

ABSTRAK

Skripsi ini mengkaji stigma warna kulit, *body image*, dan identitas diri di kalangan mahasiswa Fakultas Ilmu Sosial dan Ilmu Politik Universitas Malikussaleh, dengan fokus pada proses sosial terbentuknya stigma terhadap kulit gelap serta dampaknya terhadap *body image*, dan strategi mahasiswa berkulit gelap dalam membangun identitas diri sebagai bentuk perlawanan terhadap narasi dominan kulit putih. Penelitian ini menggunakan teori stigma sosial Erving Goffman sebagai kerangka utama, dengan gagasan mitos kecantikan Wolf dan konsep hegemoni budaya Antonio Gramsci sebagai pendukung analisis. Metode yang digunakan adalah penelitian kualitatif deskriptif melalui observasi, wawancara, dan dokumentasi terhadap delapan mahasiswa berkulit gelap. Hasil penelitian menunjukkan bahwa stigma terhadap kulit gelap terbentuk melalui proses berlapis, mulai dari warisan standar kecantikan kolonial, diperkuat oleh media dan relasi sosial terdekat, hingga terinternalisasi menjadi stigma diri, yang kemudian berdampak pada *body image* mahasiswa secara kognitif, afektif-sosial, dan perilaku. Meski demikian, mahasiswa tidak sepenuhnya pasif; sebagian membangun kembali identitas dirinya melalui tahapan kesadaran kritis, penguatan lewat representasi alternatif, hingga penegasan diri, meskipun identitas yang terbentuk masih bersifat ambivalen dan belum berkembang menjadi kesadaran kolektif.

Kata Kunci: Stigma Warna Kulit, *BodyImage*, Identitas Diri, Mahasiswa, Erving Goffman

ABSTRACT

This thesis examines skin color stigma, body image, and self-identity among students of the Faculty of Social and Political Sciences, Malikussaleh University, focusing on the social process through which stigma against dark skin is formed and its impact on body image, as well as the strategies dark-skinned students employ to construct their self-identity as a form of resistance against the dominant white-skin narrative. This study employs Erving Goffman's social stigma theory as its main framework, supported by Naomi Wolf's beauty myth and Antonio Gramsci's concept of cultural hegemony. The research uses a qualitative descriptive method through observation, interviews, and documentation involving eight dark-skinned students. The findings show that stigma against dark skin is formed through a layered process, beginning with the legacy of colonial beauty standards, reinforced by the media and close social relationships, and eventually internalized as self-stigma, which in turn affects students' body image cognitively, affectively-socially, and behaviorally. Nevertheless, students are not entirely passive; some reconstruct their self-identity through stages of critical awareness, reinforcement through alternative representations, and self-affirmation, although the identity formed remains ambivalent and has yet to develop into a collective consciousness.

Keywords: Skin Color Stigma, Body Image, Self-Identity, Students, Erving Goffman