



**Social Critique and Cancel Culture: Analyzing Online Comments on
Gisella Anastasia's Video with Foucault's Approach**
Nur laily Wulandari^{1*} Sri Kusumo Habsari²

^{1,2}Sebelas Maret University, Surakarta, Indonesia

Abstract

This research analyzes the phenomena of social criticism and cancel culture in the context of the Gisella Anastasia sex scandal, focusing on analyzing netizen comments on YouTube news channels. Foucault's discourse analysis is used to explore how comments reflect power dynamics on social media. These comments fall into four categories: social media shaming, slut-shaming, redemption support, and superficial praise. The research findings show mixed reactions from netizens about the Gisella Anastasia scandal, with social media backlash and slut shaming highlighting strong criticism of her behavior. On the other hand, redemption support illustrates support and forgiveness towards the celebrity's efforts to amend their actions following clarification or apologies. Shallow praise focuses on compliments that are not related to the main issue. The research reveals that social media shaming and slut shaming are the primary comment categories. Using a Foucauldian approach, it examines how these comments reflect systems of discipline and punishment, highlighting the complexities of cancel culture and its impact on interpretation and judgment in the social media age. The analysis of netizen comments provides insights into how power and social control are manifested in online interactions and their implications on the reputation and public perception of celebrities.

Keywords: cancel culture, discourse, punishment, discipline, YouTube.

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***Corresponding author:** lailywulan1999@student.uns.ac.id

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INTRODUCTION

The recent phenomenon of cancel culture has caused a stir in the online world, with various cases involving public figures in the country. Cancel culture is a massive action to boycott or condemn someone through mass media or social media (Kurniawan et al. 2022). Its purpose is to ostracize and embarrass individuals who are deemed to have acted improperly or violated rules, norms, and moral values. In line with this, believes this condemnation is seen as a massive attack from society to express anger or seek social justice (Nakamura 2015). Such attacks have their motives, such as empowering individuals who are minorities and lacking social, political, or professional power to establish ethical and social norms, even when those norms are violated.

Based on the observed practices of cancel culture, it's clear that the process often begins with a practice called doxing (Velasco 2020). This involves spreading personal information about an individual (including public figures) without their permission. Sharing such information without permission can harm specific people, and the main goal of doxing is to benefit the person doing it by exposing this information to the public. Doxing usually happens using modern mass media, such as internet platforms and is shared widely. The issue of cancel culture is also discussed in an article by Pippa Norris titled "Close mind? Is a 'Cancel culture' Stifling Academic Freedom and Intellectual Debate in Political Science?" at Harvard Kennedy School. This article explains the concept as follows.

The concept of a 'cancel culture' can be defined broadly as attempts to ostracize someone for violating social norms. The nation has also been understood more narrowly as "the practice of withdrawing support for (or canceling) public figures and companies after they have done or said something considered objectionable or offensive". This practice is analogous to consumer-boycotts' tactic with drawing support for perceived unethical brands and corporations, a common form of political activism. The canceling strategy typically uses social media to shame individuals with the intention of exerting penalties with different degrees of severity, ranging from limiting access to public platforms, damaging reputations, and ending careers to instigating legal prosecutions (Norris 2020).

Cancel culture, in a more specific sense, can also be understood as an expression of someone's intention to draw attention to someone or something valuable and is carried out through offensive actions or words (Clark 2015). This is echoed by Mitrofan (2020), who states that canceling activities targets individuals who have made mistakes or violated norms, whether in actions or words. In connection with this statement, it is essential to underline that netizens utilize modern mass media to express their thoughts and comments on people who break the rules, norms, social values, and ethics.

Cancel culture practice can indeed target anyone, not just celebrities but also individuals who hold positions within society. One notable case that caused a sensation across social media platforms, including YouTube, was the dissemination of a scandalous video involving the beautiful actress Gisella Anastasia. The incident, known as the "Gisel case," occurred in December 2020 and elicited responses from the public, netizens, and authorities.

The video in question featured Gisel engaged in explicit content and was allegedly leaked by individuals with the initials (PP) Priyo Pambudi and (MN) Muhammad Nurfajar (Simanjuntak 2021). Their stated motivation for sharing the video was to gain more followers and participate in giveaways. Following investigations, the authorities eventually changed Gisel's status from a witness to a suspect on Tuesday, December 29, 2020 (Farisi and Maharani 2020). It was also revealed that the video was recorded in 2017 when Gisel was in a relationship with her then-boyfriend, Michael Yukinobu de Fretes, often referred to as Nobu (Flora 2020).

The case of the spread of Gisella Anastasia's scandalous video with Nobu has become a heated topic among netizens and prompted the authorities to handle the case immediately. The 19-second explicit video circulated widely on all social media platforms, causing netizens to become furious and express sadistic comments, such as mocking, cursing, and defaming. The actions taken by these netizens are considered amoral and have a significant impact on the actress. The hateful insults were also accommodated by social media platforms like YouTube, even reaching Gisel's Instagram account.

