



## Persecution of Non-Monogamous Offenders in the Cancel Culture Phenomenon on Social Media

Muhammad Noval Abdul Rozak<sup>1\*</sup>, Sri Kusumo Habsari<sup>2</sup>, Eva Farhah<sup>3</sup>

<sup>1,2,3</sup>Universitas Sebelas Maret, Surakarta, Indonesia

### Abstract

*Cancel culture is an act of mass cancellation or boycott experienced by public figures. Arawinda Kirana is one of the public figures who experienced cancel culture. She is considered to have committed an act of infidelity, which most netizens think is wrong. This research aims to reveal the form of power relations in the cancel culture phenomenon in social media. In Arawinda's case, data will be taken as screenshots in social media posts; then, a qualitative approach will be used to examine the data. This study found that cancel culture has a form of power relations between netizens and their targets. The netizen has the knowledge that tries to dominate the party, which is considered wrong. Generally, society is dominated by beliefs that believe that loyalty in intimate relationships is only in the form of monogamy. Infidelity as a form of non-monogamous relationship will be the target of public hatred. Therefore, if there are members of the public who are public figures, they will receive criticism, one of which is through cancel culture. The study employs thematic content analysis to classify collected data, revealing that cancel culture is driven by the belief that monogamous relationships are the only valid form.*

**Keywords:** Social media, cancel culture, power relations, netizens, monogamy

**Paper type:** Research paper

**\*Corresponding author:** mnovalabdulr@student.uns.ac.id

Received: 19 November 2024; Received in revised form 21 March 2025; Accepted: 23 April 2025; Available online: 26 April 2025

**Cite this document:** Rozak, Muhammad Noval Abdul. et all. (2025). Persecution of Non-Monogamous Offenders in the Cancel Culture Phenomenon on Social Media. *The Journal of Society and Media*, 9(1), 97-120. DOI: 10.26740/jsm.v9n1.p97-120.



## INTRODUCTION

Marriage represents a profound commitment to one another. It goes beyond love to include loyalty, trust, and a promise to support each other through life's challenges. Many cultures and religions view marriage as a covenant not just between the individuals, but also with a higher power. This sacred aspect reinforces the seriousness of the commitment and often includes rituals and ceremonies that symbolize this union. For couples who embrace the concept of monogamy, they agree to the exclusivity of their sexual and emotional relationship. Conversely, a violation of that trust and exclusivity is known as infidelity. The definition of infidelity is shaped by the couple's mutual understanding of the trust agreement they have established (Pittman III and Wagers 1995). Infidelity profoundly disrupts a relationship, particularly within the context of marriage.

Marital infidelity encompasses any hidden sexual or emotional relationship that, if discovered, can significantly disrupt the couple's bond (Atapour et al. 2021). It typically involves at least one of three key elements: secrecy, sexual activity, and emotional involvement, with secrecy serving as the primary operational principle of infidelity. This act often exists in the shadow of the primary relationship, with the intention of remaining concealed. Furthermore, infidelity can lead individuals to experience feelings of desirability, specialness, and connection (Perel 2017). Those who view marriage as a sacred union tend to take infidelity very seriously, resulting in it becoming a focal point of societal disdain and negative sentiments.

In Indonesian culture, marriage is regarded as a sacred institution, and infidelity is perceived as a serious breach that can jeopardize its integrity. Consequently, societal consequences often follow acts of infidelity. For instance, within the Muslim community of the Toro tribe in Southeast Sulawesi, monogamy is the only accepted practice, sanctioned by both customary and religious institutions. In cases where a woman engages in an affair, she is required to divorce her husband and marry her paramour. Similarly, in Flores, couples found to be cheating face punishment that includes carrying a banana trunk to a water source and the ritualistic killing of a black chicken, observed by the entire village. In Yogyakarta, women are often stigmatized if a man in their relationship commits infidelity (Justina and Khadijah 2013). Public awareness of societal norms regarding fidelity fosters negative sentiments towards those who engage in infidelity, manifesting in both real-life and virtual contexts.

Public awareness of societal norms regarding fidelity cultivates negative sentiments towards individuals who engage in infidelity, which can manifest in both real-life and virtual environments. One of the most notable responses is the emergence of cancel culture, characterized by collective actions such as boycotting, withdrawing support, and engaging in harassment against the offending party. As defined by the Cambridge Dictionary, cancel culture refers to the behavior of a community or group, particularly on social media platforms, in which they cease to support or actively reject an individual due to perceived offensive actions or statements. Cancel culture often serves as a mechanism for enforcing public morality by holding individuals accountable for actions or statements deemed morally unacceptable. The foundation of cancel culture lies in public opinion, which can rapidly shift based on evolving moral standards. With the rise of social media, this phenomenon, which initially gained traction in Western societies, has also permeated various cultural contexts, including Indonesia.

The act of cancellation is a cultural phenomenon occurring globally, particularly gaining traction on social media platforms such as Twitter, now known as X. The movement first manifested in 2017 with the hashtag #MeToo, which was initially coined in 2007 by Tarana Burke, an African American activist who aimed to support victims of sexual harassment, particularly women of color. The hashtag was revived in response to allegations against producer Harvey Weinstein, serving as a public protest and raising awareness about the seriousness of sexual harassment (Eve 2022). Today, the culture of invalidation has the potential to impact anyone who fails to conform to prevailing norms, which encompass evolving discourses around representation and voice related to gender identity, racial identity, and political ideology. Such norms establish criteria for comparison among individuals, and the process of disciplining is used to regulate and monitor behavior (Sanjaya 2024).

