

**AVENGING REVENGE PORN:  
JUSTICE BEYOND PUNISHMENT**



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## ABSTRACT

*This essay scrutinizes Indonesia's current legal framework on revenge porn. Through an analysis of existing laws, this essay analyzes whether or not Indonesia's current criminal law system can deliver justice effectively and questions if restorative justice is a viable solution to administer justice regarding revenge porn cases towards the perpetrator and victim. This essay identifies key issues regarding Indonesian legal ambiguity regarding revenge porn cases, as well as a lack of restorative justice measures for victims of revenge porn. This essay draws an analysis based on philosophical theories about human dignity and restorative justice principles, as well as provides a comparative analysis from the legislation of other countries such as the Netherlands and Singapore. Through this thorough examination of Indonesian legislation and comparative studies, the writer advocates that Indonesia requires a balanced approach for tackling revenge porn, balancing a mix of retributive justice for deterrence and restorative justice for reconciliation.*

*Keywords: Revenge porn, restorative justice, criminal law, gender-based violence*

## CHAPTER I: INTRODUCTION

### 1.1 Background

*Corpus humanum sacrum est* — the human body is sacred. Yet in the digital age, the human vessel is degraded in its dignity, and what was once sacred is now weaponized for shame and humiliation. Revenge porn has emerged as a form of online gender-based violence, with women disproportionately being victims. According to the Cyber Civil Rights Initiative, 90% of revenge porn victims are women<sup>1</sup>. Revenge porn is not just an invasion of privacy, it is an act of malice towards identity, safety, and humanity.

While punitive laws exist under Law No. 11 2008 as last amended by Law No. 1 of 2024 regarding Indonesia's Electronic Information and Transactions Law (UU ITE), the Pornography Law No. 44 of 2008, and the Sexual Violence Crime Law No. 12 of 2022 (UU TPKS), they often fall short of delivering true justice. In the current pursuit of justice, victims often face re-traumatization, and personal image damages remain unaddressed due to social stigma and the lack of rehabilitative resources. As a result, the victim's suffering is continuously being prolonged.

This essay argues that Indonesia's punitive approach is insufficient and calls for a survivor-centered restorative justice framework. As aligned with the United Nations' SDG-5 (Gender Equality) and SDG-10 (Reduced Inequalities), restorative justice offers a victim-focused transformation, legally and socially, to better aid victims in cyberspace, particularly those most vulnerable and affected, such as women.

This essay will first analyze the general overview of revenge porn in Indonesia with recent data. It will then address the limitations of existing punitive laws. Finally, it will explore restorative justice as a solution that aligns with global gender equality goals.

### 1.2 Problem Formulation

Although revenge porn has been recognized as a form of gender-based sexual violence, its implementation in Indonesia's legal framework remains

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<sup>1</sup> Cyber Civil Rights Initiative, *Revenge Porn Statistics*, 2014.

stagnant. Existing laws such as UU ITE, the Pornography Law No. 44 of 2008, and UU TPKS demonstrate overlapping provisions, inconsistencies in sanctioning, and an unclear path for victim protection<sup>2 3</sup>.

Therefore, several issues arise:

1. Is the current revenge porn legislation in Indonesia able to deliver justice effectively within its criminal law system?
2. Can restorative justice be an effective method of delivering justice in revenge porn cases in Indonesia towards the perpetrator and victim?

### **I.3 Objective**

This essay aims to critique the legislative response for revenge porn in Indonesia, especially with overlapping provisions across multiple regulations. This essay aims to evaluate whether current punitive approaches fulfill the constitutional mandates to uphold human dignity and whether they adequately address both victims and perpetrators.

Specifically, this essay has the following objectives:

1. To analyze the effectiveness of Indonesia's current legislation that addresses revenge porn in delivering justice within its criminal law system.
2. To explore if restorative justice can be an effective method of delivering justice in revenge porn cases in Indonesia towards the perpetrator and victim.

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<sup>2</sup> Rosa Pijar Cahya D. and Diantika Rindam Floranti, *Problematisasi Penerapan Pasal 4 ayat (1) dan Pasal 8 Undang-Undang Nomor 44 Tahun 2008 tentang Pornografi Terhadap Perlindungan Korban Non-consensual Pornography sebagai Bagian dari Kekerasan Berbasis Gender Online* (Yogyakarta: Universitas Gadjah Mada, 2023), 33.