The sadistic comments made by netizens on social media can indeed be considered a part of cancel culture. In this context, cancel culture can be seen as a

punishment system for individuals who violate moral values, rules, norms, and legal provisions. Cancel culture gains momentum due to the support of many people and the backing of mass media. Mass media then disseminate official news that is perceived to violate human values or norms, and in some cases, it appears as though they act as a form of judgment and shape a consensus opinion. However, this greatly influences netizens who easily fall prey to the discourse, leading to negative comments. The practice of cancel culture is more complex because it operates on one side as a form of legal punishment and, on the other side, involves social sanctions. This phenomenon blurs the lines between legal consequences and social consequences.

The sanctions imposed by netizens on celebrities, which lean towards cancel culture, demonstrate the existence of social surveillance conducted by the community (Meredith 2020). Every society establishes a value system that disciplines its members to adhere to essential moral principles. Before the popularity of social media, cancel culture was already practiced in different forms within societies. For instance, when a member commits a violation, the community may start to ignore, ostracize, and label them. This aligns with Lemert's labeling theory in "Human Deviance, Social Problems, and Social Control" which focuses on the process of labeling individuals who deviate from social norms, leading to their stigmatization (Lemert 1967). Generally, labeling is driven by social expectations. The goal is to raise awareness that certain deviant behaviors are unacceptable. Ostracism and labeling may involve creating distance in interactions and communication, causing the individual to feel uncomfortable within their surroundings. Given that reality within a society relies on the correlation between its members to create a harmonious life, such actions are aimed at preserving social order and moral values.

Previous studies on cancel culture have focused significantly on public figures involved in scandals, particularly those showcased on social media, and involving the intervention of netizens who comment or express various arguments. Some of the relevant previous research includes:

1. Wilujeng Nuraini (2021): This study focuses on communication and examines the cancel culture case involving South Korean actor Kim Seon Ho, who faced controversy due to a scandal related to his ex-girlfriend's abortion (Nuraini 2021). Emphasizing public relations advocacy by Salt Entertainment, Wilujeng aims to clarify and defend Kim Seon Ho to prevent misinformation and actions by netizens.
2. Dinara Verga et al. (2021): This research explores how cancel culture builds social awareness, particularly on YouTube content about the case of Nikocado Avocado. Supported by the Deception theory, Dinara's study examines manipulative tactics in spreading information and influencing others. It questions if cancel culture's awareness can be proven in reality, as the influence of mass media may not guarantee public awareness growth (Verga, Irene, and Parani 2021).
3. Athika Dwi Utami (2022): This study complements previous findings based on the constructivist paradigm and cognitive dissonance theory. It explores how netizens respond to celebrity cases on social media, leading to attitudes categorized as change action, change belief, and change action perception (Dwi and Utami 2022). Prior studies shed light on various aspects of cancel culture, its effects on public figures, and social media and netizens' role in shaping opinions and actions. Further research is needed to explore cancel culture's broader implications and its impact on society as a whole.

Specifically, this article takes a different approach to the study of cancel culture compared to previous research. Typically, research on cancel culture is often conducted on social media platforms such as Twitter and Instagram. However, this study focuses on the realm of cancel culture within online news channels on YouTube. The research's emphasis is on netizen comments posted on various news channels such as Official iNews, tvOneNews, Kompas TV, Kompascom Reporter on Location, Metro TV, JPNN.COM, and STARPRO Indonesia. These comments are analyzed using four categorizations: slut shaming, social media shaming, redemption support, and shallow praise. The categorization of these comments will then be linked to the perspective of Michel Foucault's theory of discipline and punishment to analyze how social critique remains relevant and the phenomenon of

cancel culture is understood as a manifestation of power and social control through netizen comments.

The punishment system proposed by Foucault for modern society focuses on four main changes: 1) The punishment process is no longer carried out openly to the public; instead, it is transformed into closed punishment to avoid disturbances, maintain order, and spare the punished individual from shame when witnessed by the public. 2) The basis for imposing punishment is no longer solely due to the criminal act; it is more complex by examining the underlying factors that led to the crime, thus identifying its root causes. 3) The determination of punishment is not solely within the judge's authority but involves the participation of psychiatrists, social workers, and community release boards. 4) Punishment is no longer intended for revenge for the crimes committed by the punished individual but rather aims at self-improvement and includes rehabilitation (Martono 2014). The essence of Foucault's thinking on the punishment system prioritizes self-improvement (behavior) and not just the deterrent effect (Foucault 1995). This punishment model realizes what is known as "discipline". Meanwhile, the disciplinary system is reinforced by the conceptual foundation of Michel Foucault's panopticon, which emphasizes covert surveillance. The core principle of the panopticon is to control every individual, making them always feel under observation and fostering an automatic awareness of being under constant power. The disciplinary aspect through the panopticon involves productive soul training to encourage individuals to reflect on their behavior and actions continuously. On the other hand, the panopticon concept does not concern itself with who holds power or who enforces it; instead, it grants every member of society the right to observe. Furthermore, the panopticon solely focuses on multiplying power and making it more efficient, economical, and intensive (Martono 2014).

