



Digital Voyeurism: Netizen Reactions to the Objectification of Women in Celebrity Porn Leaks in Indonesia*

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ABSTRACT

The digital realm provides unparalleled convenience while revealing substantial vulnerabilities, significantly impacting women. Digital platforms often create situations characterized by objectification, as seen in sexual exploitation, gender-based violence, and revenge pornography. This paper analyzes a notable case of objectification: the 2023 revenge pornography episode involving Indonesian popular figure Rebecca Klopper. This research thoroughly investigates her objectification within the broader discourse of digital media platforms. This research uses discourse and objectification theory to analyze online audiences' reactions to the extensive circulation of her private video content and to explore the prevalence of victim-blaming views perpetuating women's objectification. This study utilizes a qualitative netnographic approach to analyze user comments on social media on news articles about the incident. The findings indicate that social media platforms significantly contribute to the perpetuation of gender-based bias and the reinforcement of patriarchal norms, hence intensifying the detrimental impacts of objectification on women's mental health and well-being in digital contexts.

Keywords

porn videos; digital voyeurism; objectification of women; netizen reactions; video content

To cite this article (7th APA style):

Lestari, F. D., Riveranika, N. L. F., & Prastowo, F. R. (2023). Digital Voyeurism: Netizen Reactions to the Objectification of Women in Celebrity Porn Leaks in Indonesia. *Journal Communication Spectrum: Capturing New Perspectives in Communication* 13(2), 96-105. <https://doi.org/10.36782/jcs.v13i2.2499>

INTRODUCTION

The digital world increasingly shapes a complex life ecosystem by expanding opportunities and simplifying access to work. The rapid development of this realm stems from the emergence of digital platforms that act as facilitators, granting nearly limitless, free access to information—primarily through social media. According to the Ministry of Communication and Information, 56% of Indonesia's population, approximately 150 million out of 265 million, actively uses the Internet (Rizkinaswara, 2019). This substantial level of participation reflects a wide array of events, interactions, and phenomena occurring within the digital space. Alongside its numerous benefits, the digital world fosters social networks that introduce vulnerabilities, posing particular threats to well-being, especially for women. Phenomena that reflect the objectification of women persist across various types of online social networks. Objectification, which entails treating individuals as objects or commodities, remains closely linked to societal norms that sustain patriarchal values,

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* This article is extended version of the paper presented in the International Conference on Contemporary Risk Studies (ICONICRS 2023)

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viewing women primarily as sexual objects rather than as complete human beings (Cash, 2012). Consequently, content focused on women's sexuality and appearance tends to attract objectification.

The objectification of women is particularly prominent in the digital sphere, where the creation of extensive discussion networks allows internet users to express thoughts and opinions on sensitive topics openly. The architecture of digital environments cultivates a perception of "safety" that encourages individuals to articulate themselves freely. The global spread of Indonesian celebrity Rebecca Klopper's intimate video on social media facilitated conflicting narratives regarding women's objectification while concurrently perpetuating dehumanization through hypersexualized, misogynistic remarks. Once public, such content transforms into a domain susceptible to objectification, particularly when responses diminish humans to mere objects. Occurrences of gender-based violence, cybersexual harassment, and revenge porn continue to manifest as indicators of the overarching problem of women's objectification in digital environments.

The 2023 Indonesian incident about Rebecca Klopper's intimate video illustrates the pervasive trend of objectification and victim-blaming towards women in digital environments (Regirma & Frellina, 2021). As the incident proliferated on social media, much of the discourse unjustly transferred accountability from the criminal to the victim. Davis (2018) observes that digital platforms, unbound by temporal or spatial limitations, have transformed into arenas that promote the sexualization of women and exacerbate the humiliation of victims. Lageson et al. (2019) also note that the dominant discourse on social media places the onus of accountability exclusively on women, implying they are entirely responsible for safeguarding their bodies in intimate information situations. Although Klopper's former boyfriend executed the unlawful dissemination without her approval, the story constructed by internet communities significantly biased public opinion against her. These replies illustrate deep-seated gender stereotypes, with criticism that perpetuates the objectification of women through victim-blaming instead of denouncing the perpetrator's acts. Such tales yield tangible effects; as Lageson et al. (2019) contend, victims endure embarrassment, employment challenges, and financial ramifications, frequently tarnishing their reputations and leading to the dissolution of brand or commercial affiliations. In Klopper's situation, internet opinion emerged as a discriminating force, identifying her as the responsible party and intensifying her pain and losses (Sugiyanto, 2021). If ignored, these objectifying tales may become entrenched cultural norms, perpetuating prejudice, stereotypes, and stigmas in the digital age.

