



Barbarian Digital Society: A Legal Philosophy Perspective on Efforts to Overcome the Moral Degradation of Indonesian Netizens

Ferry Irawan Febrriansyah^{1*}, Aldo Redho Syam², Vivi Ayudya Permatasari³

¹Faculty of Law, Universitas Muhammadiyah Ponorogo, Indonesia

² Faculty of Education, Universitas Negeri Jakarta, Indonesia

³ School of International Law, Southwest University of Political Science and Law, China

* ferryirawanfhumpo@umpo.ac.id

Article	Abstract
<p>Keywords: Barbarian; Digital Society; Moral Degradation; Philosophy of Law.</p>	<p>The "Digital Barbarian Society" phenomenon occurs when Indonesian society suffers moral degradation in its activities on social media. Contradicts Indonesian society's culture, which highly values politeness and moderation. This normative legal research emphasizes philosophical, conceptual, and legislative approaches. The research findings confirm that the phenomenon of "Digital Barbarian Society" in Indonesia, particularly on social media, is triggered by a combination of factors such as the rapid development of digital technology without adequate digital literacy and ethics, the digital access gap, socio-psychological pressure, and the widespread dissemination of misinformation and hoaxes that lead to rudeness and chaos in cyberspace. From a legal philosophy perspective, the effort to regulate must go beyond mere punishment by emphasizing the formation of ethical awareness and the internalization of digital civility values rooted in society's legal culture. The ratification of the new Criminal Code and the revision of the ITE Law provide a more relevant and responsive legal basis for digital dynamics by balancing freedom of expression and the protection of public rights. Legal philosophy serves as the moral and social foundation that guides the application of digital law to achieve comprehensive digital justice and ethics.</p>

INTRODUCTION

Global technological advancements and digitalization have changed almost all aspects of human life. In today's digital age, technological innovation is advancing so rapidly that it drives global transformation in communication, business, education, and people's lifestyles globally. The advent of the internet has become the cornerstone of the digital era, facilitating instant access to information, accelerating the flow of communication without boundaries, introducing artificial intelligence (AI), machine learning, and connecting billions of devices through the Internet of Things (IoT). Digital transformation brings convenience global business models, such as the

emergence of giant e-commerce platforms, online financial services, and the increasing need for cybersecurity to face new digital threats.

In Indonesia digital technology development has been very progressive in recent years. Internet infrastructure is becoming increasingly widespread, with internet penetration reaching over 80% of the population, extending to remote areas. The presence of 5G technology is starting to be tested in major cities, driving better digital network speeds and latency. Indonesia's digital economy sector is growing rapidly, as evidenced by its rising ranking in the World Digital Competitiveness Ranking and its startup ecosystem, which has produced 15 unicorns and world-class decacorns, even placing Indonesia at the top of ASEAN for the number of innovative startups. The government is also encouraging the acceleration of digital transformation through various e-government policies, smart city development, and technology-based education initiatives. Fintech services and digital payments are rapidly growing in the financial sector, expanding access to financial inclusion for the public and micro, small, and medium-sized enterprises (MSMEs).

Digitalization also brings challenges

such as the need for enhanced data security, privacy protection regulations, and digital literacy equalization, to ensure this transformation is truly inclusive and equitable for all segments of society. Besides providing significant opportunities for economic growth, innovation, and public service efficiency, the development of digital technology is also transforming the way Indonesian society interacts, works, learns, and even consumes. With the right strategy, Indonesia is projected to become one of Southeast Asia's most extensive digital powers, with the potential for its digital economy to grow in the coming decades.

The rapid development of digitalization in this modern era, particularly through social media, has significantly altered human relationships in the digital world. Social media is a tool for communication and entertainment and a primary space for social interaction, revolutionizing how individuals connect, collaborate, and express themselves. In an increasingly connected world, digitalization offers platforms like Instagram, TikTok, Facebook, WhatsApp, and YouTube, enabling millions of people to connect in real-time without geographical limitations. In Indonesia itself, the fact that there will be over 190 million active social media users by 2025 shows how much society is increasingly relying on the virtual world for social interaction, with an average usage time of nearly 4 hours per day. Social media functions as a public and private space, where individuals can build digital identities, share experiences, seek inspiration, and form communities based on shared interests and values.

Human relationships in the digital world through social media have two interconnected sides; on the one hand, digitalization strengthens social connectivity and inclusion, providing broad working opportunities, expanding horizons, increasing social solidarity, and opening up space for participation in various social and political

issues. For example, many online communities have emerged as platforms for discussion, education, and social campaigns, society. However, these digital interactions also pose serious challenges regarding the quality of social relationships, such as the emergence of social isolation and alienation, and the potential spread of false information (hoaxes) that can erode trust and create social polarization. Social media often promotes superficial behavior and ideal appearances, which can impact users' mental health. Therefore, digitalization demands critical understanding and strong digital literacy so that humans can build healthy, productive, and meaningful relationships in cyberspace.

This phenomenon is very evident in Indonesia, a country with one of the largest digital populations in the world, reflecting both global trends and local characteristics. The use of social media in Indonesia is not only as a tool for personal communication but also a means of marketing, education, entertainment, and even political participation. Platforms like TikTok, Instagram, and WhatsApp dominate social interactions, accelerating the formation of complex and dynamic digital social networks. Digitalization is revolutionizing social structures – people are becoming consumers of information and content producers and agents of social change. However, this massive digitalization also raises the need for regulation, digital ethics, and data security to maintain the quality of human relationships, and keep them positive and constructive in the ever-evolving digital world.

