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ANALYSIS OF ISLAMIC COMMUNICATION ABOUT OXYMORA CANCEL CULTURE ON VIRTUAL MEDIA IN INDONESIA

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Abstract

Several public figures have controversies, so the public responds negatively. On the other hand, an Islamic communication perspective is necessary to analyze this phenomenon. Therefore, this research aimed to uncover the dynamics and oxymora cancel culture in virtual media in Indonesia, especially in the context of Islamic communication. Using a netnography approach, this study analyses various cases involving public figures such as Ahmad Dhani, Luna Maya, Gisel Anastasya, Rizki Billar, Tuan Guru Mizan Qudsiyah, and Panji Gumilang on the YouTube platform. The study results show that cancel culture in Indonesia reflects social complexity, where religious values face modern demands for social justice. On the one hand, cancel culture functions as a social control mechanism to maintain religious norms and public ethics, providing a role for society in correcting behavior that is considered deviant. On the other hand, this phenomenon risks creating an intolerant environment, limiting the space for forgiveness and improvement, and potentially violating the principles of compassion and justice in Islam. This research contributes to a deeper understanding of the role of Islamic communication in responding to the phenomenon of cancel culture, emphasizing the importance of a wise and contextual approach in integrating religious values and the demands of modernity in the digital space.

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	Abstrak
Kata kunci: *cancel culture*; media digital; komunikasi Islam; *oxymora*	Terdapat beberapa publik figur yang memiliki kontroversi sehingga publik meresponsnya secara negatif. Di sisi lain, perspektif komunikasi Islam sangat diperlukan di dalam menganalisis fenomena tersebut. Oleh karena itu, penelitian ini bertujuan untuk mengungkap dinamika dan *oxymora cancel culture* pada media virtual di Indonesia, khususnya dalam konteks komunikasi Islam. Dengan menggunakan pendekatan netnografi, studi ini menganalisis berbagai kasus yang melibatkan publik figur seperti Ahmad Dhani, Luna Maya, Gisel Anastasya, Rizki Billar, Tuan Guru Mizan Qudsiyah, dan Panji Gumilang di platform YouTube. Hasil penelitian menunjukkan bahwa cancel culture di Indonesia mencerminkan kompleksitas sosial, di mana nilai-nilai agama berhadapan dengan tuntutan modern terhadap keadilan sosial. Pada satu sisi, cancel culture berfungsi sebagai mekanisme kontrol sosial untuk menjaga norma agama dan etika publik, memberikan peran kepada masyarakat dalam mengoreksi perilaku yang dianggap menyimpang. Namun di sisi lain, fenomena ini berisiko menciptakan lingkungan yang intoleran, membatasi ruang maaf dan perbaikan, serta berpotensi melanggar prinsip-prinsip kasih sayang dan keadilan dalam Islam. Penelitian ini berkontribusi pada pemahaman yang lebih mendalam tentang peran komunikasi Islam dalam menyikapi fenomena cancel culture, menekankan pentingnya pendekatan yang bijak dan kontekstual dalam mengintegrasikan nilai-nilai agama dan tuntutan modernitas di ruang digital.

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INTRODUCTION

Background Of The Study

In the digital era that continues to develop, humans are not ready for all the changes in virtual media. These changes then change how humans think, act, and communicate. The first change the author considers representative in this paper is described by Alvin Toffler with the term "future shock" (Islas, Arribas, & Gutiérrez, 2018). This future shock describes changes in the third wave. However, for the author, future shock represents the first change to continue the author's thinking that has gone

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through the second change, namely popular culture, which is the third change the author calls cancel culture. The first change described by Alvin Toffler was Future Shock. This term describes when humans are not ready to accept change—culture, thought, religion, technology, and even economics. Future shock is the book's title, a concept introduced by Alvin Toffler in 1970 (Aczél, 2022).

This concept refers to the tremendous disorientation and anxiety that individuals and societies can experience when they are unable to cope with the rapid pace of change in modern life. Future Shock for Alvin Toffler is a sensation that leaves humanity baffled by rapid and constant technological, cultural, and societal changes. This impacts social and psychological life, such as stress, anxiety, and difficulty adapting to the future (Pervushin, 2022).

Unlike Alvin Toffler above, the second change is called popular culture. Popular culture, or popular culture, refers to everything that is popular and attracts the attention of the majority of people in a certain period. It covers various elements, including entertainment, music, movies, fashion, food, technology, and language. Popular culture often reflects many people's preferences, habits, and lifestyles. Popular culture is also often referred to as pop culture. It is a culture produced by the general public, which contrasts with high culture, which has more to do with high art, literature, and more exclusive and elite cultural works. The history of popular culture has long roots, but the author can note some crucial points in the development of popular culture (Bohan, 2020).

In the middle ages, popular culture was closely associated with oral traditions, such as folklore and folk songs passed down from generation to generation. This was an early form of popular culture. The industrial revolution in the 19th century brought dramatic changes in society with technological developments, urbanisation, and economic changes. This creates a culture of consumption that supports the growth of popular cultures, including theatres, circuses, and entertainment magazines. Then, the mass media era of the 20th century saw the emergence of mass media, such as radio, television, and film, which brought popular culture to a new level. Musicians, actors, preachers, and celebrities from the entertainment world became integral to popular culture (Febrianti, Ahmad, Osman, & Rohmah, 2023).

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The 21st century then became the digital age, which brought a massive transformation with the internet and social media. This allows popular culture to expand quickly and reach a larger audience. Phenomena like viral videos, memes, and streaming music are examples of this change. Recent changes in the era of globalization have expanded the reach of popular culture—music, movies, and other cultural products from different countries and cultures can be easily accessed by people worldwide. Popular culture has become an essential part of everyday life, and people have now drowned in it without being able to return (Hanif, 2011).

Because humans are not ready for all aspects of these changes, resulting in culture shock, humans in the digital age have witnessed the emergence of a third change that we call cancel culture. The term is a social phenomenon in virtual media and has become an increasingly intense debate in contemporary society. Cancel culture refers to practices in which individuals or groups condemn, reject, cancel, criticise, or socially punish someone who is considered to have uttered words, opinions, and actions that are considered unethical or not in accordance with certain value norms. This is often the case on social media, where people can easily express their disapproval of someone's behavior or statements (Randall, 2021).

Cancel culture is a social phenomenon that refers to boycotting or restricting someone, usually a celebrity, public figure, or individual, because their actions, statements, or attitudes are considered controversial or incompatible with the values held by some societies. This could involve termination of support for the individual, cancellation of their appearance, or even legal action such as dismissal from work (Tandoc et al., 2024).

The history of cancel culture has no clear starting point, but this phenomenon dates back decades. At first, cancel culture may be related to rejecting celebrities who engage in illegal or immoral acts. However, with the development of social media, this phenomenon has become more frequent and quickly spread. Some early incidents that reached the media spotlight were the cancellations of comedians or public figures over controversial racial or sexual statements (Demsar, Ferraro, Nguyen, & Sands, 2023).

Over time, cancel culture has become a topic of debate. Some support it as a way to protest unethical or inappropriate actions, while others criticise it as a form of

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extreme disapproval. Cancel culture has long historical roots and has changed with the development of technology and society. This phenomenon has increasingly gained public attention in recent decades and become an integral part of digital culture. The history of cancel culture can be traced to several key events (Bouvier & Machin, 2021).

In early 2010, this phenomenon began to gain widespread attention through social media. The cancellation of celebrities such as singer Chris Brown after the violent incident against Rihanna was in the spotlight. The GamerGate 2014 movement is one of the earliest examples in the culture of cancellation in video games. It involves controversies, harassment, and cancellations against women in the gaming industry. The MeToo 2017 movement breaks down sexual harassment issues in the entertainment industry and brings great attention to the cancellation of individuals involved in harassment. George Floyd's 2020 assassination sparked the Black Lives Matter movement and brought boycotts to companies, celebrities, and individuals deemed unsupportive of the civil rights movement. The contemporary era: cancel culture continues to evolve and influence many aspects of life, from entertainment to politics. There is debate between supporters who see it as a tool of protest and critics who see it as a form of extremism (Velasco, 2021).

Cancel culture has been a long-running debate about free speech and social justice. It results from the dynamics of modern society, technology, and the power of public opinion in the age of social media. Cancel culture is a term used to describe a social practice in which individuals or famous figures are denounced and punished en masse by society, often through social media, for actions or words that are considered controversial or incompatible with the dominant values or views of the time. The implications for victims of cancel culture can vary widely depending on several factors, including their level of notoriety, the nature of the controversy attached to their actions or words, and how they respond to the situation (Saint-Louis, 2021).

