



Virtual Legal Culture That Hinders the Rights of Statutory Rape Victim Girls to Receive Protection and Recovery

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Abstrak: Anak perempuan yang melakukan hubungan seksual dengan pria dewasa menurut hukum adalah korban kekerasan seksual berupa pemerkosaan anak (statutory rape), sehingga berhak mendapatkan perlindungan dan pemulihan. Namun, dalam kasus statutory rape yang melibatkan guru dan murid di Gorontalo pada September 2024, identitas korban tersebar luas di internet, yang dapat mempersulit proses perlindungan dan pemulihan. Penelitian ini bertujuan untuk mengidentifikasi budaya hukum virtual yang melemahkan hak anak perempuan korban statutory rape terhadap perlindungan dan rehabilitasi. Penelitian ini dilakukan dengan menggunakan metode netnografi dengan pendekatan sociolegal. Data dikumpulkan melalui observasi virtual dari akun media sosial TikTok yang merespons kasus statutory rape di Gorontalo dan dianalisis dengan teknik analisis konten. Hasil penelitian menunjukkan adanya serangkaian budaya hukum yang menghambat pemenuhan hak anak perempuan korban statutory rape untuk menikmati hak atas perlindungan, yaitu budaya kepo atau selalu ingin tahu urusan orang lain yang membuat publik mencari tahu kasus ini sedalam mungkin, budaya panjat sosial yang membuat banyak orang sengaja memanfaatkan popularitas kasus ini untuk meningkatkan popularitas mereka, dan budaya "spilling the tea" atau bergosip secara online sebagai mekanisme pemberian sanksi sosial kepada anak perempuan karena korban dianggap sebagai pezina.

Kata Kunci: *Budaya Hukum, Pemerkosaan Anak, Anak Perempuan.*

Abstract: Girls who have sexual intercourse with adult men before the law are victims of statutory rape sexual violence, so they are entitled to protection and recovery. However, in the case of statutory rape involving teachers and students in Gorontalo in September 2024, the identity of the victim is widely spread on the internet, which can complicate the protection and recovery process. This study aims to identify a virtual legal culture that weakens the rights of girls of statutory rape victims to protection and rehabilitation. This research was conducted using the netnography method with a sociolegal approach. The data was collected by means of virtual observation from Tiktok social media accounts that responded to statutory rape cases in Gorontalo and analyzed with content analysis techniques. The results of the study show that there are a series of legal cultures that hinder the fulfillment of the rights of girls of statutory rape victims to enjoy the right to protection, namely the culture of kepo or always wanting to know about other people's affairs that makes the public find out about this case as deeply as possible, the culture of social climbing that makes many people deliberately ride on the popularity of the case to increase their popularity and the culture of spilling the tea or gossiping online as a mechanism for providing social sanctions to girls because the victim is considered an adulterer.

Keywords: *Legal Culture, Statutory Rape, Girls*

INTRODUCTION

Indonesian law stipulates that intercourse between an adult male and a girl under the age of 18 is a criminal offense of rape, even if it is done with the consent of the child. In legal language, this rape is called statutory rape because the qualification of rape is determined by laws and regulations, not by the act. As victims of sexual violence, girls in statutory rape cases have the right to treatment, protection and recovery as stipulated in Law Number 12 of 2022 concerning the Crime of Sexual Violence Articles 67, 68 and 69.

Basically, the fulfillment of these three rights is the state's obligation to the victim, but based on Article 87 of the TPKS Law, the community can participate in the recovery of victims. Participation can be given in several

forms, including providing information on incidents to law enforcement officials or other relevant institutions, monitoring the implementation of victim recovery, providing support for the implementation of victim recovery and playing an active role in the implementation of victim recovery. However, instead of helping to recover, in the community there are often attitudes and behaviors that can add to the victim's suffering. This can be seen in many cases of sexual violence revealed from videos that go viral on social media, including a statutory rape case involving a teacher and a student at MAN Gorontalo. This case went viral on social media in mid-September 2024 and was also reported by local and national mass media. Many netizens responded to the virality of this case with insults and blasphemy aimed not only at the perpetrator but also at the victim who was a child because he was not yet 18 years old. This sparked interest in conducting a study of the virtual legal culture that weakens the recovery process for statutory rape victims.