According to research conducted on the same subject, such as the study by Davis (2018), social media is a platform that has the potential to encourage the objectification of women's bodies, particularly among college students. Editing postings that are re-uploaded by males without their consent is frequently regarded as a sexual object, despite the fact that it may be a space for women to engage in resistance and self-expression. Through the uploading of photographs that are created for objectification, Instagram is utilized as a platform for the production and sustained perpetuation of gender inequality. In the meantime, the research study that is presented in this article takes into consideration a particular instance, which is the dissemination of pornographic recordings featuring Rebecca Klopper, a well-known celebrity in Indonesia. It is not just in Indonesia that incidences of revenge pornography take place; they also take place in several other nations throughout the world, including Zimbabwe. It has been found through research (Mafa et al., 2020) that revenge porn places women in a position of oppression, where there is still gender inequality and the exclusion of women in community life. The results of the study by Mafa and colleagues highlight the need for clear-cut law enforcement to deal with incidents of revenge porn. Similar to the research in this article, which attempts to dissect the conventions and effects of revenge porn as a form of defense, but instead of directly interviewing victims of revenge porn as Mafa et al.'s research (Mafa et al., 2020) did, it uses different data sources, such as how netizens or the general public responded to the spread of Rebecca Klopper's pornographic videos. Using data sources that originate from the reactions of internet users, such as comments, likes, and shares on an Instagram post, Rodriguez and Hernandez (2018) conducted an investigation that can be used as data for an analysis of indications of narratives of objectification of women's bodies in the TFM Girls Instagram account as part of their research. The data gathered from the TFM Girls Instagram account shows that the

practice of upholding and forming the dominant discourse on masculinity and ongoing objectification is evident.

Inadequate restrictions and a lack of awareness that supports dehumanization enable the growth of revenge porn and the exploitation of women's bodies in the digital space. Social media serves as a platform for both awareness and expression, as well as for criminalization and victimization. Social media is a platform for continuing objectification behaviors. According to research by Semenzin and Bainotti (2020), Telegram serves as both a platform for the reproduction of harassment behaviors and a place for misogynistic culture, as well as an ecosystem that creates extensive male networks and communities. Telegram facilitates anonymity, which provides users with a perceived sense of "security" and lax platform regulations. Telegram is a platform for disseminating intimate content. Simultaneously, the consumption of pornography correlates positively with attitudes toward sexual objectification (Willis et al., 2022). Women subjected to sexual objectification are perceived more unfavorably than those who are not, and this objectification adversely affects women's mental health and well-being (Ward et al., 2023).

Research conducted by Davis Kempton and Connolly-Ahern (2022) investigated female journalists subjected to online harassment during their professional duties, highlighting the impact of gender on their social media interactions. This study underscores that women journalists face a dilemma in sustaining their careers due to their gendered experiences. The likelihood of harassment may be diminished for male journalists. This illustrates intersectionality since women's identity affects social interactions within society. A significant correlation exists between women's social media presence and their real-world social position (Khairah et al., 2019). Moreover, when women attempt to articulate themselves through Instagram posts, the ensuing reactions are influenced by societal norms and sexist beliefs (Plieger et al., 2021). Khairah and Shuri's research on the Instagram account @phtfcl establishes a prevailing interpretation of masculinity that objectifies women. Consequently, the research presented in this article posits that celebrities, as public individuals, constitute a compelling subject for study.

In short, this study seeks to analyze netizens' reactions to the dissemination of pornographic movies featuring Rebecca Klopper, an Indonesian star who embodies both a public persona and a female identity on Instagram—analyzing netizen responses to the posts of the @indozone.id account through the lens of discourse theory and the theory of female body objectification. This research aims to examine social media as either a reinforcement or a counterforce to pornography's objectification of women's bodies by analyzing the reactions of netizens or public comments, which may not exclusively involve users of pornographic content. The objectification of women adversely affects their well-being in the digital age.