The impact of cancel culture cannot be ignored because it considers sharing an oxymoron between myth and fact, treating it as a myth but as something that occurs in real life. There are some of the effects of cancel culture. First is loss of reputation: one of the most apparent effects of cancel culture is reputational damage. When a person is denounced in masse, his reputation can be ruined, and the positive image built up over

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the years can be severely damaged. Second, loss of jobs or opportunities: some individuals who are victims of cancel culture may lose their jobs or career opportunities. Companies or institutions associated with such individuals may want to maintain their image by cutting ties with individuals affected by the controversy. Third, mental and emotional stress: being a victim of cancel culture can be very stressful. Feelings of isolation, depression, and anxiety can arise as a result of the social pressures and feelings of guilt that the individual may feel (Anderson-Lopez, Lambert, & Budaj 2021).

Fourth, social support is lost: in many cases, individuals under fire may lose their social support. Friends, family, and colleagues may avoid them for fear of getting involved in the controversy. Fifth, financial influences and sometimes culture can impact individual income. Sponsors, customers, or financial backers may stop supporting them, which can impact their financial stability. Social isolation and culture can make individuals feel isolated and alienated from society. They may feel that they can no longer participate in public discussions or social life usually (Anderson-Lopez, Lambert, & Budaj 2021).

Seventh, social shame: shame again to appear in public. This is because the digital footprint of victims of cancel culture is still embedded in people's memories. Even digital traces that have been around for years are still the basis for someone to do virtual bullying. Because of this digital footprint, what then makes someone experience social shame? Eight, post-power syndrome: a person who used to have influence and power can have a harmful impact, who used to have power and influence now that influence and power disappeared suddenly due to cancel culture, and certainly can cause individuals to experience the syndrome of power because they no longer have it (Sailofsky, 2022).

Cancel culture often arises as a reaction to actions that are considered racist, sexist, homophobic, or otherwise unethical. In some cases, a culture of cancellation can result in a person losing their job, reputation, or followers on social media. However, this phenomenon has also sparked intense debate over the limits of free speech, the right of individuals to an opinion, religious life, and social justice in the public sphere. In the public sphere, culture is an effective tool to confront social injustice and force

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people with power to take responsibility for their actions. However, others argue that a cancellation culture can become excessive and detrimental, punishing a person without providing opportunities for learning or improvement (Ng, 2022).

The object of this research is several public figures in Indonesia and locally based in Lombok, NTB. The following are the research objects: Ahmad Dhani, Luna Maya, Gisel Anastasya, Rizki Billar, Tuan Guru Mizan Qudsiyah, and Panji Gumilang. How does the Islamic communication paradigm see it from the cancellation culture phenomenon experienced by several cancel culture subjects that occur in the virtual world on platforms such as YouTube, Facebook, and TikTok.

We employed the perspective of Islamic communication, as previously mentioned, due to the fact that cancel culture functions as a social correction mechanism that operates outside the formal legal system. Nevertheless, cancel culture frequently engages in reactive behavior and penalizes individuals without offering opportunities for self-improvement, clarification, or repentance. Using the Islamic communication perspective, the basic principle held is *"amar ma'ruf nahi munkar"* (calling for goodness and preventing evil). This principle underlies communication that prioritizes ethics, dialogue, openness to forgiveness and opportunities to correct mistakes. In contrast, Islam avoids behavior that humiliates or dishonours a person in the public sphere without a clear and measurable basis. Islam also emphasizes the importance of *tabayyun* (clarification) and judging something carefully before taking action, especially in matters that can majorly impact one's reputation.

Not only that, using the view of Islamic communication in dealing with the phenomenon of cancel culture offers a more humane and ethical approach. Islamic communication teaches the importance of clarifying or verifying before making certain judgments or actions. In the cancel culture phenomenon, conclusions are often drawn in a hurry without a sufficient clarification process. The Islamic view of communication provides a foundation to build awareness of the importance of judging information wisely.

Islam views every individual as having the opportunity to improve themselves, even after making mistakes. Cancel culture tends to punish without giving room for repentance or self-improvement, while Islamic communication encourages

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reconciliation and improvement as part of social correction. In Islam, maintaining one's honour and reputation is very important. Cancel culture often does not consider the long-term effects of publicly canceled individuals. Islamic communication prioritizes the protection of human dignity by not exposing one's disgrace in public space.

Cancel culture tends to close the dialogue space because it focuses more on punishment. In Islamic communication, dialogue is one way to invite goodness and correct mistakes. By applying the Islamic view of communication, we can encourage education and constructive dialogue rather than just social punishment. By leveraging the Islamic view of communication, we can explore a more just, ethical culture of correction and provide space for each individual to grow and improve without neglecting the importance of correcting mistakes.

Research Gap

From the purpose of da'wa and the perspective of Islamic communication, it is undoubtedly very ideal, but how does this ideal face practical challenges regarding the phenomenon of cancel culture in virtual media? Avoiding it is a big mistake because it is the duty of all da'wa and communication associations in all universities in Indonesia. Providing a way out requires new steps and perspectives in developing Islamic da'wa and communication. As the material for analysis, the Islamic communication paradigm has faced a third change in the virtual world: cancel culture. Here are the challenges of several studies on cancel culture.

In the context of oxymora cancel culture in virtual media, this paper uses the social presence theory proposed by Joseph Walther. This theory focuses on how an individual's level of social awareness while communicating through media affects their interactions. Social awareness includes the feelings, being, and presence of others in communication interactions. When communicating through media, such as text messages or video calls, higher social awareness can increase the level of engagement and intimacy in communication (Walther, 2011).

There are several assumptions this theory makes: First, this theory emphasises the importance of social consciousness, that is, the individual's feelings and awareness of the existence and presence of others in communication interactions. When

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communicating through media, social awareness refers to the extent to which individuals feel an interpersonal connection with others despite not meeting physically. Second, communication engagement: the level of social awareness can affect communication engagement. When people feel more aware and socially connected to others through media, they may be more engaged in those interactions. The extent to which individuals feel an interpersonal connection with others despite not meeting physically. Third, the intimacy of communication and the level of social awareness can affect the level of intimacy in communication through the media. With higher social awareness, individuals tend to feel closer and more connected to others despite not meeting physically. Fourth, media as a communication channel: The role of media as a communication channel affects the level of social awareness in contrast to face-to-face communication. Media provide different forms of interaction and can influence how social consciousness is affected. Fifth, the influence of technology and context: technology and the context of communication can affect social awareness. For example, video calls can provide a stronger sense of presence than text messages because they involve visual and sound aspects (Walther, 2011).

This theory is used to analyse several national cases in Indonesia as subjects that are cancelled on media platforms such as YouTube, Facebook, and TikTok. Although the users of media platforms present and communicating through media influence their interactions, both social awareness, which includes the feelings, existence, and presence of others in communication interactions, subjects sometimes do not present their awareness when their words and actions are stalked by netizens as objects of culture so that it is like an oxymoron between myths or facts in human life. While all the studies engage with cancel culture, their differences lie in the contexts (media, sports, brands, legal discourse), methodologies (surveys, discourse analysis, case studies), and theoretical approaches (reception theory, institutional theory, cultural studies). They all highlight varying impacts of cancel culture, from mental health issues to institutional disruption, but approach it from different angles, whether through the lens of audience power, social justice, or legal and cultural critiques.

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Purposes Of The Study

The purpose of this study is for the authors to speak about oxymora cancel culture on virtual media in Indonesia and analyses it using the perspective of Islamic communication on all media platforms by taking several national cases in Indonesia and also some local cases in Lombok NTB against subjects that are cancelled on media platforms such as YouTube, Facebook, and TikTok.

Choosing the case that occurred in Lombok for several reasons, that the culture and values of Islam in Lombok NTB, have a strong religious tradition and are inherent in the culture of the community, making it a unique place to explore cancel culture through the lens of Islam. These religious values greatly influence people's views of honour, public ethics, and how they deal with the faults of others. By taking local cases in Lombok, this study can explore how people influenced by Islamic values respond to the cancel culture phenomenon and whether there are differences in approaches compared to cases in other regions or communities.

Thus, using the perspective of Islamic communication and focusing on the cases in Lombok will strengthen the understanding of cancel culture in Indonesia in the context of ethical and religious values, as well as make a meaningful contribution to the study of Islamic communication and the phenomenon of social media. Not only that, we will also discuss the impact of cancel culture on cancelled subjects and whether the existence of cancel culture is an oxymoron between myths and facts in human life and how to cancel culture in the view of Islamic communication. All these questions are what we try to answer and describe in this paper.

Literature Review

From the above problems, we explained several literatures. The study was conducted by Anderson-Lopez, Lambert, & Budaj (2021) to analyse audience and critical reception of certain TV shows that may reveal motivations for subsequent creative decisions by the creators. On shows like Roseanne, audience reception has influenced decisions concerning creative control. Audience demands help sway the market and have opened diversity initiatives in speculative media. The theoretical base for this article is formed from reception theory and primary research on Twitter posts.

