

A Critical Discourse Analysis of Euphemisms and Dysphemisms in News Reports on Sexual Violence on Tirto.id

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Abstract - In communication practices, language is a fundamental aspect that plays a crucial role as a medium for exchanging information, developing personal identity, and sharing experiences among individuals. Language holds a central role in shaping public perception of social realities, including in mass media reporting on sexual violence cases. This study aims to critically analyze the use of euphemistic and dysphemistic language styles in news coverage of sexual violence published by the online media outlet Tirto.id. This is a qualitative study using a postmodern feminist perspective and Sara Mills' model of critical discourse analysis. The research data consist of five news articles published by Tirto.id during July 2024, focusing on sexual violence cases, as well as direct information obtained from the Tirto.id media production team. Data collection techniques include textual analysis and thematic analysis. The results show that out of the five analyzed articles, there were 16 instances of euphemistic language and 17 instances of dysphemistic language. In addition to textual analysis, this study also applies a multilayered approach by examining the factors influencing text production and the sociocultural contexts behind the news production process based on hierarchy of influences theory. The study concludes that the choice of language style in media reporting is not merely a linguistic decision, but also carries ideological weight, influencing how society understands and responds to the issue of sexual violence. Therefore, it is crucial for the media to adopt a critical and ethical stance when selecting the diction used in news coverage.

Keywords: Euphemism; Dysphemism; Sexual Violence; Reporting; Tirto.id

Introduction

"We cannot not communicate" is one of the five axioms introduced by Paul Watzlawick (1967), a leading scholar in communication psychology. This axiom affirms that human beings are inherently engaged in communicative acts. In this sense, communication constitutes a fundamental human necessity. Within communicative practices, language serves as a core medium that facilitates the exchange of information, personal development, and the sharing of interindividual experiences (Mahdi & Masdudi, 2019). Language thus functions as the primary instrument of communication (Mailani, 2022). The interdependence between language and communication is reflected, among other domains, in news reporting within mass media.

Richard and Turner (2013) conceptualize mass media as a medium of mass communication that disseminates information about social phenomena occurring within society, encompassing social, economic, cultural, political, and other sectors of life. Gamson, as cited in Sobur (2015), emphasizes that news production within mass media is inseparable from linguistic dimensions. Language use in mass media across newspapers, television, radio, and digital platforms not only conveys information but also shapes public opinion, transmits culture, and reflects social realities (Eriyanto, 2012). The linguistic features of mass media reporting align with the conventions of journalistic language (Anwar Efendi, 2008). Harlin (2020) notes that the defining characteristics of journalistic language include concise, dense, straightforward, engaging, fluent, and clear expression.

As a medium of mass communication, mass media holds a crucial role in presenting informative news content (McQuail, 2010). One type of news that consistently receives attention in mass media is reporting on cases of sexual violence. The *Kamus Besar Bahasa Indonesia* (KBBI) defines sexual violence as acts that demean, insult, assault, or otherwise violate a person's body, sexual desires, or reproductive functions through coercion, against an individual's will, and in circumstances where the person is unable to give free consent due to power imbalances or gender relations, resulting in or potentially resulting in physical, psychological, sexual, economic, social, cultural, or political suffering or harm (Suyanto, 2015).

Based on data from *Sistem Informasi Online Perlindungan Perempuan dan Anak* (Simfoni PPA), the Map of the Distribution of Sexual Violence Cases by Province in 2024 recorded 21,259 cases of sexual violence, with 18,413 female victims and 4,687 male victims (Kemenppa, 2024). The prevalence of sexual violence cases underscores the critical role of mass media, as a means of mass communication, in shaping public perceptions and social awareness regarding issues of sexual violence. The greater the number of cases disclosed through news reporting, the higher the level of public attention toward this issue (McCombs & Shaw, 1972). Nevertheless, media outlets often reproduce symbolic violence through the use of insensitive linguistic choices in their reporting (Aryana, 2020).

According to the analysis conducted by *Komnas Perempuan* on media coverage of sexual violence, Indonesian media have not fully upheld the rights of victims. A 2015 study by *Komnas Perempuan* revealed that nine mass media outlets in Indonesia committed violations in reporting cases of sexual violence. These violations included mixing facts and opinions (38%), disclosing victims' identities (31%), revealing the identities of underage perpetrators (20%), and using biased diction (29%). In terms of content, media coverage continues to direct readers toward stereotyping and blaming victims (Triantono, Marizal, Nisa, Putri, 2022). Consistent and transparent reporting on sexual violence cases not only attracts broader public attention but also encourages discussions on victim protection, legal justice, and violence prevention (Damasemil & Pradipta, 2023).