Indonesian society applies a culture of canceling against certain parties called cancel culture. These cancellations are carried out simultaneously, both through the realm of social media and the professional realm of work. Professions that are affected by social media are those in the entertainment industry. This industry survives or is said to be successful if many people favor it. Vice versa, it will be destroyed if the public hates it. Therefore, the cancel culture phenomenon

utilizes people's power in its movement. Even though they do not know each other, people on social media, or so-called netizens, can have the same outrage or support. This is what causes a public figure with power worldwide to lose his power on social media. The same knowledge about morals causes netizens to have a higher power relationship with public figures who do immoral things. Research conducted by Muhamarman et al (2022) explains that the community's cancel culture against Saiful Jamil is a form of social control carried out through education, reprimands, and sanctions as a consequence of the deviations he committed. Cancellation behavior is widely carried out on social media platforms where many public figures actively interact socially with the general public through photos, videos, and texts. (Yanuar et al. 2023).

Society's attitude in responding to a behavior depends on how the norms or morals are applied. Societies that uphold the marriage relationship may view infidelity as a violation of exclusivity, while societies that embrace polyamory recognize multiple consensual relationships as an accepted practice. Societies that embrace monogamous relationships in marriage uphold exclusivity as a lifelong ideal. A person should be 'exclusively' owned and loved by only one person, and vice versa. Such exclusivity is prioritized in terms of emotional and sexual commitment to one individual. It is considered a norm for someone if they want to be involved in a romantic relationship (Cassidy and Wong 2018). In addition, there is an opinion that monogamous relationships are considered superior and more natural, while other relationships are considered inferior, immature, unstable, uncommitted, and unnatural. (Ansara 2023). A public figure who is known to have had an affair will receive a cancel culture attack.

In the Indonesian context, non-consensual, non-monogamous relationships, or infidelity, are not solely understood through the lens of loyalty or betrayal. Instead, society applies deeply embedded religious and cultural frameworks in judging and condemning acts of infidelity. Sentiments toward infidelity are deeply internalized through traditions and customs that prescribe social or symbolic punishment for offenders. For instance, in Betawi culture, a man who cheats will be ignored by his wife. A cheating husband is labeled *mata keranjang* (a womanizer), while a cheating woman is referred to as *perempuan gatal* (a promiscuous woman). In the Taa community of Southeast Sulawesi, a man caught committing infidelity may be expelled from the village. Similar customary

punishments exist in Bali, Flores, and among the Toro tribe in Southeast Sulawesi, where infidelity is addressed through traditional sanctions and communal judgment (Justina and Khadijah 2013).

Societal views on infidelity are also shaped by the religious beliefs held within the community. For example, in Catholicism, monogamy and fidelity are highly valued. Catholics believe that once a man and a woman are married, the exclusive right over their own bodies is entrusted to their spouse, making infidelity a betrayal of the marital commitment (Servatius Lon 2019). Similarly, in Islam, which is the majority religion in Indonesia, infidelity is classified as zina and is strictly prohibited under Islamic jurisprudence (fiqh). Zina committed after marriage is known as *zina muhsan*. This act is forbidden in both the Qur'an and Hadith, the primary sources of Islamic law. Infidelity is seen as harmful not only to one's faith but also to the individual, society, and even public health (Khaerunisa 2021).

The cancel culture response to infidelity embodies a form of social subjugation, reinforcing community adherence to marital norms. Cancel culture can highlight power dynamics within society, as it often targets public figures or those in positions of influence. The collective action of canceling individuals reflects the moral authority that communities exercise in response to perceived abuses of power. Foucault (1982) posits that power relations hinge on two essential elements: the recognition of the "other" wielding power and the emergence of diverse responses and outcomes within the power relationship. In this context, the subject assumes the role of the dominant force, influencing and regulating the object. Power can manifest in various forms, including discipline and punishment, which are grounded in societal norms. These norms, created through group consensus, serve as benchmarks for individual behavior and judgment (Sanjaya 2024). Disciplinary power operates by dictating desires and compelling individuals to conform, instilling a sense of constant surveillance and comparison. Foucault indicates a shift from corporal punishment to systems of control and correction, leading to the emergence of disciplinary regimes (Kallman Meghan 2017). This dynamic resembles a panopticon, as conceptualized by Jeremy Bentham, where individuals feel perpetually monitored, regardless of whether enforcement is actually present (Audifax 2023). Consequently, society perpetuates compliance with norms through

practices such as boycotting, shaming, and fostering guilt among those who transgress.

The prevailing disciplinary regime surrounding marriage is prominently reflected in cancel culture's response to individuals accused of infidelity. This phenomenon significantly impacts the public image of celebrities and public figures, whose careers heavily rely on societal perceptions and popularity. Cancel culture acts as a punitive mechanism that reinforces the values of mononormativity, compelling these figures to adhere to monogamous standards to protect their professional reputations. Consequently, public figures often feel pressured to refrain from non-monogamous behavior to avoid jeopardizing their careers. This research aims to explore how cancel culture serves as a disciplinary tool on social media, investigating its role in regulating conduct around infidelity and reinforcing societal norms related to monogamy. It attempts to argue that while cancel culture is often viewed as a means of moral reckoning, it can lead to disproportionate consequences for those involved. The emerging public discourses surrounding infidelity as breaching the morality standard reflect broader societal attitudes and the complexity of oral accountability in the digital age.

## METHODS

The research applies a qualitative approach characterized by its systematic nature, flexibility, and capability to condense complex data. It is important to acknowledge that data cannot inherently convey meaning; rather, the interpretation of data is shaped by various contextual and cultural backgrounds. This subjectivity can lead to interpretations that may not be universally consistent, as meanings derived from data are often aligned with the shared understanding of individuals from similar cultural contexts and may differ significantly across diverse groups. Hence, the application of qualitative content analysis becomes essential for generating nuanced interpretations of specific data sets. Schreier (2012) identifies several types of data suitable for qualitative content analysis, including richly interpretive data, verbal and visual data, samples sourced from external documents, internet materials, and social media, as well as data collected through self-directed methods such as interviews. This multi-faceted approach enables a comprehensive exploration of the subject matter under investigation.(Schreier 2012).

