

Empowered Vulnerable Groups: How Digital Media Portrays The Vulnerable Group In Indonesia Within Its Content

Nindita Asrining Tisna^{1*}, Sarah Derma Putri²

^{1,2}Department of Digital Public Relations, Telkom University, Indonesia

Keywords

Digital Media; Social Construction; Vulnerable Groups; Narasi Newsroom; Qualitative Content Analysis

Abstract

This study aims to analyze how the digital media outlet Narasi Newsroom, through its People segment, constructs the image of vulnerable groups within the context of social life. Vulnerable groups in this research include women, the elderly, indigenous communities, the poor, and communities with diverse social identities. This study employs a qualitative content analysis with a descriptive approach, using Peter L. Berger's theory of the social construction of reality as the analytical framework. The results show that Narasi Newsroom presents vulnerable groups as individuals and communities with roles, values, and sociocultural strengths worthy of recognition. Through the use of symbols, narratives, and depictions of daily activities, these groups are portrayed not merely as victims, but as active members of society with social roles. The media thus facilitates a social construction process that encourages a more positive public perception of vulnerable communities. This research recommends the importance of a journalistic approach that involves the subjects directly in the media coverage, so that vulnerable groups are given space to express their identities and life values in a complete and dignified manner.

How to Cite (APA Style): Tisna, N. A. (2025). Empowered vulnerable groups: How digital media portrays the vulnerable group in Indonesia within its content. *Interaksi: Jurnal Ilmu Komunikasi*, 15(1), 74-92. <https://doi.org/10.14710/interaksi.vx.ix.xx-xx>

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License (CC-BY-SA). Copyright © 2025 TheAuthor(s).

INTRODUCTION

Vulnerable groups, based on Law No. 39 of 1999, Article 5 Paragraph (3) concerning Human Rights, include the elderly, children, the poor, people with disabilities, and pregnant women, who are entitled to special treatment and protection. According to (Humaedi et al., 2020), the vulnerability experienced by these groups generally stems from a combination of economic, biological, cultural, and psychological factors rather than any single cause. Their vulnerability also makes them susceptible to exploitation, neglect, and discrimination,

***Corresponding Author: Nindita Asrining Tisna**

Public Relations, Faculty of Communication and Social Science

Email: ninditasrining@gmail.com

including children, the elderly, indigenous peoples, people with disabilities, and religious minorities (Mechanic & Tanner, 2007).

Vulnerable groups are closely tied to the stereotypes attached to them, which often arise simply because they are perceived as different from the majority of society, rather than from any objective deficiency. These stereotypes often limit social, educational, and employment opportunities for stereotyped individuals, exacerbate social inequalities, and increase discrimination (Sajjapong et al., 2022). Discrimination against vulnerable groups is also worsened by a lack of understanding of their needs, so that the work and adaptation strategies they develop to cope with these challenges are often overlooked (Ramasubramanian, 2011).

The media cannot avoid the various challenges involved in covering vulnerable groups, and bears a responsibility to be careful in providing accurate information to the public. According to Remotivi (2020), as cited in Ilham et al. (2022), problems arise when the meaning conveyed through media texts is inaccurate or oversimplified, giving rise to bias in which an issue becomes overrepresented or underrepresented revealed that exposure to characters (vulnerable groups) in the media influences real-world beliefs about their stereotypes. Given the important role mass media plays in social life, including in reporting on vulnerable groups, it is essential to examine how specific media outlets construct the image of these groups in their content.

Narasi Newsroom is a digital journalism platform founded in 2018 as part of Narasi TV media by Najwa Shihab and colleagues. It has reached 1.61 million subscribers and has uploaded as many as 4,600 video contents on its YouTube channel. On this channel, Narasi Newsroom features several segments, one of which is the “People” segment, which raises various struggles and challenges faced by vulnerable groups in society who are negatively stereotyped.

