



SANGKĒP:

Jurnal Kajian Sosial Keagamaan

DOI: 10.20414/sangkep.v2i2.

p-ISSN: [2654-6612](#) e-ISSN: [2656-0798](#)

Sangkep
Jurnal Kajian Sosial Keagamaan

FRAMING ANALYSIS OF SEXUAL VIOLENCE REPORTING IN NU ONLINE MEDIA AND SUARA MUHAMMADIYAH

**Ridy Sulhana¹, Anang Sujoko²,
Maulina Pia Wulandari³**

¹²³Program Studi Magister Ilmu Komunikasi, Universitas Brawijaya

Jl. Veteran Malang, Kec. Lowokwaru, Kota Malang, Jawa Timur 65145

ridysulhana@gmail.com

Keywords:

Framing, Online Media
NU, Suara
Muhammadiyah, Sexual
Violence

Abstract

This research aims to discuss framing analyses of sexual violence in NU and Suara Muhammadiyah online media. This research uses a qualitative research method with Robert Etnman's framing analysis approach. Robert Etnman's framing analysis method is used to see how a media constructs reality and to see that news is understood and framed before being presented to the public with four elements, namely: define problems, diagnose causes, make moral judgments, and make treatment recommendations. Based on the results of the analysis using four elements of framing by Robert Etnman, the framing carried out by online media NU and Suara Muhammadiyah regarding reporting on sexual violence explains the causes, effects, triggers, and handling of sexual violence. The online media NU and Suara Muhammadiyah framed the news by looking for informants who could provide a number of facts and testimonies regarding sexual violence. NU online news framing emphasizes that sexual violence is an evil intention that is contrary to religion, morals, and education, which must be opposed and prevented. Suara Muhammadiyah's news framing emphasizes Islamic teachings that sexual violence has harmed Islamic educational institutions, which prioritize compassion.

Vol. 6, No. 02, 2023
 [10.20414/sangkep.v2i2](https://doi.org/10.20414/sangkep.v2i2).

Submitted: Dec. 26th, 2023
Accepted: Dec. 30th, 2023



A. INTRODUCTION

Incidents of sexual violence in Indonesia are currently dominant and have become prominent in the public spotlight. Cases of sexual harassment in Indonesia have not only been heard of once or twice, but many people have been caught up in cases of sexual harassment. In general, sexual violence is described as a series of sexual activities that are forced and carried out without consent (Dianti, Astuti, and Utari 2023; Rahma and Setiawan 2022; Soejoeti and Susanti 2020; Suryani and Setiawan 2022). Aini and Setiawan (2021) revealed that in many cases, acts of sexual harassment not only target the private sphere but also come from known people, such as within the circle of friends and schools. Moral crimes do not appear suddenly, but through a process of abuse that is initially considered normal but then leads to crime. Crimes of decency and sexual harassment have become so complex, disturbing, and worrying to society.

Sexual crimes always leave scars on the victims, especially in terms of mental health, and even more so if the victims are children. Sexual violence has an impact or effect that is not light on the victim. Often, victims experience severe trauma, fear, a lack of self-confidence, difficulty accepting the situation, depression, and other psychological disorders. Children who are victims of sexual crimes can end up experiencing depression. In fact, it is not impossible for them to do things that could endanger themselves (Rahma and Setiawan 2022). A person who is the target of harassment will cause negative reactions in the victim, such as shame, offense, humiliation, anger, loss of self-esteem, and even loss of purity (Rendra and Suardi 2022).

Reporting on issues surrounding sexual violence cannot be separated from the role of the mass media. The mass media plays a very important role in the development of issues, as well as having an influence on the formation of public opinion. The mass media's reporting of this case can give rise to various interpretations for the wider community or audiences who consume it. The way mass media reports are reported also influences the public's perception of the events being reported (Rahma and Setiawan 2022). Martalena and Yoetadi (2019) likened the reporting of sexual violence in the media to two blades. On the one hand, the news regarding sexual violence is intended to have a deterrent effect on the perpetrator so that the same incident does not happen again. On the other hand, the majority of victims of sexual violence become victims a second time when it is reported in the media.

One part of the third generation of mass media after print media such as newspapers, tabloids, magazines, books, and electronic media, which has its own interest in mass media enthusiasts, is online media. Online media is mass media that is presented online on internet websites (Hidayah and Riauan 2022; Pradana, Argenti, and Adiarsa 2023). Online media is a new breakthrough in online journalistic production, which is defined as a pioneer of factual media about an

event that can be created and distributed via the internet network. This breakthrough is an alternative step for everyone in searching for information. Not just producing news, mass media must have a goal in processing news (Aini and Setiawan 2021). Online-based mass media is usually presented online on internet websites. Online media is proof that mass media has experienced a revolution. So it is not surprising that audiences switch platforms for getting information, namely from print media, to online media in terms of getting news (Aftrinanda and Junaedi 2021; Iqbal and Pribadi 2023; Mustika 2017).