METHOD

This research employs a qualitative methodology utilizing netnography. A qualitative approach seeks to reveal the fundamental meanings of social and cultural events by in-depth interpreting human experiences, viewpoints, and interactions, hence emphasizing the subjective importance of individual and collective behaviors. This research employs netnography to analyze the social dynamics, cultural frameworks, and systems that emerge in digital environments, concentrating on objectifying women's bodies in the digital era. Social media is a medium for individual and collective communication and interaction, frequently promoting and enhancing specific social phenomena. Netnography enables academics to perform participatory observation in social media contexts to document dominant ideas, attitudes, and conventions about the objectification of women's bodies, exemplified by cases of online celebrity pornography in Indonesia. Kozinets (2010) defines netnography as a modification of ethnographic techniques, specifically participatory observation, applied in a digitally mediated environment. Kozinets delineates the netnography process as (1) formulation of research inquiries, (2) identification and selection of pertinent online communities, (3) participant observation and ethical data acquisition, (4) analysis and interpretation of results, and (5) synthesis and presentation of research findings. The data for this study were collected by analyzing user comments on Instagram, particularly about the celebrity pornography scandal involving Rebecca Klopper.

Netnographic methods enable academics to analyze social dynamics in digital contexts by investigating authentic interaction patterns. The next phase examined each code's impact on netizen impressions of the individuals concerned. This study utilizes a qualitative analytical framework based on Discourse Theory and the Objectification of the Female Body, referencing Michel Foucault's views on the interplay between power and knowledge in discourse. Researchers examined how these discourses influence social norms that primarily depict women as visual objects, highlighting physical and sexual attributes while neglecting their complete identities. The framework of body objectification further elucidates the analysis of how women are evaluated exclusively on their looks. This analysis seeks to uncover discourse patterns that sustain the objectification of women in digital environments and to illustrate how online interactions among netizens maintain harmful patriarchal attitudes toward women.

The study employs digital technology and social media channels to collect data on netizen reactions to mid-2023 news articles on Rebecca Klopper. The research concentrates solely on Instagram, given its prominence as a widely utilized site with relatively strong security measures. Furthermore, data collection focuses on posts from the @indozone.id account, which, with its 5 million followers, enables extensive data acquisition regarding public interactions and responses. This study utilizes a netnographic approach to examine interaction patterns in disseminating movies featuring Klopper. The investigation commenced by consolidating comments on pertinent posts from the Instagram account @indozone.id, specifically those concerning disseminating explicit celebrity material. These primary data reflect how user interactions through likes, comments, and shares have influenced public discourse. The preliminary stage involved a comprehensive data analysis, which succeeded by recognizing persistent linguistic patterns and themes in the comments, including allusions to physical attractiveness. Following identifying themes, comments were systematically categorized and coded by pertinent discourses, such as moral judgments, gender stereotypes, and assessments of physical attractiveness, which underscore the objectification of women in digital environments.

FINDINGS AND DISCUSSION

The data and discussion are structured into three interrelated areas, first examining the objectification of women's bodies on social media. This section examines the widespread objectification of women's bodies in social media culture, influenced by user interactions that embody patriarchal ideas and practices. In digital environments, women are frequently perceived as visual objects, a viewpoint stemming from societal norms and perpetuated by social media algorithms. Evidence of this objectification is seen in online users' reactions to explicit recordings of celebrities disseminated on the internet. The increased public scrutiny of celebrities reveals patterns of objectification that provide insight into society's responses. This analysis aims to discover and understand netizens' objectification of women's bodies through discourses formed in the comments sections of news articles. This part evaluates the social ramifications of objectification in digital environments, encompassing the normalizing of public examination of women's bodies and the consequent stigma, gender stereotypes, and social control mechanisms that intensify gender inequality.

Objectification of Women's Bodies and Vulnerability to Victimization on Social Media

This study's findings demonstrate that social media significantly facilitates social connection and promotes objectification among individuals. The dissemination of a pornographic film featuring young Indonesian celebrity Rebecca Klopper in 2023 exemplifies the pervasive and harmful objectification prevalent on social media. In this instance, multiple social media platforms, including Twitter (X), Facebook, TikTok, YouTube, and Instagram, significantly contributed to the dissemination of pornographic videos, facilitating public access for consumption, sharing, and rapid collective evaluation. Social media platforms facilitate user engagement with news through features such as sharing, viewing, and feedback. Moreover, the algorithms on these platforms facilitate the rapid dissemination of material, thereby garnering greater audience engagement (Tufekci, 2015). This enables others to see or react while fostering a visual culture that prioritizes physical attractiveness and visual representation on social media (Fox et al., 2021).

