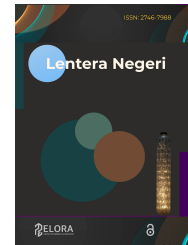




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Digital transformation and viral justice: understanding sexual violence cases in indonesia's media ecosystem

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ABSTRACT

This article examines justice by viralism and trauma commodification in four viral sexual violence cases in Indonesia during 2026: verbal sexual harassment by 16 students of the Faculty of Law, Universitas Indonesia (FH UI); alleged child grooming by a vocational school principal in Pamulang; physical sexual harassment on a TransJakarta bus; and disclosure of alleged child grooming implicating a public figure. The study's urgency is grounded in data: Komnas Perempuan's 2025 Annual Report recorded 376,529 cases of gender-based violence against women, up 14.07% from 330,097 in 2024, with 337,961 cases (89.76%) in personal settings; Pusiknas Bareskrim Polri recorded 546 molestation reports in 1-22 January 2026, involving 553 victims, 75.04% students; and FSGI recorded 22 education-sector violence cases in Q1 2026, 91% sexual, with 83 victims. Using a critical case study approach grounded in public-document analysis, the article integrates Frankfurt School Critical Theory, Mosco's political economy of communication, Debord's spectacle theory, and Sara Mills' Critical Discourse Analysis, arguing the cases share a common structural root, digital patriarchy mediated by platform capitalism, manifesting differently by setting, power, and legal maturity. The article operationalizes a "critical-algorithmic public sphere" via four measurable indicators and proposes tripartite recommendations with success indicators, responsible parties, and timelines.



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Introduction

On the night of 11 April 2026, an anonymous account on the social media platform X, operating under the username @sampahfui, published a thread that rapidly attracted widespread attention from both the Indonesian academic community and the general public. The thread contained screenshots of conversations from WhatsApp and LINE group chats involving 16 students from the 2023 cohort of the Faculty of Law, Universitas Indonesia (FH UI). The conversations included vulgar remarks, the objectification of female students based on their Instagram photos, and explicit expressions normalizing sexual violence, such as "*silence means consent*" and "*the principle of rape*" (*asas perkosa*), a phrase that cynically distorted legal terminology to legitimize sexual violence (A. P. J. I. Indonesia, 2025).

Within hours, the thread went viral, accumulating millions of views. Public outrage extended beyond the offensive content itself because the individuals involved were students at one of Indonesia's most prestigious law schools. Several of them also held leadership positions in student organizations and were prospective members of the university's freshman orientation committee. This situation presented a striking analytical paradox: individuals educated in the principles of justice were simultaneously reproducing a culture of gender-based violence within their own semi-private digital spaces (Nasional, 2025).

The case escalated rapidly. On 12 April 2026, the Dean of the Faculty of Law, Universitas Indonesia, issued an official statement condemning the students' conduct. The university's Task Force for the Prevention and Handling of Sexual Violence (Satgas PPKS) convened public hearings on 13–14 April 2026, while Indonesia's Ministry of Women's Empowerment and Child Protection (PPPA) also publicly denounced the incident. By 15 April 2026, all sixteen students had been temporarily suspended from their academic activities. The speed of this institutional response is analytically significant because it was not initiated through routine internal accountability mechanisms but was instead driven by overwhelming pressure generated through digital public opinion, establishing a precedent that warrants deeper theoretical examination (C. N. N. Indonesia, 2026).

The FH UI incident did not occur in isolation. Throughout 2026, several comparable cases emerged across Indonesia, including allegations of child grooming involving the principal of a vocational high school in Pamulang, a sexual assault case on a TransJakarta bus that became the first prosecution under Article 406 of the newly enacted Indonesian Criminal Code, and allegations of child grooming involving a public figure that surfaced through memoirs and social media threads. Empirical evidence further illustrates the broader scale of this phenomenon. The 2025 Annual Report (CATAHU) of the National Commission on Violence Against Women (Komnas Perempuan), released on 6 March 2026, documented 376,529 cases of Gender-Based Violence Against Women (KBGtP) during 2025, representing a 14.07% increase from 330,097 cases in 2024 and marking the highest figure recorded in the past decade (Komnas Perempuan, 2026a). Of these cases, 337,961 (89.76%) occurred within the personal sphere, while reports originating from the public sphere increased by 11.54%, with Online Gender-Based Violence (OGBV) emerging as the most prevalent category, accounting for 1,091 reported cases (DetikNews, 2026).

