

# CHAPTER I

## INTRODUCTION

### A. Background of Study

Global challenges affecting millions of women and girls worldwide include violence against women, particularly domestic violence. Flury, Nyberg, and Riecher-Rössler (2010) define domestic violence as the threat or use of physical, psychological, or emotional abuse against another person, including the use of force of any kind, with the purpose to cause harm or gain control over them. Flury et al. (2010) classified the perpetrator as someone from the victim's "domestic environment," which might include an intimate partner, husband, prior intimate partner, family member, friend, or acquaintance. Pals or family acquaintances are those with whom the victim has friendly contacts and interacts at home. Domestic violence is defined by the offender's intimate relationship with the abused victim, regardless of whether the victim shares a residence with the perpetrator.

According Flury et al. (2010) the phrases "domestic violence" and "violence in the immediate social environment" use to describe violence between adults. Flury et al. (2010) emphasize that domestic violence is a complex system of abuse that can include physical, psychological, or sexual abuse.



*Figure 1: Violence against Women Graph*

In 2022, the Indonesian Ministry of Women's Empowerment and Child Protection (KPPPA) reported that 25,050 women in Indonesia were victims of violence. Households were the most frequent sites of these incidents, with 16,899 reports of domestic violence, resulting in a total of 18,142 victims. This highlights the critical need for addressing domestic violence within Indonesian households (Naurah, 2023). Despite significant legal measures in Indonesia, such as the Law on Marriage (No. 1/1974), the Law on Child Protection (No. 23/2002), the Law on the Elimination of Domestic Violence (No. 23/2004), and the Law on the Elimination of Sexual Violence (No. 12/2022), women and children in Indonesia continue to face widespread violence and abuse.

Given the frequency of domestic violence, social media has developed as a valuable tool for addressing the issue and advocating for change. According to Kumari (2020), social media gives women a platform to speak, communicate, express their thoughts, and organize campaigns and online activism. It is an effective strategy to raise awareness about women's rights issues and encourage governments and politicians to advocate gender equality. Instagram, one of

Indonesia's most important social media platforms, is widely used to transmit opinions and aims, particularly through compelling material that raises awareness about gender issues, supports women's empowerment programs, and addresses sexual and domestic violence.

Globally, Instagram is the fourth most popular social networking platform (Dean, 2024). Instagram is among the most popular social media networks in Indonesia. In Indonesia, Instagram is the third most popular social media network after WhatsApp and Facebook, with women making up the majority of its users (Kemp, 2023). Rather than just uploading photographs and videos, many people use Instagram to express their opinions and ambitions. Instagram postings frequently convey thoughts or implicit messages using words, quotes, photographs, or videos. Persuasive information, such as raising awareness about gender issues, supporting women's empowerment programs, and combating sexual and domestic violence, is commonly shared. Notable accounts such as *@indonesiafeminis*, with 106,000 followers, and *@konde.com*, with 12,300 followers, are influential in educating their audiences on these critical issues.

It is critical to examine how domestic violence is represented on social media, particularly Instagram, as this helps readers realize the gravity of the issue depicted in the post and the call to action for systemic change in responding to domestic violence incidents. For example, a preliminary examination of Instagram postings from *@indonesiafeminis* reveals important information about the representation of domestic violence on social media. A significant example comes from the Instagram account *@indonesiafeminis*, which features five slides that

collectively address a tragic occurrence of domestic violence in Pati, Central Java. The first slide depicts the story of a young mother who was beaten to death by her husband; her body discovered hugging her 2-month-old kid. The slide poses a striking question:

“What we can do other than feel pity?”



Figure 2: Instagram Post

Contextually, an overview at @indonesiafeminis Instagram posts indicates a focused approach to addressing domestic violence through appealing narratives. The narrative, accompanied with poignant questions given to the readers, not only highlights the ongoing human tragedy, but also stimulates reflection on responsibility and collective action. The following slide in the post emphasizes the urgent need for a supportive environment for victims and challenges societal norms that perpetuate silence around domestic violence. The post clearly conveys the emotional and physical consequences of domestic violence, concluding with a call to action to create safe spaces and push for structural change.

