

The Public Opinion Pressure on Instagram in Protests Against Unpopular Public Policies and Unfair Law Enforcement in Indonesia

Nita Andrianti^{1*} and Tanto Lailam¹

¹Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia

Abstract. This article examines how public opinion on Instagram pressures the government during protests against unpopular public policies and unfair law enforcement in Indonesia. It conceptualizes Instagram as a space for digital public participation in policymaking and in promoting a justice system aligned with the Sustainable Development Goals on law and governance. As a platform for digital activism, Instagram enables rapid, transparent, and accountable public evaluation of policies and legal processes. The study applies Robert N. Entman's framing analysis, focusing on problem definition, causal interpretation, moral evaluation, and treatment recommendation. The data were drawn from selected Instagram accounts of mass media outlets, community organizations, and public figures whose content criticized unjust public policies and inequitable law enforcement. The findings show that public opinion on Instagram can pressure the government to respond quickly to political and legal issues. Digital activism criticized unethical legislators and challenged the criminal court ruling against Ira Puspawati, which many users viewed as unjust and legally unsound. The movement popularized through the slogan "No Viral, No Justice," amplified by influencers, affected both the President and the House of Representatives. In response, the House rejected a proposed increase in members' allowances and sanctioned legislators who violated ethical standards. In Ira Puspawati's case, public pressure preceded presidential rehabilitation after five days of viral attention.

1 Introduction

Digital democracy and sustainable development are crucial components for the sustainability of human life today and in the future. Digital democracy focuses on the continuity of democracy, the internet, and movements [1] that are in line with the values of the United Nations Sustainable Development Goals as a "shared roadmap for peace and prosperity [2]. This global program is a joint synergy to address major issues such as poverty, inequality, injustice, and environmental damage [3] in various countries through

* Corresponding author: nita.andrianti@umy.ac.id

various direct and digital movement platforms [4]. Achieving these goals requires collaboration between the government, the private sector, and the community.

The Sustainable Development Goals (hereinafter SDGs) in the areas of rule of law and good governance in Indonesia includes several things: (a) social media to promote the rule of law and good governance at the national levels and ensure equal access to justice and government for all; (b) social media to develop effective, accountable, and transparent institutions at all levels, specifically state institutions; (c) social media to broaden and strengthen the participation of developing countries in the institutions of global governance; (d) social media to promote and enforce non-discriminatory laws and policies for sustainable development; (a) social media to promote public participatory, responsive, and inclusive decision-making at all levels of government. However, when government policies deviate from the SDGs, the public and the community become the means of control. One of the most effective means of monitoring public policy and legal enforcement, as well as public opinion pressure in the digital era, is social media (Facebook, Instagram, TikTok, WhatsApp, and others).

The emergence of social media has revolutionised communication and democratic models with its rapid dissemination of information, providing a new approach to improving the transparency and accountability of public institutions [5]. Effective public communication involves engaging stakeholders through various platforms. In today's democratic era, the most powerful force shaping public policy is social media. This condition provides an opportunity for internet and social media users to evaluate and disseminate content quickly, ensuring the sustainability of the system [6] can be transparent and accountable. Social media has become a powerful tool for spreading awareness and promoting equality and justice by utilising platforms such as Instagram, Facebook, TikTok, Twitter, and others. In particular, social media has evolved into a powerful force in civil society, playing a significant role in monitoring, advocating for, and shaping public opinion on judicial processes, decisions and political issues.

According to data from The Global Statistics, the number of social media users in Indonesia is projected to reach 191.4 million by 2025. A total of 68.9 per cent of Indonesia's population actively uses social media. This huge number of users has made social media one of the most important aspects in various social movements and digital activism. Digital activism (cyber activism) is a form of activism that uses the Internet and digital media as its primary platforms for mass mobilization and political action on important digital issues. Although digital activism movements are often technical and abstract, they are frequently remarkably successful. Global digital activism is closely related to and grounded in political activism, supporting freedom of expression and democracy. Digital activism is the use of digital media to promote economic, social, and political change through organizing virtual campaigns and related activities. Its activists are not only digital community members who click, share, and subscribe, but also those who carry out hashtag movements, hacktivism, and other forms of activism. The activism movement triggered by the Project Multatuli case, the coverage of mining issues in Wadas, and the Sasmito Madrim case are good practices in digital activism. In the Multatuli case, the indicators of successful activism are rooted in the dimensions of solidarity between civil society in the press freedom sector and between online media platforms and conventional journalism media, culminating in audience solidarity.