The research employs a qualitative content analysis, often called thematic Analysis. As delineated by Schreier (2012), content analysis is a systematic method for interpreting qualitative material, facilitating the classification of data into structured coding frameworks. Meanwhile, thematic Analysis is a versatile and valuable research method that offers the potential to yield a rich and nuanced understanding of qualitative data despite its inherent complexity. They define thematic Analysis as a systematic approach to identifying, analyzing, and reporting patterns within the data, effectively organizing and articulating its content. Braun and Clarke (2006)

Heriyanto (2018) explains that the three stages are understanding the data, then compiling the code. After completing the data codification, the next stage is the search for themes. As the name suggests, thematic Analysis aims to determine themes. Understanding the data is necessary before we can utilize the data we have collected. This can be done in a number of ways, including re-reading, listening in more detail, and making small notes about the data we collect. The more we process in understanding the data, the more we will become one with the data. The goal is to be more sensitive before going to the next stage, which is coding (Heriyanto 2018).

Coding the data involves the classification of the collected information, during which the researchers assign interpretive and descriptive labels to various data segments. A critical consideration at this stage is the relevance of these labels in addressing the research questions or problem formulation. After completing the labeling process, the next step involves a thorough re-examination of the data. This entails grouping data points that share similar meanings or themes into coherent categories for further Analysis.

The grouped data is subsequently reviewed to ensure alignment with the research questions posed. According to Heriyanto (2018), the process of determining themes begins with the identification of tentative themes. These preliminary themes are tentative and tailored to the objectives and research inquiries. Similar data groups are then consolidated, leading to the identification of these tentative themes. After establishing several tentative themes, the researchers should conduct a further examination to identify any similarities, differences, or interconnections among them. This process involves evaluating each theme based

on its significance, relevance to the research questions, and the distinctive characteristics that contribute to its overall coherence within the study. By synthesizing these elements, a more robust thematic structure can be developed (Heriyanto 2018).

This research investigates the phenomenon of cancel culture within social media, focusing on comments from the Instagram account @arawindak. Data were collected from three separate posts: the upload on November 4, 2022, about the film promo 'Like and Share' generated 3,003 comments; another post on November 10, 2022, about 'Haute Magazine's Fall', received 227 comments; and a subsequent upload on September 2, 2023, the film project 'Diam (2023)', amassed 3,209 comments. The analysis targeted comments expressing rejection, employed negative labeling, and referenced infidelity.

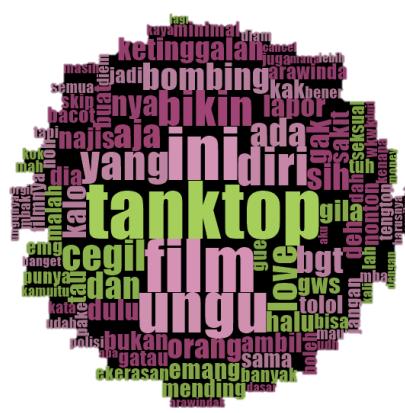
## RESULTS AND DISCUSSION

## Thematic Content Analysis of *Cancel Culture* Actions on Social Media

This study collected 1,148 comments on 6,439 posts. Using the NVivo 12 tool, it was found that the word that appeared the most was 'tanktop', which refers to evidence of the non-monogamous relationship between Guiddo and Arawinda.

**Figure 1.**

### **Wordcloud on the Three Uploads Mentioned Above.**



In Figure 1, it can be seen that the larger the prominent word, the more it appears in the data set. Vice versa, the smaller the word, the fewer words appear in the data. The word tanktop is the most discussed word. The word refers to the purple tanktop that was left behind as evidence of the infidelity or non-monogamous act that occurred in the Arawinda case.

The remarks that appear in the comments are then divided into three codes. The first is the negative labeling of Arawinda. In this code, netizens gave various labels to the figure of Arawinda, with a total of 11 existing label groups. Among them are body shaming with a total of 11 data, crazy or with similar words (59), *halu* or with similar terms (26), a prostitute (9), hypocrite (1), unclean and disgusting (31), *pelakor* or grabbing people's men (9), sick and other words that refer to sickness (47), have no heart (5), do not know themselves (57), and moron or words with the same meaning (22).

Then, the second code is rejection. In this code, there are two groups related to the rejection of the figure of Arawinda and the works involving him. Divided into two, namely canceling or canceling (78) and bullying the work (89).

Then, the third is alluding to non-monogamy or infidelity. There were three groups: love bombing (34), rejecting Arawinda's defense (44), and tanktop-related (84).

**Table 1.**  
**Netizens Gave Various Labels to the Figure of Arawinda**

Topic	No. of comments coded
(1) Giving Negative Labels	
(1.1) Body Shaming	7
(1.1.1 ) Tepos	4
(1.2) Crazy	59
(1.3) Halu	26
(1.4) Prostitute	9
(1.5) Hypocrite	1
(1.6) Unclean	31
(1.7) Cheater	9
(1.8) Sick	47
(1.9) No Heart	5
(1.10) Not Knowing Yourself	57
(1.11) Moron	22
(2) Reject	
(2.1) Cancel	78
(2.2) Blaspheming Movies	89
(3) Alluding to Infidelity	
(3.1) Love Bombing	34
(3.2) Rejecting the Defense	44
(3.3) Tanktop	84

The table above shows that the content of the comments on Arawinda's uploads related to her work and work received various negative sentiments. The act of giving negative sentiments is an attempt to suppress Arawinda's deplatforming or an attempt to remove Arawinda's place from social media. This action is often referred to as cancel culture.

