



## Prevention of Sexual Grooming in Adolescent Gadget Users through Kalyanamitta

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### ABSTRACT

Misuse of technology is frequently used for fraud, pornography, and other violence. One type of victimization is sexual grooming, where the victims targeted by perpetrators are teenagers, especially those who use social media. Perpetrators use social media to approach victims by establishing relationships until the victim wants to perform sexual acts. This study aimed to explain the prevalence of sexual grooming in adolescents through gadget media, the role of kalyanamitta in the prevention of sexual grooming in adolescents, and the study of Sutta Pitaka concerning efforts to prevent sexual grooming among adolescents using gadgets through strengthening kalyanamitta. The method employed is a descriptive method, which gives a clear summary or explanation of all the facts without addressing the goal of the inquiry. According to this research, Kalyanamitta helps in the prevention of sexual grooming with efforts to develop Hiri-Ottapa, Sati-Sampajanna, and the emergence of panna as a saviour.

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### Introduction

In modern times, the use of technology is one of the activities of everyday life. Everyone inevitably must follow all the technological developments that are running so as not to be far behind other countries. Because of technological advances today, most people use gadgets, especially teenagers who use technology with social media as a means of communication and publication. It is undeniable that in addition to the various benefits of using the internet, there are also alarming negative impacts, such as cases of pornography, fraud, and other acts of violence. Internet use among adolescents is particularly vulnerable to attempts at violence.

Adolescence is the transition from childhood to adulthood, which includes all the development experienced in preparation for entering adulthood, which includes physical, intellectual, emotional, and social development. Youth have an important



role in the life of the nation. Teenagers have a curious character, so they do not have stable self-control. Many of them fall into negative categories such as promiscuity, smoking, and drinking, and these are some of the causes of sexual violence. Victims of sexual crimes will increase, along with the increasing number of teenagers who enter promiscuity. The free use of gadgets without parental supervision can also be a cause of sexual abuse.

On Twitter, there is one case involving a single tweet from the @GRESAIDS account. In his tweet, he said there was someone who disturbed his comfort while playing or doing activities on social media. He said if someone harassed some people by sending messages to underage accounts in the form of photo messages, He then said why he only dared to mention a case like this, so that later, the perpetrators of the abuse that occurred did not add more victims. Inevitably, developments in the digital world have spread to all sides of people's lives. In the current digitization process, almost all aspects of human life are affected. However, there are still many internet users who are only able to receive information without the ability to understand and process the information properly, so there are still many people who obtain incorrect information.

Cases of sexual abuse of adolescents through social media are increasingly frequent. In the act of online child sexual exploitation, what means is the use of the internet as a facility in the continuity of sexual exploitation of children. This form of online child sexual exploitation is also listed as sexting and grooming. Internet sexual exploitation may be in the form of inducements or enticements, unlawful solicitations, or illegally exposing minors to sexual conduct. Based on the many cases that exist, not all teenagers who are victims of sexual violence never report and tell their parents, because they are afraid and are usually threatened by the perpetrator if they report to their parents. So that teenagers who become victims usually experience psychological disorders. This situation prompted the author to conduct a study on the prevention of sexual grooming among adolescent gadget users through Kalyanamitta strengthening.

## **Method**

The method used in the study research entitled "Prevention of Sexual Grooming of Gadget Users in Adolescents Through Kalyanamitta" is a descriptive method. The descriptive method is a type of research that provides an overview or description of all conditions as clearly as possible without any treatment of the object under study (Sugiyono, 2021). This research will describe all the circumstances that occur in the Indonesian community based on news obtained from sources circulating in various media. In addition, researchers will provide an overview of how to prevent sexual grooming among adolescent gadget users by strengthening Kalyanamitta. Data analysis is used by the author to dissect the concept thoroughly, clearly, and thoroughly from a statement related to the object of study. The data that has been obtained will be studied carefully and thoroughly, so that the study carried out is complete, so as to be able to dissect all concepts related to the object of the study. This study was prepared using library research and observation methods. Literature study means searching, studying, and collecting literature related to Kalyanamitta. While the method used is the observation method, The observation



method means observing, analysing, and concluding literature related to the problem to be discussed, namely sexual grooming. In this study using literature study techniques, literature studies have four main characteristics, namely: Researchers deal directly with text or numerical data and not in the form of events, people, or other objects. Library data is "ready-made," library data is generally secondary, and the condition of library data is not limited by space or time.

