

# The Impact of Technology and Social Media on Discrimination and Harassment in the Workplace

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**Abstract:** The development of technology and social media has brought significant changes in the dynamics of communication in the workplace. This study aims to answer two main questions: How do technology and social media affect discrimination and harassment in the workplace? and What is the impact of these practices on women? Using a descriptive qualitative method with a case study approach, this study focuses on the experiences of three female informants in the retail, digital services, and administration sectors in Lampung Province. Data were obtained through in-depth interviews, limited observations, and digital document analysis, which were analyzed using thematic techniques and a normative approach based on Mubādalāh, a progressive Islamic perspective that emphasizes gender equality and justice. The results of the study show that technology and social media have become new channels for gender-based harassment and discrimination in the workplace. The forms include suggestive messages from superiors, sexist comments in work groups, and uploading photos without permission. The institutional response is generally passive and tends to blame the victim. The Mubādalāh approach provides a normative alternative that emphasizes the need for corporate digital ethics reform with the principles of equality and collective protection. This study recommends the integration of Mubādalāh values in digital work policies to create a fair, safe, and inclusive work environment, especially for women.

**Keywords:** Digital Harassment, Gender Discrimination, Mubādalāh, Social Media, Workplace

## Introduction

Advances in technology and social media have changed the way workplace communication occurs, bringing benefits such as efficiency and flexibility (Al-Fitri et al., 2025). However, these developments have also opened up new spaces for discrimination and harassment, especially through digital platforms (Asnawi., 2024). This phenomenon is known as cyber harassment or technology-based harassment. Research shows that women are more vulnerable to harassment in the digital workplace. For example, McDonald (2012) in his literature review revealed that sexual harassment in the workplace remains a serious problem despite legal prohibitions in various jurisdictions. In addition, Henry and Powell (2020) highlighted technology-facilitated sexual violence, including cyberstalking and online harassment, which often targets women.

The development of digital technology has brought about major changes in communication systems and organizational culture in the workplace (Mustaqim et al., 2025). The use of social media, instant messaging groups, and online work platforms not only supports efficiency and flexibility, but also creates new risks in the form of forms of violence and discrimination that were previously invisible to the naked eye. A study by Rico & Rosadi (2023) revealed that the digital era presents challenges in

building work communication ethics because the boundaries between professional and personal spaces are blurred, which are often used to carry out symbolic harassment, both covertly and openly. This is in line with the findings of Marshall et al., (2013) which explain that power dynamics in work organizations often reinforce gender inequality, and when these power relations enter the digital space, forms of discrimination become more complex and difficult to report. This phenomenon reflects power relations and gender bias that remain entrenched, even in virtual spaces. A report from the International Federation of Journalists (IFJ) revealed that around 11% of respondents in Indonesia witnessed cases of harassment and violence in the workplace, while 22% claimed to have never faced such situations (ifj, 2024).

The development of technology and social media has changed the dynamics of communication in the workplace, but has also opened up new spaces for discrimination and harassment practices. Harassment is no longer limited to direct physical or verbal interactions, but also occurs through digital platforms such as email, instant messaging, and social media (Fathul Muin et al., 2025). This phenomenon is known as cyber harassment or technology-based harassment. Female workers are often the main victims of technology-based harassment in the workplace. A study by Kusumawati et al. (2024) found that among female garment workers in Bandung City, Indonesia, there was a strong correlation between workplace bullying and work stress levels. Employees who were bullied were more likely to report significant levels of stress at work. In addition, a report from Global Voices (2023) showed that cyberbullying of women in Indonesia increased during the COVID-19 outbreak and continued until the 2024 elections. The gender-based digital divide is further exacerbated by this problem, which also makes it difficult for women to be active in public spaces. Law enforcement against workplace harassment is still problematic, even though the law is in place. For example, Indonesia's Electronic Information and Transactions Law (UU ITE) is often used to counter-sue victims of harassment for defamation, thus hampering efforts to report and protect victims. This gap reflects the difference between *that be*(reality) and *that should*(ideality), where ideally the workplace should be a safe environment and free from discrimination and harassment, but in reality there are still many workers who experience unfair treatment and do not receive adequate protection.