The negative impacts of relationships in the digital world, particularly through social media in Indonesia, are becoming increasingly real and complex as these digital platforms expand. One of the most concerning issues is the rapid and widespread dissemination of fake information, which can cause confusion, chaos, and even social conflict in society. The hoaxes are often spread without sufficient fact-checking, leading to division and fostering mutual suspicion and hatred between groups. Additionally, social media has become a fertile ground for the emergence of mutual insults, digital bullying (cyberbullying), and body shaming, which can seriously damage users' mental health, especially among teenagers and young people. Negative comments, insults, or threats made anonymously can make victims feel isolated, traumatized, depressed, and even lose their zest for life. This phenomenon is exacerbated by social media addiction, which causes users to seek validation through likes and comments constantly, but then feel dissatisfied and stressed due to unhealthy social comparisons. On the other hand, excessive social media use disrupts sleep patterns and productivity, significantly impacting individuals' quality of life. Besides psychological issues, social media also serves as a medium for various digital crimes such as online fraud, personal data theft, and sexual harassment, which can occur in the less well-monitored virtual space. This situation demands serious efforts from various parties, including digital literacy education, strict regulation, and the

strengthening of internet ethics, so that these negative impacts can be reduced and society can utilize the digital world in a healthier and more positive way.

The "barbarian" phenomenon in the digital world, such as mutual insults on social media, has become a problem in Indonesia because, in general, Indonesian society is an Eastern culture that emphasizes politeness, noble character, and respect for others. Since the development of social media, Indonesian society has become "wild" and "barbaric," which is far from the Eastern traditions and politeness generally upheld by Indonesian society. This is supported by data from the Ministry of Communications and Digital, which shows that in 2024, there were 1,923 pieces of hoax content on social media, the information in which was actually disturbing to the public. In addition to hoaxes, hate speech on social media is also a common practice, especially during political moments such as elections. In the 2024 elections in Indonesia, there was massive hate speech activity on social media, utilizing platforms like Facebook, Instagram, and various other social media platforms.

The "barbarian" phenomenon in the digital world, carried out by Indonesian society, particularly Indonesian netizens, is the phenomenon of widespread law violations and inappropriate expressions made by Indonesians on social media. In fact, culturally, in the daily lives of Indonesians in general, religious values and polite relationships within the community are highly regarded. This research aims to analyze the phenomenon of "barbarian digital society" in Indonesia from the perspective of legal philosophy. The perspective of legal philosophy in this study is used to view, analyze, and reflect on the phenomenon of "barbarian digital society" in Indonesia, even though there are already laws and regulations in Indonesia that govern activities on social media. This research two critical aspects, including: 1) the phenomenon of digital barbarian society in Indonesia: its causes and relevance to Indonesian legal culture, and 2) a reflection on digital barbarian society in Indonesia from a legal philosophy perspective: future efforts at regulation.

METHOD

This research uses a normative legal research method that emphasizes law-based legal analysis using legal doctrines, which is then supplemented by an analysis based on legal philosophy. The legal issue in this research is the phenomenon of governing a "digital barbarian society" in Indonesia, even though there are already laws and regulations in Indonesia that govern activities on social media. Because this research is based on a legal philosophy approach, a philosophical approach is used as one of the approaches in this study, in addition to conceptual and legislative approaches. The primary legal materials used in this study are the Criminal Code, and Law No. Year 2023 on the Criminal Code, and Law No. 11 Year 2008 on Electronic Information and Transactions and its amendments. The secondary legal materials used include journal articles, books, research findings that discuss legal philosophy, Lawrence M.

Friedman's theory of legal systems, and phenomena of community activity on social media such as hoaxes, hate speech, and the like. The non-legal material used is a language dictionary. The collected legal materials were then subjected to a prescriptive analysis process based on legal issues, followed by a reflection based on legal philosophy concepts and theories.

RESULTS AND DISCUSSION

The Phenomenon of Barbarian Digital Society in Indonesia: Causes and Its Relevance to Indonesian Legal Culture

Legal The Cambridge Dictionary confirms that "barbar" or "barbarian" means uncultured, uncivilized. This definition describes people rude, primitive, and lacking in education or social graces. In this context, "barbaric" refers to individuals who are socially or culturally considered less advanced or refined compared to other groups. This meaning aligns with the historical understanding of "barbar" as a foreigner or someone who does not follow civilized cultural norms. Historically, the word "barbar" comes from ancient Greek, specifically the word phrase βάρβαρος (barbaros), which was initially used to refer to people who did not speak Greek or foreign tribes whose cultures differed from the Greeks. This word is an onomatopoeia that imitates the sound of foreign conversations, which sounded like "bar-bar-bar" to Greek ears. Thus, it appears incomprehensible language, equating with random chatter or mumbling. In this context, the word "barbaros" originally meant only "foreign" or "speaking a different language" without strong negative connotations.

In The Greek attitude towards "barbaros" became more negative in further development. This word began to describe people considered rude, wild, and uncivilized because they did not follow the morals and cultural norms of ancient Greece, which were deemed civilized and superior. This term was not only directed at foreign ethnic groups such as the Persians, Egyptians, and others. Still, it was sometimes used as an insult between city-states within Greek society itself, indicating that the meaning of "barbarian" also had internal cultural and political dimensions. The term "barbarian" was adopted and further developed by the ancient Romans to refer to all non-Roman foreigners, especially tribes outside the Roman Empire, such as the Goths, Vandals, Saxons, and Huns. In the Roman context, the word "barbarian" began to have a stronger negative meaning associated with uncivilization, rudeness, and a vicious and uneducated nature, as these tribes were often considered a threat to advanced Roman civilization.

As times have evolved into the modern era, the meaning of the word "barbaric" has become increasingly associated with a broad negative perspective. This word is used to describe actions or people that are brutal, savage, uncivilized, and socially and culturally primitive. That meaning has far surpassed its origins, which only referred to differences in language and culture. Today, the term "barbaric" is often used to

condemn violent, uncivilized, and uncompromisingly brutal behavior, even in everyday contexts and slang on social media. Thus, the history of the term "*barbaric*" shows its journey from a neutral meaning that emphasized linguistic and cultural differences to a label laden with negative connotations of savagery and rudeness. This reflects how dominant cultural perspectives can transform the definition of a word into a stigma attached to groups considered "other" or foreign in a particular context. In this study, the term "*barbarian*" to societies that lack manners and engage in inappropriate actions in their daily lives.