## **Findings**

Researchers conducted data analysis for this study by gathering data that supports the study from literary sources such as books, encyclopedias, dictionaries, magazines, journals, suttas, Buddhist literature, papers, and data from the internet. The study's research approach is descriptive. This research will describe all the circumstances that occur in the Indonesian community based on news obtained from sources circulating in various media. Furthermore, researchers will provide an overview of how to prevent sexual grooming in adolescent gadget users by strengthening Kalyanamitta. The author uses data analysis to extensively analyses a notion connected to the target of research. The collected data will be carefully and thoroughly examined in order to finish the study and deconstruct all concepts relevant to the subject of inquiry.

## **Discussions**

### **1. Sexual Grooming in Society**

Sexuality is not only about biological needs but also a form of social interaction in which sexual relations are a reflection of indigenous peoples' values, religions, institutions, and genders (Suryakusuma, 2012). The first sex establishes human beings as male and female, as well as their maturity. Many people's characteristics, including color, nationality, ethnicity, class, religion, age, and occupation, are fundamental to their identity. So, there aren't many equivocal opinions regarding sexuality, which is regarded as an important element of life. Grooming is often regarded as self-care, but what about in the context of sexual? Grooming is a form of sexual harassment that occurs through approach. The offender will try to instill confidence in the victim. Until the perpetrator has an opportunity to perpetrate sexual harassment (Adzani, 2022). The presence of sexual grooming demonstrates the many distinct forms of sexual assault in Indonesia. It is tough to determine whether or not someone has sexual grooming intentions. Because the perpetrator uses trust to destroy boundaries, the victim believes in the offender. And sexual harassment includes features such as a sex-related act, a male offender and a female victim, physical and nonphysical behaviors, and the absence of voluntariness.

Sexual grooming is also included in criminal cases, so there are perpetrators and victims. The victims were usually children and adolescents under the age of 20. Sexual grooming does not occur in an unfamiliar place; the perpetrator is usually the closest person, whether it is family or known people, and the most worrying thing is people who unexpectedly commit sexual violence. Some characteristics of victims who are experiencing sexual grooming are isolating themselves in online communication with their friends, keeping their online



activities secret, and refusing to be abandoned by certain individuals in certain activities. The process of sexual grooming takes a long time. Because the relationship between the perpetrator and the victim is too close, sexual grooming occurs repeatedly (Sinulingga, 2022).

## **2. Teenagers and Social Media Today**

Adolescence marks a period of rapid physical, psychological, and intellectual development and progress. Adolescents are distinguished by a strong sense of curiosity, a love of challenges and experiences, and a willingness to accept risks without due analysis. Adolescence is usually defined as beginning when a youngster sexually matures and ending when he achieves legal maturity. Adolescence lasts around thirteen to sixteen or seventeen years, with the end of adolescence occurring between the ages of sixteen or seventeen and eighteen, which is the age of legal maturity. Thus, the end of adolescence is a brief phase (developmental psychology).

At present, humans cannot be separated from technology, especially in the media. As we already know, media is a means of information, communication, education, and entertainment. Access to media has become an important need for everyone. This is due to the need for information, entertainment, education, and access to knowledge from different parts of the world. Advances in technology and information and increasingly sophisticated devices produced by industry, such as "the world in the hand," This practice is a hallmark of social media, which shows that audiences actively disseminate content while it is being developed. The purpose of this development is that existing content gets, for example, comments that are not only opinions but also the latest data or facts.

With the display of media sophistication and flexibility, teens will be able to utilize it for learning, information gathering, and self-expression. Teenagers express themselves through digital media, namely social media. With the availability of social media, youngsters feel at ease utilizing it. Social media is fast expanding since everyone, especially teens, can own their own media. According to We Are Social and Hootsuite's report, Facebook had 2.93 billion active users as of October 2022. This achievement makes Facebook the social media site with the most users in the world, and teenagers use the internet the most compared to other age groups. This can be seen from the internet penetration rate in the age group of 13–18 years, which reached 99.16% in 2021–2022 (Bayu, 2022).

There are also other social media sites that are often used by teenagers to find entertainment, learn references, and make friends. This should have a positive impact because, with social media, they can be more flexible in interacting or just looking for motivation in the form of social media. But in this case, there are also negative impacts because social media is broad and open, and they often abuse social media itself. With the increase in internet access, social media has become a tool that is often used, including by children and adolescents. Social media does not always have a negative impact on children and adolescents



today. If used properly, social media even provides many benefits, such as a means of communication, increasing the potential of adolescent creativity, facilitating relationships with others who are far away, and opening opportunities to participate in various organizations and humanitarian activities.