Through Michel Foucault's theory of discipline and punishment, this article will address the question of how the reality of the discipline and punishment system applied in the case of Gisella Anastasia remains relevant to Michel Foucault's theoretical conception. Furthermore, this article is grounded in the analysis of comment texts with the aim of integrating comment classifications with Foucault's

theory and producing findings on how power and punishment can be reflected in online interactions on the YouTube news channel platform.

METHODS

The research method employed in this study is a case study of the 19-second explicit video involving actress Gisella Anastasia. This research examines netizen comments posted on YouTube news channels, namely Official iNews, tvOneNews, Kompas TV, Kompascom Reporter on Location, Metro TV, JPNN.COM, and STARPRO Indonesia. There are five stages of the research method that are conducted: 1) Data collection through media observation on YouTube news broadcasts and written news sources in web page format. 2) collecting netizen comments on news channel broadcasts on YouTube. 3) Identify and categorize comments based on four types of comments. 4) Calculate the most frequent comment category and analyze the context of comments based on Michel Foucault's concept of discipline and punishment. 5) Linking comment categories to the context of social criticism. These comments will be identified and categorized into four categories: 1) social media shaming (comments containing insults and condemnation), 2) slut shaming (comments criticizing the celebrity's sexual expression perceived as violating moral values), 3) redemption Support (comments forgiving the celebrity when they provide clarification), and 4) shallow praise (comments praising shallow factors such as physical appearance, material wealth, and popularity). The categorization of comments will be conducted based on the identification of keywords used in each netizen's comment. Below is a table of keyword identification for each comment category.

Table 1.
Identification for Each Comment Category

No	Comment Category	Comment Identification	Frequently Used Word
1	Social Media Shaming	<ul style="list-style-type: none"> a. Rude or offensive language b. Negative judgment c. Discussing mistakes and controversies d. Repetitive pattern e. Aims to humiliate 	<ul style="list-style-type: none"> ✓ Hate speech ✓ Insults ✓ Name-calling ✓ Accusations ✓ Public humiliation ✓ Slander
2	Slut Shaming	<ul style="list-style-type: none"> a. Judging sexual behavior b. Negative labels like “prostitute” or “slut”. c. Moralizing comments, d. Use of vulgar and mocking language 	<ul style="list-style-type: none"> ✓ Prostitute ✓ Slut ✓ Immoral ✓ Disgrace ✓ Shameful ✓ Judgmental language
3	Redemption Support	<ul style="list-style-type: none"> a. Words of encouragement b. Praise for improvement efforts c. Respect d. appreciation 	<ul style="list-style-type: none"> ✓ Encouragement ✓ Support ✓ Acknowledgment ✓ Forgiveness ✓ Empathy
4	Shallow Praise	<ul style="list-style-type: none"> a. Judgment solely based on physical appearance b. Comments that are fundamentally subjective c. Use of the superficial language 	<ul style="list-style-type: none"> ✓ Handsome ✓ Beautiful ✓ Sexy ✓ Good-looking ✓ Stunning

RESULTS AND DISCUSSION

The Discourse Analysis of Gisella Anastasia on YouTube

Public discourse is connected to cancel culture in the context of social media. Public discourse refers to discussions about important or controversial issues involving a wide audience. Meanwhile, cancel culture refers to a trend on social media where individuals or specific groups criticize someone deemed to have acted against established values (Waani and Wempi 2021). Social media plays a significant role in accelerating the spread of public discourse and reinforcing cancel culture through its platform. This can lead to a series of cancel culture actions,

including withdrawing support in any form. Usually, public discourse is crafted with emotionally engaging headlines to attract netizens' attention and often evokes various responses (Mayasari 2022). Through public discourse, the spread of the scandalous video involving actress Gisella Anastasia became viral.

1. Reported by iNews, Gisella Anastasia has returned for mandatory reporting to the Metro Jaya Police. She expressed concerns about possible imprisonment as her case files have been handed over to the prosecutor's office. The person responsible for spreading the explicit video has been arrested and questioned. Further investigations are ongoing to determine who recorded the video, with Gisella Anastasia being revealed as the suspect (iNews 2021).

Figure 1.

Official iNews "Gisel Worried If Detained" (left side), tvOneNews "Police Designate Gisel and Nobu as Suspects in the Obscene Video Case" (right side).



