

## SOCIAL SUPPORT AND HELP-SEEKING FOR SUICIDAL IDEATION IN EDUCATIONAL INSTITUTION-BASED MENFESS IN APPLICATION X

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### ABSTRACT

*Suicide incidents among students are increasingly common in Indonesia. On social media, anonymous statements of suicidal ideation have also emerged, especially on the X platform using the autobot feature or in Indonesia known as menfess, some of which are associated with educational institutions. Statements that emerge from menfess are anonymous, and statements of suicidal ideation on menfess associated with educational institutions often get responses from menfess members or users of the X application who are exposed. Studies on social support that emerges in menfess and suicidal ideation, especially for stigmatized issues such as suicide in Indonesia, are still very limited. Based on the theory of the strength of weak ties from Granovetter (1973), this study aims to study the possibility of menfess space as a place for those with suicidal ideation to express their feelings, and get social support, so that menfess can become a promotive and preventive forum for suicidal ideation using a qualitative approach and mapped analyzed through Content Analysis.*

**KEYWORDS** Suicidal Ideation, Social Support, Anonymous, Social Media, Menfess, Educational Institutions



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### INTRODUCTION

Suicide in Indonesia, whether it has occurred or attempted suicide, is a phenomenon that is considered the tip of the iceberg. Although the reported suicide rate is estimated by WHO to be not high, namely 2.4 cases per 100,000 people, the quality of the data obtained is considered low (WHO, 2023). Reported from an interview with Republika (2022) with the President of the Indonesian Association for Suicide Prevention, the suicide rate in Indonesia can reach four times the reported figure and the suicide attempt rate reaches 7-24 times the suicide death rate (Ryandi, 2022). Research by Onie, et al., (2023) found that there was a discrepancy between the data sources recorded between the police, regional administration, and death records. Based on the Indonesian Suicide Prevention Association, the underreporting rate of suicide in Indonesia reached 859.10% (Onie, et al., 2024), while the world average is 0-50%. In addition, stigma from family and society

<b>How to cite:</b>	Ribka Caroline, et al (2025). Social Support and Help-Seeking For Suicidal Ideation in Educational Institution-Based Menfess in Application X. Journal Eduvest. 5(3): 3671-3700
<b>E-ISSN:</b>	2775-3727

makes it difficult to record suicide or attempted suicide because families will try not to report death or even at the time of claiming healing as a result of suicide or attempted suicide (Onie, S. et al 2022). From the state side, BPJS Kesehatan through Presidential Decree Number 82 of 2018 concerning Health Insurance does not provide coverage for attempted suicide and self-harm. Suicide is still considered taboo even among health professionals so that many health experts will try to eliminate evidence of possible attempted suicide in order to help patients get access to health insurance.

Globally, suicide is the fourth leading cause of death in the 15-29 age group after road accidents, tuberculosis and physical violence. WHO states that suicide is a tragedy that can have an impact on families, communities and entire countries and has long-term effects on those left behind. Suicide is a serious public health problem. In Indonesia, based on a research report conducted by Into the Light and Change.org in 2021, there were 50.4% of respondents aged 18-24 who felt “better off dying or wanting to hurt themselves in any way” or 2.56x more likely to hurt themselves and have suicidal thoughts compared to older respondents. The limitations of data recording in Indonesia mean that there is no data on suicide deaths divided by age demographics (WHO, 2024).

Several previous studies have seen suicidal behavior in students. This is a threatening public health issue but is covered up by the stigma in society (Putra, Karin, & Ariastuti, 2019). Self-harm behavior is also quite high among students (Nurendah, Maslihah, & Zakariyya, 2022) and 21% of those who have injured themselves have attempted suicide (Tresno, Ito, & Mearns, 2012). The group of students who are entering a transition period in entering a new level of education contributes to suicidal desires and behavior (Salsabhilla & Panjaitan, 2019). However, the presence of stigma affects the process of seeking formal and informal help (Prawira & Sukmaningrum, 2020). From previous studies, efforts to seek help in Indonesia have several obstacles at various levels. The number of psychologists and psychiatrists, which is only around 4,400-4,500 people is still very minimal compared to the population of Indonesia which reaches 278 million and only a few are specifically trained in suicide prevention efforts. In addition, preventive efforts also still encounter difficulties in sustainability, structured coordination and adaptation efforts; both in terms of financing and operations (Wibhowo & Sanjaya, 2022).

The Indonesian government has committed to meeting goal no. 3.4 of the Sustainable Development Goals regarding a one-third reduction in premature deaths from non-communicable diseases through prevention, management and promotion of mental health (Sahara, 2023). And as a form of preventive effort, through Law No. 18 of 2014 concerning Mental Health, the government in 2021 issued Guidelines for the Prevention and Handling of Suicide which aims to provide preventive promotive measures for suicide in Indonesia. The guidelines state that suicide can have risk factors in the community, social environment, and health system. Therefore, the government has created several programs to become a means of promotion and prevention that exist in the environment and are community-based, such as: through School Health Efforts (UKS), Youth Information and Counseling Centers (PIK-Remaja), Youth Posyandu, integrated foster posts,

community empowerment programs for the elderly, and mental health applications (Aprilea, 2022). In addition, the government had established a suicide hotline in 2010 which was discontinued in 2014 and re-emerged in 2022. During 2014 to 2022, several communities were also born that initiated volunteer programs for mental health and suicide prevention issues, such as Into the Light and the LISA suicide prevention hotline (Into the Light.org). Most of the programs initiated by the government are programs that are in the real world. There is only one program, namely an online mental health application, and a hotline that can be contacted by telephone. Meanwhile, the same guidelines state that the Internet and social media have the potential to give birth to and facilitate suicidal behavior (Latha et al., 2020).

Based on data from We Are Social & Meltwater (2024), the population of 278.7 million Indonesian citizens has an internet penetration of 66.5% or 185.3 million internet users in Indonesia. From the same data, it was found that there are 139 million social media users or almost 50% of the total population of Indonesia. On average, the total time spent per day using social media is 3 hours 11 minutes from an average of 7 hours 38 minutes of internet use. So it can be concluded that internet use for Indonesian people is mostly dominated by social media activities.

The internet and social media are currently the main sources of information for young people in Indonesia (Roselina et al., 2021). Social media is widely used by audiences to maintain relationships with their networks in the real world. However, many sites also help connect audiences with other people who do not necessarily have offline relationships, but are connected because of shared hobbies, activities, political/religious views or life experiences. Relationships or connections that occur on social media also have different levels than relationships in the real world. Previous research has also found that there are audiences who have offline identities that are different from their identities on SNS. There are audiences who deconstruct their online identity to the point of committing digital identity forgery or theft (Vanhee & McNealey 2023), and anonymous identities on social media who do not bring their real-world identities into their digital presence.

