

The Language of Shame in Cyber Discourse: A Critical Discourse Analysis of Gendered Moral Policing on X Media

Bahasa Pengawasan Moral dalam Wacana Siber: Analisis Wacana Kritis terhadap Moral Policing Berbasis Gender di Media X

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Article Information	Abstract
<p>History: Received: 7 October 2025 Revised: 6 November 2025 Accepted: 15 November 2025 Approved: 27 November 2025</p>	<p>Cyber Discourse Analysis (CDA), which analyzes how language constructs and maintains power relations in online communication, enables us to study gendered moral policing on the internet. This research aims to provide linguistic evidence of how moral judgment and gender discrimination are realized in public reaction to Erika Carlina's pregnancy scandal on the social media site X. A qualitative descriptive approach, theorized by Fairclough's (1995) three-dimensional CDA model and supported by Van Dijk's (2015) discourse theory and Cameron's (2012) verbal hygiene theory, is employed. The research demonstrates that male respondents employ rational and evaluative language with a consideration of responsibility and social norms, while female respondents use emotional and corrective language that demonstrates internalized patriarchal ideology. The findings show that online discussion is an electronic extension of classical moral control, whereby the discourse of shame is employed as a communal tool of gendered judgment and social control in Indonesian society.</p>
<p>Keywords Gender Cyber Discourse Hate Comment Moral Policing</p>	<p>Abstrak <i>Analisis Wacana Siber (Cyber Discourse Analysis/CDA), yang menelaah bagaimana bahasa membangun dan mempertahankan relasi kuasa dalam komunikasi daring, memungkinkan penelitian terhadap praktik gendered moral policing atau pengawasan moral berbasis gender di internet. Penelitian ini bertujuan memberikan bukti linguistik mengenai bagaimana penilaian moral dan diskriminasi gender direalisasikan dalam reaksi publik terhadap skandal kehamilan Erika Carlina di media sosial X. Pendekatan yang digunakan adalah deskriptif kualitatif, dengan kerangka teori Analisis Wacana Kritis tiga dimensi dari Fairclough (1995), serta didukung oleh teori wacana Van Dijk (2015) dan teori verbal hygiene dari Cameron (2012). Hasil penelitian menunjukkan bahwa responden laki-laki cenderung menggunakan bahasa yang rasional dan evaluatif dengan mempertimbangkan tanggung jawab serta norma sosial, sedangkan responden perempuan menampilkan bahasa yang emosional dan korektif yang merepresentasikan internalisasi ideologi patriarki. Temuan ini mengungkap bahwa diskusi daring merupakan perpanjangan elektronik dari praktik kontrol moral klasik, di mana wacana malu digunakan sebagai alat komunal untuk menghakimi dan mengontrol perilaku berbasis gender dalam masyarakat Indonesia.</i></p>
<p>Kata Kunci Wacana Siber Gender Komentar Kebencian Moral Policing</p>	



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1. Introduction

Gender Cyber Discourse is the study of how gender is discussed, shaped, and reconstructed in online environments, especially on social media according to KhosraviNik, M., & Esposito, E. (2018). This study examines how the use of terms by individuals on social media platforms reflects power dynamics, social preferences towards women and men, and broader social idealism. Discourse in cyber communication is never neutral; it provides insight into who is powerful, who is respected, and who is evaluated. The internet has become a forum where prejudices and assumptions about gender roles are tested or reinforced when gender is discussed in internet forums.

Social media has become a hub for communication, conversation, and cultural exchange in Indonesia. Social media platforms such as Instagram, TikTok, and X (formerly known as Twitter) provide a space where personal and public affairs often overlap, resulting in intense debates that combine entertainment and deep social values (Alauddin, M. B., Fitri, D., & Wenando, F. A. (2025). In this context, women's personal lives, especially those of female celebrities, often become the subject of public discourse. Women are often held to stricter religious and traditional cultural moral codes than men. This is referred to as "moral policing" and demonstrates how participants in online spaces exercise their right to regulate and stigmatize women's decisions, especially those related to

pregnancy, sexuality, and family life.

