

# Legal Protection for Victims of Body Shaming Through Social Media from a Victimology Perspective

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## ABSTRACT

The present existence of information technology dramatically affects people's lives. Technology with all the programs and conveniences offered makes it possible for people to be able to use the technology. Its users often ignore security for themselves. Cyberbullying is an immoral act committed through electronic media, one of which is body shaming. Body Shaming is an aggressive and repeated behavior by individuals and groups to comment on a person's body shape by using electronic technology as a medium to attack others. Body shaming cannot continue to be left alone because the impact the victim has can damage one's mental health and is also dangerous because it can be done anywhere and anytime. With the main discussion on this study, Do Legal Protection Forms Against Victims of Body Shaming Crimes on Social Media and Urgency of Legal Protection for Victims of Body Shaming Crimes on Social Media. Research results show that legal protection against victims of body shaming crimes on social media can be seen from the provisions of Law No. 13 of 2006, LPSK Regulation Number 6 of 2010, and article 27 paragraph 3 of the ITE Law. However, the current regulations are not yet effective in solving the body shaming problem on social media.

**Keywords:** *Legal Protection, Victims, Criminal Acts, Body Shaming, Social Media, Victimology*

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## 1. INTRODUCTION

Victimology, derived from the word victim and logy (science), comes from the Latin *victima* (victim) and *logos* (science). Simply put, victimology means the science of victims (of crime). According to the Crime Dictionary, as cited by an expert, a victim is "a person who has suffered physical or mental distress, property loss, or death due to the actions or minor offenses committed by a perpetrator of a criminal act or others." Clearly, the term refers to "someone who has suffered physical pain and so on," meaning a victim of a violation or crime. In line with this view, a victim is "someone who suffers physically and mentally as a result of the actions of another person who seeks self-fulfillment or benefits for others, which contradicts the interests and human rights of the victim." This defines physical and mental suffering of victims and how such acts violate their human rights.

Body shaming is a term that refers to the act of negatively criticizing or commenting on someone else's physical appearance or body, including mocking or insulting someone's body shape, size, or appearance. Body shaming not only occurs in the real world but is also frequently encountered in the digital world, such as on social media platforms like Facebook, Instagram, and others [1]–[6].

The juridical existence of victimology is gaining increasing attention and is needed in the criminal case enforcement process. Nevertheless, as a scientific field, victimology has been known for hundreds of years. According to Schafer, as cited in Bambang Waluyo's book, "the development of attention toward victims began in the Middle Ages. This concern for crime victims then became the embryo for the birth of a new branch of science known as victimology" [7]–[10].

The development of technology, which is now inseparable from modern life, aligns with the advancement of science. One form of technological progress is the smartphone, which makes it significantly easier for users to access the latest information through various available social media

platforms. According to Philip and Kevin Keller, social media is a medium for consumers to share information in the form of text, images, videos, and even audio with others and vice versa. Social media is one form of progress in information and communication technology [11]. With the rapid growth of social media, it is easier for information to spread widely to the public. Alongside this growth, perspectives and ways of thinking as well as how individuals respond to and utilize social media have also evolved rapidly.

The digital revolution in the 4.0 era presents its own challenges, as it is accompanied by the rise of cybercrime crimes committed through telematic technologies. The advancement of technology has made it possible for individuals to both contribute to and become victims of such crimes. Globalization has made it easier for internet users to access information transactions. Over time, the internet has spread across the world, not only in developed countries but also increasingly in developing nations. However, as internet technology advances, new crimes have also emerged, such as provocation, carding, hacking, malware, software theft, and various other offenses. The increasing flow of internet-based crimes has not been matched by the government's legal apparatus in addressing cybercrime in Indonesia [12].

In Indonesia, cybercrimes still occur frequently among the public, leading to new types of crimes such as data manipulation, espionage, sabotage, provocation, money laundering, hacking, software theft, hardware destruction, and more. The rise of internet-based crime (cybercrime) is not being countered effectively by the government's ability to control it, making it difficult to manage. The emergence of several cybercrime cases in Indonesia has become a serious threat to public security and order (Kamtibmas) with a significant level of escalation. The government and its legal institutions have not yet been able to keep up with the techniques used in crimes committed via computer technology, especially those involving the internet and internetwork systems [13].