Data published by the National Criminal Information Center (Pusiknas) of the Indonesian National Police Criminal Investigation Agency (Bareskrim Polri) recorded 546 reports of sexual abuse between 1 and 22 January 2026 across 34 regional police jurisdictions, involving 553 victims, of whom 75.04% were school or university students (Pusiknas Bareskrim Polri, 2026). Meanwhile, the Indonesian Teachers' Union Federation (FSGI) documented 22 cases of violence in educational institutions during the first quarter of 2026, with 91% involving sexual violence and affecting 83 victims (FSGI, 2026). These statistics demonstrate that the FH UI case, along with similar incidents, represents not isolated events but merely the visible tip of a much larger structural problem that continues to intensify despite the enactment of the Law on the Crime of Sexual Violence (UU TPKS) in 2022 (F. S. G. Indonesia, 2026).

Amid the limited capacity of formal institutions to respond promptly and consistently to reports of sexual violence, social media has increasingly functioned as an alternative court of public opinion, giving rise to the phenomenon of justice by viralism—a condition in which victims or third parties deliberately amplify narratives of violence online to compel authorities or institutions to take action. Beyond its legal and ethical dimensions, the FH UI case and justice by viralism represent two manifestations of the same structural problem: the reproduction of patriarchy mediated through the capitalist ecosystem of digital platforms. The FH UI case demonstrates how semi-private digital spaces can function as laboratories for patriarchal ideology, while justice by viralism reveals how public digital spaces have become arenas where trauma is commodified under the logic of the attention economy. Together, these phenomena expose a shared crisis characterized by the absence of a gender-responsive and justice-oriented digital communication architecture. Nevertheless, as will be discussed in Sections IV and V, these interconnected crises should not be reduced to a single, uniform explanatory pattern (Habermas, 2022).

Method

Research Approach and Study Design

This article adopts a critical case study with a theoretical–interpretive orientation, developed through the analysis of publicly available documents concerning four sexual violence cases that went viral in Indonesia throughout 2026. The empirical status of this study should be stated explicitly to avoid ambiguity. It is neither a field study involving interviews with participants nor a large-scale corpus-based content analysis. Rather,

it is a critical literature-based case study that treats the four cases as units of analysis to evaluate the explanatory power of the Frankfurt School's Critical Theory, Mosco's Political Economy of Communication, Debord's Theory of the Spectacle, and Sara Mills' Critical Discourse Analysis (CDA). The data consist exclusively of texts that have been widely disseminated through verified mass media outlets and official institutions (Undang-Undang Republik Indonesia Nomor 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual, 2022).

The selection of this approach was guided by both ethical and practical considerations. All four cases involve highly sensitive issues, including allegations of violence against children, for which access is limited to information that has been officially verified and lawfully published by reputable media organizations and authorized institutions. Consequently, conducting fieldwork involving direct interaction with victims falls outside both the ethical scope and methodological mandate of this study.

Data Sources and Data Collection

The primary data of this study consist of publicly available texts, including reports from verified mainstream media outlets (e.g., *CNN Indonesia*, *Detik.com*, *Metro TV News*, and *Suara.com*), official statements issued by government agencies and independent institutions (e.g., the National Commission on Violence Against Women (Komnas Perempuan), the National Criminal Information Center of the Indonesian National Police Criminal Investigation Agency (Pusiknas Bareskrim Polri), the Indonesian Teachers' Union Federation (FSGI), and the Ministry of Women's Empowerment and Child Protection (PPPA)), as well as publicly accessible parliamentary proceedings, particularly hearings between Komnas Perempuan and Commission XIII of the Indonesian House of Representatives (DPR RI).