Through the People segment, Narasi Newsroom portrayed the lives of vulnerable groups in Indonesia. The content it produces is a tangible form of giving visibility to the existence of vulnerable groups, who face various challenges and forms of discrimination that affect their quality of life (Humaedi et al., 2020). Narasi Newsroom contributes to this issue through documentary programs and talk shows that raise social issues, which is why it is important to analyze how this particular outlet presents content related to vulnerable groups. Narasi

Newsroom tends to use digital journalism approach using social media platforms, such as YouTube, combining visual elements with informative narratives and frequently involving discussions with sources or public figures to address social issues such as issues regarding vulnerable groups.

Several previous studies about vulnerable groups are relevant to this research. Firmansyah (2020) found that people with disabilities (as a part of vulnerable groups) are rarely covered by mainstream media, and when they are, they are often portrayed through negative stereotypes. Meanwhile, even during the Covid-19 era, studies have found that journalism in Indonesia is still not inclusive in reporting on vulnerable groups such as women and people with disabilities (Parahita & Nurhadi, 2024).

These previous studies tend to focus on a single vulnerable group at a time, and studies that discuss several groups of vulnerable people together remain limited. Researchers are therefore interested in analyzing the content of the People segment on the Narasi Newsroom channel to identify the various challenges experienced by vulnerable groups who are often subject to negative stereotypes. The urgency of focusing on this segment lies in the fact that it presents stories that are both inspiring and relevant to a broad audience, offering an opportunity to examine how a single media outlet constructs the image of multiple vulnerable groups at once.

LITERATURE REVIEW

Stereotyping of Vulnerable Groups

Vulnerability, as conceptualized by (Zarowsky et al., 2013), should be understood not as a fixed label attached to particular groups, but as both a condition and a process shaped by the interaction of three elements: a group's initial level of wellbeing, its degree of exposure to risk, and its capacity to manage that risk. Approached this way, vulnerability emerges from social inequality and structural disadvantage rather than from any inherent deficiency within the group itself. In this research, this concept is used to understand the various subjects portrayed in the People segment of Narasi Newsroom, namely women, the elderly, indigenous communities, the poor, and communities with diverse social identities, not merely as members of pre-labeled "vulnerable groups," but as individuals and

communities whose vulnerability is produced through unequal exposure to risk and limited access to protective resources (Limanté & Tereškinas, 2022).

Stereotype, according to the stereotype content model proposed by (Fiske et al., 2002), is a cognitive schema in which a social group is perceived along two primary dimensions, namely competence and warmth, which subsequently give rise to particular emotional responses such as pity, admiration, or contempt toward that group. Groups that are perceived as low in competence tend to be positioned as objects of pity or charity rather than as active social agents. This concept is relevant to this research because vulnerable groups in Indonesia, as explained in the previous section, are frequently subjected to negative stereotypes that position them merely as victims. The stereotype concept is used by researchers to examine whether the People segment reproduces or instead challenges this pattern of perception in its portrayal of vulnerable groups.

Social Construction Theory of Reality and Media Representation

According to (Bungin, 2006) the term social construction of reality has become famous since it was introduced by Peter L. Berger and Thomas Luckman. It describes the social process through actions and interactions, in which individuals create continuously a reality that is owned and experienced subjectively together. This theory is used by researchers to find out how the meaning of social construction of reality regarding the existence or absence of the government's role in overcoming the problems experienced by vulnerable groups in the people segment of Narasi Newsroom. The social reality of the vulnerability is formed through individual actions and interactions, which are then externalized, objectified and internalized into knowledge and understanding.

Meanwhile, representation, as proposed by (Hall, 1997), refers to the process by which meaning about people, groups, or events is produced and exchanged within a culture through language, symbols, and images. Hall argues that media texts do not simply reflect a pre-existing reality, but actively construct a particular version of reality by selecting what is shown, what is omitted, and how meaning is “fixed” for the audience. This concept complements the social construction of reality used in this research, as it explains the mechanism through which Narasi Newsroom forms public meaning about vulnerable groups, namely through the selection of visual symbols, narrative structures, and depictions of daily activities shown in each video of the People segment.