Source: YouTube Channels Official iNews & tvOneNews

2. Reported by tvOneNews, artists Gisella and Nobu have been designated as suspects for violating the pornography law. The Head of Public Relations of Metro Jaya Police, Commissioner Yusri Yunus, stated that they face a minimum of 6 years and a maximum of 12 years in prison. The distributor or defendant of the video may face a 50 million rupiah fine and 9 months imprisonment (tvOneNews 2020). The video was recorded intentionally in 2017 at a hotel in Medan, and both Gisel and Nobu have admitted to this (Mediapakuan Pikiran Rakyat, July 14, 2021).
3. Reported by the Kompas TV YouTube channel titled "Gisel and Michael Become Suspects in the Obscene Video Case," the investigators from Metro Jaya Police have designated Gisella Anastasia and Yukinobu as suspects in the private video case (KompasTV 2020). The suspect designation was based on the results

of a digital forensic examination of the video circulating on social media. There were statements from Gisel and Nobu admitting their involvement in the explicit video, which was recorded back in 2017. The police have categorized this case as a violation of the Pornography Law, as it meets the criteria for both production and distribution, even if unintentional.

4. Reported by the KompasTV YouTube channel, Gisella Anastasia and Yukinobu were designated as suspects in the private video case. They were interrogated on January 4, 2021, following the police's investigation. Criminal law expert Asep Iwan Irawan stated that designating Gisella as a suspect was appropriate since she admitted to sending the video to Nobu. On the other hand, Maidina Rahmawati, a researcher from the Institute for Criminal Justice Reform (ICJR), viewed Gisella as a victim who did not want her private video to be spread to the public (KompasTV 2020).
5. Reported by Kompascom Reporter on Location, Michael Yukinobu de Fretes completed 12 hours of questioning at the Metro Jaya Police on January 4, 2021. He apologized for the controversial video involving Gisella and expressed his cooperation during the investigation. Nobu deeply regretted his actions and apologized to the Indonesian society, families, and related parties (Kompascom Reporter on Location 2021)
6. Reported by Metro TV YouTube channel, Gisella Anastasia has been named a suspect in the explicit video case, which may lead to consequences under the Pornography Law. Criminal law expert Asep Iwan Irawan believes that factors such as confession, apologizing, and having the responsibility of caring for a 5-year-old child can potentially mitigate the severity of Gisella's punishment (Metro TV 2020)
7. Reported by the Kompas TV YouTube channel, with the title "Becoming a Suspect in the Personal Video Case, Gisel Apologizes," informs that Gisel has issued an apology regarding the 19-second explicit video that circulated on social media (KompasTV 2021). The apology was made during a press conference on Wednesday, January 6, 2021. After being named a suspect, the police have scheduled Gisel's examination for Friday, January 8, 2021.

8. Reported by the JPNN.COM YouTube channel, with the title "Gisel's Confession About the Reason for Making the 19-Second Explicit Video," informs that Gisel admitted to being the person featured in the explicit video. She stated that the video was intentionally recorded for personal documentation purposes involving both herself and Nobu (JPNN.com 2020).
9. Reported by the STARPRO Indonesia YouTube channel, Gisel allegedly had intimate encounters with Nobu in different places more than 5 times. The video was recorded in 2017, raising suspicions of an affair while she was still married to actor Gading Martin. Netizens speculate and obsess over the revelations (STARPRO Indonesia 2021).

Table 2.
Discourse Texts in Mass Media News Sources and Netizen Comments

No	Mass Media Source	News Headline	Netizen's Comment & Comment Reply	Comment Category Slut Shaming, Social Media Shaming, Redemption Support, & Shallow Praise
1	Official iNews	"Returning to report as obligated, Gisel admits to being worried about being detained."	<p>Comment:</p> <ol style="list-style-type: none"> 1. "Why is Gisel's case taking so long? Why isn't she imprisoned? It's not like when Ariel's case happened. Ariel's case was handled immediately, and he was sent to jail." 2. "It's better for her to be detained so she won't keep going back and forth to the police station... sister." 3. "It's better to just give up rather than being anxious and constantly going back and forth to the police station." 	<p>Social Media Shaming</p> <p>Social Media Shaming</p>
2	tvOneNews	"The Police Designate Gisel and Nobu as Suspects in the Obscene Video Case."	<p>Comment:</p> <ol style="list-style-type: none"> 1. "Detain them!!! When someone is involved in a lewd act, they're not detained, but when an Islamic scholar comments, they're immediately detained!!! Corrupt!!! I hope they all face punishment, the entire Jakarta!!!" 2. "Honestly, from the beginning, aren't you tired, Gisel? Keep making excuses, and in the end, still, end up at Hotel Rodeo." 	<p>Social Media Shaming</p> <p>Social Media Shaming</p>

