



Digital Sexual Harassment of Young Women in Mesuji Lampung: *Mubadalah* Analysis

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Abstract: Digital sexual harassment is increasingly becoming a real threat to adolescent girls in the era of social media, including in areas that are less accessible to protection systems, such as Mesuji Regency, Lampung. This phenomenon shows that digital space is not yet completely safe, especially for vulnerable groups with minimal gender and digital literacy. This study aims to answer two main questions: (1) what are the forms of digital sexual harassment experienced by adolescent girls in Mesuji, and (2) how the *Mubadalah* concept can be used as an alternative solution to deal with this problem. The study was conducted using a qualitative approach collected through observation, in-depth interviews, and documentation of two adolescent girls in Masuji, then analyzed through data reduction, data display, and conclusions/verification. The results of the study showed that respondents experienced various forms of digital violence, such as explicit sexual comments, vulgar messages, to body shaming, which causes serious psychological impacts. Whereas, low digital literacy and strong social stigma are inhibiting factors for victims to report. In this context, the *Mubadalah* perspective is present as an Islamic interpretation approach that emphasizes gender justice and equality, and is relevant to building collective awareness in creating a safer and moreover equal digital space for adolescent girls.

Keywords: *Mubadalah*, Harassment, Women, Digital Sexual

Abstrak: Pelecehan seksual digital semakin menjadi ancaman nyata bagi remaja perempuan di era media sosial, termasuk di wilayah-wilayah yang kurang terjangkau sistem perlindungan, seperti Kabupaten Mesuji, Lampung. Fenomena ini menunjukkan bahwa ruang digital belum sepenuhnya aman, terutama bagi kelompok rentan yang minim literasi gender dan digital. Penelitian ini bertujuan untuk menjawab dua hal utama: (1) apa saja bentuk pelecehan seksual digital yang dialami oleh remaja perempuan di Mesuji, dan (2) bagaimana konsep *Mubadalah* dapat digunakan sebagai solusi alternatif dalam menghadapi persoalan tersebut. Penelitian dilakukan dengan pendekatan kualitatif yang dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi terhadap dua korban remaja perempuan di Masuji, kemudian di analisis melalui reduksi data, tempilan data, dan kesimpulan/verifikasi. Hasil penelitian menunjukkan bahwa responden mengalami berbagai bentuk kekerasan digital, seperti komentar seksual eksplisit, pesan vulgar, hingga *body shaming*, yang menimbulkan dampak psikologis serius. Sementara, rendahnya literasi digital dan kuatnya stigma sosial menjadi faktor penghambat bagi korban untuk melapor. Dalam konteks ini, perspektif *Mubadalah* hadir sebagai pendekatan tafsir Islam yang menekankan keadilan dan kesalingan gender, serta relevan untuk membangun kesadaran kolektif dalam menciptakan ruang digital yang lebih aman dan setara bagi perempuan remaja.

Kata Kunci: *Mubadalah*, Pelecehan, Perempuan, Seksual Digital

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Introduction

Sexual harassment is a serious problem that continues to increase in Indonesia, across age, gender, and space. Despite various legislative efforts and government policies to address this problem, sexual violence is nevertheless widespread in various levels of society. Legal political analysis shows that although policies have been implemented to address sexual violence, their implementation has not been fully effective in reducing these cases ([Hidayat & Ismaidar, 2024](#)). As moreover and young people in Indonesia use the internet, the problem of sexual harassment on social media has become a greater concern. According to the Online Information System for the Protection of Women and Children (SIMFONI-PPA), as of May 10, 2025, there were 8,746 cases of violence recorded. Of these, 7,505 cases were female victims and 1,795 cases were male victims. This reflects the worrying reality that cyberspace is not a completely safe place ([SIMFONI-PPA, 2024](#)).

Survei *National Women's Life Experience* (SPHPN) 2021 also showed that 8.7% of women aged 15–64 years had experienced online sexual harassment since the age of 15, while 3.3% experienced it in the past year. Children aged 12–17 years were also targets of online sexual exploitation and harassment, and most of the perpetrators were people known to the victim. In the digital era, sexual harassment has undergone a transformation in form, one of which is through social media. This phenomenon is known as *cyber sexual harassment*, including acts such as non-consensual sexting, unauthorized distribution of intimate images, and inappropriate sexual comments. The causal factors include the perpetrator's lack of understanding of their actions as a form of harassment, as well as a lack of self-control. This shows that sexual harassment on social media is a form of social deviation that requires serious attention ([Hidayat & Ismaidar, 2024](#)). Adolescent girls are a group that is vulnerable to sexual harassment on social media. Lack of sexual education, the influence of digital media, and an unsupportive family environment are the main factors that increase this vulnerability. Handling strategies that can be applied include education in schools, school policies regarding harassment, and psychological counseling services for victims (Hidayah & Aliyah, 2023). The importance of a holistic approach based on gender equality values is key to creating a safe digital space for adolescent girls.

In Mesuji Regency, Lampung Province, two cases of sexual harassment were found that occurred on social media, with forms of discrimination of injustice in social media including negative comments, invitations to have sex, and other forms of indecent behavior (Source: Observation in Mesuji Regency). In this context, normative values such as gender equality, respect for human dignity, and protection of human rights become very relevant. The concept *Mubadalah*, which emphasizes the principles of reciprocity and justice in gender relations, can be a strong theoretical framework for analyzing these dynamics. By understanding and applying the values *Mubadalah*, it is hoped that adolescent girls can be moreover critical in forming their gender identity and be moreover resistant to negative influences on social media ([Khoirunisa, 2022](#)).