In today's digital era, there is unprecedented ease in accessing information from various media, ranging from television to advanced devices like smartphones. This has also impacted the spread of values that can easily influence people's perspectives and attitudes including the standardization of the "ideal body" for both men and women. The ideal body particularly physical appearance has become one of the most emphasized values for individuals, especially women. Even in ancient times, women in different cultures had their own beauty standards. For example, a slim body with narrow shoulders was considered beautiful for ancient Egyptian women; a muscular yet sexy physique with fair skin was admired in Ancient Greece; slim bodies, fair skin, large eyes, and small feet were the ideal during the Han Dynasty; while in the Italian Renaissance, large breasts, fair skin, wide hips, and curly hair were considered beautiful. Over time, the concept of the body has often been associated with women. Shilling states that body image is a gender-biased concept, resulting in an imbalance where the ideal body image is more heavily emphasized for women than for men. In Indonesia, body shaming is still very common in society. Many people consider it just a joke or a way to build communication with friends, acquaintances, or family. However, it is different for victims, who may feel humiliated by such remarks.

Hentig, as cited by Rena Yulia, mentions that victims can play a role in the occurrence of a crime in the following ways:

- a. The crime that occurred was indeed desired by the victim.
- b. The crime may provide benefits to the victim
- c. The harmful consequences to the victim might be the result of cooperation between the victim and the perpetrator.

- d. The victim's loss occurred due to provocation initiated by the victim.

Etymologically, crime is defined as an evil act or wrongdoing, where an act is considered a crime based on its nature if it harms society or individuals materially, such as theft, murder, robbery, rape, and so on. Crime encompasses all human behavior that, even if not determined by law, is perceived or interpreted by society as behavior or actions that economically or psychologically offend or damage moral values in communal life.

Body shaming is a case that has long existed in Western countries. It makes individuals more sensitive to rejection, particularly when others judge their bodies as not conforming to society's ideal standards. Initially, body shaming began as a joke or a trend, but gradually, it became more serious and degrading, leading to discomfort for the individuals targeted. Especially in today's digital era, the use of words often becomes uncontrolled when social media is used carelessly. If body shaming continues over a long period, it may affect a person's self-esteem, increase social withdrawal, make someone more vulnerable to stress and depression, and cause feelings of insecurity. Meanwhile, the legal instruments expected to serve as "protection" for victims of body shaming still contain ambiguities or vague norms that could lead to multiple interpretations within the existing legal framework. With the continued advancement of technology and social networks, such acts may become more widespread and normalized.

Legislation regulating the issue of body shaming is expected to protect victims so that these incidents can be reduced in the future. It is also expected to have a deterrent effect on perpetrators of body shaming, encouraging people to be more cautious when commenting on someone's appearance. Although criticizing (even insulting) someone's body is often considered a "joke," research findings show that these actions have direct consequences for the individuals targeted. Victims of body shaming whether through verbal comments or online insults — often suffer from discomfort and negative impacts, including a loss of self-confidence, feelings of insecurity, and a constant struggle to conform to ideal standards.

Comments containing body shaming can be subject to defamation charges if the victim feels insulted and files a report, provided that the perpetrator meets all elements of the crime and the case goes through criminal proceedings. Law No. 11 of 2008 on Information and Electronic Transactions (ITE Law) officially serves as Indonesia's cyberlaw, regulating information and electronic transactions or information technology in general. Before this law, prosecuting cybercrimes was difficult. The existing Criminal Code (KUHP) was insufficient, as many details relevant to the internet were not addressed. Moreover, the internet is inherently borderless [2], [14], [15].

Body shaming behavior is often viewed as normal or trivial. However, perpetrators are often unaware of the impact it has on victims. Many cases show that the legal protections available to victims of body shaming have yet to be fully effective. The rise of body shaming has had negative effects on victims, including depression, anxiety disorders, eating disorders such as anorexia and bulimia, and in more severe cases, suicide. For example, in Thailand, a 17-year-old teenager committed suicide at school after constantly being called "fat" by classmates.

To prevent recurring acts, it is essential to provide legal protection, especially through law enforcement officers who have the authority to fulfill victims' rights. This includes determining how to formulate acts that qualify as body shaming, what requirements must be met to hold someone accountable, what penalties should apply, and how to enforce the law effectively.

In a criminal trial, the parties involved are the public prosecutor, judge, defendant, legal counsel, and witnesses. The victim is represented by the public prosecutor and is usually called as a witness to strengthen the evidence. However, prosecutors often do not feel they are representing the victim's interests and act on their own discretion, resulting in the neglect of victims' rights and protection. This neglect can occur at various stages investigation, prosecution, court proceedings, and subsequent processes.

