



Digital Literacy and Islamic Sharia Values as A New Perspective of Preventing OGBV

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Abstract: This research aims to explore the digital literacy position of students using social media in Aceh and see its relation to the issue of OGBV as victims and bystanders. This research also investigates the relationship between digital literacy, OGBV, and the role of Sharia Law in Aceh, which may provide a new perspective for preventing OGBV in Indonesia, considering the paucity of previous studies correlating those three aspects. This research utilized the concept of Digital Literacy created by Paul Gilster and used the Four-Component Digital Literacy Model developed by Alexander V. Sharikov. This research was conducted using a qualitative approach. Researchers conducted in-depth interviews with nine students and analyzed them using Thematic Analysis. The results revealed that most participants do not have a knowledge base about OGBV, which has implications for their digital literacy capital, especially in identifying various OGBV variants and how to protect personal data on social media. In addition, Islamic law influences participants' digital literacy in dealing with OGBV. However, participants' knowledge of Sharia law values regarding safe and responsible digital interaction patterns has yet to develop comprehensively.

Abstrak: Penelitian ini bertujuan mengeksplorasi posisi literasi digital pelajar pengguna media sosial di Aceh dan melihat kaitannya dengan isu OGBV sebagai korban dan pengamat. Penelitian ini juga menyelidiki hubungan antara literasi digital, OGBV, dan peran Hukum Syariah di Aceh, yang dapat memberikan perspektif baru dalam mencegah OGBV di Indonesia. Penelitian ini memanfaatkan konsep Literasi Digital yang diciptakan oleh Paul Gilster dan menggunakan Model Literasi Digital Empat Komponen yang dikembangkan oleh Alexander V. Sharikov. Penelitian menggunakan pendekatan kualitatif. Data dikumpulkan melalui wawancara mendalam terhadap sembilan siswa dan menganalisisnya dengan menggunakan analisis tematik. Hasil penelitian menunjukkan bahwa sebagian besar peserta tidak memiliki basis pengetahuan tentang OGBV, sehingga berimplikasi pada modal literasi digital mereka, terutama dalam mengidentifikasi berbagai varian OGBV dan cara melindungi data pribadi di media sosial. Syariat Islam juga mempengaruhi literasi digital peserta dalam menghadapi OGBV. Namun, pengetahuan peserta terhadap nilai-nilai hukum syariah mengenai pola interaksi digital yang aman dan bertanggung jawab belum berkembang secara komprehensif.

INTRODUCTION

In Indonesia, the Online Gender-Based Violence (OGBV) phenomenon is still becoming an urgent issue. According to the Guideline for Understanding and Responding to OBGV created by SAFEnet (2019), OGBV generally occurs with various motives, including privacy infringement, surveillance, defamation, online harassment, threats and violence, and online attack targeting specific communities. OGBV cases often occur in digital spaces such as social media. In Indonesia, the phenomenon of OGBV has increased since the COVID-19 pandemic, with the majority of victims being young people. Based on the release of Komnas Perempuan in 2023, 821 cases of OGBV (both in the public and private spheres) were identified and reported by victims (Komnas Perempuan, 2023). In the context of Aceh, a group of students were once tricked by a mob of OGBV perpetrators by sending nude photos via social media. The victim then exploited his sexuality online and even experienced extortion (Nurtjahyo, 2020).

Based on our preliminary observations on social media throughout 2019-2023, several cases of viral OGBV on social media occurred in several areas of Aceh, including cyberflashing (sending unsolicited photos of genitals), extortion with economic and sexual motives, and revenge porn (circulating non-consensual intimate content with revenge motives through social media). Those cases were discovered in Nagan Raya Regency, Sabang Municipality, East Aceh, Lhokseumawe Municipality, and Bener Meriah Regency in 2020; Simeulue in 2021; Banda Aceh and West Aceh in 2022; and North Aceh in 2023.

Our initial observation also reveals that revenge porn cases receive more attention, partly because they are showcased by several Instagram accounts with many followers. It means that social media can act as an intermediary between the case and the public, despite other types of OGBV cases still occurring. Revenge porn refers to spreading photo and video content without consent, motivated by revenge (Salter & Crofts, 2015). Revenge porn and other types of OGBV are more susceptible to being experienced by women than men. This phenomenon is aggravated by low gender awareness and the patriarchal system (Anderson & Vogels, 2020).

