

# Fuzzy Identity in the Whatsapp Group: The Relevance of Dramaturgy Theory in Social Media

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**Abstract**—This paper discusses the escape of Dramaturgical theory in the practice of social interaction in real life and in online life. The lack of Dramaturgi practice appears in one of the WhatsApp group accounts at a university in Surabaya. The boundary between 'front stage' and 'back stage' has been blurred and the differences are not clear. This is marked by the activity of sending language and images of sexual harassment on the WhatsApp group. Pictures and chat about sex should be in the private room instead spread on the WhatsApp group. Meanwhile, the real life of each member when meeting actually behaves politely and avoids conversations around sexuality. This kind of behavior reflects the blurred identity of one's personality between real life and virtual life.

**Keywords** : *Dramaturgi, WhatsApp, Fuzzy Identity*

## I. INTRODUCTION

The background of writing this article is to depart from the fact that the practice of sexual harassment on social media is often found. Sexual harassment can occur anywhere, the perpetrator and the victim can be exposed to anyone. Sexual harassment can cause shame, anger, or trauma to victims of abuse.

In its development the practice of sexual harassment does not only occur in physical forms such as rape but can also occur through 'symbolic games'. Examples of sexual harassment on social media are conversations about sex, pornographic jokes, pictures, photos or certain movie footage that have sexual cues, as well as seduction or threats to sexual relations.

Regarding conversations about sexuality in public, one of which happened in England. Every day there are 15 elementary school students who are expelled from school due to sexual harassment through the internet. Increased sexual activity in the community is strongly suspected because of access to pornography that is very open in cyberspace. In addition, many school students have smart phones and weak supervision. The rate of sexual abuse is higher when sexting activities include sending messages and vulgar pictures. For example, a female student and a 13-year-old male were known to exchange nude photos. The National Teachers' Association

in the UK revealed, in 2010 to 2011, there were 200 cases of sex bully in elementary school. As a result, 190 students were suspended and 10 of them were expelled.[1]

In Indonesia, the incidence of sexual crimes via the internet network has increased every year. This fact was revealed by the Indonesian Child Protection Foundation (YLP AI) Yogyakarta Special Region (DIY) Dimas Ariyanto. In Yogyakarta cases of sexual abuse (rape) are increasingly widespread and experienced by teenagers. The increase in sexual abuse cases in DIY is around 10 percent per year. Even sexual abuse experienced by teenagers is not only among teenagers but teenagers. Generally starting with their introduction through sending a message service (SMS) or Facebook then continuing with a meeting and ending with a sexual relationship. Percentage of abuse experienced by teenagers carried out by his girlfriend, ex-boyfriend, or acquaintances through social media, respectively, is around 50 percent[2].

The Indonesian Child Protection Commission (KPAI) noted that over the past 4 years the number of child abuse continued to increase. The average increase in cases began in 2011 as many as 1,000 cases of violence and the last in 2014 was 5,066 cases. Violence in children occurs in families, educational and pornographic institutions and cyber crime. Especially for child abuse triggered by social media and the internet as many as 322 cases in 2014. This number continues to increase from 2011 around 100 cases. Until 2014 there were 53 children who were victims of sexual abuse. There were 42 children who had sex online, 163 victims of pornography from social media[3].

Violence through social media can happen to everyone. However, according to the founder of PurpleCode, Dyhta Caturani (41) women are more vulnerable to sexual violence. According to Dyhta, online life is a representation of their lives offline so online violence is basically a manifestation of the expansion of offline violence. Types of online violence include doxing (publishing other people's personal data), cyber stalking (online surveillance stage to be able to find out offline activities) and pornography revenge (distributing photos / videos for revenge purposes plus intimidation / extortion) . Online sexual violence has a fear effect that has the potential

to cause offline violence. Therefore, sexual violence against women on the internet is often not considered a problem, let alone a crime. Victims then do not get adequate legal protection[4].