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To further explore the phenomenon of audience sway over artistic ownership, two television shows, Girls and The 100, will be examined in context with the audience and critical reception, cancel culture, and diversity initiatives across media (Anderson-Lopez, Lambert, & Budaj 2021).

Bouvier talking about Twitter campaigns attacking those who make racist or xenophobic statements are valuable, raising the public profile of opinions that will not tolerate racism in any form. They also indicate how our major institutions fail to address crucial social justice matters. However, there is concern that social media, such as Twitter, tend to extremes, moral outrages, lack of nuance, and incivility, which shape how issues become represented. In this paper, using Critical Discourse Analysis, we look at three Twitter hashtags calling-out racist behavior. We ask how racism and anti-racism are represented on these hashtags. We show how these misrepresent fundamental aspects of racism in society, distracting from what race theorists would argue is the most critical thing these incidents tell us about racism at this present time. The findings affect Twitter social justice campaigns (Bouvier, 2020).

Ramsey-Soroghaye, Onalu, & Anyaegbu (2023) research shows that social media sites have significantly contributed to cancel culture, and the most indicated social media sites identified in this study were Facebook, Instagram, Twitter and most recently TikTok. Participants also noted that cancel culture has positive impacts, but when taken to the extreme, it negatively impacts the cancelled and, to a large extent, their family, leading to mental health issues such as isolation, loneliness, depression, anxiety, low self-esteem, and mental health problems. The study recommends that social workers who are part of social service providers should encourage zero-tolerance against cancel culture. In conclusion, punitive measures and bans should also be issued to anyone promoting or instigating this act, as its negative impact is more severe than its positive impact. Future research may use a quantitative research design to have a general view of the factors promoting cancel culture and the best methods in controlling cancelling, and this will create room for better social services and advancement in social service research (Ramsey-Soroghaye, Onalu, & Anyaegbu, 2023).

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Demsar, Ferraro, Nguyen, & Sands (2023) perspectives about cancellations, often referred to derogatively as "cancel culture", are becoming increasingly pervasive in public discourse, political debate, and the marketing field. Cancellations pose a clear threat to established market actors and have the potential to re-organize institutional structures. However, empirical work investigating this phenomenon is limited. This study adopts an institutional theory lens to investigate how calls for brand cancellation unfold. It provides insight into how markets are shaped to realign with prevailing institutional logic around political ideology, race, gender, sexuality, abuse, and corporate greed. Further, it outlines the triggers that prompt institutional entrepreneurs to attempt to delegitimize the existence of incumbent brands. It also reveals how various actors (consumers, brands, media, affiliates, influencers, and opponents) engage in institutional work to disrupt, create, or maintain institutional logic and its legitimacy. Macro implications for social values, political factions, markets, marketing practices, and brands are discussed.

Sailofsky said on 6 May 2020, photos were leaked from a conversation in which Brendan Leipsic of the National Hockey League's Washington Capitals, his brother Jeremy of the University of Manitoba Bisons and several others made vulgar, misogynistic comments about women and other hockey players' girlfriends and wives. Following the release of the conversation and the subsequent dismissal of both Leipsic brothers from their respective teams, many took to Twitter to explain their thoughts on this situation. This study analyses nearly 1000 Twitter replies to the Leipsic situation and explores how questions of masculinity, accountability, legality, privacy and hockey culture shape these responses. Contrasting responses to both the scandal and the institutional response are emblematic of more significant contemporary questions regarding narratives of 'cancel culture', 'woke capitalism', acceptable masculinities and interactions between them (Sailofsky, 2022).

According to Lewis & Christin (2022), discussions from recent years have witnessed debates about cancel culture and, more broadly, about online accountability practices. Here, we revisit this topic through a study of YouTube drama, a hybrid genre where creators provide commentary on the scandals, scams, and feuds between YouTube celebrities. Drawing on cultural studies scholarship and based on qualitative

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interviews and content analysis, we argue that YouTube drama embodies a range of cultural and moral negotiations that take place on social media platforms. We conceptualize accountability practices on YouTube as an ongoing platform drama in which creators engage in perpetual and obvious power struggles with celebrities, audiences, legacy media, other creators, and YouTube itself. Within the context of this platform drama, structural issues and interpersonal conflicts become blurred, as do accountability practices and monetized spectacles. We analyse cancelation on YouTube as a ritualistic practice in which structural tensions are publicly negotiated and performed, even as accountability remains largely elusive (Lewis & Christin, 2022).

The last research from Peña said that the culture of cancellation is a social phenomenon that develops in the social networks of the internet that seeks to reproach those who have assumed attitudes or behaviors that are frowned upon socially, even when such behaviors do not constitute a crime. This article seeks to demonstrate through the principles of criminal law that, although it is a movement that brings positive consequences, such as visualizing and promoting the rights of minorities, it is also a non-institutionalized way of disproportionately regulating justice, since, among other things, it transgresses the minimum rights of those who are canceled (Peña, & Cabarcas, 2021).

Novelty Of The Study

Research conducted by Anderson-Lopez, Lambert, & Budaj (2021), Bouvier (2020), and Sailofsky (2022) explores the cancel culture with a focus on public responses and social dynamics. Meanwhile, we use an Islamic communication approach emphasizing ethical values such as *tabayyun* (verification), *fairness* (justice), and *iḥsān* (kindness). Islamic communication underlies communication on religious values that respect the individual's honour and avoid excessive public condemnation.

In contrast to the perspective described by Demsar, Ferraro, Nguyen, & Sands (2023), it sees cancel culture as a reactive phenomenon. At the same time, we offer a restorative solution. Islam promotes improvement and reconciliation rather than mere punishment, so research from this perspective emphasizes resolving conflicts through a process that allows for repentance and dialogue rather than just annulment.

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The research conducted by Peña, & Cabarcas (2021), focuses on analysis from a legal perspective to highlight how cancel culture violates the minimum rights of cancelled individuals. While we look at it from the perspective of Islamic communication, it is essential to maintain the honour and privacy of individuals (*sitr al-'aib*) and avoid insults in public spaces. This approach will focus on maintaining a balance between social correction and protecting individual rights.

Bouvier (2020) and Lewis & Christin's (2022) approach highlight how cancel culture often exacerbates social conflicts through nuanced emotional and moral responses. Meanwhile, social education and da'wah that call for goodness are more effective in building public awareness without openly judging. This will lead research to a more educational communication model rather than merely as a platform drama as Lewis & Christin's outlines (2022).

Likewise, research put forward by Ramsey-Soroghaye, Onalu, & Anyaegbu (2023) shows that cancel culture negatively impacts individual mental health. However, from the perspective of Islamic communication, we highlight the importance of psychological well-being through the application of healthy manners and ways of interacting, as well as avoiding actions that damage the self-esteem of others. This perspective will emphasize the role of ethical communication in maintaining the psychological well-being of individuals.

Not only that, cancel culture often ignores constructive dialogue as shown by Lewis & Christin (2022) in the study of platform drama. Meanwhile, the perspective of Islamic communication highly values open dialogue and clarification as a way to solve problems. This provides a more peaceful and constructive alternative to dealing with wrongs and injustices. Thus, our reason for using the perspective of Islamic communication to offer a more ethical approach and focus on social harmony rather than public condemnation is in contrast to previous research that has highlighted the impact of cancel culture in social, psychological, and institutional contexts.

As for the objectives, differences, and novelty that we do with some of the previous authors above, where the article entitled Oxymora Cancel Culture on Virtual Media in Indonesia: Analysis of Islamic Communication lies in its unique intersection of several key elements that are underexplored in the current literature.

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Focus on cancel culture in the Indonesian context. While cancel culture has been widely studied in Western contexts, its dynamics within Indonesian society, significantly shaped by the country's unique social, political, and religious landscape, have not been deeply explored. This study provides an in-depth analysis of how cancel culture manifests in Indonesia, particularly in the context of digital spaces and its intersection with Islamic values and practices.

In integrating Islamic communication, most studies on cancel culture primarily focus on secular or Western discourses. This study examines cancel culture through the lens of Islamic communication, investigating how Islamic principles, religious values, and local cultural norms influence the rise of cancel culture in virtual media. It explores how Indonesian Muslims, a significant demographic in the country, engage with and contribute to cancel culture within online spaces and how it is interpreted through an Islamic framework of ethics, morality, and social justice.

Oxymoronic framework, the use of the concept of Oxymora (the presence of contradictory elements or tensions) in the title is a distinctive feature of the study. It suggests that the study will address the paradoxes and contradictions inherent in cancel culture, particularly concerning Islamic principles. The tension between religious values of forgiveness and social justice versus the often punitive and exclusionary nature of cancel culture creates a novel theoretical framework for understanding these contradictory dynamics.

