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#SaveJanda Movement: Countering Social-Stigma

Syarifah Nur Aini[1,a)], Febriansyah Kulau[2], Awanis Akalili[3]

[1)] **Universitas Gadjah Mada**
[2)] **Universitas Al-Azhar Indonesia**
[3)] **Universitas Negeri Yogyakarta**

[a)] author correspondence : syarifahnuraini@mail.ugm.ac.id

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ABSTRACT

The development of digitalization makes activities in cyberspace increasingly massive and have a big impact on society. Today's society does not only depend on face-to-face efforts, but orientation and actualization activities can be carried out online. The Save Janda community presents social media Instagram @save_janda as a space to build positive narratives that are often stigmatized and negatively labeled by society. This research answers the question of how digital activism in the #SaveJanda Movement on the Instagram account @save_janda can overcome this. social stigma against widows in Indonesia? This research uses a critical paradigm with a qualitative approach and qualitative content analysis techniques. The content of the @save_janda Instagram account studied is content throughout 2023 from January to September with a total of 14 contents. This research focuses on content uploaded using the hashtag #SaveJanda via the Instagram account @save_janda. The @savejanda account is interesting to research because it shows the struggle of widowed women against the bonds of patriarchal culture and shows their empowerment. What emerges is how the hashtag #SaveJanda which is part of Instagram is used by the public to fight negative narratives about widows. Various types of content are presented to provide information, create empathy and sympathy, as well as carry out positive constructions in the form of (a) productivity and concern for others, (b) the phenomenon of patriarchal logic in society, to (c) self-empowerment as a woman.

Keywords: w*oman community; #SaveJanda; counter stigma and labels; digital activism*

ABSTRAK

Perkembangan digitalisasi membuat aktivitas di dunia maya semakin masif dan berdampak besar bagi masyarakat. Masyarakat saat ini tidak hanya bergantung pada upaya tatap muka saja, namun kegiatan orientasi dan aktualisasi dapat dilakukan secara daring. Komunitas Save Janda menghadirkan media sosial Instagram @save_janda sebagai ruang membangun narasi positif yang kerap mendapat stigma dan label negatif dari masyarakat. Penelitian ini menjawab pertanyaan bagaimana aktivisme digital dalam Gerakan #SaveJanda di akun Instagram @save_janda dapat mengatasi hal tersebut. stigma sosial terhadap janda di Indonesia? Penelitian ini menggunakan paradigma kritis dengan pendekatan kualitatif dan teknik analisis isi kualitatif. Konten akun Instagram @save_janda yang diteliti merupakan konten sepanjang tahun 2023 pada bulan Januari hingga September dengan total 14 konten. Penelitian ini berfokus pada konten yang diunggah menggunakan hashtag #SaveJanda melalui akun Instagram @save_janda. Akun @savejanda menarik untuk diteliti karena menampilkan perjuangan perempuan duda melawan ikatan budaya patriarki dan menunjukkan pemberdayaannya. Yang muncul adalah bagaimana tagar #SaveJanda yang menjadi bagian dari Instagram digunakan masyarakat untuk melawan narasi negatif tentang janda. Berbagai jenis konten dihadirkan untuk memberikan informasi, menciptakan empati dan simpati, serta melakukan konstruksi positif berupa (a) produktivitas dan kepedulian terhadap sesama, (b) fenomena logika patriarki di masyarakat, hingga (c) pemberdayaan diri sebagai seorang perempuan.

Kata Kunci: k*omunitas perempuan; #Save Janda; counter stigma dan label; aktivisme digital*

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INTRODUCTION

Problems related to gender are always present in social spaces, especially for widowed women.The stigma of widowhood is also constructed through reporting in online media, for example during the Covid-19 pandemic which increasingly cornered the position of widows in society (Sunarsih, 2020). Implicitly in the news at that time, there was a breakdown in the household due to the crisis during the pandemic. However, widows become objects whose status is placed on them by the media. News headlines are often found to place widows in order to attract advertising attention and exploit public perception. Where the public, with its patriarchal logic, views widows as identical parties as actors of immoral acts and worthy of pity and sympathy. In the reality of widows' lives, apart from their role as mothers, widows are heads of families whose children often receive less attention from their fathers (Rachman, et al., 2023).