The phenomenon of anonymous identity can be easily found in the online world and one of the platforms that is often highlighted because it has a place for anonymous accounts is X or previously known as Twitter (Irina, 2023). Anonymity on X is possible because there are no strict regulations that require users to include their real names when creating a profile, while on other social media, there are more regulations to reduce the possibility of someone being anonymous (Peddinti, Ross, & Cappos, 2014). So many X users create profiles with identities that are different from their identities in the real world (Juwita, Effendi, & Pandin, 2021). Based on survey data, InfoQ (2017) found that 6% of X accounts are anonymous accounts, 20% are semi-anonymous or still have characteristics of their real names on their accounts. However, 68% of the samples obtained could not be identified and were likely or had fake identities. In addition, InfoQ also found that most of the sensitive issues were widely followed and accessed by anonymous accounts. The features in the X application also help someone access being anonymous through an autobase account. The presence of autobase is an advantage of the X application compared to other social media. Autobase on the X application is a place for followers to send

questions or statements and is anonymous. In Indonesia, autobase accounts are better known as menfess which comes from the abbreviation mention and confess. The autobase process in posting a message is, someone must follow the menfess account and must be followed back by the menfess account. Users who have followed each other with the menfess account can send direct messages, then the menfess account will upload the message to its timeline without including the sender's identity.

Menfess accounts allow people with the same identity or likes or interests to gather in one menfess forum to discuss and share information about the topic or title of the menfess account (Dwiwina & Putri, 2021). The topics discussed in menfess vary, from daily life, idols, film or song hobbies, politics or government, romance, the entertainment world, to specific menfess that discuss literacy and also menfess based on certain school or college institutions (Nurazizah, Adelia, Valenciana, & Restu A, 2023); such as @ugm\_fess, @undipmenfess, @um\_fess (university of Malang), @fess10nopember, @binus\_fess, @yupien\_fess, @UPIfess. The presence of menfess is interesting to study because the menfess trend has so far only been observed to appear in Indonesia (Aziza, 2020). Several previous studies on menfess have seen the benefits of menfess as a forum for sharing opinions/aspirations/outpourings of the heart/self-disclosure (Oktaviana LP & Alifahmi, 2020); (Adiwijaya & Arianto, 2023); (Febryani & Maulitaya, 2023), a space for discussion (Oktaviana LP & Alifahmi, 2020); , searching for news or exchanging information (Rumekar & Hasani, 2023); and learning new knowledge (Husnaini, 2023), a tool for social control and finding new networks.

In menfess based on educational institutions, in addition to discussions related to the institution, several statements were also found that had a tendency towards suicidal ideation or the desire to commit suicide from the sender of the menfess message. Uploads contains statements mentioning the words “suicide”, “bundir”, “kill yourself” and there are also posts with self-censored words to prevent the post from being reported or detected as dangerous by autobot menfess such as; su1cide”, or “bund1r”.



Figure 1. Menfess with Suicidal Ideation  
Source: @binus\_Fess

X's uploads by anonymous often get various reactions from other X users, both fellow anonymous accounts and accounts that are considered verified or paid. The relationship between anonymous accounts in menfess with X users has not been much intervened or regulated by the platform, community, or organization. The regulations currently in place for the X application regulate the limits of preventing promotion or speech that supports someone to commit suicide or harm themselves (X Help Center). X's regulations state that if you see an account that expresses the intention to harm yourself or commit suicide, the action that can be taken is to report the content that will be entered into the X system. When the report is received, X will contact the account that needs support and provide information on online assistance or a hotline that can be contacted in their respective countries.

Regulations related to suicide prevention on social media have not been regulated by the government to date. In the Suicide Prevention Guidelines issued by the Ministry of Health, the rules and actions taken are still limited to offline activities and have not specifically provided programs or regulations for activities carried out online. In addition, there are no directives or programs that specifically target students, while the UKS (School Health Unit) only exists up to the Senior High School level (Pourmand et al., 2019). Meanwhile, preventive and promotive programs for suicide at the university level are mostly carried out by each campus without any special regulations from the government (Sandi, 2019).

Suicidal ideation emerged from anonymous accounts on menfess, and received responses from networks that had no ties or very weak ties, but the form of strength of the ties that occurred when responding to suicidal ideation could be a new finding that enriches Granovetter's "The strength of weak ties" theory. This theory has been developing since 1973 and is still considered relevant to analyzing social networks. Based on research on social support between anonymous users on the X application with other stigmatized topics, such as HIV, abortion, and sexual abuse (Taggart, Grewe, Conserve, Gliwa, & Isler, 2015), (Wu & Atkin, 2018), support can be found digitally and individuals who do not know each other can form their own networks and can find context. This study enriches the form of digital social support, especially on stigmatized issues such as suicide. A similar study that looked at the relationship between anonymous accounts on the reddit platform and subreddits on mental health and suicide proved that there was a form of social support through comments that could affect mental health and specifically suicidal ideation (Choudhury, & Kiciman, 2017). Research to detect and analyze suicidal ideation through deep learning and machine learning models has also been studied but is limited to the reddit platform (Aldhyani, Alsubari, Alshebami, Alkahtani, & Ahmed, 2022). There has been no research on the issue of suicidal ideation on platform X in the menfess space that looks at whether the responses given to suicidal ideation statements are a form of social support and influence suicidal ideation.

The high stigma in the family and the strong influence of religion (Valentina & Nurcahyo, 2023) which taboos the topic of suicide causes reluctance for



individuals who have suicidal ideation or thoughts about suicide to seek help. In addition, low levels of literacy, feelings of shame, concerns that secrets when seeking help will be spread, a tendency to rely on oneself, and concerns about the quality of the signal from the gadget they have are factors that hinder someone from seeking help.

One way that is finally done to seek help or express honest feelings and thoughts without getting negative judgment from the surrounding environment is through social media platforms that provide opportunities for individuals to have anonymous accounts that cannot be identified (Pohan & Hasyim Lbs, 2022); (Peddinti, Ross, & Capps, 2014). With the opportunity to be undetected and not stigmatized by known networks, many individuals end up creating undetected or different identities on social media and take advantage of the opportunity to be anonymous to express their feelings. Seward & Harris's (2016) research confirms this and finds that seeking informal help online is preferred by individuals who are at higher risk of suicide. Seeking help obtained from anonymous internet interactions is said to be more satisfying. Therefore, efforts for prevention and intervention in the digital realm are an important need because there are individuals with high-risk suicidal ideation who seek help (Seward & Harris, 2016).

The growth of the phenomenon of menfess based on educational institutions in X which makes it easier for users to go undetected is a pattern on social media that has not been studied much and has the potential to become a space that can provide support for people with suicidal ideation. Until now, the interaction patterns that occur in menfess have received various responses from other X users. However, intervention from platforms, organizations, communities or experts in providing preventive or informative efforts is rarely seen.

The emergence of anonymous statements of suicidal ideation in spaces such as menfess based on educational institutions in X is a social phenomenon that has not received special attention. Several studies on menfess state that the reason someone becomes anonymous and uses menfess is because they feel more comfortable, more secretive so that they are not known to their real-world network and feel like a safe place to express feelings, and seek support (Avdijan, 2022).

Anonymous spaces such as menfess can be a place that has the potential to be a safe space for people who have suicidal ideation. However, the type of response obtained in this space cannot be controlled because it is participatory and not only experts can comment or users with supportive responses, but also opens up opportunities for responses that can provide comments that are considered negative.

