

Dualism of Digital Society's Acceptance of Spill The Tea Actions of Victims of Sexual Violence

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Abstract. The narrative of the victim through the tea spill phenomenon is expected to become an awareness of the issue of sexual violence, which is important to be maintained, especially in Indonesia, which does not yet fully have a legal umbrella that favors the victim. This study aims to identify how the digital community accepts the phenomenon of tea spills of sexual violence on social media. The method used is a qualitative approach with a phenomenological study. Informants in this study were victims of sexual violence who spilled tea. The results show that digital society's acceptance of the tea spill phenomenon of sexual violence at least affects public awareness of sexual violence. Judging from the response given by providing support to victims through positive comments, then encouraging other victims to speak up, it becomes a digital assessment room for perpetrators. But apart from that, many people still judge victims through negative comments and stigmatize victims until victims receive other forms of threats.

Keywords: Sexual violence, spill the tea, revictimization.

1. Introduction

The digital era experienced by today's society is developing dynamically with all significant changes that affect communication to mobilize the masses. A survey conducted by APJII (Association of Indonesian Internet Service Providers) in 2020 showed that 196 million people or 73.7% of Indonesians have been reached by the internet [1]. The novelty of technology and the ease of information in the 21st century give birth to people's openness to social media which is currently a medium for interacting with each other. Gender issues in Indonesia cannot be separated from the reach of Generation Z.

Talking about gender issues will certainly not be a crucial problem if in a social structure sex differences do not cause injustice. But the fact is that these issues of injustice arise from gender symptoms where one group is a victim of injustice within the structure. Starting from the issue of marginalization, subordination, stereotypes, and workload, to violence [2]. The issue of sexual violence has become a hot topic of discussion both through mass reporting and social media.

Indonesia's National Commission on Violence Against Women in 2020 noted that during the Covid-19 pandemic there was a decrease in complaints in various service institutions, this was due to system constraints and also the implementation of social restrictions [3]. Indonesia's National Commission on Violence Against Women received an increase in complaints directly with an increase in complaints of 2,389 cases which is presented as much as 40%. In addition, data obtained from Indonesia's National Commission on Violence Against Women shows that the contributors to violence cases both victims and perpetrators are dominated by vulnerable aged 13-24 years, which is classified as Generation Z, with birth years 1995-2010.

Recently, a new phenomenon has emerged where some victims of sexual violence dare to retell the forms of sexual violence they have obtained to the public through social media. Recounting incidents of sexual violence on social media is a phenomenon called "Spill the tea". Spill the tea if defined linguistically means tea spill, but this phenomenon refers to someone who deliberately divulges a problem by creating a thread to tell the problem of sexual violence that has been experienced through social media [4]. A previous study conducted Fileborn, revealed that the digital space can be an informal justice site for victims to sanction perpetrators of sexual violence [5]. Online justice has the potential to contribute to social justice for victims that may not be real, as well as provide space for victims to receive collective support and recognition. In reality, the digital space provides vulnerability to victims of sexual violence. The delivery of sexual violence experiences on social media is expected to be a common concern to avoid the same form of sexual violence, but instead has various negative consequences [6]. Instead of trying to use social media as a medium to provide broad awareness to the community and get social support. There are still many people who make comments by not showing their partiality to the victim, starting from the closest people around the victim such as friends, family, relatives, and even not infrequently unknown people intervene in the victim, especially if it has been published in mass reports [7].

The safety of the victim is very likely to be threatened and the victim is more vulnerable to becoming a victim again in other words, it is estimated. Not to mention if the perpetrator is a public figure who has a mass base, where the victim who should have received support is flooded with negative comments that tend to corner even the comments given breathe violence. The actions taken by the community are a form of re-imposition. Data found that about two out of three individuals who were victims of sexual violence would be revitalized or likely to become victims again [8]. This shows that when victims should receive protection, it is very unfortunate that the surrounding community normalizes sexual violence that occurs, it is not surprising that a revictimization will be considered reasonable [9].

Some of the findings above show that the interests of victims often fail to receive protection. The state of society that tends to turn a blind eye to cases of sexual violence is a tangible form of the enduring sexual violence that occurs in Indonesia [10]. From the findings of previous studies conducted by researchers, it was revealed that the environment that normalizes the existence of sexual violence such as victim-blaming actions makes people unaware that they have become new perpetrators to make victims victimized. On the contrary, the community that is the victim's social environment must provide support [11].

2. Methods

In this study, qualitative techniques were used to understand social phenomena that occur with a holistic picture and a more comprehensive understanding of one phenomenon,

namely the phenomenon of spilling the tea of sexual violence committed by victims on social media. As said Moleong, qualitative research is used by researchers to analyze the background of the motivations, roles, values, attitudes, and perceptions of victims of sexual violence on the spill-the-tea phenomenon of sexual violence that has been experienced. Moreover, with this approach researchers can make observations and interviews to obtain in-depth and certainly valid empirical data [12].

