"Embarrassing and disgraceful": technology-facilitated sexual violence and victim's healing process

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ABSTRACT

This study aims to reveal the communication experience of victims of online gender-based violence and the healing process from the trauma they experienced. The main research questions are how victims experience violence online, what motives encourage perpetrators to commit violence from the victim's perspective, the meaning of the communication experience, and the victim's process of healing the traumatic experience. In this qualitative study, phenomenological methods and symbolic interaction theory were employed. The research subjects are women victims of online gender-based violence cases. Informants were selected through a purposive sampling technique. The results showed that most cases of threats of spreading intimate photos or videos were experienced by victims when they asked for a breakup or did not follow the wishes of the perpetrator. Victims of violence in the online realm are also vulnerable to multiple layers of violence. The video is used as a tool for the perpetrator so that the victim does not refuse to have sex with the perpetrator. The impact experienced by the victim is psychological loss, social isolation, and limited mobility. The three motives behind the above cases are relational, sextortion or extortion, and unknown motives. The meanings obtained from the communication experience of victims are shame, disgrace, loss of identity, feeling tarnished, and having mistrust of the opposite sex. The victims used various ways to heal themselves from the trauma, namely getting closer to God, telling stories to friends, and consulting psychologists.

Keywords: TFSV; sexual violence; meaning; motive; healing process

"Malu dan aib": kekerasan berbasis gender online dan proses penyembuhan korban

ABSTRAK

Penelitian *ini bertujuan untuk mengetahui pengalaman komunikasi korban kekerasan berbasis gender online dan proses penyembuhan dari trauma yang dialaminya. Pokok-pokok pertanyaan penelitiannya adalah bagaimana korban mengalami kekerasan di ranah online, motif apa yang mendorong pelaku melakukan kekerasan dalam perspektif korban, makna dari pengalaman komunikasi dan proses korban dalam menyembuhkan trauma. Pendekatan yang digunakan dalam penelitian ini adalah kualitatif dengan metode fenomenologi dan teori interaksi simbolik. Subjek penelitiannya adalah perempuan korban kasus kekerasan berbasis gender online. Informan dipilih melalui teknik purposive sampling. Hasil penelitian menunjukkan bahwa kasus ancaman penyebaran foto atau video intim paling banyak dialami korban apabila mereka meminta putus atau tidak mengikuti keinginan pelaku. Korban kekerasan di ranah online juga rentan mengalami kekerasan berlapis. Video tersebut dijadikan alat bagi pelaku agar korban tidak menolak untuk berhubungan seksual dengan pelaku. Dampak yang dialami korban yaitu mengalami kerugian psikologis, keterasingan sosial dan mobilitas terbatas. Tiga motif yang melatarbelakangi terjadinya kasus-kasus diatas yaitu motif relasi, sekstorsi atau pemerasan dan tidak diketahui. Makna yang diperoleh dari pengalaman komunikasi korban yaitu malu, aib, kehilangan jati diri, merasa ternodai dan memiliki trust issue to the opposite sex. Para korban melakukan berbagai cara untuk penyembuhan diri mereka dari trauma yaitu mendekatkan diri kepada Tuhan, bercerita kepada teman dan konsultasi ke psikolog.*

Kata-kata Kunci: *KBGO; kekerasan seksual; makna; motif; proses penyembuhan*

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INTRODUCTION

In the midst of the wider reach of the internet, the sophisticated development of information technology and the use of popular social media have brought new forms of gender-based violence, namely Technology-Facilitated Sexual Violence (TFSV) which experienced a drastic increase during the Covid-19 pandemic (SAFEnet, 2022). TFSV is a derivative form of Gender-Based Violence. *Committee on the Elimination of Discrimination against Women* (CEDAW) defines it as violence directed against a woman or violence that affects a woman disproportionately. It includes physical, mental, or sexual harm or suffering, acts of intimidation, coercion, and deprivation of liberty. Important things need to be noted in the definition: Gender-Based Violence is an act based on certain gender and/or sexual assumptions. If the motive or intention is unrelated to gender and sexuality, it is considered general violence. Therefore, TFSV can be narrowed down to a form of KBG facilitated by digital technology or internet media (Adkiras, 2021; Henry & Powell, 2018; Zhong et al., 2020).

The National Commission on Violence Against Women (Komnas Perempuan), through its 2022 Annual Note, stated that there was a significant increase in cases of violence that occurred in the online realm, namely in the last five years, an increase of 83% from 2020, from 940 cases to 1,721 cases in 2021 (Komnas Perempuan, 2022). The number of victims is based on what is reported to the institutions that deal with it. The actual number is expected to be higher. Cases of violence against women are frequently concealed because they are regarded as embarrassing personal problems, and the environment frequently blames victims as triggers for violence (Maryani & Astari, 2019). According to several sources, women appear to be more likely to be victims of "online sexual violence," which includes sexual assault, revenge pornography, threats of rape, and sexual harassment (Snaychuk & O'Neill, 2020).