The issue of the influence of technology and social media on discrimination and harassment in the workplace is important to study because it reflects new challenges that arise along with the digital transformation of the world of work. This phenomenon not only impacts the mental health and productivity of individuals, but also shows structural inequality and gender bias that are reinforced through digital media. This research is urgent because there is still a lack of specific regulations that favor victims, especially women, in dealing with technology-based violence. By using the Mubādalāh approach that emphasizes the principle of reciprocity and relational justice, this article provides conceptual and practical contributions in building digital ethics in a more just, safe, and inclusive work environment. Its contribution is not only in the academic realm through enriching gender perspectives in technology studies, but also at the level of policy and practice in the contemporary world of work.

The phenomenon of digital media-based violence does not only occur in the world of education, but reflects a similar pattern in the world of work, especially in Lampung Province. Pratama's research (2024) shows that cyberbullying cases in the environment of SMP Negeri 31 Bandar Lampung are dominated by behavior that belittles victims through uploading photos, sexual comments, and intimidating messages, the majority of which target female students. The guidance and counseling

teacher said that victims are often reluctant to report because they feel they will not be believed and are afraid of being socially ostracized. Although the context of the research is in the realm of education, similar symptoms occur in the workplace where women are the main targets of digital harassment but are hampered from reporting due to power relations and a culture of blaming the victim. When the perpetrator is a dominant male superior or coworker, victims tend to choose to remain silent in order to maintain their position and reputation. This fact shows that the pattern of cyber violence in Bandar Lampung has structural intersections that cross age boundaries and social spaces, reinforcing the urgency of a participatory and transformative gender-based digital justice approach.

Several previous studies have highlighted the issue of gender-based harassment and discrimination in the workplace, including in digital forms. For example, Henry and Powell's (2020) study examined how technology is used in online sexual violence and found that women are significantly more vulnerable to being victims due to patriarchal power relations that are carried over into the digital space (journals.sagepub.com). Meanwhile, research by Kusumawati et al. (2024) proves that cyberbullying in the workplace has a direct impact on increasing work stress, especially among female workers in the garment sector (McDonald, 2012). On the other hand, a study by the ILO (2024) highlights gaps in the reporting system and legal protection for victims of workplace violence, including technology-based violence.

This article has similarities with previous studies in terms of the object of study, namely violence and discrimination in technology-based workplaces. However, the novelty of this article lies in the use of the Mubādalāh perspective as the main analytical approach, something that has not been widely discussed in similar studies. The Mubādalāh approach not only highlights aspects of gender inequality as a structural problem, but also offers ethical and spiritual principles based on mutuality that are relevant to forming policies and a more equitable work culture in the digital era. Thus, this article not only contributes to expanding the discourse on digital violence in the workplace, but also enriches the analytical approach in gender and technology studies with progressive Islamic values.

This research is important because it addresses the urgent need for a deeper understanding of how technology and social media shape new dynamics of discrimination and harassment against women in the workplace. In practice, much harassment is no longer done physically or verbally, but is mediated by digital media such as instant messages, online workgroups, or internal company social media posts. Unfortunately, digital spaces are often not considered formal work spaces, so that violations that occur in them escape institutional supervision and policies. This results in unequal legal protection and a low sense of security for female workers. This research is important because it not only identifies the forms and impacts of digital harassment in the workplace, but also offers a normative approach based on Mubādalāh that emphasizes mutuality, relational justice, and collective responsibility. Thus, this research makes conceptual and practical contributions in encouraging the formation of fair, inclusive, and victim-protection-oriented corporate digital ethics.

## Method

This study uses a descriptive qualitative method that aims to understand in depth how technology and social media impact discrimination and harassment practices in the workplace, especially against women. This method is used to analyze complex and contextual phenomena, and explore the meaning of the victims' experiences. The approach used is a case study, focusing on the real experiences of individuals who experience digital-based violence in the workplace. The study was conducted in

Lampung Province, especially in Bandar Lampung City and Metro, for two months from February to March 2025. This location was chosen because of the high industrial and trade activities in this area involving many female workers, as well as the increasing use of digital platforms in work operations, but minimal attention to aspects of digital security in the workplace.