### **Cancel Culture's Action on Celebrities**

Among the public figures who have been attacked by cancel culture for being in a non-monogamous relationship is Arawinda Kirana. Acting in various feature films has made Arawinda famous, and has a large number of followers. In her Instagram account, Arawinda has 66,200 followers. In fact, she has received awards several times from film festivals. Arawinda is said to be a young actress who has the potential to achieve many things in the future. However, this suddenly turned around when she stumbled upon a case of infidelity. In various news outlets, she was said to be in a relationship with Guido Ilyasa, who is the husband of Amanda Zahra, a Twitter celebrity. As a result of this news, Arawinda became the target of netizens' anger. Arawinda became a conversation full of negative emotions on various social media platforms. This was done in order to attack Arawinda's popularity as a form of punishment for her non-monogamous behavior.

### **Mononormativism in the Cancel Culture Phenomenon**

Hatred of infidelity is a spontaneous response from society. Today, society is dominated by the knowledge that the ideal relationship is one with one man and one woman. This relationship is known as monogamy. Michaels and Johnson (2015) explain the scientific meaning of monogamy as the formation of a sexually exclusive lifelong pair bond. People who have a monogamous relationship mean that they will not have sexual relations with anyone other than their partner. Narratives about the concept of monogamy are supported by various factors.

In discussions about non-monogamous relationships, it is important to distinguish between different types based on consent and social recognition. Consensual non-monogamy refers to relationships in which individuals have more than one partner with the full knowledge and agreement of all parties involved. One example of this is polygamy, where multiple relationships are officially recognized within the framework of marriage. On the other hand, non-consensual non-

monogamy involves having multiple partners without the consent of the initial partner, commonly known as infidelity. Both forms of non-monogamous relationships often face societal rejection, though infidelity tends to provoke stronger moral condemnation due to the element of secrecy and perceived betrayal. In this study, the term non-monogamy specifically refers to non-consensual forms, particularly infidelity, as exemplified in the case of Arawinda. She became involved in such a relationship, leading to negative sentiments and public backlash on social media.

*“mana ada dilecehkan ketagihan, apalagi sampe buat igs di CF tentang itu cowok yg lu ngerasa lecehin lu, mana mentel bgt lg igs nya. Tengtop ungu bau daki lu tu udah diambil blm?”* (comment from the account @swetieeeeezzzmacaronsss, on September 2, 2023's post about the movie "Diam (2023)")

Based on the example data provided, the infidelity in this case occurred within the sexual domain. This data has been categorized under the 'tanktop code,' which signifies the sexual relationship between Guido and Arawinda. Sexual acts can encompass a range of behaviors, from intercourse to passionate kissing. Even for some people a simple touch such as hugging or sitting too close can be considered an affair. (Tina and Ardian 2020).

*“from “kasian dia nangis tadi nanti aku cerita” (chat masih tersimpan) to diperkosa wkwk klo gapunya duit berobat ke psikiater bisa pake bpjs bayar bpjs pake mandiri jd ga semahal itu”* (comment from account @bakalancongek on September 2, 2023 upload about movie "Diam (2023)")

The comment above serves as an example of data coded to reject Arawinda's defense statement, suggesting indications of an emotional affair between her and Guido. Warganet speculated that Arawinda had an emotional attachment to Guido, leading them to dismiss her defense. Emotional attachment can occur even when one partner is already in a legally recognized marriage. This is why such relationships are referred to as emotional affairs. Individuals involved in emotional affairs are often secretive and do not engage in explicit relationships with their affair partners.

The definition of emotional infidelity encompasses complex variables. In the digital age, even friendships with the opposite sex on social media can be perceived as infidelity. Essentially, the concept of infidelity is broad and multifaceted (Tina and Ardian 2020). Emotional infidelity specifically refers to the breach of a monogamous emotional relationship. Infidelity can manifest as sexual, emotional, or a combination of both. Any act that violates the agreed-upon rules of a relationship may be considered infidelity.

The discourse surrounding hatred toward infidelity often centers on women perceived as third parties. This animosity and rejection are reflected in the term 'pelakor'—a colloquial expression meaning 'man-stealer.' The term carries the sentiment that any involvement of a third party in a relationship inevitably leads to the deterioration of the primary partnership. As in the following data:

*“Muka pas pas an sok cantik iuhhh pelakorrrrrrrr jejak digital ada”*

(Comment from @zainalsaputra\_\_ account on November 10, 2022 upload about Haute Magazine Falls)

The term *pelakor* shows society's hatred of non-monogamous relationships based on the assumption that when a man engages in a relationship with another woman, she is perceived as taking him away from his original partner. This perspective reinforces the notion that choosing a new partner necessitates abandoning the previous one, ultimately reaffirming the monogamous framework. Hatred of infidelity is due to breaking rules caused by cultural norms and relationship expectations. (Tina and Ardian 2020). In addition, Arawinda has been subjected to other derogatory labels, such as ignorant and a prostitute. These labels carry demeaning, insulting, and hateful connotations, reflecting broader societal rejection of relationships that exist outside the boundaries of marriage.

In the context above, society criticizes Arawinda as a woman involved in an affair with Guido, placing the blame solely on her sexuality. This reflects a patriarchal phenomenon known as slut-shaming, which stigmatizes individuals based on their appearance, perceived sexual availability, or other sexual behaviors (Goblet and Glowacz 2021). Arawinda Kirana becomes a target of slut-shaming for allegedly violating the monogamous norm of sexual fidelity.