The phenomenon of the delivery of suicidal ideas through institution-based menfess and how digital citizens respond to the message giver is important to study to find out whether menfess and anonymity can be one of the ways that can be accessed inclusively when a student or affiliated academic community has suicidal thoughts and whether this menfess space can be a safe and inclusive space for them because how the audience responds to the secrets revealed by someone can affect a person's well-being. Digital support is also associated with improving psychological well-being and this was found in a study of a group of men with minority sexualities (Brandt & Carmichael, 2020). Related educational institutions can also make menfess spaces affiliated with their respective educational

institutions as a monitoring space for student well-being and become one of the efforts to mitigate suicide attempts within the university. For students, one of the obstacles to seeking help is stigma (Prawira & Sukmaningrum, 2020). With the existence of an educational institution-based menfess space that provides anonymity to help seekers, educational institutions can work on intervention policies and promotive and preventive programs that can reach those in this menfess space. Community organizations engaged in mental health and suicide prevention and health policy makers can also use the results of this study as learning in creating promotive and preventive suicide activity programs. Because in suicide prevention efforts, early identification and intervention play a very important role.

The form of menfess space on the digital platform X has the potential to play a role as a safe space and social support for those who have suicidal ideation. The high stigma in society and the limited access to psychological services make the form of space that can be accessed digitally through social media one of the gap fillers for the need for social support in society. In addition, because the X platform provides more inclusive access and opens up opportunities to make someone anonymous so that they can be freer in expressing problems they feel such as their desire to commit suicide without worrying about getting stigmatizing views. The purpose of this study is to explain the form of social support of members of the menfess space based on educational institutions and X users towards anonymous accounts that convey statements containing elements of suicidal ideation. Furthermore, it describes the mechanism of social support that arises between anonymous users in responding to anonymous users who have suicidal ideation. And provide policy recommendations that can be implemented to ensure that the menfess space based on education can be a safe space and function as a preventive and promotive container for suicide. This study is useful for enriching the literature on the issue of suicide from a sociological perspective. In addition, the findings in this study can also fill the gap in knowledge regarding the mechanism in the menfess space based on educational institutions so that it can function as a safe space and be able to intervene in suicidal ideation. The results of this study also prove that Granovetter's theory of "The strength of weak ties" still has relevance to the social life of today's students and can be applied to health sociology issues and has the power to create social support for the problem of suicidal ideation in particular.

The findings regarding this interaction pattern can be input for various parties. For individual students who have suicidal ideation, the anonymous space in menfess can be an additional option/alternative when hindered by conventional efforts. For educational institutions, these findings can be a basis for the creation of new regulations and mechanisms in monitoring the welfare of students and academics. This research can also be a basis for the platform to enrich its algorithms and regulations so that they can be more sensitive to suicidal ideation on platform X and become one of the early detections that need to be watched out for. In addition, this research can also provide policy recommendations for community organizations or government regulators to be able to innovate so that they can plan preventive and promotive programs for suicidal ideation through the menfess space which has not been previously detected, but has great potential to become a forum

for conveying promotive messages and preventive actions. This study provides an alternative effort to seek help for stigmatized issues so that it does not stop at conventional efforts but also through digital space.

## RESEARCH METHOD

The research method that will be used uses a qualitative approach. Data collection uses crawling data with the aim of finding responses from related actors, and investigating (exploratory) the context of conversation and sentiment in response to suicidal ideation and the form of social support given to suicidal ideation. Crawling data will be used to find tweets related to suicidal ideation on platform X. In addition, to identify posts related to ideation, the researcher will analyze the content qualitatively to characterize content with associations with suicidal desires. After the data crawling process, the data obtained will be processed using Content Analysis.

Content analysis is a technique that objectively and systematically identifies the character of a message (Bryman, 2012, p. 289). Through content analysis, the researcher can see and classify responses to find potential social support or the potential for harmful responses so as to get answers to research questions that *menfess* is a space that can be a *safe place* for the academic community who have suicidal ideation.

Posts with suicidal ideation nuances and the responses obtained are data sets that will be processed qualitatively and interpreted into a context (Bryman, 2012). Based on the dimensions and types of social research explained by (Neuman, 2014), this study is applied research that offers an explanation of the forms and types of relationships that occur in anonymous *menfess* based on educational institutions that voice suicidal ideation. The results of this study can be used by educational institutions, especially at the university level, to create programs that can address mental health problems and suicidal ideation among universities. This research can be action research that can help social change towards various promotive and preventive activities of suicide that already exist, and add anonymity options in the *menfess* space.

Answering the research question, the findings of this study will be descriptive (Neuman, 2013) which explains how the role of *menfess* based on educational institutions on platform X is used to seek help for anonymous accounts who have suicidal ideas and to find out the social support mechanisms that take place in *menfess* based on educational institutions on platform X for anonymous accounts who have suicidal ideas. This study will utilize data based on cases of statements of suicidal ideation in several *menfess* based on educational institutions on platform X. This study will explain the details of the social process and mechanisms of one factor and how it influences.

## RESULT AND DISCUSSION

Suicidal ideation has now emerged in *menfess* based on educational institutions. Based on data taken through data crawling from 12 educational *menfess* accounts spread across 6 cities and one other region that is not specific






because it comes from the Open University. A total of 34 main tweets were collected, with a delivery time range between 2020 and 2024. Data collection was conducted from 2023 to March 2024, where researchers manually monitored and searched for keywords periodically.





Table 1. Menfess City & Source

CITY	MENFESS	POST COUNT
BANDUNG	@itbfess	4
BANDUNG	@UPIfess	1
BANJARMASIN	@ULMFESS	1
DIY	@UGM_Fess	15
DIY	@YUPIEN_FESS	1
MALANG	@um_fess	5
SEMARANG	@undipmenfess	1
SURABAYA	@fess10nopember	1
SURABAYA	@ITS_Fess	1
SURAKARTA	@MahasiswaUMS	1
SURAKARTA	@UNSFess_	2
SCREENED	@Utfess	1

Of the 34 main tweets, it was found that the accounts @UGM\_Fess, @UM\_Fess, and @itbfess, which are associated with students of Universitas Gadjah Mada (UGM), Universitas Muhammadiyah Yogyakarta (UM), and Institut Teknologi Bandung (ITB) respectively, had more tweets containing suicidal ideation statements than other accounts. However, at the beginning of the study, researchers found 9 suicidal ideation tweets from the @binus\_fess account associated with Bina Nusantara University (BINUS). When the data was pulled, the tweets were no longer accessible because the account had been suspended by the application, possibly for violating application policies.

