

Misogynistic Narratives on the Instagram Account @gisel_la

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Abstract. Gisella Anastasia is an actress, singer, and host of various television programs. Gisel, that girl's nickname, became popular when she won the runner-up position in Indonesia Idol Season Five (2008). Her name, which is already well-known in the spectacle industry, has made her has millions of followers on her Instagram account. The name Gisel grew in popularity with negative connotations at the end of 2020 because a 19-second video showing her having sex with a man was widely circulated on the internet. The purpose of this study is to describe and analyze hate speech on the Instagram account @gisel_la by Gisel's followers by linking their posts with a video case that contain scenes that are considered contrary to social norms. The method used in this research is a descriptive textual study with a narrative approach to examine various status updates and the comments that follow. Through this method, small stories can be found that are not represented in the grand narratives or canonicals. The findings of this research show that on her Instagram account, Gisel gets various attacks in the form of misogynistic narratives that are so aggressive, for example, she is labeled as a prostitute, she deserves to be imprisoned, her daughter will continue her immoral behavior, and various utterances that are explicitly identified as the sex scenes.

Keywords: Celebgram, Hate Speech, Misogyny, Small Stories

1 Introduction

The 19-second video circulated on the internet at the end of November 2020. The video explicitly shows scenes of sex between a woman and a man. The furor occurred not only that the video showed the act of sexual intercourse, which easily displayed curiosity and was able to bring great gossip in social life, but the figure of the woman who carried out the act was Gisella Anastasia. At first, Gisel, the woman's nickname, initially denied that the woman in the video was her. However, at the end of December 2020, during a police investigation, Gisel admitted that the woman was indeed him. Police stated that the scene in the video took place in 2017 at a hotel in Medan. Because of this incident, Gisel and his male friend, MYD, were named pornography suspects [1].

In the world of entertainment, Gisel is known as Gisel Idol because in 2008 she was able to reach the second position in the Indonesian Idol Season 5. His name is very popular in various stage shows, both as an actress, singer, model, and of course a singer. Gisel is also well known for marrying Gading Marten, the son of the famous actor Roy Marten, on September 14, 2013. Gisel and Gading divorced in January 2019. With his various statuses that made Gisel very popular, the social uproar due to the 19-second video has made Gisel even more popular. Gisel as the center of attention in a very negative connotation. At first Gisel was considered a woman

who was able to be a good single parent to her only daughter. However, since that sad incident, Gisel has been insulted and ridiculed as an immoral woman.

Apart from being an artist known in traditional media, Gisel is also very popular as a celebgram, the name celebrities on Instagram because she has a very large number of followers. In fact, Gisel, with the @gisel_la account, can occupy the top six artists with the highest number of followers in this country. On social media, Gisel has 33.8 million followers. Gisel uses his Instagram account to display various endorsed content and show the momentum of togetherness with his daughter [2]. In another perspective, it can be argued that with his Instagram account, Gisel is able to earn income by promoting certain products, as well as share various information with netizens on how close she is to his daughter. Gisel proves that even as a divorced woman, she can be a successful single parent.

But, because of the video case, of course, Gisel faced various kinds of scorn and ridicule that was so harsh. This phenomenon is directly proportional to the results of a survey conducted in 2020, which revealed that Indonesian netizens are known as the most disrespectful parties when commenting on the internet. Indonesia ranks 29th out of 32 countries surveyed. The survey results confirm that Indonesian netizens occupy the lowest level of politeness in the Southeast Asia region. Ironically, netizens actually stumbled upon the Instagram account of Microsoft, the organizer of the study, with various expressions of disapproval [3]. Of course, it is conceivable that the study institute received various insults from Indonesian netizens. Various expressions of anger were poured out at the event.

Indonesian netizens are known to be active on the internet. This, at least, can be traced from the number of social media users who reach 170 million. The most widely used types of social media are Facebook (140 million), YouTube (107 million), and Instagram (85 million). In a day, netizens can access social media for 3 hours 14 minutes [4]. It can also easily be stated that if there are cases that are considered to violate social norms or are contrary to morality, netizens immediately express anger with various words and sentences of ridicule, ridicule, and insults that demean the various parties involved in the cases. Moreover, if there are women, especially female celebrities, carrying out actions that violate the boundaries of morality, then blasphemy also comes in a row. The woman who bears the name of a celebrity seems to have to accept the punishment and deserves to be humiliated as low as possible.

