Counter Narrative Sexual Violence in Alternative Media Mubadalah.id

Abstract: The media has a strategic role in providing an understanding and description of something through the narratives it creates, including the narrative about sexual violence. The issue of sexual violence has become a sensitive issue so the media should not only provide information to catch up with the number of readers, but the media in the narrative must take sides with victims of sexual violence as a form of protection. The purpose of this study is to find out how the narrative of sexual violence is packaged by the alternative media Mubadalah.id. This research is qualitative research using Sara Mills's discourse analysis method and using Antonio Gramsci's theory of hegemony. The results of the study show that the narratives presented by the alternative media Mubadalah.id are (1) the subject of the narrator as a person who advocates using the victim's perspective and the perspective of positive law and Islamic religious rules. (2) The alternative media, Mubadalah.id, leads the readers to take sides with the victims and ignites the readers to be able to do advocacy together against sexual violence. In conclusion, the alternative media Mubadalah.id is a media that has a counter-narrative and counter-hegemony on the issue of sexual violence that is developing in the community.

Keywords: Counter Narrative, Sexual Violence, Mubadalah.id, Sara Mills.

INTRODUCTION

One's understanding of something is formed through information carried by the media. The media can narrate an event so that it can be interpreted by the public as an understanding, truth, and even belief. Narrative, Eriyanto calls it a discourse in the media, not something neutral but more featuring certain actors to define an event (Eriyanto, 2011). This includes narratives about sexual violence.

Sexual violence is an attempt to sexually attack the victim (Purwanti & Hardiyanti, 2018). Both female and male victims can cause psychological or physical injury. Sexual violence is an immoral act that can damage the future and create a prolonged sense of trauma that requires special handling to be able to recover it. Sexual violence is considered a crime in the category of extraordinary crime (Wiweka, Jaya, & Suardana, 2019) or an extraordinary crime, because this crime has a very bad impact, especially on victims of sexual violence.
Data on sexual violence in Indonesia is very worrying, it can be seen from data from the Ministry of Women's Empowerment and Child Protection (KemenPPPA), there has been a massive increase in sexual violence from 2019 to 2021 even since 2020 the increase is more than 25.07% (percent) (Kompas.com, 2022). The victims are dominated women, with this data it can be seen how dangerous sexual crimes and threats to safety are.

From a legal perspective, Indonesia itself has regulated efforts to protect against sexual violence through Kitab Undang-Undang Hukum Pidana, Undang-undang (UU) Perlindungan Anak and UU Tindak Pidana kekerasan Seksual including UU Pers which protects victims of crime in news coverage in both print and media. as well as online.

Sexual violence is an issue that is often raised because it has at least two new values, namely its impact on society and negativity or negative things that people need to know to anticipate. Apart from these two things, raising an issue in the media may refer to other news values such as timeliness, eliteness, personalization, superlativeness, unexpectedness, proximity, and consonance according to Shoemaker and Reese (Suciati & Fauziah, 2020).

The presence of the issue of sexual violence in the media should not only be due to the fulfillment of news values that can attract the public. However, this presence should be part of the media's agenda to carry out the function of education and protection. The media should carry out its position as a social institution, not only as a business institution, namely participating in growing and strengthening the life of the community itself (Rusadi, 2015) of course it can be done through the narrative it creates.

The media in raising the issue of sexual violence are expected to be sensitive to victims and adhere to the ethics of reporting on sexual violence.

The Tempo Institute, based on the Komnas Perempuan report, wrote three things that the media should pay attention to when writing about sexual violence; First, understanding the relevant laws, namely understanding the laws and regulations regarding sexual violence itself as well as journalistic ethics that must be used when covering sexual violence. Article 1, taking professional methods which are interpreted as respecting the right to privacy and respecting the traumatic experience of the informant, and Article 4, not writing it obscenely (Dewan Pers, 2013).

