

## Social Violence Representation in BandungBergerak.id Media: A Conflict Study of Johan Galtung

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ARTICLE INFO	ABSTRACT
<p><b>Keywords:</b></p> <p><i>Johan Galtung;</i> <i>Alternative Media;</i> <i>Social Conflict;</i> <i>Structural Violence;</i> <i>BandungBergerak.id;</i> <i>Virtual Ethnography.</i></p> <hr style="border: 0.5px solid black;"/> <p><b>Article history:</b></p> <p>Received 2026-05-09 Revised 2026-05-26 Accepted 2026-05-30</p>	<p>This study aims to analyze the representation of conflict and social violence in the alternative media coverage of BandungBergerak.id using Johan Galtung’s ABC Triangle theory. This study is important because social conflict in urban society does not only appear in the form of physical violence, but also operates through structural and cultural violence that often remains invisible in everyday life. This study employed a qualitative research design using a virtual ethnography approach. The researcher selected the virtual ethnography method because the study focused on social activities and conflict representations that developed within digital spaces. The research data originated from the documentation of BandungBergerak.id news articles discussing bullying, restrictions on religious worship, femicide, forced evictions, and environmental conflicts. The researcher then analyzed the data using narrative analysis techniques through Johan Galtung’s ABC Triangle theoretical framework. The findings show that social conflict in BandungBergerak.id coverage does not only represent direct violence such as intimidation, bullying, femicide, and forced evictions, but also reveals structural violence through discriminatory policies, social marginalization, and weak state protection toward vulnerable groups. In addition, this study found cultural violence operating through patriarchy, intolerance, social stigma, and discriminatory language that normalize inequality within society. The findings also demonstrate that BandungBergerak.id presents narratives of conflict transformation through social empathy, community solidarity, environmental movements, and nonviolent practices based on constructive journalism. This study contributes to the development of Johan Galtung’s conflict studies by expanding the analysis of the relationship between digital media, structural violence, and conflict</p>

transformation in contemporary urban society. The originality of this study lies in its use of a virtual ethnography approach and the ABC Triangle theory to examine local alternative media as both a space for conflict representation and an arena for peace transformation.

## ABSTRAK

Penelitian ini bertujuan untuk menganalisis representasi konflik dan kekerasan sosial dalam pemberitaan media alternatif BandungBergerak.id menggunakan teori ABC Triangle Johan Galtung. Penelitian ini penting dilakukan karena konflik sosial di masyarakat urban tidak hanya hadir dalam bentuk kekerasan fisik, tetapi juga bekerja melalui kekerasan struktural dan kultural yang sering tidak terlihat secara langsung dalam kehidupan sehari-hari. Penelitian ini menggunakan desain penelitian kualitatif dengan pendekatan virtual ethnography. Peneliti memilih metode virtual ethnography karena penelitian berfokus pada aktivitas sosial dan representasi konflik yang berkembang dalam ruang digital. Data penelitian diperoleh melalui dokumentasi artikel berita BandungBergerak.id yang membahas isu bullying, pelanggaran ibadah, femisida, penggusuran lahan, dan konflik lingkungan hidup. Data kemudian dianalisis menggunakan teknik analisis naratif dengan pendekatan teori ABC Triangle Johan Galtung. Hasil penelitian menunjukkan bahwa konflik sosial dalam pemberitaan BandungBergerak.id tidak hanya menampilkan kekerasan langsung seperti intimidasi, bullying, femisida, dan penggusuran paksa, tetapi juga memperlihatkan kekerasan struktural melalui kebijakan diskriminatif, marginalisasi sosial, dan lemahnya perlindungan negara terhadap kelompok rentan. Selain itu, penelitian ini menemukan adanya kekerasan kultural yang bekerja melalui patriarki, intoleransi, stigma sosial, dan bahasa diskriminatif yang menormalisasi ketimpangan dalam masyarakat. Penelitian ini juga menemukan bahwa BandungBergerak.id menghadirkan narasi transformasi konflik melalui empati sosial, solidaritas warga, gerakan lingkungan, dan praktik nir-kekerasan berbasis constructive journalism. Penelitian ini berkontribusi dalam pengembangan studi konflik Johan Galtung dengan memperluas analisis hubungan antara media digital, kekerasan struktural, dan transformasi konflik dalam masyarakat urban kontemporer. Keaslian penelitian ini terletak pada penggunaan pendekatan netnografi dan teori ABC Triangle untuk membaca media alternatif lokal sebagai ruang representasi konflik sekaligus arena transformasi perdamaian.

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## 1. INTRODUCTION

Violence in modern society can no longer be narrowly understood merely as a physical act that injures the human body (Haq & Sen, 2021; Weil, 2016). In the development of contemporary peace studies, violence often operates through invisible mechanisms, such as language, policies, social norms, cultural symbols, and power structures that legitimize social inequality. This form of violence

frequently exists in latent and internalized forms within everyday life, making it difficult to recognize as a repressive act. As a result, society tends to perceive discrimination, marginalization, and restrictions on the rights of certain groups as normal and acceptable conditions (Azis & Pratama, 2020; Iwamony, 2020; Nurhayati et al., 2025). This phenomenon indicates that violence does not only operate as direct violence, but also functions structurally and culturally through social systems that maintain specific relations of domination.

