

BAB V

PENUTUP

V.1 KESIMPULAN

Persepsi masyarakat tentang tato masih mencerminkan dominasi nilai-nilai patriarki dan pandangan konservatif yang masih kuat melekat. Berdasarkan hasil penelitian di atas, narasumber mengartikan tato tidak lebih dari suatu karya seni berarti yang digunakan untuk menyalurkan atau menampilkan kisah hidup mereka. Ketidaknyamanan akan stigma yang melekat pada perempuan bertato membuat mereka harus mengelolah sebuah sistem komunikasi stigma. Dengan menggunakan strategi yang terkandung di dalam manajemen komunikasi stigma, tidak hanya membantu mereka untuk mempertahankan identitas personal tetapi juga berkontribusi pada pergeseran persepsi masyarakat terhadap perempuan bertato.

Meskipun ketiga narasumber tidak memperdulikan komentar negatif dari lingkungannya, tetap ada usaha dalam meminimalisir efek negatif stigma. Strategi yang ada dalam SMC digunakan untuk mempertahankan pemaknaan mereka terhadap tato yang banyak ditentang masyarakat. Seluruh penggunaan strategi yang ada di dalam SMC sepenuhnya datang dari pengalaman-pengalaman narasumber dalam menerima dan menghadapi stigma.

V.2 Saran

Dari penelitian ini, peneliti menyadari banyaknya kekurangan, kelemahan dan keterbatasan. Oleh karena itu, berikut beberapa saran yang dapat peneliti sampaikan:

V.2.1 Saran Akademis

Peneliti berharap penelitian ini dapat dijadikan referensi atau bahan bacaan untuk penelitian-penelitian dengan topik, teori atau pembahasan serupa di masa yang akan datang. Peneliti berharap penelitian ini bisa bermanfaat bagi rekan-rekan yang ingin meneliti pengelolaan komunikasi stigma dalam komunikasi stigma. Tidak hanya melalui studi kasus, penelitian ini juga dapat dikembangkan melalui fenomenologi guna memahami fenomena perempuan bertato.

V.2.2 Saran Sosial

Perempuan bertato merupakan sebuah fenomena yang sudah tak jarang ditemukan dan memiliki tempat yang sempit dalam pandangan masyarakat. Kehadiran perempuan bertato bukanlah hal baru, mengingat sejarah Indonesia sendiri yang lekat dengan kebudayaan dan karya seni tradisional. Melalui penelitian ini, peneliti berharap masyarakat dapat menerima kehadiran perempuan bertato bukan sebagai ancaman dan contoh buruk melainkan perempuan yang berani dalam mengekspresikan dirinya melalui karya seni tato.

Daftar Pustaka

Buku (18)

- Ahmed, S., & Stacey, J. (2001). *Thinking Through the Skin*. Routledge.
- Atkinson, M. (2003). *Tattooed: The Sociogenesis of A Body Art*. University of Toronto Press Incorporate.
- Bertens, K. (1993). *Etika* (3rd ed.). PT Gramedia Pustaka Utama.
- Braunberger, C. (2000). Revolting Bodies: The Monster Beauty of Tattooed Women. *NWSA Journal : An Official Publication of the National Women's Studies Association*, Vol.12(2), 1–23.
- Bruce G. Link, & Jo C. Phelan. (1982). *Conceptualizing Stigma: Vol. Vol. 27*.
- Coombs, H. (2022). *Case Studies Defined*.
- Corrigan, P. W., Larson, J. E., & Rüsch, N. (2009). Self-stigma and the “why try” effect: Impact on life goals and evidence-based practices. *World Psychiatry*, 8(2), 75–81. <https://doi.org/10.1002/j.2051-5545.2009.tb00218.x>
- Creswell John W., & Poth Cheryl N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (M. Markanich, Ed.; 4th ed.). SAGE Publications, Inc.
- DeMello, M. (2000). *Bodies of Inscription* (4th ed.). Duke University Press.
- Deter-Wolf, A., Robitaille, B., Krutak, L., & Galliot, S. (2016). The world's oldest tattoos. *Journal of Archaeological Science: Reports*.
- Genep Sukendro, G., & Nathasia. (2022). *Persepsi terhadap Perempuan Bertato (Analisis Deskriptif Remaja di Banda Aceh)*.
- Goffman, E. (1963). *Stigma : Notes on the Management of Spoiled Identity*. Simon & Schuster, Inc.
- Haryoko, S., Bahartiar, & Arwadi, F. (2020). *Analisis Data Penelitian Kuantitatif*. Badan Penerbit Universitas Negeri Makassar.
- Hawken, K. (2022). *Tattooing Antiquity, Symbolism, and Practice in Early Cultures*. https://cedar.wvu.edu/anthropology_scholarsweek
- Hawkes, G. (2004). *Sex & Pleasure in Western Culture*. Polity Press.
- Hudson, K. (2009). *Living Canvas: Your Total Guide to Tattoos, Piercings, and Body Modification*. Seal Press.
- K. Yin, R. (2003). *Case Study Research Design and Methods* (3rd ed., Vol. 5). SAGE Publications, Inc.