Table 2. Captures of @binus\_fess tweets

MAIN QUOTE	MENFESS
 <i>Binus! How do I cope after being scammed? I lost 9 million and I just want to die? I just self harmed again after a long time. I really want to die. I feel alone.</i>	@binus_fess
 <i>Binus! Being an overseas student is really tired, especially when you're sick, you feel like you want to die and kill yourself, you don't want to live 😞 really tired of everything</i>	@binus_fess
 <i>binus! having the desire to bundle up is good, I want to end it but I don't feel ready.</i>	@binus_fess

 <i>Binus! I'm at the lowest point in my life, I really want to break down... I'm trash, I'm useless.</i>	@binus_fess
 <i>sometimes I just want to get round, it's hard to ask for forgiveness!</i>	@binus_fess
 <i>struggle! hello everyone... I know this is a little sensitive but... ever since I lost someone it seems like suicide is all I have in my head... btw my family are both busy so they can't be bothered at all.</i> <i>I think suicide is the right thing because I can't do anything anymore... it's okay I've already done it and the result is alive again hahaha</i> <i>I'm sorry, I've also been to a psychologist many times and the results are the same, I don't think I can do it... I'm confused about what else to do... sorry, friends.</i> <i>thank you</i>	@binus_fess
 <i>TW/CW</i>	@binus_fess
<i>struggle! Sorry if this is annoying, but sometimes I really want to break down because of my dad's behavior. My dad acts like he knows the most about religion. Already playing polygamy even though he only prays 5 times. As the first daughter, I always had to put myself in the middle of my parents and the pain and disappointment I felt was extraordinary. I'm not the type of girl who likes to rebel and trouble my parents. But sometimes I regret being an obedient child. If I was troublesome, would my father force himself to hear my stories and be busy finding out about me? I had to go home from the boarding house every week and every time I went home, it was like sprinkling salt on a fresh wound. My dad doesn't live with me (thank goodness) but my house still feels like a graveyard.</i> <i>I know this seems wrong, but my thoughts get so bad, sometimes the only thing that makes me sleep at night is imagining his cold, lonely grave.</i>	
<i>binus! i think i have no one, i think i need help but no one cares about me... i'm afraid to tell the truth... i think i need help for my suicidal thoughts... i really need peace of mind.</i>	@binus_fess
<i>binus! may I know how you guys get rid of suicidal thoughts?</i>	@binus_fess

In April 2024, data obtained using the commandexport aggregator showed a total of 953 responses to 34 key tweets. These responses consisted of verbal, non-verbal, and a combination of both. Most responses (93%) were verbal, while 5% were a combination of verbal and visual (images or videos), and only 2% were non-verbal. We also found that the main tweets reflected traits that can be categorized as motivational moderators (MM) and volitional moderators (VM) in the model of suicidal behavior developed by O'Connor and Kirtley (2018). The integrated motivational-volitional (IMV) model, which is an extension of the interpersonal

theory of suicide (IPT) and the three-step theory of suicide (3ST), explains the process from ideation to suicide. IMV emphasizes the relationship of feeling defeated, humiliated, and trapped that can drive a person towards a suicide attempt.

In IPT, three main factors namely suicidal capability, thwarted belongingness, and perceived burdensomeness contribute to suicide risk. IMV integrates these factors as moderators in the motivational and volitional stages, and bridges the transition from suicidal ideation to suicide attempt in the three-step theory of suicide. Here are some types of factors related to suicidal ideation:

### 1. Suicidal ideation with motivational moderators (MMs)

The findings showed that most of the suicidal ideation statements contained motivational moderators (MM) that reflected feelings of defeat.

*"I'm tired, I've tried to make up this and that, the results are always bad, my face is still ugly"* Source: @undipmenfess

*"I am an engineering student but why am I not mentally as strong as my friends?"* Source: @UGM\_fess

Feelings of defeat are also often accompanied by a sense of humiliation and life exhaustion, arising from an environment that is not supportive, but rather exerts social pressure to conform to group standards. Negative reactions from the social environment play a large role in exacerbating the writer's condition, creating a threat to their self. This social problem became protracted because the embarrassing events experienced by the writer occurred frequently and involved many people.

*"-dips! I often think of bund1R because I'm ugly, why? Because I'm often made fun of by people who keep making love to me and are disgusted by me. Even when I passed by, if there was a group of guys, they would laugh and be disgusted"* Source: @undipmenfess

Motivational moderators found in these statements include conditions such as thwarted belongingness, burdensomeness, future thoughts, resilience, and social support.

### 2. Suicidal ideation with volitional moderators (VMs)

Statements with volitional elements indicate a higher potential for suicidal behavior compared to statements that only have motivational elements. Visible features include desire and access to suicide, action planning, direct experience with suicide attempts, impulsivity, high sensitivity, physical illness, and lack of fear of death. These methods appear in the form of statements or expressions that have been prepared by planning steps and strategies in committing suicide (planning), procurement of tools to commit suicide (access to means), thoughts of future suppositions if they succeed in committing suicide or images if they remain alive (mental imagery) or attempts that have been made but have failed (past suicidal behavior) as in the quote below:

*“Itb! Dahlah pen bundir saja, info strong rope to be tied around the neck”* Source: @itbfess

*“.....Sender is already thinking about finding a river, crashing into a car motorcycle or finding a high place to jump.....”* Source: @UGM\_Fess

In statements that have elements of VM, there are already indications of planning how they will carry out their suicide. The mention of tools and ways to commit suicide are mentioned quite descriptively in the statements found by researchers.

### **3. Suicidal ideation with elements of help-seeking**

Statements that have the nature of help-seeking are found in expressions that are explicitly conveyed and some statements are also conveyed implicitly. Help-seeking that is explicitly stated is in the form of requests for information on suicide services or information on what to do when suicidal ideation occurs. As in one of the statements found on the menfess account @ITS\_Fess

*“ask rek, what should be done if you already feel like m4t1? besides going to a psychologist, thanks its/”*

In addition, implicit help-seeking is also found in some statements that do not directly ask for help but have the impression of seeking information or support. As found in some of these tweets:

*“give me a reason to move on luv”*

Source: UGM\_Fess

*“Sender thought of suicide because he heard a voice in his right ear telling him to m4t1 aj”*

Source: UGM\_Fess

*“ask rek, what to do if you already feel like m4t1? besides going to a psychologist, thanks its/”*

Source: @ITS\_Fess

In these messages, the messenger expresses their desire to seek help indirectly. Through the requests and information conveyed, they expect help in the form of information that serves as an alternative help for their suicidal desires or thoughts. They are aware of having suicidal ideation and are trying to find ways to overcome these thoughts, but due to the possibility of obstacles in seeking help directly in their real lives, causing them to seek help anonymously through the menfess space.

Furthermore, in the menfess room, it has led to one of the reactions in the form of social support to statements related to suicidal ideation. Of the 34 suicidal ideations found in educational institution-based menfess, there were 953 responses spread across each statement. Researchers categorized responses from the menfess community based on sentiment, individual-focused support, verbal/non-verbal

nature, and type of social support using Cutrona and Suhr's (1992) categorization system.

Based on the classification of social support from Cutrona and Suhr (1992), there are 5 clusters of ways a person conveys their social support for others, namely: 1) emotional support that conveys support through expressions of care, concern and empathy, 2) esteem support that helps increase a person's self-confidence by making him feel able to be appreciated and admired, 3) information support through providing advice, including facts and information that can help a person solve problems, 4) tangible support to help provide physical assistance, goods or services such as helping with assignments, 5) network support that can introduce a person to other people or other groups that can help.

Social support given to suicidal ideation statements can be understood as a form of social support behavior. Researchers used Cutrona and Suhr's Social Support Behavior Code to analyze the types of support provided to anonymous writers in the menfess room. This social support behavior code identifies five types of social support, each with different sub-types: informational support, tangible assistance, confidence support, networking support, and emotional support.

