

## Cyber Bullyingin Social Media Against the Stigma of Indonesian Women's Beauty Standards

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### Abstract

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*This article examines Cyber Bullying on Social Media against the stigma of Indonesian women's beauty standards. The discussion in this study regarding the impact of social media on the formation of social stigma on women's beauty standards in Indonesia as a means of causing Cyber Bullying. This research method uses a qualitative method that is used to describe the data that has been obtained regarding cyber bullying against women's beauty standards in Indonesia. This article concludes that the role of social media is very large in applying women's beauty standards in social media as well as being a source of Cyber Bullying*

**Keywords:** Group communication, online motorcycle taxis, communication patterns, online motorcycle taxis, verbal communication, non-verbal communication

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## INTRODUCTION

In Indonesia, beauty standards for Indonesian women were formed during the Dutch, European and Japanese colonial periods, which stated that the ideal beauty was to have white skin. In the postcolonial era, particularly since the late 1960s, American popular culture has become one of the strongest influences indicating that the ideal beauty is having white skin has helped to maintain preferences related to ideal beauty (Saraswati, 2013). So the belief arose, that white is not just a color, but also has a better and cleaner image than black.

The social category in the Dutch East Indies was that white skin color was more valued and signified a higher status. When Indonesia was no longer colonized and times were changing, it turned out that the standard of beauty for Indonesian women, who considered beauty to be white, remained perpetual in people's minds.

In its development, women are required to meet beauty standards in accordance with the societal stigma that beautiful women are women who have white skin, slender bodies, sharp noses, long hair, smooth skin, and tall bodies. Society's expectations for women are very high that beautiful women must be perfect as shown in several mass media and social media which tend to encourage that beauty in women must meet the standards of female beauty that have been implemented by society (Jones, 2021). Some Indonesian women have been trapped by the beauty standards that are applied by society and make them willing to do anything including plastic surgery to meet the standards beauty in society. However, even with various ways to change it, it will still get criticism, such as women have to be slim but not too thin, contain but not too fat, women can wear makeup but not too much because it will look too menor or like we are trying too

hard to change our own image. . Women are often pressured to change and conform to society's often unrealistic standards of beauty.

Along with the rapid development of technology and the emergence of several social media that are often used by all groups, especially teenagers, social media is used as a means of communication without regional boundaries and is easy to use and easy to access anywhere to connect and share information with anyone anywhere. around the world, or with many people at the same time.. social media encourages people to post profiles of themselves complete with pictures, interests, and even their activities. These activities include photo sharing, blogging, social gaming, social networks, video sharing, business networking, cyberspace, reviews and much more. Those involved in these activities are part of a virtual social network (Dollarhide, 2021).

However, the rapid development of social media has created an arena for online bullying or better known as Cyber Bullying. Cyber bullying is bullying that occurs through digital devices such as cellphones, computers and tablets. Cyber bullying can occur through online applications on social media, online forums or games where people can view, participate in or share content. Cyber bullying includes sending, posting or sharing harmful negative content, fake news or malicious behavior about other people. This can include sharing personal information about others in a way that causes embarrassment or humiliation. Cyber Bullying that crosses the line can become unlawful or criminal behavior (StopBullying.Gov)

In social media, the community's stigma regarding the beauty of Indonesian women is further strengthened by the large number of influencers who meet these beauty standards, so that the standard of beauty is only measured physically, therefore there are not many female influencers who do not meet the beauty standards measured by netizens. humiliated and even humiliated. Women who can meet these beauty standards always get privileges even when they make mistakes they always get privileges and get easy access because they have ideal beauty standards, but it is different with women who do not meet beauty standards, they do whatever they always get scolded will have a huge impact on self-confidence and mental health,

Due to the COVID 19 pandemic throughout the world, including Indonesia, the government must carry out physical distancing to prevent the spread of the COVID 19 virus and requires all people to limit their activities outside the home. So all activities including work and learning for students are carried out remotely or in the network. This requires all people to use the internet to do distance learning or WFH (Work from home). In Komnas Perempuan's report, the number of cases of cyber gender-based violence (online/online space) or abbreviated as KBGS that were reported directly to Komnas Perempuan, from 241 cases in 2019, increased to 940 cases in 2020. 2019 there were 126 cases, in 2020 it rose to 510 cases (Komnas Perempuan, 2021, p. 2). In this case the risk of Cyber Bullying during a pandemic is greater because there are many activities carried out via the internet.