Digital activism through public opinion through social media platforms has been proven to facilitate public engagement in government policy-making and law enforcement processes by facilitating the exchange of information, the expression of opinions, and the discussion of political and legal issues in the digital world. This signifies a shift in the public's role from passive observers to more active participants in responding to political and legal issues through social media. Social media platforms can directly influence policy and legal decision-making processes on issues that could put pressure on state institutions. The rapid, real-time dissemination of information, including content that "criticises the weak performance of the government, the weak decisions of the courts, and other issues" from the perspective of netizens, has forced state institutions to act quickly and adopt a more transparent and accountable approach.

Digital activism on social media has become an integral part of every citizen's politics. Collectively, social media also serves as a crucial platform for communities to coordinate and mobilise. In addition, digital media facilitates the dissemination of informative and mobilising messages, as well as the mobilisation of socio-political factors. Social media is an innovative idea with great opportunities for further development. Social media plays a key role in disseminating information and political group claims. It is an important communication channel through which political communities or individual citizens, as ordinary members of society, can provide information about their activities, announce their positions on certain topics, share information from various sources, and report on issues surrounding them at a given time.

Robert N. Entman states that there are five important new digital elements in the flow of socio-political information and frames: platforms, analytics, algorithms, ideological media, and rogue actors [7]. Social media today is not just a public communication medium, but also a tool for social activists to control government policies and judicial processes that deviate from the SDGs and Indonesia's national legal system. Several findings show social media as a monitoring movement and public opinion pressure, such as the results of Kristina Großmann' [8] research discussing "Social Media and the Successful Anti-Mining Campaign in Bangka, Indonesia." Her research results indicate that social media serves as a medium for mobilisation, communication, knowledge transfer, transparency, and solidarity in the anti-mining campaign in Bangka. Through WhatsApp, rapid information transmission and communication were facilitated when urgent action was needed. At the same time, the Facebook group "Save Bangka Island" provided general information and strengthened solidarity and cohesion within the community. This social media movement successfully protested the discriminatory exploitation of natural resources in Indonesia.

In other studies, social media is a powerful tool for social movements, as seen in climate change movements that utilise it to disseminate and promote information about climate change issues, thereby contributing to green political practices [9]. Hence, social media can also function as a tool to control the rate of corruption in Indonesia and the Indonesian government's strategy in preventing violence against women and children. In addition, Danielle C. Slakoff & Kelli S. Boling, [10] mention that there is an element of victim bias in media narratives. From the victims' perspective, there are positive impacts of media attention to real crimes, namely: (a) drawing the necessary attention to the case, (b) educating the public about the criminal justice system, and (c) putting pressure on

officials in the criminal justice system. In the Indonesian context, this media pressure is crucial to ensuring the judiciary is transparent and accountable for the cases it handles.

From a political communication perspective, social media movements in Indonesian political and legal systems significantly influence the public agenda by directing public attention and perceptions toward certain issues, such as government policies that do not favour the poor, unfair court decisions against certain individuals, environmental issues, flooding, climate change, and other cases. This situation shows that the social media agenda has become the public agenda; social media pressure effectively sets it. Several social media movements addressing legal and political injustices in Indonesia have given rise to the term “No Viral, No Justice,” which has gained significant public popularity.

