STEREOTYPES OF WOMEN WITH TATTOOS DEPICTED IN LISTYCHANPOKEMON'S INSTAGRAM

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Abstract: *Mayriel A. Marlie (2024). Stereotypes of Women with Tattoos Depicted in Listychanpokemon's Instagram. S1. Thesis. English Department. Widya Kartika University. Surabaya. Advisor I: Dr. Eka Fadilah, S.S., M.Pd. Advisor II: Yulius Kurniawan, S.Pd, M.Pd. Social media is a website where users interact with one another using the same platform. Consequently, it is important to put a proper profile representing the image of the user. Interestingly, some of them used photos showing their tattoos, such as the one found on the Instagram account of Listychanpokemon, an infamous influencer. Thus, this study examines netizens' responses and types of stereotypes in the Listychanpokemon Instagram account. The writer used the Congruity theory to find out the types of responses. The research method in this study is qualitative methodology. This study found three types of netizen responses and two types of stereotypes. Netizen comments on Instagram judged Listy because of her appearance of being a tattoed women.*
Keywords: *Stereotype, Response, Social Media, Tattoo.*

INTRODUCTION

Media social shows how quickly Indonesia's information technology industry is expanding. Modernization has advantages and disadvantages. The Internet is helpful in many social contexts, business contexts, academic contexts, and other fields. The prevalence of social networking is rising in line with advancements in internet technology. However, there are disadvantages to social media, such as how quickly hoaxes spread and how anonymity encourages conflict among users. One such activity that might happen online is cyberbullying on Instagram. Social media is a website where users may set up their profiles and interact with other users of the same platform (Rosyidah & Nurdin, 2018). Social media may be used for many things, such as information sharing, communication, and building a community. Social networking was subsequently created by the widespread use of social media. This social structure is made up of people or groups connected by one or more interdependent factors, like relationships, brotherhood, common interests, trade, dislike, dating, and similarity in beliefs, and knowledge. The sociolinguistic component serves communication goals in all discourses, including gender, and is given in the text as the result of speech activity in written and spoken forms. Social media is not just a network, but a tool to channel ideas, emotions, and understanding among its users (Ostertag, 2020).

According to a data report, Instagram had 89.15 million users in Indonesia in early 2023. Users may post any kind of comments with photos they put on

Instagram if it does not violate the privacy or policy. One social media platform that is well-liked among Indonesians is Instagram. In this study, the writer found posts from the accounts listychanpokemon that have context about pictures of herself with tattoos. The writer chose Listy's account because she had verified the account and viral because she is a pro player mobile legend.

Tattoos are a type of body transformation where a permanent pattern or artwork is created by inserting ink into the skin's dermis layer. Tattooing has a long and rich history, having been used for thousands of years in many different civilizations worldwide. Whereas society considers women with tattoos to be mischievous, there are disparaging remarks on the @listypokemonchan account, which belongs to a woman. Tattoo is pervasive in many countries and can greatly influence people who decide to be inked on their bodies. Preconceived conceptions, prejudices, and preconceptions about persons who get tattoos are all part of these stereotypes. These kinds of preconceptions have the potential to cause misunderstandings, prejudice, and unjust treatment of people based just on their tattoos, without considering their personality, skills, or personal preferences

People choose to have tattoos for a variety of reasons, one of which is the artistic merit of the whole process. In many global communities, tattoos are seen as normal in most of part in Western countries, but not all Western countries consider tattoos to be good for women. In Canadian samples, both men and women determined women with tattoos more harshly than women without tattoos (Hawkes, Senn, & Thorn, 2004) However things are not the same in the eastern part, especially Indonesia. Cultural and national attitudes and opinions toward tattoos can differ significantly. In Indonesia, a nation with a large Muslim population that places a high priority on traditional values and religious beliefs, tattoos are frequently connected to negative stereotypes and are sometimes seen with judgment and disrespect, especially when it comes to women. Due to societal norms in Indonesia, people with tattoos are frequently seen negatively there. While many things are still banned and out of limits, there are certainly plenty of things that are still permissible. As a result, it spreads prejudice from others and has negative societal effects, such as being judged. For those who take part in it, like ladies with tattoos, it might occasionally create issues.