This research uses a phenomenological research design, phenomenological design is used in this study because in phenomenological terms there are often assumptions that refer to the subjective experience of each individual. The phenomenological design in this study aims to understand an event and the relation of individuals who are in the situation by revealing, describing, and inferring the meaning of the spill the tea phenomenon of sexual violence. The subjective aspect of individual behavior becomes the most emphasized thing. Each individual has his way of interpreting his or her experiences through social interaction [13]. Schutz states that phenomenological studies look at how each individual in a group of people describes his daily world, especially in terms of the meanings created by the process of interaction of each individual with his consciousness [14].

Phenomenological studies begin with the pre-study stage by making observations on social media of victims of sexual violence who commit spill the tea. Furthermore, conducting a field study is conducting interviews with six victims of sexual violence who committed spill the tea. Then the post-research stage with a literature study to analyze data findings in the field with previously conducted research and with relevant theories.

3. Results and Discussion

Human beings are individuals who have beliefs, motives, and goals in acting. The spill-the-tea phenomenon of sexual violence committed by victims often receives public attention, at least there is always a response given by the victim's followers, whether it shows partiality to the victim as a form of sympathy or vice versa. If earlier most victims of sexual violence decided to tend to cover up and forget about the events they experienced under the pretext of "disgrace". Dewasa has begun to many victims who tell the experience of sexual violence they have experienced and even seem to be a social movement in society in socializing issues of sexual violence through social media.

3.1 Push Factors for Victims of Sexual Violence to Spill The Tea of Sexual Violence on Social Media Digital Narrative

The spill-the-tea phenomenon carried out by victims of sexual violence is a subjective understanding for victims and certainly determines the sustainability of the process of social interaction. Both for the victim and for the victim's followers as other individuals who are in the victim's social environment who will understand, react or act according to what the victim intended. Digital narratives are the impetus for the victim to spill the tea of sexual violence that she has received, as well as an inviting space for other sexual violence survivors to dare to speak up.

When the issue of sexual violence begins to be discussed frequently, some victims are more courageous to tell the same thing because the victim feels that they are not alone. Then the current presence of social media seems to have facilitated the emergence of a "digital narrative" about sexual violence to make room for victims to spill the tea. Narratives through the experiences of victims certainly have a contribution to socializing the issue of sexual violence to make people aware so as not to turn a blind eye to one of these crucial problems. This spill-the-tea phenomenon is not infrequently used by victims as an awareness that sexual violence can happen to anyone and at any time. The impetus to spill the tea of sexual violence

experienced comes from the advice of other individuals with the consideration of being a common concern, fearing that there will be further victims, especially in public spaces.

When an individual is a victim of sexual violence, it is possible to have stigmas given. Stigma for male victims is synonymous with its feminist nature. Unlike the case with female victims who get victim-blaming from their followers after spilling the tea. Of course, these things that are considered trivial sometimes have a tremendous effect on the victim, the victim considers that the actions he has done are wrong and tends not to want to tell about his sexual assault experience on social media anymore.

3.2 Lack of Social Support

Furthermore, when in actual social life no one is on the side of the victim, let alone with the form of sexual violence obtained in a relationship bond. So there is a difficulty in the social environment to validate as a victim of sexual violence, triggering the victim to decide to tell a story on social media, because through social media, she feels that she can be anyone. The absence of social support that victims should get makes them have to seek validation by recounting the experiences of sexual violence they have had on social media. Even with this action, the victim becomes more vulnerable.

Moreover, the spill of the tea of sexual violence is committed in connection with educational institutions. Efforts to report to the campus but the response given is very far from the partiality that should be given. Arguing that the actions reported are personal, the high level of power relations by promoting the good name of the campus. The absence of social support is also vulnerable to occur when reporting cases of sexual violence. The form of re-imposition of the authorities that are supposed to protect victims of sexual violence fosters a sense of disillusionment with the police who are not serious about dealing with the reported problems. The feeling of disappointment felt as a victim is one of the driving factors for spilling the tea when the party is supposed to protect by processing the report but the authorities do not even show their partiality to the victim. Especially with so many reports coming in, it should be an important issue to process.

One form of revictimization carried out by the social environment indirectly drowns the voices of victims of sexual violence who have dared to speak up. When the victim is revictimized by his social environment, it is not uncommon for the victim to overflow it in the sausage media without considering the vulnerability obtained afterward.