One mass media outlet that has demonstrated significant commitment to reporting sexual violence cases is Tirto.id (Damasemil & Pradipta, 2023: 198). Findings from the *Online Journalism Report Card on Coverage of Marginalized Groups in Indonesia* indicate that Tirto.id is among the most inclusive online news portals for disability communities, women experiencing violence, gender and sexual diversity groups, and religious communities, with a total score of 7.14. Other media outlets ranked as follows: Tempo.co (6.75), Republika.id (6.67), CNNIndonesia.com (6.51), Kompas.com (6.40), Liputan6.com (6.34), Detik.com (6.22), Suara.com (6.07), Okezone.com (5.86), and Tribunnews.com (5.77).

In reporting sexual violence, Tirto.id offers space for victims to convey their experiences of the incidents. Rahayu and Agustin (2019: 118) note that Tirto.id's reporting on sexual violence emphasizes data-driven approaches and in-depth analysis that not only prioritize factual accuracy but also seek to understand the root causes and broader social implications of sexual violence cases.

This study focuses on explaining the forms and underlying factors that shape the processes of consuming and producing news related to sexual violence in mass media. Using Tirto.id as the subject of analysis, this research emphasizes the ways in which mass media contributes to constructing public perceptions and opinions regarding issues of sexual violence. To examine these dynamics, the study employs three primary theoretical frameworks: postmodern feminism, which interrogates how power relations and gendered identities are represented within media texts; the social construction of reality, which positions the media as an institution that constructs, defines, and reproduces social reality through processes of framing and information presentation; and sociolinguistic inquiry, which is used to analyze

how linguistic choices including the use of euphemism and dysphemism reflect and reinforce particular social structures.

Utilizing a qualitative approach within a critical paradigm, this research aims not only to provide insights into the use of linguistic styles in mass media and their influence on public understanding of sexual violence, but also to uncover the ideologies that shape the production of media texts related to the reporting of sexual violence.

Theoretical Framework

Media Language from a Postmodern Feminist Perspective

Feminism initially emerged as a women's movement advocating for their rights as human beings, equal to those of men. The term *feminism* derives from the Latin word "femina", meaning woman. According to Humm (2007), feminism combines the concept of equal rights for women with an organized movement aimed at achieving women's fundamental human rights, grounded in the aspiration to create a world for women. Historically, feminism has unfolded in three major waves. The earliest feminist movement served as a pioneer in confronting patriarchal ideology between 1550 and 1700 in England.

Jenainati and Groves (2007) argue that the initial focus of feminist struggle was to challenge patriarchal views that positioned women as subordinate beings deemed weaker and irrational. The development of feminist movements advanced rapidly, marked by the emergence of the second-wave feminism in the 1960s, which was initiated by the publication of *The Feminine Mystique* (1963) followed by the establishment of the National Organization for Women (NOW) in 1966. According to Suwastini (2013), second-wave feminism centered on the theme of women's liberation, which was viewed as a revolutionary and collective movement. This wave emerged from women's dissatisfaction with the discrimination they continued to experience, despite the legal and political emancipation achieved during the first wave.

Thornham (2006, in Suwastini, 2013) categorizes second-wave feminism in the United States into two ideological streams: the right wing, which tended toward liberal feminism, and the left wing, which inclined toward radical feminism. One of the key characteristics of second-wave feminism, according to Genz and Brabon (2009), was its effort to formulate a theoretical framework capable of encompassing the diverse range of feminist struggles. Critiques of universalism within second-wave feminism prompted a redefinition of various feminist concepts in the late 1980s (Gamble, 2006). Shelley Budgeon (2011, in Suwastini, 2013) views third-wave feminism as feminism influenced strongly by popular culture. One strand of feminism that emerged during the third wave is postmodern feminism. Postmodern feminism developed as a reaction against traditional feminist ideas (Utaminingsih, 2017). It challenges and rejects forms of thought dominated by masculine perspectives.

Postmodern feminism is grounded in the belief that there is no single "grand narrative," meaning that no collective, universal construct or dominant group controls the experiences of others. Instead, postmodern feminism values diversity and advocates for "petit narratives," or small narratives, that reflect the unique experiences of individuals or specific groups, rather than attempting to generalize these experiences into a universal framework. This approach emphasizes the multiplicity of women's identities and rejects any singular definition of what constitutes "womanhood" (Megawangi, 1999). In contrast to modern feminism, which often focuses on improving women's position within existing social structures, postmodern feminism emphasizes the importance of deconstructing dominant narratives surrounding gender, sexuality, and power structures that are often sustained within patriarchal cultural systems (Tong, 2010).