			Hopefully, you'll stay comfortable and keep making TikToks, the result of your shamelessness. No sympathy for your beautiful and smart child, her mother is just spouting nonsense."	
			Comment Reply: 1. "He's already a suspect, but still free." 2. "Yes, that's right."	Social Media Shaming
3	Kompas TV	"Gisel and Michael Become Suspects in the Obscene Video Case."	Comment: 1. "Arrest and imprison them because they deserve to be in jail to learn their lesson. It's highly immoral to make a video while committing adultery!" 2. "Whip them!"	Slut Shaming
			3. "Come on, fellow netizens from Indonesia (+62), let's boycott all of Gisel Anastasia's activities to make her poor."	Social Media Shaming
			Comment Reply: 1. "True, but sex workers who commit adultery are not designated as suspects, even though adultery should still be punished, and they should no longer be considered victims." 2. "It's clear that they are suspects but still free, amazing how they seem immune to the law, while the distributor is immediately thrown into jail. It's unfair."	Slut Shaming
				Social Media Shaming
4	Kompas TV	"Is the perpetrator in the private video considered a suspect or a victim? Here are the details."	Comment: "What? A victim?! Gisel herself denied being the perpetrator yesterday, and now she just admitted it. She's not a victim, but a hypocrite!"	Social Media Shaming
			Comment Reply: "I'm also puzzled. How can she be considered a victim?! She (GA) consciously made the video!"	Social Media Shaming

		years), unfaithful, liars, adulterers, and causing turmoil."	
		Comment Reply:	
		1. "Why should there be a light punishment? Isn't the purpose of punishment to deter others? This is not a trivial matter, Mr. Policeman!"	Social Media Shaming
		2. "Why reduce her punishment? When it's actresses or officials who make mistakes, their punishments are even reduced."	Social Media Shaming
		3. "It's truly unfair!"	Social Media Shaming
		4. "The law is truly blunt for those who hold positions and public figures."	Social Media Shaming
		5. "You have cheapened your dignity, Gisel!"	Social Media Shaming
7	Kompas TV	"Becoming a Suspect in the Private Video Case, Gisel Apologizes."	
		Comment:	
		"This devilish woman is destroying the nation's mentality and the Indonesian people. You're worthless, Gisel! You deserve the heaviest punishment. Instead of being a role model for the nation as a young person, you're tarnishing the dignity and souls of your generation! Congratulations, Gisel, the prison awaits you, I guarantee 100%."	Social Media Shaming
		Comment Reply:	
		"Engaging in adultery with anyone, anywhere is just incredibly foolish, but at least don't do it in your bedroom where Gempi sleeps. Now that she's admitted it, let's focus on finding the one who leaked the video. Keep it simple, don't complicate things."	Social Media Shaming

8	JPNN.COM	"Gisel's Confession Regarding Her Reasons for Making the 19-Second Obscene Video."	<p>Comment:</p> <ol style="list-style-type: none"> 1. "Shameless! The fact is she did it herself, and she's still making excuses. If she had admitted it from the beginning, it would have been more gentlemanly. Poor police officers, they've been searching for this case all over the place. Time and effort wasted for nothing." 2. "Animal-like behavior, shameless to expose her hot video like that." 	<p>Social Media Shaming</p> <p>Social Media Shaming</p>
9	STARPRO Indonesia	"Gisel Allegedly Slept with Nobu in More than 5 Different Places, Netizens Engage in Gossip and Speculations."	<p>Comment:</p> <p>"This woman is wicked, she doesn't respect traditional values. Despite being married, she sleeps with another man, truly a sexual criminal! Her reputation is covered in mud. Seeing Gading, I feel sorry for him, he's an honest and straightforward man, calm too. I feel sorry for Gading having a wife like that, and also for their only child."</p>	Slut Shaming

Source: Author's Research Findings (2023), has been Reprocasse

The Gisella Anastasia cancel culture case was analyzed based on discourse analysis in Table 1, falling under the category of "shaming," which is the practice of publicly embarrassing and judging someone for actions considered wrong or inappropriate. This "shaming" practice is part of the cancel culture concept described by Pippa Norris as "a culture of canceling as an effort to ostracize someone for violating social norms through public media, humiliating individuals, and aiming to punish them with different levels of severity, ranging from restricting public access, damaging reputation, ending careers, to triggering legal actions" (Norris 2020). Pippa Norris also mentions that cancel culture is similar to consumer boycott tactics, but in the case of Gisella Anastasia, it doesn't apply because consumer boycotts mainly focus on rejecting specific branded products. However, Gisel's case revolves around the act of recording her sexual activity, which was spread to the public and resulted in her being shamed by netizens. The "shaming" actions against Gisella were carried out by netizens through criticism, insults, and threats conveyed in the form of comments on the YouTube platform.

The case of Gisella Anastasia's cancel culture is analyzed through discourse analysis in Table 1, categorized as "shaming," which involves publicly humiliating and judging someone for their perceived wrong or inappropriate actions. This shaming practice aligns with the concept of cancel culture as described by Pippa Norris, which aims to ostracize individuals who violate social norms through public media, subjecting them to humiliation and punishment, ranging from restricting public access to damaging their reputation, ending careers, or even legal action (Norris 2020). Pippa Norris also notes that cancel culture resembles consumer boycott tactics, but in Gisella Anastasia's case, it focuses on the act of recording her sexual activity, which was publicly shamed by netizens. Netizens carried out the "shaming" actions against Gisella through critical, insulting, and threatening comments on the YouTube platform.