The fact of the practice of online sexual harassment has also been revealed from the results of a Pew Research Center survey in 2014. The Pew Research Center found that around 2,849 internet users nearly 3/4 of American adults have misused online activities. Uniquely, it turns out men are also quite vulnerable to online harassment but women are still the main victim. Online harassment occurs in two categories: light online harassment and heavy online training. Mild online harassment is usually in the form of degrading statements that generally occur in communication on social media. Heavy online harassment can take the form of stalking, threatening, and engaging in forms of sexual assault online. Half of those who were victims of sexual harassment admitted to not knowing who the perpetrators of the attack were. The survey also revealed that women aged 18 to 24 seem to be prey to online harassment predators[5].

There are some teenage girls who do not realize that sexual abuse that they experience is considered a mere joke. Conversely, if he has realized that he is being harassed, not a few women are confused about what to do because the event is considered taboo or privacy[6].

Online harassment practices continue to increase in 2017. This reality is once again revealed by the Pew Research Center through research results in mid-2017. Data shows that as many as 41 percent of adults in the United States surveyed claim to have been harassed in online media. Surveys show women are more likely to be harassed online by 44 percent and 37 percent for men. As many as 53 percent of women reported receiving sex photos. The level of online harassment has increased compared to 2014 by 35 percent. As such, online harassment has increased six percent in three years. Online unpleasant treatment manifests attacks on nicknames, physical threats, embarrassing statements and sexual harassment. The study also found that online stalking has a terror goal[7].

The practice of sexual harassment on online social media like this if analyzed using the Erving Goffman Dramaturgy Theory, this kind of action is actually difficult to put the 'front stage' and 'back stage' actions. Sharing information about sexuality that should be on the back (private) stage is now actually put on the front (public) stage. Published sex conversations and even sexuality data can be stored by the public. The public will then find out the identity of the sender of the sex message and the recipient of the sex message. This condition is the back stage (private) and the front (public) stage become unclear and blurred. As a result of the blurring of private and public space boundaries ultimately sexual harassment through social media seems to be a habit, normal and natural.

## II. RESEARCH METHOD

This study uses the social semiotics method proposed by MAK Halliday. Halliday argued that text is a semantic choice

in a social context, a way of expressing meaning through spoken or written language. Halliday argued that meaning was created by the social system and exchanged by members of society in the form of text. Social conditions will determine the shape and meaning of the text[8].

Furthermore, to reveal the social construction of the text content of conversation on social media as referred to in this study researchers adjusted the social semiotics method MAK Halliday which consists of three concepts: 'field of discourse'; 'tenor of discourse'; and 'mode of discourse'. 'Field of discourse' refers to the social action that is happening or discussed, the activities in which the actors are involved, as well as the practices involved in the text. 'Tenor of discourse' identifies parties - speakers and targets - who are involved in the conversation, as well as the positions and relationships between them. 'Mode of discourse' refers to the choice of language of each media, including whether the language style used is explanative, descriptive, persuasive, metaphorical, hyperbolic, etc., and how it affects it.[8].

The unit of analysis is the statement text, pictures and photos in WhatsApp group conversations in one of the study programs at universities in Surabaya from May to August 2015. Research subjects are senders and recipients of sexual content. Because sexual harassment is a "shameful" experience, taking this subject is based on the willingness of the subject to be interviewed. Because it concerns personal life, subject names are disguised. This is in accordance with the rules in social research[9][10]

The use of the internet in the method of social science research is indeed not a common thing, but from a series of studies has shown these efforts. Robert B. Hamman obtained subjects through AOL (American Online)[11]. Marnewek became a participant in a chat room with the term virtual participant observation[12]. Both patterns are, namely chatting as a virtual interview and as a virtual participant observation. Both of these patterns are used because first, the research arena begins with chat rooms. Second, it makes it easy to obtain research subjects.

In-depth interview techniques are also carried out if possible to do off-line relationships in research subjects. It also cannot be separated from the availability of research subjects. In addition, this in-depth interview also strengthened domicile and status of research subjects. However, in interaction chatting, actually trust issues are a way to ensure the equality of individuals that can perpetuate relationships, even more actualized in off-line relationships[12].

