

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

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### KEYWORDS

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### ABSTRACT

The practice of staycation revealed in Cikarang as a condition of extending the contract is a form of sexual violence and harassment. The phenomenon of speak up is a phenomenon where survivors report and tell about sexual violence experienced. The study aimed to understand the views and reactions of Twitter social media users to sexual harassment in the workplace. Researchers used the perception analysis approach of Filebron 2017 and Stubbs-Richardson et al 2018 by collecting data through Twitter accounts @geloraco in the case of female workers in Cikarang who received sexual harassment at work. The results showed that the use of Twitter in accessing information on cases of sexual violence experienced by female labor AD on @geloraco accounts, including the form of thread replies in the form of negative and positive comments. There are supportive reactions containing affirmations, validation, sympathy, and recognition as well as unsupportive reactions that are blaming, doubtful, and demeaning to the survivor's experience.

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### Introduction

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 are 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 (Organization, 2019). 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, it reached 457,895 cases, which is only a slight decrease from 2021 which reached 459,094 cases of violence (Perempuan, 2021). Regarding the case of sexual violence itself, (Piquero, 2015) and (Lanier et al., 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, there are several forms of sexual violence that are most often experienced, namely sexual harassment, exploitation, violence, intimidation, trafficking in women, and

so on (Perempuan, 2021). 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 (Akmal et al., 2021).

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). (Murniati, 2023) explains that there are forms of oppression that are visually visible, while some are very well veiled, almost undetectable even by the victims of oppression themselves. This oppression is one of the traits of patriarchal domination over women.

Of the approximately 60,000 workers at KBN Cakung, North Jakarta, most are women. Research conducted by Perempuan Mahardhika succeeded in revealing the experiences of 773 female workers related to their experiences while working (Mahardhika, 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 (Mahardhika, 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. In Asia, this kind of case is also common, 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). The incidence rate of this sexual harassment is very high, it is estimated that about 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 speak up. Speak up is expressing the truth by boldly speaking out in public or known to many people. (Hajar, 2021) said that speaking up is a solutive step to eliminate all forms of discrimination that occur in women workers. Currently, speak 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 Miss Universe Indonesia speak up case 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 staycation by the company's employer to have his employment contract extended in 2023.

This research will focus on the actions of women workers speaking up on the issue of staycations which are used as a condition for contract renewal. In May 2023, the Army took steps to speak up about his case of being harassed by his own superiors (CNN Indonesia, 2023). The action triggered a variety of responses from social media users, including positive and negative responses to the perpetrator and victim. Many different opinions were expressed by social media users, including support for victims and support for perpetrators. In this case, most social media users support victims who dare to speak up and condemn the perpetrator, although there are also those who blame the victim for being considered the trigger for the sexual assault case. According to Tiasri Wiandani, a

commissioner from Komnas Perempuan, the debate that arises as a result of the act of speaking up has consequences that must be faced by victims, especially because their digital traces will be stored on social media (Komnas Perempuan, 2020). He said that learning from previous experiences, victims of sexual harassment are very vulnerable to verbal and nonverbal backlash from the public or perpetrators because they are considered as triggers for sexual harassment cases.

Based on the background that has been explained, researchers will focus research on Twitter users' perceptions of sexual violence case threads uploaded on @geloraco accounts on Twitter. @geloraco is an alternative, independent, and up-to-date online media that provides information in building political awareness, fighting for law, and social justice. Content posted on @geloraco can be a comparison and balancing of 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 speak up, including research (Gundersen & Zaleski, 2021), (Page & Arcy, 2020), (Pramita, 2021), (Ikizer et al., 2019). However, some research results only focus on the process of speaking up which 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 female workers in sexual harassment cases uploaded on @geloraco Twitter account. The two reactions consist of supportive reactions, such as affirmation and validation, confession, and dismantling 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 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?".

## Research Methods

This research uses a qualitative approach as a basis for analysis to understand phenomena in the social context that occurs (Wildemuth, 2016). Qualitative content analysis allows authors to interpret subjectively while adhering to the rules of scientific analysis. Through the categorization stage in the form of Twitter comment text, the author will take the essence in 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 categorization of reactions that support survivors' decisions to speak up, namely (1) affirmation and validity, (2) confession (Fileborn, 2017), and (3) dismantling the rape myth (Stubbs-Richardson et al., 2018). (Fileborn, 2017) analyzed content shared on social media and searched to find the type of support available, narratives shared, and responses from the community. Furthermore, there are 3 forms of binding on unfavorable reactions. Overall, using the concept of (Stubbs-Richardson et al., 2018) to explain the revictimization experienced by survivors who speak up, namely; (1) victim blaming; (2) perpetuating the rape myth; and (3) questioning the credibility and

veracity of survivors (victim questioning). (Stubbs-Richardson et al., 2018) who focus on how social media shapes people's perceptions, attitudes, and behaviors through representations presented in news.