In the Indonesian context, the complexity of social violence continues to increase through various forms of contemporary social conflict. Data from the National Commission on Violence Against Women recorded more than 289,111 cases of violence against women in Indonesia throughout 2024, including femicide, domestic violence, and gender-based violence (Komnas Perempuan, 2025). Meanwhile, a report from the Setara Institute (2024) showed that violations of religious freedom and belief still frequently occurred in Indonesia, including the rejection of houses of worship and intimidation against minority groups. On the other hand, the Agrarian Reform Consortium (*Konsorsium Pembaruan Agraria* or KPA) (2024) recorded at least 241 agrarian conflicts in 2024 that resulted in forced evictions and the criminalization of citizens. These data demonstrate that social violence in Indonesia operates through complex and interconnected political, cultural, economic, and power-related dimensions.

These forms of violence also appear within the social dynamics of Bandung City and its surrounding areas. As a rapidly developing urban region, Bandung faces various social problems that reveal conflictual relations between society, the state, and other interest groups (Badan Kesatuan Bangsa dan Politik Kota Bandung, 2025; Irfani, 2025). In recent years, issues such as bullying, restrictions on religious worship, femicide, forced evictions, and environmental destruction have increasingly appeared in local media coverage (Rizaty, 2021). One media outlet that consistently highlights these issues is BandungBergerak.id. This media platform not only presents violent incidents as factual information, but also provides critical narratives regarding power relations, the position of vulnerable groups, and the structural impacts of social and development policies (BandungBergerak.id, 2023). The presence of alternative media such as BandungBergerak.id becomes important because it creates a public reflective space regarding forms of violence that often remain hidden behind social normalization.

From a sociological perspective, social conflict never emerges as a singular phenomenon. Instead, it arises from clashes of interests, differences in values, unequal access, and power relations that continuously operate within society (Coser, 1957). Conflict can develop into violence when discrimination, social exclusion, marginalization, and the absence of healthy dialogue accumulate within social life (Solahudin et al., 2021). Under such conditions, violence no longer appears solely as an individual act, but transforms into a social system continuously reproduced through culture and institutional structures. Therefore, understanding social conflict requires a theoretical approach that does not merely focus on physical actions, but also examines the mental, symbolic, and structural dimensions underlying such conflicts.

Studies concerning social conflict and violence have developed through several research tendencies. First, scholars have examined social conflict as a structural-political phenomenon. Research within this category generally discusses agrarian conflict, social inequality, and state-society power relations in the context of development policies. For example, studies conducted by Arif (2023), Hassaniyan (2024), and Elida et al. (2025) demonstrated that social conflict is frequently produced through development policies that neglect vulnerable groups. These studies successfully explained the structural dimensions of conflict, yet they remained limited in simultaneously analyzing the relationship between mental dimensions, social actions, and structural contradictions.

Second, researchers have examined violence based on culture and social identity. Studies in this category widely discuss religious intolerance, gender discrimination, bullying, and symbolic violence that persist within society. Research conducted by Moreda (2023), Pertek et al. (2023), and Dewantara et al. (2024) demonstrated that social norms and cultural values significantly contribute to sustaining violence against certain groups. Nevertheless, these studies tended to view violence

merely as a cultural phenomenon and did not deeply connect it with conflict dynamics and peace transformation.

Third, researchers have used digital media as a space for analyzing social conflict. Several netnographic and media studies investigated how media shapes public opinion regarding conflict and violence issues. Studies conducted by Irwanto (2025), Faizin et al. (2024), and Masduki (2022) demonstrated that digital media plays an important role in building social awareness and producing narratives about vulnerable groups. However, most of these studies still focused primarily on media discourse analysis and did not employ peace theory approaches comprehensively, particularly Johan Galtung's conflict theory as the main analytical framework.

Based on these research tendencies, significant research gaps remain insufficiently explored. Previous studies generally separated the analysis of structural violence, cultural violence, and media representation, making them unable to understand conflict as an interconnected system involving mental attitudes, social actions, and structural contradictions. In addition, research on local alternative media such as BandungBergerak.id remains relatively limited, particularly within the context of peace studies and conflict transformation. In fact, alternative media plays an important role in documenting social realities that often remain invisible within mainstream media coverage. Therefore, this study attempts to fill this gap by employing a netnographic approach and Johan Galtung's ABC Triangle theory to analyze social conflict more holistically.

Johan Galtung's ABC Triangle theory views conflict as a dynamic relationship between Attitude, Behaviour, and Contradiction that continuously influence one another (Webel & Galtung, 2007). From this perspective, violence does not only refer to visible physical actions, but also includes mental attitudes and social structures that become the roots of conflict. Behaviour exists at the level of visible manifestations, whereas Attitude and Contradiction operate at latent levels that shape ways of thinking, prejudice, and social interests. Through this approach, conflict is understood as a complex social system. Therefore, conflict resolution cannot rely solely on ending physical violence, but must also transform the structures and cultures that sustain conflict.

Based on this background, this study aims to analyze the representation of conflict and social violence in the alternative media coverage of BandungBergerak.id using Johan Galtung's ABC Triangle theory. Specifically, this study identifies the representation of social conflict within media narratives, the forms of direct, structural, and cultural violence appearing in news coverage, and the forms of conflict transformation represented through practices of social empathy, nonviolence, community solidarity, and social creativity in urban society.

