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Objectification and Exploitation of Women's Students Content in Social Media

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A R T I C L E I N F O

A B S T R A C T

This research aims to examine more deeply how female students become objectified and exploited on social media. The contribution of this research is to fill the existing knowledge gap and provide a deeper understanding of the phenomenon of highlighting female students, who are a vulnerable group to exploitation and abuse. This research also pays attention to the negative impact of exploitation content that can harm female students physically, emotionally, and socially. The main motive of female students on social media is because they want to project a pious identity into a place to form a personal popularity existence on behalf of piety. Researchers used the Digital Ethnography approach to identify narratives, images and videos that show the exploitation of female students. The results and implications of this research can be a guide for women, especially female students.

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INTRODUCTION

Opening the historical facts of the progress of Islam and the da'wah movement with problems since the Prophet was sent to spread Islamic values, the role of Muslim women is very significant. Muslim women's participation in social transformation activities transforms ignorant society into Rabbani society. Carry out the mission of da'wah and conduct a war of thought. This historical trail denies the belief that Islam does not give women the role to take part in the midst of the ummah. In the era of digital transformation today, many Muslim women are found utilizing social media that has touched the layers of society to play an active role in social media calling and inviting with their knowledge.(Ritonga, 2019) and become a means for women to express their social life through their intellectual abilities. (Prasanti, 2012) For example, female preachers Ustadzah Halimah Alydruys, Ning Sheila hasina, Ning imaz are in great demand for their studies.

The spirit of conveying the values of Islam *Rahmatan Lil Alamin* is also massively carried out by Muslim women on several digital platforms, such as Instagram and Tiktok. These digital platforms provide convenience in preaching without having to be on the podium. Many studies are conducted virtually by Muslim women today. Like the study of "Fikih Wanita". In addition to studies that are often used as routine activities, some Muslim women, especially female students, utilize their social media or simply create fanbase accounts to preach by quoting Qur'anic verses, Prophetic Hadiths, the words of scholars, and words that contain motivational value.

However, there are some views that stretch from the value of da'wah, which was originally the main mission of the preacher or communication with others for the purpose of following, participating or acting as "desired" or expected, through the message conveyed. (Dicky Nur Rahman, Akbar Trio Mashuri, 2023) The increasingly dynamic da'wah movement causes shifts and changes, (Saputra[l], 2020) For example, many female students quote Qur'anic verses, Prophetic Hadiths by presenting various facial charms, even the curves of their bodies that can be found through accounts and hashtags on all social media platforms. The photos that look 'tempting' have no educational value, just displaying the face which is then given a caption. This is contrary to the main mission of da'wah, which is to show off their fashion and beauty on social media, so that they unwittingly become objects and media exploitation. At some point they lose their personality and identity so that they use their body and beauty as a tool to attract followers, likes and shares.

Some content on social media such as YouTube, Instagram, TikTok and other media, women are only objects not subjects. So that often they unconsciously experience media exploitation. (Haryanto & Wahyudin, 2017) A lot of content is not in line with the main mission of educating with educational content and information, instead the opposite happens. More and more content is vulgar and not educational. For example, the content of selfies, spreading the charm of the face even to show the curves of the body and discussing something that should not be discussed in the public domain.

Many previous researchers have studied exploitation. Among them is Dedeh Fardiah. Her findings say that women on social media remain a form of crime committed on the internet (cybercrime). In her position, women become verbally and visually violent in the form of cyberporn pornography), sexual harassment, kidnapping, narcissistic behavior, and targets of consumptive culture, (Fardiah, 2012). Tri Harianto and Didin Wahyudin found that women are often represented solely as objects and forget their personalities. Even exploitation of women is often done by the media. Examples are often seen in commercial advertisements. Brand ambassadors will play their beautiful curves and paras, so they are often exploited and tend to marginalize women. More clearly in their research Tri Harianto and Didin found that the parts that arouse men are often shown and become the object of the camera's spotlight, (Haryanto & Wahyudin, 2017). An estimated 90 percent of advertising uses women as its advertising models, (Syafrini, 2014). The main reason women are chosen in most advertisements is because most advertisements are aimed at women as potential buyers of the advertised products, (Winarni, 2010). Robert W Pollay looks at it from another aspect. He argues that advertisements that often appear in the media inform consumers about products. Beyond that, they transform consumers' attitudes towards the promoted brands and consumptive lifestyles, (Noviani, 2002). Broadly speaking, what part of a woman's body is not objectified to become a business commodity? Beauty, looks, curves, from head to toe have become profitable commodities. Women's bodies are continuously exploited commercially for the benefit of capital owners or the media and put women in a marginalized position.(Miranti & Sudiana, 2020)