Postmodern feminism views gender not as a natural or biologically determined attribute, but as a characteristic constructed over time (Levit and Verchick, 2016). In line with this, Frug in Meuthia and Mardalena (2023) asserts that reality is formed through discursive practices, shaped by language and thought. Postmodern feminist analysis seeks to uncover how women's identities are constructed through linguistic structures present within society (Meuthia and Mardalena, 2023). In the context of language use in mass media, postmodern feminism critiques how media constructs standardized and often restrictive representations of women through linguistic practices that are biased toward male perspectives.

Julia Wood in Haryati (2012) argues that gender-biased media reporting has been a longstanding tendency. Historically, mass media have reproduced stereotypical representations of both women and

men. Media not only disseminate ideas that perpetuate gender inequality and specific ideological positions in public spheres but also gradually construct women within patriarchal cultural systems (Haryati, 2012).

Mass Media as an Agent of Social Reality Construction

Media is frequently use as a primary source for understanding a particular reality or event, such that messages conveyed through media are often taken at face value. According to Bungin (2015), the term *social construction of reality* was first introduced by Peter L. Berger and Thomas Luckmann through their seminal work “The Social Construction of Reality: A Treatise in the Sociology of Knowledge” (1966). This theory is rooted in a constructivist paradigm, which views social reality as a construction produced by individuals. Berger and Luckmann (1966) describe that the construction of reality emerges through social processes involving individual actions and interactions (Hamad et al., 2004).

Peter L. Berger in Eriyanto (2002) offers an insightful view on social construction. According to Berger, every individual possesses a distinct frame of reference and field of experience, enabling them to freely interpret phenomena and construct their own preferred version of reality based on their respective cognitive frameworks. Berger and Luckmann argue that the construction of reality within social interaction can be understood through three forms of reality: symbolic reality, objective reality, and subjective reality. Objective reality refers to the complex set of definitions of reality, including ideologies, beliefs, routines, and everyday practices experienced by individuals collectively as “facts.”

Symbolic reality encompasses all symbolic expressions of what is perceived as objective reality, including media texts, ideologies, and representations within media industries. Meanwhile, subjective reality pertains to the reality shaped by individuals’ experiences, perceptions, and interpretations of the world around them. In the context of mass media development, Berger and Luckmann (1966) assert that reality is neither naturally given nor divinely ordained; rather, it is formed and constructed (Bungin, 2015). The construction of reality, as depicted by Berger and Luckmann (1966), unfolds through three simultaneous moments: externalization, objectivation, and internalization.

Reality is understood through language situationally, emerging from social interactions within a particular social group at a specific time and place. Thus, reality can also be comprehended and defined through the communication conventions established by human interaction. Peter D. Moss (1999) in Bungin (2015) contends that mass media employs specific frameworks in news production. Mass media selects particular aspects of reality to highlight while omitting others (Haryati, 2012). According to Eriyanto in Haryati (2012), there are three stages through which mass media constructs reality. *First*, the media frames events within certain interpretive structures. *Second*, the media assigns specific symbols to events and actors involved in the news. *Third*, the media determines whether an event is portrayed as significant or not.

From a constructionist perspective, mass media is not merely a neutral channel but a subjective actor that constructs reality complete with its biases and alignments. This assumption forms the basis of the view that mass media functions as an agent of social reality construction (Haryati, 2012). According to Chomsky in Haryati (2012), the news presented by mass media does not merely depict reality or reflect the opinions of news sources; rather, it also embodies the media’s own constructed interpretation of that reality.

Euphemism and Dysphemism in Sociolinguistic Studies

In linguistic studies, language is commonly defined as a system of sound symbols that is arbitrary in nature (Chaer, 2010). Language as an arbitrary symbol system implies that the relationship between a word or linguistic symbol and its meaning is neither natural nor fixed; rather, it is conventional and based on a shared agreement within a speech community (Chaer & Leonie, 2010). The interrelation between language and communication can be observed, among others, through the use of language in mass media. In this regard, the link between language and media is manifested through sociolinguistic inquiry.

The concept of sociolinguistics is derived from the term *socio*, meaning social or society, and *linguistics*, the scientific discipline that studies and examines linguistic aspects, particularly the elements of language (Nababan, 1993).

According to Wardhaugh and Holmes as cited in Sumarsono (2004), sociolinguistics is a branch of linguistics that seeks to explain the correlation between linguistic structures or elements and the sociocultural factors of their speakers. Chaer and Agustina (2004) further assert that sociolinguistics is an interdisciplinary field that studies language in relation to its use within society. Sociolinguistics is closely related to the ways in which communities utilize language as a medium of everyday social interaction. This reinforces the notion that sociolinguistic approaches examine language within sociocultural contexts as well as the situational conditions of its users (Suwito, 1982).