#### 1. Information support

Within the responses received, informational support was the most common. This generally includes assessing the situation from a different perspective as well as providing referrals, advice and teaching. Word cloud analysis showed that the word “sender” or “nder” was frequently used by respondents to refer to the sender of the message. In addition, the word “don't” was also frequently used in information support to prevent anonymous message senders from continuing suicidal thoughts.

In several sub-categories of situation appraisal, researchers found several responses that provided reasons that helped anonymous message senders to survive, one of which was information related to culinary or snacks with good taste, as in this quote;

*“@um\_fess Cheese shrimp is delicious nder, try it”*

*“@UPIfess Euyyyyyyy jan forget nyeblak nderrr”*

The responses given are an attempt to distract the anonymous message writer in assessing that life is still worth living because there are still many things that can be enjoyed. Apart from food, popular culture was also a topic mentioned with the same purpose of reminding the message sender of what can be enjoyed in life, as found in these responses;

*“@itbfess Broooo what about the gta VI ? 🤔🤔🤔🤔”*

*“@YUPIEN\_FESS REMEMBER ONE PIECE IS NOT FINISHED YET GUYS”*

Reminding with a religious approach to rethink the situation experienced by the anonymous author was also found in the response on menfess;



*“@UGM\_FESS try to lose that kind of thinking sis, Allah does not burden someone but according to his ability - QS. Al-Baqarah: 286”*

*“@UMS Student Reveal it by crying, then tell your confidant. Remember fess bundir will be eternal in hell”*

*“@itbfess nder in hell there is no chicken noodle”*

In addition, there were some responses that challenged the anonymous author's beliefs through questions and statements that forced the author to rethink more explicitly about what was gained from suicide;

*“@UGM\_FESS If you bundir now, you die in a state of poverty, already poor bundir anyway, don't you feel ashamed? Mending ttp live patiently and try. If you fail, try again, everything needs a process.”*

*“@itbfess Whatever your reason and how big your problem is, suicide is never the solution ~”*

There were also some responses that provided comparisons of what the anonymous sender experienced with conditions experienced by other people;

*“@UGM\_FESS Tomorrow go to the orphanage nder, to the disabled children's home ... see the blind people ... they are strong you know with all the problems..anyway you have to be enthusiastic.. don't give up”*

*“@UGM\_FESS, use your common sense, just be grateful, I said, many people want to live but you are given life + study at a famous campus instead....”*

From the responses found, it appears that there are several topics raised when someone is trying to provide support that can help when reassessing the situation.

Furthermore, many of the responses in the suggestion/advice category suggested telling the story, either to an expert such as the help available on campus or a psychologist/psychiatrist.

*“@UGM\_FESS Hello sender, maybe you can go to a psychologist for help. But if you're lonely or need someone to talk to, me and my friends in this comment section are willing to be your listeners even if you're tired of being encouraged. Just hit me up 💖”*

*“@UGM\_FESS I can try to reach out here first, once again, let's try (Gadjah Mada University Crisis Center link)”*

*Also to people in the neighborhood or can talk further in the menfess room;*

*“@itbfess just try talking to the lecturer. my sodar anak sith is looking for a scholarship with his doswalnya. he's really good”*

*“@um\_fess If you bundir, it will only add to the hassle of people, not just family, but other people too, better live quietly, if you need a*

*story there is still Twitter for stories, if you need psychology there is still a toktik manusiabumi account 🙌”*

From the advisory responses, it is evident that there is already literacy about mental health and how to respond to people who have suicidal thoughts quite openly. The provision of advice to see psychologists and psychiatrists is a sign that the stigma of suicidal thinking can be counteracted with promotive and preventive efforts from community members to visit professionals so that these thoughts do not develop. Responses that gave advice to share with people around them or to tell further stories in the menfess room are also a sign that there is an understanding that people who have suicidal thoughts need to get assistance and support from the social environment around them.

Suggestions to do some other activities as a distraction and to give ideas other than committing suicide to the sender of the message were also found, such as an invitation to take a short break.

*“@um\_fess Take a break if you're tired 😊 maybe you'll have to face this bulky world again.”*

*“@UGM\_FESS Take a rest just a few days take your absence for mental health 😊”*

In responses to suicidal ideation tweets that explain their problems, there are some suggestions that help the sender of the message in taking steps to deal with their problems, such as in statements that claim to be in debt to pinjol or online loans and get responses to solutive steps that can be taken to overcome these problems, such as;

*“@um\_fess Nder, you can pay off the apk in the field first. You can't immediately pay off all the apk's. If from me the order of repayment is like this1. Smart Credit2. Kredivo3. Adakami4. Easycash5. KreditoThe problem is the horror if the field dc comes to the house”*

*“@um\_fess If my advice is to be honest with your parents, it's okay, who knows if there is a solution, right if you keep it to yourself then you will be the one who is bothered. Then the second advice is to look for parttime or project work, who knows if it will help. Cheer up nder 👍”*

Some responses also shared experiences where they or someone they knew had been in a similar position to the sender of the message and continued to emphasize that suicide is not a solution.

*“@um\_fess I swear to work and immediately pay off, yesterday I was in the last guidance and there were ladies who were asked by their dosbing about loan sharks, she didn't admit it but the lecturer told her to be honest, it's okay because it turns out that the lecturer was terrorized by loan sharks and knew that the lady had a debt and told her to pay it quickly. it must be really embarrassing 😞😞”*

*“@um\_fess Suicide does not solve the problem, it counts as debt and debt is carried to death, the sin follows.”*

Some responses with more detailed steps were also found with the intention of providing examples or teaching and how to behave when dealing with the problem.

*“@undipmenfess I have a mindset that might help, “If you really don't like it, just show it”. It doesn't have to be verbal, but it can be an action. For example, stare sarcastically (this is my mainstay). Let him know that you're angry about being bullied.”*

The last purpose of the response in the form of information support was to provide referrals to other sources of assistance (referrals). The referrals mentioned are quite diverse, ranging from efforts to call the menfess admin account, references to talk to the guardian lecturer, 'lures' so that members of the menfess community can help provide responses in the form of memes and responses to encourage or distract, references to help, as well as some random responses such as circumcision or looking at cat photos and popular videos on the internet. From these responses, researchers see that the perceived source of information can help provide a little happiness for suicidal ideation messengers.

*“@UGM\_FESS you like meng ga nderr, I have many photos of menggg”*

*“@fess10nopember My fav drug”*

From the findings above, it can be concluded that social support in the form of information in educational institution-based menfess is aimed at anonymous writers with suicidal ideation. This support has several purposes, including evaluating or providing a new perspective on the situation at hand, providing general advice, suggesting specific steps, and referring to other sources of help. Popular culture, food, and religion were the three most frequently mentioned themes in the informational support responses. In addition, openness to the role of psychologists or psychiatrists, experts from each university, as well as family or the closest environment that can be trusted has become the literacy of social support providers. The statements given contain elements that minimize stigma and provide information to contact experts and the closest people.