The term "Barbarian Digital Society" describes the phenomenon where societies, particularly in Indonesia, exhibit uncivilized, uncouth, and brutal behavior when interacting on social media. This concept is a development of the original meaning of the word "barbar," which has shifted from simply referring to "foreign" or "speaking a different language" to having negative connotations of uncivilization and cruelty. In the digital context, this "*barbaric*" behavior manifests in the form of hate speech, cyberbullying, the spread of fake news (hoaxes), and inappropriate or provocative comments.

This phenomenon is concerning because, although digital technology aims to make life easier and encourage collaboration, its irresponsible use can even place Indonesia's netizen civility index in the worst position in Southeast Asia, highlighting the seriousness of this issue. This highlights that have negative social impacts. Microsoft's 2020 Digital Civility Index (DCI) survey digitalization, which is supposed to bring ease and efficiency, faces challenges due to user behavior not aligning with norms of politeness and interaction ethics. The formation of virtual communities and repeated interactions on digital platforms are supposed to build a sense of belonging and friendship, but they are often marred by incivility. Therefore, the importance of digital literacy and the development of digital civility becomes crucial to ensure that society can utilize technology positively and responsibly, aligning with sustainable development goals.

Richard Susskind, a legal expert focusing on the impact of technology on the legal field, observes that technological advancements, while bringing many conveniences and positive changes, also pose negative consequences, including undesirable behavior in the digital world. In his view, digital technology has drastically altered the how legal professions and law enforcement operate, but significant new challenges and risks accompany these changes. One of the negative impacts highlighted by Susskind is the increased complexity, cost, and risk in legal business processes due to the digital revolution, which also reflects how technology can accelerate change with high competitive pressure.

Susskind highlights that excessive reliance on technology in the digital realm often presents ethical and social challenges, such as a lack of attention to qualitative aspects that cannot be digitally measured, and the potential for discourteous attitudes digital

interactions. This is reflected in online behavior that can be aggressive, irresponsible, and lacking in common courtesy. In the context of an increasingly digital legal world, these negative attitudes can impact justice and the legal process, for example, through data misuse, privacy issues, and potential inequalities in access due to technology. Therefore, Susskind emphasizes the importance of digital literacy and ethical adaptation in the age of technology so that technology does not worsen social and cultural behavior in the digital world. Thus, Richard Susskind's views on the negative impact of technological development, including bad behavior in the digital world, reflect an awareness that technological progress must be balanced with ethical awareness, digital education, and appropriate regulation so that technology can provide maximum benefits without sacrificing values of decency and social justice.

Another perspective, as stated by Tom Nichols, views disinformation on social media as having serious consequences, including the spread of fake information that causes chaos in the digital world. In his book "The Death of Expertise," Nichols criticizes the "death of expertise" phenomenon in the digital age, where the voices of experts and scientific authorities are often ignored and replaced by baseless opinions spread on social media platforms. The internet and social media provide unlimited access for anyone to express their opinions, leading to many people without expertise or in-depth knowledge being trusted and heard more quickly than experts.

Nichols emphasizes that social media reinforces confirmation bias, allowing individuals to only seek, receive, and spread information that aligns with their views without verification. This triggered the widespread dissemination of hoaxes and misinformation. There has been a rise in skepticism towards scientific authorities and institutions that were initially considered the guardians of truth. This pattern leads to digital noise, where healthy discourse is replaced by emotional debates, personal attacks, and hate speech, further clouding the atmosphere in the digital realm.

This phenomenon is demonstrated by the emergence of incompetent but highly popular content, while social media algorithms like TikTok often overlook educational and valid content. The know-it-all attitude attributed to the public who feel they are smarter than experts is becoming increasingly prevalent, worsening the spread of disinformation and social conflict in cyberspace. Thus, Tom Nichols' perspective on disinformation in social media reveals a sharp critique of how digital technological advancements, without adequate ethics and literacy, damage the public sphere by introducing the dominance of hoaxes and noise that replace fact-based and expert discourse. Nichols emphasized the importance of respecting expertise and digital literacy education to improve this situation and reduce the negative impact of disinformation on social media.

The "Barbarian Digital Society" phenomenon in Indonesian society, particularly on social media, has emerged due to several interconnected causes, concerning the rapidly evolving dynamics of digital society in Indonesia. First, the rapid development

of digital technology causes people to spend a lot of time interacting virtually through device screens like smartphones and computers, making them more connected to the virtual world than actively participating in the real world. This results in interactions more focused on consuming entertainment content and virtual sensations, often disregarding the norms of politeness and social ethics that apply in the real world.

Second, digital communities in Indonesia often exhibit apathy and a focus on excitement, where they become passive observers and excessive sensation-seekers, making them prone to uncivil behavior such as hate speech, bullying, and emotional debates on social media. This is exacerbated by low digital literacy and ethical awareness in using technology, coupled with disparities in access and ability to use technology between urban and rural areas, creating a digital divide. At this level, people who are new to or less familiar with technology cannot yet control their attitudes and behaviors in the digital realm, making them easily fall into aggressive communication patterns.

Thirdly, psychological and social factors also contribute to strengthening this phenomenon. Digital societies often face pressure to keep up with rapid changes and trends, leading to a culture of intense and instant consumption without critical reflection. Dependence on social media as the primary means of obtaining information and social existence also increases emotional reactivity when disagreements or controversial issues arise. Additionally, mass manipulation for political purposes further exacerbated the situation, where using social media as a tool for propaganda or the spread of provocative information amplified conflicts between digital citizens.

Fourth, the tendency for disinformation and hoaxes to spread rapidly on social media causes chaos and exacerbates hostility and incivility. A society that is less critical of information sources is easily influenced by fake news, leading to distrust, polarization, and increasingly uncontrollable verbal conflicts. The importance of digital literacy education and the development of internet ethics is key to mitigating this "Barbarian Digital Society" phenomenon and building a more polite and productive digital society. Thus, the causes of the "Barbarian Digital Society" phenomenon in Indonesian society on social media are a combination of rapid digital technology development without being balanced by digital literacy and ethics, disparities in access and ability, social and psychological pressure in the digital environment, and the spread of misinformation that triggers rudeness and chaos in cyberspace.