<sup>3</sup> Hwian Christianto, "The Right to Be Forgotten as Legal Protection for Revenge Porn Victims in Indonesia," *Jurnal Ilmu Hukum: ALETHEA* 8, no. 1 (2024): 69–82.

## **CHAPTER II: LITERATURE REVIEW**

This chapter presents the conceptual and theoretical foundations of the study, outlining key definitions, normative frameworks, justice theories, and an overview of previous research related to revenge porn. The literature is divided into three sections to establish a comprehensive understanding of the issue both in Indonesia and globally.

### **2.1 Legal & Social Concepts of Revenge Porn**

#### **2.1.1 Revenge Porn**

Revenge porn is defined as the distribution of explicit footage of an individual's persona without consent. It is a form of digital abuse with significant psychological consequences for the victim, such as depression, anxiety, and long-term trauma<sup>4</sup> (Harper et al., 2022). Research indicates that revenge porn disproportionately affects women, with the majority of victims being female (Harper et al., 2022). Beyond the psychological impact, revenge porn is also a violation of human dignity by tearing apart victims of their autonomy and their right to privacy. This further supports the urgency of discussions regarding the need for legal frameworks that protect individuals from such violations and support victims in their recovery (Harper et al., 2022). This research is relevant to the essay because it further underlines revenge porn as not just a breach of digital norms, but also a cruel violation of basic human rights, which further highlights the importance of legal refinement and a victim-centered approach in addressing this issue.

#### **2.1.2 Gender-Based Violence (GBV)**

Gender-based violence (GBV), including revenge porn, is embedded in systemic power imbalances and distorted societal norms that perpetuate gender inequality. GBV refers to harmful acts committed against an individual based on their gender, with women being disproportionately affected (Lo et al., 2024).<sup>5</sup> Revenge porn can be identified as an attempt of gaining control, often used by

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<sup>4</sup> C. A. Harper, L. Smith, J. Leach, N. A. Daruwala, and D. Fido, "Development and Validation of the Beliefs About Revenge Pornography Questionnaire," *Sexual Abuse: A Journal of Research and Treatment* 35, no. 6 (2023): 748–783.

<sup>5</sup> International Rescue Committee, "What is Gender-Based Violence – and How Do We Prevent It?" (2025).

men against women to reinforce patriarchal power structures (Lo et al., 2024). Such violence manifests itself in various forms, such as discrimination, harassment, and sexual violence. These forms of abuse highlight broader societal inequalities that need to be addressed to ensure victims' dignity and safety are maintained. Understanding GBV is particularly relevant for comprehending how revenge porn takes place within the larger context of GBV.

### **2.1.3 Digital Misogyny**

Digital misogyny refers to the widespread expression of gender-based discrimination and abuse in online spaces, with technology amplifying its magnitude. As Fontanella et al. (2024) argue, the anonymity and reach of digital platforms provide a ground for misogyny to be perpetuated, further enabling the spread of hate, harassment, and non-consensual acts such as revenge porn.<sup>6</sup> These forms of abuse are not just isolated crimes but part of a bigger picture of online violence. Even though the digital space can be a platform for empowerment and voicing the marginalized, ironically, it has also become a room for misogyny to augment itself. As a manifestation of this systemic issue, revenge porn is a prime example of how digital platforms can be weaponized to control and harm women.

### **2.1.4 Theory of Human Dignity (*Teori Martabat Manusia*)**

Human dignity has been a historically relevant philosophy, with it being traceable as far back as ancient Greece. As of today, the theory of human dignity has been reshaped and refined, most particularly by Prussian philosopher Immanuel Kant. Kant's perception of dignity advocates that every individual possesses inherent worth, which must be protected and respected. As Kant (1785) argues, dignity is not merely an abstract belief, but it also manifests itself in various forms, such as the essence of personal rights, the fortification that individuals are treated as ends in themselves, not merely as means to an end.<sup>7</sup> In the context of revenge porn, this theory highlights how non-consensual pornography violates the intimate autonomy of the individual, reducing them to

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<sup>6</sup> Fontanella, L., et al., "How do we study misogyny in the digital age? A systematic literature review," *Humanities and Social Sciences Communications*, 2024.