The main argument of this study states that social conflict does not operate solely through direct violence, but is also produced and normalized through social structures, policies, cultures, and social symbols that construct unequal social relations. This study also argues that alternative media such as BandungBergerak.id functions not only as a distributor of information, but also as a space for social criticism and peace transformation capable of revealing latent dimensions of violence within society. Therefore, this study contributes to the development of Johan Galtung's conflict theory (1990, 2009), particularly in understanding the relationship between digital media, structural violence, and conflict transformation in contemporary urban society.

## 2. RESEARCH METHOD

The unit of analysis in this study consists of social conflict narratives published in the online news column of BandungBergerak.id. This study focuses on the representation of conflict and social violence appearing in the media coverage of the platform. The analyzed conflicts consist of five major issues, namely bullying, restrictions on religious worship, femicide, forced evictions, and environmental conflicts. The researcher selected these five issues because they represent forms of direct, structural, and cultural violence relevant to Johan Galtung's conflict theory. Therefore, this study does not merely examine conflict as a social event, but also understands conflict as a construction of meaning produced through digital media.

This study employed a qualitative research design using a virtual ethnography approach (Hine, 2000). The researcher selected the virtual ethnography method because the study focuses on social activities and conflict representations that develop within digital spaces. Virtual ethnography extends ethnographic methods by using the internet as the primary observation space to understand culture, social interaction, and communication practices within online communities. The researcher used a qualitative approach because this study aims to understand the meaning, patterns, and relationships of conflict in depth through interpretations of media texts. In addition, this approach allows the researcher to identify latent dimensions of violence that do not always appear directly in media coverage.

The data sources in this study originated from news articles published by BandungBergerak.id. The research data consisted of news texts discussing social conflict issues relevant to the research focus. The researcher used secondary data in the form of digital documents because the study focused on analyzing media narratives. The researcher selected news articles based on their thematic relevance to the analyzed conflict issues. Each conflict category consisted of five news articles, resulting in a total of twenty-five articles as the research corpus. The study took place during the period from December 10, 2025, to January 9, 2026.

The researcher collected data through digital observation and documentation of news articles published on BandungBergerak.id. First, the researcher selected articles based on their relevance to the research issues. Then, the researcher classified the articles into categories of bullying, restrictions on religious worship, femicide, forced evictions, and environmental conflicts. After completing the classification process, the researcher documented all selected articles as the research corpus. The documentation technique enabled the researcher to identify narratives, conflict actors, forms of violence, and social relations appearing within media texts.

This study employed narrative analysis techniques using Johan Galtung's ABC Triangle theory as the primary analytical framework (Webel & Galtung, 2007). The researcher conducted the analysis through several stages, namely data reduction, conflict issue categorization, narrative interpretation, and conclusion drawing. During the interpretation stage, the researcher identified the elements of Attitude, Behaviour, and Contradiction within each news narrative to understand both direct and latent forms of violence. In addition, this study analyzed forms of conflict transformation through aspects of empathy, nonviolence, and social creativity appearing within media narratives. Through this approach, the study explains how local alternative media represents social conflict while simultaneously constructing peace discourse within contemporary urban society.

### 3. RESULTS AND DISCUSSION

#### **Brief Profile and Media Characteristics of BandungBergerak.id**

BandungBergerak.id is a digital alternative media platform that focuses on presenting in-depth news and stories concerning the social dynamics of Bandung and its surrounding regions. This media outlet operates through the spirit of data-driven and humanitarian journalism based on three main orientations: local, data-oriented, and in-depth reporting. From its perspective, Bandung does not merely represent an administrative territory, but also functions as a social space connecting communities through economic, cultural, ecological, and shared emotional relationships. This perspective positions BandungBergerak.id not only as an information provider, but also as a space for social reflection on various issues developing within contemporary urban society (BandungBergerak.id, 2023).

Historically, BandungBergerak.id connects its media identity to the tradition of anti-colonial movement journalism that developed during the colonial era. The term "Bergerak" originated from the newspaper *Doenia Bergerak*, which Mas Marco Kartodikromo led in 1914 as part of the indigenous press movement advocating human equality and national freedom. This historical inspiration shaped BandungBergerak.id into a media institution that strongly supports humanitarian issues, social justice, and marginalized voices. In its journalistic practices, this media outlet does not merely provide factual

information, but also attempts to develop public critical awareness regarding power relations and social inequalities occurring within society (BandungBergerak.id, 2023).

The characteristics of alternative media appear through BandungBergerak.id's strong focus on education, diversity, environmental issues, vulnerable groups' rights, and various forms of social conflict that often receive limited attention from mainstream media. Its coverage regarding bullying, restrictions on religious worship, femicide, forced evictions, and environmental destruction demonstrates the media's strong concern toward structural and cultural violence within society. In addition to presenting in-depth reports concerning social conflict, BandungBergerak.id also develops a constructive journalism approach through its "Bergerak" channel. This journalistic practice does not merely portray problems, but also highlights social initiatives, community solidarity, and grassroots movements as forms of social transformation (BandungBergerak.id, 2023).

**Figure 1. BandungBergerak.id Media Logo**



Source: BandungBergerak.id, 2023

The position of BandungBergerak.id as an alternative media platform makes it relevant as the object of virtual ethnography within this study. Digital media does not only function as a means of disseminating information, but also serves as a space for producing social meanings, shaping public opinion, and representing social conflict within society. The narratives constructed by BandungBergerak.id demonstrate how social conflict is represented more comprehensively by highlighting humanitarian dimensions, power relations, and the experiences of vulnerable groups that often remain hidden within dominant media coverage. Therefore, analyzing this media platform becomes important for understanding how direct, structural, and cultural violence operate within the social realities of urban communities in Bandung and surrounding regions.