Emphasis on virtual media, the study uniquely focuses on virtual media platforms, specifically how cancel culture evolves on social media platforms like Twitter, Instagram, and Facebook, in Indonesia. By examining the role of social media in shaping public opinion and religious discourse, the study highlights how virtual spaces mediate the spread of cancel culture and how these spaces, in turn, shape perceptions of Islamic social ethics. Ethical and cultural implications, the study offers new insights into the ethical dilemmas presented by cancel culture in Indonesia, especially in the way it interacts with Islamic teachings. It aims to explore whether cancel culture aligns with the Islamic principles of justice, repentance, and community engagement or reveals contradictions between societal accountability and the Islamic notion of mercy and redemption.

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METHODS

This research uses qualitative methods with a netnographic approach. This netnographic approach is used to understand individual behavior and interactions in an online context, such as communities, social networks, forums, or other platforms like Facebook, YouTube, TikTok, and Instagram (Nurul, Basit, Tamam, & Putra, 2024). This approach involves observing, analysing, and interpreting the data generated from those online activities related to victims of cancel culture. The urgency of studying netnography derives from the onslaught of big data we face due to the existence of social media. Thus, netnography methods are needed to find the essence of big data in large numbers of netizen conversations. Netnography can explore past data stored in online media, while ethnography only examines current situations. In recent developments, netnography research has led to the study of the interactions among social media users (Nurul et al., 2024).

The netnography approach is used to allow researchers to understand the social and cultural context that underlies cancel culture in virtual media in Indonesia. By studying user interactions directly on platforms such as YouTube, Facebook, and TikTok, researchers can see how Islamic norms and reactions to them manifest in online behavior. This approach allows researchers to observe social media conversations, reactions, and communication patterns without direct intervention. This is important in the context of cancel culture because it provides an authentic picture of society's response to an issue or individual being cancelled and shows how Islamic communication values are applied or ignored in daily interactions in cyberspace (Johansson & Andreasson, 2017).

Using netnography, researchers can map cancel culture patterns in the context of Indonesian culture, which may differ from other countries. This approach allows the identification of local uniqueness, such as religious influences, social values, and the way Indonesian society responds to controversy through the perspective of Islamic communication. Through text analysis, remarks, and interactions on digital platforms, Netnography offers a wealth of qualitative data. This facilitates researchers' comprehension of the narratives employed in Indonesian cancel culture and the role of

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communities in forming, promoting, or opposing cancel culture from the perspective of Islamic ethics. Netnography can capture real-time changes and dynamics due to the rapid development of cancel culture in virtual media. This enables research that is adaptive and responsive to emergent issues and changing trends, thereby increasing the relevance of research results, particularly in a virtual context that is constantly changing (Sthapit, 2018).

In addition, here are some of the figures that are the object of discussion in this article, namely Ahmad Dhani, Luna Maya, Gisel Anastasya, Rizki Billar, Tuan Guru Mizan Qudsiyah, and Panji Gumilang. The reason for taking some of these public figures is because of the level of virality, which has become the talk of netizens on social media. Ahmad Dhani as known for his involvement in controversial political issues; Luna Maya and Gisel Anastasya were involved in their immoral video scandal in the media; Rizki Billar faces charges in a domestic case; while Tuan Guru Mizan Qudsiyah and Panji Gumilang faced controversy-related to religious views and leadership. The diversity of these cases allows for an in-depth analysis of the different types of cancel culture that have emerged in Indonesia.

The following are data criteria in the form of relevant digital content on social media (Twitter, Instagram, YouTube, Facebook, TikTok) as well as online news articles that include public reactions to the cases experienced by each figure. This data can be posts, comments, or hashtags that show people's responses. The data was taken from the period when cases or controversies related to public figures reached their peak on social media. This is to ensure that the data is relevant to the momentum of cancel culture that occurs. Choose content that shows moral, ethical, and religious perceptions, especially those related to Islamic communication. This content can be comments, articles, or videos that evaluate the actions of public figures from a religious or social value perspective.

Collecting media or public opinion data regarding actions, statements, or issues involving the public figure. This can include news, interviews, or reviews commenting on their attitudes and actions amid cancel culture cases. Data from certain groups or communities actively supporting or opposing cancel culture against the figure. This

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could be a religious community, a fan forum, or an activist group active on social media.

The criteria for respondents are social media users who actively participate in discussions related to cancel culture against the public figure concerned. These respondents can be selected from users who frequently comment, share content, or create posts related to the case. Young adult age group (18-35 years). This age group is generally more active on social media and often participates in the cancel culture phenomenon. They understand technology well and often give their views on social and moral issues. In order to acquire a variety of viewpoints, respondents were chosen from various religious and social backgrounds, particularly those who hold opinions affiliated with Islamic communication principles, regardless of whether they endorse or oppose cancel culture. Active social critics and followers or admirers of engaged public figures are also included in the sample of respondents. They strongly believe in the case because they have an attachment to or concern for the figure.

Respondents from the religious community in Lombok, considering the local context of this study also in Lombok, are an essential part of the study, especially those who have strong views related to Islamic communication ethics. They can provide additional perspectives on local perceptions of the cancel culture phenomenon in the religious context. Influencers or social media activists who often discuss the issue of cancel culture can also be key respondents. They tend to have an informative and critical outlook, which can enrich their understanding of the impact of cancel culture on public figures in Indonesia.

The following is the time range used to collect data for each public figure related to cancel culture. This range was selected based on the period when their cases emerged in the media and received a significant response from the public, making it relevant to understanding the dynamics of cancel culture.

Table 1.

Time Range Used For Research Samples In Each Public Figure

Public figure	Time range
Ahmad Dhani	From January 2017 to December 2019, where Ahmad Dhani's case was related to political controversy and his statements reaped many reactions, both support and cancel culture from the public. This span

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Public figure	Time range
	covers the period when Ahmad Dhani faced legal issues, court proceedings, and public responses on social media, especially around 2018-2019.
Luna Maya	August 2010 to December 2011, and August 2018. Luna Maya's case is related to the video scandal that spread in 2010, so there were many cancel culture reactions during this period. The span also includes when he returned to popularity on social media in 2018, where the public showed mixed responses related to moral and ethical views.
Gisel Anastasya	November 2020 to December 2021, which befell Gisel peaked in November 2020 after the spread of a viral personal video on social media. This period is relevant because it highlights the quite intense cancel culture against Gisel, with many public and media responses raising issues of ethics, morals, and privacy.
Rizki Billar	From September 2022 to December 2023, the domestic violence case involving Rizki Billar attracted widespread attention at the end of 2022, when the public reacted with cancel culture. The data collection in this range includes public reactions, both supportive and condemned, and the case's development on social media and news platforms.
Panji Gumilang	From January 2023 to October 2023, Panji Gumilang experienced a cancel culture related to statements and actions that sparked debates on religion and nationalism in Indonesian society. This controversy emerged in early 2023, and data collection was focused on public responses and media discussions until the end of 2023.
Tuan Guru Mizan Qudsiyah	From June 2021 to December 2022, Tuan Guru Mizan Qudsiyah was in the public spotlight in several religious issues in Lombok that attracted debate. The public response to it reflects the application of cancel culture from a religious and cultural perspective, especially on social media.

Here are the steps and procedures for conducting data analysis. First, the authors identify the topic and online community on the social media platform, which the authors then accesses and collects data from relevant online sources. This relates to the text of forums, messages, comments, images, videos, or other elements related to oxymora cancel culture from virtual media in Indonesia's analyses of Islamic communication. Second, the authors passively observed online activities in communities related to dominant topics of conversation, social norms, and interaction patterns. Then, the authors makes observations in notes, screenshots, or data storage in other forms. Third, the authors perform data analysis to identify patterns, trends, and