Online media in presenting news is often not objective and factual because there are interests outside the news. It is often found that online media reports news repeatedly on the same issues. The media, in reporting the news, always uses various symbols or language to hide the existing violence. Violence in the media can occur through language, language content, speech, and expressions conveyed. The media are the holder of power, and the media are free to report news in accordance with the ideology adhered to by the online media. Mass media is very important because it has power. Not only can it convey messages to the public, but the media is also able to carry out educational functions, provide influence, and also provide entertainment. The role of mass media as an information medium is very important in the transmission of information and government policy. In accordance with the increasingly rapid level of development of communication technology, communication methods are also progressing very quickly. Mass media, especially the internet, does provide greater opportunities for someone to be creative, get information from many things, and actualize themselves (Iqbal and Pribadi 2023).

Results of previous research (Aftrinanda and Junaedi 2021; Aini and Setiawan 2021; Aisyah and Harahap 2023; Dianti et al. 2023; Indainanto, Julianto, and Saptiyono 2022; Iqbal and Pribadi 2023; Martalena and Yoetadi 2019; Mustika 2017; Rahma and Setiawan 2022; Rendra and Suardi 2022; Sampurna and Aulia 2023; Soejoeti and Susanti 2020; Suryani and Setiawan 2022) show that the media tends to focus its reporting on victims and perpetrators of sexual violence only, even though it is important for society to pay more attention to handling cases of sexual violence. Interestingly, this research uses Robert Etnman's framing analysis concept to see a picture of the selection process of reality carried out by the media through four elements: defining problems, diagnosing causes, making moral judgments, and making treatment recommendations. According to Hidayah and Riauan (2022), defining the problem is the main element of Robert Etnman's framing concept, emphasizing the basis on which journalists interpret an issue they see. Diagnosis is a way to see who is considered to be the actor in the incident. Making moral judgments is used to justify arguments regarding the problem definition that has been made, so strong reasons are needed to support the ideas that have been made. Treatment recommendation is an element used to see the wishes of journalists.

Based on the background of the research problem, the researcher is interested in conducting research on the framing of solution offers from two Islamic online media portals in Indonesia, namely the Islamic organizations Nahdlatul Ulama (NU) and Muhammadiyah. The choice of two online media portals, Nahdlatul Ulama (NU) and Muhammadiyah, was based on the fact that they are the largest Islamic organizations in Indonesia. Two Islamic religious organizations in Indonesia have played an important role in the development of Islam in Indonesia and have developed mass media reporting by utilizing technological network information.

The development of human civilization has ushered it into an era of complete sophistication. The most visible development in technological sophistication is the development of information and communication technology with the emergence of the internet, which is moving very quickly, followed by the presence of social media. The freedom of the internet as a technology means that more and more internet-based applications are also enlivening the product. One of the most popular internet-based applications currently is social media. In a sociological context, religion is not just an abstract ideological doctrine; it appears in everyday life in the form of a set of materials. In this context, religion is seen as an important part of the cultural system. Religion is about how a person carries out his religious law. Religious identities of this kind are usually easier to accept when they are materialized through ways of thinking, acting, and behaving (Rustandi 2020).

Online media causes the center of religious distribution to shift to the media, while opening up a wider public space to be involved in the production of religious knowledge. The shift in religious communication from traditional-generic patterns of knowledge transfer to internet-based religious communication is a sign of a process of widespread cultural change that involves open spaces for public participation. Previously, the public was placed as an object in the process of religious communication, then became an active subject involved in the process of producing religious knowledge. The meaning of religion is not only perceived but also interpreted based on the public's own background and interests. Technological advances have made it possible for religious messages to be displayed in the form of audio or audiovisual recordings or in the form of social media, which are widely distributed. Not only has the composition of religious messages progressed, but the ability to disseminate them has also grown rapidly. Religion is no longer limited by space and time because the media has been able to narrow the distance and bring together people, messages, discourse, and meaning that form the foundation of the communication environment (Abdullah 2017).

Social reality in the context of communication refers to the way social reality is formed, understood, and communicated through social interactions and

communication processes. This involves the joint construction and shared understanding of reality through symbols, language, norms, values, and communication patterns in a society (Hadiwijaya 2023). Through the communication process, individuals in society interact with each other, share understanding, and form joint constructions of social reality (Saputra and Muhiroh 2020). The social construction of reality in the context of communication emphasizes that social reality is not an entity that exists objectively but is formed through social interaction, language, and communication processes between individuals in society. This understanding is important in understanding how individuals communicate, how messages are received and interpreted, and how shared social realities are formed and influenced by the communication processes that occur (Anas and Adinugraha 2017).