This interest is based on the understanding that insulting and blaspheming victims of crimes is an expression of public opinion which is part of legal culture. In the theory of legal systems, Friedmann stated that the effectiveness of a law depends on three elements, namely legal substance, legal structure and legal culture. In the context of the case of the teachers and students in Gorontalo, the legal substance related to the rights of the victim has been in favor of the victim because there are three laws and regulations that place children as victims, namely the TPKS Law, the PA Law and the Criminal Code Law. Likewise, the legal structure consisting of law enforcement officials has shown partiality towards the victim by arresting and detaining the teacher who had sex with the victim and designating him as a suspect (JPNN.COM, 2024). Similarly, the Indonesian Ministry of Religion both at the central level and the Gorontalo Regional Office has begun the process of sanctioning the perpetrators accompanied by directions to the Head of the Ministry of Religion of Gorontalo Regency and schools to protect victims and involving the Indonesian Child Protection Commission (KPAI) to provide assistance to victims. This means that compared to the substance of the law and the legal structure, the legal culture still does not fully support the fulfillment of the victim's right to get a recovery process.

This article aims to identify the virtual legal culture that weakens girls of statutory rape victims to enjoy the right to redress. The argument built is that there are attitudes, behaviors, opinions and actions of the community in

social media that do not support efforts to provide protection. The study of legal culture in relation to the human rights of children and women has been studied by several previous researchers (Wulandari & Krisnani, 2021). Yattiki, Wulandari and Amin in their study of legal culture in immoral crimes against children and women in Mataram said that the law enforcement process is often hampered by the attitude of the public who hide information about immoral crimes because they consider it a disgrace. This attitude makes the victim's rights to receive treatment and recovery. On the other hand, the community also socially provides sanctions such as ostracizing or expelling perpetrators and victims (Ayu Dhirastri Yattiki et al., 2023).

The same trend was also found in research on sexual violence in the form of forced sexual relations by husbands to wives or marital rape. The research of Cucu Solihah, Husni Syawali, Mia Amalia, and Raysita Dewi on marital rape reveals the existence of a community legal culture that is contrary to the spirit of victim protection contained in Law Number 23 of 2004 concerning the Elimination of Domestic Violence. This can be seen from the lack of courage of women who experience marital rape to access legal protection against cases experienced by themselves or those experienced by others because of the strong shackles of legal culture that uphold religious teachings not to tell others about sexual relations with their husbands because it is seen as a private area. This culture has an impact on the non-resolution of marital rape cases with settlements that are in accordance with the expectations of wives. Finally, the act of forcing sexual relations by a husband to his wife is not considered a form of rape, especially women have a religious understanding that obeying their husbands and serving their husbands is part of worship that brings rewards. These two factors make the wife of a marital rape victim choose not to seek protection to avoid negative public perceptions.

The assumption that sexual violence is a disgrace is also revealed from Oktrian's research which focuses on cases of sexual violence in the family with child victims. This assumption makes the victim and her family embarrassed and afraid to report because they are aware that it can divide the family so that the victim does not receive legal protection. Underestimating the trauma and impact experienced by children's victims of sexual violence, both psychologically, physically, and socially, is also a legal culture that hinders children's victims of sexual violence (Pryanka Ceza Oktrian et al., 2024). In addition to the assumption of disgrace, the legal culture that hinders the access

of rape victims to legal protection is the attitude of the community that tends to blame the victim rather than protect it. This was revealed by the research of Wulandari and Krisnani (Wulandari & Krisnani, 2021).

In the virtual realm, research on legal culture related to sexual violence was conducted by Elly, Wiasti and Pujaastawa with the finding that among Generation Z in Denpasar City there is a culture that makes them normalize and allow sexual violence online. This culture is manifested in several actions, namely spreading non-consensual intimate content, doxing, and online sexual harassment through the WhatsApp application. Apart from the influence of patriarchal culture, online gender-based violence (KBGO) according to this study also occurs because the community has minimal knowledge and understanding of KBGO and criminal acts (Elly, 2024).

Previous studies have revealed a number of legal cultures in cases of sexual violence, but have not specifically revealed the legal culture in the virtual realm, especially the culture of internet users in socializing on social media. The researcher argues that in social media interactions, there is a set of legal cultures that weaken the fulfillment of the rights of girls who are victims of statutory rape to get protection.