<sup>7</sup> Thomas E. Hill Jr., "Kantian Perspectives on the Rational Basis of Human Dignity," in *The Cambridge Handbook of Human Dignity: Interdisciplinary Perspectives*, ed. Marcus Düwell, Jens Braarvig, Roger.



merely another's gratification. Kant's ethical framework, which firmly condemns using individuals as mere means, provides a strong moral justification for laws protecting individuals from digital abuse, peculiarly revenge porn.

## **2.2 Theories of Justice**

### **2.2.1 Retributive Justice**

Retributive justice is a framework that emphasizes proportionate punishment for wrongdoing, where the punishment ideally corresponds directly to the severity of the offense. According to the theory, individuals who commit crimes morally deserve to be penalized in a way that is proportionate to the harm they caused (Walen, 2023). In the case of revenge porn, retributive justice advocates for criminal penalties such as imprisonment or fines for offenders, not only proportionately punishing the offenders but also act as a deterrent for future recidivism. While this form of justice offers a sense of closure for victims and aims to prevent future offenses, it primarily focuses on punishment and may not adequately address the emotional and psychological damage inflicted on the victim. As noted by Walen (2023), retributive justice is often criticized for its narrow focus on legal justice without providing enough light to the victim's status quo.<sup>8</sup> This is particularly relevant in the context of revenge porn, where victims experience profound emotional trauma that may not be fully acknowledged or alleviated by punitive measures alone. The discussion of retributive justice in this essay helps to highlight the limitations of purely punitive approaches and the need for more comprehensive frameworks that involve both legislative accountability and victim-centered support.

### **2.2.2 Restorative Justice**

Restorative justice is a framework that prioritizes mending harm by addressing the multifaceted needs of the victims. Restorative justice recognizes the psychological and reputational aspects of victims and further supports the recovery of victims by encouraging accountability and reparation instead of criminal punishment. In the context of revenge porn where the damage done is not

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<sup>8</sup> "Retributive Justice," *Stanford Encyclopedia of Philosophy*, last modified July 31, 2020 <https://plato.stanford.edu/entries/justice-retributive/>.

only reputational but also deeply psychological. This approach is relevant in tackling revenge porn because it provides a framework for addressing the long-lasting psycho-social impact on victims. By shifting emphasis towards recovery, restorative justice could complement traditional punitive measures as it warrants psychological and reputational revitalization.<sup>9 10</sup>

### 2.3 Summary & Overview of Previous Works

No	Title	Academic Year	Writer(s)	Summary
1.	<i>Kewajiban Negara dan Tanggungjawab Negara Memberikan Perlindungan Hukum Terhadap Perempuan Korban Revenge Porn di Indonesia, Diponegoro Law Journal, Volume 8 Number 1, 2019</i>	Bachelor of Law, Faculty of Law, Universitas Diponegoro, 2019	Perangin-angin, Ita Iya Pulina; Rahayu, Nuswantoro Dwiwarno	This research argues the state is responsible for guaranteeing protection, respect, and rehabilitation towards revenge porn victims through penal and non-penal efforts.
2.	<i>Legal Protection of Porn Revenge Victims as an Online Gender-Based Violence According to the Law Number 12 of 2022 on Sexual Violence Crime, Jurnal Hukum Lex Generalis, Vol. 3 No. 7, July 2022.</i>	Faculty of Law, Universitas Padjadjaran, 2022	Faizah, Fitrahul Azza; Hariri, Muhammad Rifqi	This research wrote about the increasing cases of the Revenge Porn in Indonesia during the COVID-19,

<sup>9</sup> Ashlee Hamilton, "Is Justice Best Served Cold?: A Transformative Approach to Revenge Porn," *UCLA Women's Law Journal* 25, no. 1 (2018): 1–45.

<sup>10</sup> Nicola Henry, Asher Flynn, and Anastasia Powell, "Responding to 'Revenge Pornography': Prevalence, Nature and Impacts," *Australian & New Zealand Journal of Criminology* 52, no. 1 (2019): 23–40.

## **CHAPTER III: METHODOLOGY**

### **3.1 Research Methodology**

This research adopts a juridical-normative research method that explores the structure and coherency of legal norms through the study of written legal materials such as laws, regulations, court decisions, legal doctrines, and academic literature while incorporating comparative perspectives to broaden the analysis to formulate an argumentation that solves the problem at hand (Marzuki, 2005). The writer first collects legal material, selects material that is most relevant to the issue, and finally systematically sorts it in a hierarchy.