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relevant findings, such as content analysis, narrative analysis, or social network analysis (Bundgaard & Brøgger, 2018).
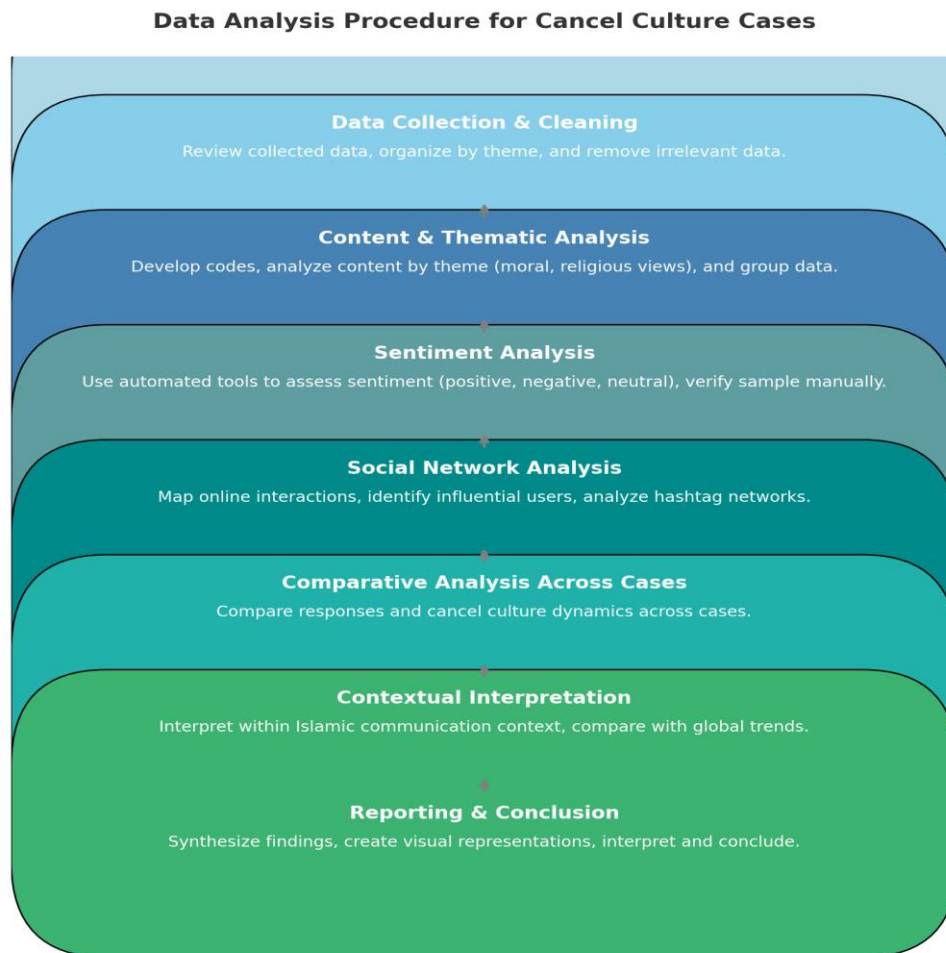

Figure 1. Step Of Data Analysis

RESULTS AND DISCUSSION

Cancel Culture: In Islamic Communication Perspective

Cancel culture is a phenomenon that haunts human life in the virtual era and certainly impacts life in public spaces. The public space should be where people are free to express their opinions without any restraints from certain authorities, which is now haunted by cancel culture. Public space life, once an arena of freedom, now faces new facts in the virtual world. Humans no longer get the freedom they want, and they are now stripped naked in virtual life. Even preachers who deliver prophetic messages

have been haunted as well. Jalaludin Rakhmat described communication in da'wa as the process and activity of combining his da'wa ideas through good communication skills. Thus, it is clear that the words communication and da'wa have nothing in common. However, in general, the similarity between the two lies in the message because messages in the field of communication are more general. In contrast, messages in the field of da'wa are more specific about matters related to (Hasanah, 2016).

Here is the view of Islamic communication on the phenomenon of cancel culture. Islamic communication views the cancel culture phenomenon as a new parasite that can certainly disrupt the principles of Islamic communication, such as 1) Emphasizing the importance of honest, respectful, and ethically based communication in social interactions, 2) Encouraging to gain good understanding and trying to find solutions to problems through effective dialogue and communication, 3) Emphasizing forgiveness, improvement, and self-development in relationships between individuals and society, 4) Teaches the importance of listening with empathy, respecting differences of opinion, and building relationships of mutual understanding, 5) Encourages resolving differences through deliberation and encourages kindness in social relationships (Gamard, 2007).

While cancel culture typically focuses on individuals or groups perceived to be committing acts or holding socially or politically disapproved views, it often involves using social media or online platforms to express disapproval and cause restrictions or rejection of specific individuals or groups. It certainly has a significant impact on a person's reputation, career, or personal life. In some cases, it can generate fear and impede freedom of speech and expression, sometimes with elements of moral or justification, to voice social justice and criticize unethical or detrimental actions (Gamard, 2007).

From some of the culture cases above, it is certainly a big concern and challenge for the da'wa and communication paradigm. The paradigm of da'wa and communication must be embodied in the function of cancel culture on virtual media because cancel culture is a fact and a challenge humans face in the digital era. Consider

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it a myth, but it occurs in the real world because culture is like oxymora and parasitic on the Islamic paradigm of da'wa and communication (Mardeson & Mardesci, 2022).

In general, the purpose of communication is the harmonious encoding of messages between communicators and communicants so that their meaning is understood and attitudes change. In da'wa, there are three dimensions of communication objectives. The first is the primary purpose of the da'wa communication process: conveying the message of da'wa, understanding it, and changing the thoughts, attitudes, and behaviors of communicants. Second, temporary goals focus on changing life in the world only. Da'wa communication must achieve both previous goals to achieve the ultimate goal, which is happiness in the world and the hereafter (Rosidi & Khotimah, 2020).

Islamic communication in society has two dimensions, namely pleasure and mercy. The pleasure dimension includes applying the values of subterfuge and truth, and the mercy dimension includes efforts to convey the message correctly and perfectly (effectively and efficiently). At the level of delivering Islamic messages, the main goal is for people to understand better, understand, and practice Islam as a way of life so that the message can change human behavior in an Islamic direction (Restiviani, Kholil, Abdurrahman, & Lauli, 2023).

In addition, the study of Islamic communication and broadcasting is also a practical paradigm program, and the results can help students acquire professional skills. On a more practical level, the study of Islamic communication requires an Islamic da'wa perspective. In 2007, Gholam Khiabany asked if Islamic communication existed. He believes that the presence of Islamic Communication Studies is simply a reaction to attempts to create an "authentic" culture as Islamic societies face eurocentrism and orientalism after 1989. With the rise of sensualist thought in the social sciences, culture became an important category in explaining science. For example, Gholam Khiabany points out in his thesis that the study of Islamic communication in the Iranian region shows that only the perspective of "Islam" differs from the study of communication (Arifin, 2018).

Islamic communication is defined as a way of communicating based on the values contained in Islamic teachings. Islamic communication differs from Western

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communication in several ways because it is considered incompatible with Islamic values, such as the tendency to use manipulation and persuasion. Islamic communication is based on straightforward, dialogical, honest, and dynamic communication. In this perspective, Islamic communication is considered to have higher ethics and values than other advances in communication (Mokhtar, Hajimin, Muis, & Othman, 2021).

Communication is the exchange of messages or news between two or more people to understand the message in question. Communication follows changes in behavior, societal lifestyle, and principles. The development of communication technology seems to keep up with these changes. The effectiveness of communication relates to the social interactions that occur between people in society. This suggests that contact is made in different ways. Behavior is the most prominent relationship. In addition, comparing the message conveyed and the message received is a major issue in the communication process. The amount of information conveyed depends on how big or small it is and how easy it is to understand. The goal is to achieve efficient and effective communication. Then, when you have decided, put your trust in God. Indeed, God loves those who trust Him. In addition, the Hadith contains many communication principles taught by Prophet Muhammad. A hadith narrated by Ibn Abi Dunya says to mention anything good about your friend who is not present at the meeting, especially the things you like about your friend, as your friend conveys your kindness (Islami, 2013).

According to Ibn Khaldun, language is the habit of the tongue that fulfills the purpose of expressing ideas. Whether or not linguistic habits are perfect determines the quality of linguistic expression conveyed. In the modern world, Islamic communication focuses on three issues: authority (in the national context), identity (in the personal context), and legitimacy (in the political context between the state and the individual). The problem of authority has long existed in Islam. By the time of the fall of Islamic history, the question of authority had led to a split between Sunnis and Shi'is. As a result, both Sunnis and Shi'is believe in the unity of worldly and spiritual authority (Rosidi & Khotimah, 2020).

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The diversity of conservative, liberal, and revolutionary interpretations of identity issues in Islamic communication theory is equally complex. Unlike liberal, conservative and revolutionary perspectives, Islam seems to be closely intertwined. The liberal perspective sees no serious problem for modern Muslims to adopt diverse identities as Muslims, Arabs, Persians, or Turks. In contrast, conservative and revolutionary perspectives defend their position if there is no unified Islamic identity. Contemporary Islamic legitimacy theories have produced opinions classified as conservative, revolutionary, or liberal based on practical values (Usman, Fauzan, & Sulaiman, 2020).