Child protection itself is all activities to guarantee and protect children and their rights so that they can live, grow, develop and participate optimally, in accordance with the dignity and dignity of humanity, and receive protection from violence and discrimination. The substance of this perspective is the importance of viewing children as the next generation of the nation so that it needs to be protected from everything that can hinder their growth and development, both physically, mentally and socially. Law Number 23 of 2002 states that this protection is very important so that every child will be able to shoulder this responsibility in the future [ensuring the continuity of the existence of the nation and state in the future (Undang-Undang (UU) Nomor 23 Tahun 2002 Tentang Perlindungan Anak, 2002)]. According to Eleanora, the need for child protection is based on three understandings, namely children are part of the citizen therefore have the right to protection, children are God's mandate and gift in which the dignity and dignity of the whole human being are attached and children are the next generation of the nation's ideals and ensure the existence of the nation and state in the future (Eleanora, 2021). In addition to the consideration of the strategic position, the philosophy of child protection is also based on the

awareness that children cannot protect themselves so that they need protection from the state, government, law and society (Lestari, 2017).

METHODS

This study uses a qualitative method with a netnography methodology or commonly called virtual ethnography. According to Kozinets, netnography is a qualitative research methodology adopted from ethnographic research that focuses on studying the culture of a community connected through computers and the internet (Waruwu & Vera, 2020). The source of data for this research is the content, comments and virtual reactions found on Tiktok social media as a reaction to a statutory rape case involving a male teacher and his female student that went viral on Tiktok social media in mid-September 2024. Data was collected by means of virtual observation of FYP (for your page) content on the homepage of researchers who use the Tiktok account Zulfa Nh. The collected data was analyzed using the content analysis technique defined by Adipura, namely "content analysis is a research tool used to conclude words or concepts that appear in a text or series of texts" (Wisnu Marta Adipura, 2008).

RESULTS AND DISCUSSION

Case Profile

The statutory rape case that occurred at MAN Gorontalo went viral on social media in September 2024 as a video recording of sexual intercourse between a teacher with the initials DH, 57 years old, and a Class IX student with the initials TPP who was 16 years old. According to information from school leaders in a press conference, the sexual relationship between the two began from closeness due to the academic guidance provided by DH to TPP which has lasted for several months. The sex that the footage was spread was admitted by the two to be carried out in one of the school rooms. In accordance with the age of TPP which is not yet 18 years old, then before the law he is a child. This refers to the Child Protection Law which states that children are human beings who are not yet 18 years old.

Research Results

The results of the study show that in the case of statutory rape between teachers and students of MAN 1 Gorontalo there are a series of legal cultures that hinder the fulfillment of the rights of girl's victims of statutory rape to

enjoy the right to protection, namely the culture of kepo, the culture of social security, the culture of online gossip and the culture of online mass judgment.

Culture "Always curious" (KEPO)

Kepo is a term in social media which is short for (Knowing every particular object) which can be more or less interpreted as an attitude of always being curious (Nuraini Nuraini et al., 2023). This mention has a negative connotation because it indicates an attitude and effort to know everything that is not his business, for example by asking about income, origin, marital status, household situation, either directly to the person concerned or through the intermediary of others. This attitude is found in the discussion of the DH and TPP statutory rape cases in the form of video link requests among social media users, both in the form of stories and comments.

Since it was first uploaded, from September 21, 2024 to October 2, 2024, based on virtual observations, it was found that there were a lot of comments asking for the video link because they were curious to watch it. This link search is mostly done through Comment column in VT-VT which discusses this case. Several mass media such as Solopos and Detik.com also reported that there are still many netizens who are talking about the video and looking for the link so that they can watch it live. Even though the police have threatened netizens who are still spreading the video, there are still people looking for it. Some examples that can be mentioned include in the comment column of the Mama Dara account which uploaded a video in the form of writing as follows:

After seeing the video of the teacher and the student who is going viral, GILA SIH, is still in school even though I am more convinced that the student has done that often, from his gestures it is common, it turns out that his innocent and innocent face does not guarantee his good behavior either. I'm shocked, I'm shocked (mamadara, 2024).

This upload was responded to by many other netizens who wanted to be given a link to the video. Some of the comments that can be mentioned include: "*Where to watch*", "*Where to see the vt?*", "*I missed watching the video, kepo gue gae*" written by the Bara fan account (mala rakha), "*Seriously I'm very curious woyyy*", wrote the D e v account, "*Which is the video? I'm curious*", "*Share the link*" (mamadara, 2024).