In the context of communication, the strategic use of technology such as media aims to garner public support and fight the power of dominating parties (Obregon & Tufte, 2017). The acceleration of the flow of information technology in social media provides facilities for social movements in the form of activism as well as a wide space for society to express its attitudes. Communities are formed on the basis of showing group identity which is closely related to similarities and will later be shared with many parties. Social identity includes a sense of connectedness, care, pride that comes from someone's knowledge even without the need for close personal relationships (Hogg & Abram, 1990). It can also be said that social media is used massively by society to share daily activities and as a means of criticism and even revolution.

Social activism which is mediated by digital technology aims to promote social movements and digital activism to become digitally mediated social activism (George & Leidner, 2019). Digital activism is unique compared to traditional forms and online reproduction of offline activities provides new opportunities for innovative action. One of the social media activism in Indonesia is the gender equality movement which involves various actions to change people's behavior and perspectives that are attached to gender stereotypes. The presence of several actions and campaigns regarding gender equality using non-formal media in the form of social media shows that the patriarchal structure in society currently has not shown any substantial changes (Pasaribu, 2021). Indonesia is influenced by socio-political and cultural factors that are part of the long history of women's activism in Indonesia, including those facilitated by new media (Parahita, 2019).

According to research from (Pasaribu, 2021), the main narrative conveyed via social media Instagram by gender equality activists is related to knowledge about feminism, individual identity, collective support or sisterhood, and the creation of safe spaces. The presence of social media means that knowledge can be easily obtained and the exchange is increasingly massive, thus blurring the value of exclusivity. The contemporary feminist movement occurring in Indonesia is marked

by the formation of women's empowerment activities and gender equality through women's activism accounts on Instagram (Purwaningtyas, 2021). Instagram social media can be a space for people to freely discuss, explore and oppose norms, to facilitating discourse related to topics that are often considered controversial by society.

Cyberfeminismas a practical movement to uphold and care for women's rights and freedom through interaction in new media (Roseline & Girsang, 2023). Cyberspace as social capital is able to empower women to embrace communities in the digital space and help their needs (Puente, 2008). New media is open and provides a breath of fresh air for the women's movement which facilitates the process of intense communication between people. Cyberfeminism is present as one of the important achievements in women's efforts to eliminate the barriers and limitations that have previously confined their self-empowerment (Umami, 2020). Apart from that, cyberfeminism acts as a space for women to construct new identities and be able to use them in the life struggles of fellow women (Andarwulan, 2017). New media is considered to be able to fulfill a neutral context which is the appropriate medium in the space of women's struggle to achieve feminist goals.

One of the Instagram social media accounts that focuses on gender movements is @save_janda. Where the @save_janda account aims to minimize the stigma and negative label of widowhood among Indonesian women. Content uploaded to this account also utilizes Instagram modes to do so counters negative perspective regarding widows. The @save_janda account actively produces and distributes content through photos, videos, stories and highlights. As a community media that actively participates in digital activism efforts, the @save_janda account uses the hashtag #SaveJanda to gather audiences who have similar principles. This panel will examine the narratives presented through the Instagram account @save_janda which uses the hashtag #SaveJanda as a legitimate form of digital activism.

Research related to gender in new media has been widely present in developments in the field of communication science. However, research on the social movement of widows in Indonesia via Instagram needs to be studied because it is new in the world of communication science research. The empowerment of widows shown through community media with digital activism is able to strengthen women's empowerment and fight patriarchal logic in society. The existence of a relationship between gender and media can be a potential for taking progressive steps in fighting for women's rights, especially widows. The synergy of widowed women is also demonstrated by the presence of community media on Instagram which is actively involved in campaigning for the #SaveJanda movement.