The number of TFSV cases in 2021 was ranked first above cases of Domestic Violence (KDRT), which are usually handled the most, especially by the three legal aid institutions above (SAFEnet, 2022). The increase in TFSV during the pandemic was caused by situations and conditions that required everyone to stay at home so that all activities and processes for obtaining information were carried out online. This utter online situation has made several social media platforms increasingly available for daily activities. The main reason this case is getting increasingly widespread is the unsafe social media platform and the large number of accounts that are not based on real identities (Departemen Kajian Strategis, 2021).

Throughout 2021, at least 13 forms of TFSV were reported to *Komnas Perempuan*, namely approaches to deceiving (cyber grooming), hacking (cyber hacking), cyber harassment, inviting someone to be involved in specific actions (cyber recruitment), stalking (cyber surveillance), dissemination of untrue content (illegal content), threats to spreading intimate content (malicious distribution), editing of images or videos (morphing), defamation (online defamation), dissemination of intimate content without the consent of the victim (non-consensual dissemination of intimate images) (Naezer & van Oosterhout, 2021), sexually suggestive messages or sending pornographic images or videos (sexting), extortions, and recording of other people's private activities (*voyeurism*) (Komnas Perempuan, 2022).

Meanwhile, the Internet Governance Forum explained that TFSV covers a spectrum of behavior, including stalking, intimidation, sexual harassment, defamation, hate speech, and exploitation. TFSV can also enter the offline world, where victims or survivors experience a combination of physical, sexual, and psychological torture online and in the real world while offline (SAFEnet, 2019). In cyberspace, this form of violence involves using digital media to harass, pressure, threaten, coerce or monitor (Araújo et al., 2022; Reed et al., 2021.

Technology-Facilitated Sexual Violence (TFSV) often occurs in the online realm. It has almost the same pattern. Namely, the victim is threatened by the perpetrator by spreading sexually nuanced photos or videos of the victim on social media when the victim refuses to have sex with the perpetrator, or the victim does not return to contact with the perpetrator, or disconnects (Henry & Powell, 2015; Komnas Perempuan, 2022). According to research on "The State of The World's Girls 2020" conducted by the Plan International Foundation with the theme of Free to be Online. TFSV perpetrators

are often the closest people to the victim. 56% of TFSV perpetrators are known people such as boyfriend-girlfriend, ex-boyfriend-girlfriend, school friends, work, social media, and other perpetrators are Unknown Persons or anonymous accounts (Pasinringi, 2020).

Everyone can experience TFSV cases, but women are more vulnerable to being victims of sexual violence that occurs in this online realm. The frequency of incidents of TFSV aimed to target women by men is significantly higher (Powell & Henry, 2019). In line with the statement of the Influencing Director of the Plan International Foundation, Nazla Mariza, who said that "young women are 27 times more susceptible to TFSV. Whereas social media is the main channel for young people to express, interact, communicate and discuss to influence public opinion". Then Nazla also explained that research was carried out in 31 countries with the results that children and women aged 15-25 had experienced TFSV. 1 in 4 children experiences TFSV. Research involving 14 thousand respondents globally, more than 7 thousand have experienced TFSV. In Indonesia alone, there are 500 respondents, 32% of whom have experienced and 56% have seen children and young women experience TFSV on social media. In addition, 395 others experienced multiple types of TFSV, such as threats of sexual violence, bullying, stalking to physical humiliation. The findings also show a correlation between the knowledge of children and young women about TFSV and the ability to identify whether or not they have experienced violence (Pasinringi, 2020).

This incident above happens because of the social construction that considers women as objects of sexuality and women's bodies only as ornaments. Of course, it is not far from the patriarchal logic that prevails in our society, which places women as the other. Even worse, women who incidentally are "victims" of sexual violence often get bad labels in society. The media and the public openly disclose the victim's private life instead of guaranteeing his data protection. Society actually corners its position by judging women's morals (Sugiyanto, 2021).

All types of Gender-Based Violence, including TFSV against women, have psychological impacts that affect the mental health and quality of women's human resources.

Psychological impacts experienced by victims can range from mild to severe depression and post-traumatic stress disorder to the desire to hurt themselves and even commit suicide (Komnas Perempuan, 2022). The healing process for victims of sexual violence tends to take a long time because this is a very complex problem. World Health Organization (WHO) states that sexual violence can endanger the health of victims both in the short and long term. The health risks of victims include sexual, reproductive, and mental health. At first, victims of sexual violence seemed normal. However, in the long term, there will be more and more signs indicating that the impact of sexual violence must be taken seriously. In general, the severe impact is on the victim's mental state. Victims of sexual violence are often haunted by guilt, disgust, and fear due to the trauma (Febrianto et al., 2022; WHO, 2017).

This study aims to unveil the communication experience of victims of online gender-based violence and the healing process from the trauma they experienced. Considering the increasing cases of online gender-based violence during the Covid-19 pandemic, researchers are interested in examining who and how victims experience violence online, the impact, and the process of healing trauma victims.

RESEARCH METHOD

This study uses a qualitative approach with phenomenological methods. Qualitative research is a process of research and understanding based on methods of investigating social events or phenomena and human problems. In this approach, the researcher creates a complex picture, examines each word and reports in detail from the source's point of view, and studies it under natural conditions (Creswell, 2015).

