

Representation of Female Sexuality in the Context of Romantic Relationships on @18FESSS Social Media Accounts on X Platform (Twitter)

L Linda*, Daniel Susilo

Department of Communication Sciences, Universitas Bunda Mulia, Tangerang, Indonesia
Corresponding Author: 12189@ubm.ac.id

Abstract. This study aims to identify and analyze the representation of female sexuality in the context of romantic relationships through posts by the @18FESSS account on the X platform. This study employs a descriptive quantitative approach and Krippendorff's content analysis method to analyze 29 purposively selected tweets relevant to the topic, which are then coded into 10 thematic categories. The results of the analysis show two dominant categories, namely positive categories towards sexuality and personal sexual experiences, which represent female sexuality that is more open, reflective, and autonomous. This study found a shift in social norms that are more accepting of female sexual freedom. The inter-coder reliability test using Krippendorff's Alpha produced a value of 0.713, indicating acceptable reliability for exploratory research. The results of this study show that the @18FESSS menfess account, which acts as an anonymous digital space, has important potential as a medium for expressing female sexuality that often is out of place in public discourse. This study recommends expanding the amount of data and research time, adopting a qualitative approach, and incorporating interviews or surveys to strengthen the findings and explore the dynamics of narratives that emerge in the digital space.

Keywords: Content Analysis, Female Sexuality, Menfess Accounts, Romantic Relationships, Social Media

1 Introduction

1.1 Background

In this ever-developing digital era, social media provides a space for individuals to communicate and exchange information. Advances in today's communication technology indirectly encourage people to form long-distance bonds or interactions and obtain data easily [1]. Social media is used not only as a medium for communication and information seeking but also as a means to express oneself, build self-image, and as a means to complain [2]. One of the primary communication media used to connect individuals via the internet is social media, including platforms such as Facebook, Twitter, Instagram, and YouTube. The number of active social media users in Indonesia continues to increase annually, indicating that Indonesians' awareness of social

media is also growing [3]. According to the We Are Social and Meltwater report from April 2024, Indonesia ranks fourth globally in terms of the largest number of Twitter users (currently known as X), with 24.85 million users.

The development of new media today can significantly alter the way humans communicate, including the use of anonymous communication [4]. According to Goddyn, the definition of anonymous is divided into three, namely: Lexical, Synonyms, and Negative Definitions. Anonymous behavior can help individuals gain more liberty, be more honest, and feel less worried about expressing themselves [5]. One of the means that can be used to convey opinions and express user feelings on Twitter anonymously is the Menfess account (short for 'mention confess,' which can be called a confession) [6]. A Menfess account works by receiving messages sent directly (via direct message), which are then posted to the timeline of the Menfess account so that other users cannot determine the real identity of the sender [4].

Through this Menfess account, women can express their sexuality within their romantic relationships anonymously and without fear of social sanctions. However, this anonymous space is not entirely free from patriarchal ideology, which remains present in the form of representation, responses, and the framing of women's sexual narratives themselves. According to Foucault, sexuality refers to anything related to the body and soul, including sex, which includes sexuality, namely pleasure, sensation, and thoughts. Sexuality is basic for humans, but unfortunately, society represses women's sexuality and considers it taboo, so women are not given the opportunity, and women's sexuality is ignored or even considered non-existent [7]. Women's sexuality is often used as a symbol of women's savagery; women's bodies are often displayed as sexual objects by men as a visual pleasure [8]. Elements of women's sexuality are communicated through their faces and body shapes [9]. Women are often viewed as a group whose access is limited in various ways, including freedom of speech, and are restricted in expressing their feelings [10]. This limitation is due to the ideology of patriarchal culture, where women are not free to speak out in public spaces. This patriarchal culture shows that men are seen as having more power and control over women, and this is shown through the use of words or sexual behavior to dominate public spaces and assert their control over women [11]. According to Palulungan, patriarchal culture and ideology are embedded in society due to legitimization from various aspects of life, including religion, belief systems, and state governance [12]. This culture gives rise to issues and discrimination against women. Social media platforms also serve as forums for sexists to carry out discriminatory actions online, and the language used on these platforms absorbs patriarchal ideology, compelling women to continuously conform to the male-dominated system [13]. Therefore, it can be concluded that this patriarchal culture places men above women [14].