In this method, the writer utilizes three approaches:

#### **3.1.1 Statute Approach**

The writer analyzes current laws and regulations pertaining towards revenge porn to examine whether legislation is, according to Ibrahim (2005):

- 1) Comprehensive, meaning that legislation is logically correlated and is formulated on a logical basis;
- 2) All-inclusive, meaning that legislation is sufficient to solve legal issues discord;
- 3) Systematic, meaning that aside from being correlated with one another, existing legislation is systematically ordered.

#### **3.1.2 Conceptual Approach**

The writer analyzes views and doctrines that have developed in legal science to find answers to legal issues (Marzuki, 2005).

#### **3.1.3 Comparative Approach**

The writer analyzes and compares the legislative process or the laws of a country with those of other countries that concern the same issue (Marzuki, 2005).<sup>11</sup> The writer has selected the Netherlands and Singapore for comparison due to their legal maturity and relevance. The comparison helps identify legal innovations and alternative approaches that could inform potential reforms in the

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<sup>11</sup> Marzuki, P.M., *Penelitian Hukum* (Jakarta: Prenada Media, 2005).

Indonesian legal framework.

### 3.2 Law Sources:

#### a) Primary Sources:

- UU ITE
- UU TPKS
- UU KUHP
- The Universal Declaration of Human Rights 1984 (UDHR)
- The International Covenant on Civil and Political Rights 1966 (ICCPR)
- Singaporean Penal Codes Sections 377BC, 377BD, and 377BE

#### b) Secondary Sources:

- Scholarly articles
- Literature/books related to revenge porn
- The internet

### 3.3 Writing Methodology

No.	Task	Time
1,	Drafting Chapters I and III	1-3 May 2025
2.	Drafting Chapters II and IV	4-5 May 2025
3.	Drafting Chapters IV and V	6-7 May 2025
4.	Internal Review and Edits	8 May 2025
3.	Proof-Reading	9 May 2025
4.	Submission	10 May 2025

## CHAPTER IV: ANALYSIS

### 4.1 Legal Overview on Revenge Porn

#### 4.1.1 Global Stance

The status quo of Human Rights has been continuously updated to attend to the modern era of technology and information. As of today, the world is in a position where essentially every piece of information is one search away. Through social media, individuals can freely express their opinions and interact with other internet users. This freedom of speech and expression is a part of the fundamental rights of the human rights law, which are regulated in The Universal Declaration of Human Rights 1984 (UDHR) and The International Covenant on Civil and Political Rights 1966 (ICCPR). Both guaranteed other human rights such as freedom of religion, privacy, right to freedom to assemble and associate, right to participate in governmental acts and elections, and rights of minority groups.<sup>12</sup>

Article 19 of the ICCPR is as follows:

1. *“Everyone shall have the right to hold opinions without interference.*
2. *Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive, and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing, or in print, in the form of art, or through any other media of his choice.*
3. *The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are necessary.”*<sup>13</sup>

The context of the Covenant above is to guarantee everyone’s right to express anything in public, offline and online, yet it is not absolute freedom.<sup>14</sup> The Article above means that every person shall not be able to criminalize their expressions through images, videos, or changing their opinions on various matters of public concern.

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<sup>12</sup> United Nations Human Rights Committee, *General Comment No. 34: Article 19: Freedoms of opinion and expression*, 12 September 2011, CCPR/C/GC/34.

<sup>13</sup> International Covenant on Civil and Political Rights, 1966, Article 19, United Nations.

<sup>14</sup> United Nations Human Rights Committee, *General Comment No. 34: Article 19: Freedoms of opinion and expression*, paras. 7, 9, 11, 13, 18, 20, 21–35, 43.

Specifically on online security on the internet, the Convention on Cybercrime, also known as the Budapest Convention 2001.<sup>15</sup>

#### 4.1.2 Indonesia's Stance Legally

Indonesia has a national criminal law that was established after the Dutch colonization, called the *Wetboek van Strafrecht voor Nederlandsch-Indie* or Law Number 1 of 1946 regarding Criminal Law (UU KUHP). Under this criminal law, humiliation was once generally ruled by Article 310 Act (1) and Article 311 of the Criminal Code. Both explain defamation in two different contexts, and each legal setting could be explained as follows:

- Article 310 Act (1);

*"Each party who would intentionally wreck anyone's dignity or reputation by accusing, which means clearly to be known in public, will be charged with 9 months imprisonment or with a criminal fine of up to 4,5 million rupiah."*

- Article 311 Act (1):