Viral political policies and law enforcement become the focus of public attention through social media. It mobilises public attention, public opinion, and the mainstream media, thereby putting pressure on unfair law enforcement practices and political issues. This process involves framing the narrative of fair justice and promoting transparency and accountability in law enforcement and political issues. This study was conducted to examine issues that have arisen in social media movements as a new force in Indonesia's political and democratic system, especially in recent months, in several cases, such as the unethical political attitudes of members of the House of Representatives (*Dewan Perwakilan Rakyat/ the DPR*), and the Puspawati case.

The case selected concerns an unpopular public policy: the public's rejection of a proposal to increase allowances for DPR members. The increase in allowances was deemed inappropriate given Indonesia's difficult economic conditions, high unemployment and job losses, and as well as the poor performance of DPR members. In response to this public rejection, several members of the DPR violated political ethics by dancing during a hearing and mocking the public for suggesting that the House of Representatives be dissolved. This situation sparked public anger, which spiralled out of control, with some individuals destroying houses and looting personal belongings belonging to members of the DPR. The second case is unfair law enforcement, a case that the public considers the criminalisation of Ira Puspawati et al. From the outset, the public considered this case irregular, and the final verdict was deemed to fail to reflect justice. Public pressure focused on the court's verdict, which was considered 'legal incorrect and unfair'.

2 Methods and materials

This type of research uses a descriptive, qualitative method to conduct a framing analysis of viral cases. This framing analysis approach utilises Robert N. Entman's theory, which focuses on the process of issue selection and the effort to emphasise or highlight certain aspects of reality through social media. Emphasis is the process of making information more meaningful, more interesting, and easier for the audience to remember. Entman argues that conceptually enriched framing research can provide critical insights into the influence of communication on awareness, behaviour, and power [11]. Framing analysis must be based on a clear theory that links framing patterns in media texts to predictable effects and the agenda-setting of publics. The public agenda is to pressure the

government, the House of Representatives, and the President to reform political policies and court decisions that the public considers unfair.

The selected Instagram accounts are those of mass media, community organizations, and public figures. Data from these Instagram accounts was selected manually based on the criterion that their content assesses unfair public policies and unjust law enforcement. From the two cases analysed, the framing analysis focused on the influencer's narrative, assessing the public's rejection of the policy to increase allowances for members of the DPR, and public opinion assessing the Central Jakarta District Court's decision to sentence Ira Puspawati and her friends to prison as inconsistent with justice and legal certainty, because it punished innocent people. The narratives of influencers from mass media community organisations and public figures' Instagram accounts were analysed using Entman's four framing elements: define problems, diagnose causes, make moral judgments, and suggest remedies.

3 Results and discussion

3.1 A literatur review prior to swamedig

The government policy and law enforcement issues analysed in this study are political events and law enforcement in recent months, up to the most recent issues, namely: 1) unethical politicians' problems, and 2) the case of Ira Puspawati, 'No viral case, no justice' against the Jakarta Corruption Court's verdict.

First, cases involving unethical politicians. In the context of the relationship between social media and democracy, social media platforms have become sources of information that shape their political attitudes and decisions [12]. The attitudes and commitments of politicians in digital democracy have become the subject of social media scrutiny. The case involving Ahmad Sahroni (Nasdem Party) and Eko Patrio (National Mandate Party) began when the Indonesian House of Representatives (the DPR) increased its members' allowances. The proposal to increase DPR allowances has drawn public criticism and condemnation, prompting calls for the dissolution of the DPR. The idea of dissolving the DPR often arises when the public is dissatisfied with the legislature's performance. In this case, Ahmad Sahroni's statement went viral because he called people who wanted to dissolve the DPR "the world's biggest fools/ orang tolol sedunia." Eko Patrio uploaded a video of council members dancing, which went viral on social media after the plan to increase the House of Representatives' allowances became a public polemic. The politician's actions went viral on Facebook and Instagram, attracting public attention and prompting widespread condemnation of their perceivedly hurtful behaviour.