The phenomenon of sexual harassment in Mesuji Regency, Lampung Province, reflects the complexity and urgency of handling gender-based violence in the digital era. One case that emerged was an act of sexual violence in an educational environment, where two female students were victims of harassment by their principal. This case not only shows the abuse of power by the perpetrator, however also indicates the lack of an effective protection system for victims in educational environments. Observations and in-depth interviews with two female teenagers in Mesuji revealed that they experienced sexual harassment through social media, such as unwanted sexual messages and the distribution of personal photos without permission. Both respondents stated that the incident had a negative impact on their mental health, including feelings of anxiety, fear, and loss of self-confidence. They also revealed that the lack of understanding on how to report and handle cases of sexual harassment in

cyberspace made them feel isolated and did not receive adequate support (Source: Observations in Mesuji Regency).

Adolescent girls are a group that is very vulnerable to digital violence due to several factors. According to ([Permatasari, 2022](#)), adolescents are less able to consider and make the right decisions when using social media, which makes them vulnerable to digital violence such as cyber bullying. KPAI data also shows that the number of victims cyber bullying moreover experienced by women than men, with a proportion of 51.2% of victims being women. In fact, the number of female adolescent victims who experience frustration is greater than male victims, and there is a higher tendency towards suicidal ideation.

Whereas, research ([Julian, 2024](#)) also revealed that in cases of sexual violence, women are often considered to invite male lust, which shows that women nevertheless often experience violence and gender stigmatization. In addition, low tolerance towards the opposite sex and knowledge about gender equality often make men make women objects and targets that are easy to harass or degrade online, especially for those who often upload content with revealing clothes. The stigma of society that nevertheless thinks that violence against women is a mistake caused by women because of their appearance and online violence is nevertheless normal if it happens because it is only online is also one of the factors that can worsen the occurrence of online gender-based violence against women.

In this study, we primarily look at the gap between the ideal conditions (*das sollen*) and the reality (*das sein*) of exposure to sexual harassment and violence against adolescent girls on social media without adequate protection and support systems. Ignorance of the public about the importance of gender equality, inadequate legal action against those responsible for sexual violence in cyberspace, and inadequate digital education all contribute to widening this gap. This study seeks to understand the causes that contribute to this gap and provide solutions that prioritize gender equality, such as the idea of *Mubadalah*, to make the internet a safer place for adolescent girls.

This research is very important and relevant, considering the rampant issue of sexual harassment that occurs in public and digital spaces, which is not only physical however also psychological. Adolescent girls as a vulnerable group are often the target of objectification, body shaming, cyber harassment, and other forms of gender-based violence on social media. This phenomenon not only has an impact on psychological aspects, such as low self-esteem and identity crisis, however also contributes to the reproduction of gender-based social inequality in society.

Research and studies on Sexual Harassment on social media have been conducted by many researchers including ([Rosyidah & Nurdin, 2018](#)) who discussed sexual harassment on social media as deviant behavior among adolescents, however have not integrated a religious perspective or Islamic values in their analysis. ([Hero & Astini, 2023](#)) studied the forms of cyber sexual harassment and their impacts, however have not discussed solutions based on gender equality values in the context of local culture or religion, Khoirunisa ([Khoirunisa, 2022](#)) The main focus of this article is on the legal aspects of sexual harassment on social media, without exploring educational approaches or gender equality values that can prevent harassment. ([Utama, 2024](#)) discuss the psychological impact of sexual harassment in cyberspace on students, however have not offered an approach based on religious values or gender equality as a solution and finally ([Jaya, 2023](#)) who highlighted the role of digital media in the spread of sexual harassment, however have not discussed an approach based on gender equality or religious values in dealing with the issue.

This study has a significant new position compared to previous studies on sexual harassment on social media. Most previous studies tend to focus on legal, psychological, or sociological aspects in explaining the phenomenon of digital sexual violence, and most of them are descriptive or normative. Although they have raised the urgency of the issue, not

many of these studies have examined this problem through a progressive and contextual religious approach. In addition, the approach used in previous studies tends to ignore the structural roots of gender inequality that perpetuate violence against women, especially in the digital space. Not many studies really target groups of young women as the main subjects, although they are the most vulnerable group. In this context, this article offers something new through the *Mubadalah* approach an Islamic interpretation framework that emphasizes the values of mutuality, justice, and equality between men and women. This perspective makes an important contribution in answering the absence of a religious approach that sides with victims and dismantles the patriarchal structure that is the root of sexual violence practices, including those that occur in the digital space. In addition, this research is local and contextual, conducted in Mesuji Regency, Lampung Province, which until now has not been widely touched on in academic studies related to this issue. By raising the voices of victims through observation techniques and in-depth interviews, this article is not only a scientific note, however also a form of advocacy based on values and real experiences. Therefore, the position of the novelty of this research lies in the integration between a gender-just Islamic approach and a locally based empirical study aimed at building a safe digital space for adolescent girls.

The *Mubadalah* perspective, which emphasizes the principle of gender reciprocity and justice in social and religious interpretations, offers an alternative approach that can fill this gap. By adopting the *Mubadalah* perspective, researchers can make new contributions to understanding the dynamics of gender identity formation in social media, as well as offering moreover inclusive and equitable solutions in dealing with related issues.

Method

The experiences of adolescent girls with sexual harassment on social media were examined in this qualitative study. Researchers in Mesuji Regency, Lampung Province, chose a qualitative method because it provided a richer opportunity to explore the realities of victims' lives and the social significance of digital violence. The subjects of the study consisted of two adolescent girls who lived and went to school in the Mesuji Regency area, who were victims of sexual harassment via social media. The selection of subjects was carried out purposively, based on the criteria that they had direct experience with digital sexual violence. The research location was centered in the school and home environments of the respondents, with additional observations on their online activities. The data sources in this study are divided into two, namely primary and secondary data. Primary data were obtained through direct observation, in-depth interviews with two main respondents, and documentation in the form of screenshots of comments or messages of sexual harassment received by respondents. While secondary data were obtained from scientific journals, research reports, online news articles, and literature related to the issue of digital sexual violence, adolescents, and the *Mubadalah* approach. Data collection techniques were carried out triangulating, namely through participant observation, semi-structured interviews, and digital documentation.

