

SYMBOLIC VIOLENCE BASED ON GENDER (DESCRIPTIVE STUDY IN YOUNG ADULT INSTAGRAM USERS IN MEDAN CITY)

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Accepted date: 01-09-2018

Published date: 15-12-2018

To cite this document: Nurbani., Si, S. T. A. M. & Hum, N. S. S (2018). Symbolic Violence Based on Gender (Descriptive Study in Young Adult Instagram Users in Medan City). *International Journal of Modern Trends in Social Sciences*, 1(4), 90-95.

Abstract: Social media is expected to be a free area, but in reality, the social media users cannot be separated from the dominance and symbolic violence, while in social media there are users who dominate the other users. This study analyzes how symbolic violence based on gender occurs on social media. Social media users engage in symbolic violence through the text they convey as an attempt to introduce a certain understanding or interests. Using the symbolic theory of violence by Pierre Bordieu, researchers used a qualitative approach with data collection methods through in-depth interviews, documentation and secondary data on students of social media users in Medan City. University students are chosen to be informants, as they are expected to have good knowledge of gender issues.

Keywords: Symbolic Violence, Gender, Instagram, New Media

Introduction

Internet provides a space for freedom of speech and the ease to communicate and access information. New media, also seeks to resemble the real world to create interaction between users. However, at the same time, there may be a violent and attack each other in such interactions. particularly in social media. If in the real world, an attack can be carried out in physical form because it allows the direct contact, through social media, violence does not involve any physical contact. But it takes form in verbal attack that known as symbolic violence. Symbolic violence in everyday life is practiced by people in different ways (Bourdieu, 1991). In the context of this study, occurring in social media and influenced the construction definition of gender in society.

Related to gender relation, woman is mostly target of symbolic violence. Symbolic violence here is defined as the ideas and values of a ruling or controlling another people/group or class (e.g. man controlling woman) and purposefully imposed the controlled object to accept the value that believed by dominant class. Male dominated culture or patriarchy plays a role in maintenance of the power relations in symbolic violence.

Previous research explains how symbolic violence represented in television in Indonesia. Udasmoro (2013) found that the symbolic violence against women is shaped through a habituation process in a day to day production, consumption and reproduction in the social practice. Television contributes to the gender imbalance construction. The identity of women is shaped through a process of misrecognition. The audiences are influenced by a soap opera that program portraying women as sad, subordinated, evil or objects.

Rapid technological change social relations did not fix social problems that occur, the problem of gender bias in society also happened through internet. In this research, aims to explain how the same form of symbolic violence can also occur on the user's social media. Instagram is chosen because it is used most widely in Indonesia. Based on data from the Association of Indonesian Internet Service Users (APJI) in 2018, users Instagram in Indonesia touched the figure of 19.9 million users (www.apji.or.id).

Based on explanation above, the research question is *"how symbolic gender-based violence in Instagram occurred in young adult users in Medan?"* More specifically, this article will describe how Instagram users engage in symbolic gender-based violence both as victims and as perpetrators and symbolic forms of gender-based violence such as what happened. The study was conducted on 10 young adults aged 17-19 informant that time of the study were domiciled in the city of Medan.

Literature Review

Bourdieu defines symbolic violence as: "The power to establish certain things through utterances, to make people see and believe, to transform and strengthen the perception of the world, and therefore how to act on the world and thus change the world itself is a power magical enables obtained the same results with power by force "(Bourdieu 1991: 170). Bourdieu explains that the word has the power to shape reality. So that dominance can occur through subtitles. As stated Bourdieu in his book:

"What creates the power of words and slogans, a power capable of maintaining or subverting the social order, is the belief in the legitimacy of words and of Reviews those who utter them" (Bourdieu 1991: 170)

Based on the above definition Bourdieu, symbolic violence can be interpreted as a form of verbal violence that aims to impose values that are considered to be true to others, in this study focused on the imposition of an understanding of the gender values. Gender is a difference in behavior is culturally constructed and formed through social processes, for example about women should behave in a feminine and masculine male. Another understanding of gender by Mansour (1996) is a characteristics and properties attached to the men and women who are socially and culturally. Haryatmoko (2010) illustrates how symbolic gender-based violence is manifested in everyday life. For example, a wife who said that he worked for the husband had

let him. In this case the wife has a husband symbolic violence, the chances of a career woman determined by her husband.