Below are public opinion pressure on Instagram posts related to the ethical violations committed by Ahmad Sahroni and Eko Patrio, which are considered offensive to the public; public pressure regarding these actions; public demands for reform across all areas; as well as calls for ethical sanctions and the termination of parliamentary allowances. On 21 August 2025, @lets.talkandenjoy (256.000 followers) posted: "*Eko Patrio dan beberapa anggota DPR, termasuk Uya Kuya, viral berjoget usai Sidang Tahunan MPR (15 Agustus 2025). Publik marah karena dinilai tidak pantas, apalagi di tengah rakyat susah dan isu korupsi. Alih-alih klarifikasi, Eko Patrio malah bikin video TikTok "cek sound horeg"*

pakai atribut Partai Amanat Nasional. Netizen makin kesal karena dianggap menantang kritik (Eko Patrio and several members of the House of Representatives, including Uya Kuya, went viral for dancing after the Majelis Permusyawaratan Rakyat Annual Session (15 August 2025). The public was angry because it was considered inappropriate, especially amid the people's hardships and corruption. Instead of clarifying, Eko Patrio made a TikTok video '*cek sound horeg*' wearing Partai Amanat Nasional attributes. Netizens were even more upset because it was considered a challenge to criticize. On 22 August 2025, @tempodotco (1.8 million followers), @tribunnews (1.2 million followers), @totalpolitikcom (436,000 followers), and several Instagram accounts posted "*Sahroni Balas Kritik Bubarkan DPR: Mental orang Tolol Sedunia* (Sahroni Responds to Criticism of Dissolving the House of Representatives: The Mentality of Stupid People Around the World).

Ahmad Sahroni's statement was responded to by the former Deputy Chief of the Indonesian National Police, Komisaris Jendral Polisi (Purn) Drs. Oegroseno, S.H. @oegroseno_official (36,400 followers, 25 August 2025) posted "*Siapa yang tolol?, Saya sebagai purnawirawan POLRI merasa sakit hati dengan pernyataan Ahmad Sahroni Komisi III DPRRI yang menyatakan masyarakat TOLOL karena Saya juga bagian dari masyarakat Indonesia* (Who is stupid?, As a retired member of the Indonesian National Police, I am hurt by the statement made by Ahmad Sahroni of Commission III of the Indonesian House of Representatives, who called the public STUPID, because I am also part of the Indonesian people). Another Public Figure @irwandiferry (4,6 million followers) posted on 29 August 2025: "*Ingat @ahmadsahroni88 mulut sampah anda punya andil yang besar dari semua rangkaian buruk dan duka ini, nyawa yang melayang, korban yang terluka dan keluarga yang ditinggalkan. Saya tidak peduli seberapa powerful anda, seberapa kaya anda dan seberapa banyak orang yang anda sudah penjara. Anda adalah salah satu pihak yang harus bertanggung jawab atas semua kekacauan ini.* (Remember, @ahmadsahroni88, your foul mouth has played a big part in all this misery and sorrow. Lives lost, victims injured, and families left behind. I don't care how powerful you are, how rich you are, or how many people you have imprisoned. You are one of the parties responsible for all this chaos).

The public outcry on social media hurt the ransacking of the homes of Sahroni, Eko Patrio, Uya Kuya, and others. As a result, on 20 August 2025, @ekopatriosuper (2 million followers) apologised to the public, as did the Chairman of the DPR, Puan Maharani, who also promised not to increase the salaries or allowances of the DPR members. However, the wave of protests on social media continues. Public figures @jeromepolin (9,6 million followers) and @andovidalopez (1,5 million followers) uploaded content on 31 August 2025: "*Transparansi, Reformasi, Empati. 17 + 8 Tuntutan Rakyat Kami Menunggu, Buktikan Suara Rakyat Didengar* (Transparency, Reform, Empathy. 17 + 8 Demands of the People. We are waiting. Prove that the voice of the people is being heard), which essentially demands that the government and other parties carry out reforms and meet the demands of the people.