Kapoor (2019) found that social media could be menacing because of information misuse or even become a tool to attack someone's privacy. From a global perspective, his research showed that crimes on social media, such as online harassment, continued to rise and target more women. The violence and gender inequality issues in the digital era are affected by several factors, including barriers to technology use, limited digital literacy courses, and minimum involvement of women in the technology sector (Santos & Pourmalek, 2022). This inequality is closely related to digital literacy, which can be essential in reducing the risk of OGBV. Several previous studies had reported these relations, including a study from Diepeveen & Pinet (2022).

Individuals with advanced digital literacy skills tend to recognise and evade the potential damage of OGBV. Digital literacy is critical in understanding digital media's urgency, operational security, culture and ethics (Law et al., 2018). Digital literacy can also increase understanding of gender equality, reducing the risk of OGBV (Mallawaarachchi, 2019).

The finding above also aligns with research conducted by Saadah (2020) among young *Twitter* users in Surabaya, East Java, who found that digital literacy skills helped them recognize forms of sexual harassment on *Twitter*. A similar finding by Yuniar et al., (2022) discovered that school students with adequate digital literacy might avoid sexual harassment and violence. On the other hand, increased awareness of protecting privacy is found among social media users who have experienced calamity (Christofides et al., 2012). Research also shows that digital literacy, especially in terms of personal data protection, is a tool to avert various forms of threats of violence in the digital world (Anggreni et al., 2023).

Today's, significant problem is the need for more digital literacy among users of social networking applications. Research conducted by Rochimah & Rahmawati (2021) revealed that millennials who do not have digital literacy ability but actively use social media may be unable to protect themselves from online gender-based violence. Digital literacy discusses how media users create, consume, and communicate digital content (Spires & Bartlett, 2012). The 2021-2024 Digital Literacy Roadmap also explains that users of digital platforms must at least have several competencies, such as digital skills, culture, ethics, and safety (Monggilo et al., 2021).

Cultural factors influence individual and community digital literacy in society. They are related to the pattern of individual interaction with digital technology, which involves a system of values, beliefs, norms, and preferences for digital activities (Audrin & Audrin, 2022). For example, in a patriarchal society, the values reflected on the internet are also patriarchal, which in turn has the potential to perpetuate gender-based violence (Naseer & Ashraf, 2022).

In Aceh, the only Sharia province in Indonesia, the OGBV phenomenon is an interesting issue. Aside from the OGBV cases that have occurred, Aceh itself already has an Islamic criminal law (*Qanun Jinayat*) that accommodates various forms of crime under Islamic law, including sexuality-based criminal cases. Although on the other hand, formulation and in-depth studies are still needed regarding how significant the role of the law is in covering cases of gender-based violence. Moreover, the interpretation of religious values can be understood and practised in various methods, including in understanding gender-based violence (Bartelink et al., 2022). On the other hand, religious-based values can also be used to justify gender-based rights, encourage mutual respect, and eliminate various forms of violence.

Through his book, Gilster (1997) introduces the concept and urgency of digital literacy. He found that various imbalances in technology usage are increasingly emerging periodically. According to him, digital literacy should not only be limited to looking at individual abilities in using technology but also interpreted by examining the skills of technology users, the ability to evaluate information and use information in the digital space and its implications beyond.

Many scholars have developed Gilster's idea of digital literacy by internalizing it into a category. Badween (in (Koltay, 2011) explained four main competencies in the digital literacy framework: the ability to seek information, publish and communicate it critically, awareness of values related to media and social networks, and the capability to gather reliable information from various references. Along with the development of technology and the challenges it generates, Huvila (2012) also revealed that many scholars have linked digital literacy with positive social engagement, for example, as

a public tool for specifying problems deriving from the ever-changing impact of using digital technology.

From the concept of digital literacy developed by Gilster and other scholars, Julien (2018) explains that digital literacy should focus on the realm of development and become a policy priority for various sectors because the influence of digital literacy does not only exist on an individual scale but also a broader social scale. Digital literacy has also generated many approaches to viewing various topics in the digital space. In the issue of using new media, we can utilize the Media and Information Approach (MIL) approach, which results from a combination of media education and information literacy (Davydov et al., 2020). This approach emphasizes the human position of using information and communication

technology and relates to the opportunities and threats arising from its usage.