The above comments, both explicitly and implicitly, indicate curiosity and curiosity to watch the video containing the statutory rape. Not a few other colors responded to these comments by sharing a link that was claimed to be the source of the video. This means that the kepo attitude shown by some netizens received the expected reaction so that the video continued to circulate from account to account to answer curiosity and kepo. In addition to asking for and sharing video links, Kepo's attitude can also be seen from the many uploads that search for and discuss TPP's profile on social media so that netizens not only know the victim's full name but also know the victim's status at school as the daily administrator of the student organization and know the victim as an orphan.

According to the researcher, the attitude of kepo that was welcomed by sharing this video link is a reflection of the virtual legal culture that hinders the fulfillment of victims' rights, especially the right to keep their identities confidential. This right is regulated in Law Number 31 of 2014 concerning amendments to Law Number 13 of 2006 concerning the Protection of Witnesses and Victims, which reads: "*Victims have the right to keep their identities confidential*". Similar provisions are also regulated in Article 59 Paragraph (3) of Law Number 12 of 2022 concerning the Crime of Sexual Violence. According to Maranatha and Adhari, revealing the victim's identity in the form of a name so that the wider community knows about it has the potential to make the victim threatened in the future (Maranatha & Adhari, 2024). This threat is related to the attachment of a bad stigma to the victim so that it is very likely to cause him to experience discrimination from people who know his case. The bad stigma includes that the victim is an immoral person, the victim is also guilty of the violence she experienced, a polluted woman, unable to maintain the dignity and dignity of herself and her family (Rukman Rukman, Yeni Huriani, 2023).

There have been many studies that have stated that negative stigma against victims causes them to be ostracized and shunned, besides the victims themselves are also distant and depressed because of the strong internalization of shame and low self-esteem due to the violence they experience (Logie et al., 2023). This can have an impact on the emergence of a sense of alienation in the victim from his social environment (Adinda, Yunita & Saefudin, 2023). That is, keeping the identity of the victim secret is a way to protect him from psychological and social aspects. On the other hand, the culture of kepo that

reveals the identity of the victim is a weakening of the victim's right to protection.

The Culture of Social Climbing of Viral Cases to Earn Money

In addition to kepo, a popular term in virtual association is social climbing or social distancing, which is the act of a person who uses other people, goods, or events to get attention, benefits, or to raise social status (Hadi, 2023). In social media, this social climb is often carried out by taking advantage of viral events to get attention from netizens. This attention can be realized by watching, giving likes and comments. In the language of social media, the number of people who watch, the number of likes and comments can bring several benefits, including increasing the number of followers.

In the case of statutory rape DH and TPP, based on the results of virtual observations, it was found that many social climbing behaviors were shown by several Tiktok accounts, including making videos in the form of text intended to comment on the case, both explicitly and implicitly, uploading videos containing verbal comments by explicitly mentioning the case in question, and uploading parody videos containing scenes that are identical to the scenes in the video viral DH-TPP. Many of these videos appeared as FYPs on the researcher's homepage and received a relatively large number of comments and likes, but not a few were silent from the comments. For example, the <https://www.tiktok.com/@pun10nengg> account on October 3, 2024 uploaded a video containing a story about the DH-TPP case while wearing makeup from his own point of view with a narrative of surprise at the occurrence of the case where DH and TPP he said enjoyed each other.

On the sidelines of the story, she advertises the facial moisturizing product that is being used with the claim that the product is very good because it makes the makeup that has been used not fade, even when attached to the pillow as she played. As of mid-October, the video has received more than 800 comments, getting more than 90,000 likes. In the video, he clearly mentioned the victim's full name. Another video that is also an effort by the social service was uploaded by [the https://www.tiktok.com/@bastardgenius](https://www.tiktok.com/@bastardgenius) account on September 27, 2024. In this video, the account owner displays a photo of TPP accompanied by the text: Misleading My student and the voice of "What really happened". The video has been viewed more than 500,000 times, liked more than 3000 times and received around 300 comments. Looking at the content of the video, there is no information whatsoever

conveyed by the uploader, either informative or educational. However, because on that date the case was being hotly discussed, the short video was able to attract the attention of a high number of netizens. So, it can be said that the purpose of the uploader is only to social climbing solely for the case that is going viral. A similar video was uploaded by [the https://www.tiktok.com/@nellyputri827](https://www.tiktok.com/@nellyputri827) account on September 26, 2024 with the caption "*Not finished shocked by the P Diddy news, eh there is another news of teachers vs MAN students, Masyaa Allah... speechless*". There are no photos or videos other than the writing. This video managed to FYP with almost one million views.