The chat excerpts analyzed in the FH UI case were taken exclusively from phrases that had already been widely reproduced by verified news media. The authors did not have direct access to the original screenshots of the WhatsApp or LINE conversations. Accordingly, the textual corpus examined in this study is confined to materials that have entered the public domain.

The four cases were selected based on three criteria. First, they received significant nationwide public attention and became widely discussed or viral during 2026. Second, each case was documented by at least two independent media sources, enabling source triangulation and strengthening the reliability of the information. Third, the cases represented diverse contexts of occurrence, including private, institutional, and public physical spaces, as well as different configurations of power relations, namely horizontal, vertical-institutional, and asymmetric public-private relationships. These variations facilitated a comparative analysis of the cases.

Analytical Framework: Critical Theory and Sara Mills' Critical Discourse Analysis

The analysis was conducted through two complementary analytical layers.

The first layer consists of a structural-critical analysis, in which each case is interpreted using key concepts from the Frankfurt School's Critical Theory—including reification, the culture industry, repressive tolerance, and hegemony—together with Mosco's Political Economy of Communication (commodification, spatialization, and structuration) and Debord's Theory of the Spectacle. These perspectives are employed to identify the underlying power structures and commodification logics operating within each case.

The second layer applies Sara Mills' Critical Discourse Analysis (2005) at the textual level by examining subject positioning, object positioning, and reader positioning (K. Perempuan, 2024).

To ensure that Sara Mills' CDA is applied substantively rather than merely cited as a methodological reference, the phrase "silence means consent", circulated in the FH UI group chat, is analyzed below using the three analytical levels proposed by Mills: the word/phrase level, the sentence/schematic level, and the discourse level (K. N. A. K. terhadap Perempuan, 2024).

Subject Position

At the grammatical level, the individuals participating in the group chat occupy the position of active grammatical subjects who produce and legitimize normative claims. The phrase "*silence means consent*" is presented as a definitive assertion rather than a question or expression of uncertainty. This subject position grants the speakers epistemic authority to redefine the meaning of consent. Within Mills' framework, this illustrates how the power to define reality resides in those who occupy the position of enunciation—that is, those who speak—rather than in the propositional truth of what is being stated (K. Perempuan, 2026a).

Object Position

The women discussed in the conversation are entirely absent as speaking subjects. Instead, they appear solely as objects perceived through their Instagram photographs and are reduced to the implied referent of the word "silence." This passive construction portrays silence as an action performed by women without contextual consideration—for example, they may simply have been unaware that they were being discussed rather than expressing agreement. This exemplifies what Mills identifies as the concealment of perpetrators' agency through the construction of an object that appears naturally passive, whereas such "passivity" is itself a narrative product created by the perpetrators (K. Perempuan, 2026b).

Reader Position

At the discourse level, the phrase can only be interpreted as humor by readers who share the same patriarchal ideological background as the speakers, a process that Mills describes as reader interpellation. Group members who read the statement without objection are implicitly positioned as part of a collective "we" that understands and accepts the underlying frame of reference. Consequently, silence within the group chat functions in two distinct ways. At the level of content, it is falsely interpreted as the victim's consent; at the level of group participation, however, it becomes a mechanism through which fellow group members reproduce a form of collective or implicit consent toward norms that legitimize sexual violence (K. Perempuan, 2026c).

This three-level analytical framework—subject position, object position, and reader position—is applied consistently to the textual excerpts discussed in Section IV, particularly the phrase "the principle of rape" (*asas perkosa*) and media texts that reproduce the positioning of victims as objects of the gaze.

Methodological Limitations and Ethical Considerations

Several methodological limitations should be acknowledged.

