debunking rape myths than men; this is also in line with a study conducted by Adiyanto (2020). The gender role in question is also closely related to the concept of sisterhood, which raises a sense of unity and solidarity with women. Sisterhood highlights how women from various backgrounds also feel oppression due to patriarchy and show resistance to the patriarchal system that oppresses them, one of which is by supporting survivors and participating in debunking the myth of rape in this speak-up phenomenon.

Furthermore, forms of reactions that do not support survivors generally blame and distrust survivors, have insensitive tones, do not show empathy, and justify and even support the actions of perpetrators of sexual violence. According to Stubbs-Richardson et al. (2018), narratives that do not support survivors further distance the focus of the discussion from what should focus on the perpetrator’s guilt to focus on the survivor’s guilt. This narrative does not see the perpetrator’s actions as the cause of victimization. Still, the nature and behaviour of survivors are the cause of their victimization so that it can be a form of revictimization or repetition of victimization of survivors of sexual violence. In fact, according to Fileborn (2017), revictimization is inherent; in other words, it cannot be avoided in this speak-up phenomenon. The author will analyze 6 informal reactions that do not support survivors (see Appendix 2).

The first is a form of reaction that blames the survivor (victim blaming), which is the tendency to blame the survivor for the victimization he experienced; the survivor is considered to have contributed to provoking the incident such as wearing clothes that provoked, sexy body shape, cannot take care of themselves, not careful, and so on. 15 reactions blame survivors for this speak-up phenomenon, such as: "No need to be hypocritical, indeed the appearance of girls flirts with men, especially if it turns out that her face is beautiful" and "wear it is also fun" which focuses on the clothes and body shape of female survivors, as factors that provoke male sexual aggression against women.

Most take issue with clothing as a factor that can lead to sexual violence against women. They agreed that revealing clothing is classified as a type of clothing that is immodest and can provoke men’s sexual appetite to sexually assault women. In rape culture that upholds patriarchal ideology, women are only considered as sexual objects; the sexualization of women’s bodies is natural for men (Smart, 2002). So, it is not surprising that the clothes worn by survivors are often used as justification that survivors facilitate and provoke the victimization of sexual violence.

The second is a reaction that contains a rape myth, in the form of a reaction that justifies and normalizes male sexual aggression against women's bodies, blames women for not being able to maintain their bodies & seduces men, and the belief that women's bodies are objects to satisfy male sexual desires only (Lonsway & Fitzgerald, 1994). The author found 7 reactions related to the rape myth, one of which was a reaction that considered that the victimization of sexual abuse experienced by survivors was a risk, so there was no other way to minimize the occurrence of victimization.

Here are further examples of reactions that perpetuate rape myths related to survivors' clothing: "Wadooooow is so plump" and "The female employee is sexy". This sentence is one form of perpetuating the rape myth, which states that a sexy body is one of the factors that provoke men to commit sexual violence. In addition, women's bodies are considered sexual objects solely regardless of the use of revealing clothing or not.
In addition to taking issue with the body, there were also comments blaming the way she dressed, some of the reactions received by survivors indicating that survivors were also partly responsible for the victimization of sexual violence. The phrase "Wear it openly like that" perpetuates the rape myth that women must follow patriarchal standards to keep dressed if they don't want to experience sexual violence. There was also a similar reaction that said, "Maybe it's too ATS Friendly, so if you enter work, you can approach knowing here and there first," which means that survivors provide opportunities for perpetrators to commit sexual violence so that survivors indirectly participate in it. Based on these examples, we can see a pattern of reactions that perpetuate the rape myth, holding fast to the belief that although the perpetrator's actions are wrong, survivors are also guilty of victimization by not being careful, fishing with clothes that are considered indecent, too close, and so on. The rape myth believes that sexual violence is an inherent crime in life that cannot be avoided because men naturally have an uncontrollable sexual drive (Walklate, 2020), which then makes men do sexual things without thinking about whether or not there is consent from survivors.

The third form of revictimization is unsupportive reactions that question the credibility of survivors (victim questioning). There was 1 reaction in a similar tone, questioning the truth of the survivor's experience, namely, "Don't just want to go viral", which can be interpreted as a form of questioning whether the abuse case happened or was made up. One form of reaction is not supportive, expressed in disbelief that survivors make up stories and want to be famous. An empirical study conducted by Zaleski et al. (2016) also found something similar: there was a reaction from social media users who did not believe in sexual harassment. The reaction can be interpreted as a form of victimization that blames the survivor, which assumes the survivor did not put up a fight at the time it occurred, as if allowing the perpetrator to commit sexual harassment in the absence of a previous reaction. The inability of survivors to give resistance (freeze) when victimization occurs is a form of bodily reaction that is often found in survivors of sexual violence; the phenomenon is known as temporary paralysis (tonic immobility).

Quoting from Lonsway et al. (2008) in Ikizer et al. (2019), this form of revictimization departs from the belief in women's responsibility for sexual violence experienced, that women can easily stop sexual violence by resisting, shouting, and defending themselves. This belief imposes women on greater responsibility; in addition to being responsible for themselves, women are responsible for the behaviour or actions of those around them, especially men (Millett, 2016). This can be seen from the many reactions that blame survivors for behaviour, nature, and carelessness when survivors experience sexual violence.

CONCLUSION

The phenomenon of speaking up in cases of sexual violence generates two types of informal social reactions toward survivors. Reactions in favor of survivors fulfill several aspects of alternative justice, such as providing support and validation, fully acknowledging the guilt of the perpetrator, and exposing the myth that dress does not influence the incidence of sexual violence. On the other hand, reactions that do not favour survivors can be considered a form of re-victimization. This often comes in the form of blaming the survivor for her dress and behaviour, doubting the survivor's ability to resist or stop the perpetrator's actions, as well as maintaining the myth that the survivor's clothing plays a role in provoking sexual violence. This revictimization deals with patriarchal concepts, gender systems, and the construction of female sexuality, which reinforce the culture of rape in society. Rape culture considers women as sexual objects who are in a subordinate position, so it is the right of the man who dominates to commit sexual aggression against women. Seeing this duality, social media is indeed a double-edged sword. Many pros and cons regarding survivors who dare to speak up have sprung up. However, when structural changes cannot be realized, one of the hopes and opportunities that can be done is to use social media as a product of patriarchy to fight patriarchy itself.
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