One of the important problems with various netizen comments directed at Gisel is hate speech. Through these statements, it is as if Gisel, as a woman, has to bear such a heavy moral burden. On the one hand, Gisel is a living parent who has to take care of his beloved daughter. On the other hand, Gisel has a status as a celebrity in the world of Instagram, which is very easy to be in the spotlight and get abused excessively. Thus, the problem in this article is how various netizens' hateful statements in connection with the case of circulating a 19-second video showing Gisel's sexual intercourse with his male friend were put forward on the @gisel_la account. The purpose of this article is to provide a description of the various themes of hate speech directed at Gisel and to analyze and criticize these statements.

Conceptually, various hate speeches that are specifically aimed at women have a close relationship with misogyny. What is called misogyny, in its simplest formulation, is hatred of women. Misogyny is more than just sexism or feelings of dislike for women. In terms of misogyny, the hatred is directed at women as a group [5]. This shows that if there are women who individually experience certain problems, especially problems related to morality and social norms, then there is also an attempt to generalize that women as a whole have the opportunity to carry out these dishonorable actions. However, what is most likely to happen is that misogyny is so socially established, that women have certain stereotypes that can demean

themselves. A case experienced by a certain woman is then associated with generalizations that have already become ideological views.

This shows that there is a difference between misogyny and sexism. Misogyny may have entered the wastebasket of history, but it still appears in actual events in society. For decades, sexism seemed to suffice to describe acts of humiliation against women. One typical definition of sexism is “prejudice or discrimination based on sex or gender, especially against women and girls.” Sexism can be subtle, such as when a man talks to a female colleague. On the other hand, misogyny becomes a stronger word than sexism because this concept implies an open and vicious aspect. Some examples of misogyny, for example, are violence against intimate partners (also known as domestic violence), sexual assault, street harassment, and judging women for their appearance [6]. Various hate speech directed at women, especially women who are perceived negatively, is a proof of misogyny as well.

Further, traced, misogyny comes from an Ancient Greek word, *mīsoḡunīā* which means hatred of women. There are various easily identifiable forms of this misogyny socially, for example, giving privileges to men, patriarchy, gender discrimination, sexual harassment, belittling against women, violence against women, and objectification of women. The roots of misogyny can be traced back to the Ancient Greek mythology. According to Hesiod, before women show their existence, men coexist peacefully with their friends, namely the Gods. Until the incident occurred when Prometheus decided to steal the secret fire from God, which made Zeus angry. Zeus punished humans with something evil because of human joy by sending Pandora, the first female figure, who carried a box that was opened to release various evils, such as pain, pain, old age, and death [7]. Thus, from the very beginning from the mythological perspective, women were judged as the cause of all evil and evil. If there are women who individually carry out any actions that are contrary to various ideals, then words full of criticism against women will immediately scatter.

Another thing that is also very worth mentioning is that misogyny is not only practiced by men. It turns out that women can also carry out various actions that show misogynistic beliefs, through self-hatred and self-objectification. In the field of religion and culture, for example, women are presented as dangerous, tarnished, and polluted figures. The continuity of misogyny also occurs in the objectification and harassment of them, for example in television programs during prime time, which refer to sexual harassment of women, language that indicates women's sexual bodies, and adult men and teenagers glancing at women's bodies. In such situations, women are positioned as sexual objects, desired as desires, and ridiculed [8].

In the digital era or the internet, misogyny is easier to express. In other blogs and online forums women are referred to as “prostitutes” and “social cancers” [5]. Women in this hateful point of view identify with bad and disgusting social objects. Especially when the internet or digital media have become various spaces for men (manosphere) who have such strong misogynistic urges. This misogynistic view can be packaged as men's desire to improve women's morals, requiring women to carry out various moral and religious norms, and demanding women under the pretext of naturalist ideology that they must submit to men's power.

These misogyny narratives, in the context of the lives of celebrities, occur on social media. What is called social media in this connection refers to new forms of media that involve interactive participation. As a medium that is included in the interactive era, social media is very much at odds with the broadcast age. The characteristic of media in the broadcasting era is that it is almost exclusively centered on a single entity, such as a radio or television station, a newspaper company, or a film studio, which distributes messages to many people. With the advent of digital and mobile technologies, interactions on a larger scale are easy to carry out.