According to Islam, communication is the exchange of messages or news between two or more people to understand the message in question. Communication follows changes in behavior, societal lifestyle, and principles. The development of communication technology seems to keep up with these changes. The effectiveness of communication relates to the social interactions that occur between people in society. In addition, comparing the message conveyed and the message received is a major issue in the communication process. The amount of information conveyed depends on how big or small it is and how easy it is to understand. The goal is to achieve efficient and effective communication (Nazaruddin & Alfiansyah, 2021).

From an Islamic perspective, communication is meant to build a horizontal relationship with Allah Almighty and a horizontal relationship with fellow human beings. Communication with Allah Almighty through obligation worship such as prayer, fasting, zakat, and Hajj, which aim to foster piety and communication with fellow humans through an emphasis on social relations called *muamalah*, which can be found in all aspects of human life, In the Quran and Al-Hadith, there are many guidelines for effective and good communication in terms of means (*kaifiyah*). This is referred to as the rules, principles, or ethics of communicating Islam. These principles offer guidelines for Muslims in communication, both orally and in writing, daily associations, and other activities (Cartono, 2018).

Islamic communication is an exchange of symbols built on Islamic principles that have the spirit of peace, hospitality, and safety. These principles should be ideal for building communication on virtual media. Peaceful, friendly communication must

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certainly be based on the main guidelines of Muslims, namely the Qur'an and Hadith. These two guidelines are the basis of Islamic communication: to always be honest, say positive, and prioritise a selective attitude to verify, falsify, and validate (Islami, 2013).

Islamic communication is the process of delivering Islamic messages, including creeds, *sharia's,* and morals. Islamic messages are referred to as da'wa, where da'wa is an activity to influence others by conveying prophetic messages. In Islamic communication, some things become the basic principles: 1) *Qaulān sadīdān*: communicate with the right words; do not lie; and do not convolute. 2) *Qaulān balīghān:* effective and targeted communication. 3) *Qaulān ma'rūfān:* communicate with suitable and appropriate words to provide benefits, enlighten knowledge, and solve problems for people with difficulties. 4) *Qaulān karīmān:* communicate with noble and wise words to give birth to a message that is gentle and beautiful to hear with full manners. 5) *Qaulān layyinan:* communicate gently, not rude, full of satire and friendliness, to touch the heart and psychology of man. 6) *Qaulān maysūrān:* communication easily digested and captured by the audience (Jalaludin, 1994).

The six basic principles of communication in Islam should be ideality in delivering da'wa messages both virtually and non-virtually, but the fact that happened to the virtual media YouTube was cancelled against Tuan Guru Mizan Qudsiyah because the message of da'wa delivered contained insults and symbolic violence. Ahmad Dhani, a well-known musician from the Dewa-19 bands in Indonesia, posted on Twitter in 2019. Luna Maya, a well-known actress from Indonesia, also had to experience cultural violence due to her immoral video in 2008. Gisel Anastasya is also like Luna Maya's case, which is a sacrilegious video in 2018. Rizki Billar, who was accused of being violent towards his wife, Lesty Kejora, was later recorded on YouTube in 2023. The 2023 Gumilang banner is considered harassing in the name of religion. Students from Lombok campuses insulted the Lombok community on TikTok in 2023. A mother insulted a Lombok bride-to-be on Facebook in 2023.

The following is sentiment analysis data from the cancel culture case on YouTube related to several public figures such as Ahmad Dhani, Luna Maya, Gisel Anastasya, Rizki Billar, Tuan Guru Mizan Qudsiyah, and Panji Gumilang.

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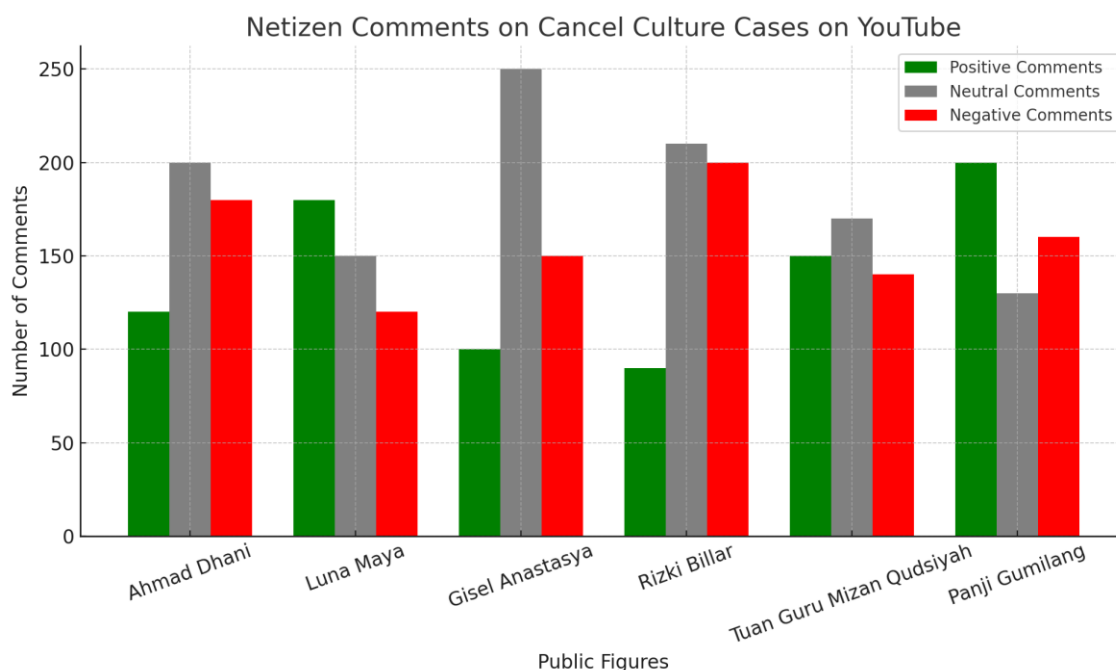Siti Nurul Yaqinah, Ishak Hariyanto Antok

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Figure 2. Comparison Chart Of Positive Comments, Negative Comments, And Neutral
Comments By Netizens On YouTube

The graph above is a sentiment analysis to show the distribution of the percentage of positive, neutral, and negative sentiment from the comments collected related to each figure.

The case of insulting Tuan Guru Mizan Qudsiyah, it was the most viral because it was considered symbolic violence. Tuan Guru Mizan Qudsiyah insulted the tradition of pilgrimage to the tombs of the Lombok people, considered the tombs of saints. Suppose the content of Tuan Guru Mizan Qudsiyah's lecture on YouTube insults the customs of Lombok people and is seen from the basis of Islamic communication. In that case, Tuan Guru Mizan Qudsiyah has not fulfilled the aspects of *qaulān ma'rūfān,* namely communicating with reasonable and appropriate words to provide benefits, enlighten knowledge, and problem-solving for people with difficulties. Next, *qaulān karīmān:* communicate with noble and wise words to give birth to a message that is gentle and beautiful to hear with full manners. And the end of *qaulān layyinan* is to communicate gently, not rude, and full of satire and friendliness to give a touch of psychological change and human action.

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If reflected in depth, the terms *qaulān balīghān*, *qaulān ma'rūfān*, *qaulān mursyidān*, *qaulān karīmān,* and *qaulān layyinan* in responding to the phenomenon of cancel culture. *Qaulān balīghān* is *an* appropriate and influential speech—In the face of cancel culture, it is essential to give a firm but thoughtful response that is able to touch the heart and convey the message clearly. This is not only to avoid misunderstandings but also so that the criticism or opinions conveyed have a constructive impact on the public without making the situation worse, for example, explaining profoundly about the mistake or problem that occurred, without provoking anger, but instead opening up space for productive dialogue.

Qaulān ma'rūfān is good and decent speech, which, in the face of criticism or disagreement, is always important to speak in a kind and polite way, even if the situation or feeling may lead to criticism. Keeping words from hurting or adding to hostility is essential in maintaining harmony. In the cancel culture phenomenon, we can use a constructive way of speaking without spreading hatred.

Qaulān mursyidān is speech that gives correct guidance and direction, aiming to educate and provide solutions and is more than justifying or condemning. In the context of cancel culture, this means speaking by providing an understanding or perspective that makes people aware of the essence of truth and the importance of a fair attitude, without putting down or degrading the other party, for example, advising on a way that leads people to take responsibility for their actions and gives them opportunities for introspection or improvement (Abdillah & Kurdi, 2022).

Qaulān karīmān is a noble and appreciative speech, even when dealing with different parties or making mistakes. His Majesty's speech conveys criticism, maintains dignity, and upholds human values. In cancel culture, speaking in a way that honors all parties, even though criticism is delivered loudly, still prioritizes manners and respect (Afifi & Kurniawan, 2021).