Second, the media should also side with victims and protect their identities, this is also related to Journalistic Ethics.
article 5 (Megawati & Mony, 2020) which does not allow the media to mention and broadcast the identities of victims of immoral crimes. Third, the media in raising the issue of sexual violence must also write news that is not exaggerated (Tempo Institute, 2022). Therefore, the media in reporting sexual violence requires firmness in two important aspects so as not to harm the victim, namely the legal and ethical aspects (Putra, 2016)

The media is an important element in protecting against sexual crimes in terms of journalistic norms regulated in the Press Law and the journalistic code of ethics. The media have an equal role with law enforcers in providing legal protection from sexual violence, although their role is certainly different, namely providing legal protection in ways that are following applicable journalistic norms and ethics.

How the narrative develops in the mainstream media, let's look at some research to find out to what extent the media narrate the issue of sexual violence. The first research on Jawa Pos and Kedaulatan Rakyat newspapers showed that these two media still use words that can corner women and children as guilty victims and the lack of language choice to protect women and children in reporting on sexual violence (Syukerti, Auliya, & Anggarkasih, 2021).

Not much different, in the study ‘Normalisasi Kekerasan Seksual Wanita di Media Online’, it was found that the issue of sexual violence experienced by Transgender Lucinta Luna was reported by Tribunnews.com, viva.co.id, liputan6.com, it was found that the media were more interested in reporting on the individual than violence. sexual happening.

Tribunnews.com reported from the drama side of the incident that the victim had the power to fight. Viva.co.id reports with an emphasis on the use of vulgar words to attract attention and approach the perpetrator's sadness. Meanwhile, Liputan6.com emphasizes the concern of netizens which is packaged in the issue of the gender identity of the victim (Indainanto, 2020). This study also reveals that sexual violence against female victims tends to make the body news material and positions women as the source of problems, and is blamed for reporting.

Even the media can soften the incidence of sexual violence by choosing words that are less familiar in the community, such as the word perkosaan to rudapaksa, something like this has been done by Tribunnews.com in the news of sexual violence experienced by students (Hikmatunisa, Sugiarti, & Rosalina, 2022). This shows that the media as the mainstream that is consumed by people daily carries a narrative to hegemonize the
public's understanding of sexual violence itself.

Antonio Gramsci explained that hegemony is how a society's acceptance of something will be dominated by the dominant community group, taking place in a peaceful process, without acts of violence. The media is the right place to spread the understanding of the dominant group (Setiawan, 2022).

The media that has been recklessly narrating sexual violence is considered to have hegemonized the public's understanding of sexual violence with an unfriendly perspective and does not take sides with victims of sexual violence, resulting in stigma or stereotypes against victims.

However, among the many media that narrate sexual violence haphazardly, the author finds several media that consistently provide different narratives, for example on Tirto.id. This media in covering and narrating acts of sexual violence sided with the victims. So that the narrative that is built in the news leads to the policy of preventing and handling cases of sexual violence itself (Sarjoko & Nuriyah, 2021).

In addition to mainstream media, there are alternative media that can be accessed by the public. The presence of alternative media certainly presents a new perspective on an issue. Alternative media usually have a special segmentation and package special issues that the mainstream media has missed or deliberately missed. One of them is the media, such as Mubdalam, id, which is a media for information on relations and interrelationships between women and men from an Islamic perspective.

To see how the narrative used by Mubadalah.id in raising the issue of sexual violence, the author uses Gramsci's theory of Hegemony and analyzed using Discourse Analysis, Sara Mills' model that focuses on how the position of actors in this case victims and perpetrators of sexual violence is presented in a narrative. Who will be the subject of the story and who will be the object of the story? And how the position of the reader is placed in the narrative (Eriyanto, 2011). The position of actors and readers is related to the narrative and meaning that will be brought and understood by the community regarding sexual violence itself.

Table 1. Sara Mills Analysis

<table>
<thead>
<tr>
<th>Level</th>
<th>Analysis</th>
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<tr>
<td>Actor's Position in</td>
<td>How the event is seen, from whose point of view it is seen.</td>
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<tr>
<td>Narrative</td>
<td>Who is positioned as the narrator (subject), who is told (object).</td>
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<tr>
<td>Subject-Object</td>
<td>Does each actor have the opportunity to present himself, his ideas or all of them are represented by others.</td>
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<tr>
<td>Reader Position</td>
<td>How the position of the reader is displayed in the narrative. How is the reader directed in the text so that in which position/group the reader identifies himself?</td>
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Regarding this background, the author is interested in further analyzing how the counter-narrative of sexual violence is offered by the alternative media Mubdalam.id, as one of the media that actively provides counter-narratives to the public. Even as an alternative media based on user-generated content (Atyas, 2020), Mubidah, id facilitates its readers to be active contributors, with the same spirit, namely relational justice from an Islamic perspective.