The stages of data collection are carried out in three main stages. The first stage, data search and filtering. Uploads entered into the data are uploads 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 was searched through comments with words 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 words that contained unsupportive meanings such as 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) contains blaming comments such as the words "pakian, bohay, plump". After being categorized, there were 12 comments that were used as research samples. Secondary data is collected from literature studies such as journals, articles, and book references, as well as notes, and digital data.

## Results and Discussions

"Invited to sleep together to extend the contract, employees in Cikarang report on it". This news was trending 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. There are many accounts on *Twitter* that also help spread the news, one of which is on 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. @geloraco account is an online media account that aims to share the most actual information with the public, one of which is through *Twitter*.



**Figure 1. Tweet on @geloraco May 6, 2023**

Source: *Twitter* account @geloraco

In the *thread*, there were 827k views, 698 *retweets*, 234 comments, and 3,798 likes. The post was widely viewed by the audience and caused various perceptions. The *thread* explains how the chronology of sexual violence cases occurs and directly tells the

chronology that occurred as in the picture above.

### Overview of Twitter User Activities in Responding to *Sexual Violence Threads* Uploaded by @Geloraco Account

In this analysis, the data will be presented in two separate matrices; those that show examples of reactions that support and those that do not support survivors' 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, and included relevant data categorized as supportive reactions containing affirmations, validations, sympathy, and *confession* as well as 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, their existence is scattered, diverse or heterogeneous and large in number (McQuail, 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 response of Twitter user comments can be seen through the following table,

**Matrix 1 Reactions Support Survivors on @Geloraco Account**

No	Data sources	Text in tweets	Text interpretation
1	@puyengbanget4	<i>Si bangsat atasannya nggak ada foto muka biadabnya? Di Indo ni korban itu diekspos wajahnya, para pelaku bangsat walaupun disebar foto wajahnya itupun pakai coretan sensor. Jadi kita nggak tau muka<sup>2</sup> para bangsat sekalian?</i>	1) Word of “ <i>bangsat</i> ” and “ <i>biadab</i> ” Words given to show how angry the public is over the events experienced by the pernyitas. 2) Word “ <i>di Indo ni korban di ekspos</i> ” ” show empathy and validate survivors' feelings towards the events experienced.
2	@H09_5ubs	<i>Nah gitu, pinter Jan sekedar viral!! Jan mau direndakan, orang kerja cari rejeki kok, malah diajak ga benar, sikaatt lah!!</i>	1) Sentence “ <i>nah gitu pinter</i> ” Shows appreciation for the <i>speak up</i> that is done, because telling the experience of victimization is not easy “ <i>jangan mau direndahkan</i> ” states that survivors are not alone, and those closest to them will always give support to survivors 2) Sentence “ <i>sikat!!</i> ” Expressing anger and the hope of <i>speaking up</i> can make the perpetrator punished as severely as possible.
3	@tgh_009	<i>Males yg komen manusia-manusia primitif. Kok bisa belum para musnah ya di era 4.0  Semoga mbaknya cepet dpt kerja di tempat yg lebih baik.</i>	3) Sentence “ <i>yang komen manusia-manusia primitif</i> ” provide sympathy for survivors' feelings, and show empathy for victimization. Sentence “ <i>semoga mbanya cepet dpt kerja</i> ” expressed hope and support for survivors.