METHODS

This research uses a critical paradigm and a qualitative approach. Through a qualitative approach, research becomes an effort to build theory through data, develop a synthesis of interactions and theories from basic facts, and develop understanding (Musianto, LS, 2002). The research subject is the Instagram account @save_janda which has an existence in new media. Meanwhile, the corpus of this research uses content on the Instagram account @save_janda which uses captions with hashtags in the form of #Save_Janda and the content ranges from January – September 2023. This is due to the massive use of Instagram social media by the public and the increasing gender issues mediated by the media. new. Researchers collected data through primary documents in the form of content that had been uploaded to the Instagram account @save_janda.

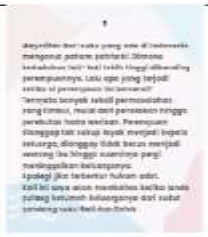
There are 14 pieces of content that are the object of research with the nature of the content being considered to best represent the criteria in the form of a) productivity and concern for others: discussion agenda, greetings for religious holidays, support, recommendations for viewing; b) the phenomenon of patriarchal logic relating to patriarchal issues; and c) exploration of women's self-empowerment: sharing status, self-development, and parenting. Apart from that, secondary data to support data analysis was obtained from relevant articles, books and other credible sources. This research uses qualitative content analysis techniques in which to search and classify data findings using the help of a coding sheet to classify content according to criteria by recapping visuals, captions, and the number of likes. In connection with the process of processing and analyzing data, the author borrows the thoughts of Miles & Huberman (1992), namely data reduction, data presentation, drawing conclusions or verification. To test the validity of the data in this research, theoretical triangulation techniques were used.

Meanwhile, the unit of analysis in this research is as follows:

Table 1. unit analysis

No	Topik	Gambar konten	Narasi *caption*
1	Produktivitas dan kepedulian terhadap sesama.		4 hari lagi#SaveJanda & friends Offline Event! Limited Seat! Finally, setelah sekian purnama pandemi dan masih dalam semangat memperingati International Womens Day 2023, #SaveJanda akan mengadakan event gathering offline yang bertempat di @kopikren Pos Bloc @posblocjkt (depan Pasar Baru). Akan ada talkshow psikologi oleh Mario @mario_cj founder dari @atmamaitra_indonesia , talkshow aspiration oleh praktisi digital Teh Nita @nitasellya dan motivation interaction podcast chat oleh duo @kesandungkawin Candra Widanarko @candra.widanarko & Wita Wibisono @witawibisono . Tentu tidak lupa, Janda Talks oleh Tiara @mutiaraproehoeman & Nanda @nandasmael. Selain itu, ada pembacaan musikalisasi puisi oleh Bertin @sumbokknsttingfactory feat Aldry, stand up oleh the one and only Asep Suaji @asepsuaji & Panca Atis @panca_atis dan yang ditunggu-tunggu juga, live music performance dari @kollaboragigs oleh Alex Kuple @alex_kuple Srikandi @srikandikandikandi & Amoel Vahn @amoelvahn . Nah, sambil menikmati acara, dapat menikmati juga Mini Art Photography "Cerita Janda" by Pesut. Also, bakalan ada doorprize dari HANJU Beauty @hanjubeauty & Kopi Kren @kopikren So excited! See you all there! Lets rock and roll yeah!!! #BanggaJadiJanda #jandaberdaya #jandaberharga #jandamoveon #SaveJanda This event is powered by: @kopikren @hanjubeauty @kollaboragigs @kesandungkawin @kollaboragigs Media Partner: @konde.co