Stereotypes are described as views about traits that set women apart or should be. These views often center on features, physical attributes, role behavior, and occupation (Spears, 2002). Every time someone makes a negative remark on a post about a woman getting a tattoo, smoking, or going out to clubs, it's typically because they have preconceived notions about how the media portrays human relationships and sexuality. This has prompted several commenters to share their worries and opinions by leaving comments on Instagram posts. Their opinions on how gender roles and sexuality are portrayed help the creation and upkeep of traditional gender role schemes, such as the notion that a man's sexual preoccupation and proficiency are normal qualities and a woman's beauty, and sexiness are vital. Gender stereotypes are defined as solid, expanded ideas that are comparable to ideas of "woman" and "man" in terms of behavior patterns and character traits that are pertinent to roles and functions that are played by the sexes in society.

Stereotypes are pervasive and frequently reflect false beliefs about the traits, skills, social interactions, and roles that men and women play in society. Stereotypes raise issues with the notion that women should be submissive, kind, and delicate, and that they are incapable of handling significant responsibility. It's a common gender stereotype that female only takes care of the house. It is also believed that males are cognitively superior to women. A woman must please a guy to facilitate his reproduction. Therefore, we presume that sex is defined by biology (Shamilishvili, 2019). The views, norms, and expectations that apply to men and women are referred to as gender. Social norms allow this to happen naturally: people are born as either males or women, and they are both expected to behave in specific ways and are taught what traits, attitudes, and standards to adhere to when living in society. Initially developed in the family, this mentality typically extends to classmates, educators, media, persons in positions of authority, places of worship and culture, and other significant individuals in a person's life. Gender is shaped by social and cultural contexts it is often argued that gender is "created" rather than produced. It is the culmination of traits, roles, and social behaviors that are assigned to men and women in each community.

According to Sihombing (2021) found that tattoos are more than a trend or art. Tattoo is a way to go against gender equality. Traditionally, tattoos refer to inappropriate things that a taboo for women. In this study, women considered their tattoos as a form of empowerment that allowed them to against society's expectations. Women decided to have tattoos because they were able to take back control of their bodies. The tattoo is a symbol against the stereotype that women's bodies should be untainted. According to Sihombing, tattoos have developed into a means of empowerment, and self-expression for Indonesian women in the PTI community. Through tattoos, women may fight gender stereotypes, express their personalities, and interact with other like-minded women. According to the way the PTI community is starting to see tattoos, women are using tattoo forms to take back control of their bodies, voices, and identities.

According to Oktaviani (2020), women in Indonesia are struggling to face patriarchal pressure and women can't stand for their rights about the freedom of their bodies due to societal norms and expectations. This study found that a woman's body is socially constructed inside society in addition to being an object. Based on this study, the growing trend of women deciding to have tattoos for against societal norms on women's bodies. Women with tattoos actively reject that their bodies are objects and can be controlled by others. The results of this study highlight how crucial it is to address the inequalities and repressive social norms that limit women's rights, especially concerning the most private and intimate parts of their bodies.

According to Heckerl (2021), women who have visible tattoos face plenty of unfavorable perceptions, actions, and relationships from others. Many men are motivated by an underlying desire to control women's bodies and maintain them to be obedient. Women with tattoos often face experiences of being dehumanized by being objectified, fetishized, and stereotyped, and their personal and professional boundaries violated.

According to the writer's best knowledge, the previous studies that examine women with tattoos are still scant. While the previous study used interviews as the

data collection, this study only used content analysis on Instagram. The writer chose social media for data collection because netizens' responses to women with tattoos are more varied. Sihombing (2021), only focused on the experience of women with tattoos in the PTI (Perempuan Tattoo Indonesia) or Indonesian tattoo women community. The writer examines responses and stereotypes of women with tattoos from the Listy Instagram account. While the study from Oktaviani and Heckerl uses feminist theory to find out the stereotype of women with tattoos, the writer uses the stereotype theory by Spears.

RESEARCH METHODOLOGY

In this chapter, the research approach is outlined, focusing on a qualitative descriptive method to understand netizens' reactions to photos of tattoos on Instagram. The study aims to capture a comprehensive overview of the phenomenon without delving into underlying causes or broader implications. This approach is ideal for analyzing the quality and nature of responses related to gender and sexuality stereotypes.