YouTube as Alternative Digital Media

Media portrayals can motivate empathy, acceptance and peace between people when they intend to promote a culture of co-existence and mutual understanding in portrayals of minority and vulnerable groups (Pandir, 2020). Poell & Borra (2012) explain that social media platforms such as YouTube function as spaces of alternative journalism, allowing participants outside mainstream media institutions to document, broadcast, and circulate accounts of social issues that conventional news organizations may underrepresent. Unlike mainstream broadcast journalism, alternative platforms such as YouTube enable content creators, including digital newsrooms such as Narasi, to construct narratives with greater flexibility in format, narrative approach, and the selection of issues raised. This concept underlies the researchers' decision to use the YouTube channel Narasi Newsroom as the object of research, since this channel represents a form of alternative digital media with the capacity to provide broader voice space for vulnerable groups compared to mainstream media.

METHODS

This research uses content analysis techniques, which according to (Kuckartz, 2023) is a systematic and methodologically controlled scientific analysis process of texts, films, images, and other forms of communication. The subject of this research is the YouTube channel Narasi Newsroom, especially the segment called "People" which presents content about vulnerable groups. The object of the research is the content about vulnerable groups in the segment, which is analyzed to find out how Narasi Newsroom forms social construction of these groups through media representation. The researcher chose the time span of analysis from August 22, 2018 to February 27, 2025, then selected content with viewers above 100,000, thus obtaining eight video titles with the highest number of viewers as samples.

Table 1. Titles in the People Segment that Fall into Groups

No.	Judul	Total Viewers
1.	Penghuni Gua Pantai Selatan (<i>Inhabitants of the South Coast Cave</i>)	2.350.246
2.	Menampung Bayi diluar Nikah, Sekolahkan Sampai Sarjana: Panti Asuhan Manarul Mabur (<i>Sheltering Babies Born Out of Wedlock, Sending Them to College: Manarul Mabur Orphanage</i>)	1.492.187

3.	Kelompok Tari Asal Papua Lawan Rasisme (<i>A Dance Group from Papua Fights Racism</i>)	568.134
4.	Gizi Buruk di Asmat Papua: Minum Air Rawa, Ketagihan Mie Instan, Sagu Mulai Terpinggirkan (<i>Malnutrition in Asmat, Papua: Drinking Swamp Water, Addicted to Instant Noodles, Sago Being Marginalized</i>)	347.765
5.	Debat Panti Jompo (<i>Debate on Nursing Homes</i>)	173.440
6.	Suku Dayak Pitap Jaga Tanah Adat, 26 Tahun Melawan Serbuan Tambang (<i>Pitap Dayak Tribe Protects Ancestral Land, 26 Years Resisting Mining Invasion</i>)	156.541
7.	Mejaga Tionghoa di Tengah Kerusuhan Mei 98 (<i>Protecting the Chinese Community Amid the May 1998 Riots</i>)	124.960
8.	Kerasnya Hidup Para Sopir Lintas Pulau: Kalau Mogok Kerja, Rakyat Bisa Sengsara (<i>The Harsh Life of Inter-Island Truck Drivers: If They Go on Strike, the People Suffer</i>)	119.117

Source: Researchers (2025)