Source triangulation and technology triangulation are used by researchers to ensure the validity of the data. We use interview data, observation data, and documentation to achieve source triangulation. In contrast, technical triangulation involves investigating the same although using multiple data collection techniques. For data analysis, it follows the interactive model of Miles and Huberman: data reduction, data display, and conclusion/verification. Data are presented in the form of descriptive narratives and observation tables, then analyzed critically within the framework of the *Mubadalah* theory. With this method, researchers hope to present authentic and in-depth findings related to the issue of digital sexual harassment against adolescent girls, while also offering an approach to the values of mutuality and justice from the perspective of *Mubadalah* as an ethical and social solution. Data collection

techniques include observation, in-depth interviews, and documentation. Observations were conducted to understand the social and digital environment in which respondents interact. In-depth interviews were conducted with two adolescent girls who were victims of digital sexual violence in Mesuji Regency, with the aim of exploring the forms of harassment experienced, its impact, and the responses of the surrounding environment. Documentation was conducted to collect screenshots, social media interaction history, and other supporting notes related to the case. The following is an observation chart used in this study:

Table 1: Research Observations

Observed Aspects	Observation Indicators
Social Media Activity	- Frequency - Platform type - Daily duration
Online Interaction	- Upload types - Interaction patterns - Other users' responses
Uploaded Content	- Content Form - Purpose of upload - Account privacy
Response to Harassment	- Types of harassment - Respondents' reactions - Reporting/blocking efforts
Social Support	- Support from family, friends, teachers - Access to aid agencies
Psychological & Social Impact	- Behavioral changes - Emotional impact - Attitudes towards social media

This chart is designed as a guide to direct the focus of researchers' observations during field data collection, especially in directly examining the dynamics of digital interactions experienced by research subjects. With this chart, researchers can systematically record various dimensions related to the victim's experience, ranging from the intensity of social media use, the type of response from other users, to the form of support they receive or need. Further moreover, in-depth interviews were conducted personally with each respondent. The interview process was carried out in two forms, namely face-to-face and via text messages, depending on the comfort of the participants. The interviews focused on exploring moreover over deeply the personal experiences of victims in dealing with sexual harassment on social media, including how they responded to it, perceptions of digital risks, and the extent to which social support influenced their reactions. Then, the results of the interviews were not only used as a complement to observations, however also as narrative data to reveal the psychological and social complexities experienced by female adolescent victims of digital violence.

Findings/Results

Mubadalah Values as A Concept of Women Justice

The concept of *Mubadalah* is an approach to interpretation and social analysis developed by Dr. Faqihuddin Abdul Kodir, an Indonesian Muslim scholar. This concept emphasizes the principle of mutuality (reciprocity) and equal partnership between men and women in various aspects of life, including in the interpretation of religious texts and social practices ([Amin, 2024](#)). In the perspective of *Mubadalah*, gender relations are not seen as hierarchical relations that place one party above the other, however rather as equal and complementary relations.

This aims to eliminate gender domination and subordination that are often legitimized by biased religious interpretations.

As explained by (Werdingasih, 2020), *Mubadalah* is a perspective that sees the relationship between men and women as partners who both think as dignified human beings to be able to benefit from all aspects of life for the good of both. This approach seeks to replace the dichotomous perspective that often places men and women in conflicting positions. The concept of *Mubadalah* has also been applied in various other social contexts, such as in child-rearing patterns. (Fadhilah, 1970) suggests that this idea, if applied in child-rearing practices, will help shape children's personalities so that they can see others as they are, regardless of gender. The relevance of the concept of *Mubadalah* itself is actually included in the Al-Qur'an such as QS. An-Nisa, [4:9], QS. Al-Maidah [5:1], QS. Al-Anfal [8:72] and many more over verses that teach reciprocity in socializing. Thus, the concept of mubadala is actually something that is not alien to Islam. In the Qur'an, there are various verses that emphasize the importance of equality in human relationships, both between men and women and in other aspects of life. Some sentences underlying this principle of equality are as follows:

1. Al-Qur'an Surah Al-Hujurat (49) verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

It means: "O mankind, indeed We have created you from a male and a female, and We have made you into nations and tribes that you may know one another. Indeed the most noble of you in the sight of Allah is the most pious of you. Indeed Allah is Knowing and Acquainted."

2. Al-Qur'an Surah An-Nisa (4) verse 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

It means: "O people, fear your Lord who created you from a single person, and from him God created his wife; and from both of them God raised many men and women..."

These verses show that God created men and women to be equal and to have complementary responsibilities in society. Gender is not a determining factor in the rights and responsibilities that each party has.

In the context of this research, the author uses the *Mubadalah* theory as a framework for analyzing how unequal gender relations can be the root of digital sexual violence against adolescent girls. This approach was chosen because it allows for a re-reading of women's social roles as equals, not as passive objects that are protected, however as active subjects who have the right to a safe and dignified digital space. In the author's view, the *Mubadalah* theory works by dismantling the patriarchal perspective that has so far legitimized male dominance, and replacing it with the principle of fair reciprocity.

As explained by (Walida, 2024) the steps or working methods used in implementing the *Mubadalah* interpretation approach consist of three stages: *First*, explore the universal principles of Islam that transcend gender. This principle is reflected in the values of the welfare of both based on religious standards and traditions (*tradition*). *Second*, find the main idea of the verse without looking at the gender of the object mentioned. The verses of the Qur'an that mention the roles of men and women are mostly examples of implementation in a certain space and time. In different times it is very necessary to study the reality that occurs between men and women. No longer just looking at it textually, however contextually. *Final*, providing the main idea that has been obtained from the previous step on the gender that is not mentioned in the verse. This means that *Mubadalah* tries to convey the benefits of Islamic teachings so that all people feel it comprehensively.