Rather than holding the man accountable for failing to uphold sexual fidelity, society shifts the blame onto the female affair partner's sexuality. This is

further exemplified by the use of the term '*tepos*' to mock Arawinda's sexual appearance, implying that she is unworthy of being a mistress. Such judgments are rooted in the assumption that men will only engage in infidelity with women whose sexual attractiveness aligns with societal standards."

**Figure 2.**

**An image of a comment about Arawinda in X (Twitter)**



Negative labeling of Arawinda's sexuality also extended to the social media platform X (formerly Twitter). As illustrated in the image above, the public pursued moral condemnation not only through narratives of infidelity but also by targeting her physical appearance. Users commented on Amanda Zahra's posts—Guido's wife—comparing her body to Arawinda's, framing the latter as less attractive. Arawinda was labeled *burik* (ugly, dark-skinned) and *tepos* (flat-chested), both of which reference skin color and breast size. In Indonesia, beauty is still widely constructed around patriarchal norms: fair skin, large breasts, and a slim, tall body are idealized (Irma, Wahyuni, and Arifin 2021). These comments show how digital spectatorship transforms the body into a site of moral punishment, where cancel culture becomes both sexualized and gendered.

Arawinda Kirana, the woman at the center of public scrutiny, has clarified and rejected the accusations against her. Even so, the community continues to impose punishment upon her. The disciplinary response, as reflected in the data, is embedded within a coded rejection of her defense statements. These codes include expressions of dismissal, refusal of sympathy, and demands for an apology. Such

actions contribute to a broader discourse that reinforces the notion that the community retains the authority to dictate moral consequences regardless of clarification. This dynamic asserts that once an individual is perceived as violating the sacredness of marriage, they remain subject to punishment—ranging from the withdrawal of public sympathy to persistent pressure to admit wrongdoing.

**Table 2.**

**Links between Offending Infidelity (Non-Monogamous Relationships) and Cancelling**

	A : love bombing	B : reject the defense	C : tanktop
<b>1 : cancel</b>	5,56%	77,78%	16,67%
<b>2 : blasphemous movie</b>	5,73%	53,44%	40,84%

Through the table above, it can be seen that there is a connection between the rejection of Arawinda, which is connected to the infidelity case involving her. In addition, the blasphemy of the movie as a form of work involving Arawinda is connected to the act of infidelity.

*“Skenario lo jelek banget”*

(Comment from @bakedbibi account on September 2, 2023, upload about the movie "Diam (2023)")

*“Konotasi kata karya setelah film ini dibilang jelek.”*

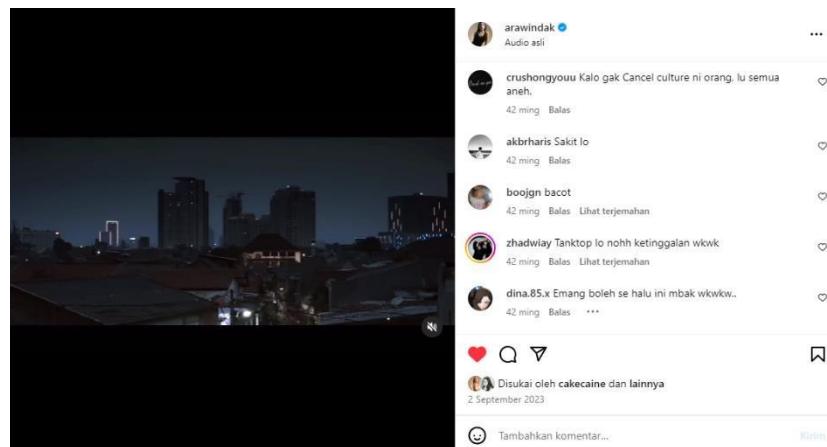
(Comment from account @lalapbryt on September 2, 2023, upload about movie "Diam (2023)")

In the context of cancel culture, netizens wield significant power to subdue celebrities involved in infidelity, whether sexual or emotional non-monogamous relationships. Arawinda Kirana's role as the third party in someone else's marriage is viewed by netizens as an act deserving of punishment. This punishment manifests through canceling, rejecting, deplatforming, and voicing hatred toward Arawinda, aiming to compel her to conform to the moral standards collectively upheld by netizens. Ultimately, the goal is for Arawinda to acknowledge that engaging in a romantic relationship with a married man is morally wrong.

Netizens extended their rejection to the film starring Arawinda. As a result, the movie *Like and Share* struggled to sustain its presence in cinemas. According to *tabloidbintang.com*, the film garnered only 45,000 viewers within its first eight days of release. Additionally, public disapproval was evident on the Internet Movie Database (IMDb) site, which provides information about films, television programs, video games, and actors. Users expressed their rejection on this platform by assigning low ratings to *Like and Share* (Helmy 2022).

**Figure 3.**

An image of a comment that calls for cancel culture against Arawinda



The act of non-monogamy has affected the public's perception of public figures. After it was discovered that she was in a non-monogamous relationship, Arawinda in her three posts on social media received various negative labeling.

**Table 3.**

Table of Associations between Infidelity and Negative Labeling

	A: crazy	B : halu	C : unclean	D : harlot	E : sick	G: don't know yourself	H : moron
<b>1 : love bombing</b>	26,17%	8,41%	2,8%	0%	19,63%	18,69%	24,3%
<b>2 : reject the defense</b>	34,06%	3,41%	1,24%	4,95%	1,24%	21,36%	33,13%
<b>3 : tanktop</b>	31,33%	10,3%	13,3%	0%	17,17%	22,75%	5,15%

A correlation was found between the theme of alluding to infidelity and various codes that negatively labeled Arawinda. As found in the following data example:

*“DASAR GOBLOK BIN TOLOL BIN DONGO! NAJIS DAHH. KAGA ADA PIKIRANNYA NI SI TANKTOP UNGU, BOCAHH KURENGGGGGG”*  
(Comment from account @strawberrycheesecakeicecream7 on September 2, 2023 upload about movie "Diam (2023)")

These negative labels serve as an expression of society's disdain for infidelity within marriage.