The phenomenon of "Barbarian Digital Society" on social media by Indonesian society presents a unique irony, considering that Indonesian legal culture has long been known for upholding values of politeness, moderation, and Eastern ethics. Indonesia has a legal tradition deeply rooted in local wisdom, social values, and the spirit of mutual cooperation, which emphasizes social harmony, respect for others, and problem-solving through deliberation. Eastern ethics is also reflected in various legal rules and societal codes of conduct that promote polite, courteous, and respectful

behavior towards others, not only in daily life but also institutionally in courts and in the formulation of laws. However, a real contradiction is evident when Indonesian society interacts in the digital space. On social media, various cases of hate speech, bullying, hoaxes, and harsh comments often dominate the virtual public space. This "barbaric" phenomenon reflects a gap between the noble principles of Indonesian legal culture and the actual behavior of digital society. Anonymity, the ease of unlimited expression, and the lack of direct oversight make some users feel free to express their opinions without considering ethics and social impact. This is exacerbated by low digital literacy awareness, a lack of law enforcement that adapts to the digital age, and suboptimal education on social media ethics.

This issue is not just about individual behavior; it also poses a challenge to the legal system and national culture. Rude behavior in the digital space erodes the Eastern values and moderation that have long been the nation's pride. If not balanced by the revitalization of character education, improved digital literacy, and effective law enforcement adaptable to technological developments, it is feared that this phenomenon will erode Indonesia's humanistic and polite legal identity. Therefore, it is essential to integrate Eastern ethical values, courtesy, and moderation into digital world policies and regulations so that Indonesian legal culture remains relevant and can counterbalance amidst the disruptive flow of technological globalization.

According to Lawrence M. Friedman, legal culture is an essential component of the legal system, encompassing society's attitudes, values, beliefs, and opinions regarding the law and the legal system as a whole. Friedman explained that the legal system consists of three main components: legal structure (institutions and formal rules), legal substance (regulations and decisions), and legal culture (the values and attitudes that drive the entire system). Friedman emphasized that legal culture is the "living engine" that drives the legal system, making law collection of static rules and a system that lives and functions within society. This legal culture serves as a bridge between legal regulations and the behavior of citizens. It consists of two aspects: internal legal culture held by law enforcement officials, such as judges and lawyers, and external legal culture held by the general public. Without a strong legal culture, the legal system can become rigid and ineffective due to a lack of societal attachment to existing laws and rules.

Meanwhile, Satjipto Rahardjo, a prominent figure in Indonesian law, views legal culture as an essential part of legal development that must accommodate the nation's social and cultural characteristics. According to Rahardjo, legal culture is not just written rules, but also the values, customs, and norms that live and develop within society. Satjipto Rahardjo emphasizes the need for a law responsive to social dynamics and local values, so that law becomes not only a formal instrument but also rooted and accepted in the lives of the community. In his view, legal development must incorporate a legal culture approach so that society can accept and voluntarily obey the law.

Therefore, according to the applicable laws, thus creating a sustainable social order and justice. Lawrence Friedman and Satjipto Rahardjo, legal culture is fundamental in understanding, applying, and developing law. Friedman emphasizes the aspect of legal culture as the driving force of the legal system that connects rules with social practices. In contrast, Rahardjo emphasizes the local aspects and social values that must be the basis for law to function effectively and fairly in the context of Indonesian society. Both agreed that without a strong legal culture, the law would lose its vitality and social legitimacy.

The importance of legal culture in addressing moral degradation in society, particularly on social media, cannot be overlooked, considering its role as the foundation of norms, values, and attitudes that guide human behavior in social and legal contexts. Moral degradation on social media, characterized by the proliferation of hate speech, cyberbullying, the spread of hoaxes, and rude and uncivil behavior, indicates that digital interactions often occur outside the control of ethics and social rules that are already embedded in legal culture. A strong legal culture can be a strategic tool for instilling collective awareness of the importance of ethics, responsibility, and respect for the rights of others in the digital realm. With an effective legal culture society understands the law as a set of enforced rules and reflects the moral and ethical values in high regard. This is important because free and anonymous social media tends to make people feel out of control and less responsible for their actions.

Legal culture must be developed to foster a deeply ingrained attitude of internalizing the law, so society consciously rejects immoral and unethical behavior, both in the real world and cyberspace. In addition, legal culture also promotes greater law enforcement as well as comprehensive legal education and digital literacy, which can collectively strengthen social and institutional mechanisms in mitigating the phenomenon of moral degradation. Thus, legal culture is not only the guardian of social order and justice, but also a crucial moral bulwark in the digital age, ensuring that social media and digital interactions do not become spaces that reinforce barbaric and destructive attitudes, but rather serve as educational, polite, and productive tools for the overall progress of society.

Regarding legal culture and its relevance to the "Digital Barbarian Society" phenomenon in Indonesian society on social media, it can be understood that legal cultural aspects play an essential role. In the concept of a legal system as put forward by Lawrence M. Friedman, legal s "Barbarian Digital Society" phenomenon among Indonesian people on social media can be comprehensively analyzed through a legal cultural framework that includes three essential aspects: substance, structure, and the legal culture. From the perspective of legal substance, this phenomenon highlights the discrepancy between legal rules governing social media ethics and behavior—such as the Electronic Information and Transactions Law (EIT Law) and regulations related to hate speech and the spread of hoaxes—and the actual practices on the ground. Legal

substances already contain various provisions to suppress rude behavior, defamation, and the misuse of digital media. Still, their implementation is often hampered, making them unable to prevent the proliferation of such "barbaric" behavior. This indicates a gap between existing legal norms and the behavior of digital society, which is still prone to violating those norms.