### **Representation of Social Conflict in BandungBergerak.id News Coverage**

The findings show that BandungBergerak.id consistently presents various social conflicts developing in West Java through news coverage oriented toward humanitarian issues and vulnerable groups. The most dominant conflicts appearing within this media coverage include bullying, restrictions on religious worship, femicide, forced evictions, and environmental conflicts. The media does not present these conflicts as isolated incidents, but rather as interconnected social problems related to power relations, social inequality, and weak protection toward marginalized groups. The coverage patterns of BandungBergerak.id also demonstrate that social conflict frequently emerges from clashes between communities and institutions possessing greater authority, such as the state, security apparatuses, majority groups, and private corporations.

Regarding bullying issues, BandungBergerak.id presents various forms of bullying occurring within social and educational environments, including cyber bullying, gender bullying, seniority practices, and verbal violence. Most reported cases demonstrate that educational institutions become vulnerable spaces for bullying practices. The article "*Belum Maksimalnya Perlindungan Hukum terhadap Korban Bullying*" explained that 84% of children aged 12–17 years had experienced cyber bullying (Amanda, 2022). The report demonstrated that bullying perpetrators generally used social domination and psychological pressure against victims perceived as weaker. In addition, cases of gender bullying revealed discrimination against individuals considered inconsistent with dominant gender constructions within society (Febrian, 2023). Mocking expressions such as *banci* and *bencong* became symbols illustrating how verbal violence operates in everyday social life. In several cases, educational institutions also failed to protect victims because they prioritized maintaining institutional reputations

rather than seriously addressing violence issues (Natanael, 2024). These conditions demonstrate that bullying does not only occur at the individual level, but is also influenced by social cultures that continuously tolerate repeated violence.

Restrictions on religious worship also became another dominant issue within BandungBergerak.id coverage. This media coverage demonstrated that religious minority groups still face obstacles in exercising their rights to worship freely. The article regarding the Santa Odilia Arcamanik Catholic congregation illustrated how church members had to relocate their worship activities because local residents rejected their presence, even though the building belonged to the church itself (Fauzyah Nur, 2025). In another case, mass demonstrations occurred while Catholics conducted mass at the Arcamanik Multipurpose Hall, thereby creating psychological pressure toward worshippers (Putricantika, 2023). In addition, several church sealing cases in Bandung Regency and Purwakarta demonstrated that administrative issues frequently function as reasons for restricting religious freedom (Herdiana, 2023; Rajul, 2023). This media coverage demonstrated unequal power relations among majority groups, local governments, and religious minorities. In many cases, the state appeared to prioritize social stability rather than guaranteeing citizens' constitutional rights to worship freely.

BandungBergerak.id also extensively highlighted femicide cases as systematic violence against women. Its coverage demonstrated that femicide does not merely represent ordinary criminal acts, but constitutes gender-based violence closely related to patriarchal culture and male domination over women. The article "*Seandainya Kartini Masih Hidup di Tengah Maraknya Kasus Femisida di Tanah Air*" described the murder of a female journalist committed by her partner, a member of the Indonesian Navy (TNI AL) (Foggy, 2025). In addition, sexual violence cases against adolescent girls in Palembang demonstrated that women frequently become victims of sexual violence leading to murder (Rahmadani, 2024). Other reports explained that femicide includes several forms, such as intimate femicide, honor-based femicide, and femicide targeting minority and disabled women (Muharam, 2024). These cases demonstrated that women become vulnerable groups experiencing violence because of unequal gender relations within society.

In issues concerning forced evictions, BandungBergerak.id presented agrarian conflicts involving communities, government institutions, security forces, mass organizations, and private actors. Conflicts occurring in Tamansari, Dago Elos, Sukahaji, Kebon Jeruk, and along the Cikapundung River demonstrated that urban development frequently occurs simultaneously with the elimination of lower-class living spaces. Articles concerning the Tamansari eviction conflict portrayed clashes between residents and security forces during the implementation of the *Kota Tanpa Kumuh* program (Rajul, 2025c). Meanwhile, the Dago Elos and Sukahaji conflicts demonstrated unilateral land claims that triggered intimidation and violence against local residents (Rajul, 2025b). In these conflicts, local communities became the most vulnerable groups because they faced economic pressure, threats of displacement, and repressive actions from authorities. Nevertheless, BandungBergerak.id also highlighted the emergence of social solidarity through peaceful protests, public discussions, street libraries, and support from students and community groups.

Environmental conflict also became an important issue within BandungBergerak.id coverage, particularly regarding coal-fired power plant (*Pembangkit Listrik Tenaga Uap* or PLTU) development in several areas of West Java. Articles concerning PLTU projects in Babelan, Cirebon, Indramayu, and Sukabumi demonstrated that local communities directly experienced ecological impacts, including air pollution, water scarcity, agricultural land degradation, and increasing respiratory diseases (Rajul, 2025a). In addition, PLTU development also caused fishermen, farmers, and coastal communities to lose their livelihoods because of environmental destruction. In this conflict, local communities often occupied weaker positions compared with corporations and institutions supporting industrial development projects. BandungBergerak.id coverage demonstrated that development processes frequently occurred without meaningful community participation. Authorities conducted public consultations merely as formal procedures, while economic and industrial interests continued to dominate development decisions.