In Etnman's framing method for proposing moral judgment implications, the power of public opinion pressure on social media has both positive and negative implications for Ahmad Sahroni and Eko Patrio. The positive implication is that it encourages state institutions to be transparent and accountable in making pro-people policies, so that if

there are politicians unsympathetic to the Indonesian people, social media can effectively impose sanctions through netizen backlash. In the context of policy, social media pressure was highly effective in pushing for the cancellation of the increase in DPR allowances and the politician's apology for his actions, which were perceived as insulting to the public. However, there are negative implications, including harsh, viral social media criticism that portrays politicians as figures who live above the suffering of the people. Some content on social media has incited irresponsible groups to loot homes and personal belongings. The role of social media in exposing the personal lives of politicians has crossed the line of norms and is contrary to the law and the guarantee of personal rights.

In Etnman's framing method for proposing solutions or suggesting remedies, there are 17+8 People's Demands, as well as various aspirations and public demands circulating on social media during demonstrations and riots in Indonesia in August 2025, especially on Instagram @jeromepolin, @salsaer, @andovidalopez, and others. The people's demands consist of 17 short-term demands and eight long-term demands submitted to the administration of Indonesian President Prabowo Subianto. Several influencers who uploaded these posts included Jerome Polin, Andovi da Lopez, and others. The people's demands summarise the appeals from 211 civil society organisations affiliated with the Indonesian Legal Aid Foundation (Yayasan Lembaga Bantuan Hukum Indonesia), as well as a press release issued by the Centre for Law and Policy Studies (Pusat Studi Hukum dan Kebijakan).

This case shows that public opinion pressure on Instagram can punish politicians who violate the code of ethics and can pressure the DPR to cancel plans to increase the salaries and allowances of its members. This is proven by the response to these various public demands, and the DPR decided on six points of agreement, which were signed by the chairman as follows: 1) Discontinuation of housing allowances for members of the Indonesian House of Representatives (the Dewan Perwakilan Rakyat/ the DPR) effective 31 August 2025; 2) A moratorium on overseas work visits for DPR members, effective from 1 September 2025, except in the case of state invitations; 3) Cancels to DPR members' allowances and facilities after a comprehensive evaluation, including electricity subscription costs, telephone services, intensive communication, and transportation allowances; 4) Termination of financial rights for the DPR members whose political parties have been deactivated; 5) Coordination between the DPR Honorary Council (Majelis Kehormatan Dewan) and party councils to follow up on the deactivation process of DPR members; and 6) strengthening transparency and public participation in the DPR's legislative and policy processes.

Second, law enforcement in the Puspawati case (#irapuspadewi, #saveirapuspadewi). Law enforcement in Indonesia cannot be separated from the relationship between the rule of law and sustainable development. Regulations made by the government and law enforcement, as well as decisions by judges, public prosecutors, and police, aim to achieve sustainable development. In addition, court decisions must also be consistent in building a democratic order and achieving the SDGs. In the context of SDGs, the purpose of establishing and enforcing the law is to promote peaceful and inclusive societies for sustainable development, provide access to justice for all, and build effective, accountable, and inclusive institutions at all levels. Transparent and accountable law enforcement requires digital transparency and accountability, and one group that plays a role in

controlling these interests is social media, especially in the “No Viral, No Justice” movement.

“No Viral No Justice” social movement is a manifestation of public distrust in the slow, discriminatory, and often unfair performance of law enforcement officials. The digital community eventually used this condition to use the power of social media to urge law enforcement and justice processes to be transparent and accountable. For example, in the Puspadewi case, social media was highly effective in exerting pressure on the law enforcement process, which was considered unfair. The Ira Puspadewi case is a criminal case involving Ira et al., who were sentenced to 4 years and 6 months in prison by the Jakarta Corruption Court on November 20, 2025.