From a legal structure perspective, law enforcement institutions and legal processes are not fully adapted to technology and social media interaction dynamics. The ideal legal structure should involve judicial institutions, law enforcement agencies, and integrated and responsive oversight, education, and prevention mechanisms adapted to the digital world's developments. However, the reality is that law enforcement structures in Indonesia often face limitations in terms of speed, technological capacity, and inter-agency coordination, resulting in weak monitoring of harmful content and a lack of decisive action that serves as a deterrent. Additionally, rigid and bureaucratic legal mechanisms make it much slower to prosecute cybercrime cases compared to the rapid spread of harmful content.

In the legal culture, law is the most fundamental factor that describes society's attitudes, values, and behavior towards law and social norms in the digital space. An ideal legal culture expects the internalization of values such as courtesy, responsibility, and respect for the rights of others, which can balance freedom of expression with social media ethics. However, the "Digital Barbarian Society" phenomenon shows that external legal culture in digital society is still weak; many social media users ignore ethical norms and legal rules because they feel anonymous or distant from direct oversight. Low digital literacy and internet ethics also exacerbate this condition, so the legal culture that should be the "living engine" of the legal system has not been able to drive consistent behavioral change in the digital realm. Additionally, Indonesia's social culture, known in the real world for its courtesy and moderation, has not been fully internalized in virtual interactions, leaving a cultural paradox between offline and online legal life.

Analyzing Indonesian society's "Barbarian Digital Society" phenomenon on social media through the framework of substance, structure, and legal culture reveals an imbalance and disharmony between legal theory and practice and the dynamics of digital social life. To address this issue, harmonization is needed between regulatory improvement (substance), strengthening and modernizing law enforcement institutions (structure), and developing legal literacy and a legal culture deeply rooted in digital society (legal culture). This integrated approach is crucial to upholding the values of courtesy and decency in the real world and cyberspace, so that social media can become a productive and responsible space within Indonesian society's legal and cultural framework.

B. Reflection on the Digital Barbarian Society in Indonesia from a Legal Philosophy Perspective: Future Efforts to Overcome the Moral Degradation of Netizens

From a legal philosophy perspective, the "Barbarian Digital Society" phenomenon in Indonesia reflects the significant challenges in the fast-paced and complex digital era. Legal philosophy asks what rules need to be applied. It delves deeper into the reasons and purposes of law's existence and its social function in regulating human behavior, including in the digital space. In the context of Indonesian digital society, which often exhibits rude, impolite, and emotional behavior on social media, legal philosophy highlights the importance of universal values such as justice, responsibility, and moral virtue as the basis for regulation. This rapidly evolving digital technology is driving changes in social interaction patterns that sometimes deviate significantly from norms of politeness and ethics, thus demanding regulations that govern technical aspects and must be grounded in the moral values deeply rooted in society.

From a legal philosophy perspective, "barbaric" behavior in cyberspace reflects an imbalance between technology as a communication tool and society's capacity to exercise ethical responsibility in digital interactions. Ideally, the law should serve as a moral compass, guiding society so that freedom of expression on social media does not spread hate speech, vulgar language, and disinformation that disrupts social harmony. This confirms that the law must be a living and effective instrument of protection and regulation in virtual life, just as in the real world. The lack of strong internalization of legal culture in the digital realm leads to the emergence of indifferent and aggressive attitudes, reinforcing the "barbarian" stigma in the online behavior of Indonesian society.

Legal philosophy also invites us to view this phenomenon through the relationship between the substance of law (written rules), the structure of law (law enforcement institutions), and legal culture (society's values and attitudes towards the law). In the context of digital barbarian society, aspects of legal substance such as the ITE Law and related social media regulations, are often unable to keep pace with the rapid pace of digital social change. The legal structure also still faces limitations in enforcing the law responsively and quickly against violations in the cyber world. Meanwhile, the legal culture that internalizes the values of courtesy, responsibility, and respect for digital rights is still weak, leading to the continued development of digital social behavior categorized as "barbaric." Thus, from a legal philosophy perspective, the phenomenon of Digital Barbarian Society in Indonesia demands a legal approach that is not only normative and repressive, but also integrative and educational, capable of fostering moral and digital ethics awareness within society. Law must serve as a beacon of justice and virtue in the digital age, protecting society from moral and social perspectives while guaranteeing responsible freedom. The law must bridge the gap

between technological progress and the human values that have long been the foundation of legal culture in Indonesia. This approach is essential so that the digital space does not become a field of conflict and rudeness, but rather a place for polite, civilized, and dignified social interaction, the philosophy of law that emphasizes justice and social responsibility.

The "Barbarian Digital Society" phenomenon in Indonesia is highly relevant when viewed through the post-truth phenomenon, which is a situation where factual truth is no longer the primary priority in shaping public opinion. Still, it is replaced by feelings, personal beliefs, and emotional narratives that are more attention-grabbing for the public. In this post-truth era, social media has become the primary arena for disseminating information, where facts are often disregarded and replaced by hoaxes, fake news, and narratives deliberately manipulated for specific purposes, especially political ones. Indonesia, with its high number of social media users—over 191 million active—is a fertile ground for the development of post-truth culture due to low digital literacy, a still-lacking reading culture, and social media algorithms that tend to reinforce echo chambers, where users only receive information that aligns with their views without exposure to different perspectives.

In the context of a Digital Barbarian Society, this post-truth gives rise to the Indonesian digital community's easily provoked, sensationalistic attitudes, often engaging in hate speech, bullying, and harsh comments that reflect "barbaric" behavior in cyberspace. The imbalance between freedom of expression and ethical responsibility makes interactions on social media prone to conflict and moral degradation. Post-truth fuels polarization, breeds distrust, and erodes social understanding because truth becomes relative and information manipulation becomes a strategy to influence the masses without regard for the resulting social impact.