This study is grounded in several previous works that are relevant to the issues of female sexuality, romantic relationships, and digital spaces. The review of prior research was conducted to identify the positioning and contribution of this study within the context of existing scholarship.

A study by Widyanuratikah (2023) titled "Batasan dalam Anonimitas" examined the dynamics of interaction on Menfess Twitter accounts using a netnographic approach. She highlighted how written rules and user perceptions influence anonymous

communication. This study revealed the existence of limitations within anonymous digital interactions.

Another study by Hariyani and Azzahra (2024), titled “Perang Narasi Gender di X”, employed a qualitative approach and digital discourse analysis to explore public discussions surrounding the concepts of feminine energy and dominant energy in choosing partners. The findings show that platform X serves as a space for open debate on gender stereotypes and identity formation. The study emphasized gender stereotypes discourse in a general context.

Meanwhile, Putri Setia Ningsih (2022), through her research titled “Wacana Otonomi Seksualitas Perempuan: Sisilism Menolak Standar Ganda”, used critical discourse analysis to examine video content on the Sisilism YouTube channel. Her focus was on women's resistance to sexual double standards through a postfeminist approach.

In the menfess account, discussions of sexuality occur anonymously and create new dynamics in understanding how female sexuality is represented in digital space. Unfortunately, this free digital space is not free from bias and stigma that is detrimental to women. This study was conducted to systematically observe how female sexuality is represented in anonymous digital space, especially on the menfess account on X (Twitter). Through a descriptive quantitative approach using Krippendorff content analysis, this study aims to identify dominant categories in the representation of female sexuality and measure the tendency of sentiment and the level of gender awareness reflected in the content of tweets.

1.2 Theoretical basis

This research employs an interdisciplinary approach that combines theories of Sexuality, Uses and Gratifications, and Characteristics of Netizens. Michel Foucault is a postmodernist intellectual in the field of philosophy who has published several books on themes such as sexual deviance and minority groups. He defines four domains of discourse that are considered dangerous: politics (power), sexuality (desire), madness, and, in general, what is considered right or wrong [15]. In the early 17th century, sexual activities were still highly open, with sexually explicit language spoken without hesitation or concealment—even things considered forbidden were treated as permissible. However, with the rise of the Victorian bourgeoisie, sexuality became something that had to be hidden and was even regarded as nonexistent. Sexuality was not only considered absent but was also prohibited from being expressed in actions or speech. At this stage, sex came to be seen as taboo. Foucault argues that discourse about sex has continued to grow, and although such discourse is taboo, it fundamentally reinforces and institutionalizes all forms of sexual deviance. Sex is no longer merely a matter of feeling or pleasure, nor solely about laws or prohibitions; it has become a matter of truth and falsehood. The truth about sex must be treated as essential—either useful or dangerous, valuable or feared—thus making sex a site of truth-production [16].

The study of discourse in the Foucaultian tradition places a strong focus on depicting the relativity of language use by reconstructing specific linguistic patterns of dis-

course that are relevant for a particular era, for important events or topics that concern society as a whole such as migration, bioethics, economic crisis, or terrorism [17]. Foucault's theory of sexuality provides a framework for understanding how women's sexuality is shaped by relations of power and knowledge and how digital space becomes a field of interaction between social control and resistance to sexual norms.

The Uses and Gratifications theory originates from the views of Katz, Blumler, and Gurevitch, who explored the reasons why audiences choose the medium through which they will convey a message [18]. This theory is used to understand why users choose and use certain media. The Uses and Gratifications theory states that users seek media to fulfill their needs and desires [19]. According to the Uses and Gratifications theory, it can be assumed that users are active in choosing media, which is selected based on specific goals or motives. Users understand their own needs, and media assessments are made based on how well the media meets these needs.

According to Michael Hauben, netizens are communities that actively disseminate information voluntarily, comment, respond, and play an active role in discourse formation. Hauben also explains the role of netizens in actively shaping their online world and distinguishing it from the real world, where their voices are often at odds with those in the real world [20].

The concept of anonymity has become one of the key patterns of interaction in digital spaces. Judith Donath (1996) states that in the digital realm, identity is no longer tied to the physical body as it is in the offline world. A person can create multiple digital personas, allowing for the exploration of new self-identities or for the purpose of disguise. On one hand, anonymity offers freedom of expression, especially for marginalized groups or those experiencing social repression (such as women in expressing their sexuality). On the other hand, anonymity can also reduce the level of trust in one's identity, facilitate the spread of misinformation, trolling, or even symbolic violence. Names on accounts or gender indicators on anonymous platforms serve only as conventional signals that can be easily manipulated, making the credibility of online expression highly dependent on the context and continuity of the virtual persona [21].