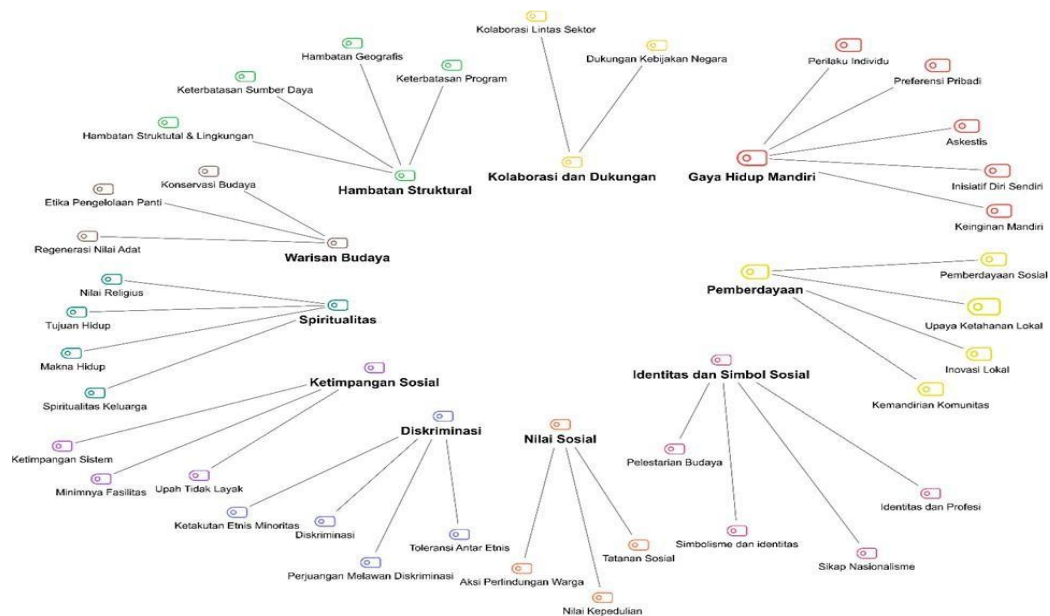
Data collection techniques were carried out through observation of visual aspects such as images, as well as textual aspects such as language and style of delivery, and documentation which includes collecting visual and textual data from the selected video content. Findings are presented based on observations and documentation of content related to vulnerable groups on the Narasi Newsroom channel. The data obtained through the documentation and observation process were then analyzed with the help of an application. The application used was MAXQDA 24. Before using the application, the researcher processed the data by transcribing each video. After that, the researcher analyzed the data by performing coding using the application. The following are the results of the coding analysis using MAXQDA 24, which provide details about vulnerable groups that are sometimes subject to negative stereotypes.

Furthermore, data analysis was conducted using a qualitative approach that emphasizes the interpretation of meaning and message representation in each analyzed content.

RESULTS AND FINDINGS

Result

The following are the results of the analysis with coding through the MAXQDA 24 application which provides details about vulnerable groups that sometimes get negative stereotypes.



Source: Processed Researcher Data (2025)

Figure 1. Coding Results

Analysis of eight videos from the Narasi Newsroom channel revealed ten main categories of representation of vulnerable groups. The first two categories, independent lifestyle and empowerment, highlight self-reliance and strengthening individual and community capacity. Identity and social symbols and social values reflect cultural expression and solidarity. Discrimination and social inequality illustrate identity-based injustices that trigger limited access to public services. The spirituality and cultural heritage category shows efforts to counter stereotypes through religious values and cultural preservation. Finally, structural barriers and collaboration highlight geographical challenges and the importance of cross-sector support in promoting social inclusion.

Visualization of Vulnerable Communities with Social Empowerment and Independence

In the People segment of the Narasi Newsroom channel, there is an in-depth representation of vulnerable communities that show social independence. This community

group does not just survive, but also builds individual and community resilience through local innovations, spiritual values, and alternative life choices that form the foundation of empowerment. As is the case in the video “South Beach Cave Dwellers”, found at minute 2.02 - 2.12 which says:

“Yes, if there is food I eat, if there is none I don't eat, there is food from God.” (South Beach Cave Dwellers Video, minute 2.02 - 2.12)

This statement is not just a form of resignation, but a spiritual expression and survival. Mbah Kijem's lifestyle reflects the value of asceticism that has taken root in Javanese and other cultures in Indonesia. Asceticism in this context is not a form of isolation, but a conscious choice to achieve inner peace and social independence in the midst of social inequality and noise.



Figure 2. Langse Cave is known as a Spiritual Place

Source: Youtube Narasi Newsroom Video “South Coast Cave Dwellers” (2025)

The picture above depicts the residence of Mbah Kijem who lives inside Langse Cave. The silhouette of a body standing in a dark cave with faint light depicts the practice of deep seclusion. The cave symbolizes independence, not isolation. This is in accordance with Mbah Kijem's statement:

“I also have a house actually, in the Panggang area here. I like to live alone, I don't want to bother my children.” (South Coast Cave Dwellers video, minutes 3.55 - 4.06)

This is a strong recognition of the value of personal responsibility and a conscious choice not to be a burden. Mbah Kijem is proof that vulnerable people can be independent, despite their physical and social limitations.

Self-reliance is also evident in indigenous communities such as Dayak Pitap in Kambiyain Village, who continue to maintain their customs and food sovereignty despite the invasion of mining.