Therefore, through this theory, the author attempts to not only reveal the forms and impacts of violence, however also offer ethical alternatives based on Islamic values that are moreover just and humane in building social relations, including in the digital space.

Discrimination Against Young Girls on Social Media

In general, adolescent girls are often the target of discrimination on social media, both in the form of sexual harassment and gender stereotypes. A study by ([Nasriyah, 2024](#)) found that, although there is a lot of material that advocates gender equality, some of it contains prejudice and degrades women. Due to their immaturity and lack of life experience, adolescents are vulnerable to harmful narratives that perpetuate gender stereotypes and prejudices because they do not have the cognitive capacity to evaluate the validity of the information they receive. As a general overview of discrimination against young women on social media, the following presents national data from previous sources.

Table 2: National Data on Discrimination Against Young Girls on Social Media

Aspect	Key Findings	Source
KBGO against Teenage Girls	Teenage girls using TikTok experience GBV in the form of privacy violations, sexual comments, and harassing private messages. The impacts include loss of self-confidence, fear, <i>overthinking</i> , <i>insecure</i> , to PTSD.	(Elistya & Arsi, 2024)
Increase in KBGO Cases	SAFEnet data shows that KBGO cases will increase by 50% in 2024 compared to 2023. The most common types of GBV include: threats to spread intimate content, digital blackmail, image/video manipulation, and threats to use sexual video recordings. The majority of GBV victims are young people and children, a group that is very vulnerable due to the lack of digital literacy and awareness of security in the digital space.	(Dok, 2024)
Lack of Digital Literacy	The lack of digital literacy among teenage girls makes them vulnerable to KBGO. The majority are aged 14-32 years, with students being the largest group both as perpetrators and victims. This shows that this age range is very vulnerable, especially among junior high and high school students.	(Hutasoit, 2024)
Ignorance of Procedure	Based on data from the 2023 Annual Report (Catahu) of the Indonesian National Commission on Violence Against Women, the total number of reported cases of KBGO was 1,272. However, many young victims do not know where to report or what to do when faced with online violence.	(Misbah et al., 2025)
Stigma Social	The stigma of society that nevertheless thinks that violence against women is a mistake caused by women because of their appearance. In addition, in cases of sexual violence, women are often considered to invite male lust, which shows that women nevertheless often experience violence and gender stigmatization.	(Julian & Asmawati, 2024)

Teenagers' Responses to Online Violence	The type of KBGO most accepted by respondents is <i>cyber stalking</i> , rude comments on social media, and impersonation for the purpose of hurting, intimidating, deceiving, or threatening. The most common attitude of respondents towards online violence is to block the perpetrator's account and just keep quiet. Respondents most often experience online violence through the Instagram, Facebook, and WhatsApp platforms.	(Moulita et al., 2023)
Impact Felt	The impacts felt can damage the soul and psychological condition of teenagers. Victims feel frustrated, sad, and depressed. In addition, it was also found that the number of female teenage victims who experience frustration is greater than male victims. A moreover worrying impact is the tendency of victims to commit suicide.	(Permatasari, 2022)

Based on the table above, national data on discrimination and digital violence against adolescent girls in Indonesia shows a very concerning condition. ([Elistya & Arsi, 2024](#)) noted that Online Gender-Based Violence (OGBV) is often experienced by adolescent girls who use social media such as TikTok, in the form of privacy violations, sexual comments, to harassing personal messages, which have serious impacts on their mental health such as loss of self-confidence, fear, overthinking, insecurity, to PTSD. Findings from SAFEnet quoted in Doc, (2024) also stated that cases of OGBV increased by 50% in 2024 compared to 2023, with forms of violence such as threats to spread intimate content, digital blackmail, image or video manipulation, and threats with sexual recordings, with the majority of victims being young people and children who are vulnerable due to lack of literacy and awareness of digital security.

([Hutasoit, 2024](#)) highlighted that low digital literacy is the main factor that makes adolescent girls, especially students aged 14-32 years, vulnerable to becoming victims or perpetrators, especially junior high and high school students. On the other hand, according to ([Misbah et al., 2025](#)) based on data from the 2023 National Commission on Violence Against Women Catahu from 1,272 reported cases of KBGO, many adolescent victims do not know where to report or how to act when faced with online violence. In addition, as highlighted by Julian & Asmawati, (2024), the social stigma that nevertheless blames women for the violence they experience worsens the condition, with the assumption that women's appearance invites harassment, indicating that gender-based violence and stigmatization are nevertheless very strong.

Regarding the victim's response, ([Moulita et al., 2023](#)) found that the majority of teenagers only blocked the perpetrator or let it be, although the type of GBV they experienced was quite severe, such as *cyber stalking*, rude comments on social media, and impersonation, with Instagram, Facebook, and WhatsApp as the most frequently used platforms to carry out such violence. Further moreover, ([Permatasari, 2022](#)) shows that the impacts felt can seriously damage the souls and psychological conditions of adolescents. Frustration, deep sadness, and depression are often experienced by female victims, although greater than male victims. The most worrying impact is the emergence of a tendency to commit suicide among female adolescent victims.

Overall, it shows that discrimination against girls on social media is not just about numbers, however also about emotional impacts and weak support systems. Many girls feel

unsafe online and do not know how to protect themselves or report such acts. This shows the importance of comprehensively addressing digital violence against girls in Indonesia through digital literacy education, psychological support, and moreover accessible reporting systems.