In the context of the social construction of mass media, social construction theory plays a role in understanding how mass media can influence people's perceptions, attitudes, and views of social reality. The social construction of mass media can also influence the social identities of individuals and groups in society. The construction of social reality in mass media occurs through several stages, such as selection, embodiment, interpretation, and internalization (Hadiwijaya 2023; Mujahiddin, Saleh, and Tanjung 2021). The social construction of mass media in the context of communication is also related to the emphasis that social reality received through the media does not always reflect objective reality. Messages conveyed through mass media can be influenced by various factors and can be the result of negotiation, selection, and editing (Husniati and Maryam 2020).

The media are a powerful institution for influencing public opinion and thoughts regarding certain issues. Media helps how the public sees the world and evaluates good and bad, positive and negative values. Mass media has a role as a transmitter in disseminating various knowledge and carrying out activities in public areas that can be reached by members of society openly, freely, publicly, and easily, and interactions between senders and recipients are equal and can also reach more people than other institutions. On the other hand, mass media plays an important role in providing understanding of events and shaping public opinion (Aftrinanda and Junaedi 2021; Gogali et al. 2021; Hadiwijaya 2023; Mujahiddin et al. 2021; Mustika 2017; Rahma and Setiawan 2022).

Framing is an approach used to be able to see how a reality is constructed by the media, the end result of which is a prominent part of reality, so that the message recipient remembers and understands the message of the prominent information because the audience more easily remembers the salient aspects of the information (Hidayah and Riauan 2022; Oktavia 2023). The meaning of framing, according to Gogali et al. (2021), is understood as the process of making

information stand out and observing how the media construct's reality. Frame analysis is also used to see how the media understands and structures events. From the perspective of communication in the media, framing analysis can be used to analyze the media methods or ideologies of an event. This analysis focuses on the selection strategy, prominence, and relevance of facts in the news to make them more meaningful, more interesting, more meaningful, or more memorable, thereby attracting the audience based on their perspective.

The framing process makes the mass media a forum where information about certain issues is contested in a symbolic war between various parties who both want their views to be supported by readers. Framing is the selection and emphasis of aspects of reality through several methods, such as placement (contextual), repetition, implications for cultural character, generalization, simplification, and so on. The aim is to make certain aspects of the reality under discussion more visible, understandable, and impressive for the public. Framing also selects some aspects of perceived reality and makes them more prominent in the communication text by promoting the definition of a particular problem (Aftrinanda and Junaedi 2021). In general, Lubis and Khairani (2020) emphasize that framing analysis is an analytical tool to find out how news is selected and presented by the media so that it is meaningful and remembered by the public.

Framing is used as a measuring tool to find out how reality is framed by the media. This framing goes through a construction process, the result of which is that media reports are shaped based on certain understandings. Framing analysis is a development of discourse analysis, especially in analyzing texts in the media. Robert Etnman's concept of framing analysis lays the foundations of framing analysis in the study of media content with four elements: defining problems, diagnosing causes, making moral judgments, and making treatment recommendations. Define problem emphasizes the basic meaning of journalists from an issue they see, analyzing how journalists define face-to-face learning policies from the news they choose. Diagnose causes, estimate the cause of the problem in the form of who or what. Make moral judgments, which are used to justify arguments regarding the definition of the problem that has been made, so that strong reasons are needed to support the ideas that have been made. Treatment recommendations are used to determine the wishes of journalists and what solutions are included to resolve face-to-face learning policy problems. From the problem, a solution is sought depending on how the event is seen and who the actor is who is the cause of the problem (Hidayah and Riauan 2022).

B. METHODS

This research uses a qualitative research method with Robert Etnman's framing analysis approach. According to Denzin and Lincoln (2018), the

qualitative method is a qualitative investigation that seeks to discover and describe narratively what people do in everyday life and what their actions mean to them. Qualitative methods, according to Oktavia (2023), can reveal and understand something behind unknown phenomena. This method can also provide complex details about phenomena that are difficult to capture and express.