Based on this research background, the writer will examine and study the problem. So the author wrote the following title: "Cyber Bullying on Social Media Against The Stigma of Indonesian Women's Beauty Standards during the COVID 19 Period".

## **LITERATUR REVIEW**

### **Human Rights (Human Rights)**

Human rights are rights inherent to all human beings, regardless of race, gender, nationality, ethnicity, language, religion or other status. Human rights include the right to life and freedom, freedom from slavery and torture, freedom of opinion and expression, right to work and education, and many more. Everyone is entitled to these rights, without discrimination (United Nations). According to Jack Donnelly Human Rights are equal rights, there are only two choices, namely a person is human or not human, so that everyone has the same human rights as everyone else or not at all. Human rights are also inalienable, a person cannot stop being a human being, even if he acts very badly, or no matter how bad he is treated (Soetjipto & Trimayuni, 2013, p. 223)

According to Heywood Human rights are rights that are owned by all humans. Human rights are universal in the sense that they belong to humans wherever they are, regardless of race, religion, gender and other differences. In this case, humans have rights that cannot be eliminated by anyone and are inseparable, including civil, political, economic, social and cultural rights, which are interrelated and absolutely equally important, in that case human rights are the basis for living a true human life. (Heywood, 2011, p. 304). Every human being is entitled to human rights. This includes the right to live free from violence and discrimination. But around the world many women and girls still face discrimination based on sex and gender.

### **Multicultural and Global Feminism**

In Multicultural and Global Feminism, women are seen as heterogeneous, but have various intersecting and interrelated slices such as age, socio-economic status, education, religion, culture, race, nationality, and location (intersectional). Each group of women feels oppression differently along their diverse experiences and identities. The women's experience in question is a global and macro experience, not a communal and micro experience, and the form is very structural and multi-layered (Fitriani, 2020). Multicultural feminism sees individuals as fragmented. Therefore, multicultural feminism is more concerned with the idea that women's oppression originates from "one definition", not from class and race, sexual preference, age, religion, education, employment, health, and so on.

For multicultural feminists, everyone is actually different, both in terms of skin, religion, race, and so on. Meanwhile, global feminism places more emphasis on the importance of seeing women's oppression from the "interlocking system". The focus of this global feminism is the oppression of the first world because of national policies which resulted in the oppression of women in the third world. It's just that, if multicultural feminism focuses on racism, ethnicity and classism, global feminism actually focuses more on colonialism issues, in addition to national-scale political and economic issues (Susilawati, 2017).

### **Cyberbullying**

Cyberbullying (cyber bullying) is bullying or bullying using digital technology. This can happen on social media, chat platforms, gaming platforms,

and mobile phones. Cyber bullying is aggressive and purposeful behavior carried out by a group or individual, using electronic media, repeatedly from time to time.

Time, against someone who is considered not easy to fight against the action. So, there is a power difference between the perpetrator and the victim. The difference in strength in this case refers to a perception of physical and mental capacity. Cyber Bullying is repetitive behavior intended to frighten, anger or embarrass those who are targeted (UNICEF).

Cyberbullying is an act of cruelty to others by sending or posting material that is harmful or involves in other forms of social cruelty by using the Internet or other digital technologies. There are seven forms of Cyber Bullying:

- a. Flaming namely online fights using electronic messages with abusive and vulgar language.
- b. Harrasment (harassment) namely repeatedly sending messages that are offensive, abusive, and insulting.
- c. Denigration (insult) i.e. hating someone online. Sending or posting gossip or rumours being mean to someone in order to damage their reputation or friendship.