Social media can also have a bad impact if not used properly, such as the risk of meeting unknown people who make them feel uncomfortable or seeing shows that are not appropriate for the age of children and adolescents that allow harassment in cyberspace. This bad impact may occur if teenagers display photos with their real names. Besides, teenagers also often mention their date of birth, interests, school name, and city of residence. This can make children and adolescents targets for adverse parties.

## **Conclusion**

### **1. Kalyanamitta**

As social creatures, humans cannot be separated from social activities; association is a form of social activity. Friends, comrades, or friends are those who form the object of social activities that take place (Pergaulan Buddhis, n.d.). A close relationship will form an association, friend, friend, or friend. At this time, the term friend or friend is called "bestie." The call is intended for a friend or close friend in English (KapanLagi.com, 2021). The term bestie is often used by teenagers today, usually on social media such as Instagram, WhatsApp, Twitter, TikTok, and others to interact with each other, such as replying to comments or greeting other users on social media (Kompas.com, 2022). Freedom and freedom in association are currently often abused. The decline in the morals of modern man is none other than bad associations (Pergaulan Buddhis, n.d.). With the freedom of association and the decline of human morals in modern times, teenagers must be able to control themselves and choose the appropriate friend or bestie who is good in his actions and words, not only in front of us but also good behind us. In Buddhism, a good friend is called Kalyanamitta, or a good friend (Wijaya Mukti, 2020). A good friend is a friend who always gives support to do good according to the path of the Buddha Dhamma. Good friends always give encouragement to achieve goals and do not encourage despicable deeds.

Kalyanamitta has also been described in jataka stories, one of which is Kurunga Miga Jataka (Anandajti, 2000). This story tells the story of three companions, namely woodpeckers, turtles, and Kurunga deer, namely the Bodhisatta. Once hunters came and saw traces of deer and set traps, when at night Bodhisattas came down to drink and were hit by traps. Then the turtle and woodpecker came to help. After conferring, the turtle bit the trap rope, and the woodpecker came to the hunter's house to inhibit it. After sunrise, the turtle managed to bite the trap rope and left only one hard, and the woodpecker also managed to inhibit the hunter until sunrise. Then the Bodhisatta told the woodpecker to fly to another place and the turtle to dive into the water. They did so, and when the hunter came back, he saw none of them. The hunter returned sad. And the three





friends lived their close friendship all their lives and were then delinquent according to their deeds.

### **Relevance of *Kalyanamitta* to the prevention of Sexual Grooming in adolescent gadget users**

In the case of sexual grooming, many teenagers have fallen victim to either perpetrators or victims. This is something that is worrying because there are victims of underage teenagers who should still be under parental monitoring. The monitoring in question is always to control the behavior of his child. However, the intelligence of the teenager can make parents lose the direction to monitor. So that many teenagers become victims or targets for a perpetrator to commit cruel acts. There is a need for prevention to be able to avoid unwanted events in adolescents. And today's teenagers are not a few gadget users and use social media to interact with everyone in a personal social media account. With the existence of gadgets, teenagers in this world will be carried into cyberspace. Teenagers will also not be too aware of the risks of social media.

Prevention of sexual grooming can be done by increasing knowledge about *Kalyanamitta* or a good friend. *Kalyanamitta* becomes the basis for a person to be able to see if this is a good friend or a bad friend. A good friend will not make his friend wretched, and vice versa, if a friend is not good, it will make his friend wretched. However, it is also not always true that what looks good is not necessarily good and what looks bad is evil. So, the importance of understanding a good friend. When *Kalyanamitta* can be understood by teenagers, especially gadget users, they will make themselves more careful when using gadgets or when interacting with unknown people. So that teenagers who use gadgets will reduce trust in people who are just known. And always keep yourself away from indulgence in something that is personal. *Kalyanamitta* plays an important role in the lives of today's teenagers, who are increasingly developing technology, especially personal gadgets.