Qaulān layyinān is gentle and soothing speech—When dealing with emotional turmoil due to cancel culture, speaking gently and calmly can be more effective than speaking loudly or aggressively. It is possible to minimize tension and facilitate mutual understanding through the use of gentle language. This can be implemented by

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advocating for development or learning through compassionate communication, rather than in an oppressive or humiliating manner (Afifi & Kurniawan, 2021).

Although he is a Tuan Guru or public figure in Lombok whose activities include preaching and delivering prophetic messages, in the end, Tuan Guru Mizan must be the subject of cancellation by the Lombok community because he does not accept the graves of his guardians being insulted. Here are the principles of Islamic communication when looking at the phenomenon of cancel culture.

According to Gamard's (2007) view, several things should be paid attention to in the aspect of Islamic communication. First, justice and forgiveness: Islam encourages individuals to hold fast to the principle of justice but also emphasises the importance of forgiveness. When a person makes a mistake or holds a view contrary to the majority, the Islamic view teaches that other individuals or groups provide opportunities for improvement and forgiveness, not permanent punishment.

Second, dialogue and deliberation: communication in Islam advocates achieving good understanding and problem-solving through constructive dialogue and deliberation. In the context of cancel culture, a more productive approach is to engage the parties involved in open discussion and listen to each other with empathy, hoping to reach an understanding and progress (Gamard, 2007).

Third, communication ethics: Islam teaches the importance of honest, respectful, and ethical communication. In the context of cancel culture, Islam emphasises that individuals or groups should not use communication to slander, defame, or spread false information that can damage one's reputation. Rather, communication should be based on justice, truth, and respect for human dignity (Gamard, 2007).

Fourth, self-development and improvement: Islam encourages individuals to strive to develop themselves morally and spiritually. In the context of cancel culture, Islam emphasises the importance of providing opportunities for individuals or groups to learn from their mistakes, do good, and continually improve. Instead of punishing permanently, the Islamic view teaches understanding, guidance, and encouragement for growth and self-improvement (Gamard, 2007).

Fifth, compassion and empathy: Islam encourages individuals to behave compassionately and empathetically towards their fellow human beings. In

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cancellation culture, the Islamic view teaches the importance of understanding an individual's context, background, and experiences before judging or disconnecting. Compassion and empathy become cornerstones in communication, focusing on understanding and reconciliation, not separation and exclusion (Gamard, 2007).

Sixth, healthy dissent: Islam encourages its followers to respect healthy dissent and promotes a culture of beneficial discussion. In the context of cancel culture, an approach that aligns with the Islamic view is to provide space for different perspectives, invite dialogue, and seek common ground and understanding amid differences (Gamard, 2007).

Seventh, wisdom and advice: Islam teaches the importance of advising with wisdom and gentleness. In a situation of cancel culture, the approach in accordance with Islamic teachings is to give wise and constructive advice without intending to be condescending or judgmental. The advice should be based on compassion, to help the individual or group grow and develop (Gamard, 2007).

Eighth, forgiveness and reconciliation: Islam stresses the importance of forgiving and seeking reconciliation in individual relationships. In the context of cancel culture, the Islamic view teaches that the true goal is to achieve the common good and build mutually forgiving relationships. Through the process of reconciliation, individuals or groups involved can achieve peace and strengthen social bonds (Gamard, 2007)

We said that cancel culture will be a parasite and a new challenge in the study of Islamic communication because cancel culture has entered today's society through virtual media. The media provides freedom for people to comment when there is a phenomenon or case on social media, and even netizens no longer pay attention to aspects of communication in Islam when confronted by the phenomenon of cancel culture.

Oxymora Cancel Culture Between Myth Or Fact

Oxymora comes from the Greek word oxymoron; this word can be interpreted as a rhetorical figure in language that combines two words or phrases with contradictory or contradictory meanings to create an interesting literary effect. Common examples of oxymora include expressions such as a silent voice, dark light, love, and hate (Kienle,

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2007). Oxymora is often used in literature and rhetoric to grab the attention of readers or listeners and convey paradoxical concepts or conflicting circumstances. These rhetorical figures create tension in thought or express elusive or complicated ideas shortly and powerfully (Schweigert, Nevalainen, Vohwinkel, Korsaa, & Biro, 2012).

The existence of cancel culture phenomena in the virtual world, such as oxymora and even paradoxes, is a myth that does exist in the virtual world, but cancel culture occurs in the real world. Assuming it does not exist, the fact is that many people have become victims in the virtual world. To analyse oxymora theories related to victims of cancel cultures like Ahmad Dhani, Luna Maya, Gisel Anastasya, Rizki Billar, Tuan Guru Mizan Qudsiyah, and Panji Gumilang in depth, we must first break down the concept of oxymora in the context of cancel culture and how these individuals embody certain contradictions or paradoxes that challenge the social expectations and cultural narratives.

An oxymoron is a rhetorical device where two seemingly contradictory or opposite terms are placed together to create a paradox that prompts deeper reflection. In the case of cancel culture, oxymora often emerge when canceled individuals exhibit qualities or behaviors that contradict the reasons for their cancellation or when the public response to their cancellation is itself paradoxical. Cancel culture typically involves the collective withdrawal of support from an individual due to their perceived problematic behavior, statements, or actions. However, when examining figures who have been subjected to cancel culture, we often encounter contradictions in their public perception, media portrayal, and subsequent social reintegration or redemption arcs. These contradictions themselves form the basis of oxymora (Cloud, 1994).

Table 2.

Contradictions In The Cancel Culture Phenomenon

Public figure	Effect of cancel culture
Ahmad Dhani	The defiant public figure vs. the rehabilitated icon. Ahmad Dhani, an Indonesian musician and public figure, has been involved in several controversies, including provocative and insensitive statements. His cancellation involved both legal battles and public backlash. However, despite his polarizing personality, his continued relevance in the music industry and his ability to

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Public figure	Effect of cancel culture
	maintain a loyal fanbase, represents an oxymoron: the figure who is both defiant in his views yet paradoxically remains a beloved icon in Indonesian pop culture. The oxymoron here highlights the tension between cancel culture's aim to ostracize and the cultural capacity for forgiveness or reintegration of public figures.
Luna Maya	The scandalized celebrity vs. the enduring star—Luna Maya was involved in a high-profile scandal with a leaked video, which led to public condemnation and attempts to cancel her. Despite the intense public shaming, she rebuilt her career, leveraging her scandal as a point of reinvention. This scandalized yet enduring duality serves as an oxymoron that questions the long-term consequences of cancel culture. The paradox lies in how public figures can be cancelled only to return stronger, proving that societal judgments can sometimes be superficial or short-lived.
Gisel Anastasya	The shamed figure vs. the resilient businesswoman--Gisel Anastasia faced a massive backlash after a controversial video of her surfaced, which led to widespread cancellation and public criticism. However, she transformed the situation into a business opportunity, launching new projects and maintaining a significant presence in the entertainment industry. The oxymoron here combines public shame with personal resilience and business acumen, defying the notion that a cancelled figure can never recover. This reflects the complex dynamics of cancel culture, where individuals can retain power and influence in different forms even after public humiliation.
Rizki Billar	The cancelled star vs. the rehabilitated family man. Rizki Billar, a popular actor, faced a scandal involving domestic issues that led to calls for his cancellation. However, his subsequent efforts to rebuild his image by emphasizing his family values and personal growth showcase the contradiction of being both parts of a cancelled narrative and simultaneously positioning oneself as a "rehabilitated" figure in the public eye. This paradox questions how cancel culture's impact can be mitigated through self-reinvention or public contrition.
Panji Gumilang	The leader of a religious movement vs. the criticized figure--Panji Gumilang, the leader of the Al-Zaytun Islamic boarding school, has been involved in controversies regarding his teachings and leadership style, which some view as unorthodox. Despite this, he remains a central figure in Indonesian Islam and continues influencing many followers. His situation represents the oxymoron of being both a revered leader and a controversial figure. This duality sheds light on the complex relationship between religious leadership and public accountability, where authority figures can challenge norms and maintain influence.
Tuan Guru	The religious authority vs. the target of public scrutiny. Tuan Guru

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Public figure	Effect of cancel culture
Mizan Qudsiyah	Mizan Qudsiyah, a prominent Islamic scholar, faced controversy for statements or actions that some perceived as unorthodox or controversial. As a religious figure, he was expected to maintain a certain moral and ethical standard. Still, his clash with the public sentiment reflected an oxymoronic situation: a revered religious authority who also becomes a target of public censure. This tension between the expectations of moral infallibility for religious leaders and their human imperfections presents a unique form of oxymoron, where authority and scandal collide, challenging both religious and public spheres.