Impersonation (imitation identity) namely breaking into someone's account, impersonating that person and sending messages to make that person look bad, get that person in trouble or danger, damage their reputation and damage someone's friendship.

Outing and Trickery namely sharing someone's secrets or embarrassing information or pictures online by tricking someone into revealing embarrassing secrets or information, which are then shared online.

Exclusion (exclusion) i.e. deliberately excluding someone from an online group, such as a "friends list". Cyberstalking i.e. repeatedly sending threatening or highly intimidating messages engaging in other online activities that make someone afraid for his safety (Willard, 2007, p. 15-16).

According to Bill Belsey Cyber bullying involves the use of information and communication technology to support intentional, repetitive and hostile behavior by individuals or groups, which is intended to harm others (Bill, 2019). According to Rogers, cyber bullying is not the same as direct bullying, cyber bullying can leave emotional scars rather than physical ones. The emotional damage is so unreal that victims are often left with the feeling that there is nowhere safe to run and that they can trust no one anymore. In Cyber Bullying Bullying perpetrators can maintain a safe distance between themselves and their victims. they defend his anonymity, they have no feelings of guilt or empathy. Cyber bullying can occur 24 hours a day or seven days a week (Fisher, 2013a).

### **Women's Beauty Standards**

Beauty has been a major issue throughout many years, so that women are willing to change their bodies repeatedly to please themselves and others in order to meet societal standards of beauty. Beauty standards are often defined in terms of hair style, skin color, and body size. The steps that must be taken to meet these standards are often risky. For decades, what was considered beautiful centered around a woman's weight and size. Today, that standard is often defined as thin. Women often use drastic means to achieve that ideal image. However, achieving

this standard is not easy, can lower self-esteem and can be a threat to women's health and life (Jones, 2021)

In essence, human physical beauty is relative and not absolute. There is no superior or inferior race, no number one racial class. We are all created equal and equal before the One who created us. We are all the same with our own beauty, characteristics and uniqueness. Therefore we cannot see beauty based on standards determined by humans themselves. Human physical characteristics vary, starting from body shape, skin color, facial bone structure, hair type, etc. (WhiteBoard, 2021).

## **RESEARCH METHODS**

This study uses a qualitative method. In research using qualitative methods, the writer will describe the data that the writer has obtained from several reliable sources related to this research, as a result of a study. The data source that the authors use in this study is to use secondary data, namely by collecting data from the literature related to the issues to be discussed, and then analyzing them. This literature is in the form of books, documents, journals, and internet sites or reports related to the problems that the author will examine. In this study the authors will also interview the subjects involved in the research.

## **RESEARCH RESULTS AND DISCUSSION**

### **The Stigma of Indonesian Women's Beauty Standards in Social Media**

Indonesian women's beauty standards began when entering the era of colonialism, the concept of beauty for women was changed to follow the standards of the colonialists. When European colonialists entered Indonesia, they spread and traded beauty products, these products were advertised through the media at that time, namely through advertisements for palm oil soap in *De Huisvrouw* magazine in Indie in 1937 and *Hindi Star* in 1928. Beauty standards continued to develop in Indonesia, after the colonial rule, the era changed under the Japanese colonialists, the same thing happened. At that time, there were magazines that included the beauty rubric of *Djawa Baroe* 1943 and *Nippon Girl*, in that rubric the standard was beautiful Japanese women. It describes how a Japanese woman is a beautiful figure with white skin and other physical appearances (Setiya,

Indonesia with its natural and cultural wealth has so many characteristics and beauty among one tribe with other ethnic groups, it is so diverse, that each region has its own definition of beauty. Every culture has their own way of defining what is right and what is not to do and the norms and values differ between cultures. How individuals value themselves is based on what culture they believe in. Culture is heavily influenced by both history and demographics. Every culture has a different definition of female beauty. Indonesia consists of various tribes and ethnicities that have different skin colors and distinctive facial structures. However, in reality, most cultures currently have the same standard of female beauty (Prianti, 2013).