**Table 1. Representation of Social Conflict in BandungBergerak.id News Coverage**

No.	Conflict Issue	Form of Conflict	Actors Involved	Vulnerable Groups/Victims	Emerging Conflict Patterns
1	Bullying	Cyber bullying, gender bullying, seniority practices, verbal violence	Students, seniors, educational environments, social media users	Children, adolescents, individuals with non-dominant gender identities	Social domination, verbal violence, weak institutional protection
2	Restrictions on Religious Worship	Rejection of houses of worship, mass demonstrations, church sealing	Majority groups, local governments, security forces, religious minority communities	Christian and Catholic congregations	Restrictions on worship rights, majority social pressure, state compromise toward intolerance
3	Femicide	Gender-based murder, sexual violence, domestic violence	Victims' partners, dominant male actors, sexual violence perpetrators	Women, adolescent girls, minority and disabled women	Patriarchal relations, control over women's bodies, unequal gender relations
4	Forced Evictions	Forced displacement, intimidation, clashes between authorities and residents	Government institutions, security forces, mass organizations, private actors, local communities	Urban poor communities, village residents, disputed land occupants	Agrarian conflict, unequal power relations, loss of living spaces
5	Environmental Conflict	Environmental pollution, ecological destruction, loss of livelihoods	PLTU corporations, governments, investors, local communities	Fishermen, farmers, coastal and surrounding communities	Environmental exploitation, marginalization of local communities, exclusive development

Table 1 demonstrates that social conflict within BandungBergerak.id coverage does not only appear in the form of direct violence, but also reveals power relations, social inequality, and the marginalization of vulnerable groups across various aspects of urban society in West Java.

The conflict patterns appearing in BandungBergerak.id coverage demonstrate unequal power relations between dominant groups and vulnerable communities. Conflict does not only emerge because of direct clashes between individuals, but is also influenced by policies, social cultures, and power structures that continuously reproduce injustice. Vulnerable groups such as women, children, the urban poor, religious minority communities, and local populations affected by development projects frequently experience marginalization within these conflicts. Therefore, BandungBergerak.id coverage demonstrates that social violence within urban society cannot merely be understood as physical action, but must also be understood in relation to broader and more complex social systems.

## Forms of Direct, Structural, and Cultural Violence in Media Narratives

The findings demonstrate that the social conflicts reported by BandungBergerak.id do not merely present violence in physical forms, but also reveal the existence of structural and cultural violence operating simultaneously. The media narratives demonstrate that social violence emerges through direct actions, social policies, power relations, and cultural norms that normalize inequality. Across various reports, these three forms of violence interconnect and construct complex conflict patterns within urban society in West Java.

Direct violence appears through intimidation, bullying, physical violence, and repressive actions targeting vulnerable groups. In bullying cases, victims experience psychological pressure through cyber bullying, verbal harassment, and seniority practices within educational environments. The article "*Belum Maksimalnya Perlindungan Hukum terhadap Korban Bullying*" explained that perpetrators used social domination and aggressiveness to pressure victims considered weaker (Amanda, 2022). Direct violence also appears in the practice of gender bullying, which uses terms such as *banci*, *bencong*, and other insulting expressions toward individuals considered inconsistent with dominant gender norms (Febrian, 2023). In addition, repressive actions by authorities and mass intimidation appeared in eviction conflicts in Tamansari, Sukahaji, and Kebon Jeruk. Residents experienced both physical and psychological pressure when authorities and certain groups forcibly cleared residential areas (Rajul, 2023). In femicide cases, direct violence appeared through assaults and murders against women committed by people close to the victims, such as intimate partners or individuals holding power relations over them (Foggy, 2025).

In addition to direct violence, BandungBergerak.id coverage also reveals the existence of structural violence operating through policies, institutions, and social systems. Regarding restrictions on religious worship, the state and local governments often failed to provide full protection to religious minority groups. The case involving the Santa Odilia Arcamanik Catholic congregation demonstrated that the state preferred relocating worship activities rather than guaranteeing citizens' constitutional rights to worship safely (Fauzyah Nur, 2025). Similar situations also appeared in church sealing cases in Purwakarta and the complicated permit processes for houses of worship in Bandung Regency (Herdiana, 2023; Rajul, 2023). In agrarian conflicts, structural violence emerged through development policies that sacrificed the living spaces of lower-class communities. Urban restructuring and development projects frequently proceeded without clear solutions for residents affected by forced evictions. Residents living along the Cikapundung River, Tamansari, and Dago Elos experienced housing insecurity and weak legal protection when confronting authorities and private corporations (Prima, 2022). Structural violence also appeared in environmental conflicts caused by coal-fired power plant (PLTU) development. Local communities suffered from air pollution, environmental destruction, and loss of livelihoods because industrial projects excluded communities from equal participation in decision-making processes (Rajul, 2025d).