From a sociolinguistic perspective, the use of language is not determined solely by linguistic factors but also by extralinguistic and situational factors, which Hymes in Fishman (1975) conceptualized through the framework of “who speaks what language to whom and when.” In other words, the study of language in sociolinguistics produces linguistic descriptions that consider the communicative functions of language within social groups, thereby situating language as inherently contextual with respect to the social background and circumstances of its speakers. The presence of mass media as a medium for disseminating information to heterogeneous audiences requires a distinctive linguistic style. Breal (as cited in Eko Supriyadi) posits that specific stylistic choices can shape and evoke particular connotations. Journalistic language continually develops varied linguistic patterns, one of which involves the use of euphemistic and dysphemistic expressions.

According to Wardhaugh (1986), etymologically, euphemism originates from the Greek “eu” meaning “good” and “phemeo” meaning “to speak”. Based on this etymology, a euphemism may be interpreted as a manner of speaking using words that are refined or softened, thereby producing a more favorable impression. A similar view is articulated by Webster (1997), who defines euphemism as an expression that is more acceptable or refined and used to replace expressions considered less polite. Likewise, Sutarman (2013) asserts that euphemisms are words used to soften realities or anything being conveyed to readers (speakers) or listeners (addressees).

Allan and Burridge (2008) explain that forms of euphemism used across linguistic contexts can be classified into several categories to facilitate comprehension and analysis. They categorize euphemistic forms into: (1) Figurative Expression; (2) Metaphor; (3) Flippancy; (4) Remodelling; (5) Circumlocution; (6) Clipping; (7) Acronym; (8) Abbreviations; (9) Omission; (10) One-for-One Substitution; (11) General-for-Specific; (12) Part-of-Whole Euphemisms; (13) Hyperbole; (14) Understatement; (15) Jargon; and (16) Colloquialism.

As a binary counterpart, euphemism is often juxtaposed with another form of expression—dysphemism. The term *dysphemism* derives from the Greek *dys* or *dus* (bad, abnormal, or difficult), meaning ‘bad,’ thus standing in contrast to euphemism. Chaer (2009) emphasizes that dysphemism refers to the substitution of mild or neutral words with expressions that carry harsher meanings. Such linguistic intensification typically occurs in unfriendly situations or to express irritation. Allan and Burridge as cited in Kurniawati (2011) provide a more detailed explanation, stating that dysphemism constitutes an expression with harsh, impolite, or hurtful connotations regarding someone or something. Dysphemism functions as a substitution for neutral or euphemistic expressions for specific communicative purposes.

It is also evident that forms of dysphemistic expression can be mapped and classified into various categories that conceptually parallel the formation of euphemistic expressions. In their comprehensive study, Allan and Burridge (1991) identify and categorize dysphemistic forms into: (1) Figurative Expression (Metaphor, Flippancy, and Remodelling); (2) Circumlocution (Circumlocution and Clipping); (3) Abbreviations; (4) Omission; (5) Synecdoche Totem Pro Parte; and (6) Hyperbole.

The Perspective of Sara Mills Critical Discourse Analysis

Sara Mills’ Critical Discourse Analysis constitutes an approach within discourse studies that focuses on how representation and power relations are constructed through language, particularly within gendered contexts. Mills emphasizes the positioning of subjects and objects in texts and examines how narratives are structured to produce particular meanings. Her framework places primary attention on discourses surrounding feminism, specifically on how women are portrayed in various forms of text—whether novels, images, photographs, or news reports. News coverage of sexual violence is one of the most frequently circulated forms of reporting in mass media. Such reporting inevitably involves linguistic choices, and not infrequently, media outlets exhibit gender bias in their coverage of sexual violence cases (Abdullah, 2015).

In practice, Ermayanti (2020) notes that mass media play a significant role in reinforcing or even exacerbating gender inequalities in public perception. Reports on sexual violence disseminated by the media often present ideas aligned with patriarchal values or reflect flawed understandings of gender perspectives (Widiyaningrum & Wahid, 2021). Media portrayals of women that contain patriarchal elements or distorted gender perspectives ultimately position the media as agents of gender socialization that perpetuate gender injustice (Bhasin, 1996).

The perpetuation of gender inequality in media coverage of sexual violence represents a central concern within Sara Mills' framework of critical discourse analysis. According to Eriyanto (2001), critical discourse analysis concerns itself with the study of language and its use. The approach seeks to examine attitudes, actions, and identities expressed through linguistic choices in communication. Mills identifies a key analytical point: revealing how women are depicted and marginalized within news texts and identifying the forms and patterns through which such marginalization occurs.