			Komunitas #SaveJanda mengucapkan selamat Hari Raya Nyepi Saka 1945. Semoga kedamaian, kebahagiaan dan keharmonisan selalu menyertai hidup kita.
			Save Janda membuka kesempatan untuk 1 orang perempuan janda yang membutuhkan konseling dengan psikolog secara online setiap hari Sabtu. Sesi konseling ini tidak berbayar dan dilaksanakan dengan perjanjian pertemuan. Silahkan DM untuk info syarat dan pendaftaran. Terima kasih, Save Janda #jandaberdaya #psikologi #wellness #BanggaJadiJanda
			BREAKING NEWS! Bantu Sebar yuks! - Swipe Left @sanggar.anak.kita Mari kita bantu sahabat-sahabat kita di Bantar Gebang yang sedang tertimpa musibah. Kontribusi kita, sebesar apapun akan berdampak bagi kelangsungan hidup mereka kedepannya. Kalau bukan kita, siapa lagi? Salam #SaveJanda Ttd JAMIN CC @simbokknittingfactory
2	Fenomena logika patriarkal berkaitan dengan isu-isu patriarki.		Ungu adalah warna janda? Fakta atau mitos? Jamin mengucapkan selamat merayakan Hari Pendidikan Nasional! Complied and designed by @simbokknittingfactory From @kumparancom #ungu #savejanda
			Berita Janda dalam Sepekan! Hmmm, lagi-lagi deh judul berita yang menggunakan kata "janda" atau memberitakan tentang janda, konotasinya itu loh, terasa negatif. Iya nggak? Judul berita pertama "Jomblo Siap-Siap, Ribuan Perempuan di Bojonegoro Bakal Menjanda Serentak". Mungkin ini berita tentang meningkatnya jumlah janda dan faktor penyebabnya, tapi judulnya kenapa seperti itu? Seolah janda ini gampangan, setelah menjanda mudah sekali didapat dan dipilih seperti benda atau barang. Judul berita yang kedua lebih parah, "Kampung Janda di Bogor, Bikin Para Lelaki Ogah Pulang", judulnya mungkin tidak sesuai dengan isi beritanya, tapi dengan diberi judul seperti itu, apalagi tujuan selain click bait untuk menarik pembaca, terutama kaum laki-laki? Judul-judul berita seperti ini adalah salah satu hal yang melanggengkan stigma negatif janda dimasyarakat, membuat orang ketika mendengar kata janda, yang keluar dipikiran mereka adalah sosok yang menggoda/penggoda, gampang didapat, dll yang berbau seksual. Stop menggunakan kata janda dan menyandingkannya dengan kata atau kalimat lain yang berkonotasi negatif!. Design by @simbokknittingfactory #stigmajanda #janda #savejanda
			Nama benda, tanaman atau makanan yang menyandingkan kata janda banyak ditemui juga dimasyarakat. Sebagiannya membuat tidak nyaman karena berbau stigma negatif seperti janda genit misalnya atau tanaman janda bolong yang menjadi pro-kontra dimasyarakat terutama dikalangan aktivis emansipasi perempuan. Ada juga tempat makan yang menggunakan nama janda seperti Sop Janda, Bakmi Janda, Warung Janda, dll. Selama menunya tidak yang aneh-aneh dan tidak mengandung stigma negatif yang bisa melanggengkan stigma itu dimasyarakat, Jamin sih ok-ok aja. Ya berikut Jamin share nama-nama makanan yang menyertakan kata janda. Comment kalau nemu yang lain ya, apalagi yang namanya cukup mengandung stigma dan men-degrading janda. #namajanda #makananjanda #janda #savejanda
			Beban janda di lingkungan dan budaya patriarki lebih berat, selain mendapatkan stigma negatif dari masyarakat, para janda juga sering dianggap sebagai penyebab perceraian, ketidak-mampuan menjaga rumah tangga dan mantan suami, serta diremehkan kemampuannya untuk menjadi kepala keluarga, sehingga banyak yang menyarankan untuk menikah lagi, walaupun itu kerap bukanlah suatu solusi dari masalah dihidupnya. Berikut Jamin rangkum tentang stigma janda sebagai kepala keluarga dari berbagai artikel. Design by @simbokknittingfactory #stigmajanda #kepalakeluarga #janda #savejanda