**METHOD**

This study uses a qualitative approach, namely the approach used to understand the meaning of a social problem. The research process includes collecting specific data and analyzing and interpreting its meaning to translate the complexity of a problem (Creswell, 2021).

The method used in the research on the counter-narrative of sexual violence in alternative media Mubdalam.id uses discourse analysis with the Sara Mills model and Antonio Gramsci’s Hegemony Theory. Mubadalah.id in each of its articles.

Data collection techniques used virtual observation techniques on the alternative media web Mubadalah.id to record and record things related to research. In addition, data collection is also carried out in a documentation manner for sources that will be used as references as well as the main source on Mubadalah.id articles that meet the research criteria, namely articles that raise issues about sexual violence.


After the data is collected, the main sources in the form of five selected articles will be analyzed using analytical techniques. According to (Cresswell, 2021), this data analysis technique is a way to sort data and rearrange it. In this study, the data analysis techniques used are, (1) first reading the entire article, (2) giving a certain code to the article that is analyzed based on the Sara Mills Model, (3) the results of the analysis are described in more detail, (4) interpretation of the results of the analysis. (5) then, conclusions are drawn based on the findings.
Meanwhile, to determine the validity of the research, namely knowing the extent of the accuracy of the research results (Cresswell, 2021), by presenting different information discrepant information regarding the results of how Mubadalah.id can create a counter-narrative on the issue of sexual violence in the media. According to (Cresswell, 2021), one of the eight data validity strategies in qualitative research by discussing different information is very likely to increase the credibility of the research results. By presenting different results than before, the research results can be more valid.

RESULT AND DISCUSSION
Actor's Position and Narrative Against Sexual Violence

After analyzing the five articles of Mubadalah.id using Sara Mills discourse analysis, the following results were obtained in terms of the position level of actors displayed in the text.

From the first title, 'Waspada Child Grooming, Kekerasan Seksual pada Anak,' it is found that the actor who tells the story is a third person, not the perpetrator and not the victim, but the actor here is the one who advocates, gives an understanding of the dangers of child grooming in children and provides an overview based on the story, survivors, how the chronology, causes, and mental stress of children who are exposed to child grooming or sexual exploitation.

This shows that even though the main subject or main actor is not the victim, the narrative written by Mubadalah.id by providing an understanding of Child Grooming and its dangers, which shows that the main actor is more concerned with what side the victim is experiencing.

The victim's perspective is also clearly seen in the second article, ‘Meningkatnya Kekerasan Seksual di Masa Pandemi dan Biasnya Pandangan Masyarakat,’ even though the actors who tell the story are actors other than the perpetrators and victims. However, the subject uses the victim's point of view and tells a picture of how sexual violence is still increasing in society along with biases and negative views on society towards victims of sexual violence, both female victims and male victims. The storyteller's subject describes the condition of victims of sexual violence which will get worse if
the stigma of society is still the same, namely blaming the victim.

The storytellers in narratives like this certainly make the community able to finally side with the victims of sexual violence, and better understand how they should behave when they are around them.

In addition, in the article ‘Teriakan Korban Kekerasan Seksual di Balik Dinding Berlapis,’ Mubadalah.id offers a point of view that is sometimes overlooked by the media that often report on sexual violence, namely the victim's point of view. The author of this article traces various groups who can become victims of sexual violence and also various groups who can become perpetrators. So, in the narrative, it is written that victims of sexual violence need comprehensive protection supported by all parties.

Writing articles using the victim's perspective like what Mubadalah.id did is an obligation for the media in narrating sexual violence in the community. It is contained in Article 5 of the Journalistic Code of Ethics which states that the media should side with victims and protect their identities, not allowing the mentioning and broadcasting of the identities of victims of immoral crimes.