Mills' analytical approach involves examining the positioning of actors within texts, particularly in news articles on sexual violence. These positions are divided into two principal roles: who becomes the subject of narration and who becomes the object, along with how meaning is treated throughout the text (Abdullah, 2015). Beyond subject and object positions, Mills also highlights how readers and writers are positioned within the text. The analysis explores how readers are encouraged to situate themselves relative to the narrative and how textual structuring legitimizes certain parties while delegitimizing others (Eriyanto, 2017).

The Perspective of Hierarchy of Influence

The theory of media content influence, or hierarchy of influence, developed by Pamela Shoemaker and Stephen D. Reese, identifies multiple pressures that operate on media institutions and illustrates how influences at one level interact with influences at other levels (Reese, 2007). This theory assumes that the messages conveyed by the media are shaped by internal factors within media organizations as well as external factors from their broader environment. Internal influences include the interests of owners, the roles and decisions of journalists as news gatherers, and the routines embedded within media organizations. External influences encompass advertiser interests, government policies, public pressure, and other environmental factors.

Shoemaker and Reese identify five levels of influence that shape media content, (1) Individual; (2) Routines; (3) Organizational; (4) Extramedia; and (5) Ideological or Socio-Cultural. These five layers demonstrate that media influence may occur from the smallest, most individual levels to the broadest ideological levels (Reese, 2007). The hierarchy of influence thus offers a comprehensive and proportionate lens through which to understand the multiple factors shaping media content. This perspective is vital for encouraging critical evaluation of information presented by media institutions, both by the general public and by relevant stakeholders.

Material and Methodology

This study uses a qualitative research design. The approach adopted is a qualitative analytical approach with an explanatory orientation, aiming to provide an in-depth understanding of a phenomenon by elucidating how and why certain events occur within a specific context. This research focuses on exploring meanings, patterns, processes, and underlying factors of a phenomenon without prioritizing causal, cause-effect relationships. The paradigm utilized in this study is the critical paradigm. According to Neuman (2003), critical research is intended to provide critique and foster the transformation of social relations. Research within the critical paradigm views reality as incongruent, often situated within conditions of conflict and social struggle.

The data sources of this research are divided into two categories: primary and secondary sources. The primary data consist of five media texts from Tirto.id published within the period of July 2024 and interview data obtained from the Tirto.id editorial team. Meanwhile, the secondary data are derived from literature studies, historical reports archived in documentary records, and other documents relevant to the object of study.

The data analysis procedure in this study systematically integrates Sara Mills's Critical Discourse Analysis with thematic analysis across three analytical layers: text, discursive practice, and sociocultural practice. The primary data consist of five media texts published by Tirto.id and interview data collected from members of its editorial team. All articles and interview transcripts were read

repeatedly to gain a comprehensive understanding of language use in sexual violence reporting. During the initial coding stage, relevant words, phrases, clauses, and interview excerpts were identified and coded, particularly those related to euphemism and dysphemism, the representation of victims and perpetrators, editorial considerations, and ideological values. These codes were then grouped into broader themes, such as meaning-softening strategies, moral intensification, victim-centered reporting, editorial policies, and the influence of patriarchal culture.

At the text level, the themes were used to examine linguistic choices, metaphors, sentence structures, and representational strategies in the selected articles. According to Sara Mills's Critical Discourse Analysis, the analysis focused on how subjects and objects are positioned, whose voices are prioritized, and how readers are ideologically guided to interpret sexual violence. At the level of discursive practice, interview data were analyzed to explain how the texts were produced and shaped through editorial processes, including journalists' and editors' considerations in selecting particular terms, gender-sensitive editorial policies, and the journalistic values underlying the construction of the discourse.

At the sociocultural level, the findings from the text and discursive practice analyses were interpreted in relation to broader social contexts, including patriarchal culture, feminist movements, increasing public awareness of sexual violence, and legal developments in Indonesia. The results from all three analytical layers are expected to provide a comprehensive understanding of how the use of euphemism and dysphemism in Tirto.id reflects the outlet's ideological stance, shapes readers' perspectives, and contributes to broader efforts to transform public discourse on sexual violence in Indonesia. Through this analysis, the study is anticipated to reveal the potential of media language to challenge patriarchal narratives and foster social awareness and change toward gender justice.

Result and Discussion

In this study, the objects of analysis consist of five news reports on sexual violence published by Tirto.id in July 2024, as well as data obtained from semi-structured interviews with members of the Tirto.id editorial team. These data are examined to analyze the use of euphemistic and dysphemistic language and to explore the production and sociocultural factors that shape the construction of media texts within the broader context of Indonesian society. This study offers an overview of how cases of sexual violence are reported, how linguistic styles are employed in such reporting, and the profile, structure, and editorial facilities of Tirto.id.