Looking at the discrimination phenomenon moreover specifically, this study reveals a similar pattern in Mesuji Regency, Lampung Province, however with a different social context and victim response. This study was conducted through observation and in-depth interviews with two teenage girls who were victims of digital sexual harassment. The data are presented in the following findings:

Table 3: Findings of Digital Discrimination Results Against Young Women in Mesuji Regency (2024)

Observed Aspects	Observation Indicators	Respondent 1	Respondent 2
Social Media Activity	Frequency, platform type, daily duration	Active on Instagram and Facebook; duration 3–5 hours/day, especially at night.	Active on TikTok and Instagram; duration 3–5 hours/day.
Online Interaction	Type of posts, interaction patterns, responses from other users	Upload daily photos with friends; trigger sexually explicit comments such as “so hot”, “how good is this girl”.	Upload dance videos and personal stories; trigger derogatory comments and inappropriate invitations.
Uploaded Content	Content form, purpose, privacy settings	Personal content; public accounts with no privacy controls.	Personal content; public accounts with no access restrictions.
Response to Harassment	Types of harassment, reactions, actions taken	Experiencing vulgar comments and sexually suggestive DMs; blocking perpetrators without formal reporting for fear of stigma.	Experiencing sexual comments and messages; telling the guidance counselor after previously confiding in a friend.
Social Support	Support from family, friends, teachers, aid agencies	Not getting significant support; choosing to remain silent and not report for fear of being misunderstood.	Received emotional support from the BK teacher, although there is no concrete solution; the family is less involved.
Psychological & Social Impact	Behavioral changes, emotional impact, attitudes towards social media	Feeling ashamed, anxious, and starting to limit posting; becoming moreover withdrawn and wary online.	Experiencing fear, limiting digital interactions, and being reluctant to upload personal content; not knowing how to report digital violence.

Based on the table above, it can be seen that the first respondent (17 years old) admitted to starting using social media since the age of 14 and experienced harassment after uploading ordinary photos. Sexual comments such as “so sexy” made her feel ashamed and anxious. She chose to block the perpetrator, however did not report it because she was afraid of the stigma.

"I was afraid that if people found out, I would be considered wrong or too sensitive," she said. Now, she limits her digital interactions and only uploads content that is considered "safe."

Whereas, the second respondent (16 years old) started receiving inappropriate comments after uploading a dance video and personal story. She initially told her friend, then conveyed the incident to her guidance counselor who provided moral support. "The guidance counselor was quite supportive and said that I was not alone," she wrote in an interview via text message. However, she admitted that she nevertheless felt worried about using social media and did not know the legal reporting procedure.

These findings show that the forms of digital sexual harassment experienced by female adolescents in Mesuji Regency include explicit sexual comments, *body shaming*, and vulgar personal messages. Victims' responses differed depending on the level of social support they had. However in general, both experienced psychological distress such as anxiety, shame, and decreased self-confidence in using social media.

The main factors that cause discrimination against adolescent girls in Mesuji Regency include:

1. Low gender-sensitive digital literacy: Adolescents do not have adequate knowledge about digital rights and how to protect themselves.
2. Lack of access to reporting cases of digital violence: There are no formal channels that are easily accessible or known to victims.
3. Patriarchal culture and fear of social stigma: Victims choose to remain silent for fear of being blamed or considered to be embarrassing the family.

A comparison between national (Indonesia) and local (Mesuji Regency) conditions shows that the forms of digital violence experienced by adolescent girls tend to be similar, such as sexual comments, *body shaming*, vulgar personal messages, and so on. However, there are significant differences in terms of victim responses and access to protection systems. At the national level, there is an increase in public awareness campaigns and the availability of information about reporting digital violence, although formal reporting is nevertheless low due to stigma and ignorance of procedures. In contrast, in Mesuji Regency, respondent 1 in this study showed a tendency to choose to remain silent and not report because they were afraid of being blamed or considered embarrassing their family and respondent 2 reported however nevertheless did not feel calm. This shows that adolescent girls in areas with limited access to information and social support are in a much more vulnerable position.

The results of this study in Masuji Regency are reinforced by national data findings that patriarchal culture and social stigma are nevertheless strong in rural areas of Indonesia, which ultimately they only block and remain silent. In addition, it is shown in research that shows that victims of sexual violence in Mesuji experience shame, anxiety, alertness, and self-limitation which certainly require individual counseling services for their psychological recovery. Likewise, national data shows frustration, sadness, and depression that damage their souls and psychological conditions. This shows that with limited digital literacy, minimal reporting channels, and the absence of an emotional support system, adolescent girls in areas such as Mesuji are much more vulnerable to digital violence. Therefore, handling digital violence against adolescent girls needs to be done comprehensively and contextually, starting from gender-sensitive education, providing adolescent-friendly reporting services, strengthening the capacity of teachers and parents, to the formation of local policies that support the protection of adolescent girls from digital-based violence. This approach must not only include legal aspects, however also social, psychological, and cultural aspects in a sustainable manner.

The Influence of Social Media Content on Gender Perception

Social media has become a very influential platform in shaping gender identity, especially among adolescent girls. According to a study by ([Riyanto, 2024](#)), Among these users,

adolescent girls are one of the most active groups in interacting and sharing content. This content often displays unrealistic beauty standards and encourages girls to pursue a certain body image. For example, the "Tiktok vs. Reality" phenomenon shows a striking difference between how girls present themselves on social media and the reality. This can trigger feelings of inferiority and body dissatisfaction, which ultimately affects their gender identity. The following is data on social media users, citing <https://andi.link/hootsuite-we-are-social-data-digital-indonesia-2024/>