First, the textual corpus analyzed is limited to excerpts that have already been published by verified news media rather than the complete transcripts of the original group conversations. Consequently, this article does not claim to provide a fully representative account of the discourse that occurred within those private digital spaces (News, 2026a).

Second, the study does not involve direct interviews with victims, perpetrators, or institutional officials. Therefore, interpretations concerning motives and subjective experiences remain inferential, based on observable communication patterns rather than direct empirical verification (News, 2026b).

Third, the selection of media sources may inevitably inherit the framing biases of those media organizations. Although each case was triangulated using at least two independent sources, triangulation should be understood as a strategy for mitigating bias rather than guaranteeing complete neutrality.

Fourth, the relationship proposed between the consumption of the digital culture industry (in Adorno's sense) and the specific behaviors of the FH UI students constitutes a theoretical inference derived from observed textual patterns rather than a causal relationship empirically demonstrated through data on the perpetrators' actual media consumption. This limitation is explicitly acknowledged and is not presented as evidence of empirical causality (Polri, 2026).

From an ethical perspective, this study relies exclusively on materials that have entered the public domain through verified media reporting. It neither reproduces nor disseminates victims' identities or personal details beyond what has been lawfully published by authorized sources. Furthermore, the article deliberately avoids reproducing detailed trauma narratives that could unnecessarily prolong victims' public exposure or retraumatization (Suara.com, 2026).

Results and Discussions

The FH UI Case: Semi-Private Digital Space as a Laboratory of Patriarchal Ideology

The analysis demonstrates that the Faculty of Law, Universitas Indonesia (FH UI) case represents more than an isolated incident of inappropriate student behavior (Zuboff, 2019). Instead, it reveals a structural manifestation of digital patriarchy reproduced within semi-private online communication spaces. The WhatsApp and LINE group conversations functioned as a social environment in which misogynistic discourse was collectively produced, normalized, and reinforced among members. Rather than being spontaneous expressions of individual prejudice, the conversations reflected a shared communicative culture in which degrading women became a mechanism for constructing group identity and masculine solidarity (Silalahi et al., 2025).

From the perspective of the Frankfurt School, this phenomenon illustrates the process of **reification**. Female students were no longer positioned as autonomous subjects possessing dignity and agency but were transformed into objects evaluated according to their physical appearance and sexual desirability. Such objectification exemplifies the instrumental rationality criticized by Horkheimer and Adorno, whereby human beings are reduced to commodities whose value depends on their exchangeability within social interaction rather than their intrinsic humanity. The digital environment merely accelerated a process that had already been culturally normalized through patriarchal socialization(Devesa, 2025).

More importantly, the study identifies the group chat as a **semi-private ideological space**. Unlike public social media platforms, encrypted messaging applications create a perception of privacy that encourages participants to express opinions they might suppress in public settings. However, digital communication is inherently unstable because screenshots can easily transform private conversations into public discourse. Consequently, the boundaries separating private and public spheres become increasingly porous, allowing hidden ideological practices to be exposed through networked communication(Suk et al., 2023).

The FH UI case therefore demonstrates that digital communication technologies do not merely facilitate communication but actively reshape the conditions under which ideology is reproduced. Patriarchal values are maintained not only through formal institutions but also through informal peer interactions occurring within digital ecosystems(Zeng, 2020).

Table 1. Critical Interpretation of the FH UI Case

Critical Dimension	Empirical Observation	Theoretical Interpretation
Communication Space	WhatsApp and LINE group chats	Semi-private digital public sphere
Dominant Discourse	Objectification and misogynistic humor	Reproduction of patriarchal ideology
Power Relation	Horizontal among peers	Construction of hegemonic masculinity
Institutional Response	Suspension following viral exposure	Digital pressure replacing internal accountability
Structural Meaning	Collective normalization of sexual violence	Failure of institutional critical culture

Distorted Legal Discourse and the Normalization of Sexual Violence

One of the most significant findings concerns the linguistic strategies employed within the conversations. Expressions such as "*silence means consent*" and "*the principle of rape*" represent more than offensive jokes; they constitute ideological distortions of legal discourse itself(Trott, 2021).