An essay on the symbolic violence in social media written by Rocuero (2015). On that essay, the author explain how social media is used to reproduce and legitimate violent discourses, focusing on the concept of symbolic violence. Rocuero (2015) On that essay, author how social media is used to reproduce and legitimate violent discourses, focusing on the concept of symbolic violence. Rocuero (2015) analyze when people share the message via *Facebook* that girls should aspire to be pretty, they are reproducing a discourse of thousands of years of patriarchy. Even though it is sometimes unconsciously done, its effects are devastating because it helps the naturalization of these ideas.

Patriarchy is closely related to gender-based symbolic violence. The word “Patriarchy” literally means the power of the father or patriarch (patriarch). This term is used more generally to refer to male power, power relations with what men control women and to refer to systems that keep women controlled through various ways (Bhasin, 1996: 1)

Walby (in Murray 1995: 8) defines patriarchy as a system of social structures and practices where men dominate, oppress and exploit women. Rakoczy (2004: 30) states that patriarchal structures have become lifestyles and are considered to have no question about their origins. Patriarchy occurs continuously and for religious believers, it is approved and considered destined by God. Patriarchy uses physiological facts on human as a basis for building masculine and feminine identities that applied in society (Tong, 2008)

Research Methods

This study used a qualitative approach with descriptive methods. A qualitative approach is an approach that allows researchers to know people's experiences in detail, identify issues from the participant's perspective, and understand the intentions and interpretations they provide (Hennink, 2011; 9). Data collection techniques were interviews and observations of social media accounts of informants. Researchers chose purposive sampling technique in which informants were selected based on certain criteria made by the researchers based on the purpose of the study to obtain information rich and deep understanding of a number of persons or particular cases thus improving understanding of the case or the phenomena studied (Patton, 2002: 230). Researchers chose the informant through the observation of the social media accounts of the young adults in *Instagram* with followers more than 1000. After making observations, the researchers conducted face-to-face interview to the informant. In this study, the criteria of the informant are young adults aged 17-19 years, active use Instagram and never experienced or committed violence in Instagram.

Discussion

Hiding Behind Anonymity

Based on the interview, all the informants claimed to have been involved in the suppression of activity in Instagram shaped symbolic violence either as victims or perpetrators. Typically, the symbolic violence carried out in the form of write comments containing insults or innuendo on account people who do not like in the real world and celebrity accounts. Activities insulting mostly done using an anonymous account alias account nameless conceal the real identity of

users of social media. They feel safer and more comfortable feel for of expression through an anonymous account.

Anonymity and lack of physical contact makes it difficult Instagram users refrain from using his powers, in this case the power to attack other users. The informant named Steffie (Female, 18 years) and Ariel (Male, 18 years) had an anonymous account that was deliberately designed to harass other people Instagram account. Target accounts to be attacked Steffie are friends who frequently taunted him in the real world. Ridicule for not daring to reply directly, then Instagram gives an opportunity for Steffie to avenge the hurt she felt in real world. Meanwhile, Arief use an anonymous account to taunt merely just for fun. Aside from being a perpetrator, Steffie also experienced symbolic violence as victims. Words such as "ugly" and "fat" often written by anonymous user in her Instagram account. But, Steffie claimed to know who the figure behind the account.

This situation explainde by Turkle (in Dines and Humez, 2003: 717) that in the Internet, users can reshape their identity in diverse forms. Theoretically anyone can produce different online identities with real-world identity. In this case, something that cannot be that cannot be done in the real world will be acted on in cyberspace. It is also in line with the assumption O'Brian which states (in Smith, 1999: 12) that the people who take advantage of the interaction in the virtual world will take the opportunity to perform with a wide variety of roles. The impact, social media is not a place to make friends and even into space reciprocated mutual violence between users.