Information and communication technology has transformed human behavior and global civilization. It has made the world borderless and caused rapid social changes. Technology today is a double-edged sword: while it contributes to human welfare, progress, and civilization, it also serves as an effective platform for unlawful acts. The increasing use of social media content has made communication easier. Communication is the process of conveying thoughts or feelings from one person to another through symbols or other means, which can influence people's behavior and produce certain effects. Social media is considered one of the easiest platforms for accessing news, and many people now use platforms like Facebook and Instagram to share information due to their accessibility and low cost. Anyone with access can edit their posts, add hashtags, or upload photos and videos.

There are many types of cyberbullying to be aware of. One common form is flaming, which refers to sending messages containing harsh or angry words. Defamation involves spreading negative information about someone to incite hatred, often done intentionally, which can damage a person's reputation especially if the circulating news is false. Other types include cyberstalking and many other cyberbullying behaviors frequently encountered in society.

One particularly notable form of cyberbullying is body shaming. The negative impacts include becoming withdrawn from social life, preferring isolation, and avoiding peers or the surrounding community. Body shaming can turn a confident and sociable person into someone insecure and fearful of social interaction, worried about becoming a cyberbullying target. Victims may feel ostracized, friendless, and extremely lonely. It can affect both physical and mental health. Continuous bullying can diminish motivation, ultimately disrupting both mental and physical well-being since the two are interconnected. In extreme cases, victims may suffer from depression leading to suicide, especially among teenagers. Legal provisions for body shaming include Article 315 of the Indonesian Criminal Code (KUHP) on minor insults, which can serve as a legal basis for prosecuting acts of insulting someone's body image.

Victims of body shaming, both in Indonesia and abroad, have become increasingly numerous, with psychological impacts such as stress, anxiety, depression, loss of self-confidence, and even death. The following are some cases that have occurred:

1. The body shaming case of actress Fairuz A. Rafiq, who was humiliated by her ex-husband Galih Ginanjar on social media when he made derogatory remarks about Fairuz's intimate organs, likening the smell to salted fish. This caused Fairuz to feel ashamed and stressed, avoiding social media altogether due to the overwhelming questions and statements from netizens at the time.
2. A female teenager in Bogor who was frequently mocked by her peers since junior and senior high school, leading to a decline in her self-confidence in public and making her overly sensitive about her body and food intake during her university years.
3. In Thailand, a 17-year-old teenager decided to take her own life after being constantly mocked by her friends for being overweight.

4. Ariel Tatum, an Indonesian actress, also admitted to experiencing depression and feeling overwhelmed due to persistent body shaming from people around her. In early 2020, a 27-year-old man even burned a female co-worker because she often mocked his physical appearance.

From these examples, it is clear that active social media users are often facilitated in forming opinions that are misused by some people from spreading hoaxes, defamation, and body shaming to deliberately bringing others down. Naturally, the effects caused by cyberbullying vary. The impact on the victim, especially, should receive attention from the state because it affects not only their physical well-being but also their psychological health. Based on the explanation above, the author is interested in writing a journal titled **“Legal Protection for Victims of Body Image Defamation (Body Shaming) Through Social Media from a Victimology Perspective.”**

## 2. LITERATURE REVIEW

### 2.1 *Body Shaming on Social Media*

Body shaming on social media has become a widespread phenomenon, particularly in visually-driven platforms like Instagram. This behavior involves negative comments and criticisms toward individuals' physical appearance, including body size, skin color, hair type, and other physical attributes. In Indonesia, cases of body shaming have involved both celebrities and ordinary users. Public figures such as Audy Item, Yuni Shara, Dian Nitami, and others have faced harsh online criticism, prompting some to report their harassers to the authorities. The case of Pia Wulandari, a lecturer at Brawijaya University, highlights that body shaming is not exclusive to celebrities. She pursued legal action after receiving abusive comments about her appearance, proving that this form of online harassment affects a wide demographic [3], [6].

The psychological impact of body shaming is severe and long-lasting. Victims often report feelings of humiliation, self-hatred, and depression. Some, like the American teenager Brandy Vela, tragically ended their lives after enduring relentless online bullying targeting their bodies. In Indonesia, data from the Indonesian Child Protection Commission (KPAI) recorded over 2,400 bullying cases including online harassment between 2011 and 2019, with many victims suffering from verbal abuse such as body shaming. Studies have also linked body shaming to eating disorders like anorexia and bulimia, with many victims experiencing a strong pressure to conform to unrealistic beauty standards perpetuated by media and social expectations. Victims often become more introverted, anxious, and in extreme cases, suicidal.