Public opinion pressure on social media has built criticism of the court's decision by community groups on social media, such as on Instagram @kabarmuhammadiyah, which stated Ira Puspadewi was a Muhammadiyah cadre who had been criminalised. Other political narratives that contained bias towards Puspadewi, such as @filsafatrindu. Public figure @irwandiferry posted a letter from Ira Puspitadewi addressed to him regarding irregularities in the judges' verdicts at the Jakarta Corruption Court. The verdict went viral on social media (including Instagram), with many public commenting that "Ira was the victim of criminalisation, considering that she was a woman who had made significant achievements in developing the State-Owned Enterprise of Indonesian ASDP corporate (*Badan Usaha Milik Negara Angkutan Sungai, Danau, dan Penyeberangan*).

Public pressure mounted over the court's verdict, which was perceived as unfair. Details of the narrative uploaded to Instagram accounts, namely: Public figure Irwandy Ferry @irwandiferry (4.3 million followers) on 20 20 November 2025 posted “*Saya mendukung Bu Ira Puspadewi untuk dibebaskan dan mendapatkan keadilan yang memang sejak awal menjadi haknya!* (I support Mrs. Ira Puspadewi's release and her right to justice, which has been hers from the very beginning!). Hence, another instagram account @filsafatrindu (353,000 followers, 22 November 2025) posted: *Aku pulang karena dipanggil negara, tapi sekarang Negara Menahanku. Dulu saya meninggalkan gaji dollar dan kursi nyaman di luar negeri. Sekarang dari sel saya berdoa, semoga Negeri ini tidak lagi menghukum orang baik (Ira Puspadewi)* (I returned to Indonesia because my country invited me to contribute, but now my country has imprisoned me. I left behind a high salary and a comfortable position abroad (the United States). Now, from my prison, I pray that this country will no longer punish those who truly achieve and contribute to its progress (Ira Puspadewi).

In the context of Robert N Entman's framing analysis, the selection of issues in the Puspadewi case was very appropriate given the viral momentum of the verdict, which shocked the public, especially in light of the substance of the verdict, which contained a dissenting opinion between the Chief Judge and the two other members of the panel. In this case, the social media movement criticised and made moral judgments on several points:

- 1) Chief panel of judges Sunoto expressed a dissenting opinion that the defendants' actions in the case did not constitute corruption, but rather suboptimal business decisions made in good faith, which the Business Judgment Rule protects, and that there was no malicious intent to harm state finances.

- 2) The framing on social media portrayed Puspadewi as a good, innocent person who had been criminalised.
- 3) Puspadewi was a true nationalist who returned to Indonesia to advance state-owned enterprises.

In this Puspadewi case, netizens do not viralize cases based on an objective analysis of the Jakarta corruption court verdict. In this case, there is no direct relationship between the virality of an issue and the occurrence of justice ("No Viral No Justice"), because the viral phenomenon is more of an effect of populist mobilisation that creates public pressure, not the result of the court decision [13]. This process involves creating narratives that promote justice, transparency, and accountability. In the context of social construction theory, social media shapes public perception and influences the virality of a case that becomes a common issue. The power of social media, controlled by certain groups/ individuals, allows netizens to interpret and frame cases and to influence public understanding and attitudes. The goal of the public in making a case go viral is to expedite the state's response to the case and create an opportunity for public participation.

Etnman's framing analysis suggests remedies related to public responses to the unfair court decision. The President's decision regarding Ira Puspadewi is the result of public aspirations expressed on social media, conveyed through the House of Representatives and the Ministry of Law, and thoroughly reviewed with the involvement of legal experts. Based on the recommendations of the House of Representatives and the Ministry of Law, President Prabowo decided to exercise his right to rehabilitation. In response to the viral case's social and political impact, President Prabowo Subianto took decisive action by rehabilitating Puspadewi on 25 November 2025, five days after the case went viral on social media. This situation demonstrates that the President's political authority can annul court decisions with permanent legal force by granting rehabilitation, a presidential prerogative regulated by the 1945 Constitution. Article 14 (1) of the 1945 Constitution, which states that "The President may grant clemency and restoration of rights and shall in so doing have regard to the opinion of the Supreme Court (*Presiden memberi grasi dan rehabilitasi dengan memperhatikan pertimbangan Mahkamah Agung*).