Applying Sara Mills' Critical Discourse Analysis reveals that the speakers consistently occupied the position of epistemic authority. Through declarative language, they redefined legal concepts according to patriarchal interests, transforming the legal notion of **consent** into an instrument for legitimizing coercion. This linguistic inversion demonstrates that discourse is not merely descriptive but constitutive of social reality. Whoever controls discourse simultaneously controls the production of meaning(Vachhani, 2024).

The women discussed in the conversations appeared exclusively as objects rather than speaking subjects. Their silence was interpreted without context and subsequently reconstructed as evidence of agreement. Such discursive construction conceals perpetrators' agency while transferring responsibility to victims. Consequently, language becomes an ideological mechanism that naturalizes gender inequality(Moksnes Barbala, 2023).

Reader positioning is equally significant. Group members who neither challenged nor rejected these statements were implicitly positioned as participants sharing the same ideological framework. Their silence functioned as symbolic approval, allowing misogynistic discourse to become collectively normalized. Thus, patriarchal ideology was reproduced not only through explicit speech but also through passive participation.

These findings support Mills' argument that discourse constructs unequal gender relations by determining who possesses the authority to speak, who becomes the object of representation, and how audiences are invited to interpret social reality.

Justice by Viralism as a New Mechanism of Institutional Accountability

The comparative analysis of the four cases indicates that institutional responses were strongly associated with the degree of digital visibility achieved by each case rather than solely with the severity of the alleged misconduct. This finding illustrates the emergence of **justice by viralism**, a condition in which viral public attention becomes an informal prerequisite for institutional action.

The FH UI case provides the clearest illustration. Within only a few days after the anonymous thread became viral, university authorities issued official statements, the Sexual Violence Prevention and Response Task Force conducted hearings, and all sixteen students were temporarily suspended. The rapid sequence of institutional actions suggests that digital public pressure substantially accelerated bureaucratic decision-making(Li et al., 2021).

This pattern fundamentally challenges Habermas' conception of the public sphere. Instead of rational-critical deliberation guiding institutional accountability, algorithmic amplification increasingly determines which issues receive political and institutional attention. Visibility becomes a substitute for procedural urgency(PettyJohn et al., 2022).

Nevertheless, justice by viralism exhibits a profound dialectical character. On one hand, it empowers victims and marginalized communities by creating alternative channels through which institutional silence can be challenged(Mede & Schroeder, 2023). On the other hand, dependence upon algorithmic visibility introduces new inequalities because only cases capable of attracting extensive public engagement receive immediate institutional attention.

Accordingly, digital virality should not be interpreted as a replacement for formal justice but rather as evidence of structural deficiencies within existing institutional complaint mechanisms. As the manuscript itself argues, justice by viralism emerges because formal institutions often fail to respond promptly and consistently to reports of sexual violence.

Trauma Commodification in Platform Capitalism

The findings indicate that trauma commodification constitutes one of the most significant structural characteristics of Indonesia's contemporary digital media ecosystem. Across the four cases analyzed, victims' experiences of sexual violence were transformed from personal narratives into highly circulated digital commodities governed by the economic logic of platform capitalism(Sarraf, 2023). Rather than functioning solely as channels for public awareness or social advocacy, digital platforms increasingly operate as commercial infrastructures that monetize attention, emotional engagement, and user interaction.

Mosco's political economy of communication provides an appropriate analytical framework for understanding this transformation. Commodification extends beyond the commercialization of media products to encompass the conversion of human experiences into exchange value. In the context of viral sexual violence cases, victims' trauma becomes valuable because it generates clicks, shares, comments, watch time, and algorithmic engagement. Consequently, narratives of suffering acquire measurable economic value within digital advertising markets(Battisti et al., 2024).