### ***Cancel Culture as Modern Panopticon***

Before the rise of social media, public figures were disciplined through boycotts, derogatory labels, and community protests—mechanisms intended to enforce societal norms. In the digital age, however, social media has become a tool for constant surveillance, akin to a panoptic prison where individuals are perpetually watched. The media functions as a disciplinary instrument, ensuring that any perceived violation of norms is swiftly met with punishment. This form of digital discipline, called cancel culture, enables the public to hold figures accountable in real time. In cases of infidelity, those who uphold the norm of monogamous loyalty condemn and reject public figures implicated in extramarital affairs. As a result, individuals accused of infidelity experience a loss of bargaining power, facing widespread societal rejection. This diminished social standing is a form of punishment imposed upon those who violate communal expectations.

In Arawinda's case, netizens imposed cancel culture on both her and the work she was involved in, using public rejection as a means of enforcing societal norms surrounding marriage. The cancel culture she experienced manifested through widespread expressions of hatred and opposition to the film in which she starred.

According to Foucault, discipline relies on the existence of social norms, which emerge from collective agreements among group members and serve as a framework for individual behavior. Norms guide actions and function as a basis for comparison, with individuals being judged on their adherence to them (Sanjaya 2024). Society perceives infidelity as a fundamental betrayal of its ideal of loyalty. Infidelity, whether emotional or sexual, disrupts the expectation of exclusivity within a committed relationship. Consequently, the community responds by enforcing discipline through cancel culture, aiming to reaffirm and protect monogamous values."

Arawinda felt the panoptic prison, as seen in her social media. In the context of social media, every comment, like, and share is a form of public surveillance. As illustrated in the comments column on @arawindak's Instagram social media posts, it can be seen how the community continues to provide verbal violence and rejection. According to the voi.id news page on July 06, 2022, Arawinda's name appeared as a third party in Guiddo and Amanda's husband and wife relationship on July 5, 2022. Four months later, on November 4, 2022, Arawinda uploaded an advertisement about the movie she was starring in. As stated above, the comment section on the upload contained rejection and hatred. As in the following data:

*“Banyak film lain yg bagus guys skip aj yang ini”.* (Comment from @dwikhairil\_12 account on Arawinda Instagram account upload November 4, 2022)

The comment above shows an invitation not to watch the movie played by Arawinda Kirana.

Likewise, there were two other posts on November 10, 2022, about Haute Magazine Fall magazine advertisements.

*“bjir menajiskan sekali kamuuu”*

(Comment from account @ubie1275929 on Arawinda's Instagram account upload November 10, 2022)

Arawinda's post received comments reflecting negative sentiment, notably through the use of the word *najis*. This label functioned as a form of symbolic punishment for the affair that had allegedly taken place over the previous four months. In online discourse, certain words are deployed to enforce moral subjugation, and *najis* serve as one such instrument. This term conveys impurity in society, marking something as tainted and needing purification.

Language operates as a key medium through which thoughts, ideas, and values are represented in culture. As Hall (1997) suggests, representation plays a central role in constructing meaning—it establishes the rules, norms, and conventions that regulate social life. Meaning is formed through representation systems, linking concepts and images to reinforce social perceptions internally and externally. In this case, the label *najis* is not merely an insult but a mechanism for transforming Arawinda into a symbolic embodiment of moral transgression, particularly the violation of gendered expectations surrounding fidelity.

This process of moral labeling ties directly into the disciplinary functions of cancel culture. According to Foucault, discipline operates through systems that observe, regulate, and control behavior following established norms. Social media can function as a panoptic space, where individuals, especially public figures, are placed under constant surveillance. Just as the panopticon ensures that prisoners modify their behavior due to the awareness of being watched, digital platforms compel individuals to conform through the persistent visibility of judgment. Cancel culture extends this disciplinary structure, leveraging mass participation in condemnation to enforce societal moral codes.

Moreover, social media extends the public sphere into a digital domain where real-time discussions, critiques, and disciplinary actions unfold. Following Habermas's concept of the public sphere—a space for discourse, debate, and the formation of public opinion—social media has transformed this arena by making societal interactions more immediate, inclusive, and decentralized. In this digital public sphere, users collectively shape narratives, enforce social norms, and engage in public judgment, amplifying the effects of cancel culture. The viral spread of discourse allows for moral subjugation to take place at an unprecedented scale, where individuals like Arawinda are disciplined not only through direct condemnation but also by the loss of professional and social legitimacy.

In the case of infidelity, netizens who uphold monogamous norms enact discipline by rejecting those perceived as violators. The cancellation of Arawinda stripped her of public support and extended to her professional work, reinforcing the idea that punishment must be publicly visible. This online condemnation mirrors traditional forms of social discipline. Yet, social media amplifies its immediacy and reach, transforming the digital sphere into a modern public space where moral violations are scrutinized and punished in real time.

The September 2, 2023, post about a movie called 'Silence (2023)' also still received negative comments.

*"Sok sok filmnya ga dijual ga ditayangin full, dibayar buat nonton aja ogah".* (Comment from account @annaway on Arawinda's post in September 2023).

This proves that the public wants to continue imprisoning Arawinda Kirana through social media, even though it has been more than a year since the news of

the affair broke. Arawinda will not only feel constantly monitored but also constantly evaluated and punished to create pressure to comply with existing norms.