Figure 3. Truck Mining Activity

Source: Youtube Narasi Newsroom Video Dayak Pitap Tribe Guarding Indigenous Land, 26 Years Against Mining Invasion (2025)

The visuals show the activities of mining trucks on a dirt road that crosses a green area with a village background, showing the contrast between the exploitation of natural resources by industry and the lives of indigenous people who depend on nature. The truck symbolizes the corporate power that threatens the living space of the Dayak Pitap community, which is full of social, cultural and spiritual values. This image emphasizes the importance of local resilience and food independence, as stated by M. Jefry Raharja from Walhi South Kalimantan.

“There are also forests for them to cultivate or to plant rice, gardens by them. And it's a cycle back and forth. They do not expand one large space, but small spaces for their needs, it is utilized until the land grows again and they will rotate on that land again. There are so many things that can be attributed to indigenous peoples, especially the Dayak Pitap for example, or the Daya Meratus indigenous people. When they defend their land, there are many good impacts. For example, climate change in food security, they are really ready to face it, such as a pandemic or disaster. They are ready to face it with their rice stocks.” (Video of Dayak Pitap Tribe Guarding Customary Land, 26 Years of Resisting Mining Invasion, minute 8.15 - 9.21)

Figure 4. Floating Garden



Source: Youtube Narasi Newsroom In the video Malnutrition in Asmat Papua: Drinking Swamp Water, Addicted to Instant Noodles, Sago Begins to be Marginalized (2025)

Based on previous statements expressed by Hermana Kauri, the local innovation of floating gardens symbolizes the independence and empowerment of vulnerable communities, especially those facing nutritional crises and limited infrastructure. The visual of the floating garden next to the Asmat stilt house shows environmental adaptation to difficult agricultural land. This garden reflects the community's resilience in the face of structural poverty and malnutrition while maintaining sustainability through agriculture without chemical fertilizers.

Strengthening Solidarity and Social Identity as an Effort to Fight Inequality and Stereotypes in Society

Social values such as caring, togetherness and fairness are important for building harmonious relationships. Solidarity and strong identity help fight inequality and negative stereotypes. For example, Papuans who are often negatively stigmatized fight back by

strengthening solidarity, pride of identity, and showcasing cultural arts on national and international stages, as in the video “Papuan Dance Troupe Fights Racism.”

“For us, we are proud of our own region, because we Papuans are not always labeled as naughty, hard, violent and stupid. However, we can also be creative to produce an achievement. Experimenting to fight that stigma.” (Video of Papuan Dance Group Fighting Racism, minute 0.44 - 1.04)

Figure 5. Truck as a resting place



Source: Youtube Narasi Newsroom Video “The Hard Life of Cross-Island Drivers: If you go on strike, the people can be miserable” (2025)

The image shows the rear cabin of the truck transformed into a multifunctional space for resting, eating, and socializing, reflecting that most of the driver's activities are carried out in the truck. This highlights the precarious working conditions, where drivers must create their own comfort within limitations. The truck with its distinctive painting and open atmosphere reflects the strong culture of the chauffeur community, although it is often marginalized in the social and economic structure.

The symbolism of the truck as a second home and confiding space emphasizes the drivers' emotional closeness and pride in their profession, as expressed by Jaka Kristiawan.

“I started driving in 2000, now it's 2023 so it's been 23 years. My family wanted me to be an official, my family wanted me to be a policeman. But I chose to be a driver because for me, driving is a noble job.” (Video of the Hard Life of Cross-Island Drivers: If they go on strike, the people will suffer, minute 1.17 - 1.30)

Stereotyping and Discrimination as Triggers of Social Inequality

Stereotypes reinforce social inequalities such as limited access to education, public services and employment. Visualizations of ethnic minorities show how prejudice creates

recurring injustices. Fighting it requires the collective consciousness of vulnerable groups in demanding equal rights.

This is illustrated in the video “Papuan Dance Group Against Racism”, where art is used as a tool of resistance against discrimination. As stated by Freedy Sanggenafa, Chairperson of Noken Lab, dance is a medium to show the identity, solidarity, and pride of the Papuan people.