Phenomenological qualitative research aims to study how phenomena are experienced in consciousness, thought, and action (Risti et al., 2022). Littlejohn revealed that the phenomenological tradition focuses on a person's conscious experience. Individuals actively interpret their experiences and understand life through personal experiences (Utamidewi et al., 2017). The phenomenological method describes informants' communication experiences and

various realities when experiencing online gender-based violence when informants reflect on their conscious experiences with what they have experienced.

The research subjects were selected purposively with the criteria of women who had experienced TFSV actions and were domiciled in West Java. The determination of these characteristics is based on the subjects' gender background. Most victims were women, as many as 482 people, compared to 50 males. Twenty-nine people did not mention their gender identity, and one trans male (SAFEnet, 2022). Then the highest number of complaints in SAFEnet was in West Java, with 114 cases (SAFEnet, 2022). Data collection is done by methods generally used in a qualitative approach, namely observation, face-to-face interviews, and literature studies.

This study employs the theory of symbolic interaction and the theory of self-concept. Symbolic interaction theory examines human interaction through symbols such as signs, signals, and words. Symbolic interaction theorists define social life as "human interaction with symbols." They are fascinated by how humans use symbols to represent what they mean when communicating with one another and their impact on the interpretation of symbols on behavior in social interactions (Mulyana, 2020). George Herbert Mead defines self-concept as "an individual's views, judgments, and feelings about himself that emerge as a result of social interaction" (Handaningtias & Agustina, 2017). The environment, experience, and parenting patterns of one's parents all significantly impact one's self-concept. These things assist a person in recognizing who he is. The self-concept is dynamic or changeable.

Some aspects can last long, and others can be easily changed depending on the situation (Wirman et al., 2021).

RESULTS AND DISCUSSION

The results of this study delineate the experiences of online gender-based violence cases experienced by victims, their motives, the meaning of the victim's communication experience, and the victim's healing process after experiencing TFSV. Based on research conducted on seven informants in this study, there are four cases of spreading intimate content by ex-boyfriends. Cece, Miss A, Jena, and Angel (pseudonym) received threats that if they broke their relationship or did something they did not want, their intimate photos or videos would be spread.

Cece is the first informant. Cece became acquainted with the perpetrator while playing "Lineage 2 Revolution", and it did not take long for them to decide to date because they have the same hobby. At the time of their approach to dating, they did a Long Distance Relationship (LDR) because they lived on different islands. The perpetrator aggressively seduced the victim to send photos of the breasts. The victim tried to refuse, but the perpetrator kept threatening the victim to send the private content. Not only that, but when they made a video call, the perpetrator asked the same thing, and without the victim's knowledge, the perpetrator took a screenshot when the victim showed her breasts. After that, they finally met face-to-face, and the perpetrator also carried out sexual harassment by hugging, kissing, and holding breasts without the consent of the victim.

Table 1 Research Subjects

No	Pseudonym	Ages	Occupation
1	Cece	27	Employee
2	Miss A	26	Freelancer
3	Jena	27	Freelancer
4	Angel	28	Project Event Startup
5	Dinda	22	Sales Promotion Girl
6	Al	27	Housewife
7	Marry	27	Employee

Source: Research Results, 2022

Furthermore, the perpetrator forced the victim to have sexual activity, but the victim refused. Not long after, the victim asked to break up because he felt the relationship would not go well and was toxic. The perpetrator refuses to break up and threatens the perpetrator's photo of the victim's intimate parts to be sent to their parents and distributed to their friends.

"..Kita waktu itu tuh baru ketemu sekali, udah gitu udah aja dia gak ada kabar apa2 gitu. Dia ada masalah apa aku gatau, cuma dia masih online game. Pas aku mutusin buat "ah kayanya gak bener nih buat diterusin". Akhirnya aku mutusin buat udahan aja. Nah disitu dia mulai gak terima, "kenapa harus udahan, kok kamu gak ngertiin aku sih, aku lagi ada masalah". Ya aku mana tau dia ada masalah karena dia gak pernah cerita. Akhirnya dia mulai ngancam aku, dia ngirimin foto, ya salahnya aku sih aku sempet ngirimin foto2 yang bagian atas saya (payudara) ke dia. Dia ngirim foto itu ke aku dan bilang "kamu kalo putus sama aku ini aku kasih tau loh ke orang tua kamu, kamu tuh kaya gini..".

("...We only met once at that time, it is just like that, he did not give any news. Does he have a problem? I don't know, it's just that he's still playing online. When I decided to do "ah, I don't think it's right to continue". Finally, I decided to just do it. So, there he began not to accept, "why do you have to stop, how come you don't understand me, I'm having a problem". Yes, I don't know if he has a problem because he never tells. Finally, he started threatening me. He sent me photos. Yes, it's my fault that I sent photos of my upper part (breasts) to him. He sent the photo to me and said, "if you break up with me, I will tell your parents that you behave like this".

The victim is afraid and ashamed of what happened to her. Finally, the victim ventured to tell the story and asked her closest friend for help. The first response from her friend made Cece mentally drop. But then, in the end, the victim's friend helped to come to the perpetrator delete all intimate content belonging to the victim on all electronic devices he owned. The impact is depression, shame, fear, and feeling "dirty" so they withdraw from the surrounding environment.