The media narratives also reveal cultural violence operating through social norms, stigma, and cultural symbols that normalize discrimination. In bullying and gender bullying cases, the use of insulting terms toward specific individuals demonstrated how language functions as a tool for degrading groups considered different. Rigid gender norms caused individuals who did not conform to dominant constructions of masculinity or femininity to become targets of ridicule and social marginalization (Febrian, 2023). In femicide cases, patriarchal culture appeared through perspectives positioning women's bodies as objects of social control and male domination. Women frequently experienced violence because society considered them to violate norms of honor or fail to meet particular social expectations (Muharam, 2024). In addition, intolerance toward religious minority groups demonstrated how majority norms functioned to restrict the worship spaces of minority communities. Society frequently justified the rejection of houses of worship in the name of social order and communal harmony, making discrimination against minorities appear normal within everyday life.

**Table 2. Forms of Violence in BandungBergerak.id Social Conflict Narratives**

Type of Violence	Form of Violence	Examples in Media Coverage	Actors Involved	Impact on Vulnerable Groups
Direct Violence	Intimidation, physical violence, verbal bullying, repressive actions	Cyber bullying, gender bullying, Tamansari and Sukahaji evictions, femicide cases	Bullying perpetrators, security forces, mass organizations, victims' partners	Psychological trauma, physical injuries, social fear, loss of safety
Direct Violence	Assault and murder	Femicide against women and adolescent girls	Victims' partners, sexual violence perpetrators, dominant individuals	Loss of life, gender-based violence, suffering of victims' families
Structural Violence	Discriminatory policies and weak state protection	Church sealing, rejection of houses of worship, forced relocations	Local governments, authorities, state institutions	Restrictions on worship rights, housing insecurity, social marginalization
Structural Violence	Unequal access and exclusive development	Agrarian conflicts in Dago Elos and Sukahaji, PLTU projects in Cirebon and Indramayu	Governments, corporations, investors, authorities	Loss of living spaces, environmental pollution, loss of livelihoods
Cultural Violence	Normalization of intolerance and discrimination	Rejection of minority houses of worship	Majority groups, surrounding communities	Social discrimination, psychological pressure, social exclusion
Cultural Violence	Patriarchy and gender stigma	Gender bullying and femicide	Patriarchal social environments, perpetrators of violence	Marginalization of women, control over women's bodies, gender-based violence
Cultural Violence	Discriminatory language and symbols	Use of terms such as <i>banci</i> and <i>bencong</i>	Bullying perpetrators and social environments	Identity stigmatization, mental pressure, social isolation

Table 2 demonstrates that social conflict in BandungBergerak.id coverage reveals strong interconnections among direct, structural, and cultural violence. These three forms of violence reinforce one another in creating social inequality and marginalization toward vulnerable groups within urban communities in West Java.

The violence patterns appearing in BandungBergerak.id coverage demonstrate that social conflict does not operate independently. Direct, structural, and cultural violence continuously relate to and reinforce one another within various social conflicts. Vulnerable groups such as women, children, the urban poor, religious minority communities, and communities affected by development projects frequently experience the consequences of unequal power relations. Through its in-depth reporting, BandungBergerak.id demonstrates that social conflict in urban society relates not only to physical actions, but also to social systems, policies, and cultural structures that continuously reproduce injustice in everyday life.

## Narratives of Conflict Transformation in BandungBergerak.id

The findings demonstrate that BandungBergerak.id does not merely portray social conflict as a sequence of violence and inequality, but also presents various forms of conflict transformation through narratives of solidarity, social empathy, and grassroots movements. Through its reporting, this media outlet attempts to demonstrate that communities do not always remain passive victims of conflict. Instead, communities possess the capacity to create spaces for peaceful resistance, strengthen collective solidarity, and develop alternative conflict resolutions through non-repressive collective actions. These characteristics demonstrate that BandungBergerak.id develops a constructive journalism practice that focuses not only on social crises, but also on the possibilities of social transformation emerging amid conflict.

Forms of conflict transformation appear through the presence of social empathy toward vulnerable groups experiencing violence and marginalization. In bullying issues, BandungBergerak.id extensively emphasized the importance of psychological assistance, complaint spaces, and victim protection. The article regarding the “Zero Bullying” declaration in Bandung City demonstrated efforts to build safer educational environments through the involvement of teachers, school psychologists, and child advocacy communities (Syaria, 2025). In addition, coverage concerning the photo book *Bully* demonstrated how artists attempted to raise public awareness regarding the psychological impacts of bullying through visual and artistic media (Putricantika, 2023). This approach demonstrated that conflict resolution does not solely depend on formal punishment, but also requires strengthening social empathy and collective public awareness regarding victims’ experiences.

Narratives of community solidarity also appeared in various agrarian conflicts and forced eviction cases. Coverage regarding Sukahaji, Dago Elos, and Tamansari demonstrated how residents developed collective resistance through peaceful protests, public discussions, and community-based social activities. In Sukahaji, residents collaborated with students, communities, and alternative media through activities such as collective viewing of *Persib* football matches, open discussions, and street libraries functioning as social gathering spaces for communities affected by forced evictions (Tim Redaksi, 2025). This solidarity demonstrated that conflict does not always produce social fragmentation, but can also strengthen collective relationships among communities sharing similar experiences of injustice. The presence of communities and solidarity networks became forms of social resistance against pressure from authorities and private actors involved in agrarian conflicts.