Interactivity is also an important feature of this new media [9]. However, interactivity which has been dominated by misogynistic statements, both by men and women, has made social media only as an outlet for anger at women who are facing the problem of violating social norms.

2 Method

A descriptive textual study using a narrative approach is the method in this study. The narrative in this context is understood as an update of various statuses. Narratives are also understood as “small stories” that span narrative activities that are not accommodated in canonical narratives. The “small stories” in this study show a certain moral judgment. Thus, it also takes into account the relationship between the ways of speaking, the sites used to speak, and who speaks on social media. This is called narrative stance taking, which can show how speakers decide on narrative forms and indexicalities that can be judged according to what is being told and/or the circulation of discourse activities that are taking place [10].

The technique of analyzing small stories refers to three things that are separate, but have intertwined levels of analysis, namely: (1) ways of telling, referring to how communication is carried out by considering sociocultural values, semiotics that are more or less conventional, and specific verbal choices in stories; (2) sites, referring to the social spaces in which the narrative activity is carried out and showing the situational context from physical settings to mediational tools used; and (3) tellers, referring to participants in communicative activities and as complex entities [11].

3 Finding and Discussion

There are a number of themes of hate speech directed at Gisel, both in the form of labeling that is very degrading, various insults that refer to the sexual acts he did, and, more than that, his daughter was also the object of anger. Here is the full description:

3.1 Stigmatization

Giving names that are very demeaning to public figures who are experiencing violations of morals and social norms, of course, is the easiest to refer to by displaying figures who have social status and work that are considered to violate morality itself. For example, when a woman has sex with a man who is not her legal partner, the woman will be labeled as a prostitute. Meanwhile, men who are involved in social relations that are highly criticized by society are completely free from such humiliating insults. The same thing happened to Gisel when various curses and angry curses were associated with her status as the perpetrator of the act of sexual intercourse outside of marriage. The insults directed at Gisel are as follows:

@rain.hill.773: Ulama di kurung..pezina dipuji/kebal hukum

@septianrawi: Lonteeeee

@faridayusti_: Janda gatel

@anis.bairiyah: Jablay

@qalesyah662: Dasar wanita ahir zaman. Dijamin jadi bahan bakarnya neraka

@bdjngns: Kayak setan. Mirip sama kelakuannya

From a sociological perspective, Gisel gets various derogatory labels. This is known as stigmatization. Of course, stigmatization is an act to stigmatize anyone who is deemed to have done something wrong. The initial concept of stigma in a social context meant a situation experienced by an individual who was disqualified from full social acceptance. Stigma itself comes from the Greek language which means signs that clearly expose something unusual or bad about the moral status of the party who receives the sign. These marks were inscribed or burned on a person's body which indicated he was a slave, criminal, or traitor. What is emphasized in the stigma is that those who receive the mark are despised, ritually tainted persons, to be kept away from, especially from public places [12]. Gisel also received a similar fate in this case because various names that destroy his dignity are displayed openly there.

In that stigmatization, Gisel is labeled as an adulteress who is black and white compared to ulama (which usually refers to men) who teach religious values and have a sacred and sacred impression. Another thing that was stated in the stigmatization was that Gisel was not only considered a prostitute, but was given a more degrading label: Bitch. The status of Gisel who has been divorced from her husband is also used as material for cursing, namely a widow. In the Indonesian context, widows are not just women who are divorced or left behind by their husbands. Widows signify certain moral experiences that women go through. Worse still, being called a widow refers to a woman who is sexually available and has intercourse with any man [13]. Not enough with that, a curse on Gisel by using the choice of religious words was also shown.

3.2 Must be punished and imprisoned

The anger that caused Gisel not to be tried and imprisoned can be read from the various slurs uttered by his followers. In their view, Gisel should be punished and imprisoned because clearly and strong evidence has also shown that he has violated such serious social norms. When Gisel only got the status of a suspect and was still free to roam around in public without feeling guilty, the hateful statements were even louder. Gisel's followers were astonished and wondered why he had not been punished and imprisoned immediately. In fact, there are hateful statements that openly allege that Gisel is still free because she also provides sexual services for law enforcement circles. The following are statements of hatred by Gisel's followers in relation to Gisel's freedom of activity:

@radaaulia_: Kok belum di penjara ya?