In Indonesia, this becomes very visible in discussions about women's personal lives, especially female celebrities. Double standards most often appear in comments. For example, women who become pregnant outside of marriage or before an official announcement are often the target of moral scrutiny and accusations of dishonor, even though men in similar situations do not always receive the same public scrutiny. This shows that the discourse on gender in the virtual world is not objective, but is influenced by social, religious, and cultural norms, which are stronger for women.

This dynamic is clearly illustrated in the example of Erica Carlina's pregnancy issue. Her pregnancy sparked hundreds of comments and much discussion on various websites. Extreme gender policies were evident in many comments, although some people offered congratulations and support. Erica's pregnancy was analyzed through a moral filter in many comments, which assessed her morality, integrity, and compliance with social norms. On the other hand, male and female subjects tend to use different tones and orientations. Compared to female commentators, who more often use moral principles, cultural shame, or sympathy with veiled surveillance, male commentators are more likely to use harsh, insulting, or judgmental language. This contrast shows that gender plays an important role in the delivery of

hate speech and moral surveillance on the internet.

Based on the previous study according to Jane (2014) conducted a close critical analysis of "e-bile," a term she used to describe the highly aggressive, sexualized, and misogynistic discourse that is prevalent in online spaces. In a synthesis of three decades of research on online hostility, or "flaming," The researcher shows that much of the literature trivialized the harm to victims and defended or ignored the actions of perpetrators. Based on feminist and cultural theory, her work argued that online abuse, especially against women has been naturalized and under-theorized in scholarly studies. Jane maintained that e-bile cannot be dismissed as a "moral panic," but needs to be acknowledged as an emerging area of research that manifests gendered disparities in online communication. Her work demonstrates how e-bile reinforces misogyny and closes women's voices within the public domain, emphasizing the urgent need for ethical and theoretical approaches that would challenge the normalization of hate speech online.

Roiha, M. (2024) examined the convergence of gender, language, and internet communication and how discursive structures map onto broader social hierarchies. Taking a critical discourse analytical approach, the study show how contrasted user interaction on various online platforms to demonstrate how gendered language plays a role in the reproduction of social power. The study proved that online

discussions are not gender-free spaces but are influenced by highly gendered norms which affect expression and reception. The researcher found that male participants dictate debates through imposing rational authority, while female participants' emotional or moral tones are minimized or rejected. These findings point out that online discourse is an extension of offline gender disparities and that linguistic practice online continues to reinforce patriarchal norms. The results of the dissertation align with the emphases of the present research on gendered hate and moral policing further supporting how online communication offers a platform in which social hierarchies are enacted and reproduced by means of language.

Another previous study by Hipsky (2024) shows how men who speak out against sexism are more likable and successful, while women who use aggressive or "HATE" approaches are less likable and labeled as "complainers." The study also shows that the "CARE" approach, which uses more empathetic and educational language, is often more accepted than aggressive approaches. These conclusions have direct relevance to the current study, which analyzes hate speech targeting women on Indonesian social media. This research describes how gender identity influences audience reactions. This study takes into account how women are more often subject to stricter moral scrutiny and judgment than men, especially on controversial topics such as morality and pregnancy.

Another previous study conducted by Kuchler et al. (2022) by analyze a large data content and examining differences in gender on comment forums online based on how men and women speak in online space. The researcher analyze thousands of online comments from news websites and social media platforms to identify language patterns and behavioral inclinations. The study found male users to be using aggressive, argumentative, or opinion based language, while female users used empathetic, community focused, and emotionally expressive language. Importantly, the study showed that women's posts were more likely to be rated negatively and cause moderation interventions, revealing a systematic gender bias across online communities. The researchers thus inferred that gender not only affects linguistic behavior but also signifies the way users are perceived and treated in computer-mediated communication. This then highlights the present study's argument that gender identity has an impact on moral judgment and hate speech on the internet, particularly in Indonesian social media settings, whereby patriarchal and cultural norms further exacerbate such differences.