Furthermore, the UU Press expressly regulates the news that is conveyed to the public, the media has the right to refuse to mention the source of information, including hiding the identity of the information giver for safety and security as well as maintaining the dignity of the information giver, victims of sexual violence.

In addition, the article in Mubadalah.id also mediates storytelling actors from the perspective of Islamic scholars, such as in the article ‘Islam Mengharamkan Kekerasan Seksual terhadap Perempuan.’ In the narrative, various forms of sexual violence are written based on Islamic religious texts (al-Qur'an and Hadith). Until the protection that should be given to victims of sexual violence is based on an Islamic perspective.

Through this narrative, people who read articles are not only presented with various experiences of survivors, as well as positive laws that apply but also understand sexual violence from religious law, namely the sources held by Muslims, the Qur'an, Hadith, and the views of the Ulama.
The narrative brought by Mubadalah.id provides an overview to the public about sexual violence, based on a religious perspective. So, it is easy to understand the incidence of sexual violence. That way, the understanding that has been received from the media Mubadalah.id, can be a way for the community to take steps to prevent and respond to and take legal action, both state law and Islamic rules regarding the incidence of sexual violence itself.

In addition, Mubadalah.id also raises storytelling actors using the survivor's point of view who writes about the importance of mentoring and advocating for victims of sexual violence. The narrative built by the storyteller is how difficult it is to reveal sexual violence experienced by survivors, especially in a highly hierarchical environment such as a campus.

Sexual violence is usually carried out in a closed place and access is difficult to monitor, making it difficult to obtain evidence of the incident (Alpian, 2022), therefore assistance to victims of sexual violence must be serious and must be completed. If the treatment is haphazard, it will be difficult for the victim to get recovery, both physically and psychologically, even allowing the victim to become a perpetrator of sexual violence in the future. In this case, the media, such as that of Mubadalah.id, are an important part of advocating for sexual violence through narratives that are pro-victims.

**Position of Reader in Narrative as Victim and Advocacy**

The position of the reader in Sara Mills' analysis becomes an important position because the reader has a fairly important position and role. Not just the interaction between the giver of information and the recipient of information. But it can also make a change (Widiyaningrum, 2021).

In the research on the narrative carried by Mubadalah.id's article entitled 'Islam Forbids Sexual Violence against Women, the reader is indirectly positioned as a person who studies various acts of sexual violence from an Islamic perspective. In addition, this article shows that there is an indirect greeting to readers through cultural codes ‘Maka alangkah piciknya jika kekerasan seksual selalu dituduhkan pada akibat perbuatan perempuan bukan dituduhkan pada otak jahat laki-laki.’ The cultural code here according to Sara Mills is showing the direction of some values that are recognized and trusted together to view right and wrong.

In this case, the reader is directed to admit and believe that someone who always accuses the occurrence of sexual
violence because of the actions of women is a narrow and wrong thought. This confirms that readers are directed to side with victims of sexual violence, especially women victims.

The position of readers who are directed to side with victims of sexual violence is also found in the article ‘Penyintas Kekerasan Seksual Butuh Advokasi dan Pendampingan’ the indirect mention of mediation can be seen in the sentence ‘bagi penyintas, regulasi ini dapat membantu mereka mendapatkan keadilan dan pelaku bisa mendapatkan sanksi atau hukuman yang pantas.’ Mediation according to Sara Mills (Eriyanto, 2011), is a level of discourse where truth is placed hierarchically so that the reader will align himself or identify himself according to which actor is appointed in a text.

In this case, through mediation, articles are written by Mubadalah.id direct readers to align and identify and side with survivors or victims and sexual violence itself.

In addition to the position of the reader is directed to be in the position of the victim, the position of the reader is also identified as a group capable of making changes or even carrying out advocacy movements. It can be seen in the article ‘Waspada Child Grooming, Kekerasan Seksual Pada Anak,’ in this narrative, the author directly uses the first pronoun 'I' to position the reader as a person who cares and understands the dangers of Child Grooming and understands the condition of the victim. In addition, there is also the sentence ‘Apa yang bisa kita lakukan untuk mengantisipasi, mengadvokasi dan memulihkan korban?’ In this sentence, it is clear that the article uses a cultural code, to suggest that the reader's position is the position of people who can jointly carry out a resistance movement if something happens. when something similar happens around him.