3	Eksplorasi keberdayaan diri perempuan.		Akhir-akhir ini muncul beberapa pemberitaan atau postingan di social media yang mengungkapkan rasa senang atau kebahagiaan beberapa perempuan setelah mendapatkan akta cerai. Mengapa demikian? Apakah perceraian adalah sesuatu yang pantas dirayakan? Simak postingan berikut dan silahkan berikan komen atau pendapat teman-teman. Terima kasih. Salam semangat & bahagia selalu! Disclaimer: #SaveJanda tidak meng-encourage perceraian, dalam memutuskan perceraian hendaknya dipikirkan baik-baik dan dipertimbangkan dengan matang serta menyiapkan diri menghadapi tantangan dan konsekuensi setelah berceraian. Narasi & design: @simbokknittingfactory #perceraian #aktacerai #jandabahagia
			Hari ini Jamin ingin memperkenalkan @syskalaveggie seorang janda inspiratif yang bekerja sebagai seniman dan juga seorang perempuan yang aktif dalam memperjuangkan kesetaraan gender. Beliau tengah memamerkan instalasi seninya di @goetheinstitut Jakarta Pusat dengan tema jamu sampai akhir Agustus 2023. Simak cerita dan pengalamannya dan jangan lupa mampir ke pameranmya di Goethe Institute!. Semoga bermanfaat dan menambah semangat!. Love, SJ Reported by @simbokknittingfactory #jandakreatif #janda #savejanda #BanggaJadiJanda
			Kali ini JAMIN mau share cerita dari salah satu duo podcaster @kesandungkawin , Kak @candra.widanarko atau biasa kita panggil "Mba Cenil", tentang parenting saat kita sudah menyandang status Janda dengan anak. Kira-kira, memungkinkan gak ya kita berdamai dengan mantan suami apapun masalahnya, demi anak? #parenting #BanggaJadiJanda #SaveJanda #JandaBerdaya #JandaBerharga Liputan dan design oleh @simbokknittingfactory
			You're not alone! Banyak jalan menuju Roma, berarti banyak jalan supaya kita tidak merasa sendirian. Setidaknya dengan bergabung bersama teman-teman yang kurang lebih memiliki pengalaman yang sama, at least beban kita bisa terasa lebih ringan. Lawan Stigma Janda Bersama! Salam #SaveJanda #BanggaJadiJanda #JandaBerharga Content created by @simbokknittingfactory
			Ketika Janda Pulang ke Rumah Keluarganya. Kali ini rekan Jamin @simbokknittingfactory membahas janda dari pandangan beberapa adat berdasarkan referensi beberapa media. Silahkan disimak, semoga bermanfaat. Salam, SJ #SaveJanda #BanggaJadiJanda

RESULT AND DISCUSSION

Analysis The Instagram social media account @save_janda aims to minimize stigma and negative labels regarding widows among Indonesian women. The @save_janda account is a community media that is presented with an

orientation towards empowering widows and helping them with psychological and economic aspects. Save Widows does not mean saving individual widows from assumptions of weakness. However, Save Janda is closely related to saving the status of widow from negative connotations and changing society's perspective on this status. Apart from that, through the @save_janda account, the community wants to minimize the negative stigma and label of widows that is constructed in society through positive activities, especially content on social media. Through the hashtag presented in the form of #SaveJanda, the community tries to always move and voice its vision to the public in spreading positive news about widows or issues related to widows. The digital activism movement presented through the Instagram account @save_janda is a*social movements*which is in line with the thoughts of Kemp (2002), Batson (1991), and Wilson (2000) regarding digital activism in the form of volunteerism as an act of helping with a long-term commitment. The positive narrative produced and distributed through the @save_janda account wants to show that widows have qualities that are empowering, creative, independent, confident, strong, cool, inspiring.

Through social media Instagram, the Save Janda community utilizes existing methods to build positive narratives about widows, especially using the hashtag #SaveJanda. The use of this hashtag is a collective action by a group of people to act on a common interest which is transformed through technology into a connective action. Where deep*digital activism*, connection action shows the public how social media can change the landscape of social action (George & Leidner, 2019). Content produced and uploaded to the @save_janda account can also be classified into several sections that are able to counter stigma and negative labels in society, including:

Productivity and Concern for Others



Figure 1. Uploaded Save Janda March 18 and 22 2023
Source: Instagram/@save_janda

There is content containing a discussion agenda that has themes relevant to the daily lives of widows. The discussion agenda was held in collaboration with various external parties who are concerned about the welfare of widows. There is a discussion agenda to respond to the loan phenomenon*illegal online*and loan shark culture, interpreting today and planning for the future, studying empowered, happy and prosperous widows, and discussing self-love and wellbeing. Narration in the form of “So excited! See you all there! Let's rock and roll yeah" describes an invitation to bring togetherness and develop positively. The content presented is related to greetings for religious holidays that are not discriminatory towards certain religions. There are several sayings related to Nyepi, Ramadan, the ascension of Jesus Christ, Eid al-Adha, and so on. Hope for this religious agenda is also presented by creating narratives related to blessings for oneself and others as well as always being accompanied by peace, happiness and harmony in life. These findings are in line with Sarason & Sarason's thinking(in Yuniawati & Marni, 2015), social support is support obtained from social familiarity in the form of providing information, verbal and nonverbal advice, real or intangible assistance, to socially beneficial actions and behavioral effects for recipients aimed at protecting themselves from negative behavior. This social support can be obtained from those closest to you, family and the surrounding community.



Figure 2. Upload Save Janda August 21, 2023
Source: Instagram/@save_janda

Sympathy and empathy are topics presented through content that shows concern for widows and the community.Problems related to the issue of widowhood can cause problems in social and cultural spaces. Borrowing thoughts from Munir (2009) that in reality widows are often positioned as helpless women, resulting in injustice. It is not uncommon for the title of widow to be caused by the choice of divorce to become one of the causes of obstacles in the process of interaction in society.There is also a Support Counseling agenda as free online counseling with psychologists for widows who need it. This is to accompany widows on a psychological side so that they are able to be empowered with themselves and be mentally progressive. Apart from that, there is a donation drive

for people who are experiencing disasters and aims to help the victims survive in the future. This condition confirms the results of Sarason's research (in Kumalasari, 2012), social support is interpreted as the existence, willingness, care of people who can be relied on, respect and love ourselves as whole human beings. Social support has a role as information and feedback from other parties so that women as widows feel appreciated, loved and respected through a good communication process. Through social support there is the presence of interpersonal relationships which are important to protect widows from the negative consequences of stress and trauma.

The phenomenon of patriarchal logic is related to patriarchal issues



Figure 3. Uploaded by Save Janda on May 2, 2023
Source: Instagram/@save_janda

The color purple is often associated with widows, which in ancient Roman times was a symbol of luxury. In some countries, the color purple is worn by women when their husband dies. However, the present shows that there is an irrelevance of the label that purple is the color of a widow. This is because there are men who also wear purple clothes. In the context of Indonesian culture, the color purple tends to be associated with a negative perspective. The color purple, which should be a symbol of women's struggle, has turned into a widow myth constructed by patriarchy (Khanifah, 2023). This is intertwined with the meaning of the color purple which is also presented in the cultural context in several countries which represents grief and suffering. The color purple is often considered the color of widows, which causes bad tendencies towards women who wear it and causes various gender prejudices. Apart from that, the color purple is also denigrated in connection with the myth of widows who have long been seen as unequal in a social structure. Even the color purple and widowhood are symbols that are deeply embedded in the patriarchal logic of Indonesian culture.



Figure 4. Upload Save Janda June 16 2023
Source: Instagram/@save_janda

There is a perpetuation of negative stigma regarding widows through the media. The word widow is often used as click bait and objectified to attract attention from the public. In the media, it is not uncommon for widows to be shown as seductive and involved in sexual matters. The stigma of widowhood in Indonesia comes from the history that started it.The existence of subordination in the media is perpetuated by patriarchal values which position women as widows in a marginal position. In accordance with Holland's (1998) thoughts, the two main strategies deliberately packaged by the media in reporting on widows are feminization and sexuality. If we look at it in a historical context, in the colonial era, there were European men who approached widows to pay off debts and live on. Meanwhile, in the era of national movements, the spotlight on women's empowerment is increasingly massive. Until the independence era, negative tendencies began to re-emerge through songs, films and short stories that constructed the stigma of widowhood in which there was an assessment that divorced women were considered to have defects that deserved to be shunned.