The post-truth phenomenon also presents significant challenges to legal culture and ethical norms in Indonesia. On the one hand, the laws and ethics of Indonesian society, which have long been known for their courtesy and dignity, are facing inequality with the behavior of digital society, which is easily provoked and tends to be aggressive. On the other hand, legal regulations often lag behind the rapid pace of technological development and new interaction patterns in the digital world. This reinforces the paradox of legal culture in cyberspace, where the values of courtesy and civility inherent in Indonesian legal culture have not yet fully taken root and controlled people's behavior on social media. Thus, the "Barbarian Digital Society" phenomenon in Indonesia from a post-truth perspective describes the crisis of truth and communication ethics in the digital age. Post-truth facilitates the rapid and widespread dissemination of "barbaric" behavior and disinformation, leading to social unrest and negative dynamics in the digital space. Addressing this phenomenon requires strengthening critical digital literacy, updating responsive legal regulations, and instilling strong legal and ethical cultural values so that society does not fall into the

trap of misleading information and uncivil digital behavior. Only with a holistic and integrated approach can Indonesia's digital space become a productive, dignified, and civilized platform for interaction that aligns with the values of Indonesian society.

Efforts to address the moral degradation of netizens as a reflection of the "Barbarian Digital Society" phenomenon in Indonesia from a legal philosophy perspective are very significant to undertake through a balanced approach that combines normative, educational, and cultural elements. In legal philosophy, law is not only seen as a mere formal rule, but also as a vehicle for shaping moral consciousness and social ethics, which form the foundation of human behavior, including in the digital space. Therefore, efforts to regulate the morals of netizens need to begin with developing a strong digital legal culture, capable of instilling values of social responsibility, courtesy, and respect for human rights in online interactions. This includes strengthening the internalization of legal values, which is not based solely on the coercion of sanctions, but also on the ethical awareness of individuals as dignified social beings. Additionally, digital literacy education is key in facilitating netizens' understanding and self-control so that online behavior does not become aggressive, rude, or destructive. This literacy must encompass technical, critical, and ethical aspects, namely the ability to understand the mechanisms of digital information and a wise attitude in selecting and disseminating information, including awareness of the social impact of digital actions. In the context of legal philosophy, this education is an effort to cultivate virtue (virtue ethics) in digital society, guiding individuals to behave to written rules and based on deeper morality.

Future efforts to address the moral degradation of netizens, reflecting the phenomenon of "Barbarian Digital Society" in Indonesia, are becoming increasingly relevant from a legal philosophy perspective with the enactment of the new Criminal Code (Law No. 1 of 2023) and changes to the Electronic Information and Transactions Law (EIT Law). From a legal philosophy perspective, this effort is not enough to punish or sanction; it must prioritize the formation of ethical awareness, the internalization of civilized values, and digital social responsibility rooted in the legal culture that exists within society. The new Criminal Code has accommodated the development of digital technology by including more specific articles regulating criminal acts in the digital realm, such as data protection, cybercrime, and the regulation of digital assets, which were not comprehensively regulated in the old Criminal Code. This creates a more relevant and responsive substantial legal framework for the dynamics of Indonesian digital society.

Additionally, amending the ITE Law is crucial because it is the primary tool for regulating public behavior in online interactions, including addressing hate speech, hoaxes, and the spread of disinformation, which are characteristic of a "Barbarian Digital Society". This change aims to balance freedom of expression with the protection of individual rights and public interests, thus establishing more precise and

humane boundaries in digital communication. In this context, law enforcement is being upheld, and an educational and preventive approach is also needed to cultivate virtuous digital awareness. From a legal structure perspective, the New Criminal Code demands the modernization of law enforcement agencies to be fast, transparent, and adaptable to cyber cases. At the same time, the amendment to the ITE Law supports these efforts by improving the legal framework so that law enforcement officers can be more effective and proportional in handling digital violations. This is closely related to the philosophy of law, which views law as a moral and social instrument that must maintain justice while preserving social order, particularly in the conflict-prone and morally degrading digital interactions. Another significant effort is the development of legal literacy and digital legal culture in society, namely, instilling values of courtesy, responsibility, and sustainable digital ethics. This approach aims to internalize the law as a way of life, not just a formal norm to be feared.

Harmonizing the substance of the New Criminal Code and the updated ITE Law with the role of moral education based on legal philosophy can curb the phenomenon of "Barbarian Digital Society", which arises from the disparity between technological progress and society's moral and legal readiness. Integrating modern regulations such as the New Criminal Code and the revised ITE Law, with a legal philosophy approach that emphasizes the formation of moral character and digital legal culture, is key to future order in overcoming the moral degradation of netizens. This makes law repressive tool and a shaper of an ethical, polite, and responsible digital society, in line with Indonesia's moderate and civilized legal and cultural values.

CONCLUSION

The "Barbarian Digital Society" phenomenon occurring in Indonesian society, particularly on social media, is the result of various interconnected factors, such as the rapid development of digital technology that has not been matched by adequate digital literacy and ethics, the digital access and capability gap, social and psychological pressure in the digital environment, and the widespread dissemination of disinformation and hoaxes that trigger rudeness and chaos in cyberspace. This condition creates an irony with the values of Indonesian legal culture, which has long been known for its courtesy, moderation, and Eastern ethics, because there appears to be an imbalance and disharmony between the prevailing legal norms and the reality of societal behavior in the digital realm. Therefore, harmonization efforts are needed to address this issue, including improving legal regulations (substance), strengthening and modernizing law enforcement agencies (structure), and developing a strong legal culture and comprehensive legal literacy among the digital society. This integrated approach is crucial to upholding the principles of courtesy, ethics, and civility in real life and the virtual world, making social

media a productive, responsible space that aligns with Indonesian legal and cultural values.