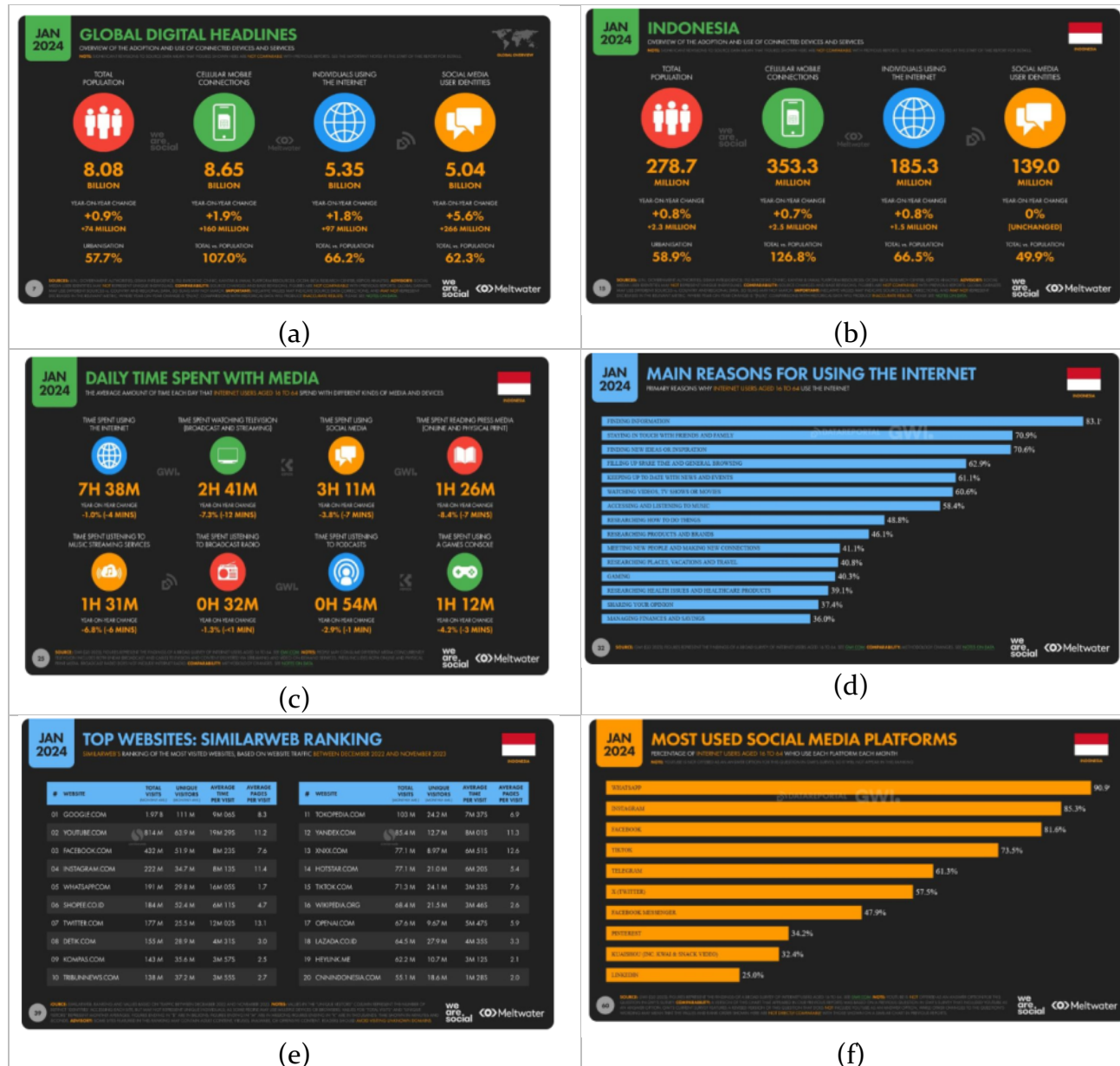


Figure 1. Indonesia Digital Data 2024

In the image above, there is a significant trend in digital growth globally and especially in Indonesia in 2024, which can be explained as follows.

- Internet and Social Media User Data Trends in the World in 2024: Total Population (number of residents): 8.08 billion (up 74 million or 0.9% from 2023 and 57.7% from urbanization). Connected mobile devices: 8.65 billion (up 160 million or 1.9% from 2023 and 107.0% of the total population). Internet Users: 5.35 billion (up 97 million or 1.8% from 2023 and 66.2% of the total population). Active Social Media Users: 5.04 billion (up 266 million or 5.6% from 2023 and 62.3% of the total population).
- Internet and Social Media User Data Trends in Indonesia in 2024: Total Population (number of residents): 278.7 million (up 2.3 million or 0.8% from 2023 and 58.9% from

urbanization). Connected Mobile Devices: 353.3 million (up 2.5 million or 0.7% from 2023 and 126.8% of the total population). Internet Users: 185.3 million (up 1.5 million or 0.8% from 2023 and 66.5% of the total population). Active Social Media Users: 139 million (unchanged or 0% from 2023 and 49.9% of the total population).

- c. Time Indonesians Access Digital Media (Year 2024): Average daily time spent on the internet: 7 hours, 38 minutes. Average daily time watching television (broadcast, streaming and video on demand): 2 hours, 41 minutes. Average daily time using social media via any device: 3 hours, 11 minutes. Average daily time spent reading press media (online and physical print): 1 hour 26 minutes. Average daily time spent getting music: 1 hour, 31 minutes. Average daily time spent listening to radio broadcasts: 32 minutes. Average daily time spent listening to podcasts: 54 minutes. Average daily time playing games: 1 hour, 12 minutes.
- d. Top Reasons People in Indonesia Use the Internet (2024): 83.1% use the internet to find information. 70.9% use the internet to connect with friends and family. 70.6% use the internet to find new ideas and inspiration. 62.9% use the internet to fill their free time. 61.1% use the internet to follow news and current although. 60.6% use the internet to watch videos, TV and movies. 58.4% use the internet to access and listen to music. 48.8% use the internet to research how to do something. 46.1% use the internet to research products and brands. 41.1% use the internet to meet new people and make new connections. 40.8% use the internet to research places, vacations and travel. 40.3% use the internet for games. 39.1% use the internet to research health issues and health care products. 37.4% use the internet to share your opinion. As many as 36.0% use the internet to manage finances and savings.
- e. The most visited websites in Indonesia in 2024: (1) Google.com, (2) Youtube.com, (3) Facebook.com, (4) Instagram.com, (5) Whatsapp.com, (6) Shopee.co.id, (7) Twitter.com, (8) Detik.com, (9) Kompas.com, (10) Tribunnews.com, (11) Tokopedia.com, (12) Yandex.com, (13) xnxx.xom, (14) Hotstar.com, (15) Tiktok.com, (16) Wikipedia.org, (17) OpenAI.com, (18) Lazada.co.id, (19) Heylink.me, (20) CNNIndonesia.com.
- f. Top Reasons People in Indonesia Use Social Media (2024): 58.9% use the internet to fill their free time. 57.1% use the internet to connect with friends and family. 48.8% use the internet to find out what other people are talking about. 47.9% use the internet to find inspiration about what to do or products. 47.0% use the internet to find content (e.g. articles, videos). 40.2% use the internet to read news. 35.4% use the internet to find products to buy. 34.9% use the internet to watch live streaming. 31.6% use the internet to post about your life. 30.9% use the internet to find like-minded communities and groups. 29.2% use the internet to make new contacts. 28.9% use the internet to share and discuss opinions with others. 27.6% use the internet for work-related networking or research. As many as 24.5% use the internet to avoid missing out on something (FOMO). As many as 22.8% use the internet to watch or follow sports.

