
Dating Violence from the Perspective of Symbolic Violence

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Abstract: *Dating is a common phenomenon, even at a young age. Dating as a medium for channelling hormonal maturity from the development of biological and psychological elements in women and men, on the other hand, gives rise to Dating Violence (DV) behaviour. DV is not a personal case. There is a social aspect, which is often subtle, but is the source of the value of the behaviour. For this reason, in studying DV it is necessary to look at the relationship between the DV phenomenon and the social phenomena that surround it. By using the Symbolic Violence perspective, a picture of DV in the social sphere is presented. The research approach is descriptive qualitative. A general overview of DV is obtained through distributing questionnaires whose results are processed through distribution tables. Next, a Focus Group Discussion and in-depth interviews were conducted with several informants who filled out questionnaires to obtain an overview of the background of DV behaviour related to social factors. The research results show that habitus, which is the structure of the social world, shapes personal perspectives, making DV considered an acceptable action for both DV perpetrators and victims. DV also obtains support from the capital owned by one of the partners and the arena in which the relationship occurs. Habitus, capital, and the social arena make DV increasingly justified.*

Keywords: *Violence in Dating, Symbolic Violence.*

1. INTRODUCTION

Dating today is no longer something that is taboo. Dating has become commonplace, even at a very young age. The results of the 2012 Indonesian Adolescent Reproductive Health Survey

(SKRRI) showed that the age of first dating was mostly in the range of 15-17 years with a proportion of 47% of female adolescents and 45.3% of male adolescents (BKKBN, 2013). These teenagers consider dating as a medium to vent and provide encouragement because for them their boyfriend is a close friend, someone they like, and someone who loves them (Ekasari, 2019: 1). However, in the age range of 18-25 years, namely the age group of adults, dating is explained as an effort to search for personal and social identity so that it can be accepted and become socially normal (Santika, 2021).

However, dating which is expected to have a positive impact, namely a happy condition, often turns into disaster. According to Komnas Perempuan's annual records regarding cases of sexual violence in the personal sphere, in 2020 there were 1,815 cases of Dating Violence (DV) or dating violence and 1,320 of them were sexual violence (Ansori, 2020).

There are many examples of dating that ended in disaster that we can read or see in various mass media. For example, the report on merdeka6.com stated that JMP alias Jul (30) had to deal with the police because he had beaten his girlfriend's face to a pulp due to burning with jealousy (Arfandi, 2019). LK, who works at a state-owned bank, has hit his girlfriend many times, not only using his hands and feet but also with a belt because he was burning with jealousy (<https://www.liputan6.com/regional/read/3155867/the-end-of-sales-and-bank-employee-romance-because-of-a-belt>). For people who have mental disorders, violent behavior even finds its manifestation through dating activities, as in the case of FM, a student in Surabaya, who first committed physical violence before raping his girlfriend (Kurniawan, 2018).

Dating relationships that are claimed to be based on love which then give rise to DV apparently result in various forms of anxiety in the victim. There is a significant relationship between DV and anxiety. The forms of anxiety experienced by respondents were hating men, being afraid of God, always being overshadowed by the DV acts they received, and having disturbed sleep (Ayu, 2012)

DV carried out by individuals that has a personal impact turns out to have a social aspect. DV victims tend to be women, where the root of the problem is inequality in gender relations. Women choosing to maintain a relationship, even though they experience DV, is not only influenced by psychological factors but also non-psychological and sociological factors. They have special considerations regarding costs and benefits in dating relationships. Even though these considerations are irrational, avoiding social bullying through the prestige of dating status and fulfilling affection needs is considered a very valuable benefit (Sari: 2018).

Social aspects, in the form of social values and norms, become the frame for various relationships between men and women, including acts of violence. This frame frames acts of violence as something normal, even acceptable for the victim. The values and norms that women have, the result of upbringing and education, are carried over to the arenas they enter. For example, in some societies, an understanding has developed that the political arena is the domain of men. The rules set, the way of communicating, or the way of relating are felt to be very masculine. In this arena, male values are considered dominant values. Thus, in order for women to survive in this arena, women must adopt masculine values (Musdawati, 2018).