Insulting Physical Features and Controlling Someone Ways of Dressing

Diva (Female, 18th) one of the informants, stating that he often gets corrected by another user regardring how she dresses. Some *Instagram* user consistently think that her dress was too tight for Muslimah woman who wear hijab. Society construction how in how Muslim woman should dress properly, implanted in through Instagram. Symbolic violence here takes very smooth. Because, delivered in the form of advice and care, so it is not perceived as violence, but according to Bourdieu, it was a symbolic violence.

In the continuity of the symbolic violence, the myth as a symbolic instrument also spread through *Instagram*. Myths are socialized in this Instagram arena is how woman of moral values can be observed through the clothes. Social construction that is attached to women associated with the norms about what should and should not be done by women. In this case is how to dress, because clothing is a manifestation of culture that can communicate one's cultures and groups. Community assessment with regard to a person's outward behavior and appearance were visible. Thus, dressing properly becomes important.

Ironically, Diva assume that it is not violent, but it is an advice. This suggests that the symbolic gender violence is not running simply because the ruling party, but violence also exists because of the recognition of the victims themselves. The logic of domination running for symbolic principle accepted by the two parties: lifestyle, way of thinking, acting, language and basic ownership over the body (Haryatmoko, 2010: 131)

Physical humiliation experienced by almost all informants, especially the female informant. Some words that always comes up is "fat", black, "pimple face". It was pointed out that Instagram users have not been able to release the definition that has been made about beauty standard, that women should be skinny and have fair skin. If this allowed to continue, the

beauty myths have been internalized in the minds of women. So that women accept it as a fact. Various ways taken by women to enter these criteria by performing a variety of treatments that cost is not small. All of it is a challenge for women to not be a victim of patriarchal myths.

Continuing Patriarchal Value

Symbolic violence does not only happen on gender, violence can also be operated in a class and race. But when questioned the negative stereotyping of genderbased focus is symbolic violence that is motivated by patriarchal ideology. Walby (in Murray 1995: 8) defines patriarchy as a system of structures and social practices where men dominate, oppress and exploit women. In almost all cultures, construction of women is strongly influenced by the dominant gender ideology which formed by patriarchy. The dominant gender ideology determines how a woman should behave in society

In the context of Indonesia, female since childhood is associated with passive and feminine nature. This happens on *Instagram*, in the form of advising others how to behave according to mainstream gender definition. For example, the informant named Jeje (Female, 17 years old) said often get comments from others because of her appearance and tomboyish behavior. She claimed often see comments like "*Why are you so boyish*", "*please be a little bit feminine*". Users that wrote comments are her friend in real world.

The same thing happened to Christian (Male, 18 years), who experienced symbolic violence because he does not behave in dominant gender's definition way. This handsome teenager has flawless and fair skin, and he also spoke very gently with soft voice. Because of that, he often got comments like "fag" and homosexual" in his *Instagram* account. This situation considered cruel because of the assumption that men must have masculine characteristics according to gender. In the definition of masculinity describes the typical characteristics of male and highlight distinctions between men and women (Gamble, 2010: 350). In a society that embraces the ideology of patriarchy, men are required to appear masculine, manly and women and vice versa. So, Instagram users in this research are still locked in stereotype traditional gender definitions.

Conclusion

Gender-based symbolic violence in Instagram takes part in physical humiliation, controls the way people dress and perpetuates the values of mainstream patriarchy about how women should act according to feminine and male definitions with masculine values. The rapid technological transformation of social relations does not help the social problems that already occur, the problem of gender bias that occurs in society. Instagram users only move old stereotypes and gender definitions to the new media.

As Suggestion, this article can give input to Instagram users to be more considerate and thoughtful in leaving any comment on another people's account. Although the impact cannot be seen directly as in physical violence, symbolic violence can be dangerous if it continues to be perpetuated. The permissiveness of social media is a gateway to the realization of greater violence in the real world. Then, in subsequent research it is advisable to examine on the level of text and other forms of violence in other social media.

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