In this study, we reflected on the phenomenon of OGBV, digital literacy, and the role of Islamic law by referring to the Four-Component Digital Literacy Model developed by Sharikov (2016). Through this model, Sharikov summarizes various theoretical practices and approaches related to digital literacy. The design of this model existed because of the evolving issues in digital literacy perpetuated by socio-cultural changes based on advances in science and technology. These four components resulted from many years of cross-country studies in media literacy, computer and information literacy, internet literacy, and several related fields. The following is a schematic of the Four-Component Digital Literacy Model:



Chart 1. Four-Component Digital Literacy Model (Davydov et al., 2020)

First, the technical and technological opportunities quadrant includes informative and communicative abilities in using digital media. This competency depends on the user's ability to find, store, and transfer information. *Second*, the informational-communicational opportunities quadrant is related to user communication and information opportunities in perceiving, evaluating, and interpreting messages. This competency includes the competency of users communicating on social media and

how users create new information in various forms. *Third*, the technological threats quadrant involves the security knowledge of devices and software used for such security. *Fourth*, the socio-psychological threats quadrant includes socio-psychological, ethical, and legal security aspects when using digital technology. Several aspects are studied in the fourth quadrant, including internet addiction, cyberbullying, understanding the consequences of using digital

technology, and violations of law and ethics (Sharikov, 2016).

In line with the Indonesian context, this research will also address four digital literacy competencies in the Digital Literacy Map in Indonesia, a collaborative product of the Ministry of Communications and Informatics of the Republic of Indonesia (Kominfo), the Digital Literacy Activists Network (Japelidi), and National Movement for Digital Literacy Siberkreasi. *First*, among other things, digital skills competence is related to the user's basic knowledge regarding the use of social media. *Second*, digital culture is related to understanding rights and obligations in a digital-based medium. *Third*, digital ethics relates to applying ethical principles in producing, consuming, and reproducing digital content. *Fourth* is digital safety, namely basic knowledge regarding identity and personal data protection on various digital platforms (Adikara et al., 2021). We only use several competency indicators that correspond with the study's aims.

This present study tries to answer questions about the position of students' digital literacy to prevent the potential for OGBV, and what is the relationship between digital literacy, Islamic values or Islamic law that students have embraced since childhood, and their conception of OGBV. Research by examining these three elements has never been studied by previous researchers (Anggreni et al., 2023; Audrin & Audrin, 2022; Ratnasari et al., 2021; Saadah, 2020; Yuniar et al., 2022), so this research offers novelty in looking at OGBV and digital literacy. The urgency of this research is to explore how Sharia law influences digital literacy in perceiving, managing, or even protecting oneself from the potential threat of OGBV. Considering the scarcity of previous studies correlating digital literacy, Sharia law, and OGBV, we believe that this study may offer a new perspective to understand the relationship between the influence of

Sharia law and digital literacy in dealing with the threat of OGBV and identify effective strategies and practices to prevent and deal with OGBV through digital literacy based on Islamic Sharia values.

METHOD

This qualitative research involved participants with the following criteria. *First*, they are students from 6 universities either State or Private Universities in West Aceh Regency. *Second*, the students are actively using at least two social networking applications. *Third*, they are Muslims. To recruit the prospective participants spread across six universities, researchers used a strategy of distributing online forms via Google Form for 1 month. This strategy is carried out by researchers only to recruit potential prospective participants. The online form only contains a few short questions regarding OGBV, digital literacy, and includes questions about their willingness to be involved in further in-depth interviews.

A total of 104 participants filled out the online form, but the researchers only selected 9 participants, seven women and two men. The researcher selected them because their answers indicated a basic understanding and awareness regarding the scope of OGBV, digital literacy, and Islamic Sharia values. To explore their answers, the researcher conducted in-depth interviews using interview guidelines and developed questions according to the needs of this study (Brinkmann, 2014).

We analyzed the interview data using thematic analysis by doing several steps, including making transcripts, familiarizing data, coding, finding emerging themes, reviewing these themes and seeing possible relationships that emerged (thematic map), defining themes, and analyzing the themes in it according to the research objectives (Terry et al., 2017).