In environmental issues, BandungBergerak.id also presented ecological-based social movements as forms of conflict transformation. Coverage regarding the impacts of PLTU projects in Cirebon, Indramayu, and Babelan demonstrated how local communities, environmental organizations, and legal aid institutions built collective advocacy to defend their living spaces (Rajul, 2025a). These movements operated through public discussions, hearings with international institutions, environmental campaigns, and dissemination of information regarding the ecological impacts of industrial development. Several symbolic actions, such as tree-planting movements and campaigns to protect coastal communities’ living spaces, demonstrated how communities used peaceful and creative approaches to criticize development policies considered harmful to local populations. Narratives such as “planting to resist” demonstrated that social resistance does not always materialize through violence, but can also emerge through symbolic actions that build collective social awareness.

In addition, BandungBergerak.id also created spaces for social dialogue regarding diversity and religious freedom issues. In reports concerning restrictions on worship, the media not only portrayed tensions between majority and minority groups, but also presented voices from communities advocating tolerance and respect for citizens’ constitutional rights. These dialogical narratives demonstrated the media’s efforts to build more inclusive communication spaces amid sensitive social conflicts. Therefore, the media functions not only as a distributor of conflict information, but also as a space connecting diverse social perspectives to reduce polarization within society.

**Table 3. Narratives of Conflict Transformation in BandungBergerak.id Coverage**

<b>Form of Conflict Transformation</b>	<b>Practices or Narratives Presented</b>	<b>Actors Involved</b>	<b>Form of Peaceful Approach</b>
Social Empathy	Assistance for bullying victims, complaint spaces, psychological protection	Teachers, school psychologists, child advocacy communities, society	Strengthening empathy and social awareness
Public Awareness through Art	Bully photo book and anti-bullying visual campaigns	Artists, media, creative communities	Social education through artistic media
Community Solidarity	Public discussions, street libraries, collective gatherings for displaced residents	Residents, students, communities, alternative media	Peaceful actions and community strengthening
Agrarian Conflict Advocacy	Assistance for Sukahaji, Dago Elos, and Tamansari residents	Community organizations, social organizations, media	Non-repressive social resistance
Environmental Movements	Ecological campaigns, public hearings, dissemination of PLTU impact information	Environmental organizations, legal aid institutions (LBH), local communities	Environmental advocacy and collective movements
Symbolic Actions	“Planting to resist” and environmental protection campaigns	Environmental activists and local communities	Symbolic and creative resistance
Social Dialogue and Tolerance	Narratives of tolerance and respect for worship rights	Interfaith communities, media, civil society	Social dialogue and inclusive communication
Constructive Journalism	Reporting that presents solutions and grassroots movements	BandungBergerak.id and social communities	Constructive journalism

Table 3 demonstrates that BandungBergerak.id does not merely represent social conflict as violence and inequality, but also presents various practices of conflict transformation through social empathy, community solidarity, environmental movements, and nonviolent approaches within urban society.

BandungBergerak.id coverage demonstrates that conflict transformation can develop through empathy, social solidarity, community creativity, and nonviolent practices. The media narratives demonstrate that communities possess the ability to construct alternative forms of peace amid structural pressures and ongoing social conflict. Through a journalistic approach rooted in humanitarian values, BandungBergerak.id does not merely represent the suffering of vulnerable groups, but also highlights various social practices attempting to transform conflict into spaces for learning, peaceful resistance, and strengthening solidarity within urban society.

## Discussion

This The findings demonstrate that social conflict in BandungBergerak.id coverage does not only appear in the form of direct violence, but also reveals the interconnectedness of structural and cultural violence operating simultaneously within urban society in West Java. The findings show that issues such as bullying, restrictions on religious worship, femicide, forced evictions, and environmental conflict share similar patterns, particularly unequal power relations between dominant groups and vulnerable communities. In addition, this study found that BandungBergerak.id does not merely present conflict narratives, but also highlights various forms of social transformation through

community solidarity, social empathy, environmental movements, and nonviolent practices. Therefore, alternative media functions not only as a distributor of information, but also as a space for producing social criticism and peace transformation.

These findings can be explained through Johan Galtung's ABC Triangle theory, which views conflict as a dynamic relationship among Attitude, Behaviour, and Contradiction (Webel & Galtung, 2007). In this study, Behaviour appears through acts of direct violence such as bullying, intimidation by authorities, femicide, and forced evictions. However, these actions do not emerge spontaneously, but are influenced by Attitude in the form of social prejudice, patriarchal culture, intolerance, and domination by majority groups over vulnerable communities. Meanwhile, Contradiction appears through unequal social access, conflicts of development interests, weak legal protection, and the marginalization of particular groups within social structures. The relationship among these three elements demonstrates that social conflict in urban society cannot merely be understood as physical clashes among actors, but must also be understood as the result of social systems that continuously reproduce injustice.

From Galtung's theoretical perspective, structural violence becomes visible when the state, policies, and social institutions fail to provide equal protection to society. Cases involving restrictions on religious worship, forced evictions, and coal-fired power plant (PLTU) development demonstrate that vulnerable groups are frequently placed in subordinate positions to maintain social stability or development-oriented economic interests. At the same time, cultural violence operates through the normalization of discrimination, gender stigma, and religious intolerance that make violent actions appear normal within social life. Therefore, this study demonstrates that direct violence actually represents only the surface manifestation of deeper and more latent social problems.