The data collection technique for this research is documentation. The data needed to support the research was obtained from various sources, such as journals, articles, and websites related to the theme of this research. The documentation taken is a collection of news stories about sexual violence in the online media NU and Suara Muhammadiyah. This research was carried out by observing selected news and then analyzing the news for categorization in order to find context units (content analysis). Data on reports of sexual violence in online media NU and Suara Muhammadiyah during research observations in 2021-2023 are presented in Table 1 below:

Table 1
Data on Reporting Sexual Violence on NU online and *Suara Muhammadiyah*

Years	NU online	<i>Suara Muhammadiyah</i>
2021	23 News	8 News
2022	22 News	5 News
2023	9 News	4 News
Total	54 News	17 News

Source: Processed Data, 2023

The analysis technique used is the framing analysis method of Robert Ethnman. This method is used to see how the media constructs reality and how news is understood and framed before being presented to the public. Robert Etnman's framing analysis model consists of defining problems, diagnosing causes, making moral judgments, and making treatment recommendations. Through this analysis model, it is hoped that researchers will obtain written data that focuses on analysis and can explain how online media works. NU and Suara Muhammadiyah frame a phenomenon of sexual violence.

C. RESULTS AND DISCUSSION

Framing analysis are used to explain how the online media, NU and Suara Muhammadiyah frame news about sexual violence. The news text is analyzed using Robert Etnman's four framing elements model. Based on the results of a literature review of the news that was present, during the period from July to December 2021, the online media NU and Suara Muhammadiyah were quite intense in covering news about sexual violence. This means that news of sexual

violence is very important so that it is easy for readers to read and remember, as well as being a form of emphasis or highlighting the news on that day. The following is the framing of reporting on sexual violence in NU online media and Suara Muhammadiyah based on Robert Etnman's model:

1. Define Problems

The results of the analysis show that the definition of the problem in reporting sexual violence is sexual violence, which is forbidden from a religious perspective; in fact, it is legally obligatory to prevent and oppose it. Sexual violence is a major sin that cannot be eliminated just by making istighfar. Sexual violence is considered to damage human dignity and is part of an insult to humanity and a violation of human rights. Sexual violence is a huge issue. Cases of sexual violence involve evil intentions but are disguised as religion, morals, and education. Sexual violence in Indonesia has reached an emergency stage. First, every act of sexual violence committed by anyone, anytime, anywhere, and in any form is an injustice, which is contrary to the ideals of Islam to be a blessing for the universe and perfect human noble morals, noble Eastern customary norms and traditions, Pancasila values, as well as the basic rights of Indonesian citizens. Second, sexual violence in Indonesia has reached an emergency stage, which requires the cooperation of all components of the civilized nation as a call of faith for all religious communities. Third, the emergency situation of sexual violence requires the state, as Ulil Amri, to create a legal protection system to prevent every child of the nation from becoming a victim or perpetrator of sexual violence, protect and restore victims, and rehabilitate perpetrators. NU online media and Suara Muhammadiyah framed the incident as follows:

a) October 18, 2021, is seen as cultivating an understanding of the importance of educating the public regarding the issue of sexual violence, especially incidents of sexual harassment, which are normalized by ordinary people.

b) On November 3-28, 2021, defining the problem of various sexual deviations that occur in society, especially among school-aged people, can implement science-integrated Islamic jurisprudence learning.

c) On November 24, 2021, it was defined as the urgency for the presence of a law that comprehensively addresses the prevalence of sexual violence, especially against women and children, considering the psychological impact and negative stigma suffered by victims of sexual violence from society.

d) On November 27, 2021, defining the problem of sexual violence that is rampant on campuses, regulations that protect victims of sexual violence continued to intensify, considering that the number of victims of sexual violence occurring in universities is increasing. Sexual violence is strictly regulated by religion as an act that is not justified.

e) On December 6-16, 2021, we will reflect on cases of violence that befell Unsri students who decided to end their lives because of depression. Cases of sexual violence against women are still a big homework problem to resolve.

f) On December 16, 2021, based on data, 1 in 5 women who are or have been married had experienced psychological violence. Violence is not always physical; in fact, 1 in 4 women who have been or are currently married have experienced economic violence.

g) In the Suara Muhammadiyah report on October 3-December 26, 2021, sexual violence was defined as occupying four indicators in the Asnaf Mustahik: poor because they do not have access, poor because they have limited access to fulfill their daily needs, and riqab, namely if their wife or children are sexually exploited or domestic violence, like slaves and Fii Sabilillah, fighting for themselves to get out of injustice and evil.

h) On November 10, defining the Muhammadiyah education system as having 8 Al-Islam and KeMuhammadiyah credits that are supported by Muhammadiyah student etiquette books, Baitul Arqam activities, and others, in the framework of the education system in Muhammadiyah and 'Aisyiyah universities being free from unlawful sexual relations, which are not like Islamic teachings, of course it is the same as other religions that do not approve of sexual relations outside the framework of the household or marriage. Cases of sexual violence are the tip of the iceberg of the ongoing problem of sexual harassment and violence in Indonesia. Incidents of sexual violence seriously harm Islamic educational institutions in particular, tarnishing Islam as a religion that prioritizes compassion in the relationship between teachers and students.