*"As long as the defamation perpetrator is allowed to prove their accusations were right, unable to prove them, and the accused was contradicted by their actions, they will be charged with 4 years imprisonment."*

These articles are then, in particular, duplicated by UU ITE, specifically on the Article 27 act (1) as below:

*"(1) Any person who intentionally and without rights broadcasts, displays, distributes, transmits, and/or makes accessible Electronic Information and/or Electronic Documents that contain content that violates morality for public knowledge."*<sup>16</sup>

Throughout the comparison between the two of them, the writer concludes that there are logical fallacies in each law. Article 27 Act (1) of the UU ITE only duplicated both Articles 310 and 311 of the Criminal Code without the firmness of the legal logic. The fallacy is the lack of definition of extortion and the lack of restriction on the "*transmitting*" and "*distributing*" phrases to regulate the extortion law. On the other hand, the fundamental principle of criminal law is, it must be clear. The same problem also exists with the same law on Article 45,

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<sup>15</sup> Council of Europe, *Convention on Cybercrime* (Budapest, 23 November 2001), ETS No. 185.

<sup>16</sup> "Indonesia Abuse of Defamation Clause in Article 27." *South East Asia Journal of Contemporary Business, Economics and Law* 23, no. 6 (2020).

which completes another blurry phrase and meaning in Article 27 Act (1). Another problem caught on the Law Number 44 of 2008 Pornographic Law, on the Article 4 and Article 8, the main problem is that both articles on the same law strengthen the opportunity to blame the revenge porn victims instead of fixing their dignity.

Indonesian law in the UU TPKS designated an entity called LPSK responsible to take care of the sexual assault victims and other gender-based violence victims including the revenge porn victims, an agency created by the law to protect witnesses and victims of sexual assault. However, UU TPKS only provides restorative justice in the sense of non-criminal punishment for perpetrators to children as per Article 30 and focuses more on criminal rehabilitation in accordance with Article 17 (Dewantara and Fransisca, 2024).<sup>17</sup>

## **4.2 Comparative Study**

### **4.2.1 Netherlands**

In the Netherlands, revenge porn has traditionally been dealt with under defamation laws, specifically libel (*smaad or smaadschrift*) and slander (*laster*), where the primary focus is on proving that the perpetrator intended to damage the victim's reputation. However, it is still with limitations, such as the unaddressed nature of the non-consensual nature of image distribution, making it difficult for victims to seek compensation through criminal proceedings. Victims are often left to pursue civil remedies, which result in even more limited compensation.

As a response, the Dutch government introduced a 2020 law criminalizing the non-consensual distribution of sexual images, with penalties including up to two years in prison. This act aims to provide a more victim-centered approach even while facing challenges in enforcement, such as insufficient resources and high evidentiary thresholds. Nevertheless, aside from the obstacles, the law marks a significant move towards restorative justice, focusing on the healing of victims and holding offenders accountable.

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<sup>17</sup> Dewantara, A. and Fransisca, R. (2024) 'Legal Protection and Restorative Justice for Revenge Porn Victims in Indonesia', *Journal of Indonesian Legal Studies*, vol. 12, no. 1, pp. 45–60.

#### 4.2.2 Singapore

Singapore has criminalized revenge porn under its Penal Code Sections 377BC, 377BD, and 377BE, which address non-consensual acts like voyeurism and distributing intimate images with penalties of up to five years imprisonment. The Women's Charter was also amended to include coercive and controlling behaviors, expanding protections against digital gender violence (Mei, 2019). These measures are enforced by the Singapore Police Force, which swiftly removes non-consensual content online.

Despite this, Singapore still lacks a formal restorative justice framework for revenge porn due to relying primarily on criminal prosecution and content removal for victim protection. While restorative justice is applied in juvenile cases (Chan, 2013), it is not extended to revenge porn, making the response more retributive and less focused on victim healing.<sup>18</sup>

#### 4.3 Results

Even though UU ITE in Article 29, which reads:

*“Setiap Orang dengan sengaja dan tanpa hak mengirimkan Informasi Elektronik dan/atau Dokumen Elektronik secara langsung kepada korban yang berisi ancaman kekerasan dan/atau menakut-nakuti ”*

addresses consequences for the perpetrators of cyberbullying (which entails a maximum of 12 years imprisonment and a Rp2.000.000.000,00 fine as per UU ITE Article 45), thus implying sanctions for those who perpetrate revenge porn, for it is a form of online harassment; it does not explicitly mention consequences for perpetrators of revenge porn. In addition, UU ITE Article 27 Act (1) does not properly address justice for the victim and is more retributive, as it convicts the perpetrator of a maximum of 6 years imprisonment and Rp1.000.000.000,00 fine, as outlined in Article 45.