Highlighting female santri who are a vulnerable group to exploitation and abuse. Researchers pay attention to the negative impact of exploitation content that can harm female santri physically, emotionally, and socially. Research on the exploitation content of female students is still relatively new and has not been widely researched. Therefore, the uniqueness of this research lies in its contribution in filling the existing knowledge gap and providing a deeper understanding of the phenomenon of objectification and exploitation of female students.

In addition, collecting and analyzing data regarding real cases of exploitation content experienced by female students, by documenting the cases that occur, researchers can provide a more concrete point of view. Research on the exploitation content of female students can involve various disciplines, such as sociology, communication, law, and media. A multidisciplinary approach provides a more comprehensive understanding of the problem and helps identify more effective solutions.The uniqueness and negative impact of exploitative content on female students can provide a basis for developing better policies to protect the privacy rights of female santri.

Based on the above explanation, this paper is focused on the issue of the image of the exploitation of female students content on social media, which has recently experienced a shift in orientation from the desire to image the identity of piety to the arena for shaping the existence of personal popularity in the name of piety.

THEORETICAL REVIEW

The theoretical research study of the exploitation of female students on social media is a study that investigates the phenomenon of using social media to publicize and exploit female students. This research involves applying relevant theories to analyze content involving female students on social media. The purpose of this study is to understand the types of content exploited, the motives behind the exploitation, the impact on female santri, and the factors that influence the spread and popularity of such content.

There are two theories that can be applied in this research: communication theory and media representation theory. Communication theory can help in understanding how exploitation messages are delivered and received by social media users. Media representation theory. Media representation involves the use of language, images (visuals), signs that represent something found on social media.(Ruliana, P., & Lestari, 2019). Media representation is useful in analyzing how female santri are represented in the exploitation content.(Wael, A., Tinggapy, H., Rumata, A. R., Tenriawali, A. Y., Hajar, I., & Umanailo, 2021) By applying this theoretical study, researchers can provide a deeper understanding of the phenomenon of exploitation of female students on social media, and contribute to protection and advocacy efforts for female students in the digital context.

The word representation comes from the ancient Greek "Repreasentare" which means "to make present or manifest or to present again". This definition refers to lifeless objects such as images, pictures, and objects that contain similarities that are used to display, illustrate, or describe abstract ideas.(Udasmoro, 2020) The concept of representation does not merely refer to lifeless objects, but has begun to be associated with human activities or actions in two senses. First, representation can mean an inanimate object that represents or is present to depict or describe a person or people. This is like a statue or a painted image depicting a human figure. Second, representation is an activity or practice performed by humans to display, describe, or express something. So the act of drawing, writing, dancing or making a video falls under this definition.(Pratiwi, 2022).

Representation is the production of meaning from concepts that exist in our minds through language which has two principles, namely to interpret something in the sense of explaining or describing it in the mind with an imagination to place this equation beforehand in our thoughts or feelings. While the second principle is the representation used to explain (construction) the meaning of a symbol. So, we can communicate the meaning of objects through language to other people who can understand and comprehend the same language conventions.(Hall, 1997) In this constructionist approach, there are two approaches according to Stuart Hall, namely the discursive approach and the semiotic approach. In the discursive approach, meaning is formed not through language, but through discourse. The position of discourse is much broader than language or can also be called a topic. So the production of meaning in a culture is produced by discourses raised by individuals who interact in society and are identified with the culture determined by the

discourses raised. Meanwhile, the semiotic approach will describe the formation of signs and meanings through the medium of language. The semiotic approach in constructionist theory is what researchers will use to see the phenomenon of representation. Representation is seen in language that is able to construct a meaning. The construction of meaning in a sign is formed through language and is dialectical because the nature of construction is also determined by environmental factors, conventions, and things that work outside the producer that determine the process. In this case, this meaning-making process will be influenced by various interests and cultures where the social actor is located.(Pratiwi, 2022).