2. Diagnose Causes

The results of the analysis show that estimating the source of problems in reporting sexual violence is caused by inadequate legal regulations. From a victim perspective, the law enforcement process makes it difficult for victims who want to gain access to justice. It has been found that many victims of sexual violence often give up their intention to report it because they have to go through a complicated legal process. This is one of the reasons why cases of sexual violence cannot be processed. This is because there is no underlying legality; the treatment carried out does not side with the victim. There is no adequate protection for victims who have been ignored and have received no follow-up confirmation. Apart from that, sexual violence is not only a matter of law but also about power and gender relations. Men are often cornered, so conflict arises, not only about religion but also patriarchal and other interests. NU online media and Suara Muhammadiyah framed the incident as follows:

a) The issue on October 18, 2021, talks about women often being victims of sexual violence and victims who choose to remain silent. This case is

not resolved under the legal realm because most people take the solution of marriage, giving money to resolve the case, and other solutions.

b) On November 3-28, 2021, the problem of easy access to information, including inappropriate content such as pornography, which can be accessed via smartphones, will have a negative influence on the character of the younger generation. Consensual feelings cannot be used as an excuse to have sexual relations without a legal marriage bond. This means that not only violence in the sense of coercion, but also like-mindedness without a legal marriage bond must be prohibited.

c) On December 10, 2021, problems arose because the Draft Law on Criminal Acts of Sexual Violence (RUU TPKS) had not come to a conclusion.

d) On December 11, 2021, the problem emerged: many teachers and educational staff did not have sufficient insight into sexual crimes; not many of the Santri and students had knowledge of sexual crimes, so they did not know the limits. Apart from that, there are many cases of violence that occur in school environments but are not reported.

e) On December 15, 2021, problems emerged in the 2016-2020 period; there were 24,786 cases of sexual violence reported, both to community service institutions and the government. There were 7,344 recorded cases of rape. However, only less than 30 percent of these cases are processed legally. The Council of People's Representatives (DPR) of the Republic of Indonesia and the government are asked immediately fulfill the constitutional mandate and fulfill their responsibilities by creating a system of legal protection by providing access to justice for victims, preventing the recurrence of criminal acts in cases of sexual violence, ensuring that there is no impunity for perpetrators, and protecting every Indonesian citizen from being a perpetrator or victim of sexual violence.

f) On October 3, 2021, in Suara Muhammadiyah, problems emerged among many groups who considered that women's issues, including violence, were not serious problems that had to be studied and controlled, so they were simply ignored. In fact, there are still many women who consider this matter taboo and choose to just keep it hidden. The next problem arises from the difficulty of accessing legal advocacy for victims. The law enforcement process is slow, if not serious.

g) On December 12, 2021, problems arose as to why the perpetrator committed sexual harassment, which could be due to several things. For example, the perpetrator experienced sexual deviation, personality disorders, and/or other serious mental disorders.

3. Make Moral Judgment

The results of the analysis show that making moral decisions in reporting sexual violence is an effort to prevent and educate students, including in the case of punishing the perpetrator. There will be no compromise. The principles of justice and protection for victims of sexual violence are the embodiment of religious values, Pancasila, and the 1945 Constitution. The collective awareness movement is important to awaken all parties as children of the nation. Perpetrators of sexual violence must be dealt with firmly and given the maximum punishment for their heinous acts against children who want to receive an education. Ensure that the education pattern in Islamic boarding schools always prioritizes the protection of children. Men and women are made separate to reduce the occurrence of harassment and violence against women. Thus, we appeal to the state, government, ulama, and society to work together to play a role in preventing and dealing with sexual violence from upstream to downstream, because sexual violence is contrary to religion, Pancasila, and humanity. NU online media and Suara Muhammadiyah framed the incident as follows:

a) On October 18, 2021, they made a moral decision that the Indonesian Women's Islamic Student Movement Corps (Kopri), as part of an organization that upholds friendly Islamic values, has a strategic role in helping reduce cases of sexual violence. In detail, the concepts and principles of marriage have been regulated in Islam. Things that have been regulated in Islamic law are in accordance with the views of science.

b) On November 27, 2021, we made the moral decision that sexual violence is haram. Sexual violence is part of blasphemy against humanity and a violation of human rights. Currently, Indonesia has a sexual violence emergency. It is time for the Indonesian state to create a legal umbrella that can protect victims. The criminalization process for perpetrators must be accompanied by the rehabilitation of a gender equality mindset to minimize actions that can degrade women.

c) On December 16, 2021, we made a moral decision by doing istighotsah kubro and praying together as a form of saving the Indonesian people from the emergency of sexual violence. Make moral decisions in terms of instilling the value of gender equality.

d) On October 3, 2021, Suara Muhammadiyah made a moral decision to support the Sustainable Development Goals (SDGs) regarding gender equality, supporting and helping women to be in a safe and sexual violence-free environment.