- Kang, M., & Jones, K. (2007). *Why Do People Get Tattoos*.
- Kawahe, M., Lamadirisi, M., & Salem, V. (2021). Stigma Sosial Masyarakat di Desa Liwutung Kabupaten Mitra terhadap Pasien Covid-19. *Indonesian Journal of Social Sciene and Education*, 1(2), 118–125.
- Kosut, M. (2015). Tattoos and Body Modification. In *International Encyclopedia of the Social & Behavioral Sciences: Second Edition* (pp. 32–38). Elsevier Inc.
<https://doi.org/10.1016/B978-0-08-097086-8.64027-8>
- Littlejohn, S., & Foss, K. A. (n.d.). *ENCYCLOPEDIA OF COMMUNICATION THEORY*.
- Major, B., & O'Brien, L. T. (2005). The social psychology of stigma. In *Annual Review of Psychology* (Vol. 56, pp. 393–421).
<https://doi.org/10.1146/annurev.psych.56.091103.070137>
- Marta, W. (2020). *PENGENALAN SEJARAH WISATA BUDAYA TATO MENTAWAI DALAM BENTUK MOTION GRAPHIC*. 3, 78–84.
<http://journal.ubm.ac.id/index.php/titik-imaji/>
- Meisenbach, R. J. (2010a). Stigma management communication: A theory and agenda for applied research on how individuals manage moments of stigmatized identity. *Journal of Applied Communication Research*, 38(3), 268–292.
<https://doi.org/10.1080/00909882.2010.490841>
- Meisenbach, R. J. (2010b). Stigma management communication: A theory and agenda for applied research on how individuals manage moments of stigmatized identity. *Journal of Applied Communication Research*, 38(3), 268–292.
<https://doi.org/10.1080/00909882.2010.490841>
- Moleong, M. A. (2014). *Metodologi Penelitian Kualitatif* (32nd ed.). Remaja Rosdakarya.
- Munaf, Y. (2001). *Kajian semiotik dan mitologis terhadap tato masyarakat tradisional Kepulauan Mentawai*.
- Naser, P. A., Razaqu, M. R., Nofrianti, S., Amelia, Y., & Nursi, M. (2023). Tato Tubuh Sebagai Ekspresi Kepercayaan di Mentawai. *Jurnal Ilmiah Langue and Parole*, 7(1). <http://e-journal.sastra-unes.com/index.php/JILP>
- Neef, S. (n.d.). *Tattoo, Mark, Signature*. <https://doi.org/10.25969/mediarep/13249>
- Nodelman, P., & Reimer, M. (2002). *The Pleasure of Children's Literature* (Vol. 3). Allyn and Bacon.
- Nurul Hidayah, N. (2019). *REPRESENTASI KEHIDUPAN PEREMPUAN URBAN DALAM NOVEL WINTER IN TOKYO KARYA ILANA TAN*.

- Peter, J., Sagala, W, R., Hutagalung, S., & Fernia, R. (2023). Merajah Tubuh: Ekspresi Seni Atau Antitesis Imamat 19:28. *Jurnal Pendidikan Dan Konseling*, 5.
- Petronio, S., & Bantz, C. (1991). Controlling the Ramifications of Disclosure: 'Don't Tell Anybody but.. In *Journal of Language and Social Psychology* (Vol. 10, Issue 4).
- Purnama, N. D., & Putri, LG. S. (2021a). Tinjauan Literatur: Tato Sebagai Media Narasi Perempuan. *Jurnal Seni Nasional Cikini*, 7(1), 7–16.
<https://doi.org/10.52969/jsnc.v7i1.105>
- Purnama, N. D., & Putri, LG. S. (2021b). Tinjauan Literatur: Tato Sebagai Media Narasi Perempuan. *Jurnal Seni Nasional Cikini*, 7(1).
<https://doi.org/10.52969/jsnc.v7i1.105>
- Rachel A. Smith. (2007). *Language of the Lost: An Explication of Stigma Communication*.
- Rianto, P. (2020). *MODUL METODE PENELITIAN KUALITATIF*.
- Sanders with D Angus Vail, C. R. (1989). *CUSTOMIZING THE BODY*.
- Sihombing, L. H. (2021). Rethinking the Art of Tattoo: A Perspective of Indonesian Women Tattoo Community. *Lingua Cultura*, 15(2), 155–165.
<https://doi.org/10.21512/lc.v15i2.7334>
- Smith, R. A. (2012). An Experimental Test of Stigma Communication Content with a Hypothetical Infectious Disease Alert. *Communication Monographs*, 79(4), 522–538.
- Strübel, J., & Jones, D. (2017). Painted Bodies: Representing the Self and Reclaiming the Body through Tattoos. *Journal of Popular Culture*, 50(6), 1230–1253.
<https://doi.org/10.1111/jpcu.12626>
- Suranto, A. (2011). *Komunikasi Interpersonal* (1st ed.). Graham Ilmu.
- Widiyanti, D. (2022). *NARSISME PEREMPUAN URBAN MELALUI SIMULAKRA PERHIASAN DI MEDIA SOSIAL SEBAGAI BENTUK ENDORSEMENT* (Vol. 25, Issue 2).
- Wohlrab, S., Stahl, J., & Kappeler, P. M. (2007). *Body Image: Modifying the body: motivations for getting tattooed and pierced*. 87–95.
- Zhu, X., & Smith, R. (2016). Advancing Research on the Spread of Stigmatizing Beliefs With Insights From Rumor Transmission. *American Behavioral Scientist*, 60(11), 1342–1361. <https://doi.org/10.1177/0002764216657382>