The objectification of Rebecca Klopper intensified as concerns over sexual appearance garnered widespread prominence. The victim's fame and popularity expedited the dissemination of the footage over multiple social media channels. Within a brief period, the news emerged as the central focus of Indonesian society. The pornographic video released by a third party constituted revenge porn, subjecting the victim to significant psychological and social vulnerability (Fernando et al., 2023). This instance illustrates that social media serves as a platform for self-expression and a tool for others to exploit or adversely depict persons in the public domain. Rebecca Klopper is ultimately evaluated by netizens only based on her on-screen appearance. Rebecca Klopper is perceived according to the indecorous positions or actions she exhibits. Discourse among internet users often centers on Rebecca Klopper's physical attributes, neglecting the context and intricacies of her existence. Rebecca Klopper is perceived as an object of sexual desire in the digital realm rather than as a human being with emotions and personal history. Social media interactions increasingly prioritize physical evaluations over more profound personal narratives. From this perspective, Rebecca Klopper is not merely a victim of privacy infringement but also of a social media culture that frequently disregards the dignity and welfare of victims.

According to Frederickson and Roberts (1997), objectification is what happens when a person is treated as if their body is only valued because it is used for the consumption of other people. In the instance of Rebecca Klopper, it was discovered that she is regarded as an individual when her body appearance conforms to the standard norms of excellent looks on social media. This was discovered based on the case analysis. For instance, she has a lovely face and a physique that is in fantastic shape, and she wears high-quality clothes. When, on the other hand, a body is displayed in a vulgar and active manner, it will only be perceived as an object that can indulge in lust. As the person responsible for the dissemination of the pornographic movie, her ex-boyfriend, as well as society, which, in the end, is only concerned with pointing the finger of blame at the victim while simultaneously expressing a desire to view the body. Because they are based on heterosexual standards that are biased toward males or patriarchy, women's bodies are always in the process of being viewed and appraised and have the potential to be converted into sexual objects.

Within the context of society, women are transformed into sexual objects to gratify the passion of males. Women are subjected to double the amount of violence through the stigma and discrimination that they are subjected to from their surroundings, in addition to the evaluation and sexual assault that they encounter. Instead of advocating for justice for the victim or encouraging suitable punishment for the person who committed revenge porn, the majority of the content that has been shared on social media platforms that have brought attention to this issue has focused more on critiquing the behavior that is regarded to be filthy. Rebecca Klopper, who was the victim at the time, felt obligated to apologize because her appearance on social media was thought to have produced public disturbance and embarrassed the parties surrounding her, including her boyfriend's family at the time. This was the maximum extent of the situation. Women who use social media are in a precarious situation and frequently face disadvantages, as demonstrated by this particular case. Many comments from men expressed joy after watching the movie, calling it a "national unifier" and considering it purely entertainment, according to data obtained from the Instagram account @indozone.id. Men made all of these comments. This discourse seems to be dominated by the phenomenon of the male gaze, also known as the male gaze, which considers women to be sexual objects. As a result, what is constructed is a narrative that blames the victim in the context of revenge porn, which is followed by the objectification of women's bodies, which are simply seen as tools to satisfy the wants of males.

Objectification of Women's Bodies: Online Responses to Celebrity Pornographic Videos on Social Media

Netizen responses to the dissemination of Rebecca Klopper's pornographic video on social media are influenced by diverse narratives. The narratives constructed from netizen reactions are derived and examined from comments, shares, and likes on news stories regarding the Rebecca Klopper revenge porn case on the @indozone.id account. The @indozone.id Instagram account serves as a news media platform that disseminates information on a variety of current events and trending topics being widely discussed online. This case emerged as a popular topic across multiple platforms,

including X, Instagram, and TikTok, in 2023. This study focuses on analyzing reactions derived from netizen interactions in the comments section. In addition, the subsequent sources of digital space utilized as data sources for the netnography method are outlined below.