Primary data sources were obtained through in-depth interviews with three female informants working in the retail, public administration, and online service sectors. Of the three informants, two were willing to be interviewed in full and openly, while one other informant refused to be interviewed due to concerns about her job position. The informants were selected because they had direct experience of being victims of digital harassment in the workplace, either through private messages, inappropriate comments in work groups, or derogatory posts. Interviews were conducted in person at mutually agreed locations, and some via video calls to maintain privacy. The researchers also conducted limited observations in the work environments of the two informants, and collected digital documents such as screenshots of conversations, email archives, and copies of relevant internal company policies. These documents were provided voluntarily by the informants and analyzed to see the forms of harassment that occurred and how the institution responded to them.

By comparing data from interviews, observations, and documents, researchers used data triangulation to ensure the accuracy of the data. To further ensure accuracy, researchers used member checking, which involved asking informants to review their interview transcripts. Data were analyzed using thematic analysis techniques, which involved organizing data into key topics such as digital harassment, power dynamics in the workplace, and the impact of business regulation. After that, the Mubādalāh technique was used to evaluate each finding and determine whether current work interactions uphold the principles of mutuality and justice. Through this method, the study not only uncovered empirical conditions in the field but also connected them to normative values oriented towards social transformation and gender justice in the digital era.

## Findings/Results

### Forms of Digital Harassment and Minimal Institutional Response

This study found that the use of technology and social media in the workplace in Lampung Province has an ambivalent impact on women (Rohmi Yuhani'ah et al., 2025). On the one hand, digital media accelerates communication and work efficiency; on the other hand, it opens up a space that is vulnerable to gender-based harassment and discrimination, especially in the form of technology-based violence.

From the two informants interviewed in depth (let's call them R and D), there was a fairly uniform pattern of harassment, namely: sexual messages from superiors via work WhatsApp, physically degrading comments in internal work groups, and ignoring reports of violence by the company's HRD. Informant R, a 28-year-old female administrative staff at a heavy equipment distributor office in Metro City, admitted to receiving suggestive personal messages from her superior outside of work hours. Meanwhile, informant D, a customer service employee at a digital service company in Bandar Lampung, experienced a photo of herself being uploaded (without permission) in a work group with a sexist narrative. The following is a summary of the findings in tabular form:

**Table 1:** Interview Informant Data

| Types of Digital Harassment         | Number of Informants who experienced | Perpetrator    | Institutional Response              |
|-------------------------------------|--------------------------------------|----------------|-------------------------------------|
| Suggestive messages via WhatsApp    | 2                                    | Men's top      | Not prosecuted, considered personal |
| Sexist comments in workgroup        | 2                                    | Work colleague | Ignored, not taken seriously        |
| Uploading photos without permission | 1                                    | Superior       | No sanctions, victims are blamed    |
| Ignoring reports to HR              | 2                                    | Institution    | Not followed up                     |

Based on these figures, there is a huge gap between what companies say they are promoting gender equality and what they are actually doing. The issue of digital harassment is seen as a “personal” issue, rather than a corporate culture issue that requires systemic change. This goes against the Islamic teaching of gender justice, known as *Mubādalāh*, which emphasizes mutually beneficial and protected employment partnerships.

When compared to the theory of mutual benefit and national employment regulations, the practices found in the field are not in line. This happens because the dominance of patriarchal values is still very strong in work institutions, and there is no technology-based protection mechanism that sides with victims. Informant R said, “I once reported it to HRD, but I was the one who was asked all sorts of questions, as if I was the one who teased first. After that I didn't dare to speak anymore.” (Interview, Metro, March 2025). Meanwhile, D stated, “They just said, ‘it was just a joke, don't get emotional’. But the joke traumatized me.” (Interview, Bandar Lampung, March 2025).

This finding confirms that technology, rather than being a tool of empowerment, is often used to strengthen control and gender-based violence when not accompanied by values of mutuality and justice. Therefore, there needs to be a reformulation of digital work ethics and employee protection policies with an equality perspective, one of which can be offered through the *Mubādalāh* approach.

### **Forms of Discrimination and Harassment in the Workplace Through Technology and Social Media**

In the context of online work in Lampung, instant messaging platforms such as WhatsApp and internal social media groups are often used to spread material that degrades women. Interview results showed that superiors sent sexual messages outside of work hours and peers uploaded photos of women without permission, often accompanied by physically degrading comments. This phenomenon is in line with the findings of Hilmi (2024) who reported that 57% of informal female workers in Bandar Lampung had been victims of digital intimidation, but only 9% dared to report it because they were worried that their positions would be threatened.