Each victim or survivor of TFSV experiences different impacts. The following may be shared by victims and survivors of TFSV, namely psychological losses (victims/survivors experience depression, anxiety, and fear). There is also a certain point where some victims/survivors ask suicidal thoughts due to the danger they face), and social alienation (victims/survivors withdraw from public life, including with family and friends. It is especially true for women whose photos and videos are distributed without their consent and who feel humiliated and ridiculed in public). In economic losses, the victims/survivors become unemployed and lose their income. In limited mobility, victims/survivors lose the ability to move freely and participate in online and offline spaces. In self-censorship, because of further victimization fear and loss of confidence in the security of using digital technology); removing oneself from the internet has far more implications beyond self-censorships, such as withholding access to information, electronic services, and social or professional communications. Apart from the impact on individuals, a major consequence of online gender-based violence is creating a society where women no longer feel safe online or offline. According to the Internet Governance Forum, this online abuse contributes to a culture of sexism and misogynism online and perpetuates gender inequality offline. Online harassment and gender-based violence harm women by limiting their ability to benefit from the same opportunities online that men normally have, such as work, promotion, and self-expression (SAFEnet, 2019).

Not much different from Cece's experience, Miss A received threats that her intimate photos would be distributed if she broke up her relationship. They started a relationship in the 3rd grade of high school. After graduating, they had a long-distance relationship (LDR) as they continued their study on different islands, namely Java and Sumatra. When their LDR did not get as intimate as at the beginning of their courtship, which they could meet in person, the perpetrator asked the victim to take a photo in the mirror using only underwear. At first, the victim was hesitant and felt strange about the victim's request, but the perpetrator kept on convincing Miss A to do it.

"...bucin gitu loh teh dalam artian ya intimate karena kan kita waktu sebelum

LDR sering menghabiskan waktu bersama-sama ya gimana sih pasangan tuh manja, ya pacaran aja. Nah tiba-tiba pas LDR intimate itu tidak kita dapatkan, ... Akhirnya si cowo lah yang punya ide, "coba dong foto.." (kirim contoh foto cewe PAP di cermin pake bikini".. Aku tuh awalnya kayak agak aneh gitu, "ih aneh deh" terus dia ngomong ".. ih kan kita lagi jauh, gimana sih, gak pengen apa buat aku seneng" ...Terus yaudah pertama-tama sih aku ngerasa "yaudahlah ini sebagai salah satu intimate kita, ngelepas rindulah ibaratnya" aku kirim foto... terus sempet mikir dan nanya "nanti kamu sebarin gak?" terus biasa yang namanya bucin kan "ya gak mungkin lah, kamu kan punya aku, masa aku kasih ke yang lain".

(Fall in love in such a way, in the sense that it's intimate, because, before LDR, we often spent time together, like a spoiled couple, just like boyfriend-girlfriend stuff. So suddenly, we have LDR, which we didn't get the intimacy it used to, …In the end, it was the guy who had the idea, "please take a photo..." (sending a photo of a PAP (post a picture) of me in the mirror wearing a bikini".. I was a bit weird at first," it's weird," he continued to say ".. we're far away, what do you do, don't you want anything to make me happy" ...Then, first of all, I feel "okay this is one of our intimates, let go of longing like" I sent photo… kept thinking and asking "Will you share it later?" Then we are falling in love, right, "yeah, it's impossible coz you have me, and you would not give it to someone else").

The perpetrator threatens the victim that if she does not do what he asks, intimate photos belonging to the victim will be distributed on social media. The threat made Miss A afraid and embarrassed, and she followed the perpetrator's wishes so that her photo would not be distributed. After that, the perpetrator kept asking for intimate photos, but the victim refused. The incident continued until the victim was tired and asked to break up because the relationship was not going well and was getting more toxic.

The perpetrator does not want to break up and constantly threatens the victim. The victim withdraws from the environment because of shame about what happened to her. Even though his friends, family, and people around her know nothing about it. After several months, the victim finally went to his friend to ask for help to break up with the perpetrator. Finally, with the help of her friend, the victim was able to break up with the perpetrator, and his intimate photos were deleted in front of the victim.

"...aku juga malu lah, aku juga tau malu sama pacar aku, ibaratnya yaa aib kan... dan aku gak mau ngulangin lagi…"

("...I'm also embarrassed, I also know I'm ashamed of my boyfriend, it's like a disgrace right... and I don't want to do it again...")

Victims of sexual assault feel ashamed because they believe they are a minority of the general population. They also fear social rejection. This shame makes it difficult for victims of sexual violence to interact with the broader community. This feeling impacts the social discourse that has been built that being a victim of sexual violence is unacceptable in society. Meanwhile, embarrassed victims tend not to report their cases to the police. They claim that nothing can be changed and live in social isolation (Ferdowsian et al., 2018; Zhong et al., 2020).