Several studies on DV that have been carried out focus more on the phenomenon of DV from a personal aspect. However, several other studies imply that there are factors outside the personal aspect, namely social aspects, which also contribute to the DV phenomenon. Using

Pierre Bourdieu's theory of Symbolic Violence, the DV phenomenon will be explained through the process of the relationship pattern between objectivity and subjectivity by asking the following questions. What types of DV occur personally and How do social aspects trigger and support the emergence of DV acts?

2. RELATED WORD

1. General Description of Respondents

One of the data used is primary data obtained through distributing questionnaires to respondents, namely female UPBJJ-UT Surabaya students. The process of distributing questionnaires in Googleform format is carried out by sending questionnaires to randomly selected respondents' WhatsApp numbers. The number of questionnaires distributed in this research was 134 questionnaires. Of these 134 questionnaires, 57 questionnaires were filled out by unmarried respondents. The profiles of the 57 respondents including age and occupation can be seen in the following table.

Table 1 Respondent Profile (N=57)

Age	Amount	Percentage
17 till 23	47	83%
24 till 30	9	15%
31 till 37	1	2%
Total	57	100%

Source: Research Data "Dating as a Medium for the Implementation of Symbolic Violence, 2021.

Based on the table above, 83% of respondents are aged 17-23 years. This age is included in the emerging adult age category, namely the age range of 18-25 years. This age range is a transition between late adolescence to early adulthood. There are five individual characteristics during emerging adulthood, as described by Arnet (2014), namely identity exploration, instability, self-focus, feeling in between, and the age of possibilities (Sutanto, 2021). According to Arnet, several characteristics, namely identity exploration and instability, are related to romantic relationships. This age range is a time when individuals explore and gain experience in terms of love, however these relationships are still filled with emotions and instability, so they do not last long (Sutanto, 2021).

The success of someone in the emerging adult age range in establishing a relationship with their partner is largely determined by the process of forming their identity during their teenage years. Årseth et al. (2009) stated that there is a relationship between identity formation in adolescence and intimacy in early adulthood. According to him, individuals who have low identity status tend to have low intimacy status (Sutanto, 2021).

Table 2 Respondent Profile (N=57)

Occupation	Amount	Percentage
Not yet working	22	39%
Private employees	31	54%

Self-employed	4	7%
Total	57	100%

Source: Research Data "Dating as a Medium for the Implementation of Symbolic Violence, 2021.

Furthermore, based on employment, most respondents work as private employees (54%), have not worked (39%), and are self-employed (7%). Based on this employment indicator, 39% of respondents are not yet economically independent. This economic insufficiency has a positive correlation with acts of violence. Women who are economically dependent on their partners are more likely to experience violence compared to women who are economically independent. However, women's resistance to violence perpetrated by their partners is also influenced by non-economic factors, such as feelings of fear of their partners, feeling there is no other place to go, fear of stigma and social isolation, lack of self-confidence, threats from the perpetrator to hurt other people loved ones by the victim, and there is still a feeling of love for the partner (Astuti, 2006).

2. General Description of the Informant

Informants who participated in the FGD were taken from 57 selected respondents. There were 10 respondents who were willing to become informants in the FGD. However, only seven respondents came during the FGD activity. In terms of age, five informants were between 17 and 23 years old and two informants were between 24 and 30 years old. Meanwhile, in terms of employment, two informants were not yet employed, and three informants worked as private employees, and two worked as entrepreneurs.

This FGD informant views himself as a person who is serious, closed, careful or even suspicious, thorough, detailed, sees problems from all sides, effective, organized, creative, loyal, perfectionist, but pessimistic and has unstable emotions. The person who is considered the most dominant in the lives of most informants is the mother. This mother figure is also the idol of most informants and is considered the closest to them. The closeness of children to their mothers is due, among other things, to emotional ties, the mother's positive role, respect, support, blood ties, and the mother as a figure (Fernando, 2017).