Along with the development of the times and technology that is so rapid, so that the development of technology has given rise to various kinds of gadgets ranging from smartphones, tablets, laptops to robots. Living in the digital era, communication is now easier and faster with the presence of various social

applications that are available on smartphones by simply touching or clicking buttons to interact globally on social media. The presence of social media is a means to display our profile to everyone who uses social media. However, this has become a place for competition to display perfect beauty and to set beauty standards for women. The media has a huge impact on the perspective on women's beauty through beauty advertisements that feature models that conform to society's standards of beauty, namely white skin, tall, slim, smooth and clean teeth. Even on social media, there are now many celebrities (Instagram celebrities), YouTubers, beauty influencers and tiktokers, most of whom also have ideal beauty. Indirectly, this is like a doctrine that makes people think that beauty must have a standard of beauty that is displayed by various media, whether television, magazines, or social media.

The ideal Beauty Standard is the socially constructed notion that physical attractiveness is one of the most important assets in women and something that all women should strive to achieve and maintain. The ideal of feminine beauty is rooted in heteronormative beliefs, but profoundly influences women of all sexual orientations. The ideal of feminine beauty, too covers the shape of the female body, varies from one culture to another. The mass media is one of the most powerful tools for women to learn about and also understand the ideals of feminine beauty. The ideal of feminine beauty in the mass media is manipulated by technology. The image of women can be manipulated virtually by using filters or edited with applications to create ideals that are not only rare but also non-existent. By focusing on ideal physical appearance, the ideal of feminine beauty diverts attention from female competence by prioritizing and valuing superficial characteristics related to beauty and appearance (Domina Petric, 2020).

Media choose Fordepicting female beauty somehow impacts the way women see themselves. Female beauty is presented in all forms of mainstream media, manipulating women with standards that define what is considered a "beautiful woman". Such beauty standards are impossible for every woman to achieve, the majority of models featured in popular media have the same standard of beauty as the same body image and the same physical appearance. The same standard in the mass media sends a hidden message, that in order for a woman to be considered beautiful, she must look like what the media portrays women to be, regardless of their cultural origin. As a large country, Indonesia consists of many tribes who have different physical and appearance. different. Basically Indonesia is an Asian country, Indonesian women do not necessarily have the same skin color as most Asian countries such as Japan, China, Korea, etc. This also applies to other physical characteristics like hair color, hair texture, body image, etc. However, popular media such as magazines and television use the same model to describe female beauty (Prianti, 2013).

The concept of beauty is actually how we maintain our goodness, both physically and mentally that beauty is actually relative, and the most important thing is self-confidence, gratitude and maintaining our honor. Indonesia, which consists of many ethnic differences and the physical characteristics of each region, we should be able to respect differences and not uphold generalizations.

Beauty standards let alone push to be able to reach these standards with things that are harmful to health. Everyone has a different beauty with their own characteristics.

### **Cyberbullying on Social Media Against Women's Beauty Standards**

With the emergence of communication technology such as social media, the issue of cyber bullying also arises. Cyber Bullying is broadly defined, referring to bullying that involves the use of e-mail, instant messaging, messages, digital imaging and digital images sent by mobile phones, Web pages, blogs, chat rooms or discussion groups, and other information communication technologies. Cyber bullying also stems from the fact that cyber bullying, like more traditional forms of bullying, can be both direct and indirect. These cyber bullies often trick their victims by making them angry so they respond with angry or hateful comments, once the target responds in this way, the perpetrator warns or tell them what the victim did (Kowalski et al., 2009, pp. 43–44).

CyberbullyingNot to be confused with physical bullying, the impact of cyberbullying can leave emotional or mental health scars rather than physical ones. The emotional damage is so unreal that victims are often left with the feeling that there is nowhere safe to run and that they can trust no one anymore. Teenagers should be encouraged and made comfortable talking about how they use the Internet and their cell phones. Victims need a language to be able to express what has happened to them, to know that it was wrong and to be able to tell someone they can trust. It is now a widespread concern how children and young people can stay safe in virtual worlds such as Instagram, Twitter and other social networks. Cyber bullying differs from regular bullying in several ways. Bullies can maintain a safe distance between themselves and their victims. They maintain their anonymity and feel no guilt or empathy. Cyber bullying can occur 24 hours a day, seven days a week (Fisher, 2013b).