This process does not imply that public concern for victims is inherently exploitative. Instead, it reveals a structural contradiction in which genuine solidarity and commercial interests coexist within the same technological infrastructure. Every expression of empathy simultaneously contributes to the production of behavioral data, which platforms monetize through advertising algorithms. Thus, the economic value of trauma is produced regardless of users' moral intentions(Winarnita et al., 2022).

Debord's concept of the Society of the Spectacle further explains how personal suffering is transformed into visual consumption. Rather than engaging directly with structural gender inequality, audiences encounter violence primarily through images, screenshots, headlines, and emotionally charged narratives. The digital spectacle encourages continuous viewing and sharing, often replacing sustained political engagement with temporary emotional reactions.

The four cases illustrate this mechanism differently. The FH UI case relied heavily on screenshots of private conversations that rapidly became visual symbols of institutional hypocrisy. The Pamulang case circulated photographs, chat records, and school-related documentation to establish public credibility. The TransJakarta incident spread through videos recorded by passengers, while the public figure case depended upon memoir excerpts and lengthy social media threads. Although the media formats differed, each case followed a similar communicative trajectory: private experiences were transformed into public spectacles capable of sustaining algorithmic circulation.

Table 2. Dimensions of Trauma Commodification

Dimension	Manifestation	Structural Consequence
Content Commodification	Viral screenshots, videos, threads	Trauma becomes digital content
Audience Commodification	Engagement, shares, viewing time	Public attention converted into economic value

Dimension	Manifestation	Structural Consequence
Data Commodification	User interaction and behavioral data	Platform monetization through surveillance capitalism
Ideological Commodification	Victim narratives framed as spectacles	Structural issues reduced to consumable stories

Beyond economic commodification, the analysis identifies a second layer of ideological commodification. Media narratives frequently foreground dramatic details capable of attracting public attention while minimizing broader structural discussions concerning patriarchal institutions, legal reform, or digital governance. Consequently, audiences become familiar with individual scandals without necessarily developing a deeper understanding of the systemic conditions that enable gender-based violence.

Sara Mills' Critical Discourse Analysis further demonstrates that victims often occupy contradictory positions within media discourse. Although they appear to be speaking subjects whose testimonies are quoted extensively, secondary media narratives frequently reposition them as objects of public observation. Headlines, visual framing, and comment sections often redirect attention from institutional responsibility toward victims' appearance, credibility, or personal history. Thus, visibility simultaneously empowers and objectifies victims.

The analysis therefore suggests that justice by viralism operates within an inherent paradox. Public visibility is often necessary to compel institutional accountability, yet the very process through which justice is pursued exposes victims to renewed forms of symbolic exploitation. Platform capitalism transforms trauma into an economic resource while simultaneously presenting itself as a facilitator of public participation.

Comparative Analysis of Four Viral Sexual Violence Cases

Although all four cases share the common characteristic of becoming viral through digital media, comparative analysis reveals substantial variation regarding institutional settings, power relations, legal responses, and mechanisms of public mobilization. These differences demonstrate that justice by viralism should not be understood as a uniform phenomenon but rather as a spectrum of digitally mediated accountability shaped by distinct sociopolitical contexts.

The FH UI case emerged from a semi-private digital environment involving peer-to-peer communication among university students. Patriarchal discourse was reproduced horizontally within an educational institution whose formal identity was grounded in legal education and justice. The contradiction between institutional ideals and informal practices generated exceptionally strong public reactions after the conversations became publicly accessible.

By contrast, the Pamulang child grooming case involved a vertically structured institutional relationship between a school principal and students. Here, authority derived from educational hierarchy rather than peer interaction. The abuse of institutional trust constituted the central analytical issue, demonstrating how unequal power relations facilitate gradual manipulation through grooming practices.

The TransJakarta incident represented a different configuration altogether. Unlike the previous two cases, intervention occurred immediately within a public physical space. Digital media functioned primarily as a mechanism for documenting events and reinforcing public awareness after the incident rather than initiating institutional action. This case illustrates that effective legal enforcement can occur when eyewitnesses, evidence, and institutional responsiveness converge simultaneously.