METHODOLOGY

In terms of methods, the author uses a digital ethnography approach related to social media because the field or area under study is the same as when the research is conducted outside the field (field work).(Kristiyono, J., & Ida, 2019) The realm or field of this case is the Instagram social network or more precisely the Instagram account @santrifathulizar. The content referred to here is that which is thought to contain exploitation content. Based on these contents, researchers identify signs (narratives, images and videos) that show the exploitation of Muslim women, which is the basis for the conclusion that the account makes Muslim women as objects.

The Digital Ethnography method according to Robert V. Kozinets quoted by Rulli Nasrullah states that digital ethnography is a special form of ethnographic research that is tailored to reveal the unique habits of various types of social interactions mediated by computers (internet) including in the field of marketing. Ethnography can also be defined as a qualitative research methodology that adapts ethnographic research techniques to study cultures and communities that occur in computer-mediated communications. This definition later evolved into a research technique for the field of social media".(Nasrullah, 2017)

RESULTS

1. Exploitation of Female Students on Social Media

Social media is now a new media force. While it is not the only way to overcome the media crisis, it is definitely appealing to many people. One of the purposes is to express oneself or convey one's heart. However, if there is too much of it, it will still cause a woman to experience problems in many parts. Especially those who do not understand the function and purpose of social media.(Murtopo, 2018)

Women in the media are often seen as objects of the male gaze. Near-naked models on the covers of men's magazines have become commonplace. Popular TV presenters are often chosen based on face rather than more substantial talent.(Aslati, 2018) Women's bodies are also often used in various economic activities that are based on social construction. Women's bodies are cut into pieces (just calves, or legs, or breasts, or back, or hips, or hair, or lips) and turned into signs that will form an image, a meaning and their identity in it. It is these signs and images that then make women the object of desire to

achieve satisfaction. How women's body parts are only part of the signs that will be commoditized. women's sexuality is also commodified.Aquarini Priyatna Prabasmoro, "Putih, Femininitas, Dan Seksualitas Perempuan Dalam Iklan Kita'," jurnal Perempuan, Remaja Melek Media (2004). Many products have absolutely nothing to do with women's bodies, only recommending women's bodies because women's bodies are the selling point of the product.

Social media viewers on several digital platforms are presented with various kinds of content popularized by Muslim women. This indicates that Muslim women have attractiveness, especially physical beauty which is seen by various groups. Even today, there are many Muslim women who play the role of men. Take, for example, the hosts of NET TV's Muslim Travelers program that comes after sahur, such as Chiki Fauzi, Muthia Amilia, Sindy Mutmaina, Rania Sukandari, and Ratu Isyell. Of course, apart from their skills in presenting the traces of Islam in the world, they are more attractive, especially with their beautiful faces with clothes and make-up attached to their faces, which will further spoil viewers who enjoy historical traces.

The freedom of social media also has an impact on the world of pesantren. Kiai, santri and pesantren entities are easier to convey their da'wah. It is also easy for the public to find fatwas and answers to religious issues. Just click and enter the answer is available. But behind the various positive impacts of social media. The world of pesantren, especially santri, has a negative effect. Namely in the form of objectification and exploitation of female students. Social media is now like a giant storefront that presents various charms, faces, and even curves of female santri that can be found through accounts and hashtags throughout. The photos of female students that look 'tempting' have no educational value. Just displaying a face which is then given a caption. The attitude of the accounts that upload content as described above is an objectification of female students. Where female students are used as mere potential 'insight-gathering tools'.

Female santri who have been known to be closed and have 'holy' boundaries for their own circles seem to have no privacy. Of course, the exploitation of female students by social media fanbase accounts and the santri's own personal accounts is contrary to the attitude of haya' (having a sense of shame) taught in pesantren. Content that objectifies female students by demeaning or harassing them, reducing them to mere sexual or entertainment objects, without respect for their uniqueness and dignity as individuals. Harmful exploitative content of female students refers to content that exploits or utilizes female students unethically, potentially causing harm to them.