Theoretically, this approach is in line with Lazar's Feminist Critical Discourse Analysis (FCDA) framework, which aims to deconstruct gender ideology and power dynamics contained in social discourse. By bringing domestic violence to light as a public instead of to a private matter, @indonesiafeminis engages in feminist analytical activism. This activism includes not just raising awareness, but also removing the societal institutions that support gender-based violence. Furthermore, the post invites critical reflection among its readers, pushing them to evaluate common attitudes toward victims and to actively support initiatives that challenge and change these attitudes. Thus, @indonesiafeminis shows how social media may be used not only to raise awareness, but also for advocacy, empathy, and significant societal change.

Many studies have used discourse analysis especially feminist critical discourse analysis, such as Khan's (2019), which examines the patriarchal power structure's objectification of South Asian female subjects as subalterns while also affecting relevant discourse practices. Another researcher, Mendrofa (2020), employed feminist critical discourse analysis to help her analyze and criticize the beauty standards imposed on women through language in whitening product advertising. Researchers employ qualitative descriptive approaches to investigate and describe the use of language and persuasive displays in advertising for whitening cosmetic products.

Bagai and Faimau (2021) use critical discourse analysis to evaluate how female IPH victims are depicted in Botswana's print media. The findings **indicate** that Botswana print media outlets do not fairly reflect female victims of IPH, as

they continue to denigrate, degrade, and infantilize women in their reporting. Meanwhile, Peng, Wu, and Chen (2022) show how China's sports fandom functions as a masculine domain where asymmetrical gender power relations are negotiated and rationalized by exposing the discursive strategies used by these male fans to sexualize sportswomen and trivialize their accomplishments through feminist critical discourse analysis. Furthermore, Nartey (2023) studies Ghanaian feminist blog posts through the lens of feminist critical discourse analysis. In order to highlight the voices and agency of Ghanaian/African women and to challenge gender systems of privilege and inequality, this study looks at resistance tactics used in blog posts.

This study utilizes the feminist critical discourse analysis theoretical framework, but differs from previous studies in terms of topics, objects, and data. In contrast to earlier research that concentrated on books, movies, or other forms of traditional media, this study uses Lazar's five FCDA principles—feminist analytical activism, gender as ideological structure and practice, complexity of gender and power relations, discourse in (de)construction of gender, and critical reflexivity as praxis—to examine how domestic violence is portrayed in Instagram posts from the accounts @indonesiafeminis and @konde.co.

## **B. The Problem of the Study**

In this research, two problems have been formulated that laid the foundation for the researcher conduct this research as follows:

1. What types of domestic violence are presented on selected Instagram accounts?
2. How do selected Instagram accounts represent domestic violence issues in their content?

## **C. The Objectives of the Study**

Regarding the previous research question, the researcher proposed the following research objectives:

1. To identify the types of domestic violence presented on selected Instagram accounts.
2. To analyze how chosen Instagram accounts represent concerns of domestic violence against women in their posts.

## **D. The Scope of the Study**

This study focuses on the representation of domestic violence on Instagram using Feminist Critical Discourse Analysis (FCDA). It examines utterances from 20 posts, with 15 posts from the @indonesiafeminis Instagram account and 5 posts from the @konde.co Instagram account, published between January 1, 2023, and January 31, 2024. The research applies Lazar's (2007) FCDA framework to analyze how domestic violence is represented in the posts,

specifically focusing on utterances related to physical, sexual, emotional/psychological, and economic/financial abuse, as defined by Bollen, Artz, Vetten, and Louw (1999). This study seeks to enhance our understanding of the ways in which domestic violence is conveyed and discussed on Instagram.

### **E. The Significance of the Study**

Based on the research objectives above, the result of this study are expected to provide theoretical and practical benefits.

#### **1. Theoretically**

Theoretically, this study contributes to our understanding of feminist critical discourse analysis (FCDA) by applying it to the context of Instagram. It enhances our knowledge of how gendered discourse operates in digital spaces, particularly in discussions surrounding domestic violence. By examining the representation of domestic violence on Instagram through an FCDA lens, this research advances theoretical discussions on gender, power dynamics, and social media discourse.

#### **2. Practically**

-For Student:

This study helps students understand about feminist critical discourse analysis (FCDA) and how it involves to social media. This provides a clearer understanding of how gender issues are discussed online.



-For readers:

This research gives new insight into how domestic violence is talked about on Instagram. This research helps readers see the importance of online activism and how it shapes discussions about gender-based violence, especially domestic violence.

-For other researcher:

This study applies feminist critical discourse analysis (FCDA) to Instagram, providing a methodological framework for exploring how social media platforms portray and influence perceptions of domestic violence and gender relations, which may inspire further research in this area.