“We are proud of our own region, because we Papuans are not always labeled as naughty, loud, violent and stupid. However, we can also be creative in producing an achievement. Experimenting to fight that stigma.” (Video of Dance Group Fighting Racism, second to 0.44 1.04)



Figure 6. May 1998 riots

Source: Youtube Narasi Newsroom Video “Keeping Chinese in the Midst of May 98 Riots: We Are All Indonesian Citizens & NKRI”

The image shows a crowd in front of a burning car with thick smoke on May 14, 1998, reflecting the tension and chaos of the riots. The situation highlights the vulnerability of the targeted Chinese community, the lack of security, and the fear of citizens. The visual is a reminder of the importance of social solidarity and recognition of equal rights to maintain diversity as Indonesian citizens.



Figure 7. Boat as a transportation tool

Source: Youtube Narasi Newsroom Video “Malnutrition in Asmat Papua: Drinking Swamp Water, Addicted to Instant Noodles, Sago Begins to be marginalized (2025)

The picture shows a motorboat as the main transportation for Asmat residents to get to health facilities in a swampy riverine area. This government-assisted boat illustrates the health access challenges and systemic discrimination experienced by remote indigenous communities.

Efforts to Overcome Stereotypes of Vulnerable Groups through Spiritual Values and Cultural Heritage

Utilizing spiritual values and cultural heritage can overcome stereotypes against vulnerable groups. Spiritual values such as the meaning of life, purpose of life, religious values, and family spirituality play an important role in building public awareness about the importance of respecting the diversity and dignity of every individual, including vulnerable groups such as minorities, people with disabilities, the elderly, and indigenous groups. This is reflected in the statement delivered by Mbah Kijem, a Langse Cave Dweller, in which she shows a very strong meaning of life in the context of spiritual and cultural values.

“I used to live here because of a supernatural call” (Video of South Coast Cave Dwellers, minute 0.10 - 0.22).

This statement describes the spiritual experience of Mbah Kijem who chose to live in a remote cave as a form of faith, not compulsion. Choices like this are often misunderstood

and negatively stigmatized as deviant. However, Mbah Kijem's meaning of life demonstrates the importance of the spiritual and cultural dimensions of vulnerable groups, which should be valued to help society understand and accept diversity..

Structural Inequality as a Challenge to Social Inclusion for Vulnerable Groups

Structural barriers and unequal policies lead to inequality in the rights of vulnerable groups, such as limited services, resources and infrastructure that affect access to education, health, employment and legal protection. For example, cross-island truck drivers are often negatively labeled, yet face many challenges. The video “The Hard Life of Cross-Island Drivers” highlights the important role they play in the economy and people's lives despite their hardships.

“If people see the driver, yes, that's the negative point to us. But I don't know what the ups and downs are like. The only good thing is that we always get paid when we go on picnics. We have families, there are families who are left behind, there are families who are always waiting for us to return safely. There are also children who always whine about missing their father. On the road, we often encounter obstacles, robbers and so on. Even worse is extortion, from certain individuals. Sometimes there are problems on the road, flat tires, hot weather and all that. If the joys are few.” (Video of the Hard Life of Cross-Island Drivers: If they go on strike, the people will suffer, minute 1.48 - 2.32)

The statement of Jaka Kristiawan, a truck driver, illustrates the real challenges they face, often viewed negatively without understanding. The profession is physically, socially and structurally stressful due to a lack of legal protection, social services and infrastructure support, leaving them vulnerable to stereotyping and undervaluing.



Figure 8. River as access to the center of Asmat Regency

Source: Youtube Narasi Newsroom Video “Malnutrition in Asmat Papua” (2025)

The picture shows a simple jetty in coastal Asmat with water access as the only transportation route. Lack of infrastructure and steep stairs mean that access is limited for

vulnerable groups. This makes basic services difficult and reinforces negative stereotypes, when the main problem is infrastructure and geographical limitations.