Victims of body shaming respond in various ways. Some choose to remain silent, suppress their emotions, or try to ignore the comments, while others engage in activism by sharing their experiences publicly on social media. Informants in Yessi Febrianti and Kusnul Fitria's digital ethnography study recounted their body shaming experiences and how these shaped their awareness and responses. Victims such as Meira, Diyan, and Bida used Instagram to express their stance against body shaming and empower others to embrace body positivity. This form of interaction illustrates how social media can also be a platform for resistance and advocacy. Through active engagement, storytelling, and educational efforts, victims are reframing their narratives not as

passive sufferers but as agents of social change. However, the persistence of body shaming as a normalized behavior in online spaces underscores the urgent need for digital literacy, empathy, and policy enforcement in combating verbal abuse on social media.

## 2.2 *Victimology Perspective in Victim Protection*

The protection of victims, particularly those who have experienced crimes such as rape or body shaming through digital platforms, must be approached from a victimological perspective. Victimology, as a scientific study, focuses on the relationship between the victim and the offender, the psychological effects of crime on the victim, and the legal and social responses to the victim's condition. This field emphasizes the need to place victims at the center of criminal justice processes, not merely as witnesses, but as parties whose rights and recovery are equally significant as the punishment of the perpetrator [7]–[9].

Under Article 1(3) of Law No. 31 of 2014, an amendment to Law No. 13 of 2006 concerning the Protection of Witnesses and Victims in Indonesia, a victim is defined as "a person who experiences physical, mental suffering and/or economic losses as a result of a criminal act." This national legal framework reflects the core tenets of the UN Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power, which defines victims more broadly as those who individually or collectively suffer harm, including physical or mental injury, emotional suffering, economic loss, or substantial impairment of their fundamental rights.

In the context of victimology, not all victims are purely passive. Mendelson's theory classifies victims into five categories based on their degree of culpability: (1) completely innocent victims, (2) victims due to their own negligence, (3) victims equally guilty as the offender, (4) victims more guilty than the offender, and (5) the exclusive offender-victim. This classification provides insights into the complex victim-offender dynamics and the importance of individualized assessment in the legal process.

However, in practice, victims particularly of sexual violence often face systemic challenges that hinder their access to justice and protection. [10] emphasize that rape victims frequently suffer secondary victimization through the legal process itself. They are forced to repeatedly recount traumatic events, confront their assailants during trial, and bear the financial burden of legal proceedings. Many victims refrain from reporting crimes due to threats of repeat violence, societal stigma, or fear of retaliation. Consequently, these unreported cases contribute to the "dark number" in crime statistics, where violations occur without being officially recorded or prosecuted.

For child victims of rape, the psychological consequences are often more devastating and long-lasting. They are vulnerable to acute trauma, depression, or suicidal ideation. The social stigma and lack of familial support exacerbate their suffering, highlighting the urgent need for comprehensive victim assistance mechanisms, including psychological rehabilitation and community reintegration.

Despite the existence of protective legal instruments, the effectiveness of victim protection depends heavily on the proactive role of the criminal justice system and society. Law No. 31 of 2014, in Article 5(1), outlines specific rights for victims, including physical protection, medical and psychological assistance, and legal aid. Special

protections are granted to victims of grave human rights violations, such as victims of terrorism, trafficking, torture, sexual violence, and severe physical abuse.

In addition, Government Regulation No. 2 of 2002 and Law No. 26 of 2000 on Human Rights Courts regulate procedures for victim and witness protection in cases involving serious human rights violations. These regulations acknowledge the vital role of victims and witnesses in the resolution of criminal cases and provide mechanisms for their safety and dignity. Yet, the application of these provisions remains contingent upon victims' willingness and capacity to report crimes, which is often constrained by psychological trauma and social barriers.

From a victimological standpoint, justice is not fully served unless the victim's suffering is acknowledged and restored. Punishment of the offender alone is insufficient. True justice requires comprehensive victim restitution materially, emotionally, and socially. As highlighted in Budi Heryanto's findings, victims of rape, for instance, often face long-term disruptions to daily life, psychological distress, and economic burdens, all of which demand reparative measures beyond incarceration of the perpetrator [10].