Departing from previous research related to social actions that revealed that each individual is busy with his daily activities, which is certainly an experience. Then the essence of the experience is built by two dimensions. First, the experience that each gain is an expression of consciousness. Second, self-awareness reflects on something that is seen, thought about, remembered, and expected. This is what is called phenomenology [15]. The victim's decision to commit the act of spilling the tea is certainly based on consideration and the victim is aware of his experience. Although sometimes it is subjective without thinking about other risks that can be a threat to him and make the victim more vulnerable to victimization from his social environment.

From the findings of data obtained by researchers related to the factors that encourage victims to spill the tea of sexual violence on social media, researchers group these impulses into internal and external factors. Internal factors come from self-awareness or self-desire to make social media a space for victims to tell about their sexual assault experiences. With the hope, the social environment that is his followers will become more concerned about the issues of sexual violence. Schutz examines that the actions of each individual in everyday life will not be separated from the influence of his biographical situation even with the meaning that is awakened from each interaction. The meaning process will form a relevance system that runs

in the interaction process [16]. That is to say, the actions that each individual performs are the forming elements of the formation of a system of relevance as well as social interaction. Phenomenology views that human behavior becomes one social relationship, if the actions carried out give a certain meaning, then it is something that determines the social interaction that takes place [17].

Furthermore, the external impetus factor to spill the tea is obtained from other individuals who are people who are trusted by the victim such as friends who have a victim perspective as well as from lecturers who can assist the victim. Not only that, when the victim is re-victimized by his social environment such as the police and individuals who do not have a victim's perspective, the victim chooses social media to be a space for victims to tell about sexual violence experiences and get justice informally. In the concept of intersubjectiveness, it is undeniable that social relationships can occur, depending on the knowledge of the role of each individual obtained from the experience of that individual.

3.3 Victim's Followers' Acceptance of Spill The Tea Sexual Violence Committed by Victims on Social Media

A social environment will not be separated from social relationships. Simmel revealed that the interactions that occur in society are likened to spider webs, where the attention is on the archetypes between individuals and each other to interact within social groups. The patterned network has something to do with the acceptance of followers who are a digital society as well as the social environment of victims in spilling the tea of sexual violence on their social media accounts. When a victim of sexual violence dares to tell the events that happened to him to the public, it will certainly attract extraordinary attention. The public will certainly respond in the form of sympathy by providing support and negative assessments given to victims. From the spill of the tea of sexual violence committed by the victim, of course, we will see how much the victim's followers receive from the interactions that are intertwined may seem trivial but at a certain moment, it is an important thing. When the reception was given is very supportive, of course, the victim will feel supported by their social environment, different when the victim gets rejection which will certainly make the victim more vulnerable. Victims and survivors of sexual violence experience post-traumatic stress disorder and often receive a negative response from their social environment. This is what makes the victims alienated[18].

3.4 The Role of Followers as Social Support for Victims in the Spill The Tea Phenomenon of Sexual Violence

When the victim spills the tea at least it encourages other victims to dare to speak up. Then the acceptance that was obtained seemed to validate that the act of spilling the tea of sexual violence he committed was a truth. This shows that today society has begun to care about the issues of sexual violence much differently from previous years. It is undeniable that technological advances and the presence of social media are among the factors that encourage the increasingly massive information on sexual violence being received by society. So that the community is more supportive and shows its partiality to victims of secular violence. Judging by the response given, it is not only in the form of verbal support but suggests the case be followed up by the authorities, namely the police.

The emergence of digital technology opens up new ways to communicate, express, and tell experiences, one of which is the victim's actions to spill the tea of sexual violence. If earlier it may be that many victims chose to be silent. As part of the increasing visibility of feminist activism in recent years, we have observed together a new focus has emerged in the fight against sexual violence. In particular, digital campaigns such as #MeeTooMovement have been intensified. The existence of me Too Movement movement not only opposes sexual

violence but also gives voice to victims and gives them alternative forms of justice [19]. The presence of social movements that are concerned about the issue of sexual violence makes victims not feel alone. Through the acceptance of followers for the spill the tea act carried out by the victim, the researcher saw that the victim happily welcomed the support of his followers. The existence of a digital society whose thinking is increasingly open to the issue of sexual violence certainly has a fair gender perspective that makes victims feel that they have social support.

3.5 Impartiality towards Victims on the Spill The Tea Phenomenon as a Space for Re-imposition

Talking about the response given by the community certainly cannot be separated from the existence of partisanship and precisely the opposition itself. If previously the victim received support from his followers, some victims revealed that there was an unfavorable response given by followers after the victim committed the act of spilling the tea of sexual violence on his social media accounts. Starting from victim blaming to direct threats from the perpetrator to the victim. The ethics of the response obtained by the victim are not following his expectations, so the victim tends to blame himself. From the comments referring to victim blaming the victim validates that the comments given are indeed true. In the end, self-blaming and aggregating are a disgrace that shouldn't be shared. Here we see together when the victim intends to give awareness to his followers about sexual harassment that can occur in public spaces, the victim does not have the support of his social environment, and assumes that the act of spilling the tea committed is wrong.