Permissive organizational culture also normalizes digital discrimination as a “personal problem” rather than a professional violation. In Pratama’s (2024) study on cyberbullying at SMP Negeri 31 Bandar Lampung, the guidance and counseling teacher noted that victims were reluctant to report because they were afraid of not being

believed and being ostracized. The same pattern occurs in the workplace, where HR often trivializes reports or transfers victims without a thorough investigation.

Not only individuals in formal employment, even digital freelancers show how technology can be a tool for strengthening asymmetric power. Rambe & Irwansyah (2024) illustrate that through digital gamification mechanisms such as point systems, automatic ratings, and mathematical incentives, online work platforms create a false choice structure: workers feel “free to choose” but are actually encouraged to obey the rules without real control over their working conditions. Similar algorithmic bias and automatic evaluations make it difficult for freelancers to fight platform dominance, because performance assessments and compensation decisions are entirely in the hands of platform developers/administrators.

Similar practices were also found in the formal work environment that we studied in Lampung. Although the contexts are different (companies vs. digital platforms), the pattern of authority inequality is very similar: perpetrators of digital harassment, especially superiors or colleagues who have institutional power, use technology as a means of domination, while the internal systems of the institution do not facilitate fair control for victims. Barriers to reporting and the lack of transparency in handling mechanisms also exacerbate the already unequal situation.

### **Factors Causing Discrimination and Harassment in the Workplace Through Technology and Social Media**

Organizational culture often does not recognize social media or digital communication as part of the formal work environment, so that various forms of harassment are considered “private matters”. Empirical studies in Foliadi & Jesica (2023) confirm that bullying, whether verbal, physical, or cyberbullying, often goes unaddressed due to the lack of adequate regulations for the digital realm and a culture that is permissive of shortcut harassment outside the official work space, which reflects institutional weaknesses in responding to technology-based bullying (Nawawi, 2022).

Internal social media allows superiors or coworkers to exploit their superiors through digital status, distorting their power relations. Rambe & Irwansyah's (2024) article on digital work platforms shows that gamification mechanisms place workers in subordinate positions similar to those in the formal realm because evaluation attributes and automatic points become tools of pressure from those in power, emphasizing that technology reinforces the inequality of organizational structures (Asnawi, 2022).

Legal and social institutions also influence the sustainability of digital harassment in the workplace. Empirical analysis in the Law Journal of Foliadi & Jesica (2023) states that stopping cyberbullying and manual bullying requires not only legal regulations, but also enforcement and prevention that encourages reporting of cases. However, the absence of a transparent internal system and guarantees of protection for reporters makes the resolution process ineffective and often favors the perpetrators (Anwar Nawawi, 2022).

## **Discussion/Analysis**

### **The Impact of Technology and Social Media on Discrimination and Harassment in the Workplace**

Field findings in Lampung Province show that technology and social media have become new channels for discrimination and harassment practices against women in the workplace (Asnawi, 2012b). Although companies claim to support gender equality, in practice, digital harassment is often ignored or considered a personal matter. This reflects a gap between formal policies and real implementation in the field. Previous

research supports these findings (Asnawi, 2011). According to a report from Dice, 57% of women working in the technology industry experience gender discrimination in the workplace, compared to only 10% of men. This shows that gender-based discrimination is still a significant problem in the workplace, especially in the technology sector (Marchant, 2021).

The impact of digital harassment is not only psychological but also affects the performance and well-being of the victim. A study by Rizky Bastian & Thohir (2024) revealed that harassment via social media can cause subordination, marginalization, negative stigma, and double burden on victims. This shows that digital harassment has a broad and profound impact on victims (Asnawi, 2012a).

Here, the Mubādalāh method provides an alternative view by focusing on gender equality and the idea of reciprocity (Rimanto et al., 2025). By taking this approach, we are encouraged to see the dynamics between the sexes as equal rather than superior. As a result, discrimination and harassment in the workplace can be studied and resolved using Mubādalāh techniques. Establishing a safe and reliable reporting system for victims of harassment, conducting internal reviews of gender-biased regulations, and providing gender awareness training for employees are all ways in which the Mubādalāh method can be applied to company policies (Asnawi, 2017). By doing so, businesses can make their workplaces more welcoming and equitable for all workers.