The majority of Cyber Bullying on beauty standards takes place on the most popular social media platforms. Facebook and Instagram top the global list of places where bullying occurs, with 50% and 21%, respectively. Snapchat is the third largest place where beauty Cyber Bullying is experienced, but with a much lower incidence at only 9%.. It has a direct impact on how women live their lives and express themselves. More than half (54%) say they have bullying on their mind when they are getting ready to go out or are about to post something online. 14% say they think about it all the time. A quarter (23%) of all young women also believe that their personal appearance leaves them open to bullying.

Based on the research that the authors conducted by conducting interviews with 10 women, they said that the standard of beauty for women in Indonesia is like the standard of beauty that has been applied by people who must have white skin, tall, good body not fat or not too thin and not have acne. 6 out of 10 women I've interviewed have experienced Cyber Bullying that races on their physique such as acne-prone faces, thin and fat bodies, colored hair, and faces that don't glow. The Cyber Bullying perpetrators themselves are their own friends or relatives who say things like that. So the role of social media on Indonesian women's beauty standards is very influential on the mindset of society which forms the notion that women's beauty standards must be like a model or celebrity who has an ideal face. Therefore, if they do not meet the beauty standards of Indonesian women, they are prone to

comments about their physique. The impact felt by victims of Cyber Bullying is more to lack self-confidence and alienate themselves from the social environment and social media.

CyberbullyingBeauty or physical intimidation is a type of intimidation based on an assessment of beauty and ideals of beauty for both women and men, but is more common with women.

Those who don't fit into beauty stereotypes and don't want to follow beauty trends are met with contempt and even ridicule by those who do. Cyber bullying against physical or beauty can cause a lot of emotional suffering and psychological problems, such as low self-esteem, lack of self-confidence, social anxiety, depression, anorexia nervosa, and bulimia (Domina Petric, 2020). Like a woman named Rahmawati Kekeyi, a YouTuber, celebrity, and singer. Kekeyi is known for creating makeup tutorial content using balloons to replace the beauty blender function so that it went viral in 2018 and was invited by several artists and television stations. However, in the midst of her fame, kekeyi was widely blasphemed by netizens because kekeyi's physique or beauty did not match the beauty standards of Indonesian women. On his social media channels such as YouTube, Tiktok and Instagram, Kekeyi received many insults targeting his physical appearance. Even Kekeyi's Instagram account, which is the source of his income, was hacked by an anonymous person.



Source :[https://www.instagram.com/reel/CWPT5kIvCAy/?utm\\_source=ig\\_web\\_copy\\_link](https://www.instagram.com/reel/CWPT5kIvCAy/?utm_source=ig_web_copy_link)



Figure 1.



Source :[https://youtu.be/yD-K\\_6DQ5YQ](https://youtu.be/yD-K_6DQ5YQ)

Perpetrator cyber bullying doing this because of bluffing with various reasons and assault Cyber bullying is an easy choice for someone trying to make someone else feel bad. This is often the default attack method targeting something unique to that person, such as insulting their weight, height or make-up. This could be because perpetrators feel jealous or even intimidated in some way and try to feel better about themselves by putting other people down.