4. Treatment Recommendation

The results of the analysis show that making moral decisions in reporting sexual violence is moral education, and understanding religion is important to

teach in the family. Quoting QS Al-Maidah verse 33, the punishment for those who fight against Allah and His Messenger and cause damage on earth is only to be killed or crucified, or have their hands and feet cut off crosswise, or be exiled from their residence. The proposition, which is the perspective of Islamic law regarding punishment for people who have done damage to the earth. Parents must be actively involved in supervising their children by frequently asking how the students feel about being at the Islamic boarding school. Parents are also expected to always maintain good and intense communication with teachers. Carrying out supervision requires strict supervision by the relevant ministries, such as the Ministry of Religion, so that similar things do not happen again. Parents and teachers also need to provide sex education to children and teenagers, by teaching them to understand their own bodies, such as what other people can and cannot do to their bodies.

The Nahdlatul Ulama (PBNU) Executive Board is pushing for the Sexual Violence Crime Law to be immediately passed and promulgated so that there is guarantee, protection, and protection for children in the future. Providing a deterrent effect on predators with the most severe punishment. Providing protection and recovery to victims, punishing and providing corrective action to perpetrators of sexual violence. Nahdlatul Ulama's strategic role is to provide education to every citizen about women's protection and family resilience. Emphasizing problem-solving by continuously carrying out campaigns, providing assistance and advocacy in the context of preventing sexual violence, and being able to side with victims both within the organization, campus, and the public. Encourage all elements of the public to continue to make efforts to monitor potential sexual violence that continues to occur in the community. NU online media and Suara Muhammadiyah framed the incident as follows:

a) The report on October 18, 2021, emphasized that solving the problem of controlling the issue of sexual violence must start with family education, namely children aged 7-14 years old. About how to tell children the parts of the body that other people should not touch, until the children grow up, they begin to be given an understanding of the cleanliness of reproductive organs and other related matters.

b) On November 3, 2021, it emphasizes problem solving by learning Islamic jurisprudence integrated with science. Implement Minister of Education and Culture Regulation Number 30 of 2021 concerning the prevention of sexual violence. Ratification of the Draft Law (RUU) concerning Crimes of Sexual Violence (TPKS). Support the government to enact the TPKS Bill, advocate for religious leaders and community leaders to be able to provide support for the ratification of the TPKS Bill, and encourage the media, as well as the business world and stakeholders, to be able to strengthen advocacy for the TPKS Bill.

c) On November 27, 2021, he emphasized resolving the problem by improving the regulation of the Minister of Education, Culture, Research, and Technology (Permendikbudristek) Number 30 concerning the Prevention and Handling of Sexual Violence (PPKS) in higher education. The TPKS Bill is considered to be quite tolerant regarding the prevention of sexual violence from upstream to downstream and the recovery, protection, rehabilitation of victims, and assistance to perpetrators of sexual violence, which has been anticipated by the TPKS Bill. Apart from the TPKS Bill, an integrated service center for the protection of women and children (P2TP2A) is one of the solutions to the problem.

d) On December 11, 2021, it emphasized solving problems by providing awareness to all parties, including teachers, lecturers, instructors, ustadz, and students. Another solution to the problem is that, apart from giving severe punishment to perpetrators, perpetrators of sexual violence also need to be given additional punishment, namely castration. These additional punishments can include chemical castration, the installation of an electronic detection device chip, and the announcement of the perpetrator's identity in crowded places.

e) On December 16, 2021, it emphasized solving problems, one of which was for community religious leaders and traditional leaders to maintain fair and civilized customs, traditions, and religious interpretations and actively create a support system for the prevention of sexual violence by anyone.

f) On October 3, 2021, at Suara Muhammadiyah, he emphasized that in resolving the problem, the community really needs to be educated in efforts to prevent sexual violence. Through the “No Go Tell” program campaign, the Body Shop Indonesia equips the public with the knowledge to have the courage to say no to perpetrators of sexual violence, stay away from them, and report their actions. Educate the public about sexual violence through the #TBSFightForSisterhood campaign, which is the largest anti-sexual violence movement in Indonesia and can reach 5 million people and urges the ratification of the PKS Bill.

g) On November 10, 2021, he emphasized resolving the problem with the regulation of the Minister of Education, Culture, Research, and Technology (Permendikbudristek) Number 30 of 2021 concerning the prevention and handling of sexual violence in higher education environments. Discouraging students from free sexual behavior, contained in the framework of the Al-Islam and Muhammadiyah (AIK) curriculum.

h) On December 12, 2021, he emphasized solving problems with parental cooperation, reflecting on cases of sexual violence that occurred in the educational environment and the need for cooperation and communication between parents and the institution.