Findings

The content produced by Narasi Newsroom shows that vulnerable groups are able to create forms of social and cultural independence through conscious life choices, local innovation, and resistance to stereotypes that arise solely because of their differences with the majority of society (Sajjapong et al., 2022). This pattern can be read through the stereotype content model proposed by (Fiske et al., 2002) in which groups perceived as low in competence are commonly positioned as objects of pity rather than as capable social agents.

Vulnerable groups are not presented as victims of sufferers, but as social roles that actively express their values, identities, and life struggles through real actions in various social contexts. This is different from previous research (Solihah & Candrasari, 2023), which in this study placed vulnerable groups as victims of media utilization, because the narrative was made without involving the victim's experience.

Narasi Newsroom also shows vulnerable groups' stories alongside empowerment symbols such as sacred caves, floating gardens, trucks as second homes, and dance stages as spaces for cultural expression. These symbols objectify the meaning of independence, spirituality, creativity, and social resilience possessed by vulnerable groups, forming a social reality in which vulnerable groups are not a burden but have an active role in social life. This is consistent with Hall's (1997) argument that meaning is produced through the selection and organization of symbols rather than simply reflected by them; by selecting symbols of resilience instead of suffering, Narasi Newsroom fixes a different preferred meaning around vulnerable groups. The way Narasi Newsroom portrays vulnerable groups also support (Noble-carr & Woodman, 2018), where vulnerable groups make the absence of many necessary aspects of their life created opportunities for change to have a better life.

Internalization process is reflected in how vulnerable groups view themselves, live their daily lives, and place their roles in society without losing their dignity and identity. In its content, Narasi Newsroom internalizes vulnerable groups to encourage social integration without losing their social identity. This is in line with (Noble-carr & Woodman, 2018) where vulnerable groups remained independent and adopted either negative views from people or tried to work toward ideal selves far removed from their past experiences. They are shown not as passive parties, but they consciously accept their position.

Through this representation, Narasi Newsroom not only displays the existence of vulnerable groups, but also shows how they live their social roles consciously as part of society, not as marginalized parties. The internalization shown in this content proves that the media can play an important role in strengthening the social integration of vulnerable groups by showing that they are able to show their identity and play their role in a different social structure from the general public. Media could be not only a problem for vulnerable groups, because their effects directly or indirectly produce prejudice, exclusion and conflict toward them; but also become a solution by facilitate understanding, inclusion and cohesion, and provide people with motives to live together across their differences and through their commonalities (Pandir, 2020). Alongside Zarowsky et. al. (2013) argument that vulnerability should be understood as a dynamic condition rather than a fixed label, this internalization process suggests that media representation itself can function as one of the resources through which a group's capacity to manage risk, and thus its degree of vulnerability, may be strengthened. This is made possible in part by the affordances of YouTube as a platform for alternative journalism, which, as (Poell & Borra, 2012) note, allows content creators to document and circulate accounts of social issues with greater narrative flexibility than mainstream broadcast media typically permits.

CONCLUSION

These findings carry both theoretical and practical implications. Theoretically, they extend Berger and Luckmann's social construction of reality framework by showing how a single digital media outlet can deliberately reverse the externalization-objectivation-internalization cycle that has historically reproduced negative stereotypes of vulnerable groups, lending empirical support to the constructive journalism approach as a viable alternative to victim-centered reporting. Practically, the study suggests that other media organizations, including mainstream broadcasters, can adopt a similar narrative strategy, prioritizing symbols of agency and resilience over symbols of suffering, to produce coverage that is both ethically responsible and engaging for audiences. This research is limited to eight video contents from a single YouTube channel and segment, so the patterns identified may not generalize to other platforms, genres, or vulnerable groups not represented in the sample. Future research could therefore extend this analysis to other digital and mainstream media outlets, employ audience reception studies to test whether exposure to such constructive narratives actually shifts

public perception, or apply a comparative design across multiple platforms to assess how representation strategies vary by media format and ownership.