Teenagers who already know about good friends, or *kalyanamitta*, will have a positive impact on the teenager's life as a good gadget user. A good friend or now-known bestie will be a role model, and there is nothing in him to harm his friend. As in the Jataka story above, a bestie friend must be able to be a savior from falling into bad things. That way, there is no sexual violence that will be experienced by teenagers today. Because it has been explained in the concept of *Kalyanamitta*, or good friend. Having a good friend or bestie is certainly not arbitrary, and we must be vigilant in choosing a good friend or bestie. This does not mean we have to show favoritism in making friends, but rather that in the friendship itself we get good benefits. In an effort to prevent sexual grooming in teenagers who use gadgets through strengthening *Kalyanamitta*, it is not only us who depend on good friends as our saviors, but we ourselves must also be able to be good friends or besties for others. We must be able to instill the concepts of *Kalyanamitta* and recognize the characteristics of sexual grooming in our friends to be able to prevent it, so that friends or other people also avoid sexual grooming.



In the view of Buddhism, Kalyanamitta itself has the characteristics of the first companion of the helper related to the jataka story of a turtle who rescued five hundred traders who drowned in the ocean due to a typhoon. The giant turtle rescued him and took him to an island near the coast, after which the turtle was exhausted and slept. Because of the few days at sea and no food, the merchants looked for food on the island with great hope, but the island was barren. The traders thought of the turtles; finally, the turtles woke up and understood what they were thinking; finally, the turtles allowed the traders to eat their bodies; and finally, the turtle became a Buddha. In the jataka story above, it can be said that a helper friend is a friend who helps without thinking about what will happen to him. Such a helper friend enters the kalyanamitta (Fang, n.d.).

The second characteristic of Kalyanamitta is that she is a friend in good times and difficult times; she tells you her secrets. He keeps your secrets. He does not abandon you when you are in trouble. He is even willing to sacrifice his life for your sake. He who has such a right view knows the four noble truths, namely the truth of the existence of *Dukha*, the source of *Dukha*, the disappearance of *Dukha*, and the way to the disappearance of *Dukha*. Such a friend will not leave us when we are in trouble; he will comfort and guide us to escape from that difficulty (Janaranjara, 1995).

The third, friends who give good advice, prevent you from doing evil. He encourages you to do right. He tells you what you have never heard. He showed me the way to heaven. In the concept of Buddhism (Wijaya Mukti, 2020), ucapan benar selalu diberikan seorang kalyanamitta memberikan Ucapan Benar (*sammā-vācā*), adalah berusaha menahan diri dari berbohong (*musāvādā*), memfitnah (*pisunāvācā*), berucap kasar / caci-maki (*pharusavācā*), dan percakapan yang tidak bermanfaat / pergunjungan (*samphappalāpā*). Berikut syarat untuk sebuah ucapan dikategorikan sebagai ucapan benar, yaitu Ucapan itu benar, Ucapan itu beralasan, Ucapan itu berfaedah, Ucapan itu tepat pada waktunya. Setelah seorang kalyamitta mempengaruhi dengan ucapan benar maka akan timbul perbuatan benar yang menghasilkan perbuatan yang bertindak benar secara moral, tidak melakukan perbuatan yang dapat mencelakakan diri sendiri maupun orang lain. Sahabat seperti ini akan memberikan nasihat dengan ucapan yang dapat dipercaya dan tidak akan mengkhianati. The last characteristic is a sympathetic friend. He does not feel happy about your misery. He feels good for your well-being. It prevents others from speaking ill of you. He allows others to praise you. This means that the characteristic of sympathetic friends having *Upekha*, or equanimity, will provide insight not to do lies and stupidity, or *Moha*, so that it will not give wrong deeds and always be in the grasp of good deeds (Thera, 2018).

As quoted from iNewsYogya.id, the DIY Regional Police succeeded in uncovering the Child Pornography Cyber Case (Erlin, 2022). A total of seven suspects were involved in the child grooming case that happened to three minors in Bantul Regency. Investigators found a WhatsApp group containing pornographic content shared by minors. The perpetrators share roles; some are admins, and some are disseminators of negative content (Erlin, 2022). Quoted from



Celebrities.id, there is a case of child grooming. The DIY Police found 3,800 videos and photos and a Facebook account with 91 thousand members. In this case, the police also found 10 WA groups with 250 participants, which contained conversations containing child grooming and shared videos, photos, and phone numbers of targets whose average age was children (Linangkung, 2022).