Further, we analyzed the thematic analysis results using the digital literacy competencies created by Sharikov (2016) and four aspects of digital literacy compiled by a team of writers from the Jaringan Pegiat Literasi Digital (JAPELIDI) together with the team of Literasi Digital Kementerian Kominfo, and pegiat literasi digital National Movement for Digital Literacy Siberkreasi. These four aspects include digital skills, digital culture, digital ethics, and digital safety. Since this topic is relatively sensitive in Aceh, we protected the participants' confidentiality by deidentifying their identities.

RESULT AND DISCUSSION

The findings in this study indicated that nine participants had been exposed to cases of OGBV, both as survivors and bystanders. As survivors, Participants 5, 6, and 7 have experienced several forms of OGBV, including social media impersonation. With malicious intentions, the hackers used the hacked accounts as a medium for spreading pornographic content. As bystanders, Participants 1, 3, 6, 7 and 9 obtained information about existing OGBV cases from their closest friends. The cases include incessant cyberflashing via *Instagram* and *Whatsapp* accounts, receiving online prostitution advertisements, and revenge porn. Meanwhile, Participants 2, 4, and 8 had never experienced OGBV cases either as victims or bystanders.

Table 1. Participant Data (Source: In-depth interviews with the participants)

Participant	Status			Case
	Survivor	Bystander	Never Experiencing OGBV	
1		✓		Online harassment
2			✓	-
3		✓		Online harassment
4			✓	-
5	✓			Hacked account
6	✓	✓		Hacked account and revenge porn
7	✓	✓		Hacked account and impersonation
8			✓	-
9		✓		Revenge porn, threat, and extortion

The nine participants have different knowledge and experiences related to digital literacy and their knowledge of OGBV. This has implications for their views on the issues in this research. After conducting the thematic analysis, we found three dominant themes emerged in this study. *First*, students need to familiarize

themselves with the scope of OGBV and its impact on digital literacy. *Second*, students need to learn more about protecting personal data to avoid variants of OGBV. *Third*, sharia law values and students' activities in the digital space have yet to correlate.

The Relationship between OGBV and Digital Literacy

All participants have diverse knowledge related to OGBV. They obtained this knowledge through several sources, such as educational content on social media, seminars and webinars, off-campus organizational activities, and cases of OGBV, which have gone viral in Indonesia. Nonetheless, the findings indicated that all participants do not understand OGBV comprehensively. For example, they do not know which cases fall into the OGBV category. They are perplexed about what steps to take when dealing with OGBV as victims or witnesses. Some participants were also unable to identify OGBV on social media. However, all participants considered themselves proficient in using social media applications, such as *WhatsApp* and *Telegram* and could interact well on *Facebook*, *Instagram*, *Twitter* (now *X*) and *TikTok*. Regarding technical and technological competencies (Sharikov, 2016), all participants have basic knowledge and digital skills in operating various social media applications. However, on the other hand, as explained by Gilster & Glister (1997) their abilities are not sufficient to respond to the problems that arise in the digital space, including the issue of OGBV. The findings of this study indicate that the basic operational skills of these digital devices need to be balanced with their comprehensive knowledge regarding OGBV.

The digital skills and knowledge gap about OGBV was most visible in Participant 2, 4, and 8. They had never been victims or witnesses of OGBV. From the three participants, we found that there needed to be more capability to balance the digital skills they understood and their awareness of the importance of knowing the details of the types of applications used. Due to the lack of digital literacy and awareness of using social applications, they

can be vulnerable to becoming OGBV victims. For example, they do not have a basic understanding of locking social media accounts or activating a double security system. They also need help understanding some standard features like the share and like buttons or checking and verifying personal data periodically. This gap shows that digital skills are not always in the opportunities quadrant but can also be in the threats quadrant. It means that understanding the use of technology, on the one hand, can become a problem or a threat if it is not balanced with other knowledge outside the use of technology, including OGBV issues.

According to Sharikov (2016), literacy typology, on the one hand, is closely tied to technology but also closely intersects with the sociocultural space. In addition, the modern technological environment presents both opportunities and threats for individual development. Based on his research in several countries, these threats can be in the form of internet addiction, cyberbullying, and ethical violations, including as a medium for instigating criminal behaviour. On the other hand, this combination has the potential to create confusion in dealing with OGBV on social media. Inadequate knowledge regarding OGBV and digital skills affects how participants find, store, or even transfer information related to OGBV on social media. Another implication, the lack of awareness and knowledge of OGBV can also contribute to the increase in the number of OGBV victims. Survivors may be reluctant to report their cases because they feel they are the reason why the crime occurred. The survivors did not even know what to do on their social media. Therefore, the relationship between digital literacy and OGBV knowledge remains important. This finding aligns with research conducted by Saadah (2020), who found that comprehending digital literacy can be

a basis for social media users to avoid potential sexual harassment and violence.