4	@suryatjia	<i>Buset yang komen malah orang-orang mesum, pakaian si cewek itu sudah tertutup padahal, tapi masih dibilang mengundang, parah asu, mungkin dulu kecil kurang dikasih vitamin otak sama orang tuanya</i>	<p>1) Sentence “<i>buset yang komen</i>” Show empathy and validate survivors' feelings, and appreciate survivors' courage to <i>speak up</i> as not easy to do.</p> <p>2) Sentence “<i>pakaian si cewe itu sudah tertutup</i>” Breaking the argument of the rape myth that survivors' clothing plays a role in provoking sexual violence.</p> <p>Sentence “<i>kurang dikasih vitamin sama orangtuanya</i>” as an invitation to stop spreading rape myths and blaming survivors of sexual violence</p>
5	@belum_tersesat	<i>Ini salah satu faktor korban pelecehan takut buat speak up, karna komen-komen kalian terlalu ngejudge para korban, mau pakaian gimana pun kalua otak atasanya mesum ya tetep aja, kasus pelecehan santri di ponpes aja banyak kok, itu bukti bahwa pakaian gak ngejami aman sama otak-otak mesum</i>	<p>1) Sentence “<i>kalian terlalu ngejudge para korban</i>” Show empathy and validate survivors' feelings, and appreciate survivors' courage to <i>speak up</i> as not easy to do.</p> <p>2) Sentence “<i>kasus pelecehan santri di ponpes</i>” and “<i>pakaian gak ngejamin aman</i>” Breaking the argument of the rape myth that survivors' clothing plays a role in provoking sexual violence</p>
6	@8aaaahhhyeon	<i>Tolol control your control pakean begitu aja nyalahin korbanya emg dia di pabrik pakenya begitu kan engga kontol</i>	<p>1) Sentence “<i>pakean begitu aja nyalahin korbanya</i>” and “<i>dia di pabrik pakenya begitu, kan engga</i>”, Breaking 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 clothes that are not tight, but still experiences sexual violence.</p> <p>2) Sentence “<i>control your kontrol</i>” can be seen as a form of solidarity between survivors that encourages the public not to blame survivors</p>

Source: Twitter account @geloraco

**Matrix 2 Reactions Do Not Support Survivors on @geloraco Accounts**

No	Data sources	Text in tweets	Text interpretation
1	@adi_adi22260051	<i>Gak usah munafik, memang tampilan ceweknya menggoda laki laki, apalagi jika ternyata wajahnya cantik.... Dan atanya juga sering ketemu di.... Seharunya atasannya melamar saja... jadi istri ke 3 gitu kek.</i>	1) Sentence “ <i>tampilan ceweknya menggoda</i> ” indicates blaming the survivor. The survivor is solely responsible for the display used. Sentence “ <i>Jadi istri ke 3 gitu kek</i> ” indicates demeaning of survivors. Survivors are only objectified to sexuality and seem to have no right to object.
2	@H09_5subs	<i>Makanya kerja cari duit, biasanya kalua kerja mbaknya suka cari yang enggak enggak sih ya..... Mungkin mbahnya terlalu ATS Friendly jadi kalua masuka kerja bisa pendekatan kenal sana sini dulu</i>	1. sentence “ <i>biasanya mbaknya suka cari yang enggak-enggak sih</i> ” Indicating a complaint, the survivor is considered the main perpetrator. Sentence “ <i>mbaknya terlalu ATS Friendly</i> ” indicates that it is the seizure that is guilty of attracting people to him.
3	@tgh_009	<i>Kelewatan sekseh mbaaak.... Mana tahaaan heuheu</i>	1) Sentence “ <i>Kelewatan sekseh mbaak</i> ” and “ <i>mana tahaaan heuheu</i> ” indicates that, in rape myths, sexy bodies can provoke sexual violence, and “ <i>mana tahan</i> ” refers to opportunities arising because survivors have sexy bodies
4	@gambless5	<i>Lha wong pakainnya juga senonok.. pantas aja</i>	Sentence “ <i>Pakainnya juga senonok</i> ” indicates blaming survivors and perpetuates the rape myth that skimpy clothing provokes perpetrators to sexual violence
5	@belum_tersesat	<i>Wadooooow montok banget.... Jangan-jangan hanya ingin viral aja</i>	1) Sentence “ <i>Wadoow montok banget</i> ” indicates misappropriation of body shape because it can lead to cases of sexual violence against survivors 2) Sentence “ <i>jangan jangan hanya ingin viral</i> ” shows disbelief that survivors who only want to be known
6	@8aaaahhhyeon	<i>Karyawatinya bohay gitu pasti bikin pimpinan kilaf</i>	1. Sentence “ <i>karyawatinya bohay gitu</i> ” indicates misuse of body shape because it can

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cause the perpetrator to sexually assault the survivor  
Sentence “*bikin pimpinan khilaf*” Khilaf can be interpreted as accidental, it perpetuates the rape myth that the responsibility lies entirely with the survivor not the perpetrator, so the survivor must learn to protect

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Source: Twitter account @geloraco

### Analysis

(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.

The first supportive reaction is in the form of affirmation & validation, which is a reaction that shows support, empathy, gratitude, and concern for 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 clay mb nya, gws" and "I am sorry" which means they also feel the pain and sadness of survivors. Although the social media users may not directly experience victimization, they can validate the feelings of survivors 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 feeling as women in patriarchal society "in Indo the victim keeps being exposed to her face", "your comments jude the victim" because sexual violence is one form of oppression experienced by many women.