According to boyd (2007), digital spaces such as social media are a form of mediated publics—public spaces that are persistent, replicable, and attended by audiences who are not always visible. In this study, digital expression refers to actions carried out by individuals through digital platforms to construct, convey, and negotiate their identities, emotions, and opinions. In the context of social media platforms with anonymous features, such as Menfess accounts, digital expression becomes an important avenue for women to negotiate their sexual identities, romantic relationships, and resistance to dominant norms [22].

1.3 Problem Formulation

The phenomenon of female sexuality on social media, especially on the menfess account on platform X, shows that women express their sexual identity and experiences more freely and openly. However, sometimes, the expressions shown do not get a positive response, and they often face stereotypes in Indonesia. Hence, based on this

background, the researcher formulated the main problem, namely how female sexuality is represented on the @18FESSS account on the X platform and what the main categories emerge about female sexuality in the context of romantic relationships in the account's posts by using Krippendorff's content analysis method and a descriptive quantitative approach.

1.4 Problem-Solving Plan

To answer the previously explained problem formulation, the researchers will collect data through documentation and scraping tweets from the @18FESSS account on platform X using keywords related to female sexuality, such as "sex," "masturbation," "climax," "hs," The collected tweets will be coded into specific categories, after which the data will be analyzed using the Krippendorff content analysis method and a descriptive quantitative approach.

1.5 Research Objectives

This study aims to investigate how women represent their sexuality through posts on the @18FESSS account on the X platform. Additionally, it seeks to categorize these posts and identify the dominant categories in the menfess account by using Krippendorff's content analysis method and a descriptive quantitative approach.

2 Method

This study uses a descriptive quantitative approach with a content analysis method to examine the representation of female sexuality in romantic relationships on the menfess @18FESSS account on platform X (Twitter). The authors employed the content analysis method to systematically and objectively analyze the content of messages in qualitative text data.

The sources and data collection techniques in this study were obtained from tweets from the menfess @18FESSS account on the X platform, which contained narratives about romantic relationships. Data were collected using a purposive sampling method with the following criteria:

1. Sent to the menfess @18FESSS account
2. Contains content about romantic relationships from a female perspective

The total data analyzed consisted of 29 tweets posted between 1 and 28 February 2025. Tweets were collected manually from the @18FESSS account on the X (Twitter) platform, and only tweets containing discourse on sexuality relevant to the research objectives were selected. All data were curated in the form of screenshots and entered into a data curation table for further analysis using a descriptive quantitative approach with Krippendorff's Alpha formula.

The unit of analysis in this study was text in the form of tweets. Each tweet was coded based on ten categories that both coders had previously determined, and cate-

gorization was carried out independently. The following are the categories that have been obtained

Table 1. Category Code Table

Code	Category Name	Coding Instructions
001	Sexual Expression	Code if the tweet shows sexual acts in its appeal
002	Norms and Stigma	Code if there is a moral judgment on sexuality or virginity
003	Objectification and Harassment	Code if the tweet judges women based on their bodies/sexuality without personal context
004	Sexual Cyberbullying	Code if the tweet discusses online insults or attacks on women's sexuality
005	Consent/Power Relations	Code if there is an imbalance of power or issues of consent and coercion in sexual relationships
006	Personal Sexual Experiences	Code if the tweet contains personal sexual experiences
007	Positive toward Sexuality	Code if the tweet voices education or affirmation on women's sexuality
008	Negative toward Sexuality	Code if the tweet contains stigma, judgment, or condemnation of sexuality
009	Stereotypes of Women	Code if the tweet generalizes women with a certain label
010	Sexual Freedom	Code if the tweet contains advocacy or positive expressions about sexual freedom

To ensure consistency in the coding process, researchers conducted a reliability test using Krippendorff's Alpha formula. Of the total 29 tweets coded by both coders, there were 22 similarities and seven differences in the coding results. The Krippendorff's Alpha value was calculated using the formula:

$$\alpha = 1 - \frac{D_o}{D_e} \quad \begin{array}{l} \text{observed disagreement} \\ \text{expected disagreement} \end{array}$$

Explanation:

α = the value of Krippendorff's Alpha

Do = Observed Disagreement

De = Expected Disagreement

The Observed Disagreement value is used to determine the number of disagreements between coders based on the coder's assessment of the same unit of analysis. Do is calculated using the formula:

$$D_o = \frac{1}{n} \sum_{c=1}^k \sum_{i \neq j} o_{ci} \cdot o_{cj} \cdot \delta^2(v_i, v_j)$$

Explanation:

n = total unit being coded

O_{ci}, O_{cj} = the sum of the assessment of categories i and j in unit c

$\delta_2(v_i, v_j)$ = distance function or difference between categories v_i and v_j

$\delta_2 = 1$ if $i \neq j$ and $\delta_2 = 0$ if $i = j$

k = analysis total unit

The Expected Disagreement value is calculated to determine the level of disagreement expected if the coders do not show consistency. D_e is calculated using the formula:

$$D_e = \frac{1}{n(n-1)} \sum_{i \neq j} n_i \cdot n_j \cdot \delta^2(v_i, v_j)$$

Explanation:

n_i, n_j = overall frequency of categories i and j in all units

$\delta_2(v_i, v_j)$ = distance function or difference between categories v_i and v_j

$n(n-1)$ = normalization of the total number of assessment pairs

By using the formula calculation above, the value obtained is:

$$\begin{aligned} "D_o &= \frac{7}{29} = 0,241" \\ "D_e &= 0,840" \end{aligned}$$

Obtained the result of

$$\alpha = 1 - \frac{0,241}{0,840} \approx 1 - 0,287 = 0,713$$

The α value of 0.713 shows that the coding process in this study has an acceptable level of reliability. According to Krippendorff (2004) [23], an α value ≥ 0.67 is sufficient for use in exploratory or initial research.

3 Result and Discussion

3.1 Result

The results of the study found that from a total of 29 tweets that had been analyzed, two categories were most often found, namely positive categories towards sexuality and personal sexual experiences. Based on the results obtained from the coding process, as many as 17 codes (29.31%) showed positive representations of sexuality. As many as 12 codes (20.69%) showed narratives about personal sexual experiences, both positive and negative, and as many as 29 codes (50.00%) fell into other categories. This category showcases the freedom of expression in depicting feelings and sexual experiences within the context of romantic relationships.

Table 2. Reliability Test between coder

<i>Unit</i>	Coder 1	Coder 2	Agreement
<i>posting 001</i>	007	007	0
<i>posting 002</i>	005	005	0
<i>posting 003</i>	010	010	0
<i>posting 004</i>	006	006	0
<i>posting 005</i>	007	006	1
<i>posting 006</i>	007	007	0
<i>posting 007</i>	003	007	1
<i>posting 008</i>	003	003	0
<i>posting 009</i>	001	006	1
<i>posting 010</i>	001	002	1
<i>posting 011</i>	007	007	0
<i>posting 012</i>	007	007	0
<i>posting 013</i>	001	001	0
<i>posting 014</i>	003	003	0
<i>posting 015</i>	001	010	1
<i>posting 016</i>	002	002	0
<i>posting 017</i>	006	006	0
<i>posting 018</i>	007	007	0
<i>posting 019</i>	007	001	1
<i>posting 020</i>	001	003	1
<i>posting 021</i>	006	006	0
<i>posting 022</i>	008	008	0
<i>posting 023</i>	005	005	0
<i>posting 024</i>	004	004	0
<i>posting 025</i>	007	007	0
<i>posting 026</i>	006	006	0
<i>posting 027</i>	007	007	0
<i>posting 028</i>	006	006	0
<i>posting 029</i>	003	003	0

Some tweets include positive sexuality, describing feelings of confidence and sexual freedom in romantic relationships. For example, a tweet states: “18! I’m a sexually active woman, do I need to get tested such as HIV test/pap smears? I’ve only had

sex with my boyfriend for years. Please share ur thoughts". This tweet shows how digital spaces such as the @18FESSS account provide opportunities and freedom for women to express their sexuality without being limited by existing norms.

In the category of personal sexual experiences, this tweet is categorized as being related to narratives of sexual experiences that occur in romantic relationships. Some tweets contain more intimate and personal elements; one tweet states: "I just finished having sex with my husband for 2 months, so we just had sex again yesterday. We have had sex 3 times after that, but strangely enough, when we had sex the last time, why didn't he ejaculate? Even though he really enjoyed it. In the end, we just stopped the penetration. Then he looked a bit off the mood. Was that normal, or do we need to consult a doctor? 🤔". This tweet illustrates how women can overcome the stigma against women and shows that women also have their own sexual experiences.