Unlike Cece and Miss A, Jena encountered cyber harassment before receiving threats from her ex-boyfriend. Initially, Jena met the perpetrator through an online dating application. After that, they started dating. One day they had an office event held at the hotel. After finishing their work, the victim felt tired and then chose to rest and sleep and did not follow his office colleague who went to dinner. Unbeknownst to the victim, the perpetrator secretly entered the hotel room occupied by the victim and slept next to the victim. The perpetrator took a photo of the two of them sleeping in the hotel, and the blankets pulled up, which looked as if they were undressed and had had sexual activity. The victim just realized what happened when she woke up, at the same time realizing she was being hugged in a blanket.

The victim did not accept the incident and asked the perpetrator to break up. The perpetrator refused to break up and showed and threatened that the intimate photo would be shared if the victim broke up with him. Not

only photos at the hotel, but it turns out that the perpetrators also often take photos when the victim is on the move without his knowledge. The victim was shocked by the photos and was afraid of the threat, but with courage, she still chose to break up and tried to ignore the threat.

... dia bilang "kalo kamu mutusin aku, aku bakal kasih foto-foto ini ke orang tua kamu"... aku takut tapi aku tetep kayak ah mungkin itu cuma ancaman supaya gak putus dan tetep aku putusin karena gak ada yang bisa dipertahanin. Aku block nomor dan semua akun medsos dia, tapi dia tetep berusaha untuk ngancem aku dengan ngirim foto-foto itu yang udah dicetak dan dimasukin ke atas jendela kamar aku..."

(He said, "if you break up with me, I will give these photos to your parents"... I was scared, but I still felt like ah maybe it was just a threat not to break up, and I was still breaking up the relationship because there was nothing to hold on to. I blocked his number and all of his social media accounts, but he still tried to intimidate me by sending me the printed pictures and stuffed them over my bedroom window...")

After the perpetrator terrorized the victim with a photo inserted into her room's window, the photo was distributed to her close friends. The victim was judged as a bad person, namely, sleeping in a hotel room with her boyfriend. The impact is that the victim becomes depressed, withdraws from the environment, does not want to date anyone anymore, and moves to work outside the city to avoid the perpetrator.

Victims of sexual violence often feel uncomfortable in the eyes of others, so they tend to be quiet. Feelings of rejection by the community can sometimes arise, affecting the victim's psychological condition. Victims of sexual violence also feel pain, not only physical pain but also psychological stress. For female victims, the individual's self-esteem as a dignified woman feels eroded by unexpected events (Febrianto et al., 2022).

The fourth informant, Angel, met the perpetrator through an online dating application. The approaching period to courtship did not take a long time, but there was something they were concerned about, namely the difference in religion so that both sides of the parents did not approve of the relationship. The victim and the perpetrator agreed that the woman, the victim, had to be pregnant to get a blessing from their respective parents and be able to get married. Then they had sex, and a few weeks later, the victim told her that she was pregnant. Not according to the plan they started, the response from the perpetrator was not being responsible but wanting to break up because his aunt had betrothed him. The perpetrator threatened that if the victim kept asking him to be responsible, he would distribute a video of them having sex which was recorded without the victim's knowledge. The victim was surprised by this, but she did not give up and kept fighting until she reported the case to *Komnas Perempuan*.

"aku gak nyangka dia rekam diem-diem waktu kita lagi berhubungan... tapi waktu itu aku gak nyerah tetep perjuangin hubungan sama dia dan hamil juga.."

("I didn't think he was secretly filming when we were in intercourse..., but at that time, I didn't give up and kept fighting for the relationship with him and got pregnant too.")

The victim is very determined to maintain the relationship and the pregnancy. After reporting her case to *Komnas Perempuan*, the victim did not continue the report until the end because of the long bureaucracy, which made it difficult for the victim. A lawyer and her closest friends assisted the victim in solving her case. The two victims' families met accompanied by a lawyer, friends of the victim, and the head of the Neighborhood Association to mediate and find a way out. However, the meeting ended in rejection from the perpetrator's family and inevitably created a scene. A few months later, the perpetrator's father finally accepted the fact and approached the victim to marry them off because the victim had to change religion. The victim's family disagreed that she should change his religion. However, because the desire to maintain the relationship was very strong, the victim chose to change religion and marry the perpetrator. When they get married, the perpetrator becomes very possessive and limits the victim's activities.

Victims are not afraid when they are threatened with intimate videos, namely when they have sex, that the perpetrators will not spread it because their love is too deep for them or that the community would only call them

"love slaves" (*bucin*). The impact of the victim's excessive love for the perpetrator is that there is a desire not to end the relationship, looking for ways not to break up and forcing him to be faithful. It is difficult to move forward because their relationship after marriage is toxic. After all, the perpetrator is very possessive, and she cannot meet her friends other than for work (Telaumbanua, 2020). Because of excessive love, the victim will do anything for the perpetrator, but when she is stressed and needs calm, the victim looks for reasons to meet and tell her close friends to relieve stress at home.