The Indonesian government emphasises that this rehabilitation measure is part of President Prabowo's commitment to delivering legal justice that truly upholds truth and legal certainty for the people. From the government's perspective, legal justice is not merely a formal process, but also concerns honesty in assessing facts, objectivity in decision-making, and the state's courage to rectify any inaccuracies found in law enforcement. The rehabilitation of the ASDP corporate directors serves as an example of the state's readiness to act when the facts warrant restoring a person's good name (<https://setkab.go.id/prabowo-rehabilitasi-pejabat-asdp-penjelasan>).

President Prabowo's decision is a constitutionally valid state correction of a court ruling that the public considers unfair. The "no viral, no justice" phenomenon reflects public criticism of law enforcement because it has not been working properly. Many cases must first go viral on social media before they finally receive justice. The "no viral, no justice" phenomenon is a viral content phenomenon that demands instant justice. Many legal cases only receive widespread attention after going viral. The positive impact is that public attention to a case increases. However, the "No viral, No justice" approach to

exerting pressure on the judiciary's independence will increase public distrust of the judicial process, court rulings, and judges. This situation will become even more dangerous if the independence and impartiality of the judiciary are further marginalised under significant public pressure.

In the future, social media platforms need content moderation that shifts the narrative of efficiency to consider broader issues, such as paying attention to the humanitarian side and respecting law enforcement processes objectively, without influencing the independence of the judiciary. This is because social media can raise concerns about the emergence of a 'digital wildfire', a policy construct referring to the rapid, real-time dissemination of information that can threaten the integrity of the political process in liberal democracies [14]. There is significant interest in identifying governance solutions to prevent, manage, and mitigate digital wildfire events.

Nevertheless, the government's use of online media, such as social networking sites, the internet, and blogs, can instill values, increase public trust, and respond to citizens' needs while encouraging participation in decision-making [15]. Social media focuses on interactions between people who can manage the policy process. Social media can advocate policies that focus on actors shaping public opinion and responding to social and political issues, promote connections and relationships, and discuss collaboration and cooperation in response to policy processes. Based on public opinion pressure on Instagram during protests against unpopular public policies and unfair law enforcement, the above indicates that social media is a new force in shaping government policy, influencing the uncivilised behaviour of politicians, and even shaping court decisions considered unfair by netizens in digital society. Content uploaded, comments, and interactions by netizens on social media can influence government policy and court decisions. In this viral case, most of the public demanded a quick response and resolution from the government, or urged it to be transparent and accountable in law enforcement.

4 Conclusions and suggestions

Social media is a tool for influencing political policies and judicial processes, prioritising public interests. Social media pressure serves as an effective non-structural oversight mechanism, influencing the political and law enforcement processes in Indonesia, and demonstrates a shift in power from formal institutions to digital platforms. In practice, social media pressure often faces communication ethics challenges, as it impacts legal objectivity and leads to 'public opinion trials' or trials by social media. The power of social media has a significant influence on policy-making and law enforcement processes in Indonesia. Social media can increase transparency and accountability, and encourage faster responses from government and law enforcement (judges, public prosecutors, and police). However, public opinion pressure on social media can undermine the independence and objectivity of law enforcement officials in decision-making. The interaction between social media, the government, and the judicial system creates new challenges for relevant institutions in maintaining a balance between information disclosure and good governance principles. This research opens opportunities for future research to explore the long-term impact of social media pressure on the legal system in Indonesia, and the goal of sustainable development that focuses on advocating for

injustice, lack of transparency, and lack of accountability can continue to be improved, especially on social media as a counterbalance to political and legal information.

Acknowledgement - This research was conducted with the support of the Department of Communication Studies, Universitas Muhammadiyah Yogyakarta. At this moment, we would like to express our gratitude to Universitas Muhammadiyah Yogyakarta for its academic and financial support from research to article publication.