Reflecting on the phenomenon of Barbarian Digital Society in Indonesia from a legal philosophy perspective emphasizes that future efforts at regulation must go beyond mere repressive actions and legal sanctions, and instead focus more on fostering ethical awareness and internalizing the values of digital civilization rooted in the legal culture that exists within society. The ratification of the new Criminal Code (Law No. 1 of 2023) and the amendment of the Electronic Information and Transactions Law (EIT Law) serve as a more relevant and responsive substantial legal basis to digital dynamics, specifically regulating criminal acts in the digital realm while balancing freedom of expression with the protection of individual rights and public interests. From a legal structure perspective, modernizing adaptive and transparent law enforcement agencies is crucial to effectively address cybercrime. However, equally vital is the development of legal literacy and digital legal culture that continuously instills values of courtesy, responsibility, and social ethics so that law becomes not just a formal, imposed norm, but an integral part of the digital society's consciousness and character. Thus, the harmonization between modern legal regulations and philosophically-based moral education is the key to overcoming the moral degradation of netizens and the phenomenon of Barbarian Digital Society, making Indonesia's digital space a place for polite, responsible interaction that is in line with Indonesia's moderate and civilized legal and cultural values. In this context, legal philosophy serves as the moral and social foundation that guides the application of digital law, ensuring that digital justice and ethics are fully realized.

REFERENCES

Agusmidah. 2010. Dynamics and Review of Indonesian Labor Law Theory. Bogor: Galia Indonesia.

Agustin, Reni, and Arikha Saputra. "Analysis of Exoneration Clauses In Terms and Use Of The TikTok Application." Legal Brief 11, no. 2 (2022): 1404–11.

Ahadi, Lalu M. Alwin. "Efektivitas Hukum Dalam Perspektif Filsafat Hukum: Relasi Urgensi Sosialisasi Terhadap Eksistensi Produk Hukum." Jurnal Usm Law Review 5, no. 1 (2022): 110. <https://doi.org/10.26623/julr.v5i1.4965>.

Ariawan, I Gusti Ketut. "Penelitian Hukum Normatif" 1, no. 1 (2019): 4.

Aulia, Muhammad Zulfa, Bimo Fajar Hantoro, Wawan Sanjaya, and Mahrus Ali. "The Use of Progressive Law Phrase in Constitutional Court Decisions: Context, Meaning, and Implication." Jurnal Konstitusi 20, no. 3 (2023): 423–50. <https://doi.org/10.31078/jk3034>.

Beatrice Oyinkansola Adelakun, Joseph Kuba Nembe, Bisola Beatrice Oguejiofor, Chidiogo Uzoamaka Akpuokwe, and Seun Solomon Bakare. "Legal Frameworks and Tax Compliance in the Digital Economy: A Finance Perspective." *International Journal of Advanced Economics* 6, no. 3 (2024): 26–35. <https://doi.org/10.51594/ijae.v6i3.900>.

Budasz, Sarah. "Le Barbare Parle Grec": French Classical Scholars and the Racialisation of Modern Greek." *Dix-Neuf* 28, no. 1 (January 2, 2024): 65–85. <https://doi.org/10.1080/14787318.2024.2318153>.

Castro, Conceição, and Isabel Cristina Lopes. "E-Government as a Tool in Controlling Corruption." *International Journal of Public Administration* 46, no. 16 (2023): 1137–50. <https://doi.org/10.1080/01900692.2022.2076695>.

Čehulić, Mateja. "Perspectives of Legal Culture." *Revija Za Sociologiju* 51, no. 2 (August 2021): 257–82. <https://doi.org/10.5613/rzs.51.2.4>.

Chaerunisa, Fitri, Shanti Darmastuti, and Sophiana Widiasutie. "Foreign Direct Investment of Indonesian Leading Startup Unicorn in Vietnam to Enhance Digital Workforce Skills." *International Journal of Multicultural and Multireligious Understanding* 9, no. 2014 (2022): 147–63. <http://ijmmu.comhttp://dx.doi.org/10.18415/ijmmu.v9i7.3784>.

Condello, Angela, and Tiziana Andina. *Post-Truth, Philosophy and Law*. Abingdon: Routledge, 2019.

Dicky Eko Prasetyo, et.al. "Policy Evaluation of the Imposition of Restrictions on Emergency Community Activities (PPKM) in East Java." In *Proceedings of the International Joint Conference on Arts and Humanities 2021 (IJCAH 2021)*, 871–78, 2021.

dipstrategy.co.id. "Statistik Menarik Industri Digital Di Indonesia Tahun 2025," n.d. <https://dipstrategy.co.id/blog/statistik-menarik-industri-digital-di-indonesia-tahun-2025/>.

Erliyani, Rahmida. "Examining the Religious and Justice System in Indonesia to Prevent Cyberbullying." *International Journal of Cyber Criminology* 15, no. 2 (2021): 112–23. <https://doi.org/10.5281/zenodo.4766548>.

Garingan, Dominique, and Alison Jane Pickard. "Artificial Intelligence in Legal Practice: Exploring Theoretical Frameworks for Algorithmic Literacy in the Legal Information Profession." *Legal Information Management* 21, no. 2 (2021): 97–117. <https://doi.org/10.1017/s1472669621000190>.

Hangabei, Sinung Mufti, Khudzaifah Dimyati, Absori, and Akhmad. "The Ideology of Law: Embodying the Religiosity of Pancasila in Indonesia Legal Concepts." *Law Reform* 17, no. 1 (2021): 77–94.

Hayes, Hailey. "Book Review of" The Future of the Professions" by Daniel and Richard Susskind." *Lakehead Law Journal* 6, no. 1 (2024): 45–56.

Helka, Anna M., Małgorzata Wójcik, Karolina Dukała, Joanna Kabzińska, Olga Piaskowska, and Piotr Piesiewicz. "To Tell or Not to Tell about Bullying—New

Insights from the Study on the Perceptions of Criminal Sanctioning, Anticipation of School Punishment, Agency, and Trust toward School Staff.” Behavioral Sciences & the Law 42, no. 6 (December 9, 2024): 684–700. <https://doi.org/10.1002/bsl.2688>.

Indrayani, Kiki, S. Sulaksono, T. Tamsil, and Dicky Eko Prasetyo. “From Citizen Ideology to Netizen Ideology: The Legal Culture of Digitizing Pancasila in Realizing Politeness on Social Media.” Golden Ratio of Law and Social Policy Review 4, no. 1 (December 31, 2024): 12–17. <https://doi.org/10.52970/grlspr.v4i1.845>.