Figure 1. The news of Rebecca Klopper's apology (Source: [instagram.com/indozone.id](https://www.instagram.com/indozone.id))

This post includes comments and interactions from internet users who are mostly concerned with making remarks about Rebecca Klopper's body, her previous choices, insults on her sexual activities, and the negative stigma that will continue to be associated with him in the future. All of the different versions can be broken down into three distinct pieces. The classification of responses from internet users is as follows.

Table 1. Comment classification. This table shows public comments on Rebecca pornographic cases.

Message Impressions	"Semua orang punya dosa bec, yg kek gitu jg bukan lu doang, terimakasih untuk video nya saya cukup puas"
	Everyone has sins, bec, you're not the only one like that, thanks for the video, I'm quite satisfied."
	"Kira cupu ternyata pada suhu"
	"I thought amateurs turned out, they're on pro"
	"Biar ga dipenjara... masih diduga mirip?? Dari dulu semua vidio artis pasti dibilangnya diduga mirip... kocak"
Stereotyping Comments	Even if you're not imprisoned... are you still suspected of being similar?? From the beginning, all artist videos must have been said to be allegedly similar... hilarious"
	"Pas acting aja polos eh ternyata, ya emang artis pinter acting wkwk"
	"When acting, it just looks innocent, but it turns out, yes, artists are really good at acting, huh?"
	"Anak Perempuan zaman sekarang ternyata tidak sepolos penampilannya"
	"Girls nowadays are not as innocent as they look"
Stereotyping Comments	"Enak ya jadi artis buat salah, buat vidio syur. Tinggal klarifikasi baru tu tuntas masalah"
	"It's unfair to be an artist to make a mistake, to make a porn video. Only needing new clarification will solve the problem "
	"Cari yang ganteng dulu aja, nanti kalo udah rusak baru cari yang nerima kamu apa adanya"
	"Just look for a handsome one, later if you're not a virgin then find someone who accepts you as you are"
	"iiii bekas pakai"

	<p>lil used goods</p> <hr/> <p>"Korban kenikmatan dunia" "Victim of the pleasures of the world"</p>
Sarcasm Comment	<p>"Mana coba saya mau lihat videonya, saya mau masturbasi" "let me see the video, I want to masturbate"</p> <hr/> <p>"Pekerjaanya aktris pintar acting, ternyata memang benar aktingnya bagus" "Her job is an actress who is good at acting, it turns out that her acting is really good"</p> <hr/> <p>"Mama minta ice cream..." "Mama wants ice cream..."</p> <hr/> <p>"Tidak perlu minta maaf video kamu tidak menimbulkan kegaduhan kok. Tetapi menjadi pemersatu bangsa?" "No need to apologize, your video didn't cause a commotion. But being a unifier of the nation?"</p>

The examination of the many sorts of narrative forms developed in the comments column was simplified by creating these three categories. The first group, called Message Impressions, comprises remarks that demonstrate a shocked reaction. These comments reflect a lack of expectation that women, mainly public persons, would have the courage to diverge from the gender norms believed in by most people in Indonesia. As a result of this reaction, internet users pointed the finger at Rebecca Klopper's judgment from the past. On closer inspection, it is evident that this response lacked a more in-depth case analysis of the revenge porn case. In essence, the pornographic movie that included Rebecca Klopper was disseminated without his knowledge, with the purported intention of exacting revenge on his ex-girlfriend. Therefore, Rebecca Klopper is not guilty, but his ex-girlfriend deserves harsh criticism for behavior that violates moral norms as regulated in Law No. 1 of 2023, which explains that: "Sentenced to a maximum imprisonment of 1 year or a maximum penalty of category II, namely IDR 10 million for each person who: a. violates morality in public; or b. violates morality in front of others who are present without the will of the person present."

According to Hilma (2023), the definition of "violating morality" in Article 406 letter is committing acts that directly oppose the values prevalent in society at the time and place where the act was performed. These acts include displaying nudity, genitals, and sexual activity. It is, therefore, a kind of objectification, discrimination, and victimization of the victim when responses are made that blame the victim and comment on sexual activity that is depicted in the pornographic movie.