- Ahmed, S., & Stacey, J. (2001). *Thinking Through the Skin*. Routledge.
- Atkinson, M. (2003). *Tattooed: The Sociogenesis of A Body Art*. University of Toronto Press Incorporate.
- Bertens, K. (1993). *Etika* (3rd ed.). PT Gramedia Pustaka Utama.
- Braunberger, C. (2000). Revolting Bodies: The Monster Beauty of Tattooed Women. *NWSA Journal : An Official Publication of the National Women's Studies Association*, Vol.12(2), 1–23.
- Bruce G. Link, & Jo C. Phelan. (1982). *Conceptualizing Stigma: Vol. Vol. 27*.
- Coombs, H. (2022). *Case Studies Defined*.
- Corrigan, P. W., Larson, J. E., & Rüsch, N. (2009). Self-stigma and the “why try” effect: Impact on life goals and evidence-based practices. *World Psychiatry*, 8(2), 75–81. <https://doi.org/10.1002/j.2051-5545.2009.tb00218.x>
- Creswell John W., & Poth Cheryl N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (M. Markanich, Ed.; 4th ed.). SAGE Publications, Inc.
- DeMello, M. (2000). *Bodies of Inscription* (4th ed.). Duke University Press.
- Deter-Wolf, A., Robitaille, B., Krutak, L., & Galliot, S. (2016). The world's oldest tattoos. *Journal of Archaeological Science: Reports*.
- Genep Sukendro, G., & Nathasia. (2022). *Persepsi terhadap Perempuan Bertato (Analisis Deskriptif Remaja di Banda Aceh)*.
- Goffman, E. (1963). *Stigma : Notes on the Management of Spoiled Identity*. Simon & Schuster, Inc.
- Haryoko, S., Bahartiar, & Arwadi, F. (2020). *Analisis Data Penelitian Kuantitatif*. Badan Penerbit Universitas Negeri Makassar.
- Hawken, K. (2022). *Tattooing Antiquity, Symbolism, and Practice in Early Cultures*. https://cedar.wvu.edu/anthropology_scholarsweek
- Hawkes, G. (2004). *Sex & Pleasure in Western Culture*. Polity Press.
- Hudson, K. (2009). *Living Canvas: Your Total Guide to Tattoos, Piercings, and Body Modification*. Seal Press.
- K. Yin, R. (2003). *Case Study Research Design and Methods* (3rd ed., Vol. 5). SAGE Publications, Inc.
- Kang, M., & Jones, K. (2007). *Why Do People Get Tattoos*.