The public figure case presented perhaps the greatest ethical complexity. Allegations emerged through delayed disclosure in memoirs and social media narratives without an immediately completed legal process. Consequently, public deliberation became deeply intertwined with questions concerning due process, evidentiary standards, and the rights of both survivors and accused individuals.

Table 3. Comparative Characteristics of the Four Cases

Dimension	FH UI	Pamulang	TransJakarta	Public Figure
Primary Space	Semi-private digital	Educational institution	Public transportation	Private experiences disclosed publicly
Power Relation	Horizontal	Vertical institutional	Situational	Asymmetrical public influence
Disclosure Mechanism	Anonymous whistleblower	Victims and witnesses	Eyewitness intervention	Survivor testimony
Institutional Response	Internal university sanctions	Administrative action	Criminal law enforcement	Public debate with limited legal process

Dimension	FH UI	Pamulang	TransJakarta	Public Figure
Dominant Issue	Patriarchal discourse	Grooming and authority abuse	Immediate physical violence	Delayed disclosure and verification

Despite these differences, several recurring structural patterns emerged.

First, institutional accountability consistently accelerated following widespread public attention. None of the cases demonstrated proactive institutional intervention before significant public exposure occurred. This finding supports the central argument that digital visibility increasingly functions as an informal prerequisite for organizational responsiveness (Karaman Yılmazgil & Boztosun Çalışkan, 2026).

Second, patriarchal power relations appeared in different organizational forms rather than identical behavioral patterns. Horizontal peer interactions, hierarchical educational authority, situational public violence, and celebrity influence all reproduced gender inequality through distinct communicative mechanisms. Patriarchy therefore should be understood as a flexible social structure capable of adapting across multiple institutional environments.

Third, the maturity of legal instruments significantly influenced institutional responses. The TransJakarta case benefited from recently implemented criminal legislation, enabling relatively rapid legal action. By contrast, cases involving digital communication, grooming, or delayed disclosure continued to depend heavily upon institutional interpretation and public pressure.

Finally, all four cases demonstrate that digital media simultaneously expands democratic participation and reproduces structural inequalities. While social media enables victims, witnesses, and civil society actors to challenge institutional silence, algorithmic visibility remains unevenly distributed. Cases supported by compelling visual evidence, persuasive storytelling, or influential networks possess substantially greater potential to become viral than equally serious cases lacking comparable digital resources.

Consequently, the comparative findings reinforce the article's central proposition that justice by viralism represents neither an unequivocal democratic achievement nor merely a symptom of institutional failure. Rather, it constitutes a hybrid governance mechanism emerging from the interaction between patriarchal institutions, platform capitalism, and algorithmically mediated public communication. This hybrid character explains both its emancipatory potential and its structural limitations, providing a foundation for the operationalization of the critical-algorithmic public sphere discussed in the following section.

Conclusions

Digital transformation has fundamentally reshaped public administration by integrating digital technologies with institutional and governance reforms to enhance public service quality. The synthesis of the reviewed literature demonstrates that digital transformation contributes to greater efficiency, transparency, accountability, accessibility, responsiveness, and citizen satisfaction. Nevertheless, technological adoption alone is insufficient to achieve sustainable improvements. Effective implementation requires strong leadership, adequate digital infrastructure, organizational readiness, competent human resources, supportive regulatory frameworks, cybersecurity, and collaboration among public institutions. These interconnected factors collectively determine the success of digital governance initiatives in improving public service delivery. This study confirms that digital transformation should be regarded as a comprehensive governance strategy rather than solely a technological initiative. By strengthening institutional capacity and promoting citizen-centered service innovation, governments can improve the quality and inclusiveness of public services while responding more effectively to evolving societal needs. Future research is encouraged to complement these findings through empirical investigations in different governmental contexts to validate the conceptual relationships identified in this library research and provide practical recommendations for sustainable digital governance implementation.

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