Unlike the participants who had been survivors and bystanders, Participant 5 had experienced the hacking of her Facebook account. The perpetrator made the account appear as if Participant 5 was advertising herself for online prostitution, currently better known in Indonesia as "open BO." After the hack, the *FB* account was barraged with sexual video posts from various other accounts. This incident left her traumatized, ashamed, and scared. Participant 5 was even willing to pay for anyone's services to deactivate her account since she no longer had access to it. Likewise, Participant 6 had experienced the hacking of her Facebook account. The hacker then used the account as a medium for exchanging pornographic content, but the hacker no longer used the identity of Participant 6's account.

Participant 7 has also been a survivor of OGBV. The perpetrator impersonated her Instagram account. Since Participant 7 has sufficient digital skills, she immediately took several preventive steps, such as contacting the perpetrator to ask for accountability while sending a report to Instagram to deactivate the account.

Participants 5, 6, and 7 have relatively adequate knowledge of digital skills that contribute to their social media interaction patterns. They implemented multiple social media account protection mechanisms and did not exaggerate data and over-sharing self-identity. Their practice was also inspired by the experiences of their friends who witnessed the OGBV case, like what happened with Participant 6, who had her friend become a victim of revenge porn. Participant 7 also experienced receiving videos of sexual activity committed by her acquaintances. To this day, she still personally accompanies one of her friends who was a survivor of OGBV. The motive is cyberflashing: to send photos of the

genitals continuously through the WhatsApp application. Until now, the survivor and perpetrator, both students, are still on the same campus in Aceh. They are still in touch even though the survivor has avoided and set a boundary against the perpetrator. However, the survivor and Participant 7 are still confused about finding a safe way to solve this problem. They only use their digital skills for protection.

Participants' adequate understanding of OGBV becomes their knowledge assets to help themselves and others to avoid the dangers of OGBV. The findings of this study revealed that digital literacy and OGBV literacy are still significant challenges, especially in Aceh. In contrast, education like this can be done through formal activities, such as lectures, or informal activities, such as discussions in coffee shops. The public can also take advantage of various locations, even in cyberspace, such as live sessions on Instagram. Some universities in Aceh have also formed a Task Force for Preventing and Handling Sexual Violence (SATGAS-PPKS). However, several hampering factors, such as the courage and trust of the survivors, their feelings of shame and guilt, and difficult access to available support, make them reluctant to report these cases.

The Urgency of Initiating Workshop on Security and Privacy in the Digital Age

All participants in this study have implemented several account security systems on their social media. For example, participant 4 filters all content published on his own social media. Participant 4 only uses social media to fulfill her need for information as a fan-girl or K-Pop fan. In more depth, several informants who have awareness of social media security and privacy, they lock social media accounts to maintain privacy, add email and cellphone numbers for account recovery, create

passwords with intricate combinations, or even activate two-factor verification. Identity and device protection (digital security) are essential because they can help protect personal information and prevent identity theft. It can prevent illegal access to personal accounts and protect against cyber attacks. Additionally, it can help maintain privacy and control over personal information shared online. Apart from the protection mechanisms above, participant 9 has another strategy, namely posting a photo of a man as his profile photo so that she is not targeted by sexual predators on social media. Even though this strategy was effective for participant 9, on the other hand, this strategy still poses a risk to victims regardless of gender, because in several studies it has also been proven that men are also not spared from becoming victims of OGBV. However, their self-protection efforts are still limited to a few OGBV cases, such as preventing non-consensual modes of sending intimate content, hacking, and harassment. Meanwhile, for other OGBV cases, such as revenge porn, the participants could not relate it to self-protection mechanisms and personal data on social media. They only do other protections, such as Participant 3 trying to avoid coming into contact with content that, according to her, indicates OGBV. She believes that algorithms continuously send similar content to social media feeds or timelines. Another self-protection was shown by Participant 5 by blocking accounts that send OGBV content. Although on the other hand, there are still Participants 8 and 9 who did not provide social media account protection treatment because they considered their social media content impersonal and were not at risk of becoming the target of OGBV victims.

