

BAB V

KESIMPULAN

Pertanyaan penelitian yang diajukan oleh penulis adalah mengapa terjadi perbedaan dampak gerakan *#MeToo* terhadap kesadaran kesetaraan gender di Indonesia dan Korea Selatan? Setelah melalui proses penelitian dan analisis yang sesuai dengan konsep dan teori yang digunakan, diperoleh jawaban sebagai berikut dampak gerakan *#MeToo* terhadap kesadaran kesetaraan gender di Indonesia dan Korea Selatan berbeda karena gerakan *#MeToo* di Indonesia memiliki tagar yang berbeda sehingga bersifat lebih segmentatif. Berawal dari penggunaan tagar yang terlalu banyak dan mewakili tujuan yang berbeda - beda membuat solidaritas yang dihasilkan oleh gerakan sosial *#MeToo* di Indonesia berbeda dengan yang terjadi di Korea Selatan. Apabila para anggota/partisipan dari gerakan tersebut tidak memiliki solidaritas, maka komitmen anggota/partisipan untuk tetap menjalankan tujuan dan nilai dari gerakan tersebut juga berkurang. Selain itu, penulis juga tidak menemukan adanya data yang menyatakan komitmen dari pihak yang berwenang dalam mendukung adanya gerakan sosial *#MeToo* di Indonesia. Absennya komitmen dari pihak yang berwenang menghambat adanya rancangan undang - undang yang mengatur mengenai pelecehan dan kekerasan seksual untuk segera terealisasi. Dengan demikian, pertanyaan penelitian mengenai alasan dibalik perbedaan dampak gerakan *#MeToo* di Korea Selatan dan Indonesia dapat terjawab.

Penulis dapat menyimpulkan bahwa gerakan sosial *#MeToo* di Korea Selatan dan Indonesia memiliki dampak yang berbeda karena gerakan sosial *#MeToo* di Indonesia tidak memiliki identitas kolektif dan organisasi yang

digunakan untuk mengorganisir aksi - aksi kolektif. Kehadiran gerakan sosial *#MeToo* di Indonesia juga hanya berupa presensi digital tanpa adanya aksi - aksi kolektif secara langsung, seperti protes maraton dan demonstrasi. Selain itu, tujuan dari gerakan *#MeToo* yang ada di Indonesia hanya menjangkau beberapa orang saja, seperti pada tagar *#SaveBuNuril* hanya digunakan untuk membantu Bu Nuril mendapatkan amnesti dari Bapak Joko Widodo selaku presiden Indonesia, dan pada tagar *#KitaAgni* hanya digunakan untuk mengawal kasus Agni agar segera diselesaikan oleh UGM dan menuntut adanya peraturan khusus yang dikeluarkan oleh pemerintah untuk mengatasi kasus - kasus kekerasan dan pelecehan seksual yang terjadi di lingkungan sekolah maupun universitas. Sedangkan gerakan sosial *#MeToo* di Korea Selatan lebih bersifat terorganisir karena kelompok - kelompok feminis bergabung menjadi satu organisasi besar yang dapat mengorganisir aksi - aksi kolektif sekaligus menyebarkan gerakan sosial *#MeToo* di media sosial untuk memperbesar skala gerakan *#MeToo*.

Ketika melakukan penelitian pada topik ini, penulis memahami bahwa diperlukan adanya identitas kolektif pada suatu gerakan untuk membawa solidaritas dan dukungan agar gerakan tersebut dapat memiliki suatu dampak pada suatu masyarakat. Selain itu, penulis juga menemukan bahwa untuk mencapai kesetaraan gender secara global diperlukan upaya - upaya yang berkelanjutan dan relevan dengan keadaan di setiap negara. Penulis juga mempelajari bahwa tanggapan terhadap adanya suatu gerakan sosial yang membawa perubahan sosial tidak selalu bersifat positif, seperti di Korea Selatan, saat gerakan sosial *#MeToo* sudah mulai

menunjukkan dampaknya, muncul gerakan - gerakan anti feminis yang didukung oleh laki - laki berusia sekitar 20 tahunan.

Penelitian ini memiliki beberapa kelemahan yang dikarenakan adanya keterbatasan pada penulis, sebagai berikut;

- a. Keterbatasan penulis dalam menerjemahkan sumber – sumber yang menggunakan Bahasa Korea.
- b. Keterbatasan sumber – sumber data sekunder yang membahas mengenai Gerakan #MeToo di Indonesia.

Sumbangsih penelitian yang dilakukan oleh penulis terhadap kajian gender dan media di dalam hubungan internasional adalah membantu menjelaskan mengenai pentingnya gerakan sosial dalam mengedukasi masyarakat mengenai isu – isu krusial dan menjelaskan tentang bagaimana patriarki dapat melanggengkan perilaku kekerasan seksual terhadap perempuan.

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