The data that has been collected in the form of conversation structure during chat and the results of the deep interview, both in virtual interviews and in-depth interviews were analyzed by semiotic analysis (semiotic analysis). The text generated from virtual interviews and in-depth interviews resulted in the process of introducing individuals chatting users in social media groups to the experience of sexuality abuse treatment from opponents of their conversations. Such results can be presented in the form of life history. Life history exposure is analyzed ethnographically with domain and

taxonomic analysis, compound analysis and constant comparison methods to obtain cultural themes[9]. One of the cultural themes is the response of users to sexual harassment in chatting with a webcam. This kind of intensive data collection techniques through online and offline is what is then called cyber-ethnography.

### III. RESULTS AND DISCUSSION

In Eastern culture, the delivery of language and symbols of sexual activity and displaying the characteristics of a person's vital body parts freely are taboo, embarrassing and even prohibited. Because talking about sex is a private matter that must be wrapped tightly, not known by the public. However, in fact in one social media group account precisely the sex symbols are sent freely. This fact is then analyzed using Erving Goffman Dramaturgy Theory, the front stage and back stage limits in online social interaction are irrelevant, unclear and blurred. Sexual conversations that are privacy are displayed in the public through conversation, jokes and humor.

Member Profile of the Social Media Group in Real Life.

T This study program was founded by SH (51). This SH is a undergraduate and graduate are taken at UA and postgraduate at UB. He is quiet, polite and always maintains image (jaim). He has served as chairman of the study program for 6 (six) years. He is known to have a commitment to curriculum development and governance of the Faculty of Social Sciences.

AS (40 years old) is an anthropology graduate from UGM (a under graduate) and UA (a graduate). He is the son of one of the professors at this university. The origin of the family comes from Blora where the Samin community is located.

PH (40) is a lecturer who has an academic history of undergraduate degrees from UA and a graduate from UGM. The man who was known to smile was known to be orderly in carrying out teaching assignments.

There are two female teaching staff. RH and DU. Both are physically very beautiful. RH does not wear a headscarf and DU wears a hijab. RH is a graduate of under graduate at UGM and a graduate of social science at UA. RH is better prepared when working in the field of research than DU. RH before becoming a teaching staff he is a bank employee. Only at the request of his father-in-law was he willing to work as a teaching staff. The clothes are very fashionable.

DU is also no less beautiful. He is known as the treasurer of the study program. He is very strict in using money. His commitment to the academic world is very strong. He is known as a lecturer who is very strict in making rules in the classroom so that students cannot move. He is very maintaining ethical manners so that others rarely dare to talk about things that are pornographic. If there is something in a conversation that he doesn't like, he doesn't hesitate to reprimand to stop the conversation. As a happy wife, she did not want to go to the field without being accompanied by her

husband. He is the key person who makes this study program accreditation from C to B.

AI is a lecturer known as religious. He was a santri and obtained a wife from religious activities in Yogyakarta. He is very expert in the field of health sociology. Commitment to academic institutions is fairly good, although it is rather difficult to find because there are many activities outside the study program.

KG is a new teaching staff. In his daily life, he displays the Javanese Mataraman culture that likes shadow puppets. If he is on campus, he must play wayang kulit from the Smart TV internet. He is very polite and respectful which is sometimes very excessive.

AS prefers to be in the lecturer room of the History Education Study Program because the wife is smooth, so is MJ in the afternoon. According to MJ, there is a printer in the lecturer room for the History Education Study Program and lunch. He guides undergraduate and graduate students. He is not too active and indifferent when there are assignments from the study program.

Both female teaching staff prefer to be in the reference room. In this space, in addition to the wifi network, the air conditioner can be turned on. They like cold air. This is different from FS who is the guardian of the lecturer room. He doesn't like cold air. He prefers not to use air conditioning because of cold allergies. For that, he took the remote control for AC. With that remote, it changes the temperature. If not, he negotiates by opening a window.

AI always uses to discuss with the research team (students) of Population and Student Executives (Student Guidance). The discussion was carried out until evening. MZ also occasionally is in that place especially when it is in need to do certain things.