- Kawahe, M., Lamadirisi, M., & Salem, V. (2021). Stigma Sosial Masyarakat di Desa Liwutung Kabupaten Mitra terhadap Pasien Covid-19. *Indonesian Journal of Social Sciene and Education*, 1(2), 118–125.
- Kosut, M. (2015). Tattoos and Body Modification. In *International Encyclopedia of the Social & Behavioral Sciences: Second Edition* (pp. 32–38). Elsevier Inc. <https://doi.org/10.1016/B978-0-08-097086-8.64027-8>
- Littlejohn, S., & Foss, K. A. (n.d.). *ENCYCLOPEDIA OF COMMUNICATION THEORY*.
- Major, B., & O'Brien, L. T. (2005). The social psychology of stigma. In *Annual Review of Psychology* (Vol. 56, pp. 393–421). <https://doi.org/10.1146/annurev.psych.56.091103.070137>
- Marta, W. (2020). *PENGENALAN SEJARAH WISATA BUDAYA TATO MENTAWAI DALAM BENTUK MOTION GRAPHIC*. 3, 78–84. <http://journal.ubm.ac.id/index.php/titik-imaji/>
- Meisenbach, R. J. (2010a). Stigma management communication: A theory and agenda for applied research on how individuals manage moments of stigmatized identity. *Journal of Applied Communication Research*, 38(3), 268–292. <https://doi.org/10.1080/00909882.2010.490841>
- Meisenbach, R. J. (2010b). Stigma management communication: A theory and agenda for applied research on how individuals manage moments of stigmatized identity. *Journal of Applied Communication Research*, 38(3), 268–292. <https://doi.org/10.1080/00909882.2010.490841>
- Moleong, M. A. (2014). *Metodologi Penelitian Kualitatif* (32nd ed.). Remaja Rosdakarya.
- Munaf, Y. (2001). *Kajian semiotik dan mitologis terhadap tato masyarakat tradisional Kepulauan Mentawai*.
- Naser, P. A., Razaqu, M. R., Nofrianti, S., Amelia, Y., & Nursi, M. (2023). Tato Tubuh Sebagai Ekspresi Kepercayaan di Mentawai. *Jurnal Ilmiah Langue and Parole*, 7(1). <http://e-journal.sastra-unes.com/index.php/JILP>
- Neef, S. (n.d.). *Tattoo, Mark, Signature*. <https://doi.org/10.25969/mediarep/13249>
- Nodelman, P., & Reimer, M. (2002). *The Pleasure of Children's Literature* (Vol. 3). Allyn and Bacon.
- Nurul Hidayah, N. (2019). *REPRESENTASI KEHIDUPAN PEREMPUAN URBAN DALAM NOVEL WINTER IN TOKYO KARYA ILANA TAN*.
- Peter, J., Sagala, W, R., Hutagalung, S., & Fernia, R. (2023). Merajah Tubuh: Ekspresi Seni Atau Antitesis Imamat 19:28. *Jurnal Pendidikan Dan Konseling*, 5.

- Petronio, S., & Bantz, C. (1991). Controlling the Ramifications of Disclosure: 'Don't Tell Anybody but.. In *Journal of Language and Social Psychology* (Vol. 10, Issue 4).
- Purnama, N. D., & Putri, LG. S. (2021a). Tinjauan Literatur: Tato Sebagai Media Narasi Perempuan. *Jurnal Seni Nasional Cikini*, 7(1), 7–16.
<https://doi.org/10.52969/jsnc.v7i1.105>
- Purnama, N. D., & Putri, LG. S. (2021b). Tinjauan Literatur: Tato Sebagai Media Narasi Perempuan. *Jurnal Seni Nasional Cikini*, 7(1).
<https://doi.org/10.52969/jsnc.v7i1.105>
- Rachel A. Smith. (2007). *Language of the Lost: An Explication of Stigma Communication*.
- Rianto, P. (2020). *MODUL METODE PENELITIAN KUALITATIF*.
- Sanders with D Angus Vail, C. R. (1989). *CUSTOMIZING THE BODY*.
- Sihombing, L. H. (2021). Rethinking the Art of Tattoo: A Perspective of Indonesian Women Tattoo Community. *Lingua Cultura*, 15(2), 155–165.
<https://doi.org/10.21512/lc.v15i2.7334>
- Smith, R. A. (2012). An Experimental Test of Stigma Communication Content with a Hypothetical Infectious Disease Alert. *Communication Monographs*, 79(4), 522–538.
- Strübel, J., & Jones, D. (2017). Painted Bodies: Representing the Self and Reclaiming the Body through Tattoos. *Journal of Popular Culture*, 50(6), 1230–1253.
<https://doi.org/10.1111/jpcu.12626>
- Suranto, A. (2011). *Komunikasi Interpersonal* (1st ed.). Graham Ilmu.
- Widiyanti, D. (2022). *NARSISME PEREMPUAN URBAN MELALUI SIMULAKRA PERHIASAN DI MEDIA SOSIAL SEBAGAI BENTUK ENDORSEMENT* (Vol. 25, Issue 2).
- Wohlrab, S., Stahl, J., & Kappeler, P. M. (2007). *Body Image: Modifying the body: motivations for getting tattooed and pierced*. 87–95.
- Zhu, X., & Smith, R. (2016). Advancing Research on the Spread of Stigmatizing Beliefs With Insights From Rumor Transmission. *American Behavioral Scientist*, 60(11), 1342–1361. <https://doi.org/10.1177/0002764216657382>