Furthermore, one of the informants experienced incest and sextortion. Two years ago, when just turning 20, Dinda had to accept multiple layers of violence from her biological father. The victim received physical, psychological, and online violence. At first, she was brought into the room and asked by his father to play with his genitals. But Dinda refused. Her father then beat her and forced her to keep doing it. It does not end there that the victim is forced to have sex. Time passed, she was then forced to have sex again with the threat that if she refused the video while having sex without her knowing, it would be shared with his friends. The video becomes a tool to blackmail the victim and oblige her to have sex with the perpetrator, which is often the case until the victim finally leaves the house.

> *"... setelah kejadian itu, dia terus-terusan ngajak aku gituan (hubungan seksual), aku tolak, tapi dia maksa kalo gak mau dia bakal sebarin video waktu aku dipaksa berhubungan sama dia... aku gak sadar dia rekam waktu itu.."* (Wawancara dengan Dinda, 26 Juni 2022).
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> ("... after that incident, he kept asking me to do things (sexual intercourse), I refused, but he insisted that if I didn't want to, he would post a video when I was forced to have sex with him... I didn't realize that he was recording at the time.." (Interview with Dinda, 26 June 2022).)

Victims feel extreme fear and experience freeze or tonic immobility, a temporary paralysis of a person when facing an intense threat. Möller and Helström revealed the results of their research that at least 70 percent of 300 respondents who survived sexual violence admitted to experiencing tonic immobility.

Victims who respond with a freezed body are based on a subconscious response that fighting aggressively will increase pain and suffering and result in more fatalities so that the body's system cannot automatically move. However, unfortunately, the public still often accuses the victim of being deliberately silent or enjoying the violence they experience. This kind of social pressure will only worsen the victim's mental state (Ramadhani, 2022).

Before the perpetrator committed sexual violence and blackmailed the victim, it turned out that the perpetrator had also committed Domestic Violence against the victim's mother. The perpetrator is a thug in his neighborhood. The police once detained him as he often beat other people. The perpetrator's bad habit is brought to the house. The victim was beaten when defending her mother when they were fighting or when the perpetrator was about to hit the victim's mother. The impact experienced by Dinda was very severe, namely, pregnancy as she was raped by her father many times, severe stress, drinking alcohol until she finally miscarried, changing religion, committing suicide, taking drugs, and hating men.

In line with what *Komnas Perempuan* explained in Catahu 2022, the impact will be direct and long-term on the victims. The impact of TFSV is the same as sexual violence that occurs in the real world, psychologically affecting mental health and the quality of Human Resources (HR). Then psychologically in the form of mild to severe depression, post-traumatic stress disorder, to the desire to hurt oneself and even commit suicide (Komnas Perempuan, 2022).

Furthermore, another informant, AL, experienced cyber harassment through porn videos and audio sexting through the Line chat application. She met her boyfriend through Instagram because of their same fondness for Japanese culture. As they went for a walk, the victim was then escorted home to her boarding house, but the perpetrator took the victim to an inn to have sexual activity. Nevertheless, as the victim refused, the perpetrator terrorized the victim by sending pornographic videos and sighing sounds. The impact is that the victim is embarrassed and afraid and shuts herself up for at least a month.

> *"... tiba tiba dia ngirim voice note nya tuh tentang kaya dia mendesah gitu. Udah lah*

trus aku udah mulai risih aku jijik… Sampe akhirnya aku dikasihin bokep itu cewenya yang emang kaya aku gitu loh maksudnya yang fisiknya tuh kaya aku gitu, nah itu tapi waktu itu linknya itu yang di line, jadi dulu di line itu kaya ada akun akun yang gitu loh…"

("…Suddenly he sent a voice note of a sighing sound of him… That's it. Then I started to feel uncomfortable. I was disgusted... Until finally, I was given a pornographic video with a girl who looked a lot like me, I mean, physically like me, that's it, but at that time, the link was on the line, so first on the line, it was like there was an account That kind of account...")

In line with research conducted by (Kasita, 2022), the production and threat of spreading intimate content and the spread of pornographic content is also one of the crimes in the online realm that is often encountered and often disturbs the public. The seventh informant, Marry, is a victim of a pornographic video distribution case using deepfake technology. Deepfake is a machine-learning-based technology to fake a photo or video that never happened (Abram, 2020). This technology allows perpetrators to change the face of one person's body into another person's face. The system is similar to filters on social media Instagram or Snapchat that allow users to replace the face of a particular photo or character with their face. The deepfake phenomenon first appeared in 2017, and its popularity is growing, especially in early 2018 (Antika, 2020).

"....setahun yang lalu, pernah dapet DM Instagram dari gak tau siapa, jadi ada yang request gitu kan terus aku liat ada yang ngirimin video. Video nya itu perempuan, pokonya mirip banget sama aku, terus perempuan itu pake hijab tapi gak pake baju… terus sambil kaya ngejilat-jilat gitu…"

("….a year ago, I got an Instagram DM from I don't know who, so someone requested it, and then I saw a video. The video is about a woman who looks very similar to me. The woman wears a hijab but doesn't wear clothes… then she looks like she licks something…")

The distribution of pornographic photos or videos using deepfake technology includes cases of cybercrime. This pornographic deepfake case is difficult to distinguish its authenticity, so it is quite disturbing to the general public (Kasita, 2022). The victim was surprised to find a video of a naked woman with a very similar face from an anonymous account. As a result, the victim is embarrassed and afraid that the video will spread to other people, giving a bad image of the victim. The victim chose not to thoroughly investigate the video and the anonymous account for fear that his family and friends knew and believed the video.