Regarding parenting in the family, some informants believed the family was able to encourage children to be independent, place limits and control over their actions, give children the freedom to choose and carry out actions, be warm, have two-way communication, and be nurturing and support. However, others believe that families tend to limit, punish, urge children to follow orders, have an obligation to respect parents, are very controlling of children, tend to be very strict, and communication tends to be one-way. Parenting is a form of socialization between parents and their children. In this way, socialization or parenting opens up the possibility of copying behaviour by children through observing the behaviour of the people around them (Sonia, 2020).

These informants mostly live in rural settlements in urban areas with the characteristics of the population still carrying the characteristics and behaviour of rural life, the physical condition of buildings and the environment is not always adequate and irregular, the density of buildings and population is high and has a mixed land use pattern. According to them, this village still has a feeling of togetherness (*guyup*), relaxation, and the friendly attitude of neighbours.

However, this settlement also has neighbours who often gossip and interfere in other people's affairs. Most informants said they were not very involved in activities held in their settlements. Regarding dating, there are two criteria for an ideal boyfriend, namely acting and thinking maturely, being independent and being able to respect your partner. Most informants consider dating as a process of approaching a more serious relationship, namely marriage. However, a small number of other informants consider dating as something that does not always have benefits. While dating, most of the informants considered their boyfriends to be dishonest because they were having affairs. However, most informants felt happy during their relationship, while a small number of informants felt sad and depressed.

The dating process does not always run smoothly. The reason the informant maintained the relationship was because they felt comfortable or hoped there would be improvement in their relationship. The relationship broke up because their girlfriend turned to another woman. Meanwhile, most informants stated that they had never thought about leaving their partner.

3. General Description of DV

The results of the questionnaire distributed provide an overview of the DV that respondents received from their girlfriends as follows.

Table 3 Types and Actions of DV

No.	Types of DV	DV Action
1.	Verbal	cursing, body shaming, insulting, blaming
2.	Emotional	angry in public, intimidating, intimidating, threatening, surly, controlling, monitoring, overprotective, demanding, dishonest, selfish
3.	Physique	slap, hit
4.	Sexual	touching intimate parts, forcing kisses in public, persuading to have sexual relations

Source: Research Data "Dating as a Medium for the Implementation of Symbolic Violence, 2021.

The DV received by the informant from his partner was not single, meaning that the informant did not only receive one form of DV, for example being beaten. While the informant was in a relationship with his partner, he received several DV acts at once.

3. METHODOLOGY

The approach used is a qualitative descriptive approach to describe DV not only from personal aspects, but also in relation to social aspects. The research was conducted for six months in the city of Surabaya. The city of Surabaya was chosen based on the consideration that as a large city, the people of Surabaya have a socio-cultural construction that tends to be heterogeneous, namely a combination of traditional and modern socio-culture. It is assumed that socio-cultural constructions like this will have heterogeneity in the value and norm systems behind DV actions. The informant is a female UPBJJ-UT Surabaya student with the characteristics of being unmarried and in the emerging adulthood or mature age range.

1. Data Collection Techniques

a. Distribution of Questionnaires

The use of distributing questionnaires, even though the research approach is qualitative, is based on the reasons (1) it is still in the pandemic period so data collection by going directly to the field is still very limited and (2) a general description of DV behavior is needed as an entry point to understanding the DV phenomenon in society. Before the questionnaire was distributed, a trial of the questionnaire was conducted on 10 female UPBJJ-UT Surabaya students to see the suitability of the questionnaire. Furthermore, the questionnaire, in Google Form format, was distributed to 134 female UPBJJ-UT Surabaya students in the emerging adulthood age range at random. Because the focus of the research is Dating Violence (DV), only unmarried respondents, namely 57 students, had their data processed through frequency distribution.

b. Focus Group Discussion (FGD)

Focus group discussions (FGD) were conducted to elaborate on the information resulting from filling out the questionnaire. The FGD was carried out with seven students considering that it was not easy to get people to meet face to face during the pandemic. The FGD is intended to obtain information about their perceptions and empirical experiences regarding DV actions. The implementation of FGD refers to several questions that have been prepared but are open-ended so that they can be elaborated according to the responses of the informants.

c. Deep Interview

In-depth interviews are needed to obtain detailed and personal information. Initially there were five students who were willing to conduct interviews, but at the time of implementation only two people attended. Interviews were conducted using an Interview Guide which contained several open-ended questions.