Especially if the form of sexual violence occurs in the personal realm in a relationship, the response given does not show partiality towards the victim. Sexual violence that occurs in a personal relationship certainly greatly affects the perception of society for women affected by the perpetrator. Therefore, in previous research, it was revealed that the way people perceive the behavior of affected women in cases of sexual violence can affect the amount of social support they will provide to them [20].

The impartiality that the victim gets describes the reality of society in a real way. Some people still turn a blind eye and perpetuate the sexual violence that occurred. Cultural values that are rooted in victims of sexual violence make victims bear the disrespect for themselves. Negative labeling and stereotypes such as flooding victims with blasphemy, questioning the validity of victims' stories, and even considering victims seeking attention from the public are not infrequently accepted by victims. Victims are positioned tend to have low self-worth in society. The stigma that society gives to male victims tends to be associated with their feminine nature, so the appropriateness to get sexual violence is considered feasible because it is identified as the same as many women. Whereas it is very clear that being a victim of sexual violence is not limited to a certain gender.

In addition to being emotionally and physically traumatized, many victims also have to face pressure from an unfavorable or unwanted response by the victim himself. This fear of unresponsive and invalid reactions is one of the main reasons that not many victims disclose and report the form of sexual violence obtained [21]. However, it is possible for the victim to also tell the experience of sexual violence she got to the public through the act of spilling the tea of sexual violence on her social media accounts.

The digital space has great potential when it comes to achieving justice, but it simultaneously remains a problematic and limited path. The existence of social media that is used as an informal judicial space by the victim is like two sides of the blade, which can function as a positive form that provides support to the victim. In the act of spilling the tea of sexual violence committed by victims, we know that the nature of social media is very open.

Social media is a space for victims to oppose the social and cultural narratives that are rooted in sexual violence. It can even evade the judiciary formally, voicing the events that happened to it and seeing the perpetrator get a digital judgment. However, seeing the responses given does not always agree with the hopes of the victim, there are many victimizations that victims get after spilling the tea of sexual violence on their social media accounts.

The impartiality of followers on the spill-the-tea phenomenon shows the low support that the social environment provides to victims. Forms of impartiality such as victim blaming, stigmatizing and negative labels can certainly revitalize the victim (the victim becomes a victim again). Recycltimization is an act of stigmatizing victims of sexual violence committed by society related to community acceptance that tends to blame the victim and is associated with the trauma experienced by the victim lasting for a long period and is negative [22].. Where the victim will feel guilty for what happened to him and of course it will take a long time to recover from the impact of what happened to him.

4. Conclusion

The phenomenon of spilling the tea of sexual violence is interpreted as the act of telling the form of sexual violence that the victim gets. In this spill-the-tea phenomenon, it is not uncommon for victims at the stage of revealing the identity of the perpetrator of sexual violence. The phenomenon of spilling the tea of sexual violence is carried out through a thread created by the victim and then spread on social media. When compared to before, most victims of sexual violence decide to prefer to cover up and even forget the events they have experienced with the pretext of "disgrace". The victim's decision to commit spill the tea action cannot be separated from one's motives and the influence of the social environment which is grouped into internal and external factors. Internal factors come from one's awareness and desire to make social media a space for victims to tell the experiences of sexual violence they get as an effect of the many digital narratives about sexual violence that then construct the mindset of society. Of course, with the hope, that the social environment, which is a digital society today, will become more concerned about the issues of sexual violence. Further external factors come from other individuals. First, the advice of the closest people whom the victim trusts has a perspective on the victim of sexual violence. Second, victims get re-victimization from their social environment from the police to those closest to them who do not have a victim's perspective. In the end, making victims choose social media to be a space for victims to tell about their sexual assault experiences to get validation and justice as a form of social support. From the current phenomenon of spilling the tea of sexual violence, it is possible that there will be social changes in society on the issue of sexual violence, and can even be the first step to protecting victims of sexual violence. But it is undeniable that the act of spilling the tea of sexual violence committed by the victim is not ideal. In social media, judgment becomes broader for both the perpetrator and even the victim. The existence of social media often provides space for victims to obtain justice, but what must be remembered is that the position of victims has a high risk such as getting victim blaming and stigma from the digital community and even getting other forms of violence by perpetrators to reporting back using the Electronic Information and Transactions Law. The forms of victimization carried out by the digital society indirectly show that patriarchal culture is still deeply rooted even in this digital era. A social environment that is not on the side of the victim will certainly aggravate the traumatic recovery of the victim and the possibility of the victim becoming a victim again (stimulated).

5. References

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