In interpreting the meaning of the experience of TFSV victims, it is necessary to analyze the motives underlying the occurrence of TFSV so that the meaning given to their experience is also known. Because in Schutz's phenomenological perspective, the interpretation given by the individual regarding this experience produces a distinctive meaning, which is formed through subjective appreciation and interaction with the social environment in a simultaneous historical context, namely the past, present, and future (Kuswarno, 2013). In this historical context, some motives always encourage individuals to take action, so the motive for cases of violence in the online realm for victims is important to observe.

A motive is an impulse that causes an individual to perform a particular movement or behavior to achieve a goal. R.S. Woodworth defines motive as an impulse that can or easily cause individuals to perform certain activities or do something to achieve certain goals. Giddens defines motive as an impulse or drive that energizes human action along a cognitive/behavioral trajectory toward satisfying needs (Utamidewi et al., 2017).

In the phenomenological perspective that he initiated, Schutz explained that looking forward to the future is essential for the concept of action. Action is behavior that is directed to achieve goals at a predetermined time. It means that a person has a past (pastness). Thus, the purpose of action has elements of the future (futurity) and elements of the past (pastness) which illustrates that the purpose of a person's social action is quite complex (Utamidewi et al., 2017).

Schutz classifies these motives first as "in-order-to-motives," which describe the intentions, plans, hopes, interests, and so on

that individuals want because they are future-oriented. Second, preconstituted knowledge. Motives that refer to and are oriented to the individual's past experiences embedded in his knowledge. This motive is usually called the reason/cause (Mulyana, 2020). This second type of motive is usually called a reason or cause. The interviews and observations of six informants in this study showed that all the motives that occurred in the meaning of the role of self lead to the because of motive. Because according to the perspective of the victim, the occurrence of online gender-based violence refers to her complex past.

According to the victim's perspective described in table 2, the motive is dominated by the relationship motive carried out by the closest person to the victim, namely the ex-boyfriend. Following the data presented in the Komnas Perempuan (Women National Committee) that ex-boyfriends are the highest in reporting of TFSV cases, throughout 2021, there were 1,721 reports of cases of violence in the online realm, with ex-partners being the most perpetrators, namely 617 reports (Komnas

Perempuan, 2022).

Based on the perspective of the three interviewed victims, their ex-partner threatened to spread intimate content because the perpetrator wanted to maintain a relationship and did not want to break up with the victim. Then, the relationship motive from Angel's experience is that his love is too deep for the perpetrator, so he is willing to do anything to maintain his relationship. Then the sextortion or extortion motive experienced by Dinda was carried out by her biological father, namely coercion to have sex with the threat that if she refused, the video of sexual intercourse recorded by the perpetrator would secretly be distributed. This situation makes handling TFSV cases more difficult because people who are close to or know the victim will have much information about the victim. As a result, the victim is more afraid because the perpetrator can immediately spread the intimate content to people who know the victim or, even worse, to the victim's family (SAFEnet, 2022).

Unlike the pornography deepfake case that happened to Marry, the motive for this

Table 2 Meaning of Communication Experience of TFSV Victims

No	Victim Case	Motives of TFSV Perpetrators from the Victim's Perspective	Meaning
1	Threatened that intimate photos of the victim's body (breasts) would be distributed if the victim asked to break up	Relation	Embarrassed
2	Threatened intimate photos of the victim not wearing clothes will be distributed if the victim asks for a breakup.	Relation	Embarrassed and Feeling Disgraced
3	Threatened intimate photos of sleeping together (intimate relationship) at the hotel will be distributed if the victim asks for a breakup.	Relation	Embarrassed
4	Threatened that the video of having sex which was recorded secretly by the perpetrator would be distributed if the victim asked for accountability for her pregnancy	Relation	Loss of character identity
5	Perpetrators record secretly raping the victim, and the video is used as a blackmail tool so that the perpetrator can continue sex with the victim.	Sextortion	Trust Issue To The Opposite Sex
6	Getting porn videos and sighs from the perpetrator because the victim refuses to have sex	Relation	Feeling Tarnished
7	Getting a video of a naked woman with a face that looks like a victim from an anonymous account	Unknown	Embarrassed

Source: Research Results, 2022

cybercrime case is unknown because an Unknown Person from an anonymous account sent the video. Marry did not try to find out who the person behind the anonymous account was because the victim was working out of town and did not want to worry about her family and closest friends. The victim hopes that the video will not be spread to ordinary people with the issue of violence in the deepfake type of online realm.

Deepfake pornography is a phenomenon of sexual violence in which most of the victims are women. It is because pornographic content is generally created by and for male audiences (Öhman, 2020). This pornographic deepfake phenomenon is also defined by legal academics as an invasion of sexual privacy. In fact, experts also include deepfake pornography into the categories of pornography without consent and sexual violence through images (Maddocks, 2020). Image-based abuse can manifest itself in a variety of ways. People may be forced or talked into making or sending sexual images of themselves. Sexual images may be made without a person's knowledge (e.g., upskirting, downblouse) or consent (e.g., child pornography), or images may be photoshopped or deepfaked.