Analysis of Euphemism and Dysphemism in News Reports on Sexual Violence in Tirto.id

Aligned with the focus of this study, the research findings elaborate on the use of euphemistic and dysphemistic language in news coverage of sexual violence. Prior to mapping these linguistic features, the researcher conducted a step-by-step verification process with the Tirto.id media team to determine which lexical items could be categorized as euphemistic or dysphemistic expressions.

Based on the textual analysis of five news reports on sexual violence published by Tirto.id in July 2024, five types of euphemism out of the sixteen proposed by Allan and Burrige (2006) were identified: figurative expressions, flippancy, metaphor, circumlocutions, and one-word substitutions. The findings reveal a total of sixteen euphemistic expressions: six instances of figurative expressions, four metaphors, three one-word substitutions, two circumlocutions, and one instance of flippancy. From these data, it is evident that Tirto.id demonstrates a tendency to use figurative expressions as euphemisms, with six occurrences appearing across the reports published in July 2024. Moreover, among the five news articles analyzed, the report titled "*Anak Korban Kekerasan Seksual Jangan Sampai Alami Nestapa Ganda*" written by Mochammad Fajar Nur and published on 23 July 2024 at 07:00 WIB emerged as the article containing the highest number of euphemistic expressions, with a total of seven instances.

Furthermore, the analysis identified three types of dysphemism also based on Allan and Burrige (2006) in the five news reports: *flippancy*, *metaphor*, and *hyperbole*. Seventeen dysphemistic expressions were documented: six instances of flippancy, seven metaphors, and four hyperboles. The data indicate that Tirto.id tends to employ metaphorical expressions as dysphemisms, with a total of seven occurrences found within the July 2024 reports. Additionally, among the five analyzed reports, the article titled "*Kasus Hasyim Asy'ari dan Modus Relasi Kuasa Merongrong Korban KS*", authored

by Mochammad Fajar Nur and published on 9 July 2024 at 10:00 WIB, contained the highest number of dysphemistic expressions eight in total surpassing the other four reports.

Based on Sara Mills' Critical Discourse Analysis, the five news reports on sexual violence published by Tirto.id in July 2024 consistently position victims, particularly women, as the subjects of the narratives, granting them agency and a central voice in recounting their experiences. In contrast, perpetrators, who are predominantly men, are positioned as passive objects of representation, described through the perspectives and testimonies of the victims rather than as dominant narrators of the events. This discursive arrangement demonstrates Tirto.id's effort to shift away from conventional patterns of sexual violence reporting, which have historically marginalized women and reduced them to passive objects of narration. Ideologically, this positioning guides readers to understand women as active subjects with authority over their own stories, rather than as silent and powerless figures, thereby challenging patriarchal narratives and promoting a more victim-centered perspective in the representation of sexual violence.

Analysis of the Production Factors of News on Tirto.id

Based on the focus of this study, the factors influencing the production of news texts refer to the various elements that shape how a news report is constructed, written, and presented to the public. The production of news texts does not occur in a vacuum; it is the result of interactions between individuals (journalists), media organizations, production routines, and broader ideological and social forces. To analyze the factors shaping the production of news reports on sexual violence in Tirto.id, this study employs Shoemaker and Reese's Hierarchy of Influences approach.

The hierarchy of influences framework, developed by Pamela J. Shoemaker and Stephen D. Reese, is a foundational theory in media studies that explains how media content does not emerge neutrally, but is shaped by multiple internal and external influences. Shoemaker and Reese emphasize that media texts are influenced by multiple layers within a broader social structure. Based on the analysis conducted, the mapping of these influencing factors is presented as follows.

(1) *Individual Level*: At this level, attention is directed toward the journalist or reporter as the primary actor. Educational background, gender awareness, and prior experiences significantly shape how journalists approach an issue, select sources, construct narratives, and choose diction. In the news production process, the reporter's role becomes central in determining the direction and substance of the narrative. Factors such as academic background, life experience, and sensitivity to social issues including gender deeply influence how reporters perceive and interpret events.

Journalists do more than simply convey facts; they construct meaning through their selection of sources, narrative structure, and linguistic choices. In this sense, reporters are not merely transmitters of information but cultural actors who bring personal values into the public sphere. At this level, it becomes evident that media content is strongly influenced by the personal characteristics of reporters, including their values, beliefs, and lived experiences. The internalization of cultural norms and values shaped through community, literature, and social encounters forms the foundation for the professional orientation they apply while working as reporters at Tirto.id.