Therefore, the language of shame is analyzed in this study as a discursive tool in internet discourse surrounding Erica Carlina's pregnancy. This study focuses on two main areas such as the tendency toward moral policing in hateful online comments and how male and female users display bias and judgment differently. By doing

so, this study enriches the field of gender analysis and cyber discourse by providing insights into how patriarchal ideology, gendered forms of online violence, and social inequality are reproduced in Indonesian society through digital spaces.

The case of Erica Carline was chosen as the object of this study because it became a public issue that attracted hundreds of comments from social media, the majority of which were made with moral judgment and hate speech. These issues are important because women, especially public figures, are more likely to be expected to adhere to strict cultural and religious expectations than men. Therefore, they become vulnerable to pregnancy outside of marriage, which is a sensitive issue in Indonesia's conservative society.

Although there is existing research on online hate speech and cyber sexism in general, few have actually compared the differences of male and female users in the way they comment when judging the morality of women in social media, especially in Indonesia. It is this gap that this research tries to fill. The study is not only on the occurrence of hate speech, but also in the comparative analysis of the various ways men and women express their prejudices through language. Through comparisons of these kinds, this research shows how gender identity shapes online discussion and contributes to the reproduction of patriarchal values on the Internet in this research entitled 'The Language of Shame in Cyber Discourse: A Critical Discourse

Analysis of Gendered Moral Policing on X Media'

2. Method

This study used a qualitative approach to analyze comments related to Erica Carlina's pregnancy on the social media platform "X," and the data are presented using descriptive methods. This study is a descriptive qualitative method that focuses on presenting moral policies and gender-based hatred in comments related to the issue (Selinger, W. Herbert, 1989). The research methodology uses a qualitative approach with Cyber Discourse Analysis (CDA), which is a multidisciplinary discourse study movement that focuses on resistance to the abuse of power and discursive replication of power abuse, such as racism, misogyny, and other forms of social injustice (Van Dijk, 2015). With the cognitive processes underlying discourse, the CDS framework offers a mental representation of communicative social events and circumstances. Verbal hygiene refers to deliberate efforts to change the way words are used; it is the discourse and practice through which people attempt to 'clean up' language and make its structure or usage more in line with their ideals of beauty, truth, efficiency, logic, correctness, and propriety (Cameron, D. (2012)).

The main data sources are from X app posts about Erica Carlina's pregnancy issues and the comments section, which includes user interactions, hashtags, and captions. Purposive sampling was used to collect comments during a specific time period, especially those

containing gender-based hate speech, insults, or moral policing.

Data Collection Procedure

- Researchers searched for the issue on the social media platform "X", which was related to Erica Carlina's pregnancy. (https://x.com/aingriwehuy/status/1946120518224293992?t=pkQzz_FYUvo9xdpBSvTxkw&s=19)
- After obtaining information about the issue from the platform, the researchers collected all comments or public views related to the issue.
- The researchers then selected several comments for analysis that were relevant to moral policing and gendered hate in the comments.
- After that, the researchers took data samples by taking pictures and information from several of these comments.
- Then, the researchers analyzed them using Van Dijk's theory to analyze discourse from a linguistic perspective and Deborah Cameron's theory to analyze how to interpret the discourse of these comments in a social context related to feminism in moral policing, and gendered hate.

The researcher drew conclusions related to the analysis that had been carried out and provided knowledge about the issue.

3. Findings and Discussion

The reactions to Erika Carlina's pregnancy outside of marriage demonstrate strong gendered differences. While men's responses

tend to emphasize morality, norms, and sometimes empathy, women's responses are often harsher, focusing on stigma, reputation, and the perceived danger of normalization.