The findings of this study intersect with research conducted by Arif (2023), Hassaniyan (2024), and Elida et al. (2025), which demonstrated that social conflict is frequently produced through development policies and state power relations toward marginalized communities. However, this study expands previous findings by demonstrating that structural conflict does not operate independently, but instead relates to psychological, cultural, and symbolic dimensions functioning simultaneously. This study also aligns with research conducted by Moreda (2023), Pertek et al. (2023), and Dewantara et al. (2024) regarding intolerance and culturally based social discrimination. Nevertheless, this study found that cultural violence not only perpetuates social stigma, but also serves as a legitimizing foundation for the emergence of structural violence and repressive actions against vulnerable groups.

In addition, this study relates to digital media research conducted by Irwanto (2025), Faizin et al. (2024), and Masduki (2022) regarding the role of media in shaping public opinion concerning social conflict issues. The difference lies in the fact that this study does not merely view media as a space for discourse representation, but also as an arena for conflict transformation through a constructive journalism approach. BandungBergerak.id presents coverage that does not stop at exploiting conflict, but also highlights social solidarity, community advocacy, dialogical spaces, and environmental movements as alternative forms of peace. The novelty of this study lies in the use of Johan Galtung's ABC Triangle theory to analyze the relationship among digital media, social violence, and conflict transformation holistically through a netnographic approach.

Historically, the findings demonstrate that social conflict in Indonesia maintains continuity with power relations inherited from the colonial period to the era of modern development (Rahman & Woodward, 2023). Forced evictions, restrictions on community living spaces, and domination by majority groups demonstrate that practices of social exclusion continue to reproduce themselves in new forms within contemporary urban society. Socially, this study demonstrates that vulnerable groups such as women, children, the urban poor, and religious minority communities still face unequal access to social protection and justice (Huriani et al., 2022). Ideologically, this study demonstrates the dominance of developmentalism, patriarchy, and majoritarianism in shaping the ways society perceives certain groups as populations that can be controlled, excluded, or marginalized (Sikweyiya, 2020; Thibault, 2018; Whitnah, 2022).

Nevertheless, this study also found positive social functions emerging from the presence of alternative media such as BandungBergerak.id. Alternative media can create spaces for public critical awareness regarding structural and cultural violence that frequently remains invisible within mainstream media. The presence of narratives concerning community solidarity, environmental advocacy, intercommunity dialogue, and symbolic movements such as “planting to resist” demonstrates that media can function as a space for social transformation and the strengthening of civil society. However, social dysfunctions also emerge because social conflict can intensify when the state continuously maintains repressive approaches and fails to provide fair protection to vulnerable groups (Faizin, 2024; Gubunagi et al., 2026). In addition, the normalization of intolerance and discrimination within social spaces potentially strengthens polarization within urban society.

Based on these findings, this study emphasizes the importance of strengthening social protection policies for vulnerable groups, particularly regarding religious freedom, women’s protection, anti-bullying efforts, and agrarian conflicts. The government needs to establish more participatory conflict resolution mechanisms by involving local communities, civil society groups, and populations affected by development projects in decision-making processes. In addition, educational institutions need to strengthen empathy education and social literacy to prevent the normalization of verbal and symbolic violence. Within the media context, the constructive journalism approach developed by BandungBergerak.id can become a model of peace journalism that not only reports conflict, but also builds spaces for dialogue, social solidarity, and peace transformation within contemporary urban society.

#### 4. CONCLUSION

This study demonstrates that social conflict in BandungBergerak.id coverage does not only appear in the form of direct violence, but also operates through interconnected structural and cultural violence within urban society in West Java. Through analyses of bullying, restrictions on religious worship, femicide, forced evictions, and environmental conflict, this study found that power relations, social inequality, cultural discrimination, and weak state protection become the main factors continuously reproducing conflict. Social conflict does not stand as a singular event, but instead forms through relationships among violent actions, social prejudice, and contradictions of interest operating within social structures. In this context, BandungBergerak.id demonstrates that alternative media can present deeper dimensions of conflict by highlighting the experiences of vulnerable groups frequently neglected by mainstream media.

In addition to representing social conflict, this study also found that BandungBergerak.id presents various forms of conflict transformation through practices of social empathy, community solidarity, environmental movements, social dialogue, and nonviolent approaches. Narratives concerning advocacy for residents affected by forced evictions, anti-bullying campaigns, ecological movements, and symbolic actions such as “planting to resist” demonstrate that conflict does not always end in social destruction, but can also create spaces for peaceful resistance and the strengthening of community solidarity. These findings demonstrate that alternative media functions not only as a distributor of information, but also as a space for social criticism and peace transformation within contemporary urban society.

Academically, this study contributes to the development of Johan Galtung’s conflict theory, particularly the ABC Triangle theory within the context of digital media and urban society. This study demonstrates that the relationship among Attitude, Behaviour, and Contradiction can be used to understand the interconnections among direct, structural, and cultural violence within alternative media coverage. In addition, this study expands netnographic and digital media studies by demonstrating that alternative media can function simultaneously as an arena for conflict representation and a space for social transformation through a constructive journalism approach. Therefore, this study contributes new perspectives to peace studies, alternative media studies, and social conflict research in Indonesia.

Nevertheless, this study has limitations because it only used news articles from BandungBergerak.id as the primary data source. Consequently, the findings cannot fully represent the broader representation of social conflict within Indonesian digital media. This study also remained limited to a text-based netnographic approach without involving direct interviews with journalists, community groups, or populations affected by conflict. Therefore, future studies should employ broader approaches, such as cross-media comparisons, field observations, or in-depth interviews, to understand the dynamics of conflict and peace transformation more comprehensively.

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