At present, the lecturer room has been given high speed wifi facilities. In addition, in the last two years every lecturer room was given a cabinet and a computer that could connect to wifi. AS gradually began to shift to the lecturers' room, especially feeling that the speed of wifi in the lecturers' room was much faster compared to the lecturer in History Education.

Activity and cleverness on the internet made him then initiative to make a group on whatsapp. Whatsapp is a messenger application that resembles BBM. The makers are Brian Acton and Jan Koum. These two people are former workers from Yahoo. This site was created to address the use of Android that is so large. This site is far more practical than Facebook. In September 2015, its users reached 900 million people. In February 2015, WhatsApp, Inc. was acquired by Facebook, Inc. for \$ 16 billion [13].

This whatsapp group was created by one of the lecturers named AS on 17 May 2014. AS appointed itself as its manager with rights as a manager, he has the authority to reprimand the "wrong" user in "chatter." The group named according to the name of the study program where the 15 members teach. The aim of the group is to provide a forum for conversation or chat with fellow lecturers of sociology study

programs both around the world of work and small talk to the center of information such as news. The grouping was carried out when almost all teaching staff already had an Android. If not, then "half" is forced or rather insinuated to change the android phone. All teaching staff are invited and entered into the group. Initially there was no problem, but with the passage of time there was a problem that was the practice of sexual harassment online.

The form of the conversation is marked by the text and accompanied by pictures, photos and news. Each conversation between lecturers will be sent, recorded and even saved automatically in the list of conversation history (time, sender number, writing and picture) in cellphone memory in each group member.

Exciting chat is characterized by intimate and intimate conversation about something. Responses in the form of series of writings, writings accompanied by pictures, pictures or photos or exchanged information. The excitement of the chat until finally the content emerges leads to the practice of sexual harassment. The practice of sexual harassment in the form of exploitation of a woman's body through the presentation of images, writing or obscure conversations can be identified using the three concepts of Halliday's semiotics: First, the field of discourse refers to the social actions that are taking place or are discussed, the activities in which the perpetrators are involved, and practices involved in the text. This kind of practice is found when some members have attached the image content of female body parts such as body beauty, nipples to stimulating nuances.

Second, discourse involvement identifies the parties — speakers and targets — who are involved in the conversation, as well as the position and relationship between them. The parties involved include members who send pictures and words of sexual harassment. Then the illustrated member targets provide 'resistance' in the form of angry words in response to the content of pornographic and pornographic material.

Third, a discourse mode that refers to the choice of language whether the style of language used is explanative, descriptive, persuasive, metaphorical, hyperbolic, etc., and how it affects. The practice of sexual harassment is shown through words or pictures that contain the exploitation of the female body in various conversations in chat groups.

**Fuzzy Identity and Exploitation.**

Sexual harassment in this WhatsApp chat group can be traced through the use of symbols such as language, images, photos, writings, or chat / online conversations about sex or various vulgar body signs. The practices of using language and symbols are then called "symbolic violence". According to Pierre Bourdieu in the *Outline of a Theory of Practice* book describes "symbolic violence" as a form of subtle and invisible violence so that people who are symbolically dominated are not aware of the existence of such violence.

The process of sexual harassment begins with social interaction through social media namely WhatsApp chat group named one of the study programs at a university in Surabaya.

The group consists of 15 lecturers consisting of 13 male lecturers and 2 female lecturers. This chat group is intended to be a place to interact with each other, exchange information about work, small talk to jokes. However, the development of the text of the conversation or the picture in it has a charge of sexual harassment. The target of sexual harassment is a member of a female group.

The practice of sexual harassment occurs because each member tries to share their imagination with the surrounding social phenomena in the form of language and pictures. Imagination itself means the power to form images (images) or mental concepts that are not directly obtained from sensing (sensing). This imagination process is always a process of forming a certain picture, and this happens mentally. That is, the picture of one another is not visually (visible to the eye) and textural (felt and felt by the hands and skin).