Referring to the characteristics of social climbing of Nisaa and Nadhirah, the above uploads, according to the researcher, are included in the category of social climbing because they try to seek public attention to increase popularity by riding on the popularity of a case instead of achievements (Giskha Oktaviani Khairun Nisaa, 2021). Pratiwi in her essay said that social climbing for such cases indicates the low morals and ethics of the person who does it (Pratiwi, 2021).

On social media, popularity is a very valuable thing and can raise a person's social strata through their accounts. Popularity in this context is measured by the number of followers, likes, views and comments. Therefore, there are the terms celebtok and celebgram which means Tiktok celebrities and Instagram celebrities, namely those who manage to have a relatively large number of followers. Status as a celebrity or celebrity can bring benefits in the form of opportunities to get endorsements from business actors and monetization from social media provider companies. Endorsement is a strategy to promote goods by paying a celebrity to provide support and make him a spokesperson for a product so that more people buy it (Fitri Haidayati, Estella Elora Akbar, 2023). In addition to the benefits in the form of additional followers, videos that are FYP also have the opportunity to become a source of income for their uploaders. Therefore, many content creators take advantage of viral cases to get additional visitors and feedback, including the statutory rape case of teachers and students at MAN 1 Gorontalo.

Basically, making money by uploading videos is the right of every account owner because nowadays uploading content has indeed become a new business opportunity in the field of creative economy (Halida Bahri, Masriadi, Kamaruddin, 2023). Social media managers open this opportunity as widely as

possible and there have been many people who have succeeded in improving their welfare from the results of monetizing their videos on social media, for example those who regularly upload cooking videos, farming tips, household comedy, how to make handicrafts and others.

In the case of viral cases, content creators can take a role to provide education that is beneficial to the community and especially for victims, for example discussing the dangers of child grooming as a *modus operandi* for statutory rape perpetrators and the importance of strengthening victims so that they can recover and continue their lives reasonably. This second group does not include social climbing because it is not just looking for personal gain but contributing to society. Even if in the end his followers increase and his status increases to become a social media celebrity, it is not solely because he is riding on the fame of the case that is being experienced by others but because his ability to provide education is recognized by netizens as a useful thing. The behavior of social climbing, according to researchers, has an impact on the weakening position of statutory rape victims in enjoying legal protection rights because their identities and cases continue to be mentioned and discussed so that more and more people know.

Culture of gossiping online (spill the tea)

Social climbing behavior as described above, in Tiktok videos that FYP often continues to become online gossip against fellow netizens. This gossip involves people who write responses in the comment column of social media accounts. On social media, gossip is commonly referred to as *spill the tea* (Raihan et al., 2022). This term is an idiom that refers to the sharing of information about someone who has a bad reputation in society (Prakoso, 2019). This term has the same meaning as *ghibah* which comes from the Arabic language. In Islamic law, *ghibah* is an act that is haram so that if it is done, it can bring sin to the perpetrator. The Qur'an, as the main source of Islamic law, calls *ghibah* a bad parable, namely eating the rumored human carcass. However, from the perspective of legal sociology, *ghibah* is a social sanction for a person's actions due to violating one or more social rules. Having sexual relations outside of marriage is a violation of the rules of morality, the rules of politeness, the rules of trust as well as the rule of law. Therefore, the perpetrator of sexual relations is seen as entitled to social sanctions in the form of gossip.

Based on searches in accounts that upload videos about the DH and TPP cases, it was found that there was a lot of gossip between netizens in the form of comments responding to video content, as well as replies to existing comments. The gossip contained curses, insults and insults to both parties, including girls who in the face of positive law were victims of statutory rape. Some of the comments that can be captured from netizens are "*The girl is very pro*", which means that the woman is very willing, in the sense that she is not forced.

Another comment that was caught was: *pro player*, which means player or not victim. Some also commented: "*Thanks to his friend thanks to him we can watch horror movies*". This comment was replied to by many accounts, including: "*gacorr sir, awuh dekkeke*", "*Amit-amit!!*", "*Very pro, child? How many times have you been to the deck?*", "*Why do you have to be with the grandparents*", "*there are additional lessons from the teacher*", "*take additional lessons*" (Singleton, 2024). These comments are mostly accompanied by a symbol of laughing emotions which means laughing at the incident. There are also those who compare the TPP with other girls who are victims of rape and murder which at that time were also being talked about a lot, namely Nia Kurnia Sari.