(2) *Media Routine Level*: Editorial routines encompass work procedures, writing standards, and editorial policies. At Tirto.id, these routines reflect a commitment to ethical and data-driven journalism. These routines include not only the technical workflow such as writing and editing but also demonstrate a deep adherence to the principles of ethical journalism. The newsroom workflow incorporates strict verification processes, unbiased quotation selection, and avoidance of sensationalist headlines. These practices aim to ensure that news reporting particularly on sexual violence is delivered responsibly and does not cause harm to victims or society.

(3) *Organizational Level*: As an independent media organization, Tirto.id possesses editorial autonomy that enables it to highlight issues often overlooked by mainstream media, particularly those related to sexual violence. In addition, Tirto.id encourages cross-team collaboration as part of its strategy for sustained investigative reporting. This collaboration allows the integration of expertise from various divisions to produce in-depth, data-driven reports. Within the framework of Shoemaker and Reese, organizational influence is evident in Tirto.id's internal policies, leadership structure, and core values, all of which play a critical role in shaping newsroom decisions and the resulting news texts.

(4) *Extramedia Level*: The extramedia level refers to external influences originating outside the media organization but exerting significant impact on news content and direction. These include

pressures or encouragement from social actors such as the government, non-governmental organizations (NGOs), advocacy groups, public opinion, and specific communities. This level highlights that the media does not operate in isolation; news production is highly responsive to social movements, public pressure, NGO advocacy, and even current political and legal conditions.

In this context, one concrete example of extramedia influence on Tirto.id is its connection with Project Multatuli. This relationship reflects a response to external pressures encouraging more inclusive and advocacy-oriented journalism. As an alternative media actor, Project Multatuli plays an external role in pushing mainstream outlets like Tirto.id to adopt more progressive approaches to coverage.

(5) *Ideological Level*: At the highest level of Shoemaker and Reese's hierarchy is ideology and the broader social system. In its news production processes, Tirto.id consciously rejects patriarchal ideology, rape culture, and victim blaming dominant frameworks in Indonesian society that often disadvantage survivors of sexual violence. This stance illustrates the role of the media as an ideological actor capable of challenging unjust social structures.

Tirto.id frames sexual violence as a structural issue rather than an individual incident, emphasizing that such acts stem from systemic social and cultural inequalities. Beyond disseminating information, Tirto.id seeks to produce transformative reporting on sexual violence. This means that news articles are crafted not only to inform but also to shift public understanding and responses to the issue. Through Shoemaker and Reese's lens, this demonstrates that the media does not merely reflect the social system but can intervene in and reshape dominant values through victim-centered and critically oriented narratives. This stance exemplifies how Tirto.id, as a media institution, contributes to broader efforts to foster social change.

Analysis of the Sociocultural Factors of News on Tirto.id

Based on the subsequent focus of this study, the analysis of sociocultural factors in the news coverage of sexual violence in Tirto.id reveals how this media outlet not only conveys information but also shapes and is shaped by social structures, cultural values, and ideologies that prevail in society. This approach is crucial for understanding that media texts are not neutral products; rather, they are the result of interactions between journalists, media institutions, and the broader social context. Fairclough (1995) outlines that sociocultural factors refer to the social, cultural, and institutional elements that influence the production of media texts. The analysis of sociocultural factors in this study is grounded in Fairclough's framework, which consists of three primary components, as follows.

(1) *Situational Factors*: *Situational* factors in the analysis of sociocultural elements refer to how the media responds to a social phenomenon. The increasing number of sexual violence cases in Indonesia particularly those gaining visibility through social media constitutes the situational background that drives Tirto.id to consistently address this issue. The outlet positions sexual violence as a dominant issue requiring in-depth coverage rather than merely incidental reporting. This situation encourages Tirto.id to foreground narratives that side with victims and reject the normalization of violence.

The situational context functions not only as an external background but also as a catalyst for constructing a transformational media discourse. The rising number of reports on sexual violence serves as one of the situational factors prompting Tirto.id to cover this issue consistently and thoroughly. Indirectly, this situation creates journalistic urgency and shapes linguistic tendencies that are more empathetic toward victims. In this regard, the communicative situation between reporters and sources, as well as the context of reporting on sexual violence, influences the choice of words and sentence structures in media texts.

(2) *Institutional Factors*: Based on observations through thematic analysis, it can be inferred that Tirto.id adopts a journalistic principle commonly known as progressive journalism. Progressive journalism is a journalistic approach that sides with justice, human rights, and marginalized groups. In this case, progressive journalism consciously amplifies structural issues particularly sexual violence and engages in advocacy through critical and transformative narratives. As an independent media outlet inspired by the legacy of Tirto Adhi Soerjo, a pioneer of the movement press, Tirto.id embodies a strong historical identity. This is reflected in its commitment to gender justice and its rejection of patriarchal culture. Institutionally, Tirto.id rejects practices of victim blaming and rape culture and aims to construct an image as a media organization that supports victims and advocates for social change.