## CONCLUSION

This study demonstrates that the cancel culture surrounding Arawinda functions as a disciplinary mechanism similar to Jeremy Bentham's panopticon, later expanded by Michel Foucault to describe modern surveillance and control systems. Since the emergence of the affair allegations, netizens have subjected Arawinda to continuous scrutiny, public rejection, and moral condemnation, reinforcing the idea that cancel culture operates as a means of enforcing societal norms. The findings confirm that cancel culture is an effective form of social control, particularly in policing moral transgressions such as infidelity. By exerting the power of mass participation in condemnation, cancel culture ensures that public figures are held accountable to dominant societal values. In this context, the norm of fidelity in marriage is reaffirmed through collective disciplinary actions, where individuals accused of violating monogamous expectations face severe social and professional repercussions. At the core of this disciplinary mechanism is the process of representation—the way ideas, identities, and moral judgments are constructed and circulated within society. Representation does not merely reflect reality but actively shapes it by establishing the normative frameworks through which individuals are perceived and judged. In Arawinda's case, language transforms her into the symbol of a moral transgression, framing her through negative labels that reinforce societal condemnation. This study also finds that cancel culture can be an extension of digital surveillance and discipline, which has significant consequences for public figures. The case of Arawinda illustrates that sustained online monitoring and punitive discourse can lead to reputational damage, loss of social legitimacy, and exclusion from professional opportunities. This creates a deterrent effect and underscores how moral regulation in the digital era is shaped by collective judgment and platform-based enforcement mechanisms. Moreover, social media extends the public sphere into a digital domain where disciplinary actions unfold in real-time. Drawing from Habermas's concept of the public sphere, social media amplifies discussions, critiques, and enforcement of norms, turning the digital realm into a space of public surveillance and moral governance. The viral spread of discourse

ensures that cultural narratives surrounding infidelity are rapidly shaped and enforced, making cancel culture not just a form of punishment but a mechanism for moral regulation in the digital era. Ultimately, representation, digital surveillance, and the public sphere converge within cancel culture to reinforce modern systems of social control. Through language, imagery, and discourse, cancel culture disciplines individuals by assigning symbolic identities and constructing moral narratives that dictate social acceptance or rejection. In this panoptic digital sphere, violations of cultural expectations are not only scrutinized but systematically punished, reaffirming the disciplinary power of collective digital judgment.

### **Funding Acknowledgement**

This research was conducted independently and received no external funding. The study was fully self-funded by the author.

### **About the Author**

Muhammad Noval Abdul Rozak, S.S. holds a bachelor's degree in Arabic Literature and is currently pursuing a Master's degree in Cultural Studies. His research interests include cultural studies, media, and gender.

Dra. Sri Kusumo Habsari, M.Hum., Ph.D Dra. Sri Kusumo Habsari, M.Hum., Ph.D., is a lecturer in English Literature and Cultural Studies at Universitas Sebelas Maret (UNS) Surakarta. With a doctorate from Flinders University of South Australia, her research focuses on gender roles, cultural transitions in Indonesian media, and social issues like beauty standards. She has published widely in national and international journals. A dedicated academic and researcher, her work has significantly contributed to the development of social and cultural studies in Indonesia.

Dr. Eva Farhah, S.S., M.A., is a distinguished lecturer in the Arabic Literature and Cultural Study Program at Universitas Sebelas Maret (UNS) Surakarta. She earned her from Suez Canal University. Her research interests include Arabic-Javanese translation, modern Arabic poetry, and the Analysis of information structure in Arabic-Javanese translations.

## REFERENCES

- Ansara, Y. Gávriel. 2023. "Getting Real about Monogamism: Disrupting Mononormative Bias in Sex Therapy and Relationship Counselling." *Relationally Queer: A Pink Therapy Guide for Practitioners*, pp. 5–23. doi:10.4324/9781003260561-2.
- Arif, Ardiansyah. 2006. "SMS Boycott Aa Gym Rampant." *Tempo.co*. Retrieved August 7, 2023 (<https://nasional.tempo.co/read/89026/sms-boikot-aa-gym-marak>).
- Atapour, Neda, Mohammad Reza Falsafinejad, Khodabakhsh Ahmadi, and Anahita Khodabakhshi-Koolaee. 2021. "A Study of the Processes and Contextual Factors of Marital Infidelity." *Practice in Clinical Psychology* 9(3):211–26. doi:10.32598/jpcp.9.3.758.2.
- Audifax, Edy Suhardono. 2023. *Membaca Identitas: Multirealitas dan Reinterpretasi Identitas, Suatu Tinjauan Filsafat dan Psikologi*.
- Cassidy, Taya, and Gina Wong. 2018. "Consensually Nonmonogamous Clients and the Impact of Mononormativity in Therapy (Les Clients Non Monogames Consensuels et l'impact de La Mononormativité En Thérapie)." *Canadian Journal of Counselling and Psychotherapy* 52(2):119–39.
- Dwiana, Ressi. 2015. "The Role of New Media in Changing Power Relations." *Pekomnas Journal* 18(3):191–202. <https://doi.org/10.30818/jpkm.2015.1180305>.
- Foucault, Michael. 1978. *The History of Sexuality (Volume I: An Introduction)*. New York: Pantheon Books.
- Foucault, Michael. 1982. "The Subject and Power." *Critical Inquiry* 8(4):777–95. <http://links.jstor.org/sici?&sici=00931896%28198222%298%3A4%3C777%3AT SAP%3E2.0.CO%3B2-S>.
- Goblet, Margot, and Fabienne Glowacz. 2021. "Slut Shaming in Adolescence: A Violence against Girls and Its Impact on Their Health." *International Journal*

of Environmental Research and Public Health 18(12).  
doi:10.3390/ijerph18126657.