Some of the cases above show how terrible the impact that will arise from sexual grooming will be. Teenagers should be careful when using social media and when choosing friends. In these cases, it is better for a person to have kalyanamitta, or the term in common language is bestie. In the view of Buddhism, Kalyanamitta itself has characteristics of a helper nature; there are times of good and difficult, giving advice and sympathizing. True friends are able to educate and are able to instill Hiri and Ottappa in their friends; Hiri, namely, has the feeling of shame for making mistakes, and Ottappa is afraid of the consequences of these wrong actions (Sammaditthi, 2021). If Ramaja already has shame about behavior that is not in accordance with the values and norms of religion or society, then adolescents will not do these bad things—things that trigger the occurrence of sexual grooming—and will even become perpetrators, even though there will be no intention in adolescents because of the shame. Ottappa is the fear of the consequences of wrong actions. If we are afraid of the consequences of actions that are not in accordance with the prevailing religious or societal values and norms, let alone to do these actions, even if we plan to do them, we will think repeatedly. Armed with shame and fear of bad deeds, a person will be introspective and will not try things that are unfavorable to him (Yen, 1997).

Prevention of Sexual Grooming: Adolescents must develop Hiri and Ottappa in themselves by not posting profile photos, not making stories or posts that indulge, not following bad trends on social media, not following perverted accounts, and other things that have the potential for sexual grooming (Sinulingga, 2022). These things are very embarrassing, and the impact is very serious on victims, such as trauma, stress, depression, and even suicide (Adzaani, 2021). In addition to the very serious impact on victims, perpetrators will face Law Number 12 of 2022 with penalties in the form of fines and even prison confinement (RI, 2022). After applying Hiri and Ottappa, attention and vigilance will arise because shame for doing bad deeds and fear of the consequences will encourage a person to be attentive and vigilant. In Buddhism, attention and vigilance are called sati-sampajanna. Both are two factors that support each other or strengthen our confidence to always do good without any coercion, strings attached, or certain intentions. By being guided by sati-sampajanna, the good deeds that will be done will run smoothly and in accordance with what has been aspired to (Wijaya Mukti, 2020). With sati-sampajanna, someone will understand that sexual grooming really needs to be considered and watched out for. After sati-sampajanna appears, someone will be more careful when using social media because social media itself does not always have a positive impact on its users. When a person has sati-sampajanna, they will have a strong belief in him, so they will not be easily influenced by the





death temptation of the sexual grooming perpetrator and will not easily fall into the trap.

The application of sati-sampajanna is also necessary in friendship, because it is not impossible that a trusted friend or bestie will actually lead to wretchedness. So, attention and vigilance need to be applied in friendships. A person who can be said to be a true friend is one who has the characteristics mentioned in Kalyanamitta, where they have more positive impacts both within and outside the scope of friendship. Attention and vigilance need to be applied to actions, especially in social media, so as not to trigger and even become perpetrators of sexual grooming. In addition, as teenagers, we must also play an active role in efforts to prevent sexual grooming. If we find signs of sexual grooming, especially on social media, we must immediately do or tell the victim to stop communication with the perpetrator, block the perpetrator's account, report it on the platform, or more effectively, to the authorities, so that we and the people around us are free from sexual grooming (Sinulingga, 2022).

Indeed, if a person has had and applied attention and vigilance seriously, then he is always in the right sense, because by paying attention and being aware, one will understand and be able to weigh the good and bad of a thing. In other words, if there is Sati and Sampajanna, then Panna, or wisdom, will appear in you, and all three will be saviors for their owners (Chah, 2023). Indeed, only with the right understanding is intelligence possible; intelligence does not always contain wisdom, but wisdom is what includes intelligence (Yen, 1997). To prevent sexual grooming, adolescents should have wisdom, especially in social media. adolescents should be able to analyses and consider the good and bad in social media so that they can take steps or actions that do not trigger or even prevent sexual grooming.

Wisdom also needs to be possessed by teenagers in establishing friendship relationships; this is useful in protecting themselves from bad things that arise from friendships because friends who look good are not impossible to bring bad things. Youth must also be able to be a good friend to others; with the wisdom possessed, they can be a good friend and become friends, as described in Kalyanamitta. Indeed, meeting and gathering with good and wise people who always guide and set a good example is a virtuous act and will bring virtuous blessings as well (Dhammiko, 2016). Steps and efforts to prevent sexual grooming in adolescent gadget users through strengthening kalyanamitta are very important actions to be carried out because sexual grooming is a case that must be taken seriously. Sexual grooming is very dangerous for the younger generation because the impact is very serious because it directly affects the self-esteem, personality, and future of the victim. By carrying out the efforts described above, teenagers can avoid sexual grooming, especially through social media.

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