3.2 Discussion

This study shows that although digital space is still overshadowed by norms about sexuality, social media today, especially the @18FESSS account on platform X, has become a place that can be used to express women's sexuality freely and more openly. Mettang and Sampe (2024) [11] stated that women are dominated in public spaces, and men have control over women, as indicated by the existence of a patriarchal culture. Still, through this platform, women can reclaim their freedom to express their sexuality in digital spaces. The positive category towards sexuality that emerged in this study shows a shift in social norms that are more accepting of freedom in showing sexual identity without shame or fear. In addition, the category of personal sexual experiences also shows that women feel more unrestrained to share their sexual experiences on the anonymous menfess account because tweets are sent anonymously, so women will not feel judged.

Although some tweets show positive things in terms of sexuality, some tweets show negative things, such as experiences of sexual violence or unequal power relations. This shows that even though women have the freedom to express their sexuality, negative sexual issues are still part of romantic relationships that need to be considered.

Thus, this study shows that digital spaces such as the menfess account @18FESSS on platform X can be learning spaces and places to share experiences about female sexuality, which includes autonomy, equality, and self-acceptance in romantic relationships.

4 Conclusion and Suggestion

4.1 Conclusion

This study aims to identify and analyze the representation of female sexuality in the context of romantic relationships in the posts of the @18FESSS account on the X

platform. Based on the results of the content analysis of 29 tweets, it was found that the most dominant category was the positive category towards sexuality and personal sexual experiences. This shows that digital space or social media, especially the @18FESSS menfess account, can be an important medium for women to express their sexuality more openly, reflectively, and autonomously.

In this case, social media provides an opportunity for women to voice their sexual experiences, which were previously considered taboo. These experiences can include sexual freedom, self-acceptance, power relations, or sexual trauma experienced. Thus, female sexuality in the context of romantic relationships is not seen as passive but is considered an active experience defined by the women.

The results of the inter-coder reliability test, calculated using Krippendorff's Alpha, showed a value of 0.713. The results show that the coding process in this study has an acceptable level of consistency for exploratory research.

4.2 Suggestion

This study contributes to understanding how women's sexuality is represented in the digital space on anonymous menfess accounts. In the future, the researcher suggests that further research can be expanded with a larger amount of data and a longer time span, using qualitative approaches such as critical discourse analysis and conducting interviews or surveys so that further research can capture broader dynamics and gain a narrative perspective from individual experiences.

References

1. N. Muflihah, E. N. Prananingrum, W. Anindhita, and D. Safitri, "KOMUNIKASI INTERPERSONAL PASANGAN PADA APLIKASI TINDER," *Komunikologi J. Ilm. Ilmu Komun.*, vol. 20, no. 02, 2023.
2. A. Febryani and A. L. Maulitaya, "Fenomena Curhat Secara Anonim di Akun Menfess Twitter (Studi Etnografi Virtual Pada Akun @collegemenfess)," *J. Pendidik. Sociol. Antropol.*, vol. 05, no. 3, pp. 154–166, 2023.
3. H. Prissilia Cesar and M. P. Aprilia, "Komunikasi Anonim Dalam Pemanfaatan Autobase Sebagai Media Informasi (Studi Netnografi pada Pengguna Akun @jogjamnfs di Twitter)," 2022.
4. I. Widyaturatikah, "BATASAN DALAM ANONIMITAS: KAJIAN PESAN ANONIM AKUN MENFESS TWITTER BOUNDARY IN ANONIMITY: STUDY OF ANONYMOUS MESSAGE MENFESS TWITTER," *J. Stud. Ilmu Komun.*, vol. 02, no. 03, 2023, [Online]. Available: <http://jurnal.radenfatah.ac.id/index.php/jsikom>
5. N. A. Amartika, P. Panji Wiradharma, K. Mawar, K. Dewi, and N. A. Rakhmawati, "DAMPAK ANONIMISASI MELALUI MENFESS @FESS10NOPEMBER TERHADAP TRANSPARANSI DAN KEBEBASAN BERPENDAPAT DI PLATFORM X," 2024.
6. H. Fajrussalam, A. Febriyano, A. Deviyanti, F. F. Nisa, and R. Nafiisah, "Fenomena 'Menfess Twitter' Adakah Motif Tertentu?," *Innov. J. Soc. Sci. Res.*, vol. 3, no. 2, pp. 1038–1050, 2023.