Additionally, images created consensually may be stolen (e.g., through hacking) (Naezer & van Oosterhout, 2021). It is certainly bothersome because the perpetrator modifies a person's face and attaches it to another person's body with sexual activity. Deepfakes pornography is increasingly sophisticated and worrying because it is very difficult to detect their authenticity by ordinary people (Antika, 2020).

Dealing with bad and traumatic experiences requires efforts to prevent fear and suppress feelings of deep trauma. Victims of sexual violence have various ways to protect themselves physically and psychologically due to the sexual violence they experience. This healing process is done to suppress the mind and keep it from getting too stressed. Feelings of shame, feeling "dirty," and disgrace make Cece, Miss A, and Al increase their worship activities to get closer to God. The victim hopes to be healed both physically and psychologically by praying. Feelings of regret and guilt further encourage victims to be more active in worship. Not only that, the three of them found a partner and married a kind, supportive man who made them happy and slowly forgot the pain of their bad experiences.

Dinda, Angel, and Marry choose to tell their problems to others rather than keep them to themselves. Dinda not only told stories but was also helped by her friends to move out of town, enter drug rehabilitation, and search for work. Full help and support from close friends or peers play an essential role in the healing process of victims of sexual violence. However, another informant, Jena, prefers a professional person she thinks is more appropriate to help heal her trauma, namely consultation with a psychologist.

Regarding consultations with psychologists, it is inevitable that many people have done nothing and are unaware of their mental health issues. Many of them think that people who come to psychologists are crazy, which is not a valid view, and consultation with a psychologist is not supposed to be a disgraceful thing to do. Instead, we will get several suggestions for the problems we face from the right people. Psychologists will listen to our complaints without spreading them to others, and they are supposed to be objective about our problems and give advice without patronizing (Putera, 2019). Sexual violence survivors must be fully assisted to recover their condition, especially psychologically (Febrianto et al., 2022).

Trauma from victims of sexual violence, in this context, must be recovered immediately so that it does not have a serious impact. The problem with all types of Gender-Based Violence, including online, is that some victims do not dare to speak up and report their cases. It is due to patriarchal culture and victim blaming custom as the cause of violence, so they are afraid, embarrassed, and causing a deeper trauma. Furthermore, based on the self-concept from the experience and healing process described, it can be seen that victims of Online Gender-Based Violence have a negative self-image. They feel what has happened to them and their assessment of themselves is negative. The behavior of those who withdraw from the environment because they feel ashamed and dirty for their experience, then the external dimension of the victims feel less good in terms of morals because they do things such as sharing intimate photos or videos and videos of having sex.

CONCLUSION

Based on the data obtained during the research, this study concludes that the cases of Technology-Facilitated Sexual Violence (TFSV) that women mostly experience are the threat of spreading intimate photos or videos belonging to the victim by the perpetrator with a relationship motive. Namely, when asking to break up the relationship or not following the wishes of the photo perpetrator, the intimate video will be shared with parents, family, and friends or shared on social media. In addition, there is a case of pornographic videos distributed as the victim refused to have sex with the perpetrator. The pornographic videos spread also included as a crime in the online realm. What happened to one of the informants was the distribution of pornographic videos with deepfake technology by anonymous accounts without knowing the motives of the perpetrators this.

Victims of TFSV are also vulnerable to multi-layered violence. Namely, in addition to getting violence in the online realm, they also experience violence offline, which makes victims experience serious and long-term impacts. One of the informants was a victim of incest. She was raped by her biological father and was recorded secretly when the incident took place by the perpetrator. The video is used as a blackmail tool for the victim so that the perpetrator can continue to have sexual relations with the victim. The motive obtained from the perspective of the victim is sextortion or extortion.

Each victim experienced a different impact: psychological loss, social isolation, and limited mobility. Apart from the impact on individuals, a major consequence of online gender-based violence is creating a society where women no longer feel safe online or offline. The meaning of the communication experience of victims of online gender-based violence is shame, feeling disgraced, loss of identity, feeling tarnished, and mistrust of the opposite sex. The self-concept of KBGO victims is to view their experiences and themselves negatively. Victims use various ways to heal themselves from trauma: getting closer to God, telling stories to friends, and consulting psychologists.

From the data obtained by researchers during the research, it turns out that many of the victims of sexual violence in the online realm experience feelings of shame and fear of judgment from family, friends, or those closest to them when they tell their experiences. Therefore, the implication of this research is to become a safe media and space for victims to speak up. In addition, this research, depicting the reality of the victims' experiences, is expected to raise public awareness, especially in Indonesia, that there is an imminent threat of sexual violence. In addition to the community, the government is also expected to immediately implement the Sexual Violence Law (UU TPKS) for legal protection in protecting and recovering victims and punishing perpetrators so that there would be a deterrent effect.

Based on the data obtained during the study, researchers suggest further research be conducted to obtain more specific findings and more in-depth analysis of similar research themes in the future using a subjective approach and other theories and research methods.

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