@ayu_zaireyna: monmaap nih.. dia kan harusnya dipenjara... ga dipenjara krn perkara anak... tp dia bebas kerja, dapet duit, bebas mau ksna kmari.. ☹☹ hokum tajam kebawah kayak dagunya mba gisel yg lancip kebawah

@faridayusti_:Jelek bed dah auranya :D skrg udh main atif ya bun kasusnya udh tenggelam. Digenjot berapa kali tuh biar ga dipenjara????

@ryan.0606: Masih sempeeettt???? bui bui bui

@abdulriza93: Udah bebas kak?

@ak.isa2020: Kok bs lepas hukum ya..hmm tebang pilih juga ya hukum d indo

These statements simply confirm that Gisel is a person who commits social deviations. In this context, what is referred to as social deviation is a violation of cultural norms. One of the categories of social deviation is a crime, namely an act of violating the law that is formally applicable in people's lives [14]. Not only that, violations of the law must also be followed by various sanctions for the perpetrators, for example imprisonment [15]. Thus, if Gisel is still able to carry out his various activities freely, then the community feels that there is an ongoing injustice. Consciously or not, the community understands that the punishment must be inflicted on Gisel.

In a sociological perspective, there are four rationalizations for why punishment should be applied, namely: (a) retribution, which means that society punishes criminals to take revenge for the victim and society as a whole; (b) prevention, which has the intention that the imprisonment, execution or any control of lawbreakers is directed at keeping the public away from more serious crimes; (c) deterrence, which shows that the punishment is indeed applied to frighten, both parties who violate the law and non-violators of the law so that they can stay away from a life of crime; and (d) reform, which emphasizes that punishment should be given to lawbreakers because it is to build character and improve skills and ex-criminals are activated and encouraged to become law-abiding citizens in society [16]. When a sentence or imprisonment is not immediately applied to Gisel, then various statements of hatred are even more intensely inflicted on her.

3.3 Her daughter will follow Gisel's behavior

Another problem that cannot be avoided in this case is that Gisel's daughter is also the target of hate speech. This can happen because Gisel is a single parent who takes care of the child. Thus, all the responsibilities must be borne by Gisel alone. More than that, Gisel is a mother who must be able to be an example for her daughter. Whatever steps the mother figure takes, because she has been considered a parent who must be able to be responsible for raising her only daughter, Gisel must also carry out at any risk. When Gisel faces a moral problem that is considered so serious, his daughter also has to share the problem. What's more, for Gisel's followers, his Instagram account is often used as a site to show his closeness to his daughter. In fact, it can be said that Gisel also uses Instagram to show off her status as a woman who is able to act as a single parent in raising her daughter. The following are various insults that were hurled at Gisel's daughter:

@neng.mutia2000: Bibit2 emaknya mulai kliatan nih doyan bgtu juga

@blizatra: Penerus 19 detik

@afidd91: Semoga besarnya ngga seperti maminya

@pencarifakta35: Anak siapakah ini? Gading atauuu???

@desyqueenz: Kmrn2 knp g inget tuhan n anak ☹ sampe ada videonya

@sadiahh15: anakmu adalah kekuatanmu saat ini, disaat dia dewasa kamu akan sangat mempermalukannya di ruang lingkup dia bersama teman2nya,, hati2 y

The various hate speeches that appear show how the innocent daughter is even associated with the behavior of her mother. In fact, it is very cruelly said that the daughter has shown her mother's immoral character, being the heir to her mother's rotten behavior, and there are even derogatory jokes about the status of the child which is considered unclear because it is not known who the real father is. actually. However, all the bad comments from Gisel's followers only confirmed that the relationship between the mother and daughter had indeed been very close. In fact, the results of a study show that there is indeed growth and change in the relationship between mothers and daughters, namely in terms of empathic alignment, which can encourage a sense of security and cohesive self-awareness [17]. From this perspective, it is also understandable why Gisel is so proud and shows comfort when he is close to his daughter.

It's just that there is also a brutal slur for Gisel and his daughter. Because, after all, the two women with different statuses as a mother and a daughter formed a family. In this case, the so-called family is a social institution that exists in society that unites people in a collaboration to care for each other [18]. Gisel's relationship with his daughter, which in a post shows the girl's cheerful face, further proves that the two women are indeed capable of going through the difficult times they have to meet. The harsh insults and hate speech directed at Gisel and her daughter further emphasized that it is possible for a child to imitate the behavior of his parents [19]. However, it is impossible for the daughter's imitation to be simply linked to the bad actions of her parents. Because, it must also be seen that the family is a social institution that does indeed carry out the cultivation of social values. So, what is considered bad and immoral is impossible to just feed it to the next generation.