Fanbase accounts easily disseminate photos and personal information of female students without permission. This violates privacy and can jeopardize the safety and reputation of female students. Reinforcing stereotypes and objectification. Fanbase santri accounts may unconsciously reinforce stereotypes or objectification of female students. For example, they portray female students only in a physical context or reinforce superficial images of them. This can obscure the true identity and achievements of female students. Fanbase accounts should respect the privacy boundaries that exist within the pesantren

environment. They should take care that the photos or videos they share do not involve sensitive situations or activities or involve individual privacy.

On social media, especially on Instagram, there are many accounts whose usernames are on behalf of "Santri" such as the santri_fathulizar media account with the hashtag #santriwaticantik and given captions that have nothing to do with the reality of the images posted.

Picture 1. Video of Female Students Listening to the Recitation of the Qur'an

Caption "*Aku gak cari laki laki yang aneh aneh mas yg penting bisa menafkahi ku*" misuse of videos of female students listening to the recitation of the Quran, camouflaged with captions to gain attention, gain profit and popularity, or obtain certain benefits. The caption above is used to refer to an appearance that is considered textually attractive or in accordance with certain standards of beauty.
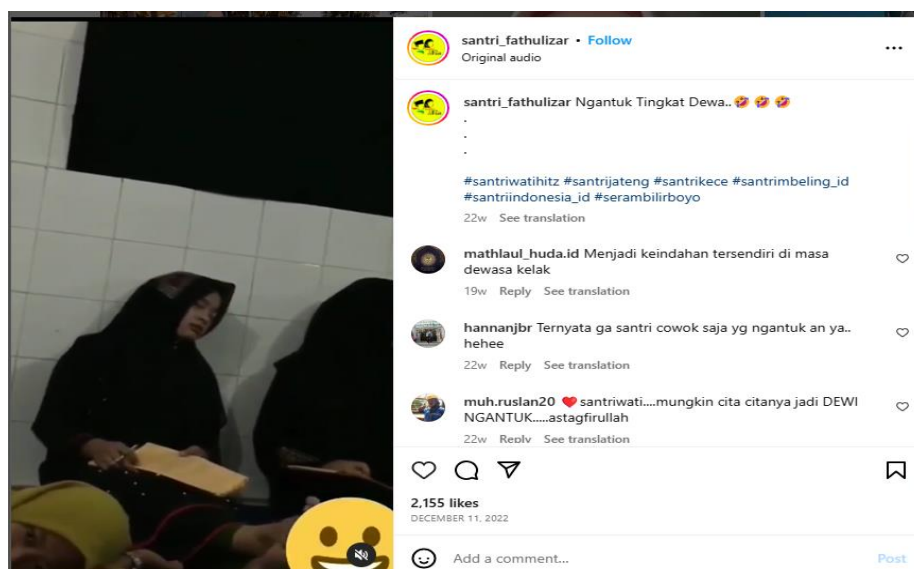
Picture 2. Female Students Sleep during the Recitation of the Book

Exploitative content such as in the image above harms female students directly by violating their rights, demeaning their dignity, and resulting in negative impacts on their physical, mental, and emotional well-being. In addition, this kind of content can also adversely affect society's perception of female santri in general, creating a negative stigma. In addition, the above content becomes Cyberbullying: i.e. discriminating, intimidating, or harassing female students indirectly (online). This can cause serious psychological and emotional harm to them.

Picture 3. Female Students from the Dormitory to the Place of Study

The content of female students in the picture above is a narrative or writing that is used to strengthen the content exploitation of female students. The caption usually seduces or utilizes the sense of tenderness, purity, or helplessness of female students for certain interests, such as commercial purposes, personal satisfaction, or fraud. The use of sweet captions of this kind is a form of abuse and unethical towards female students, as they can be exploited or manipulated in situations that are detrimental or incompatible with the religious or moral values embraced by them.

The expression "Beautiful" used by the media to describe the phenomenon of beautiful female students has its own news value for the media to attract netizens. through information using language structure oriented and how it affects public perception. caption santri putri "Beautiful" in the media shows that there is exploitation of female students through the word "Beautiful" women are depicted that the female body still has a place in the eyes of the audience.