Further moreover, the existence of content that highlights women's bodies on social media often triggers the construction of sexual thoughts among men. This phenomenon shows that social media does not only act as a means of self-expression, however also becomes a space that has the potential to objectify women's bodies. In this context, the gender perception formed among adolescent girls is also influenced by how men view them, which in many cases is formed through patterns of consumption of visual content that is sexually explicit.

Discussion/Analysis

Forms of Digital Sexual Harassment Against Teenage Girls in Mesuji Lampung

Sexual harassment, whether physical or psychological, has a significant impact on women's identity, especially adolescent girls who are in the process of forming their identity.

In the context of social media, sexual harassment can occur through derogatory comments, unwanted messages, or the distribution of sexual content without consent. Here are some of the impacts of sexual harassment:

1. Psychological and Emotional Impact

A variety of mental health problems, including PTSD, anxiety, depression, sleep difficulties, and eating disorders, can develop as a result of sexual abuse. Victims may feel humiliated, have low self-esteem, become socially withdrawn, have difficulty making friends, and have difficulty trusting others. Victims of sexual abuse may have difficulty focusing, lose interest or motivation, and have difficulty trusting others, all of which can impact their daily functioning and academic performance ([Putri et al., 2024](#)).

2. Disturbances in Self-Identity and Gender

Sexual harassment also has an impact on the formation of women's self-identity and gender. In a study conducted by Setiawan, (2022) it was found that sexual harassment in the workplace has a broad impact on the mental health of victims, especially women, who experience a decrease in quality of life and work productivity due to constant fear and stress.

3. Social and Relational Impact

Sexual harassment can cause victims to feel uncomfortable, isolated, and experience changes in social behavior. In a study conducted by Saragi et al. ([Putri et al., 2024](#)), Research has shown that sexual violence against women can cause a variety of negative impacts on mental health, including PTSD, anxiety, depression, sleep problems, and eating disorders. Sexual harassment not only causes psychological problems, however can also have devastating physical impacts. Physical damage can occur in various forms, including wounds, abrasions, and possible infections or sexually transmitted diseases.

The results of a study conducted in Mesuji Regency, Lampung, showed that the form of digital sexual harassment experienced by adolescent girls has a general pattern similar to cases at the national level, however with several unique local characteristics. Based on observation data and in-depth interviews with two respondents, it was found that the most dominant form of harassment was explicit sexual comments sent through the comments column or direct messages (direct message) on social media such as Instagram and TikTok.

Both respondents actively use social media for 3–5 hours per day, especially at night. They often upload personal photos or videos of their daily activities. These uploads then trigger negative responses from other users in the form of physically and sexually harassing comments, such as vulgar invitations, body shaming, and open judgment of their bodies. One respondent said that after uploading a normal photo with a friend, she received comments such as "so sexy" or "How's this girl feeling?", which causes shame, fear, and anxiety. From the platform side, harassment does not only occur in digital public spaces (such as comment columns) however also in the form of intense and disturbing personal communications. One respondent received a direct message containing sexually suggestive sentences that made her uncomfortable and feel threatened.

The victims' responses to this form of harassment also varied. The first respondent chose to block the perpetrator's account and not report the case for fear of being misunderstood by their social environment. Whereas, the second respondent chose to talk to the Guidance and Counseling (BK) teacher at school, who then provided emotional support. However, both of them did not know the formal mechanism or legal procedure to officially report digital harassment.

In terms of psychology and social, this form of digital sexual harassment has a direct impact on the behavior and attitudes of the victims. They tend to withdraw from social media activities, become moreover withdrawn, and experience anxiety when interacting online. This shows that digital sexual harassment against adolescent girls in Mesuji Regency is not only verbal or visual, however also creates long-term psychological wounds that hinder their

participation in digital spaces safely and healthily. Overall, the forms of digital sexual harassment found in this study included:

- a. Sexually explicit comments on personal photo/video uploads
- b. Direct messages (DM) with sexual invitations or sentences
- c. *Body shaming* regarding body shape and appearance
- d. Victims' ignorance of available reporting channels

From these findings, it can be concluded that the forms of harassment experienced by adolescent girls in Mesuji are a reflection of the nevertheless strong patriarchal culture and weak gender-sensitive digital literacy. This situation requires serious intervention from schools, families, and local governments so that digital space is no longer a means of repression and violence against vulnerable groups, especially adolescent girls.

***Mubadalah* as a Solution to Resolve Digital Sexual Harassment Against Teenage Girls**

The development of digital technology has had a significant impact on social dynamics, including the increasing cases of sexual harassment on social media. Platforms such as Instagram, Facebook, and TikTok have become open spaces for perpetrators to carry out acts of harassment, both verbally and non-verbally. This phenomenon shows that social media is not only a means of communication, however also a new field for gender-based violence ([Nugroho & Sulhin, 2023](#)).