7. F. Zahra, "WACANA SEKSUALITAS PEREMPUAN DOMINAN DALAM FILM BERTEMA BDSM 'LOVE AND LEASHES,'" *J. Komunikasi, Masy. dan Keamanan*, vol. 4, no. 1, 2022.
8. U. Marsya and F. Mayasari, "CARA PEREMPUAN MEMANDANG: FEMALE GAZE DAN SEKSUALITAS PEREMPUAN DALAM PERSPEKTIF SUTRADARA PEREMPUAN NIA DINATA," 2019.
9. H. Hermawan, "Penggunaan Seksualitas Wanita Dalam Iklan Televisi," *Hybrid Advert. J. Publ. Advert. Stud.*, vol. 1, no. 2, pp. 112–118, 2022.
10. Roseline and L. R. M. Girsang, "Cyberfeminism Issues in Digital Platform," *Int. J. Multicult. Multireligious Underst.*, pp. 267–276, 2023, [Online]. Available: <http://ijmmu.comhttp://dx.doi.org/10.18415/ijmmu.v10i9.5100>
11. M. Mettang and N. Sampe, "Pembebasan dalam Teologi Feminis: Sebuah Analisis terhadap Catcalling dalam Rangka Pencapaian Keadilan Gender," *J. Salvation*, vol. 4, no. 2, pp. 124–132, 2024, [Online]. Available: <https://www.jurnal.sttbkpalu.ac.id/index.php/salvation/article/view/111>
12. L. Palulungan, M. T. Ramli, and M. Ghufuran, *Perempuan, masyarakat patriarki & kesetaraan gender*. 2020.
13. L. U. Sitompul, "Sexist Hate Speech Terhadap Perempuan Di Media: Perwujudan Patriarki Di Ruang Publik," *J. Pendidik. Sosiol. Undiksha*, vol. 3, no. 3, pp. 152–161, 2021, doi: 10.23887/jpsu.v3i3.45785.
14. C. N. Octaviani, E. Prihantoro, Sariyati, and E. Banowo, "Gerakan Feminisme Melawan Budaya Patriarki Di Indonesia," *BroadComm*, vol. 4, no. 1, pp. 23–35, 2022, doi: 10.53856/bcomm.v4i1.232.
15. M. C. B. Umanailo, "Pemikiran Michel Foucault," *ResearchGate*, no. October, pp. 1–11, 2019, doi: 10.31219/osf.io/h59t3.
16. M. Foucault, *Histoire de la Sexualite I: La Volonte de Savoir*. 1976.
17. E. Gredel, "Digital discourse analysis and Wikipedia: Bridging the gap between Foucauldian discourse analysis and digital conversation analysis," *J. Pragmat.*, vol. 115, pp. 99–114, 2017, doi: 10.1016/j.pragma.2017.02.010.
18. H. Karunia H, N. Ashri, and I. Irwansyah, "Fenomena Penggunaan Media Sosial : Studi Pada Teori Uses and Gratification," *J. Teknol. Dan Sist. Inf. Bisnis*, vol. 3, no. 1, pp. 92–104, 2021, doi: 10.47233/jteksis.v3i1.187.
19. S. G. Kumontoy, M. C. Dolontelide, and A. D. Ekayani, "Analisis Penggunaan dan Gratifikasi Aplikasi Voisa.App dalam Mencari Koneksi Anonim di Era Digital pada Generasi Z," *Manaj. Pendidik. dan Ilmu Sos.*, vol. 5, no. 5, pp. 1615–1622, 2024.
20. D. Susilo, *Aksi-Aksi Warganet pada Berita Daring - Cabaran Pada Studi Posfeminisme dan Politik*, no. 1. 2019. [Online]. Available: http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI
21. J. Donath, "Identity and deception in the virtual community," *Communities Cybersp.*, no. August 1996, pp. 37–68, 2020, doi: 10.4324/9780203194959-11.
22. D. Boyd, "Social Network Sites: Public, Private, or What? Social Network Sites Mediated Publics," *Knowl. tree*, pp. 1–7, 2007.
23. K. Krippendorff, *Content Analysis An Introduction to Its Methodology*. 2004.