According to Foucault, discourse reveals how power can be indirectly legitimized through texts. Discourse becomes a tool to strengthen power (Dhona 2020). Foucault emphasizes the close relationship between texts and power, as well as how power is produced, maintained, and reinforced through discourse (Wiradnyana 2018). The structure of discourse goes beyond mere statements; it also involves the discourse's framework. According to Foucault's discourse theory, it comprises three essential elements: a) discourse and power struggles, b) discourse, ideology, and reasoned or developmental hegemony, and c) discourse as a social practice that plays a role in controlling, normalizing, and disciplining individuals or society (Wiradnyana 2018)

a) Discourse and power struggles

The relationship between discourse and power refers to how discourse is developed by an author and their perspective on addressing an event, as well as the actors involved (Dhona 2020). This includes whether the actors are dominated or marginalized. Based on the first element of Foucault's discourse, the relationship between discourse and power is evident and confirmed by the news headline of Gisella Anastasia's scandalous video, which positions the celebrity as marginalized due to her immoral actions. On the other hand, the dominant actors are portrayed by netizens who can influence massive opinions on social media.

b) Discourse, ideology, and reasoned or developmental hegemony

The second element discusses how discourse development is influenced by societal ideologies that affect the author's perspective in writing the news headline. In this case, the discourse on Gisella Anastasia's celebrity news is influenced by the author's perspective, which is closely related to what they understand about the moral values in Indonesian society. These moral values are interpreted as the cultural identity of Indonesian society with the essence of traditional customs. Traditional customs form the soul identity that is synonymous with society, encompassing values, norms, ethics, customs, and rules that hegemonize. In Table 1, the discourse texts written by mass media sources on YouTube, starting from numbers 1, 2, 3, 4, and 6, serve as evidence that netizens boldly express their societal ideology in the form of moral values towards Gisella Anastasia, albeit in harsh comments. Ideology in the social aspect is created in the form of morality that can confine the mindset orientation of society in their way of life (Khabib Luthfi 2018). Gisel, as an individual, engaged in immoral actions, and netizens condemned her with comments enforcing moral values.

c) Discourse as a social practice

Foucault emphasizes that discourse, as a social practice, plays a role in controlling, normalizing, and disciplining individuals or society. Discourse carries the social ideology of a community, realized through the normalization of specific norms, values, rules, and customs that can confine every member of society to follow moral standards (Hardiansyah 2012). Discourse wields the power of morality to regulate societal behavior. In the news headlines from mass media sources in Table 1, the cruel comments made by netizens reflect their role in controlling, normalizing, and disciplining Gisella Anastasia to make her feel the deterrent effect of her immoral actions.

Figure 2.
Netizen Comments on Gisella Anastasia



Source: YouTube Channel Julid Nyelekit

Image 2 emphasizes that the emergence of discourse in mass media with various news headlines informing the progress of Gisella Anastasia's case is a way to hegemonize by seeking support from the majority group that is dominated through the process of shaping public opinion. The creation of public opinion launched from netizens' comments in mass media is a channel to legitimize the process of hegemony. In this context, the hegemony of the dominant group, namely netizens, will appear adaptable to issues directed toward power. This is in line with the idea that power is not tyrannical but accommodates everything (Mustofa 2017). The image shows the power of discourse to support authority and influence public opinion.

The analysis of Gisella Anastasia's case through the lens of Foucault's concept of discipline and punishment aligns with the concept of discourse as a theoretical reference to the system of punishment. The power of discourse has determined and given rise to a specific system of punishment in Gisella's case. The application of cancel culture in the case of the spread of the explicit video in 2020 resulted in non-physical punishment mechanisms. This punishment model is in line with what Foucault discussed about the shift in modern society's punishment system, moving away from physical torture and public spectacles. Foucault pointed out that in the 18th and 19th centuries, there was a shift from physical punishment that was publicly displayed to a more subtle form of control and social regulation in the form of modern prisons (Martono 2014). Modern prisons have become the dominant model for dealing with law violations and criminality. Foucault explained how prisons developed meticulous surveillance mechanisms, such as regulating time, forced labor, and physical confinement, to shape individuals into obedient and disciplined subjects.

The case of Gisella Anastasia demonstrates that the implementation of the prison punishment system, despite being supported by the violation of pornography laws, is not absolute. In contrast, the reality is that Gisella's case was not entirely directed towards imprisonment due to considerations of her responsibility as a mother with a child under 5 years old. It appears that the prison punishment system, in this case, is negotiable. This contradicts Foucault's view (Foucault 1995), where

he emphasized that "punishment must have a definite duration to be effective; prolonged regulation in punishment also facilitates making the right actions in penalizing. Foucault questioned how imprisonment can be widely accepted as a form of punishment in a short time. His question explicitly highlights the need for the prison punishment system to be more stringent to achieve corrective punishment.

The lack of punishment for Gisella contradicts the purpose of the punishment system itself, as the mission of punishment is to create individual discipline by grouping them into separate places (prison cells). The goal of this grouping is to facilitate supervision and train body control. Therefore, the negotiation of the prison punishment for Gisella does not align with Foucault's concept of punishment. On the other hand, the absence of punishment for Gisella betrays the purpose of the punishment system, as the mission of punishment is to create individual discipline by placing them into separate places (prison cells). The purpose of this grouping is to facilitate supervision and train body control.