## **2. Tangible assistance**

Of the measurable social support, this study found two main purposes: offering active participation to reduce perceived stress and conveying a desire to help. In responses to suicidal ideation statements in educational institution-based menfess, there were no offers for loans or direct assistance in completing suicide ideation-related activities. Instead, there were often invitations to do activities together, such as eating, playing, traveling, or talking via direct message. Many responses included invitations to enjoy local food around the university, such as ice cream, chicken noodles, seblak,

and coffee, as well as some offers to treat the message sender. There were also those who directly offered not only to enjoy eating/drinking together but also to treat the messenger.

*“@UGM\_FESS Go around looking for mam in klebengan aja yukkk want gaaa “*

*“@UGM\_FESS Nder, come on, let's eat fried banana coffee klothok which is so delicious “*

*“@undipmenfess Let's buy duren ice nder.”*

The invitation to do these activities is one of the social support efforts that may make those who previously did not know each other, but can occupy the role of a close network and have a close relationship with the sender of the suicidal ideation message if the offer given is accepted by him.

There are also invitations to join communities or groups that can have similar situations with the sender of the message and are expected to have a positive impact on the sender of the suicidal ideation message.

*“@UGM\_FESS Nderr gmn if we meet up then agendakan ugm\_nangis rame rame 🙄*

*“@um\_fess nder mo join my community no? we learn together every Sunday. I'm still working on the content, every Sunday I try to share skills about psychology to strengthen our mindset together.”*

Invitations to do activities together are often accompanied by offers to give more, such as offering to buy food or drinks for the messenger. This offer is a form of a desire to do something more than just accompany but also a willingness to spend materials to provide support.

*“@itbfess Sender come here, let's buy what you want while I puk puk*

*“@itbfess Hello nderr I want to bundir (sometimes think), what if we ... take a walk yukkk find a good place to eat ... I like steak, do you like it? Want me to treat? Kuyyy”*

In providing support that can be measured by the goal of willingness to help (willingness) was found in the responses in this study.

*“@UGM\_FESS What can I do for you?”*

*“@UGM\_FESS Nderr what I can help, dm me”*

Based on this, it can be concluded that measurable social support has two main objectives, namely active participation and willingness to help. Active participation is often shown through invitations to eat, take a walk, share stories through messages, and do fun activities together such as watching or playing. There are also offers to host anonymous messengers and invitations to join communities or groups with similar experiences. The desire to help was also evident in the responses, showing that community members, despite not knowing each other, were willing to sacrifice time and materials to help someone who was having suicidal thoughts.

### **3. Esteem support**

Another form of social support behavior found in this study is esteem support which includes validation, praise, and words that help reduce feelings of guilt. This support aims to provide a feeling of being understood and increase confidence for anonymous writers with suicidal ideation. One form of esteem support found was praise. Although the authors of suicidal ideation were anonymous, the responses still included realistic compliments, such as appreciating their strength to get to that point and thinking they were amazing, as well as reminding them that they were valuable and grateful.

The complimentary responses in this study responded to the context shared by the suicidal ideation author so that the words of praise were relevant. Like the tweets that conveyed the words “not strong anymore”, “tired”, “burden”, the responses given, such as:

*“@UGM\_FESS nder who said you were weak? it's really cool that you've survived until now. you've gone through the twists and turns of this tough life”*

*“@UGM\_FESS SENDERRR please please please hang in there a little more. I know it's been really easy so far for you, but so far you've survived and that's really cool!!!”*

Some of the complimentary responses given, also contain gratitude or thanks to the sender of the anonymous message for surviving to the current point;

*“@UGM\_FESS Makasii nderr still stay here, the main thing is to stay until the time limit determined by the one who makes life”*

*“@um\_fess Tos first bro, don't forget to thank yourself for surviving, you're cool,”*

Other findings in responses that aim to reduce guilt (relief of blame), are sentences with an understanding point of view that anonymous writers have the right to feel tired, and can experience failure and this is normal in life.

*“@itbfess Please really don't. We all sometimes fail, it's what makes us humans”*

*“@UGM\_FESS Don't be too hard on yourself nder. Sometimes we need to rest, try to socialize with those around us, find the meaning of life.”*

In addition, some responses also gave the view that the environment around the anonymous author should be taken into account so that the anonymous author who has suicidal ideation can see or feel that the burden he or she is thinking or feeling may not be entirely his or her own.

*“@itbfess Well dude, indeed the system is a dog, all capitalist. there are many victims not only from the independent pathway. You're not stupid, it's just our education system that feels like a business.”*



*“@UPIfess Living in the scope of education but behaving like the uneducated, it's better to find something else than to argue 🤔”*

The last form of confidence-boosting support is the provision of responses that validate the thoughts of the anonymous author (validation). The response in the form of validation gives approval to what the anonymous author feels but still opposes the idea of suicide.

*“@undipmenfess It's hard to keep up with the increasingly crazy world, staying sane is difficult. So please don't make it more difficult with bundir, I know suicide is promising, I feel it too. Let's both survive nderr, let God pay back”*

*“@UGM\_FESS Nder, I understand this must be hard for you. But don't do that again, okay? Bundir won't solve everything, it's really forbidden by God. In the past I also wanted to do it, but I thought it was enough in this world that I was unhappy, I also have a lot of sins so I don't want to add to the sins, Bundir is afraid.”*

Some of the responses were in agreement with the thoughts and feelings of the anonymous author. However, some other responses validated the anonymous author's feelings, with additional encouraging phrases and informational statements that invited a different perspective (situation appraisal). As in these responses:

*“@um\_fess Yes, no one really cares. Just like now, no one cares. If we already have our own money, then people will care. Everyone will say, “to keep the relationship going, is there a hundred?”. So don't die, the future will be more exciting.”*

*“@um\_fess Indeed. But nder life sm after death there is no difference so why prefer to die rather than accept life? the journey after death is much longer and not necessarily better than when alive, so enjoy your life and be grateful, many people need to be in your position. U can go to college means you can eat, right??”*

The social support responses that validated the statements of the anonymous account with suicidal ideation were support that provided understanding of the writer's situation and feelings, but not approval of the writer's suicidal thoughts. It can be seen that quite a number of statements have paradoxical elements and appear pessimistic and negative, such as “@undipmenfess Org<sup>2</sup> np pd evil bgt ya nder 😬”, “If you die the world will still run properly.” However, this negative view puts the anonymous author and the person responding on the same page. In these validation responses, there are also responses that provide a religious approach that tries to remind anonymous writers of the role of religion and beliefs they have.

*“Always remember Allah...”*

*“Allah will never give you a challenge beyond your ability 😊”*

*“I also have a lot of sins so I don't want to add more sins.”*

Esteem-enhancing social support was a form of response found in the menfess room to anonymous statements about suicidal ideation. These responses can be grouped into three types of messages that correspond to the Social Support Behavior Codes type: compliments, messages to reduce guilt (relief of blame), and validation of the anonymous author's feelings or experiences.

#### **4. Network support**

Social support with the nature of providing networks (network support), is a form of social support that offers companionship, presence, and access to someone who can accompany. In this study, these three forms were found in responses to suicidal ideation tweets in the menfess room associated with educational institutions. In addition, in social support that offers companionship, the responses were statements that reminded the anonymous suicidal writers that there are still people who accompany them, as well as those who are in the same position or have had similar experiences to them.