Hall, Stuart. 1997. "Representation Cultural Representations and Signifying Practices." Pp. 13–75 in. London: SAGE Publications Ltd.

Helmy, Herlambang. 2022. "Pemeran Utamanya Terjerat Skandal, Film Like & Share Banjir Review Jelek di IMDb!" *Kincir.com*. Retrieved (<https://kincir.com/movie/cinema/film-like-and-share-review-jelek-skandal-arawinda-kirana-0vpprgc6zmq0s/781529682571>).

Heriyanto. 2018. "Thematic Analysis sebagai Metode Menganalisa Data Untuk." *Anuva* 2(3):317–24. <http://ejournal.undip.ac.id/index.php/anuva>.

Irma, Ade, Putri Wahyuni, and Syamsul Arifin. 2021. *Perempuan: Perempuan dan Media Volume 1*. Banda Aceh: Syiah Kuala University Press.

Iskandar, Dudi. 2022. *Qualitative Research Methodology (Practical Guidelines for Field Research, Media Text Analysis, and Cultural Studies)*. Pati: Maghza Pustaka.

Justina, Rostiwati, and Siti Nurwati Khadijah. 2013. "Poligami & Perselingkuhan." *Komnas Perempuan* 1–17.

Kallman, Meghan, and Dini Rachele. 2017. *An Analysis of Michel Foucault's Discipline and Punish*.

Khaerunisa, Farah Edhar. 2021. "Adultery in the Perspective of Islamic Religious Law and Positive Law in the Indonesian Community." *HUNAFA: Jurnal Studia Islamika* 18(2):158–74. doi:10.24239/jsi.v18i2.614.158-174.

Kurniawan, Indra. 2022. "Following Sri Asih, These 5 Indonesian Films Will Soon Hit the Screen." *Tabloidbintang.com*. Retrieved June 21, 2023 (<https://www.tabloidbintang.com/film-tv-musik/181156-susul-sri-asih-5-film-indonesia-ini-bakal-segera-turun-layar>).

Liedfray, Tongkotow, et al. 2022. "The Role of Social Media in Strengthening Inter-Family Interaction in Esandom Village, East Tombatu District, Southeast Minahasa Regency." *Journal of Scientific Society* 2(01):1–13.

[https://ejournal.unsrat.ac.id/index.php/jurnalilmiahociety/article/download/38118/34843.](https://ejournal.unsrat.ac.id/index.php/jurnalilmiahociety/article/download/38118/34843)

López, Quispe. 2020. "Why 'RIP JK Rowling' is Trending, Even Though the Author is Still Alive." *Insider.com*. Retrieved June 23, 2023 (<https://www.insider.com/why-rip-jk-rowling-trending-but-author-is-still-alive-2020-9>).

Mardeson, Epsilodi, and Mardesci Hermiza. 2022. "The Phenomenon of Mass Boycott (Cancel Culture) on Social Media." *Indragiri Research Journal* 1(3):174–81. <https://www.ejurnalriset.com/index.php/jri/article/view/27>.

Mayasari, Fitria. 2022. "Virtual Ethnography of Cancel Culture Phenomenon and Media User Participation towards Public Figures in Social Media." *Journal of Communication and Society* 1(01):27–44. <https://doi.org/10.55985/jocs.v1i01.15>.

Michaels, Mark A., and Patricia Johnson. 2015. *Designer Relationships: A Guide to Happy Monogamy, Positive Polyamory, and Optimistic Open Relationships*. New Jersey: Cleis Press.

Minhaji, Akh. 2019. *Monogamy and Polygamy in Islam (Historical-Social Perspective of Islamic Law)*. Yogyakarta: UIN Sunan Kalijaga Yogyakarta.

Perel, Esther. 2017. *The State of Affairs: Rethinking Infidelity – A Book for Anyone Who Has Ever Loved*. Hodder & Stoughton.

Pittman, Frank S. III, and Tina Pittman Wagers. 1995. "Crises of Infidelity." In *Clinical Handbook of Couple Therapy*, pp. 295–316.

Sanjaya, Usop Linggu. 2024. *Tahinting Pali: Perjuangan Masyarakat Adat dalam Mempertahan Hak atas Tanah*.

Scoats, R., and C. Campbell. 2022. "What Do We Know about Consensual Non-Monogamy?" *Current Opinion in Psychology* 48:101468. <https://doi.org/10.1016/j.copsyc.2022.101468>.

Schreirer, Margrit. 2012. *Qualitative Content Analysis in Practice*. London: SAGE Publication.

Servatius Lon, Yohanes. 2019. *Hukum Perkawinan Sakramental dalam Gereja Katolik*. Yogyakarta: PT Kanisius.

Sudibyo. 2021. *Tarung Digital*. Gramedia Library.

Syafiudin, Arif. 2018. "The Influence of Power on Knowledge (Understanding Michel Foucault's Theory of Power Relations)." *Journal of Reflection* 18(02):141–55. <https://doi.org/10.14421/ref.v18i2.1863>.

Tina, Timm, and Ardian Blow. 2020. "Fidelity, Infidelity, and Nonmonogamy." Pp. 395–416 in *Couple Relationships in a Global Context: Understanding Love and Intimacy Across Cultures*.

Yanuar, Deni, Nadia Muharman, Mhd Yudha Teguh Pratama Yudha, Rahmawati Rahmawati, Nur Anisah Anisah, and Maini Sartika Maini. 2023. "Cancel Culture sebagai Bentuk Kontrol Sosial di Twitter." *Jurnal Media dan Komunikasi* 3(2):120–35. doi:10.20473/medkom.v3i2.44044.