Things like this are also found in the article ‘Meningkatnya Kekerasan Seksual di Masa Pandemi dan Biasnya Pandangan Masyarakat.’ Directly, the author in this narrative embeds the word ‘we' to position the reader as a person who has the same role in changing the stigma of society towards victims of violence. sexual. Readers are also invited to begin to improve their view of victims of sexual violence, both in terms of looking at female victims and male victims.

Finally, in the article 'Screams of Sexual Violence Victims Behind Layered Walls,' the reader is positioned as a person who can make changes to make resistance to sexual violence through cultural codes in sentences, ‘kita semua harus membuka mata dan bergerak memerangi rantai kekerasan seksual yang sering terjadi di Indonesia’. And the author of the article
also exposes her identity as a 'mother with one child as a mediation that will make readers with the same identity feel equal to the author who is equally anxious about the future of this generation because of the dangers of this sexual violence.

The reader's position is identified as a group capable of making change and advocating in these three mubadalah.id articles, showing that the narratives created by the media can be used to advocate for sexual violence. This was done because sexual violence is a very complex crime and the resolution cannot be done by one person alone. Sexual violence must be resolved with cooperation between the community, the state, and the media such as Mubadalah.id. Narrative packaging that puts the reader in the position of the victim and advocacy can be a driving force in making changes so that sexual violence can be prevented and eliminated.

**Counter-Hegemony, Fighting Sexual Violence**

In addition to the two things regarding the level of the actor's position and the position of the reader, the author also finds that in the narratives offered by Mubadalah.id there is a counter-hegemony in each narrative.

This finding can be seen by comparing how the majority of media narrate sexual violence. Through bad stigma on victims, stereotypes, and the identity of victims are easily spread, such as where they live, work, and even study places (Astria, Nuzuli, & Handayani, 2021). As well as other narratives that tend to be sensational, blame the victim, and are not sensitive to the position of the victim.

Data from the Indonesia Judicial Research Society (IJRC) in 2021, shows that the majority of people's understanding of sexual violence cases has a view that blames the victim (victim blaming). The majority of respondents thought that sexual violence was caused because the victim was flirtatious, coquettish, liked to tease, wore revealing clothes, could not take care of himself, and went out at night (IJRS, 2021).

This shows that the media has a big role in shaping understanding, perpetuating, and becoming a value and reference for action, when sexual violence occurs around them. The understanding of blaming the victim has been hegemonized into a common understanding.

Mubadalah.id as an alternative media that promotes mutual, relational justice with an Islamic perspective brings counter-hegemony in each narrative by fully presenting the experiences of the victims and providing an understanding to the public about sexual violence itself. So that the community can act, move and
advocate if sexual violence occurs in their vicinity.

**CONCLUSION**

Mubadalah.id as an alternative media with an Islamic perspective packs a counter-narrative of sexual violence in two ways: (1) presenting the actor or subject of the storyteller, a third-party actor who advocates but uses the victim's point of view. In addition, the storyteller actor in the counter-narrative brought by Mubadalah.id also mediates the understanding of sexual violence from the point of view of the applicable law in Indonesia and laws or regulations that are sourced from the Al-Quran and Hadith as well as the views of Ulama. (2) The position of the reader in every narrative created by Mubadalah.id through direct or indirect sentences, through mediation or cultural codes, leads the reader to take the side of the victim's position as well as advocacy, namely that the community collectively moves to fight against sexual violence.

Narrative packaging through highlighting actors, as well as the reader's position directed at victims and advocacy is a more complete understanding for the community in assessing sexual violence itself. What Mubdalam.id offers is a counter-hegemony for the media which often narrates sexual violence by carrying a bad stigma on the victim, thereby distancing the public's understanding of sexual violence.

After this research, other researchers can make further quantitative research on the influence of the media on people's understanding of sexual violence to complement the existing qualitative research.

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