*“@undipmenfess Well, you are not alone. You are loved by God.”*

*“@undipmenfess NDER FRIENDS YOK????”*

Some responses were also a statement of sharing stories experienced by the responding account. The stories shared in the 'companions' responses had positive sentiments and an invitation to the anonymous author to fight and survive in life, such as:

*“@UGM\_FESS ((hug)) my sender also experienced the same thing, I even made a letter too haha”*

*“@um\_fess I fuck up my own life too, just feel ur cigarettes, alcohol, and pain better. it will be over soon. spirit, see u in afterlife.”*

In general, the responses found by the researcher give the anonymous writer the message that what they are feeling is not hopeless, and that there is still a possibility for a better feeling or life in the future. This response can hopefully prevent suicidal ideation from developing into action.

There were also many network support responses in the form of presence, especially in the form of offers to talk or discuss. This offer aims to show that there are places or people who can be a safe space for anonymous message senders to pour out their emotions, although it does not promise solutions to the problems they face. These offers of presence include invitations to get in touch via the direct messaging feature on the X app, for example:

*“@UGM\_FESS Nder I think you need a friend to chat with. DM me too :)”*

*“@ULM\_fess Senderrrr, if you want a place to vent, you can DM me, we can chat, don't do that 😞”*

*“@utfess Haii let's be friends!!! DM me, I'm waiting!!!”*

*An offer to have a relationship through means of communication outside the app,*

*“@UGM\_FESS let's call, then I'll tell you if I'm disappointed. then we call until bobooo and it turns out it's already pageeeee”*

Until the offer to meet and tell stories in person at the location where the campus associated with the menfess room is located.

*“UGM\_FESS Nderrr hit me up if you need anything yaaa I accompany you to play, eat, ngafe, to perpuss YUKKKK 🤩”*

*“@UGM\_FESS Nder Kopi klotok yukk...With me?”*

In network support, responses that refer to other help by opening access were also found in this study. The network access provided is a network that tries to provide professional solutions such as counselors on related campuses, some provide a network of hobby communities that are expected to help anonymous writers to channel their emotions and find other activities to intervene in their suicidal ideas, as in the response excerpt below;

*“@um\_fess Eh, not yet. If you need a professional but free chat friend. I have a UM counselor number, if you want you can dm yes.”*

*“@UGM\_FESS nder if you want to DM me, yes. you need to divert your negative emotions in the right place. I will give you a platform to learn theater, and there will be many friends whose stories may not be much different from yours. i feel you. we just need to be together and express each other.”*

Network support in this study was found to provide three forms of support for anonymous writers in the menfess room. Network support that provides access to a community or someone who can accompany. Then, network support that provides a sense of presence, both online and offline, especially in the location of the associated institution area. Finally, network support that informs anonymous writers who have suicidal ideation that they are not alone and that there are people who have similar experiences to their own.

## **5. Emotional support**

The last form of social support is emotional support. This form of support is provided through proving the importance of a close and loving relationship (relationship), offering physical contact such as hugs, hand holding or shoulder pats (physical affection), promises to keep secrets (confidentiality), expressions of regret and sadness for the situation at hand (sympathy), attentive comments when listening to outpourings of heart (listening), understanding and sympathy for the situation experienced (understanding / empathy), encouragement so that someone feels hopeful and confident (encouragement), and praying together (prayer).

In this study, social emotional support was found to be encouragement, prayer, understanding/empathy, and sympathy. Giving

responses to encourage, varies from giving encouragement straightforwardly without additional context;

*“@undipmenfess nder spirit”*

*“@UPIfess nder 🥺💖spirit”*

*A phrase of encouragement along with a reminder of God;*

*“@undipmenfess Smt nder even though it's busy, yes God, yes God”*

*“@um\_fess nder spirit, even though it's hard but slowly it doesn't matter. what is given by God we can face”*

Until the sentences of encouragement by giving hope that in the future everything will get better;

*“@UGM\_FESS Hi nder, nothing to be salty about bcs we live in a cruel world :DK We don't know the future and I'm sure you'll be fine someday. I know it's hard, but the reality is we all have to struggle to survive. Anyway, if you want to end it, are you sure you'll be okay? :((”*

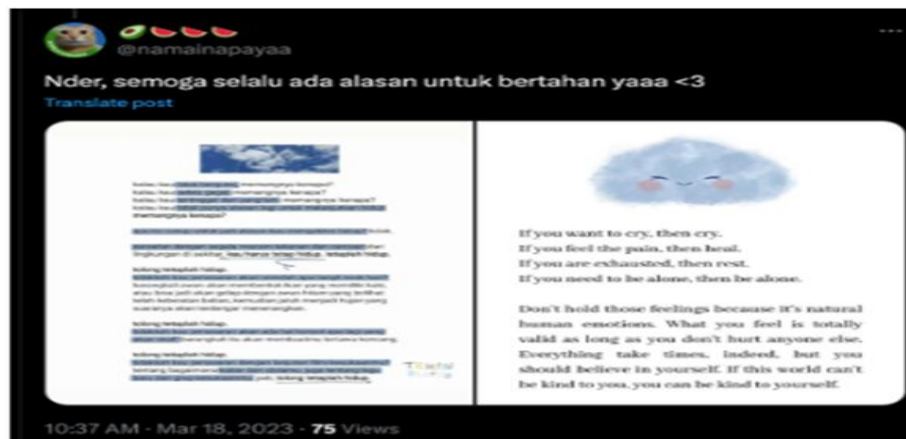
*“@utfess Hi nder... I was also in that phase before. because it was already unbearable, I decided to take a leave of absence for 1 semester, so I just focused on work. Thank God, I'm calmer now, next year I want to continue my studies again. Keep it up, it'll get better 💖”*

Some of the encouraging responses also offered to be contacted and to be anonymous writers;

*“@UGM\_FESS I know you're tired of hearing words of encouragement, but keep up the good work, you can DM me if you need a place to talk”*

*“@UPIfess Kaaa I know words of encouragement won't be enough, but hopefully these words of encouragement can mean something to you. Keep up the good work kaa 💜💖, if you need a friend to talk to, you can DM me kaa 😊”*

We also found responses that were not only verbal but combined with multiple emojis, links to videos or images or memes, as well as links to other X tweet lines that were comedic in nature. The combined responses that accompanied these encouraging responses were an attempt to provide entertainment and encouragement to the anonymous author and hopefully intervene with her suicidal ideation.