The negotiable nature of Gisella Anastasia's criminal punishment contradicts Foucault's firm stance on the modern prison punishment system. According to Foucault, the prison system should spread legal power through prohibitory signs to prevent crimes and punish individuals responsibly for their actions (Hardiyanto 2016). However, in Gisella's case, her popularity in the public eye seems to allow her to negotiate her punishment, contrary to the principles advocated by Foucault. The prison punishment system should apply consistent and non-negotiable punishments based on the offense committed (Hardiyanto 2016).

The ambiguity of the prison punishment in Gisella Anastasia's case is reflected in the headline of the news article written by KompasTV, titled "Perpetrator in Private Video Becomes Suspect or Victim? Here's the Full Story." The title questions whether Gisella and Nobu are suspects or victims. Considering that the perpetrators in the pornographic scene violated the Republic of Indonesia Law Number 44 of 2008 concerning pornography, this law defines pornography and prohibits the production, distribution, storage, and presentation of pornography. The law also restricts access to pornographic content through electronic media.

On the other hand, Gisella seems to be portrayed as a victim because she is allegedly the subject of the leaked explicit video that has gone viral all over the

internet. The act of spreading the indecent video is what caused Gisella to feel victimized and her reputation to be tarnished. The dilemma of labeling Gisella as a victim or suspect is represented in the news headline, which raises questions about the fairness and clarity of the Indonesian State's punishment system for this case.

In the case of Gisella Anastasia, the punishment system is not solely carried out by law enforcement through imprisonment but also by the actions of netizens through comments on YouTube. The sadistic comments made by netizens are a form of frustration over the perceived injustice of the prison punishment system, which should have been applied to deter further misconduct. Acting massively, netizens expressed cancel culture, calling for a boycott against Gisella. The study of social media presents information about Gisella's case, showing discourse texts that successfully fueled netizens' commenting actions. The discourse texts from sources like Official iNews, tvOneNews, Kompas TV, Metro TV, Julid Nyelekit.com, Kompascom Reporter on Location, and JNN.COM are based on Foucault's hypothesis of "Truth and Power," which reveals the truth and power of legal rules and social norms. This is evident from netizens' responses, expressing their opinions about the consequences of Gisella's actions that violated social norms influenced by the power dynamics. In line with Foucault's perspective, he rejects the traditional view of truth as an objective entity separate from power. Instead, he argues that truth and knowledge are not neutral or free from power. According to Foucault, power and knowledge are interconnected and mutually influencing in society.

Truth should be understood as a systematic procedure for the production, regulation, distribution, circulation, and operation of statements. Truth is linked in a circular relation with the systems of power that produce and sustain it and linked to the effects of power that it induces and which extend it. A 'regime' of truth (Foucault in Wiradnyana 2018).

Foucault's "truth and power" hypothesis explains that truth and knowledge are interconnected and shaped by practices of power, serving to reinforce and uphold power structures. Knowledge is utilized to control and limit certain individuals or groups, making truth a tool of social control. In Gisella Anastasia's

case, netizens in Indonesia acted as influencers of truth, passing judgment on her pornography video. The "regime of truth" in society consists of rules, norms, values, and practices that define valid truth at a specific time. This regime reflects the cultural ideology of Indonesian society, becoming the authoritative identity governing individual actions.

The discourse in the headlines of the mass media regarding Gisella Anastasia's pornographic video case in Table 1 demonstrates that discourse can influence public opinion, and the opinions expressed by the public are rooted in the practices of truth and power that are continuously instilled, leading to normalization. This aligns with Foucault's view that "the form of power is imprinted into the practice of discourse"(Martono, 2014:42). Through discourse, which involves the use of language and symbolic systems, power shapes social reality and influences individuals' perspectives on truth. The discourse of power reinforces social dominance and creates unseen structures of power. Through the hypothesis of truth and power, Foucault highlights the relationship between power, knowledge, and the production of truth in society. Knowledge and power are instruments that mutually influence and shape social reality, regulating power relations within it (Wiradnyana 2018).

The Gisella Anastasia case highlights the strict normalization of social values and rules in Indonesian society, leading to the emergence of cancel culture as a powerful form of social sanction. Cancel culture serves as a massive social punishment, perceived as necessary because legal sanctions are considered inadequate, particularly when celebrities are involved. The strict social norms act as a disciplining mechanism, shaping individuals' behavior without resorting to physical harm. This aligns with Foucault's concept of "discipline and punishment," where modern societies focus more on discipline rather than physical punishment (Hardiansyah 2012). Foucault emphasizes the productive aspect of power in shaping and controlling individuals in contemporary society, which is oriented towards logocentrism (Martono 2014). The normalization of norms, values, and ways of thinking continues to be practiced, making individuals obedient and useful to society.