From these examples, some tweets use positive words, empathize, and provide justification for 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" "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 feel embraced by society again. Affirmation & validation can also rebuild survivors' self-confidence, as well as help in rediscovering survivors' identities, regardless of victimization experienced (Gundersen & Zaleski, 2021) (Delker et al., 2020).

According to Fileborn (2017), in addition to fulfilling aspects of validation & affirmation, by speaking up, survivors can meet aspects of alternative justice. 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 experience of victimization in their own 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.



Furthermore, the second form of supportive reaction is confession (vindication or recognition), where Twitter media users admit that in cases of sexual violence the fully guilty is the perpetrator, not the survivor (Fileborn, 2017). The author found 2 reactions that can be categorized, for example, "clothes don't guarantee safe with perverted brains", "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 racism, 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 of 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 can be a form of alternative justice for survivors, in order to build empowerment and resilience in an empathetic and supportive environment.

The third form is debunking rape myths, in the form of reactions defending survivors against blaming accusations, refuting the argument that the clothes worn by survivors provoke sexual violence, educating the public about the crime of sexual violence itself (Stubbs-Richardson et al., 2018). There are as many as 9 reactions defending survivors from victimization that occur to break the rape myth about survivors' clothing which is said to provoke victimization. In fact, 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 a lot of cases of student harassment in ponpes" 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 have no correlation 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 implies that sexual violence experienced by women is actually 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 conducted 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 elements of validation, affirmation, and recognition (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, it should be understood that the meaning of justice for survivors is not absolute, but complex

and varied, so various approaches are needed to achieve justice that is truly desired (McGlynn, 2011). There is a need for justice that is centered on survivors, not only focusing on punishing perpetrators, but also 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 also found a form of reaction that did not support survivors. This indicates a duality of informal social reactions received by survivors when speaking up. In 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 are 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 favor 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 also 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, but the nature and behavior of survivors are considered to be 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), victimization is inherent, in other words it cannot be avoided in this speak up phenomenon. The author will conduct an analysis of 6 informal reactions that do not support survivors.

The first form is a 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 provoke, sexy body shape, unable to take care of themselves, not careful, and so on. There are 15 reactions that blame survivors in this speak up phenomenon, such as: "No need to be hypocritical, indeed the look of girls flirting with men, especially if it turns out that the face is beautiful" and "Lha wong 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, 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 form is a reaction that contains rape myths, in the form of reactions that justify and normalize male sexual aggression against women's bodies, blame women for not being able to maintain their bodies & seduce men, and the belief that women's bodies are actually 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 perpetuating the myth of rape related to survivors' clothing: "Wadooooow is so plump" and "The female employee is bohay". 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 that way" perpetuates the rape myth that women must follow patriarchal standards to keep their clothes on 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, 2018), which then makes men do sexual things without thinking about whether or not there is consent from survivors.

The third form of victimization is an unsupportive reaction that questions the credibility of the survivor (victim questioning). There was 1 reaction with a similar tone, questioning the veracity of the survivor's experience, namely "Don't just want to go viral" which can be interpreted as a form of questioning whether the harassment case really happened or made up. One form of reaction is not supportive, expressed in disbelief that survivors make up stories and just 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. In fact, 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 & Fitzgerald, 1994) 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 also have responsibility for the behavior or

actions of those around them, especially men (Millett, 2016). This can be seen from the many reactions that blame survivors for behavior, nature, and carelessness, when survivors experience sexual violence.

## **Conclusion**

The phenomenon of speaking up in sexual violence cases on Twitter posted @geloraco with the title "Invited to sleep together to extend the contract, employees in Cikarang report on it" resulted in two research findings, namely supportive reactions and unsupportive reactions. Supportive reactions, such as providing support and validation, fully acknowledging the perpetrator's guilt, and exposing the myth that clothing does not influence acts of sexual violence. On the other hand, reactions that do not favor survivors are a form of victimization of the victim. This comes in the form of blaming the survivor for his or her dress and behavior, doubting the survivor's ability to resist or stop the perpetrator's actions, and maintaining the myth that the survivor's clothing played a role in provoking the sexual assault. This victimization is also related to patriarchal concepts, gender systems, and the construction of female sexuality that reinforce the culture of rape in society. Thus, the findings in this study have answered research questions regarding the reaction of Twitter users to the case of AD staycation victims as a condition of contract renewal. The study also found that although there were more supportive reactions than unsupportive ones, unsupportive reactions were still well responded to by most Twitter users.

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