References

1. Congge U, Guillamón M-D, Nurmandi A, Salahudin and Sihidi IT (2023) Digital democracy: A systematic literature review. *Front. Polit. Sci.* 5:972802. <https://doi.org/10.3389/fpos.2023.972802>
2. McLeod, S., & Marshall, J. (2023). Communication for all and the Sustainable Development Goals. *International Journal of Speech-Language Pathology*, 25(1), 1–8. <https://doi.org/10.1080/17549507.2022.2160494>
3. Mutiarani, N. D., & Siswantoro, D. (2020). The impact of local government characteristics on the accomplishment of Sustainable Development Goals (SDGs). *Cogent Business & Management*, 7(1). <https://doi.org/10.1080/23311975.2020.1847751>
4. Astuty, E., Sudirman, I. D., & Aryanto, R. (2024). Sustainable resilience strategy: unleash the micro-businesses’s potential in the digitalization and sustainability era. *Cogent Business & Management*, 11(1). <https://doi.org/10.1080/23311975.2024.2313672>
5. Nurmandi, A., Wahyuni, H., Guillamon, MD., Salahudin., Muallidin, I., Social Media Use for Public Policymaking Cycle: A Meta-Analysis, *Electronic Government, an International Journal*, Vol. 19, No. 2, 2023. <https://doi.org/10.1504/EG.2023.10044828>
6. Wahyuni, H., Nurmandi, A. and Mutiarin, D. (2021) ‘The Influence of Social Media on the Omnibus Law-Making Process in Indonesia’, *Advances in Digital Science: ICADS 2021*, Springer International Publishing
7. Entman, R.M., & Usher, N., Framing in a Fractured Democracy: Impacts of Digital Technology on Ideology, Power and Cascading Network Activation., *Journal of Communication* Volume 68 Issue 2. <http://doi.org/10.1093/ct/jqx019>
8. Großmann, K. (2018). Social Media and the Successful Anti-Mining Campaign in Bangka, Indonesia. *Journal of Contemporary Asia*, 48(5), 835–854. <https://doi.org/10.1080/00472336.2018.1432675>
9. Suranto and Arissy Jorgi Sutan, (2024). Social media usage for spreading social movement and environmental issues, *AIP Conf. Proc.* 2952, 170006 <https://doi.org/10.1063/5.0212875>
10. Slakoff, D. C., & Boling, K. S. (2025). “Media Pressure is What Makes Law Enforcement Move”: Insights from Co-victims About the Positive Impacts of True Crime Media Attention. *Mass Communication and Society*, 1–17. <https://doi.org/10.1080/15205436.2025.2549719>
11. Entman, R.M., Framing Bias: Media in the Distribution of Power, *Journal of Communication*, Volume 57, Issue 1 March 2007. <https://doi.org/10.1111/j.1460-2466.2006.00336>.
12. Chan, M., & Yi, J. (2024). Social Media Use and Political Engagement in Polarized Times. Examining the Contextual Roles of Issue and Affective Polarization in

- Developed Democracies. *Political Communication*, 41(5), 743–762.
<https://doi.org/10.1080/10584609.2024.2325423>
13. Wahid, A., Rohadi., Kusyandi, A., Fenomena 'No Viral No Justice' dalam Penegakan Hukum Indonesia: Percepatan atau Ancaman Keadilan? ('No Viral No Justice' Phenomenon in Indonesian Law Enforcement: Acceleration or Threat to Justice?), *Reformasi Hukum* Vol.29 No.1 April 2025. <http://doi.org/10.46257/jrh.v29i1.1183>
 14. Edwards, A., Webb, H., Housley, W., Beneito-Montagut, R., Procter, R., & Jirotko, M. (2021). Forecasting the governance of harmful social media communications: findings from the digital wildfire policy Delphi. *Policing and Society*, 31(1), 1–19. <https://doi.org/10.1080/10439463.2020.1839073>
 15. Giacomini, D. and Simonetto, A. (2020) 'How mayors perceive the influence of social media on the policy cycle', *Public Organization Review*, Vol. 20, No. 4, pp.735–752, <https://doi.org/10.1007/s11115-020-00466-5>.