Sexual harassment on social media often has profound psychological impacts on victims, such as trauma, anxiety, and social isolation. Unfortunately, many victims are reluctant to report the incident because they fear secondary victimization, which is unfair treatment received by victims after reporting their case. This reflects the lack of effective legal protection for victims in the digital realm ([Priscila et al., 2024](#)). In this context, the *Fiqh Mubadalah* approach introduced by Faqihuddin Abdul Kodir offers a new perspective in understanding gender relations in Islam. Gender prejudice is rejected in *Fiqh Mubadalah*, which emphasizes the ideals of justice and reciprocity between men and women. For a moreover just and situational response to the problem of sexual harassment on social media, this method is relevant ([Kodir, 2019](#)).

Fiqh Mubadalah also encourages the reinterpretation of verses of the Qur'an that are often used to blame victims of sexual harassment. For example, QS. An-Nur: 30-31 which is usually addressed to women to guard their gaze and private parts, in the *Mubadalah* perspective also contains the same command to men. This shows that the responsibility to maintain purity and honor does not only belong to women, however also to men (Kodir, 2019).

In addition, *Fikih Mubadalah* emphasizes the importance of restorative justice in dealing with sexual harassment cases. This approach does not only focus on punishment for the perpetrator, however also on the recovery of the victim through psychological, social, and spiritual support. This is in line with research findings that show that victims of sexual harassment need comprehensive support to recover from trauma. The implementation of *Fikih Mubadalah* in dealing with sexual harassment on social media requires synergy between various parties, including the government, religious institutions, and social media platforms. The government needs to adopt policies that favor victims and take firm action against perpetrators, while religious institutions can educate the public about the importance of gender equality in Islam. Social media platforms must also improve reporting and protection systems for victims ([Riyadi et al., 2023](#)).

One example of the application of *Fikih Mubadalah* is through the world of education and socialization regarding the ethics of interacting on social media. Many cases of sexual harassment occur due to a lack of understanding of the boundaries that should be maintained when communicating online. According to RRI.co.id through a survey conducted by databoks.katadata.co.id around 51.3% of internet users in Indonesia are women, however they often become victims of various forms of violence in cyberspace. Therefore, it is important to

educate internet users, especially men, about the importance of respecting women's rights and the consequences of harassment.

In addition, *Fikih Mubadalah* also encourages stricter regulations against perpetrators of sexual harassment on social media. In many countries, existing laws are not firm enough in handling these cases. For example, in Indonesia, although there is an ITE Law, its implementation is often ineffective in providing protection for victims. By integrating the principles of *Fikih Mubadalah*, it is hoped that regulations will emerge that not only punish perpetrators, however also provide better protection for victims, and create a deterrent effect for perpetrators. Next, it is important to create social media platforms that are moreover responsive to reports of sexual harassment. Many platforms currently nevertheless have slow mechanisms in handling complaints from users. By adopting the principles of *Fikih Mubadalah*, social media platforms can commit to being moreover serious in addressing this issue, including providing support for victims and ensuring that harassment is not tolerated.

In this context, collaboration between the government, society, and social media platforms becomes very important. Through the *Fikih Mubadalah* approach, all parties can work together to create a safer environment for women in cyberspace. With open dialogue and awareness of the importance of respecting each other, it is hoped that cases of sexual harassment can be minimized. This will not only provide protection for women, however will also build a moreover just and equal society.

Conclusion

The conclusion of this study shows that female adolescents in Mesuji Regency, Lampung Province, experienced various forms of digital sexual harassment, such as sexually explicit comments on social media posts, vulgar invitations via private messages (DM), and body shaming of their physical appearance. Both victims felt anxious, ashamed, and afraid, and chose to withdraw from digital activities. One respondent did not although know the reporting mechanisms available, while the other only received limited support from the guidance and counseling teacher. This shows the low level of gender-sensitive digital literacy and minimal social and institutional support for victims. As an offer of a solution, this study places an approach *Mubadah jurisprudence* as an alternative framework in addressing the issue of digital sexual harassment. This approach emphasizes the principle of reciprocity and gender justice, and rejects dominant relations that perpetuate violence against women. *Mubadalah* encourages the active involvement of all parties, both men and women, in creating a safe, equal, and dignified digital space. In addition, *Mubadalah* also encourages the reinterpretation of humanist Islamic values in education and social policy, so as to foster empathy, legal awareness, and protection of women's rights, especially adolescents who are vulnerable to digital violence. Thus, this study not only shows the empirical reality of gender-based digital violence in marginal areas such as Mesuji, however also provides theoretical contributions through the integration of the *Mubadalah* perspective as a gender-just and contextual religious approach in responding to the challenges of sexual violence in digital space. Recommendations: Academically, this study recommends the development of further research using the *Mubadalah* approach to analyze the issue of gender-based violence in the digital space. This approach needs to be developed in a broader and interdisciplinary context, in order to enrich scientific perspectives that are not gender biased and support inclusive policies. In addition, higher education institutions can use the results of this study as study material and curriculum to improve gender and digital literacy among students and the general public. Practically, it is important for local governments, especially the Women's Empowerment and Child Protection Service (DP3A) and educational institutions in Mesuji Regency to organize digital literacy and gender awareness programs on an ongoing basis. These activities must actively involve adolescent girls, including in designing educational modules that highlight their own experiences. Schools also need to form a child and

adolescent protection task force that has the capacity to handle cases of digital violence. In terms of policy, the results of this study demand serious attention from local and national policy makers in formulating regulations that are firm and in favor of victims of digital violence. The use of social media platforms needs to be balanced with an easily accessible reporting system and guarantees of the confidentiality of victims' identities. In addition, cross-sectoral cooperation between religious leaders, communities, and law enforcement officers is needed to create a safer, moreover equal, and moreover dignified digital space for all levels of society, especially adolescent girls.

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