E. CONCLUSION

Based on the results of the analysis by Robert Etnman's four framing elements, the framing carried out by the online media NU and Suara Muhammadiyah regarding reporting on sexual violence explains the causes, effects, triggers, and handling of sexual violence. The online media NU and Suara Muhammadiyah framed the news by looking for informants who could provide a number of facts and testimonies regarding sexual violence. NU online news framing emphasizes that sexual violence is an evil intention that is contrary to religion, morals, and education, which must be opposed and prevented. Suara Muhammadiyah's news framing emphasizes Islamic teachings that sexual violence has harmed Islamic educational institutions, which prioritize compassion.

The framing presented by NU Online proves that individuals can learn about the dangers of sexual violence by providing basic knowledge, starting with the role of parents. How parental provision greatly influences children's growth and development, both in terms of religion and morals. Constructing individuals that mass media has great power to campaign for the prevention of sexual violence. Framing Suara Muhammadiyah's news, researchers saw that there were several results that did not answer the pre-research solution offer, such as the additional punishment of castration. The results of the construction built by Suara Muhammadiyah are not much different from NU online. However, in summarizing the solution offer, NU online is more organized and focused in conveying its narrative. This means that the text created by NU online makes it easier to build constructions related to the basis of the solution offered.

References

- Abdullah, I. 2017. "Di Bawah Bayang-Bayang Media:Kodifikasi, Divergensi, Dan Kooptasi Agama Di Era Internet." *Sabda* 12(2):116–21.
- Aftrinanda, S. R. A. and Fajar, J. 2021. "Konstruksi Berita Perkosaan Reynhard Sinaga Di Tirta Dan Tribunnews." *Jurnal Interaksi: Jurnal Ilmu Komunikasi* 5(1):62–77. doi: 10.30596/interaksi.v5i1.5347.
- Aini, Q. & Setiawan, H. 2021. "Analisis Stuktur Dan Framing Model Zhongdang Pan dan Gerald M. Kosicki Mengenai Berita Mensos Risma Menanggapi Kasus Pelecehan Anak Panti Asuhan Malang Media Online CNN Indonesia Dan Kompas.Com." *Jurnal Pendidikan Tambusai* 5(3):9623–29.
- Aisyah, S. & Nursapia, H. 2023. "Analisis Framing Pemberitaan Kasus Kekerasan Seksual Pada Anak Di Media Online Tribun-Medan.Com Dan Kompas.Tv." *Jurnal Indonesia: Manajemen Informatika Dan Komunikasi* 4(2):662–69. doi: 10.35870/jimik.v4i2.265.
- Anas, A. & Hendri, H. A. 2017. "Dakwah Nabi Muhammad Terhadap Masyarakat Madinah Perspektif Komunikasi Antarbudaya." *Ilmu Dakwah:*