The second set of responses illustrates the establishment of gender stereotypes. Gender stereotypes delineate the roles, characteristics, and behaviors considered suitable for men and women according to societal norms, encompassing many expectations. The dissemination of a private film featuring Rebecca Klopper and her ex-partner prompted adverse responses from online users, which fueled stereotypical stereotypes surrounding the situation. Society typically enforces more stringent norms on women's intimate relationships, resulting in moral evaluations that perpetuate stereotypes. A persistent theme in these responses portrays women as objects for utilitarian functions, as illustrated by remarks like "lil used," which reduce women's bodies to mere tools for satisfying sexual appetites. Sarcasm, a distinct category of responses, frequently diminishes individuals to their physical attributes, resulting in insults imbued with implications of sexual exploitation, disregarding emotional damage. Objectifying remarks strengthen the shame associated with victims, while the normality of objectification sustains power disparities. This fosters a perception of women as inferior and compliant, so legitimizing public humiliation and exhibition.

The public agreement is that the release of Rebecca Klopper's private film maintains prevailing gender standards. The analysis of the three categories underscores that objectification is fundamental to these gender norms. Internet users often objectify and victimize individuals based on their ideas about gender norms. Ward et al. (2023) contend that objectification reflects patriarchal culture, introducing another dimension to this phenomenon. This outcome highlights a widespread deficiency in public awareness concerning criminal ramifications. Although several replies acknowledge the injustice and denounce the offenders, dominant perspectives persist in

upholding stereotyped gender norms. These interactions promote the systemic entrenchment of objectification, mainly as individuals engage with information on social media that perpetuates objectifying narratives—in commercials, postings, or other visual media. The ubiquitous portrayal of women as objects on digital platforms perpetuates gender norms and may alter public attitudes toward the normalcy of these objectifying perspectives.

Implications of Objectification of Women's Bodies on Well-Being

The explanation of the second finding indicates that netizens' reactions to the dissemination of Rebecca Klopper's pornographic film objectify the victim. Objectification entails perceiving an individual as a mere instrument, object, or commodity, tightly tied to societal culture while disregarding other dimensions, such as the individual's intrinsic qualities (Cash, 2012). The objectification, in this instance, is examined through netizens' perceptions of RK as a sexual object, perceived as having strayed from established gender norms. Rebecca Klopper is regarded as a provocative woman and a connoisseur of sexuality. Indonesian societal standards dictate that women's sexuality is seldom acknowledged, rendering it a significant taboo.

Consequently, Rebecca Klopper is marginalized as mischievous and deemed worthless due to the revelation of her sexual conduct. The victim is subjected to a negative connotation and labeled as "cheap." This stigma might indirectly affect the public perception of a female celebrity's reputation. At this juncture, the reaction can influence the perceptions of the majority of society. The negative stigma that society imposes will cause social views to change, reinforcing male dominance over women's bodies. The persistence of cultural practices and gender norms that objectify women is proof of this. The public fails to recognize that Rebecca Klopper is fundamentally a victim of a breach over the dissemination of pornographic videos and is entitled to legal protection and social support from the community.

The discriminating responses indicate that certain netizens lack adequate legal understanding of moral regulations. Revenge porn constitutes a criminal crime primarily employed for retribution and to damage the victim's reputation. Nevertheless, due to the entrenched patriarchal attitude within Indonesian society, women will persistently be held accountable for incidents of revenge porn (Ward et al., 2023). The digital realm, mainly social media, exerts considerable influence on posted comments, significantly affecting Rebecca Klopper's psychological state. This type of discrimination results in negative stigma, which fosters exclusionary behavior and amplifies feelings of shame (Lageson et al., 2019). The handling of victims illustrates gender unfairness since the offenders of disseminating private videos face minimal censure for their crimes that contravene human rights. Dehumanization exerts emotional and psychological effects (Plieger et al., 2021). The victim likely experiences a decline in self-esteem when the video of her sexual behavior is disseminated without her consent. Negative labeling of the victim, such as "already used," along with other forms of objectification, adversely affects anxiety and sadness (Plieger et al., 2021). Rebecca Klopper, a female celebrity and public personality primarily engaged in digital endeavors such as endorsements, brand ambassadorships, ads, and other digital activities, will likely face cancellation and termination. This results from the case's portrayal, which promotes negative stigma and stereotypes. Previous research indicates that victims experience disruptions in intrapersonal relationships and interactions with others, necessitating a recovery period before resuming work after the incident. Reactions that contribute to stigma and objectification impact the psychological well-being of victims and their economic circumstances, including employment (Davis et al., 2022).