Based on the categorization of netizen comments in Table 2, it can be observed that the category of comments that is the most frequent or dominant is

social media shaming and slut shaming. The category of social media shaming refers to comments that aim to humiliate or criticize someone on social media platforms. Typically, these types of comments are used to express disapproval or dissatisfaction with someone's actions or statements on social media. Comments categorized as social media shaming often use harsh language. On the other hand, slut shaming is a category of comments that degrades or mocks someone by condemning or blaming them for "promiscuous" or immoral behavior, especially in the context of sexual relationships. Both categories of netizen comments reflect strong criticism of Gisella Anastasia's behavior, which is perceived as violating values, rules, morals, and social norms. Social media shaming and slut shaming are manifestations of social criticism carried out by netizens. This aligns with Foucault's perspective on social control and surveillance playing a role in maintaining order and societal compliance. Social criticism can lead to significant social consequences in the current era of social media. Through the comment categories of social media shaming and slut shaming, netizens act as social agents participating in the processes of discipline and punishment. Both comment categories illustrate the complexity of power and social control in the realm of social media.

In the case of Gisella Anastasia, the concept of the panopticon, as manifested by netizens in Indonesian society, is not centered around prison surveillance but rather emphasizes the application of social values. The panopticon concept, as described by Foucault, serves as a model of functions that determine power relations in everyday life for everyone (Brunon 2013). It places individuals in hierarchical organizations, establishes centers and branches of power, and intervenes in social life through various devices and methods. Although the practical application of the panopticon concept in Gisella's case may differ from the original architectural prison model, the essence of surveillance applied still shares similarities. The surveillance in this context revolves around the normalization of social values, where netizens monitor and regulate the actions of individuals, including Gisella, in both online and real-life settings. Foucault's notion of the panopticon emphasizes that power is not solely exercised by a single entity but is

rather witnessed and monitored by society as a whole (Brunon 2013). In this case, netizens collectively enforce social sanctions, expressing their disapproval and enforcing discipline based on shared social values. The panopticon concept, as applied by netizens, demonstrates how surveillance and the exercise of power are not confined to specific institutions but are dispersed throughout society's everyday interactions.

Netizens' actions in exposing Gisella Anastasia's illicit relationship with Yuki Nobu and their involvement in the pornographic video can be seen as a manifestation of the panopticon in the social context. This panopticon operates as a surveillance tool, normalizing values, rules, and ways of thinking in society to monitor individuals' actions, both online and offline. The impact of this panopticon on Gisella is significant, as it becomes a method of control and monitoring. According to Foucault, the panopticon multiplies power, making it more efficient and effective, not for power's sake, but for strengthening society (Kallman 2017). Netizens' panopticon towards Gisella aims to enhance social discipline and elevate public morality. This is evident in the cruel comments such as social media shaming and slut shaming directed at Gisella on her YouTube and Instagram platforms, expressing that social sanctions are still upheld in Indonesian society.

CONCLUSION

The conclusion of this research is that social criticism and cancel culture in the context of the Gisella Anastasia sex video scandal have garnered significant attention on social media, particularly on YouTube news channels. The research findings indicate that the dominant categories of comments are social media shaming and slut shaming, reflecting harsh criticism of Gisella Anastasia's behavior deemed to violate social norms. The categories of social media shaming and slut shaming reflect a system of discipline and punishment that differs significantly from Foucault's conception of thought. Foucault explained that the transformation of the punishment system in modern society is no longer carried out openly to the public but is conducted covertly to maintain order and preserve the shame of convicted individuals. In contrast to Foucault's ideas, the punishment and discipline systems in the case of Gisella Anastasia are instead displayed to the public. Netizen comments falling into the categories of social media shaming and slut shaming are

manifestations of social criticism that illustrate the complexity of cancel culture and its influence on interpretation and judgment in the era of social media. These two categories of netizen comments provide insights into how power and social control are reflected in online interactions and how this affects the reputation and public perception of celebrities. Social criticism in the form of social media shaming and slut shaming is a manifestation of the discipline system in the era of social media. These comments reflect efforts to control the behavior and judgments of Gisella Anastasia, highlighting aspects of dominance within the dynamics of social media.

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About the Author

Nur Laily Wulandari is a graduate student in the Cultural Studies program at the Faculty of Cultural Sciences, Sebelas Maret University. She is focused on studying cultural issues embedded in various social problems. Her role in this research is to gather previous research, seek research novelty, collect comments from netizens written on mass media news, and categorize comment texts based on slut shaming, social media shaming, redemption shaming, and shallow praise. Her contribution to this manuscript is her original article writing and analysis of netizen comments written on mass media news based on Michel Foucault's discourse analysis.

Sri Kusumo Habsari is a lecturer and also the head of the Cultural Studies Ph.D. program at the Faculty of Cultural Sciences, Sebelas Maret University. She teaches several courses on cultural theory and gender studies. Her role in this research is to analyze netizen comments written on mass media news based on Michel Foucault's discourse analysis.

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