- Academic Journal for Homiletic Studies 11(1):53–72. doi: 10.15575/ida.jhs.v11i1.1356.
- Dianti, D. & Ismi, D. A. & Prahastiwi, U. 2023. “Framing Analysis of the Dynamics of Sexual Violence by Female Santri in Online Media Portals (Case Study Kompas.Com Daily News and Republika for July 2022).” *Formosa Journal of Social Sciences (FJSS)* 2(1):125–42. doi: 10.55927/fjss.v2i1.3406.
- Gogali, V. Agusta, A. P. Haikal, A. & Ichsan, M. 2021. “Analisis Framing Robert N Entman Pada Pemberitaan Kecelakaan Pesawat Sriwijaya Air SJ 182 Di Kompas.Com Dan Detik.Com Tanggal 9-11 Januari 2021.” *EJournal Komunikasi* 12(1):67–74.
- Hadiwijaya, A. S. 2023. “Sintesa Teori Konstruksi Sosial Realitas Dan Konstruksi Sosial Media Massa.” *Jurnal Kajian Komunikasi Dan Pembangunan Daerah* 11(1):75–89. doi: 10.33592/dk.v11i1.3498.
- Hidayah, S. M. & Muhd, I. R. 2022. “Analisis Framing Kebijakan Pemerintah Tentang Rencana Pembelajaran Tatap Muka Di Media Online Cnn Indonesia.” *Medium* 6(2):167–84. doi: 10.25299/medium.2021.vol9(2).8519.
- Husniati, A. M., & Maryam, M. 2020. “Konstruksi Identitas Komunikasi Pemasaran Pariwisata Halal Aceh.” *Jurnal Jurnalisme* 9(1):62. doi: 10.29103/jj.v9i1.3099.
- Indainanto, I. Nurwahu J. & Ami, S. 2022. “Framing Pemberitaan Kekerasan Seksual 12 Santriwati Di Media Online Dengan Pembigkiaan Gamson Dan Modigliani.” *Jurnal Komunikasi* 16(2):224–39.
- Iqbal, M. & Farid, P. 2023. “Konstruksi Media Online Dalam Kekerasan Seksual Di Lingkungan Perguruan Tinggi (Studi Kasus Pelecehan Seksual Di UNESA).” *Paradigma* 12(02):191–200.
- Lubis, P. Perwira, G. & Leylia, K. 2020. “Analisis Framing Berita Berjudul ‘Presiden Jakarta Selatan’ Di Majalah Tempo Edisi 22-28 April 2019.” *Jurnal Sosial Humaniora Komunikasi* 1(2):149–56. doi: 10.53695/js.v1i2.80.
- Martalena, & Gafar, Y. 2019. “Kekerasan Seksual Di Mata Konde (Analisis Framing Kekerasan Seksual Terhadap Perempuan Pada Rubrik Perspektif Konde Edisi November Dan Desember 2018).” *Koneksi* 3(1):7–14. doi: 10.24912/kn.v3i1.6137.
- Mujahiddin, A. S. & Yurisna, T. 2021. “Konstruksi Sosial Pada Praktik Pemberdayaan Masyarakat Berbasis Green Economic Di Desa Pematang Serai Kabupaten Langkat.” *Jurnal Indonesia Sosial Sains* 2(9):1511–24.
- Mustika, R. 2017. “Analisis Framing Pemberitaan Media Online Mengenai Kasus Pedofilia Di Akun Facebook.” *Jurnal Penelitian Komunikasi* 20(2):135–48. doi: 10.20422/jpk.v20i2.159.
- Oktavia, R. 2023. “Analisis Framing Pemberitaan Korupsi Dana Bantuan Sosial Covid-19 Oleh Menteri Sosial Pada Youtube Kompas TV Edisi 06 Desember 2020.” *Relasi: Jurnal Penelitian Komunikasi* 03(03):1–11.

- Pradana, M. D. Gili, A. & Sopyan, R. A. 2023. "Analisis Framing Mengenai Pemberitaan Buzzer Politik Di Media Sosial Pada Media Online Detikcom." *Innovative: Journal Of Social Science Research* 3(5):5736–47.
- Rahma, N. & Hendra, S. 2022. "Analisis Framing Model Zhongdang Dan Gerald Kosicki Berita Kasus Pedofilia Guru Pesantren Cabuli 12 Murid Pada Media Daring Cnnindonesia.Com Dan Kompas.Com." *Jurnal Pendidikan Tambusai* 6(1):4000–4006.
- Rendra, R. P. & Suardi. 2022. "Konstruksi Makna, Pelecehan Seksual, Media Alternatif, Pembungkahan." *Jurnal Riset Mahasiswa Dakwah Dan Komunikasi* 3(6):361–74.
- Rustandi, L. R. 2020. "Disrupsi Nilai Keagamaan Dan Komodifikasi Agama Di Era Digital." *SANGKÉP: Jurnal Kajian Sosial Keagamaan* 3(1):23–34. doi: 10.20414/sangkep.v2i2.
- Sampurna, A. & Mega, P. A. 2023. "Analisis Berita Kekerasan Seksual Di Media Online (Studi Komparasi Tempo.Com)." *Jurnal Penelitian Sosial Ilmu Komunikasi* 7(1):35–43.
- Saputra, F. T. & Muhiroh. 2020. "Komunikasi Antar Budaya Etnis Tionghoa Dan Penduduk Muslim Di Banten." *Dialektika Komunika: Jurnal Kajian Komunikasi Dan Pembangunan Daerah* 7(2):147–56. doi: 10.33592/dk.v7i2.366.
- Soejoeti, A. H. & Vinita, S. 2020. "Memahami Kekerasan Seksual Dalam Menara Gading di Indonesia." *Community: Pengawas Dinamika Sosial* 6(2):207. doi: 10.35308/jcpds.v6i2.2221.
- Suryani, L. L. & Hendra, S. 2022. "Analisis Framing Berita Mengenai Kasus Pelecehan Seksual Pada Media Online Suara.com Dan Tribun News." *Jurnal Pendidikan Tambusai* 6(1):3686–93.