Kellerman, James, R. Alden Smith, and Carl P.E. Springer. “Introduction: Martin Luther: From Classical Formation to Reformation.” In Athens and Wittenberg, 1–15. BRILL, 2022. https://doi.org/10.1163/9789004206717_002.

Kementerian Komunikasi dan Digital. “Komdigi Identifikasi 1.923 Konten Hoaks Sepanjang Tahun 2024,” 2025. <https://www.komdigi.go.id/berita/siaran-pers/detail/komdigi-identifikasi-1923-konten-hoaks-sepanjang-tahun-2024>.

Koos, Stefan. “Digital Globalization and Law.” Lex Scientia Law Review 6, no. 1 (2022): 33–68. <https://doi.org/10.15294/lesrev.v6i1.55092>.

Kurniawan, I Gede Agus. “Digitalization of Business Law : Urgency and Orientation of the Industrial.” Volkgeist V, no. 40 (2022): 253–65.

Mahdi, Umar. “Application of The Concept of Justice in the Perspective of Pancasila State Law.” Al Mashaadir Journal 3, no. 1 (2022): 1–12.

Mathias, Jerico, and Rosamine Blessica. “Hate Speech and the Freedom Discourse.” Indonesia Media Law Review 1, no. 1 (2022): 1–22. <https://doi.org/10.15294/imrev.v1i1.56673>.

Musyaffa, Rendika Azhar, and Sofyan Effendi. “Kekerasan Berbasis Gender Online Dalam Interaksi Di Media Sosial.” Kekerasan Berbasis Gender Online Dalam Interaksi Di 19, no. 2 (2022): 85–93. <https://komunikologi.esaunggul.ac.id/index.php/KM/article/view/507/253>.

Nichols, Tom. The Death of Expertise. 1st ed. New York: Oxford University Press, 2017.

Noerhadi, Cita Citrawinda. “Cybercrimes and Alternative Settlement of Intellectual Property (IPR) Disputes in Indonesia.” International Journal of Cyber Criminology 16, no. 1 (2022): 89–109. <https://doi.org/10.5281/zenodo.4766558>.

Prasetyo, Dicky Eko, Muh. Ali Masnun, and Noviyanti Noviyanti. “Post-Election Reconciliation in 2024 as a Constitutional Convention in Indonesia: A Progressive Legal Culture Perspective.” Jambura Law Review 7, no. 1 (January 31, 2025): 176–96. <https://doi.org/10.33756/jlr.v7i1.26999>.

Putera, Wahyudi, Nisma Iriani, Sanny Feria Julian, Nurjanna, Abdul Rahman, and Riska Sucianti. “Digital Business Development Strategy as a Determinant of Business Competitiveness Through E-Commerce of MSMEs Products in

Indonesia.” European Journal of Theoretical and Applied Sciences 1, no. 6 (2023): 804–29. [https://doi.org/10.59324/ejtas.2023.1\(6\).79](https://doi.org/10.59324/ejtas.2023.1(6).79).

Ramli, Tasya S., Ahmad M. Ramli, Ranti F. Mayana, Ega Ramadayanti, and Rizki Fauzi. “Artificial Intelligence as Object of Intellectual Property in Indonesian Law.” Journal of World Intellectual Property 26, no. 2 (2023): 142–54. <https://doi.org/10.1111/jwip.12264>.

Reza, Iredho Fani. “Counteracting Hoax in Social Media Through Tabayyun By Islamic Student Community.” Ta’dib 24, no. 2 (2021): 269. <https://doi.org/10.31958/jt.v24i2.4740>.

Richard Susskind, Daniel Susskind. *The Future of the Professions: How Technology Will Transform the Work of Human Experts*. Oxford: Oxford University Press, 2022.

Sarah, Tsabita. “What’s Up with Indonesia’s Digital Civilization Index?,” 2021. <https://medium.com/compfest/whats-up-with-indonesia-s-digital-civility-index-696a41a8fff2>.

Sulistyowati, Eny, Muh. Ali Masnun, Dicky Eko Prasetyo. “Arrangements for Online Food Delivery Service Drivers to Achieve Food Safety.” IOP Conf. Series: Earth and Environmental Science 1454, no. 1 (2025): 1–7.

Suteki, Galang Taufani. *Metodologi Penelitian Hukum (Filsafat, Teori, Dan Praktik)*. 1st ed. Depok: Rajawali Pers, 2018.

Syarief, Elza. “Analysis of the Implementation of Digitalization of Registration and Issuance of Land Certificates : Agrarian Law Perspectives in Indonesia.” International Journal of Sciences: Basic and Applied Research 4531, no. 1 (2021): 274–92.

Taufik, Cevi Mochamad, and Nana Suryana. *Media, Kebenaran Dan Post Truth*. Bandung: Widina Bhakti Persada Bandung, 2022.

Wang, Su. “Strengthening Intellectual Property Rights for Sustainable Development: Insights Into Economic Performance and Technological Advancement.” Information Development 1, no. 1 (June 24, 2025): 3–6. <https://doi.org/10.1177/0266669251349154>.

Wasitaatmadja, Fokky Fuad, and Wasis Susetio. “Philosophical Sufism and Legal Culture in Nusantara: An Epistemological Review.” Al-Risalah 20, no. 1 (2020): 75. <https://doi.org/10.30631/al-risalah.v20i1.558>.

Yunianto, Catur. “Prophetic Law Paradigm: A Synthesis Of Thoughts Of Legal Philosophy Development.” Journal of Transcendental Law 1, no. 2 (2019): 104–23. <https://doi.org/10.23917/jtl.v1i2.9154>.

Yurchenko, Yuliya. “Democratic Socialism or Barbarism: A Reply to Hans-Herbert Kögler.” European Journal of Social Theory 26, no. 4 (November 17, 2023): 591–99. <https://doi.org/10.1177/13684310231172721>.

Žižek, Slavoj. “Is Barbarism with a Human Face Our Fate?” Critical Inquiry 47, no. S2

(January 1, 2021): S4–8. <https://doi.org/10.1086/711424>.