3.4 Male Gaze and sexual objectification

The 19-second video, apparently, apart from being an object of ridicule for Gisel, was also used as an outlet for sexual desire among men who also commented with hateful words. This can be read, for example, when the various comments that appear show Gisel's body parts that have been covered up for reasons of social and moral decency. In the various comments that demean Gisel, the mockers seem to be fantasizing sexually. They want and are so eager to get sexual pleasure by looking at various parts of Gisel's body that are considered stimulating and reminiscing dirtily how the relationship scene happened. The following are various expressions of hatred, as well as expressions of sexual pleasure, directed at Gisel:

@willy0981: Ada yg bulat, tapi bukan tekad,,

@rapaz_1818: Dari goyangan.. Mintak di kongkek lagi nih guys

@ahmadi20159910: Pinter goyang diatas

@ledhenx: Teringat saat melet melet

@ilham_syt: Setiap melihat ini pikiran ku selalu kotor...

@dimasyogip: Kok aing jadi engas liat ini

All the statements of filth that are meant to vent his sexual desire just show that apart from being scolded, Gisel is also able to give pleasure to men's sexual fantasies. This is a consequence of scopophilia, the pleasure of seeing. On the one hand, there is pleasure to see oneself as pleasure. However, on the other hand, in the reverse formation, there is also pleasure to behold. What can also be stated in the concept of scopophilia is to take other people as objects, subject them to a control and a look full of curiosity. This can be exemplified in voyeurism which views private and forbidden parts [20]. The feeling of pleasure in gazing at is also roughly expressed in various hate speeches by the haters and connoisseurs of Gisel's body. The men, with various hidden accounts, emitted sexual pleasures while remembering scenes and intimate and forbidden body parts of Gisel that had indeed been the object of gaze.

In the perspective of objectification theory, it is stated that women are deliberately objectified sexually and treated as objects that are judged by their use by other parties. Sexual objectification occurs when a woman's body and body parts are isolated and separated from her as a person and then the woman is viewed primarily as a physical object for male sexual desire [21]. This can also be read vulgarly in the various hate speeches against Gisel. Of course, placing Gisel as the object of social anger, but what is more dominant is that Gisel is made an object of sexual pleasure, of course, not for the release of sexual desire itself. Another thing that can be expressed is that the act of ridicule is intended to reaffirm the current gender hierarchy and how men respond to the threat of masculinity that exists in men. This is called a strategy for how men validate, re-validate, their manhood [22]. In this case, it seems so explicit that Gisel is made the object of ridicule, insults, and ridicule. However, behind it all, the men get sexual pleasure and at the same time they want to reaffirm their dominance over women.

4 Conclusion

The vulgar and brutal expressions of hatred towards Gisel further show that social media is a site for the emergence of misogynistic narratives. For women who are having problems socially, and even more so morally, for example, they are considered to have committed adultery and the video of their sexual intercourse is circulated and watched by many people, then various expressions of anger are easily stabbed at them. It is as if the dignity of women as human beings is meaningless. Various expressions of anger, ridicule, and low self-esteem for women, in this case Gisel, are expressed through the use of religious language and social and moral condemnations. This, of course, is meant to emphasize that Gisel's actions were wrong and that he himself should be severely punished for the consequences of social and moral violations.

The fact that can't be denied is that even though the various angry statements against Gisel clearly show such vulgar misogynistic narratives, this misogyny is also formulated in the form of expressions of sexual pleasure. So, on the one hand, Gisel's scorners hate his behavior that shows sex scenes outside of official marriages. But, on the other hand, Gisel is also subject to her body and parts of her body that are intimate and forbidden to be seen are still and constantly become the object of the gaze of men's sexual desires. In this connection, it is clearly seen that in these misogynistic narratives, Gisel has been intentionally excluded and ostracized from social life that is considered normal. However, ironically, when the fantasy about the sexual intercourse scene by Gisel and his partner caused pleasure, then Gisel was included again with the intention of confirming the gender hierarchy that occurred and at the same time strengthening the sexual domination of men over women.

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