The findings in this study also strengthen the urgency of digital literacy, including digital security, to prevent OGBV. On the other hand, regulations for developers of various digital platforms are

also continuously evolving. Social media developers, for example, will continue to produce innovations related to preventive efforts to avert social media abuse. However, those innovations also require users to continue to adapt and master them. Education on protecting digital identities and devices, apart from evading the potential for OGBV, can also help others avoid this violence. At a more significant level, digital security, explained by Sharikov (2016) in a technical and technological scheme with the term protection of information, will help individuals and even communities to understand better how to carry out prevention, provide protection, report harassment, and seek support if they experience OGBV on social media. On the other hand, the awareness of social media users also plays a role in OGBV cases. Users with adequate awareness will interact responsibly by respecting themselves and other users. In contrast, irresponsible social media users have the potential to commit OGBV. For example, they expose content that harasses other users with various motives, including sexual, power, and economic.

OGBV cases are not only related to the online realm. OGBV also impacts activities in the real world, especially if the OGBV perpetrator has access to interact with the survivor. For example, Participant 7 felt that protecting devices, identity and personal data was insufficient to solve OGBV. She considered it necessary for victims to break the communication chain with the perpetrators while seeking help.

The digital literacy competency framework Sharikov (2016) emphasizes individual digital experiences' complexity. Digital technology can present considerable opportunities or benefits but also various threats. This competency also highlights the importance of socio-cultural influences when using digital technology. The participants' methods and self-

protection ability referred more to self-protective mechanisms, not directed towards others if they found OGBV-indicated content on their social media.

In Indonesia, according to a release from Katadata Insight Center and Kominfo regarding the National Digital Literacy Index report for 2022, the issue of digital data protection still needs to be solved. Even the Law No. 27 of 2022 concerning the Protection of Personal Data can potentially become a barrier to data misuse and the risks of other digital-based crimes (Ameliah et al., 2022).

Today's significant problem is the weak digital literacy of users of various social networking applications (Buck, 2012; Cho et al., 2024; Keum, 2024; Marlowe et al., 2017; Spires, 2019; Watkins, 2008; Wendt et al., 2023). Research conducted by Rochimah & Rahmawati (2021) showed that millennials who actively use social media do not have the literacy knowledge to protect their digital devices and do not understand online gender-based violence (OGBV). This research also recommends that the government facilitate public regulations regarding sexual violence that often occurs on social media. Adequate digital literacy can increase individual protection in preventing OGBV.

Eliminating OGBV through Islamic Law Values and Digital Literacy

The findings showed that all participants indicated a correlation between their digital literacy skills and Sharia law values in Aceh. All participants felt that Islamic values or law could become a normative instrument to prevent them from OGBV, both as perpetrators and victims. The participants raised this justification by referring to Islamic values which teach good behavior, such as avoiding dating because it can lead them into adultery and becoming victims of revenge porn, covering their awrah

(intimate parts of the body according to Islamic principles), and not meddling in other people's affairs. For participant 2, he believes that the knowledge base of Islamic law basically calls for humans to behave well, being a guide to only disseminating important and useful information, not spreading content that is not good and hurts human dignity. They have received these teachings since childhood, such as through educational institutions and within the family.

“Islamic values can prevent people from OGBV, mainly if they also have digital literacy skills. It will form instincts and it can become a guide to act, fight, avoid, or even not commit OGBV to others.” (Participant 7, personal communication, 2 August 2023,)

Participant 7 also believes that a person's good and bad behavior on social media is very dependent on the good and bad values that person believes outside of social media. This is also supported by the argument of participant 1 who said that behavior and interactions on social media will also be judged based on Islamic values. Nonetheless, in general, if we look at the various cases of OGBV that have occurred in Aceh, the internalization of Islamic values and Sharia law towards ideal digital literacy practices still needs to be improved. According to the participants, this was due to the gap between the understanding of Islamic values that users have embraced since childhood and the behavior of the interactions on social media. All participants claimed that the OGBV perpetrators did not implement Islamic values and Acehese cultural traits that respect human dignity. On the other hand, this ideal concept does not fully apply to revenge porn cases. Only Participants 7 and 9 saw that women in revenge porn cases were victims. Meanwhile, Participants 1, 2, 3, 4, 5, 6, and

8 saw that cases of revenge porn were still the fault of the men and women involved. Women are not seen as victims in this case because they refer to Islamic rules and laws prohibiting dating. They claim that dating has increased the possibility of adultery. Adultery may inspire men and women to create mischievous personal content for various purposes that may be perilous for both. In this study, the participants also considered that the OGBV case in Aceh blemished the implementation of Islamic law, which should be an instrument to raise awareness and safeguard human dignity.