Different from the case of Nia, a village girl who sells fried food to pursue her dreams, her crown was forcibly confiscated and killed without compassion, there are also girls who are willing to have their crowns taken away deliberately for the sake of their ideals

The gossip above is inseparable from the public's perception of the law of sexual relations between DH and TPP, which according to Islamic law is included in the category of major sin, namely adultery. In Islamic law, girls who have menstruated and are sensible are included in the category of mukallaf, namely adults who have been burdened with the burden of obeying Allah's commands and staying away from His prohibitions (Moeljatno, 2002). One of the prohibitions that must be avoided is adultery, namely having sexual relations with the opposite sex outside the marriage bond. Adultery is characterized by the consent of both parties, in contrast to rape that occurs because one party forces the other (Faruq, 2009). Based on this view, statutory rape between a 57-year-old adult man and a 16-year-old girl is categorized as an act of adultery. As a result, both the male and female sides. He was called a

perpetrator because from the look on his face and movements during intercourse, there were no signs of coercion.

The gossip that perceives the equality of position between DH and TPP in the above sexual relationship incident shows that the public has not fully understood the child protection law. The regulation of children as victims that was enacted with the enactment of the Child Protection Law in 2002 has not been unanimously accepted. This can be seen from the way of responding to statutory rape cases caught on social media, where there are still many comments that consider it unfair to arrest the man who is recorded in the video as a statutory rape perpetrator on the grounds that the woman does not appear to be forced. Here are some comments caught in the comment column of a video belonging to the Tiktok account Yuliana putri which contains the caption: *"Video of the arrest of suspect DH. a teacher who has the heart to ruin the future of his students" But the two of them enjoy each other, sir*", written by the moms account Ido Ridhoi.

The students also want it, the teacher is the same as the itchy students, don't serve", written by the Dohol account *"If you look at the video, you both like it, so you don't have to blame this and that,"* wrote the Pera Noprina account. *"It's not fair, it's not rape. Students should also be processed to pollute other students, if they become victims, will they have their hands tied and their mouths silenced, hadeeeh"* written by the Putri Bungsu account (Putri, 2024).

The above comments represent the authors' lack of understanding of the perspective that protects children, especially girls. They questioned where justice lies when two people who both agree and enjoy a sexual relationship but only one of the parties is arrested and designated as a suspect. This means that even though it has been pursued as a mainstream perspective for two decades, the idea and spirit of child protection has not been fully understood, accepted and used as a way of thinking and behaving by the Indonesian people. According to the researcher, online gossip with the spirit of spill the tea is a virtual culture that hinders the fulfillment of the victim's right to get protection because with the gossip, the stigma against the victim will be stronger and expand as perpetrators of immoral acts, not as victims of sexual violence. This finding is in accordance with Maulana and Haryanto's research which identified four behaviors of adolescent Tiktok social media users, one of which is including legal culture, namely the tendency to judge others (Riswanda Maulana dan Didik Hariyanto, 2024). This tendency is found, among others,

in responding to the lives of artists and political issues where they quickly write comments containing negative assessments of the content of videos encountered on Tiktok without trying to understand the case in its entirety.

CONCLUSION

Based on the discussion above, it can be concluded that the virtual legal culture that hinders the fulfillment of the rights of girls victims of statutory rape to enjoy the right to protection, in the case of MAN 1 Gorontalo is the rampant attitude of always being curious about other people's affairs (KEPO), the culture of social climbing culture in the form of viral cases to get money, the rampant behavior of online gossip or spill the tea as a social sanction because there is still a weak perspective on child protection in the way people think.

These findings reinforce the opinion that legal culture is an element that supports the law enforcement process as theorized by Friedmann by adding novelty that virtual legal culture has different characteristics from conventional legal culture because on social media the movement of information takes place very quickly and allows interaction between a large number of people in one content upload, where one person and another do not always have each other so that Tiktok social media users can comment freely without the burden of hesitation. It is hoped that in the future the perspective of child protection can be further encouraged so that more netizens are educated and have more defense for victims of sexual violence, especially girls. For this reason, it is necessary to continue to provide education on the rights of children victims of violence.

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