Figure 5. Upload Save Widows July 3, 2023
Source: Instagram/@save_janda

The naming of plants and food in Indonesia often uses the word widow which creates discomfort because it can lead to negative tendencies. There are royal widow foods, Bandung jando satay, swimming widow cakes, flirtatious widow cakes, typical Bugis widow cakes, widow soup, and so on. There is a phenomenon in the form of writing that is deliberately written on the back of trucks which is demeaning to women. Apart from the writing, there are also pictures or photos of sexy and seductive women that complement the writing. This results in the perpetuation of negative stigma towards widows which can construct a narrative as sexual objectification. This condition is in line with research by Munir (2009), that widows are often positioned as helpless women, seen as individuals who are weak and need to be pitied, resulting in injustice. Meanwhile, Septiani et al (2017) explained that the presence of the widow construction is covered in several aspects such as externalization, objectification, and internalization.



Figure 6. Upload Save Janda June 26, 2023
Source: Instagram/@save_janda

Widows who act as head of the family often receive a negative stigma from society. Where women are considered unfit to be the head of the family because society believes that this position should be occupied by a man. In fact, in reality, the life of a widow, apart from playing the role of mother, the widow is also the head of the family for children who receive little care from their father (Rachman, et al., 2023). Women who are divorced are often expected to remarry so that they have a family head. Women who are divorced and widowed or without children are women who are vulnerable to negative impacts due to sociocultural conditions. Widows without children often experience psychological pressure that arises from the cultural or social realities of their environment. The condition of widows who do not have children is a concern that has a long-lasting impact on women's lives.Through patriarchal culture, women are formed to submit to and internalize androcentric values. There is a dilemma phenomenon that occurs, women who behave masculine will be threatened and lose their femininity, but if they accept a position as the dominated party, they will be in an increasingly helpless situation (Taqwa, GK, 2016).

Exploration of Self-Empowerment as a Woman

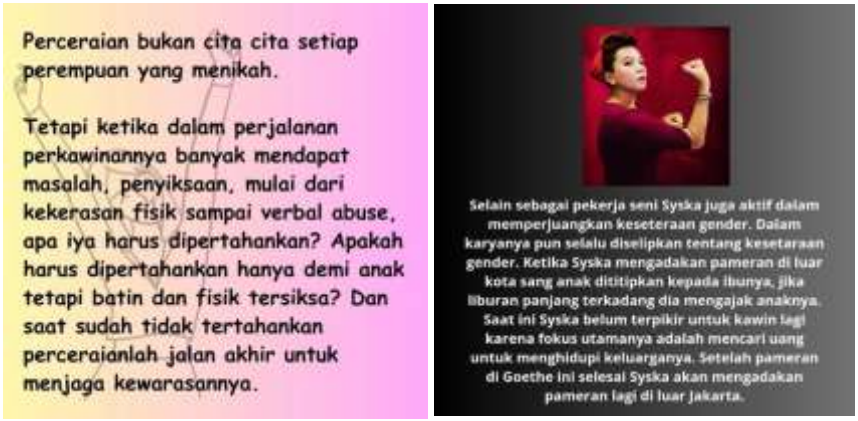


Figure 7. Upload Save Janda June 3 & August 4 2023
Source: Instagram/@save_janda

Divorce in a marriage is considered worthy of celebration, even though this is not the ideal of a marriage. Divorce is one of the impacts of violence against women, both psychological, physical and economic. However, when in married life there are various actions that are detrimental to women, divorce is the solution. Divorce is considered appropriate to celebrate because it is the initial stage of a woman's life as a widow. Violence committed by husbands is often the cause of divorce (Matondang, 2014). Apart from that, the factor of disharmony is the cause of disputes and interference from outside parties which results in divorce (Amalia et al, 2017). Women who decide to divorce are ready to face the risks and challenges of life in the future. In line with the thoughts of Galistya (2020), with conditions in the form of a tendency for more and more women to participate in decision making in the household, more and more women will disagree with the reasons to justify domestic violence. Widows are able to develop themselves with the potential they have to live fully and make optimal sense of it. Such as becoming an inspiring art worker by working as an artist or working in the creative industry. Where women as widows always maximize themselves in surviving in the economy by ignoring public insults and focusing on getting back on their feet. Widows and single women are able to work to support themselves and their families, which requires mental strength and high enthusiasm.