Therefore, strengthening victim protection in Indonesia requires not only legislative improvements but also institutional sensitivity to victim needs, greater societal support, and a shift in judicial culture toward a victim-centered approach. Law enforcement officers, legal practitioners, and social workers must be trained to handle victims with empathy and professionalism, ensuring that the path to justice does not become a source of renewed trauma.

### 3. METHODS

This research, the type of research used is the type of normative legal research or library legal research because it is in the form of secondary data such as Legislation and literature books. This legal research uses the research approach method of the statutory regulatory approach (Statue approach)". With the source of legal materials used in accordance with the research method used in this writing are primary legal materials and secondary legal materials, namely such as Legislation and books or related legal journal articles [16], [17].

The analysis of legal materials used by the author is a descriptive analysis method, meaning that the legal materials are obtained and presented descriptively in the form of correct, complete and systematic sentences so that they do not give rise to various interpretations and are then presented as a basis for drawing a conclusion.

### 4. RESULTS AND DISCUSSION

#### 4.1 Legal Protection for Victims of Body Shaming Crimes on Social Media

Body shaming is a negative act of criticizing someone else's body or even one's own body, either through social media or in person. Body shaming is a form of bullying that has become increasingly common in recent times. Body comes from English meaning "body," while shaming means "humiliation." When these two words are combined, body shaming refers to the act of humiliating someone based on their physical appearance.

Initially, body shaming began as a joke or trend, but over time it became serious so much so that people were willing to demean others' dignity, causing discomfort for the individuals who became the object of body shaming. Especially in today's digital era, harsh criticism is often uncontrolled due to unwise use of social media. If body shaming continues for a prolonged period,

it can impact a person's self-esteem, increase social withdrawal, make individuals more vulnerable to stress and depression, and reduce their self-confidence.

The act of body image defamation (body shaming) is not only committed directly through verbal statements to someone else, but it can also be done indirectly or non-verbally. For example, on social media platforms like Facebook, Twitter, or Instagram, a person might see someone's photo and deem their body to be "weird," then post a negative comment in the comment section. Such forms of body image defamation are also categorized under cybercrime. A criminal justice system that relies on retributive justice has proven ineffective in fully performing its function of crime control, as it fails to reduce crime rates.

The goal of criminal justice is to resolve conflicts arising from violations of criminal law (conflict resolution). Therefore, the role of the state in the justice system should be reduced, while empowering both victims and society on one side, and offenders on the other. From the perspective of restorative justice, the aim is to hold offenders accountable for their actions and consequences specifically, to restore the losses of crime victims to the state they were in before the crime occurred, including both material and immaterial aspects.

Legal provisions on the criminal offense of body image defamation (body shaming) include not only Article 315 of the Indonesian Criminal Code (KUHP), which serves as the legal basis for prosecuting body shaming, but also laws outside of the KUHP that have been applied in court rulings. Specifically, several articles under Law No. 11 of 2008 on Electronic Information and Transactions, as amended by Law No. 19 of 2016, regulate this issue. These laws are collectively referred to as the ITE Law.

The ITE Law essentially accommodates criminal sanctions for cybercrime, in which crimes are committed using digital platforms as the medium. According to Article 27 paragraph (3) of the ITE Law, "any person who intentionally and without right distributes and/or transmits and/or makes accessible Electronic Information and/or Electronic Documents that contain defamatory and/or insulting content" may be prosecuted.

The article's formulation targets criminal acts of defamation that refer to the Criminal Code (KUHP). The scope of this offense includes defamation, slander, and minor insults. Although in the KUHP these are regulated in separate articles, the defamation provisions can be linked to Article 27 paragraph (3) when dealing with criminal acts of body image defamation (body shaming).

However, if examined closely, Article 27 paragraph (3) of the ITE Law does not explicitly mention the term "body shaming" or "body image defamation." The only phrase used is "defamation/insult," which is general and often interpreted in various ways. Nonetheless, this provision also covers minor insults, and based on the characteristics of body shaming, the elements of Article 315 of the KUHP on minor insults can be considered fulfilled.

Therefore, Article 27 paragraph (3) of the ITE Law remains relevant and applicable in body shaming cases, especially when such acts are committed through computers or electronic media. As long as the act meets the qualifications of a criminal offense, it can be prosecuted. It's important to emphasize that the elements of "making accessible," "distributing," and "transmitting" in this article relate to the public nature of the act as stipulated in the KUHP. With these three actions mentioned in Article 27(3), law enforcement officers are expected not to abuse their authority when addressing cybercrime. Nonetheless, in interpreting Article 27(3) of the ITE Law, body shaming can be legally recognized as a form of defamation, but it should still be grounded in the provisions of Articles 310, 311, and 315 of the KUHP.