**Figure 3. One of the responses to suicide ideation on menfess @its\_fess**

In the emotional support response that provides sympathy, the statement given provides understanding and understanding of what the anonymous author feels with suicidal ideation;

*“@itbfess don't nder I don't know how severe sender's problem is but please don't leave before being picked up...”*

*“@utfess I feel sorry for u nder:( maybe just try to take a break, those assignments are actually okay to ignore. Just learn as much as you can, don't push yourself too hard:( 🍀”*

Some sympathetic statements were given by combining verbal and emojis depicting compassion;

*“@UGM\_FESS nderr 🥺🥺”*

*“@um\_fess 🥺🥺🥺🥺🥺🥺🥺🥺”*

*“@itbfess sender, no yahhh 🥺”*

And there are expressions that are accompanied by offers for virtual physical touch, such as;

*“@itbfess nderr hug farhh 🥺🥺🥺”*

*“@UNSFess\_ Here hug firstuu, the story later”*

*“@undipmenfess want pukpuk sender”*

Expressions of sympathy were also found through responses that felt the emotions of the anonymous author and voiced them;

*“@UPIfess anying can only play hands, sakola but teu nyakola eta lalaki 🙏”*

*“@undipmenfess oh my God how come his friends are so bad :(”*

The stories shared were also accompanied by some ways that the anonymous author hoped to help in dealing with her problems, such as in the responses;

*“@UGM\_FESS nder we have the same thoughts. about who else to confide in, I have a recommendation for a free peer counselor who I've asked for help 3 times. wait a little longer, sender ❤️”*



*“@itbfess Hi, I don't know what's on your mind, but I'm sad today too. Like, really sad. But “ending it all” is not an option for a living being. Go ahead and cry. Cry until you're too tired. Then go to sleep. Take a deep breath. Everything will be okay. Good night~”*

The emotional support found in the menfess room showed three communication goals in response to the anonymous writing about suicidal ideation. First, encouragement through various forms, such as direct responses, motivation with a religious approach, words of hope, and the offer of a friend or a place to talk. Second, conveying sympathy, which included expressing sadness for the anonymous writer's situation, using words and emojis, and offering virtual physical touch as a symbol of affection. Third, empathy and understanding, which is shown by opening a space to share experiences, creating a sense of companionship with anonymous writers who have suicidal ideation.

The support that has been discussed is a form of reaction to anonymous writers and can be categorized as person-centered support. Person-centered support focuses on how well a person can express empathy and validate the feelings of others. This support assesses the effectiveness of supportive communication; messages with high levels of person-centeredness are considered the most helpful and calming because they validate feelings and offer comfort. Messages with a high level of person-centeredness helped the anonymous author by providing emotional support and a way to feel better. Messages with a medium level of person-centeredness acknowledged feelings of discomfort and anxiety, but did not provide enough comfort. Meanwhile, messages with low levels of person-centeredness tend to deny or trivialize the feelings of others. According to Mejova & Lu (2022), messages that have a high level of person-centeredness are considered the most supportive by message recipients, as it helps them evaluate and feel lighter about the conditions or events they are experiencing.

This form of support given to others can encourage change due to the power of responses to anonymous suicide ideation statements in educational institution-based menfess rooms.

Pesannya dengan ideasi bunuh diri berdasarkan IMV model	Tanggapan di ruang menfess terhadap pesan dengan ideasi bunuh diri						
	Dukungan sosial					Non-support	Komentar negatif
	Emotional	Esteem	Informational	Network	Tangible Assistance		
Help seeking	1%	1%	87%	8%	1%	0%	2%
Motivational belongingness	9%	11%	43%	27%	3%	4%	3%
Motivational burdensomeness	15%	8%	50%	12%	8%	0%	8%
Motivational future thoughts	5%	0%	65%	14%	2%	5%	9%
Motivational resilience	10%	4%	35%	25%	16%	0%	8%
Motivational social support	6%	38%	13%	31%	13%	0%	0%
Volitional mental imagery	17%	8%	50%	0%	0%	0%	25%
Volitional past suicidal behavior	10%	2%	59%	10%	9%	2%	7%
Volitional planning	11%	4%	36%	25%	11%	7%	6%

Figure 4. Responses to suicidal ideation

Motivational moderators (MMs) have the ability to increase or decrease suicidal ideation due to the possibility of alleviating feelings of entrapment. In responses to messages with MMs, information support, network support, and emotional support were more prevalent. In fact, in messages with moderated motivational resilience that expressed weakness and inability, there was considerable tangible assistance support offered to the anonymous author.

In the findings of suicidal ideation messages with the intention to take action, there was a volitional moderator (VM). In this study, it was found that VM messages received support in the form of information, network support, and emotional support, in addition to confidence support and tangible assistance support.

Meanwhile, statements with suicidal ideation with help-seeking properties in this study, had many responses in the form of information support. In line with Bronstein's research (2017) which examined online health communities and found that in the health community discussion, responses were found in the form of providing needed advice, sharing information, situation appraisals to those who asked questions.

In this study, network support, emotional support, self-confidence and tangible assistance were found in response to the suicidal ideation statement. In these supports, self-disclosure can also be found as an effort to provide information that what the anonymous author experienced was also felt by those who responded. Self-disclosure was given in the form of an acknowledgment of having the same suicidal ideation accompanied by information on things that had helped them in preventing the ideation from developing.

Sentimentally, the responses found in this study had positive sentiments. Although there are also responses that have negative sentiments that can potentially worsen the ideation of the anonymous author. The activity of giving responses is one of recognizing signs of suicide that can be the first step to prevent suicide. Providing responses with positive sentiments, emotional social support, confidence, information, networking, and tangible assistance is a form of strength that is expected to be an effort to reduce feelings of defeat, humiliation and entrapment felt by anonymous writers.

Responses in the form of support made app X users willing to go the extra mile, such as providing treats, giving time to accompany outings, and even offers to meet in private areas such as boarding houses. This is a finding, that even if there is no strong bond, the menfess space can help in getting support for those who have suicidal ideation with the possibility of providing a sense of connection.

Providing support in the form of self-esteem can help to increase resilience. Informational support helps to provide a source of information about professional help as well as access to sources of information that have not previously been or are difficult to be exposed to.

Affirming Granovetter's theory that weak ties can provide information that may not be found in close social spaces, the information shared by responders can create opportunities for social integration. In this study, it is also proven that weak ties can spread information in the form of social support to anonymous accounts that have suicidal ideation.

The support provided, with the hope of becoming an intervention because a lot of it is in the form of information on new views so that a new perspective on suicidal ideation is formed by the anonymous writer. Intervention in the form of someone's presence and the emergence of new networks is also a form of strength found in the menfess room. One form of intervention for those who have suicidal thoughts, is the presence of someone to accompany them so that they feel cared for. Thus, proving that less close, but still connected, relationships have great potential to facilitate positive change and provide valuable support to individuals facing severe challenges, such as suicidal ideation.

## CONCLUSION

This study concludes that there is social support and help-seeking efforts for suicidal ideation in the menfess room based on educational institutions on application X. This social support can be grouped into five categories based on Cutrona and Suhr's Social Support Behavior Code. First, informational support which generally involves assessing the situation from various points of view, as well as providing referrals, advice, and teaching to help the anonymous author understand and deal with their situation. Second, support that can be measured by having the goal of offering active participation in reducing stress and conveying a desire to help. Next, confidence support plays a role in providing validation, praise, and words that help reduce anonymous writers' feelings of guilt. Fourth, network support includes offers to communicate or join someone who can accompany, either in person or through digital platforms. Finally, emotional support focuses on building close and affectionate relationships, which can provide a sense of connection and support even in the absence of strong ties. Thus, it shows that overall, although there is no deep personal connection between the writer and the support giver, the menfess space can provide valuable help for those experiencing suicidal ideation. This support has the potential to provide a sense of connectedness and improve the emotional state of anonymous writers.

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