Overall, technology and social media have the potential to either reinforce or reduce discrimination and harassment in the workplace, depending on how they are used and managed. By adopting a Mubādalāh approach, companies can leverage technology to promote gender equality and create a safer and more inclusive work environment.

### **The Impact of Discrimination and Harassment in the Workplace Through Technology and Social Media on Women**

Research by Khotimah (2009) in the Yin-Yang Journal: Journal of Islamic Studies, Gender and Children confirms that gender discrimination in the workplace forms a social construction that positions women as "gentle" and "caring", who are vulnerable to harassment both directly and technology-based (Indah & Wibisono, 2024). This perception has the potential to be used to justify practices of power over women, such as sending suggestive messages, sexist comments, and distributing images without permission, which mentally weaken victims and reinforce harmful gender stereotypes (Fauzi & Ahmad Failasuf Nasuha, 2025).

In the context of digital work in Lampung, the narrative is reflected in the testimony of informants who experienced psychological pressure due to social media-based harassment. Informants reported increased stress, fear of interacting in digital spaces, and a tendency to withdraw from work groups. This is in line with the argument of Mahesa & Rahardja (2009), who limits women's social participation in public spaces (in this case digital work spaces), not only produces individual discomfort, but creates a cycle of hidden discrimination that is detrimental to women's well-being and productivity (Asnawi, 2016).

Structurally, digital harassment on work platforms results in women's agency being discredited: victims feel unworthy to voice their protests, are afraid that their careers will be affected, and many choose to remain silent. The attitude of the HRD team that equates harassment as "ordinary jokes" worsens this impact. According to Khotimah (2009), discriminatory practices like this are not just symbolic violence, but a form of violation of the ethics of gender justice that should guarantee protection and respect for all female workers (Rimanto et al., 2025).

## Conclusion

This study concludes that technology and social media have an ambivalent impact on the dynamics of women's work in the digital era. On the one hand, digital media accelerates communication and efficiency; but on the other hand, it becomes a new medium for gender-based discrimination and harassment. Findings in Lampung Province show that forms of digital harassment include suggestive messages from superiors, sexist comments in work groups, and uploading personal photos without permission. These cases are often not followed up fairly because they are considered personal problems, not systemic violations. This shows a gap between formal institutional values (*das sollen*) and the reality of organizational culture (*das sein*). The impact of digital harassment is very real for working women, both psychologically, socially, and professionally. Victims experience work stress, a sense of insecurity in the digital space, and decreased participation in teamwork. The imbalance in power relations between perpetrators and victims also worsens the situation, because perpetrators generally have dominant positions in organizational structures. Technology that should be a tool of empowerment is instead used as a means of control and symbolic violence, especially when it is not balanced with fair regulations and protection mechanisms that favor victims. Through the Mubādalāh approach, this study confirms that the values of mutuality, relational justice, and collective protection need to be integrated into corporate digital policies. Mubadalāh offers an ethical and spiritual framework that prioritizes equal partnership in work relations, and directs institutions to build safe, inclusive, and gender-free workplaces, both directly and through technology.

## Suggestions and Recommendations

Based on the findings and conclusions of this study, it is important for institutions or companies, especially those operating in Lampung Province and other urban areas, to formulate a firm and victim-friendly digital ethics policy. Companies need to recognize that digital space is an integral part of the work environment, so any form of harassment via social media, instant messaging, or online work platforms must be considered a serious violation of professional norms and human rights. The implementation of a safe, confidential, and victim-friendly internal reporting system is a very important first step. In addition, regular training is needed for all elements of the organization regarding gender awareness, digital communication ethics, and the importance of building an equal and just work culture. This study also recommends that Mubādalāh values that emphasize mutuality, partnership, and relational justice be adopted institutionally in formulating internal company policies. This approach can be an ethical foundation that strengthens work relations based on mutual respect and shared responsibility. In the realm of public policy, local governments and employment agencies are expected to formulate specific regulations regarding the protection of workers from digital violence, including a digital workplace audit mechanism that regulates the transparency of technology use in professional interactions. Academically, this study opens up space for the development of interdisciplinary studies between gender studies, Islamic ethics, and digital transformation, which can be a foundation for further research in understanding new challenges in the contemporary world of work.

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