Data for this study was sourced from comments on photos of tattoos posted by @listychanpokemon on Instagram, specifically from March 14, 2021. The comments, which include instances of impoliteness and stereotyping, were chosen for their relevance to the research objectives.

The data collection involved two main steps: identification and documentation. Identification entailed selecting relevant photos and comments from Listy's Instagram profile. Documentation involved capturing screenshots of these posts and comments, particularly those containing impolite language.

Data analysis followed a structured procedure: data reduction, verification, interpretation, and data presentation. Data reduction involved organizing and simplifying comments into categories, while verification ensured the legitimacy of the Instagram account and the relevance of the content. Interpretation involved analyzing the data to derive meaningful conclusions, focusing on stereotypes reflected in the comments. Finally, data presentation summarized and described the findings, highlighting relationships between different categories of responses.

RESULT AND DISCUSSION

The research findings presented explore netizen responses and stereotypes about women with tattoos on Instagram, particularly focusing on the case of Listychanpokemon, a professional Mobile Legends player. The analysis of 473 comments on Listy's tattooed photo reveals a predominantly neutral response, with 80.26% of comments being unrelated to the tattoo itself. Among the relevant comments, 9.09% were positive, while 10.64% were negative. The study identifies three main categories of responses: positive, negative, and neutral.

Positive comments reflect admiration for Listy's tattoos and appearance, indicating a degree of acceptance and appreciation for her self-expression. Negative comments, however, predominantly feature sexual and gender stereotypes. Sexual stereotypes include comments that objectify Listy and suggest that her tattoos are intended to elicit sexual attraction. Gender stereotypes involve criticisms based on traditional expectations of femininity and age, such as being compared to an older woman or being deemed unappealing because of her tattoos.

The study finds that these stereotypes reflect broader societal issues, particularly in Indonesia, where traditional norms often clash with modern forms of self-expression like tattoos. The negative responses underscore persistent gender biases and sexual objectification, revealing a deep-seated resistance to women challenging conventional standards of beauty and behavior.

The findings contrast with previous research by Sihombing (2021), which highlighted tattoos as a form of resistance and self-expression among Indonesian women. While Sihombing's study focused on positive community support within the PTI (Perempuan Tattoo Indonesia), this research shows that outside such supportive communities, tattooed women face significant societal backlash. The study also resonates with Oktaviani's research, illustrating how patriarchal norms constrain women's autonomy over their bodies.

Moreover, the study aligns with Heckerl's (2021) observations of dehumanization and fetishization of visibly tattooed women. Listy's experience exemplifies the objectification and stereotyping faced by women who defy traditional feminine norms. Despite tattoos being a form of empowerment and self-expression, they often lead to increased harassment and discrimination for women who challenge entrenched societal expectations.

Overall, the research highlights the ongoing struggle for acceptance faced by tattooed women in Indonesia, emphasizing the need for greater empathy and support to address the discrimination they encounter.

CONCLUSION

This study examines the responses and stereotypes experienced by women with tattoos, specifically in the Instagram account @listychanpokemon. The finding reveals that stereotypes are still rampant among women with tattoos in Indonesian society. This research highlights how Listy is often viewed negatively because she decided to get tattoos. This comes from cultural and religious norms that uphold women's modesty. The existence of societal norms and expectations means that women are limited in expressing themselves through tattoos.

The negative response and cyberbullying faced by the @listychanpokemon account shows the existence of stereotypes that manifest online. Netizens judge Listy's behavior and morals just because she has a tattoo. This research provides valuable knowledge about women's complex relationship with tattoos. This shows how deeply horrible gender stereotypes are and the impact they have on women who dare to go against or deviate from society's rules and expectations.

Suggestion

This research only focuses on one Instagram account, future research can examine wider media platforms. By researching a wider range of media, we can reveal perspectives regarding perceptions and responses to women with tattoos in cyberspace. Future research can explain in more detail social norms and societal expectations relating to women with tattoos. This can be done with direct interviews to develop a deeper understanding of the struggles faced by Indonesian women who dare to challenge norms that limit their rights.

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