There are two forms of sexual abuse in this chat group. First, sexual harassment through language that is distributing vocabulary words, sentences, vocabulary contains elements of sexual harassment. Sexual abuse through language in the form of the use of words, sentences, or illustrations of stories that smelled of humor-sex was uploaded by members of groups including SH, AR, PH, KG, and AS. Words or sentences used to describe the female body parts (face and breast /milk) or the position of women as male co-starring. Words that appear in groups include milk, pure milk, the mother of milk producers - the father of milk consumers.

Secondly, sexual harassment through pictures or photos contains sexual elements. Sexual harassment is in the form of the use of female models or photos and photos of a female member of a group. Female models include women wearing tight shirts that look nipples; a picture of a hooded woman with a highlight of the breast; pictures of women throwing water hiding behind cars. While the photo of a female member of a group includes photos of DU and RH.

Such online sexual harassment gives rise to the practice of marginalization of women, namely, first, refinement (euphemism) the use of words or sentences to refine a meaning to an object. As stated by Yasraf Amir Pilliang explains the main elements that can create various body signs of women who are exploited as commodity signs include obscene signs. Obscenity in the media appears through sensual acts or simulations that are displayed either directly or disguised such as holding, stroking, feeling, squeezing, holding, holding. Social action disturbs people who see, for reasons of taboo, prohibition, ethics, morals, norms, religion, and so on.[14] If the chat group is an example of a sign of obscenity, the sentence of the future dean and the candidate for PR I is attached to DU and RH. At first glance the sentence is supportive even though this mention is a form of placement of women as objects.

Second, the use of abusive language (disfemism) is the opposite of euphemism, that is, reality becomes abusive. If euphemism is used for society, disfemism is used for the lower classes. In the marginalization of groups of women in this chat group include (1) the mention of the name directly



refti .. 'where is the reference on the topic of discussion of the collection of Southeast Asian women'; (2) 'Chair of the Study Program is always close to the initial school', which means that RH is a woman who is easily approached for certain purposes; (4) Writing 'mother only 2, ... mother as milk producer' to illustrate that two female members of the group are milk producers for men. Some use of the above sentence has the potential to give birth to the impression that DU and RH are bad women. Women who can be approached who are even portrayed as victims of "rape" men. Quoting the opinion of Yasraf Amir Pilliang that the act of sexual abuse of women in the media can also be done through an overexposed sign, namely ways to expose the body from body organs (thighs, calves, breasts, genitals) as a public viewing domain, by entering and colonizing what which has been referred to as a private domain in a culture.

Third, stereotyping is the equation of a word that shows negative or positive (but generally negative) traits with people, classes, or devices of action. Stereotype is a practice of representation that describes something with prejudice, negative connotations and is subjective. An example in this group is that DU is portrayed as a mischievous woman while RH is imaged as a woman who can be approached by anyone for a specific purpose.

Fourth, sexual sign. Which is a sign that leads to an act of sexual intercourse. Sexual intercourse is either disguised (for example, by blurring, raster, obscuring images, covered with text) or explicitly often displayed. For example, the writing uploaded by SH is that the Old Does Not Fit So Soon. The purpose of this sentence is to illustrate the matter of the strength or endurance of a man or woman during intercourse. Even though there is no response from members, this picture remains on the chat group. In addition, the use of the honey moon scandal attached to RH and MJ's photos means illustrating the two parties is on their honeymoon even though their relationship is illegal or cheating.

Online sexual harassment practices if related to Erving Goffman's dramaturgy theory, this phenomenon clearly obscures the boundaries of the front stage and back stage. Because, the spread of language and sex photos that should be in the private realm are actually published on the front stage. The limits of shame, taboo, and prohibition are no longer a guideline in encounters in real life or online.

An authoritative, polite person in real life but behaving badly in online life. Even though real life and online life are the same as face to face with the public. This is where the personality as described by Dramaturgi has blurred its boundaries in real and virtual life.

**IV. CONCLUSION**

The appearance of 'front face' and 'face behind' between real life and online life today has been difficult to distinguish, unclear and blurred. Bad behavior that should be on the back stage seems to be easily known on the front stage, namely through an online media group account.

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