2. Data Analysis

Data processing resulting from distributing the questionnaire was carried out using a frequency distribution to obtain trend figures for respondents' answers to several questions in the questionnaire. From this data, several data were taken that tended to answer extremes, for example having a long relationship, having only been in a relationship once, etc. to be used as FGD informants. Meanwhile, qualitative data analysis, the results of FGDs and in-depth interviews, was carried out through a series of data analysis processes. The data reduction process was carried out to obtain data that was relevant to the predetermined themes, including dating behavior, agreements, understanding of relationships in dating, DV actions, responses to DV, self-concept, impact, etc.

Next, data condensation is carried out, namely the process of selecting, simplifying, abstracting, and transforming the data so that a picture is obtained that is close to the entire data that has been obtained. Then the data is presented in a way that the data is arranged systematically based on themes. Apart from that, we look for patterns of relationships between themes to form a single building description of a phenomenon/symptom. The final process is

drawing conclusions or verifying data by searching for meaning from existing relationship patterns and drawing conclusions from building descriptions as answers to research problems.

4. RESULTS AND DISCUSSION

The Symbolic Violence approach introduced by Bourdieu uses the concepts of habitus, capital/power, and realm/arena to understand social practices. Social practice itself is a process of relationship patterns between objectivity and subjectivity. This pattern of relations between objectivity and subjectivity produces what Bourdieu calls habitus, namely the totality of values embedded in the form of habits and life experiences in individuals by society. These internalized mental or cognitive structures are used by individuals to understand and assess their social world. It is through this habitus that individuals produce their actions and also evaluate them (Krisdinanto, 2014).

DV is a social practice and shows an intertwined relationship between objective structures and subjective representations (Krisdinanto, 2014). DV perpetrators and victims do not create and accept acts of violence of their own accord. Life experience has taught them what kind of actions are mandatory and expected by their society.

MLT has a boyfriend who is very demanding of her obedience which makes it seem like she can't have her own opinion. He accepted this obedient obligation because of the attitude he had learned so far from his mother.

“I have never seen mother protest to father. He just obeyed what his father wanted. I don't always agree with my mother's attitude. But it seems like it must be like that.”

According to him, men in his community do dominate women, like their fathers and girlfriends. In the community, women's obedience to men or wives' obedience to their husbands has high value. Common Sense, or something that is true without ever questioning it, is built based on gender constructs that apply in a society that tends to be patriarchal.

From the moment they are born, women are automatically subjected to several values and norms regarding women by their society. This value is socialized through the process of social interaction in various spaces that form habitus, namely women as second-class creatures, gentle, obedient, passive, and so on. With this habitus, women will behave and behave in accordance with the scheme that has been given by society and internalized in their minds (Musdawati, 2017).

MWR told how he felt frustrated facing his girlfriend, who he considered very selfish. But gradually she felt that men were basically selfish and as a woman she had to be able to give in. “Even though he was in the wrong, I was still the one to blame. Yes, instead of fighting, I let him have his way. Maybe it's the nature of men like that”.

MWR's attitude reflects that women accept their position as second-class creatures who are asked to obey men. Even women consider this to be a natural thing that they must accept. In the end, through a long socialization process, women have a habitus in accordance with their gender roles. This gender identity is the most important part of women's behaviour and is the basis for women's behaviour (Musdawati, 2017).

Women's resistance to DV received from their partners is because women want to align themselves with the common sense that exists in their society. For women who have reached emerging adulthood, the shadow of loneliness becomes something frightening.