#### **4.2 Forms of Law Enforcement against Criminal Acts of Body Image Insults or Body Shaming on Social Media**

Body image defamation or body shaming on social media has become an increasingly common phenomenon in Indonesia. This can cause individuals to feel uncomfortable, experience low self-esteem, and even suffer from mental health issues in some cases, it can lead to the loss of

life. Therefore, legal enforcement against perpetrators of body shaming on social media must be carried out.

Basically, body shaming is an act of insulting someone's physical appearance, either by criticizing their body shape or using verbal expressions such as curses, mockery, or insults whether done directly or verbally via electronic systems or social media. Perpetrators can be charged under the criminal offense of minor insult, which is regulated under Article 315 of the old Indonesian Criminal Code (KUHP) and still applies under Article 436 of Law No. 1 of 2023 or the New Criminal Code (New KUHP).

In relation to the act of minor insult, the Criminal Code stipulates that accusing someone of something or insulting their image is categorized under Article 315 as a minor insult. Article 436 of Law No. 1 of 2023 in the New KUHP governs insults involving the use of indecent words directed at others, whether spoken or written, in public. Legal enforcement regarding body shaming on social media is not directly regulated in the Criminal Code or the Electronic Information and Transactions Law (ITE Law) and its amendments. However, commenting on someone's physical shortcomings whether directly or online can potentially violate a person's dignity or good name, which is prohibited under Article 27A of Law No. 1 of 2023. However, it is important to understand that this offense is classified as a complaint offense, meaning it can only be prosecuted if there is a formal complaint from the victim.

Article 436 of the KUHP regulates the offense of minor insult, which can be committed either verbally or in writing. The elements of the offense as described in Article 436 are as follows:

1. Committing an insult intentionally,
  2. Attacking the honor or reputation of another person,
  3. Doing so in public, in front of the victim, or through written communication,
  4. The insult is not considered defamation or written defamation.
- The threat of punishment includes a maximum of six (6) months imprisonment or a fine of up to Category II.

Legal enforcement in a body shaming case was seen in the trial involving Fairuz A. Rafiq, in which her ex-husband Galih Ginanjar was one of the perpetrators. He made the remark comparing her to "salted fish," and the court sentenced him to 2 years and 8 months of imprisonment. The legal basis used to prosecute him included Article 310 paragraph 2 KUHP in conjunction with Article 55 paragraph 1 KUHP, and Article 51 paragraph 2 in conjunction with Article 36 and Article 27 paragraph 1 of the ITE Law. Article 310 itself governs defamation and attacks on a person's dignity or reputation. The legal sanction he received was a direct consequence of his actions.

The enforcement of laws related to body shaming is expected to protect the victims, and going forward, reduce such incidents. It is also hoped that these laws will serve as a deterrent to perpetrators, encouraging the public to be more cautious when commenting on or criticizing others' physical appearances which is often trivialized as a joke. Therefore, the regulation of body shaming as a criminal offense must be clearly defined and detailed. Currently, both the ITE Law and the Criminal Code still lack clarity and specificity regarding body shaming, resulting in ambiguous interpretations and insufficient legal guidance.

## CONCLUSION

The impact caused is the psychological impact on the victims of body shaming themselves, in addition, many perpetrators who commit body shaming themselves are because many do not know the impact or consequences of body shaming, the government has carried out legal protection for victims of body shaming crimes as part of legal protection for the community, can be realized in various forms, such as imprisonment and there are also sanctions in the form of compensation, restitution and compensation.

Law enforcement against criminal acts of insulting body image or body shaming has not actually been clearly and specifically regulated in the laws and regulations, but currently the Laws

and Regulations in the Criminal Code contain rules that can still be used as a legal basis related to this. Article 310, Article 315, and other articles that until now have been used as the initial basis or foundation used in upholding justice, and protecting the community related to the existence of this body shaming crime itself. And hopefully in the future the government will also be more careful and vigilant regarding things like this which are sometimes considered trivial or easy things, which can later have fatal consequences for the nation's future generations.


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After completing his undergraduate education at Udayana University, he continued his Masters in Law at Udayana University majoring in Law and Criminal Justice System and completed his Doctoral Program (S3) in Law at Udayana University with a concentration in Criminal Science. And until now he serves as a Lecturer at Udayana University.