The participants felt that although Islamic law does not discuss details regarding the urgency of digital literacy, the OGBV phenomenon indicates a decrease in the ethical value of social media users in Aceh. Legally, the Qanun exists to cover Islamic criminal cases, including sexual violence. However, the law has an unclear position to address the issue of OGBV. We have never found any perpetrators of OGBV cases who were prosecuted based on Sharia law, excluding online gambling and prostitution cases. Nevertheless, the urgency of the legality of OGBV is also considered urgent to be addressed by the Aceh Provincial Government.

Several academics in Aceh have begun to encourage the discourse on revising the Qanun because the definition of sexual crime offences within that law has been relatively limited and does not view victims as "victims"—instead treated as the survivors entirely or partially at fault for the crime that they experience (Yahya, 2014). The Aceh Provincial Government should take advantage of this discourse exchange and focus on creating a safe digital space. Participants 6, 7, 8, and 9 also suggested that digital literacy and OGBV issues should have been internalized in Aceh's formal and informal activities. For example, they recommended utilizing the role of religious leaders at the rural and community levels. According to the participants, social media cannot be abandoned, but the potential for crime can be minimized.

Referring to the fourth competency, the ethical and legal aspects, the lack of digital literacy negatively impacts digital media users' psychological and socio-psychological aspects. In the context of OGBV, survivors risk feeling psychologically and socially insecure due to the misuse of digital technology and the data contained therein.

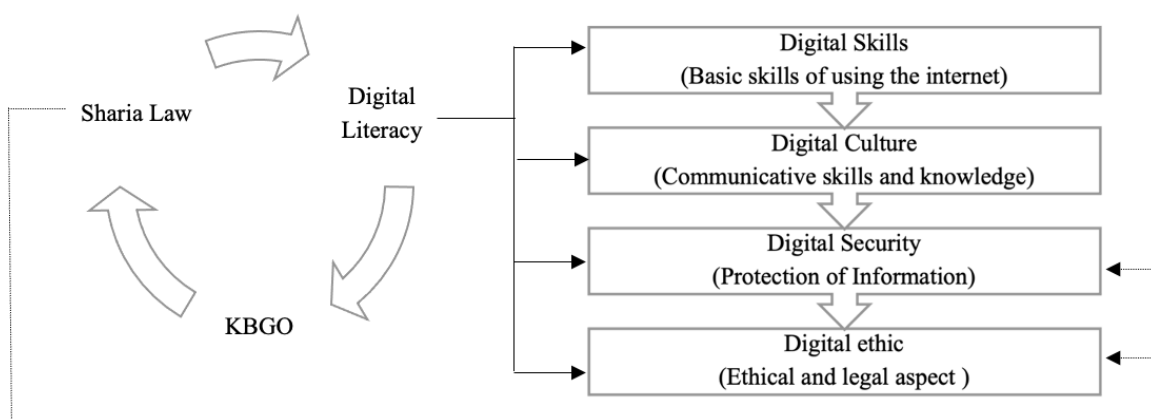


Chart 2. The prevention of ogbv in aceh: the linkage between sharikov's digital literacy competency, kominfo's digital literacy map, and sharia law (source: the researchers)

Overall, the findings of this study show the relationship between Sharia law and digital literacy, especially in the protection of information (digital security) and ethical and legal aspects (digital ethics) competence. The OGBV phenomenon motivated several participants to protect their data and internalize the values of Sharia law when interacting in cyberspace. In addition, Sharia law is also related to digital culture competence, namely the participants' ability to communicate and how well their knowledge regarding their interactions on social media. The digital culture they project with Islamic Sharia values can increase their awareness and knowledge about OGBV and digital literacy. Borrowing the term information and communication from the opportunities quadrant, participants with digital literacy capital, OGBV knowledge, and internalized Sharia law values can enhance their proficiency to evaluate OGBV-related messages and produce content and information based on Sharia law values.