The findings of this study reveal that Tirto.id demonstrates its progressive journalistic identity through the selective use of language, such as employing euphemisms to protect victims' dignity and dysphemisms to criticize individuals or systems that perpetuate sexual violence. The choice of linguistic style is not merely a media strategy but also the product of internal institutional commitments to reject the normalization of sexual violence by framing news coverage as a space for victim advocacy. Moreover, Tirto.id's institutional commitment to issues of sexual violence is not grounded in a narrow representation of feminist identity for instance, associating feminism solely with women but rather in a progressive feminist movement that advocates for sexual violence issues broadly, not only for women but for all layers of society, especially in media environments that continue to perpetuate the degradation of women.

(3) *Social Factors*: In its reporting on sexual violence, Tirto.id actively exhibits a critical stance toward social structures that tend to be permissive of violence. The outlet not only highlights perpetrators as individuals but also positions them within broader structural systems, such as educational institutions, law enforcement agencies, and social norms that indirectly perpetuate violence. By framing perpetrators within structural contexts, Tirto.id attempts to shift public attention from viewing sexual violence as merely a personal incident toward a more systemic and comprehensive understanding. Through its news texts, Tirto.id seeks to deconstruct unequal power relations between perpetrators and victims. The narratives constructed do not merely present facts but also educate the public about the importance of a gendered perspective in understanding sexual violence. Tirto.id rejects approaches that marginalize victims and instead emphasizes justice and empathy for those who are oppressed.

When associated with Fairclough's social factor in the sociocultural model, Tirto.id's approach reflects how media discourse is influenced by and simultaneously influences societal value systems, ideologies, and power relations. This social factor encompasses broader social structures, such as patriarchy and permissive attitudes toward violence, which serve as ideological backgrounds for media reporting. Tirto.id not only reflects these social conditions but actively intervenes in and attempts to transform them through aligned, critical, and transformative narratives. This demonstrates that media discourse can serve as an instrument to challenge and reconstruct unjust social structures

Conclusion

Based on the analysis of five news reports on sexual violence cases published by Tirto.id, a total of sixteen instances of euphemism were identified. These consisted of six forms of figurative-expression euphemisms, four metaphorical euphemisms, three lexical-substitution euphemisms, two circumlocutional euphemisms, and one flippant euphemism. Meanwhile, for dysphemism, a total of seventeen instances were found, comprising six flippant dysphemisms, seven metaphorical dysphemisms, and four hyperbolic dysphemisms. These findings indicate that in reporting issues related to sexual violence cases, Tirto.id employs dysphemistic linguistic styles more dominantly than euphemistic ones.

Based on the thematic analysis of the research informants, the study identifies several production factors that influence the process of producing news texts on sexual violence cases in Tirto.id. These text production factors draw upon the hierarchy of influences model developed by Pamela J. Shoemaker and Stephen D. Reese (1996). The factors influencing the production of news texts on sexual violence in Tirto.id encompass several levels, namely: (1) individual, (2) media routines, (3) media organization, (4) extramedia influences, and (5) ideology and social systems.

In addition to detailing factors related to text production, the study also elaborates on the sociocultural factors that influence the production process of news texts. These sociocultural factors are interpreted using the social factors proposed by Norman Fairclough (1995). Based on the thematic analysis conducted, the sociocultural factors underlying the text production process are categorized into three main components: (1) situational factors, (2) institutional factors, and (3) social factors.

In sum, the findings of this study demonstrate that the linguistic choices made by Tirto.id particularly the predominance of dysphemism over euphemism are not merely stylistic preferences, but reflect broader discursive strategies in representing sexual violence as a structural and urgent societal problem. These choices indicate an intentional effort to avoid the normalization of violence and to emphasize the severity of systemic power imbalances that enable such crimes. Through the interplay of individual journalistic perspectives, institutional norms, and broader ideological orientations, the news

texts produced by Tirto.id actively participate in shaping public understanding and moral positioning toward sexual violence.

Overall, the analysis of production and sociocultural factors reveals that Tirto.id's reporting practices are grounded in a commitment to progressive journalism, survivor-centered narratives, and the disruption of patriarchal discourse. The interaction between internal editorial decisions and external sociopolitical dynamics underscores the role of media as both a reflector and transformer of social realities. Thus, the study highlights that news reporting is not a neutral process, but a complex discursive act that carries the potential to challenge dominant ideologies, foster critical awareness, and contribute to broader social change particularly in addressing and preventing sexual violence.

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