In addressing revenge porn, Indonesia's legislation can still be improved and take inspiration from the legislation of the Netherlands and Singapore. It can

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<sup>18</sup> Written Submission of the Republic of Singapore in Response to the United Nations Secretary-General's Call for Information on the "Intensification of Efforts to Prevent and Eliminate all Forms of Violence against Women and Girls: Gender Stereotypes and Negative Social Norms," UN Women, 2024



further clarify and mention explicitly and specifically the various forms of revenge porn, similar to Singaporean Penal Codes Sections 377BC, 377BD, and 377BE. While at the same time drawing from the Netherlands in promoting restorative justice for the victims.

However, a big challenge arises in the implementation of these proposed improved legislations. The first challenge is that retributive justice, while a significant deterrent towards offenses, heavily relies on administrative competence and may struggle to enforce these rules in the digital space. In addition to the enforcement challenges that retributive justice faces, restorative justice also does not address the non-consensual nature of image distribution and hinders victims from seeking compensation through criminal proceedings, while also potentially leading to recidivism due to a lack of a deterrent effect.

In light of this duality, the writer argues a complementary approach is required to fully address the harm caused by revenge porn. Retributive justice should be applied to ensure that offenders face legal consequences, while restorative justice can be used to prioritize the victim's emotional recovery and reparation.

For Indonesia, legal reforms must enhance clarity, enforcement, and victim support. This includes defining digital sexual abuse more clearly and providing victims with the support needed for recovery. A hybrid approach that combines retributive justice for criminal accountability and restorative justice for victim healing could be the most effective solution. By integrating restorative practices into the legal framework, Indonesia can ensure that victims are not only granted legal justice but also given the necessary support for their emotional and psychological healing.

#### **4.4 Discussion**

It is unwise to rely on either restorative or retributive forms of justice alone to address revenge porn. While restorative justice offers a victim-centered approach that emphasizes healing, accountability, and reintegration, retributive justice remains a necessary complement. It provides formal recognition of the harm done, ensuring that offenders are held accountable with clear legal

definitions and punishments that act as deterrents. However, as revenge porn is often spread rapidly in the digital space, the enforcement of retributive justice can be complicated. It is vital to highlight that the perpetrator isn't the only one involved, but also the victim. Therefore, enhancing the clarity and enforcement of laws against revenge porn is crucial, not as a secondary measure, but as a vital element in a comprehensive approach that addresses both the legal and emotional dimensions of this crime.

## CHAPTER V: CONCLUSION

This essay has comprehensively evaluated the current legal framework in Indonesia for revenge porn, highlighting its limitations and recognizing restorative justice as a complementary solution. While existing laws such as the Electronic Information and Transactions Law (UU ITE), Pornography Law, and Sexual Violence Crimes Law (UU TPKS) offer some protection, they are still vitiated by overlapping provisions, inconsistencies in enforcement, and a lack of victim support. Even though the punitive approach can act as a deterrent, it falls short addressing the psychological and reputational harm caused by revenge porn. These limitations make the case for restorative justice which prioritizes healing, especially those subjected to deep trauma as a victim of revenge porn.

After much research, the writer has concluded that a complementary approach is the most effective way forward, with retributive justice acting as a deterrent and restorative justice aiding the victims. This approach would not only warrant that offenders are held accountable but also address the long-term psychological impacts on victims. By emphasizing the victim's revitalization and punishing offenders, a status quo that better aligns with the UN's SDG-5 (Gender Equality) and SDG-10 (Reduced Inequalities) can be achieved. Only through more concise legal reforms, stronger enforcement mechanisms, and better victim support can we fully see the light of this vision.

*"Fiat justitia, ruat caelum"* — Let justice be done, though the heavens fall. Aside from all the arguments the writer has presented, one fact remains undisputedly clear and that is in this digital era, ruining someone's life is now one keyboard tap away and so is the difference between vengeance and virtue. The line between compassion and cruelty has never been thinner, and if we as a society fail to recognize that line, then we should ask ourselves:

“Are we protecting our society, or simply punishing it?”

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