Figure 8. Upload Save Widows June 14, 2023
Source: Instagram/@save_janda

Women who have become widows have optimal parenting skills to educate their children. Even though they are separated, a mother is still able to work together with her ex-husband on child problems. Maturity by not obeying the ego becomes the basis for making peace with the situation and interpreting what will be done. Apart from that, widows have the responsibility to earn a living to support their children, care for them and raise them fully. There are several things that widows can pay attention to in parenting, in the form of spending time with their children, having activities with their children, being strong and not regretting being a single parent, not neglecting their children and working together, setting rules that their children must obey, showing affection. , to positive thinking and making time for me-time.These findings show that there are various problems faced by women in the role of widows or single parents requiring adjustments in facing change (Aprilia, 2013). According to Simmau (2013) from the burden that comes with widowhood, they are driven by the motivation to manage all internal potential and potential structural factors to support survival.

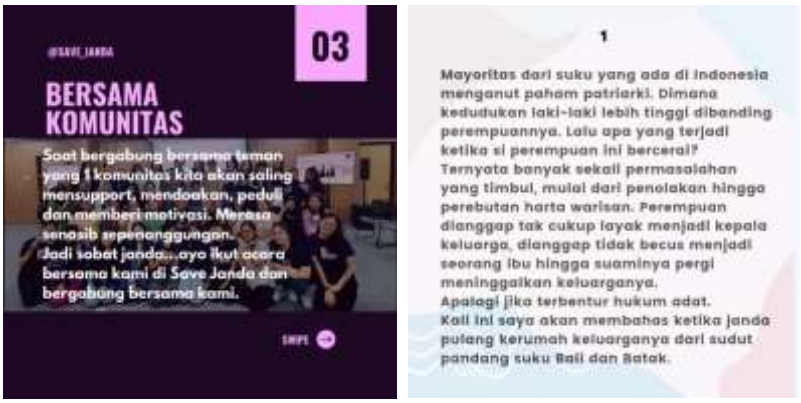


Figure 9. Save Janda uploads May 16 and August 22 2023
Source: Instagram/@save_janda

Widows have the ability to process in synergy with colleagues in a community. Through participation in a community, women as widows, former widows, and friends of widows can develop themselves. Women who are members of the community will provide support, prayer and care to motivate each other. This is based on a feeling of shared fate and shared responsibility. With this togetherness and relatively similar experiences, the burden that women have will feel lighter. A widow returning home to her family can be interpreted from a traditional perspective. In traditional regulations, for example, empowerment is demonstrated by widows being allowed to return with honorable status to their parents' home and having the freedom to remarry. Women as widows are still able to accept and carry out their rights and obligations when they choose to return to their family home.Widows need the ability to face and resolve the pressures that are present in life. So that widows are able to live life optimally. Based on these conditions, it shows that in facing problems, widows have resilience which is interpreted as their capacity to overcome difficult things and be transformed by difficulties in life (Helmi & Utami, 2017). By making efforts to deal with positive, constructive things, widows are able to think with causal analysis and reach the point of resilience.

CONCLUSION

The existence and movement of community media today is massive and fights for the ideology brought by the community. This research presents novelty by exploring the Instagram social media account @save_janda which aims to minimize the stigma and negative labels related to women as widows in Indonesia. Shown in activities in cyberspace, a hashtag was presented in the form of #SaveWidows where the community tried to convey its vision to the public. This has an orientation to spread positive news about widows or related issues. If examined further through this research, in the development of voicing positive narratives regarding widows, the content on the Instagram account @save_janda can be grouped into several sections in the form of (a) productivity and concern for others, (b) the phenomenon of patriarchal logic in society, and (c) exploration of self-empowerment as a woman. The Save Janda community is always active digitally where content produced and distributed through the hashtag #SaveJanda has a role in countering negative narratives that have been constructed in society through patriarchal culture. This research is still limited to examining content uploads from January to September 2023, so that for further research researchers can carry out further exploration to examine content with a wider corpus.

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