The COVID-19 pandemic has significantly changed various aspects of our daily lives. With the lockdown measures taken by governments around the world, almost all activities rely heavily on digital platforms. This resulted in high use of the internet or social media. As the use of the internet and social media increases during a pandemic, it makes cyber bullying more vulnerable to occur on social media. In Komnas Perempuan's report, the number of cases of cyber gender-based violence (online/online space) or abbreviated as KBGS were reported directly to Komnas Perempuan. i.e. from 241 cases in 2019 it rose to 940 cases in 2020. The same thing is from the Service Institution report, in 2019 there were 126 cases, in 2020 it rose to 510 cases. The forms of violence reported were quite diverse and most of them were still perpetrated by people close to the victims, such as the victims' boyfriends, ex-boyfriends, and husbands. The breadth of access in the realm of cyberspace also allows other parties to become perpetrators of violence. Speed, broad power, anonymity and transnationality show that cybercrime is not a form of violence against ordinary women, but can be part of a transnational crime that requires special attention from the government. (Komnas Perempuan, 2021, p. 2)

### **Punishment for perpetrators of Cyber Bullying on social media**

Cyber bullying perpetrators can be prosecuted under the ITE Law, namely: Article 27 paragraph (3) of the ITE Law, which reads: "Every person intentionally and without rights distributes and/or transmits and/or makes electronic information accessible and/or electronic documents containing insults and/or defamation", Article 45 of the ITE Law, which reads: (1) Everyone who fulfills the elements referred to in Article 27 paragraph (1), paragraph (2), paragraph (3), or paragraph (4) shall be punished with imprisonment for a maximum of 6 (six) years and/or a fine of a maximum of Rp. 1,000,000,000.00 (one billion rupiah). That defamation, directly or through social media / the internet, is the same as a complaint offense, namely an offense that can only be processed by the police if there is a complaint from the victim. Without any complaints, As for self-complaint offenses based on the provisions of Article 74 of the Criminal Code, it can only be reported to investigators within a period of 6 (six) months after the incident occurred. This means that after the 6 (six) month period has passed, the pollution case names either directly or through social media / the internet can no longer be investigated. Therefore, those who feel that their name has been defamed either directly or via social media on the internet must report it within that time period. In addition, a sentence or word that is insulting or defamatory, in order to be charged with a crime, must fulfill an element in public, meaning that if it is done in person, it must be in the presence of two or more people, and if through social media, it must be done in a place that can be seen by many. people such as Facebook wall, group posting, and so on. Insulting sentences sent directly to your inbox or direct chat cannot be included in the category of insults or defamation, because the elements are publicly known not fulfilled (Attorney of the Republic of Indonesia, 2021).

The applicability and interpretation of Article 27 paragraph (3) of the ITE Law cannot be separated from the main legal norms in Article 310 and Article 311 of the Criminal Code. That was one of the considerations of the Constitutional Court in the decision on case No. 50/PUU-VI/2008 on the judicial review of Article 27 paragraph (3) of the ITE Law against the 1945 Constitution. The Constitutional Court concluded that a person's good name and honor should be protected by (3) UU ITE does not violate the values of democracy, human rights, and the principles of a rule of law. Article 27 paragraph (3) of the ITE Law is Constitutional. If you look closely at the contents of Article 27 paragraph (3) in conjunction with Article 45 paragraph (1) of the ITE Law, it seems simple when compared to the more detailed insult articles in the Criminal Code. Therefore, the interpretation of Article

27 paragraph (3) of the ITE Law must refer to the insult articles in the Criminal Code. For example, in the ITE Law there is no definition of defamation. Referring to Article 310 paragraph (1) of the Criminal Code, defamation is defined as an act of attacking someone's honor or good name by accusing something with clear intentions so that it becomes public knowledge (Attorney of the Republic of Indonesia, 2021).

### **CONCLUSION**

This article shows that social media has a very big role in measuring women's beauty standards, social media can be a trigger for the occurrence of Cyber Bullying against women's physique. Things that are spread on social media will be a

reference for women to compare themselves with other people who are more attractive than themselves. whether it's a positive thing or a negative thing. Because without realizing it, social media has become a benchmark in all things, be it beauty, abilities, achievements and others. For example, photos on social media with ideal beauty standards influence what content and photos someone will upload. They will constantly seek attention and recognition through likes, followers and comments to maintain their perfect self-image. So that many of them are willing to change their shape either in a positive or negative direction. So use social media as wisely as possible without saying things that hurt other people's feelings or judging someone's appearance

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