Picture 4. Female Students Become Brand Ambassadors

The picture above is how the media utilizes or exploits female students in the context of marketing or promoting products or services. Female santri are used inappropriately or unethically in advertisements with the aim of gaining attention or commercial gain. Content that shows the charm of their faces and beautiful curves. Utilizing their private photos without permission, or exploiting their body image to gain attention or popularity online. It can also involve verbal abuse or harassment in comments or messages directed at women.
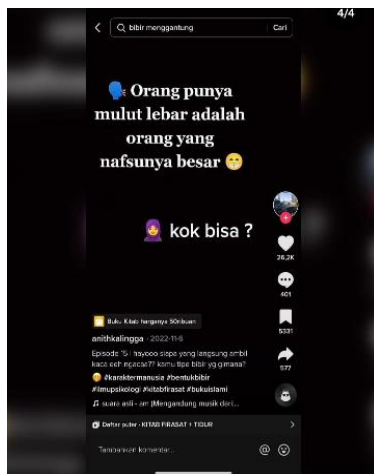
Picture 5. Vulgar Narration   Picture 6. Female Students Finish Reciting the Book

The account above contains content extracted from the book Fathul Izar, which actually does not have to be public consumption. Moreover, it is exhibited and published by the female students themselves. Initially, they wanted to project a pious image by reciting the book and creating vulgar narrative content, so that many would like, comment and share. In fact, from this content, female students become objectification and exploitation of irresponsible media. One of the young figures, Lora Ismail Al-Kholili, in his post on Instagram responded that such content does not contain education and is far from the Akhlaqul karimah values characteristic of pesantren inherited by teachers who have a tradition up to the Prophet.

The objectification and exploitation of female students charm in social media utilizes or exploits the physical charm or attractiveness of female students in an inappropriate or unethical manner to gain attention or profit on social media platforms. This occurs when female students are considered only as objects or tools for the purpose of attracting interest, increasing popularity, or gaining social or financial benefits, without considering their dignity, rights, or well-being. Social media related to the objectification of women can be a space for scientific discussion as well as social discussion with the wider community to dismantle the practice of maintaining patriarchal ideology.(Himmatul Khairah, 2019)

The charm of female students in social media can be seen from posting or sharing photos or videos that show the charm of beauty and behavior in pesantren and outside pesantren, utilizing their appearance to gain popularity or support, or promoting products or services without considering their rights as individuals. Such practices violate the dignity, privacy, and human rights of female students. It also reinforces a narrow view of their role or value in society, and contributes to the culture of objectification and exploitation of women's bodies in general. So it is important to avoid and oppose the objectification and exploitation of the charms of female students in social media. Social media users should respect the privacy, dignity, and human rights of individuals, and avoid sharing or supporting content that exploits female students. It is also important for social media platforms to implement policies that protect users from exploitation and harassment, and ensure the protection of individual rights in the online environment.

The Pondok Putri Media Commission incorporated in the East Java Pondok Media at the East Java Pondok Media Halaqoh which took place in Mojekorto assessed that the content was very disturbing. There are at least three attitudes resulting from the Media Halaqoh, namely condemning all forms of objectification and exploitation of female students content. The objectification and exploitation referred to are very demeaning to the dignity of female santri, so the East Java Pondok Media (MPJ) expressly voices for accounts that do so to stop all their activities.

2. Images of Muslimah Content Exploitation on Social Media and Shifting Orientation Images

The emergence of young da'wah influencers is unstoppable. They are becoming new actors in shaping religious discourse for millennial and Gen Z Muslims. In the Indonesian context, these da'wah micro-celebs have an important role in the development of Islamic lifestyles and discourses in the Indonesian public sphere.(detik.com, 2021) Moreover, today's Muslim women with good-looking charm will quickly become a figure among other Muslim women. The image of Muslim women content on social media varies greatly depending on the context, purpose, and approach of the individuals who create and consume it. However, in general, it involves Muslim women using the platform to share, inspire, and convey messages related to their lives, identity,

and religious values. Some examples of Muslimah content imagery on social media are shown in the following table:

Table 1. Image of Muslimah Content on Social Media

NO	CONTENT	FOCUS
1	Inspiration and Motivation	Providing inspiration, motivation, and support to followers in living their daily lives on the basis of faith. This can include quotes from the Quran or Hadith, reflective thoughts, and stories of personal experience.
2	Halal Lifestyle	Highlighting aspects of the halal lifestyle, such as halal food, modest fashion, social activities that are in accordance with religious principles, or practical guidance on worship.
3	Education and Knowledge	They often play a role in disseminating knowledge about Islamic teachings, providing a deeper understanding of social issues, or giving practical advice on daily life.
4	Beauty and Self-Care	Includes beauty and self-care guides that are in line with religious values, such as modest make-up tutorials, skincare, or health advice related to a healthy lifestyle.
5	Community and unity	Muslim women's content on social media is often a place to form and strengthen Muslim women's communities, provide support, share experiences, or advocate for issues relevant to their communities.

The shift in orientation from the desire to project a pious identity to a place to establish the existence of personal popularity in the name of piety is a phenomenon that can occur on social media. This refers to a change in the motivation or intention of individuals in using social media platforms to convey religious messages or their pious identity. Initially, the desire to project a pious identity on social media often arises from a pure intention to share kindness, spread religious messages, or inspire others. Individuals may want to use the platform as a means to convey religious values, build community, or contribute to social good.

A shift in orientation as personal existence or individual popularity becomes the main goal, and piety is used as a tool to achieve this. Content or activities that should aim to spread religious messages or reflect pious values are now used as a strategy to gain attention, followers or personal popularity. In this process, the main focus is no longer on the religious message itself, but rather on personal existence or achieving popularity. This kind of shift can

create inauthenticity and dishonesty in the delivery of religious messages. Content or activities that should be sincere and beneficial become more about recognition, attention or personal gain. This can obscure the true meaning and values of piety.

DISCUSSION

Objectification and exploitation of female students on social media. Objectification refers to the treatment of a person as a physical or sexual object, where female students are reduced to objects that can be consumed by social media activists. Exploitation refers to the use of female students for personal gain or interest, often without considering the welfare or consent of the exploited party. In the context of female students on social media, this occurs in the impact of objectification and exploitation on the welfare and experiences of female students. Analysis of social media content that treats girls as sexual objects and exposes them in an exploitative manner. This can lead to negative consequences such as decreased self-esteem, psychological stress, or mental health disorders.

CONCLUSIONS AND RECOMMENDATIONS

The image of exploitation of female students' content on social media has experienced a shift in orientation, where some of the content of female students on social media platforms no longer focuses on the desire to project an identity of piety or submission to religious values, but rather on efforts to build personal popularity or individual existence in the name of piety. This shift in orientation is seen in content that uses religious symbols or religious terminology to gain attention, followers or support in social media environments. Such content may not necessarily reflect a deep commitment to religious values, but rather aims to gain popularity or personal presence in the digital world. This can lead to moral dilemmas and create an imbalance between the original intention to spread true religious messages and the use of religion as a tool to gain popularity.

Such practices can also lead to doubt and distrust of content that is supposed to represent religious values. It is important to maintain integrity and honesty in spreading religious messages on social media. Content that reflects true piety should be based on a deep understanding of religious values, a strong commitment to religious practice, and responsible use of social media. Encouraging educative, inspiring and useful content is an important step towards maintaining the integrity of religious values in the age of social media.

Social Media Content Analysis: We analyzed content posted on social media involving female students to see if it contained elements of objectification or exploitation, such as images showing female students in demeaning situations or trading on their sexual image. This kind of analysis can provide insight into the types of content that are most vulnerable to objectification and exploitation.

Researchers use the Digital Ethnography approach to certain situations or incidents involving the objectification or exploitation of female students on social media. In this method, researchers can analyze the chronology of events,

community responses, and the impact on female students. This approach can help describe in detail how objectification and exploitation operate in real contexts and their effects on individuals and society. The main objective of this research is to generate a better understanding of the phenomenon of objectification and exploitation of female students on social media, as well as provide a basis for better action in protecting and promoting the welfare of female students.

FURTHER STUDY

This research focuses on the objectification and exploitation of female students on social media. As well as netizen responses on social media. However, the limitation of this study is that researchers did not involve analyzing the impact and effects of objectification and exploitation of female students on social media, decreased mental well-being, influence on self-esteem and identity, and impact on social relationships and communities of female students.

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