The paradoxical nature of cancel culture reveals a deeper societal conversation about the power of public perception, the complexity of forgiveness, and the potential for reinvention. Like the individuals discussed above, the victims of cancel culture reflect the interplay of morality, power, and public accountability. These individuals' ability to navigate the public sphere and sometimes return to prominence after being "cancelled" reflects a cultural contradiction (Coté, 2001). Here are some of the victims of cancel culture of public figures in Indonesia:

Table 3.

Table Of Victims And Effect Of Cancel Culture In Indonesia

Public figure	Effect of cancel culture
Ahmad Dhani	Considered to have committed defamation for his statements, which Ahmad Dani then had to languish in prison".
Luna Maya	Experience cultural violence due to her immoral video with a famous musician from Indonesia. As a result of cancel culture, Luna Maya had to lose access to her work temporarily; on the one hand, the brands that used it also had to cancel it. According to her confession, she experienced severe stress and even experienced post-power syndrome, in which she used to be a great actress but suddenly lost her power and good name.
Gisel Anastasya	Like Luna Maya's case—she made a sacrilegious video that made her lose access to her acting job for a while because the brand that used her name had to refuse to cooperate.
Rizki Billar	Who was accused of being violent towards his wife, Lesty Kejora, was later recorded on YouTube in 2023. The domestic violence case committed by Rizki Billar then invited netizens' reactions to cancel it by giving negative comments, and even Rizki Billar had to be expelled from where he worked as a presenter at one of the television stations, and even worse, all brands cancelled it, which had an impact on his career and work

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Public figure	Effect of cancel culture
Panji Gumilang	The latest in 2023, who is considered to have committed harassment in the name of religion and is affiliated with a banned organization in Indonesia, namely the Islamic State of Indonesia (NII). Panji Gumilang had several controversies, so he became the subject of cancellation culture. Panji Gumilang considers that the Qur'an is the words of the Prophet Muhammad SAW, not the kalam Allah, can interpret the Qur'an haphazardly and of his own accord, can sing Havenu Shalom Aleichem Jewish song, Hajj does not need to go to Makkah, prayer is distanced. It can be mixed between men and women, and the sin of adultery can be redeemed with Rp. 2 million. As a result of this controversy, Panji Gumilang was finally exposed to the culture of netizens in Indonesia, which led to a complaint, and then Panji Gumilang was determined to be a suspect of harassment in the name of religion
Tuan Guru Mizan Qudsiyah	A preacher from Lombok NTB Indonesia, who insulted the tombs of saints in Indonesia on YouTube as there were no sacred tombs, all tombs considered *Wali* by the people of Indonesia Lombok NTB, were all sacred dog feces. This statement invited netizens to cancel it, and the attack was carried out by a mob at his Islamic Boarding School in East Lombok Indonesia and resulted in his Islamic Boarding School being burned. Tuan Guru Mizan Qudsiyah is now officially in Police custody in Lombok NTB
A mother from Lombok Indonesia	Insulted a bride-to-be on Facebook in 2023. A mother states that the bride-to-be's clothes are shabby and ugly. This mother's statement finally invited negative comments and led to cyberbullying from *netizens* against her, which resulted in this mother being afraid to open her Facebook social media again
Students from Lombok Indonesia	Insulted the community and women in Lombok on TikTok in 2023 with the statement that none of the women in North Lombok Indonesia Kayangan Village are beautiful, except for me, who is beautiful. As a result of this statement, finally, female students who received service assignments from the campus of the University of Mataram Lombok in Indonesia experienced expulsion by the people of Kayangan Village, north Lombok

Victims of cancel culture occur in the virtual media on YouTube, Instagram, Facebook, and TikTok. All of these victims have experienced a culture that harms their personal lives, such as loss of access to politics, economy, education, work, social life, and even cyberbullying. The cancel culture phenomenon experienced by some media communities is like an oxymoron between myth and fact, considering it a myth but having occurred in real life. For the authors, using social media without awareness of the real world leads to cancellation. Awareness does not mean being free to use social

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media to communicate and interact without considering the values in society—words, statements, and actions—but awareness means the presence of our feelings and thoughts on the values that live in a society that must not be violated because violating it will result in cancellations by netizens and lead to the loss of all access.

This research has provided significant insights into how cancel culture manifests within Indonesian virtual media, especially in the context of Islamic communication. However, several limitations should be acknowledged, and future researchers could expand on these aspects to enrich the understanding of this phenomenon. The research focused on specific high-profile individuals (Ahmad Dhani, Luna Maya, Gisel Anastasya, Rizki Billar, Tuan Guru Mizan Qudsiyah, and Panji Gumilang) as case studies. While these individuals represent a range of backgrounds and contexts, they may not fully capture the diversity of experiences with cancel culture across different groups or individuals within Indonesia. Furthermore, these figures may not entirely represent the dynamics of cancel culture as experienced by marginalized or less visible individuals. Researchers should consider expanding the scope of case studies to include a broader range of public figures from various social, political, and cultural backgrounds and individuals who are less well-known but experience cancel culture. This will provide a more comprehensive understanding of how cancel culture affects different sectors of Indonesian society (Saint-Louis, 2021).

The research examines explicitly cancel culture through the lens of Islamic communication. While this is a critical perspective, it may limit the analysis of broader cultural and media dynamics in Indonesia, where cancel culture also intersects with other religious, cultural, and political communication practices. In the future, researchers could take a more interdisciplinary approach, incorporating perspectives from other religious, social, and political frameworks. This would allow for a more holistic understanding of cancel culture and how it functions in Indonesian society, beyond the scope of Islamic communication.

The study predominantly employs a netnographic approach to analyse virtual media, focusing on how cancel culture plays out in online spaces such as social media platforms. While this method is highly effective for capturing online discourse, it may overlook offline dynamics or the role of traditional media in shaping public opinion

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about cancelled figures. Next, researchers could integrate both online and offline perspectives into their studies. For example, a mixed-methods approach could combine netnography with in-depth interviews or surveys to capture how cancel culture impacts both online and offline communities. Researchers could also analyse the role of traditional media outlets (e.g., television, print media) in shaping the discourse around cancel culture in Indonesia (Ivan, 2019; Lawless, Hunter, Pinero de Plaza, Archibald, & Kitson, 2022).

The research does not fully address the role of social media algorithms in amplifying cancel culture. Algorithms significantly shape content visibility and can intensify cancel campaigns by promoting controversial opinions or reinforcing echo chambers. Future research could explore how social media algorithms contribute to the spread of cancel culture, especially within the context of virtual media in Indonesia. Researchers could investigate how algorithmic recommendations, filter bubbles, and online polarization exacerbate or mitigate cancel culture's impact and how these factors interact with Islamic communication norms (Febrianti et al., 2023).

CONCLUSIONS AND SUGGESTIONS
Conclusions

Victims of cancellation culture include public figures Ahmad Dhani, Luna Maya, Gisel Anastasya, Rizki Billar, Tuan Guru Mizan Qudsiyah, and Panji Gumilang. The analysis of Islamic communication is based on awareness, where awareness does not mean being free to use social media to communicate and interact without considering Islamic values in a society; awareness in question is the presence of feelings and thoughts on Islamic values that live in a society that must not be violated. On the other hand, Islamic communication as a paradigm must be embodied in the cancel culture phenomenon because cancel culture is a fact and a challenge for the paradigm of *da'wa* and Islamic communication in the virtual world.

Cancel culture in Indonesia reflects the unique social dynamics and religious values, where Islamic principles of manners, ethics, and forgiveness meet modern expectations of public accountability. On the one hand, cancel culture can have a positive effect as a social control over public actions and behaviors that are considered

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to violate religious and ethical norms. However, on the other hand, there is a risk of the formation of intolerant attitudes and one-sided judgments, which override Islamic principles of compassion, wisdom, and space for repentance.

Cancel culture in Indonesian Islamic communication is often coloured by different interpretations of Islamic concepts, depending on the actors and groups involved. This phenomenon shows that cancel culture in virtual media is a means of criticism and a tool to strengthen religious identity and affirm moral authority in the digital public space. Overall, this study concludes that cancel culture in Indonesia presents an oxymoron or contradiction in integrating religious values and modern accountability demands. Therefore, this study underscores the importance of a wise and contextual approach to understanding cancel culture, especially in the scope of Islamic communication in Indonesia.

Suggestions

The paper talks about oxymora cancel culture in virtual media, an analysis of Islamic communication. This paper focuses on the effect of cancel culture experienced by several public figures in Indonesia and locally based in Lombok, West Nusa Tenggara. As for the limitations of this paper on the aspects of data, methods, and analysis of the cancel culture effect experienced by several public figures, perhaps the author's analysis emphasizes the adverse effect. Therefore, this paper still needs to be developed by further researchers related to the issue that the authors is doing to be more comprehensive.

CONFLICT OF INTEREST

The authors of this article declare no conflict of interest.

DISCLOSURE STATEMENT

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