Aside from the stigma that not only impacts individuals but also the attitudes that society has toward women generally. According to Thomas Cash (2012), the reaction demonstrates how the objectification that was carried out in the case dismantles and reflects deeply established patriarchal standards. The objectification of women can be performed based on beliefs that place women in a position of inferiority to men. There is a perception that women are inferior and merely sexual objects. The objectification reaction acts to establish authority over women.

On the other hand, it appears to offer "regulations" for how a "woman" might behave in Indonesian culture. The constraints of women's roles, as well as how women behave, how they are sexually oriented, and how they appear, are all included in this. As a result, women who break from the norms that the majority of people believe in will be subjected to a negative reputation and stereotype. The independence of women in general is negatively impacted as a result. By doing so,

women's independence and their role in society are restricted. Imagine that policies addressing the guarantee of rights and legal procedures for those who engage in revenge porn as well as the objectification of women's bodies, are absent from discussions of issues like these. In that case, the practice of objectification that continues to be facilitated without awareness becomes a form of perpetuation of the dominant construction of masculinity rather than a form of objectification.

A further point to consider is that women who are attached to sexual expression are subjected to dehumanization in comparison to women who are not sexualized (Ward et al., 2023). This is because exposure to content that reflects women's visuals and objectification narratives contributes to the perpetuation of sexist practices and the objectification of women. Regardless of their distinctive qualities, men, in particular, view women in society; however, this perception is only of their physical appearance. Cases that involve pornography are frequently associated with labels and portray women in a position of objectification. Wills et al. found that the consumption of pornography has a positive correlation with attitudes toward sexual objectification (Wills et al., 2022). The findings of their research hold this. The instance of dissemination of pornographic videos featuring celebrities can expose the view that society is still intimately tied to gender inequality and patriarchy, which views women purely as objects, with the videos portraying celebrities in a sexually explicit manner.

CONCLUSION

The result of this study emphasizes the significance of being aware of the influence that the objectification of women's bodies in the digital era has, particularly in the context of the revenge porn case that involves Rebecca Klopper, an Indonesian celebrity. The situation involving Rebecca Klopper demonstrates how women are highly susceptible to sexual exploitation, prejudice, and social pressure, thanks to the proliferation of digital media. It is common for it to humiliate the victim rather than provide support for her. The responses of internet users on various sites, such as Instagram, are indicative of patriarchal bias and standards within society that are directed toward women, particularly those that are associated with their bodies. In the realm of digital space, the objectification of women's bodies has a significant influence not only on the victim's social image but also on their psychological and emotional well-being. There are a lot of people on the internet who contribute to a discourse that is unfair to women by making comments that are nasty and condemning. In particular, because women are generally regarded as having complete responsibility for their bodies, it is essential to prevent sexual or vulgar content from being disseminated in the internet domain.

People on the internet frequently make the assumption, in their remarks, that women who appear sensually on social media are to blame for the emotional responses they receive. On the one hand, this supports patriarchal standards that consider women primarily as visual objects for public consumption. On the other hand, it ignores the act of disseminating private content by the person responsible for it. Not only is social media a venue for expressing oneself, but it is also a location where social control is exercised through the "male gaze" or the male gaze that objectifies women's bodies. In this instance, social media serves as a platform for expressing oneself. The findings of this study shed light on how patriarchal standards contribute to the formation of stigmas and stereotypes that are harmful to women. As a result, it becomes more challenging for women to maintain a favorable image or to feel comfortable in the digital world. This situation is further worsened by the lack of laws that are in place regarding non-consensual pornographic content and revenge porn. These regulations allow for the content to be freely disseminated and create a forum for internet users to judge and exploit women. The findings of this study highlight the significance of instituting more stringent restrictions to safeguard those who have been victimized by revenge porn, as well as the relevance of public education in order to diminish the prevalence of objectification on social media platforms. It is believed that with increased knowledge of this issue, society will be able to construct a digital environment that is more equitable and supportive, one in which women are no longer viewed as victims of objectification and in which intrusions of someone's privacy are regarded as significant acts that need to be prevented and handled jointly.

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