REFERENCES

- Bungin, B. (2006). *Sosiologi Komunikasi (Teori, Paradigma, Dan Diskursus Teknologi Komunikasi Di Masyarakat*.
- Ilham, T., Dewanti, M., Navy, T., & Sudarso, I. R. (2022). Menakar Afirmasi Media Terhadap Kelompok Marginal: Analisis Pemberitaan Masyarakat Adat Di Indonesia. *Jurnal Dialektika: Jurnal Ilmu Sosial*, 20(1), 1–16. <https://doi.org/10.54783/Dialektika.V20i1.28>
- Firmansyah, D. (2020). *Konvergensi Media Grup EMTEK dalam Pemberitaan Disabilitas*. 4(1), 61–72.
- Fiske, S. T., Cuddy, A. J. C., & Glick, P. (2002). *A Model of (Often Mixed) Stereotype Content : Competence and Warmth Respectively Follow From Perceived Status and Competition*. 82(6), 878–902. <https://doi.org/10.1037//0022-3514.82.6.878>
- Humaedi, S., Wibowo, B., & Raharjo, S. T. (2020). *KELOMPOK RENTAN DAN KEBUTUHANNYA (Sebuah Kajian Hasil Pemetaan Sosial CSR PT Indonesia Power UPJP Kamojang)*. 0042, 61–72. <https://doi.org/10.24198/share.v10i1.26896>
- Kuckartz, U. (2023). *Qualitative Content Analysis*.
- Limantė, A., & Tereškina, A. (2022). *Definition of Vulnerable Groups BT - Legal Protection of Vulnerable Groups in Lithuania, Latvia, Estonia and Poland: Trends and Perspectives* (A. Limantė & D. Pūraitė-Andrikienė (eds.); pp. 3–27). Springer International Publishing. https://doi.org/10.1007/978-3-031-06998-7_1
- Mechanic, D., & Tanner, J. (2007). *Downloaded from content.healthaffairs.org by Health Affairs on June 27, 2014 at BIBLIOTHEQUE DE L UNIVERSITE*. 5(5), 1220–1230. <https://doi.org/10.1377/hlthaff.26.5.1220>
- Noble-carr, D., & Woodman, E. (2018). *Considering Identity and Meaning Constructions for Vulnerable Young People*. <https://doi.org/10.1177/0743558416684952>
- Pandir, M. (2020). Media Portrayals of Refugees and their Effects on Social Conflict and Social Cohesion. *Perceptions*, 25(1), 99–120.
- Parahita, G., & Nurhadi. (2024). Excluding the margins: Indonesian media's framing of women and people with disability in the COVID-19 pandemic reporting. *Journal of Applied Journalism & Media Studies*, 13(3), 293–314.

https://doi.org/https://doi.org/10.1386/ajms_00084_1

- Poell, Thomas, & Borra, Erik. (2012). Twitter, YouTube, and Flickr as platforms of alternative journalism: The social media account of the 2010 Toronto G20 protests. *Journalism*, 13(6), 695–713. <https://doi.org/10.1177/1464884911431533>
- Ramasubramanian, S. (2011). *The Impact of Stereotypical Versus Counterstereotypical Media Exemplars on Racial Attitudes , Causal Attributions , and Support for Affirmative Action*. <https://doi.org/10.1177/0093650210384854>
- Sajjapong, T., Darmawan, D., & Marsal, A. P. (2022). *The Role of Social Stereotypes in Shaping Opportunities and Inequalities in Society: Their Impact on Education , Employment , and Intergroup Interactions*. 1(1), 44–49.
- Solihah, A. M., & Candrasari, Y. (2023). Wacana Perempuan Dalam Teks Berita Kasus Kekerasan Seksual Anak di Portal Berita Grid.Id Periode Agustus 2020. *Da'watuna: Journal of Communication and Islamic Broadcasting*, 4(1), 99–107. <https://doi.org/10.47467/dawatuna.v4i1.3269>
- Stuart Hall. (1997). *Representation: Cultural Representations and Signifying Practices*.
- Thanawat Sajjapong, Didit Darmawan, A. P. M. (2022). *The Role of Social Stereotypes in Shaping Opportunities and Inequalities in Society: Their Impact on Education , Employment , and Intergroup Interactions*. 1(1), 44–49.
- Zarowsky, C., Haddad, S., & Nguyen, V. (2013). *Introduction Beyond 'vulnerable groups': contexts and dynamics of vulnerability*. 20, 3–9. <https://doi.org/10.1177/1757975912470062>