In Aceh, OGBV is still a complex issue. Even though Islamic criminal law (Qanun Jinayat) has been implemented, it is still challenging for female survivors of sexual violence to get justice (Febriandi et al., 2021). The Qanun also does not explicitly address sexual violence, including OGBV. On the other hand, a study revealed that the discourse on the issue of sexual violence and the Qanun is often discussed by the Acehnese millennial generation on social media. The study showed that female survivors still undergo a form of marginalization under the implementation of the Qanun. The finding has triggered the millennials in Aceh to demand and fight for justice for women in Aceh (Maisun, 2022). On another side, social media users cannot be the only responsible group to tackle this issue. Digital companies must also work hard to guarantee a layered security system for

their users. Moreover, it is also essential for governments, organizations, and other stakeholders to play an active role in raising awareness, providing education, and developing effective prevention and response strategies against OGBV.

Besides its potential harm in OGBV issues, digital media can contribute to social change. It can be a medium of resistance against OGBV and a gender-friendly environment. A study in Indonesia found that digital media can foster digital activism against OGBV by providing credible information, forming social movements, and becoming an advocacy instrument (Ratnasari et al., 2021). Furthermore, this digital activism can potentially develop an attitude of autonomy and agency among survivors (Núñez Puente et al., 2017).

In 2022, Katadata Insight Center and Kominfo released the National Digital Literacy Index report. According to the report, in 2020, Indonesian society's digital literacy was moderate. However, in 2022, there was an increase of 0.08 points in digital skills, 0.15 points in digital ethics, and 0.02 points in digital safety, but a decrease of 0.06 in the digital culture section (Ameliah et al., 2022). The increase in digital literacy competence is a promising sign for creating social media that is safe and free from OGBV. Users' digital literacy capital can be maximized as a resistance tool against OGBV. This capital must be sharpened again by deepening literacy related to OGBV and internalizing it into digital literacy issues. As importantly, Sharia law plays a significant role in developing a person's awareness and sense of responsibility. Eventually, combining digital literacy, OGBV literacy, and Sharia-based local values can be an effective tool for carrying out OGBV preventive actions in Indonesia, especially in the context of Aceh. In line with research conducted by Yahya (2014), the enthusiasm to encourage the Aceh

Government to revise the Qanun in a way that is pro-sexual violence victims is also supported by several gender justice-based movements in Aceh. For example, Balai Shura, one of the women's networks in Aceh which continues to fight for the revision of the qanun for the sake of victims of sexual violence who can obtain legal justice (Farha, 2023). If we outline the current position of qanuns based on Islamic Law, the revision of qanuns is indeed very important for the Aceh Government to carry out. Moreover, with the results of this study, the emergence of the OGVV phenomenon in Aceh is also a signal of the urgency of this matter. On the one hand, Islamic Sharia has a big role in preventing OGBV, but it must still be supported by qanun that are comprehensive and pro-victim. The relationship between pro-victim Islamic sharia qanun and OGBV ultimately also has an intersection with the awareness and vigilance of users of various social networking applications.

CONCLUSIONS

Digital literacy education is an essential aspect of overcoming OGBV issues. Education can help individuals to better understand and navigate various digital landscapes as a guide for using digital platforms safely and responsibly. This study has discovered a connection between digital literacy and Sharia law in dealing with OGBV in Aceh. However, these ideal values are hindered by the gap

in understanding and implementing religious values in everyday life, including social media. Nevertheless, this study shows that the participants have fundamental bases to resist OGBV issues. However, the involvement of any related stakeholders is still required to maximize this potential.

The limitation of this study is that it only explores students' perspectives from a regency in Aceh. Therefore, we recommend other researchers look at this issue comprehensively by involving participants from other regencies and municipalities in Aceh to cover wider sociocultural diversities in the province in preventing the potential perils of OGBV. We also recommend that future research contribute to studying other digital literacy and OGBV dynamics that can become the foundation for eliminating gender-based discrimination. As a final point, a collaborative action to create a safe digital space must also invite relevant stakeholders, including government officials, religious leaders, academics, activists, students, and communities.

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