The informants' dating practices are based on the idea that at their age they should already have a boyfriend. Objective construction places women under certain limitations that are not imposed on men, for example negative stereotypes towards unmarried women and widows. Thus, there is concern for them if they are given the single attribute, because of the perception that exists in society that women who are still single at their age are unattractive women.

“Before I had a boyfriend, I chose to be friends with people who also didn't have a boyfriend. I'm embarrassed to hang out with friends who already have boyfriends. It feels low.”

The concept of habitus cannot be separated from the concept of domain because the two are interconnected in two directions. Habitus is in the individual's mind, while the realm is outside the individual's mind. Domain is defined as a network, configuration, or relationships between various positions held by individuals. Habitus is formed from the accumulation of an individual's position in social life.

In the social realm that is patriarchal, men have a wider and stronger position than women. In this way, men have more rights to determine their own actions while also feeling that they have the right to determine women's actions. MLT's girlfriend, who is still a relative, almost never asks for his opinion on many things.

“He orders me more often than asking my opinion. If I complain to my mother, my mother says that the wife must obey her husband.”

A person's position in their social realm is a structure of capital or power where ownership of this capital can lead to a favorable position. Capital in this case can be economic, social, cultural, and symbolic capital. Symbolic capital itself is symbols of power, such as positions, luxury cars, offices, prestige, titles, high status, famous families, and so on. These types of capital can be exchanged based on their dominant role in certain domains (Listiani, 1913).

A person can let DV happen to him because the symbolic capital that his partner has provides added value for him. This is what happened to MWR when he was dating his first girlfriend.

“It feels like your prestige has increased, you have a handsome and rich boyfriend.”

Because of his girlfriend's good looks and wealth, MWR can accept DV for him as something that must be tolerated. In fact, MWR felt hurt by the treatment of his girlfriend, who often shouted at him because he felt unappreciated. However, the pride of having a handsome and rich boyfriend overcame her heartache. Therefore, when his girlfriend broke off their relationship, he didn't feel happy because he didn't often get shouted at anymore, but what he felt was sadness because he felt he had lost an asset.

“I feel like I've lost an asset. I feel inferior about meeting friends. My handsome and rich boyfriend was snatched by my friend.”

Apart from symbolic capital, economic capital can also be an explanation for DV acts committed against victims. This was said by MWR regarding his second girlfriend, a widower, employee, already has a house and private vehicle but really limits his social interactions.

“So, I don't have any male friends. So, you can't play with friends if there are boys. I just obeyed instead of breaking up. It's difficult to find a steady boyfriend.”

According to Bourdieu, in everyday life symbolic power rarely appears in the form of physical strength, but rather in symbolic forms. Euphemism is symbolic violence that is invisible, works subtly, and cannot be recognized (Ningtyas, 2015). In MWR's case, he did not have a problem with DV in the form of social restrictions imposed by his girlfriend because according to him it did not really bother him.

"At first I was annoyed. Friends become distant. But over time I got used to just being friends with him and his child."

Symbolic violence can also occur through censorship, namely the preservation of all values that are of high moral value (Ningtyas, 2015). DV that occurs to victims often receives a lot of approval because the victim and perpetrator are internalized by values that are agreed upon as truth or necessity. In the MWR case, the reason for social restrictions imposed by his girlfriend was considered correct even though he initially objected.

"He likes to be jealous and says it's not appropriate for him to have a girlfriend and still be friends with men. I think there's some truth to that too."

In this regard, Bourdieu put forward the concept of doxa, namely a belief that is accepted as is without ever being questioned. This is because symbolic power, which is the trigger for the emergence of DV practices, makes an individual's perspective move in a certain direction which is considered correct and necessary, although not necessarily acceptable. Perceptions that are common sense are sometimes taken for granted by individuals (Krisdinanto, 2014).

5. CONCLUSION

Based on Discussion shows that habitus, which is the structure of the social world, shapes personal perspectives, making violence in special relationships considered an acceptable action for both perpetrators of violence in special relationships and victims. Violence in special relationships also obtains support from the capital owned by one of the partners and the arena in which the relationship occurs. Habitus, capital and the social arena make violence in special relationships increasingly justified.

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