Male Responses

Some men emphasize that pregnancy outside of marriage remains wrong despite wishing for Erika's safe delivery. For instance:

@matchalettaa: "sebenarnya kalo dia dihujat kan bagian dari resiko, jadi yaudah biarin aja semoga lahirannya lancar, sehat dan selamat. tapi tindakan tetep salah, gausah didukung, pergaulan dia juga bebas, ngapain nyari atensi nangis di publik. kalo 'tersakiti' mah ada pelaku, ini sama mau ko"

Picture 1



The comment in picture 1, reflects a tone of conditional empathy that combines moral judgment and limited compassion. The comments show concern for Erika's condition by praying for a safe delivery, but firmly state that giving birth out of wedlock is ethically wrong. This shows concern while condemning the act, reflecting how male users take on the role of rational ethical judges above those who are emotionally involved. At the linguistic level, the use of judgmental statements such as

"*tindakan tetap salah*" and "*pergaulan dia juga bebas*" depicts Erika's actions as deviant and open to public space. By focusing on such language, speakers enact a form of moral surveillance that enforces patriarchal expectations, judging women's behavior based on ideals of purity and propriety. These statements also capture how moral surveillance becomes habitual in everyday interactions: even compassion is contextualized within a framework of moral correction. In this way, users' comments help maintain the social order by enforcing traditional norms regarding women's behavior and the consequences of violating moral standards in Indonesian culture.

Another male response highlights fear that Indonesian society is becoming too permissive about out of wedlock pregnancy:

@bukanmahasisw_: "Jdi sekarang Indonesia udah mulai bebas nih, ngaku hamil diluar nikah dan engga malu sama masyarakat lagi? Gatakut jdi bahan omongan lagi? Gak kaya dlu kalo hamil diluar nikah pasti malu dan nyesel nya bertubi-tubi. Sekarang begini, oke oke jadi takut."

Picture 2



The tweet from picture 2 by @bukanmahasisw_ expresses deep

concern about the shift in moral norms in Indonesian society, particularly regarding attitudes towards female sexuality. Through a set of rhetorical questions, the user complains that society has become "too free" and no longer feels ashamed of pregnancy outside of marriage. The use of the terms "malu" and 'takut' in these questions reemphasizes a longing for a past when strict moral boundaries governed public behavior. The comment reveal the past and present "gak kaya dulu" to highlight what he considers a decline in moral principles. This contrast constructs a narrative of loss, implying that modern women's assertiveness or openness about their circumstances signifies cultural decline. This statement is based on a conservative ideology rooted in patriarchal and religious values, where female chastity is equated with civic virtue. By invoking shared shame and fear of gossip ("jadi bahan omongan"), users position morality as something shared by the community, not the individual. Thus, these comments function as moral warnings that uphold the patriarchal gender hierarchy, in which women are expected to uphold the moral dignity of the state through modesty and silence.

Some men interpret the case as an issue distraction:

@joni_member: "ini pengalihan isu dari putusan vonis tom lembong pas timingnya apalagi si botak buzzers pemerintah, jadi ga usah pedulikan isu hamil zinah ini"

This shifts the discussion away from morality, suggesting that

the media hype is an intentional political diversion.

Picture 3



Comments in picture 3 from @joni_member propose an alternative perspective by viewing Erika Carlina's pregnancy not as an ethical dilemma, but as a political diversion. By calling it a "diversion," the commentator suggests that public anger over Erika's situation has been deliberately heightened to distract attention from political scandals, such as the sentencing of a famous figure. This shift from moral discussion to political doubt illustrates a sense of calculated indifference. Rather than making moral judgments, the speaker analyzes how the media and political figures manipulate public sentiment.

Picture 4



This comment in picture 4, without condemning Erika, he explained her actions rationally and criticized others' rush to judgment. The causal connectors-"karena" and "makanya"-serve to structure his

statement as an argument rather than an attack. This makes for a gendered difference in moral communication: men use more analytical reasoning to position themselves as neutral or informed observers. From the perspective of CDA, this text is counter-hegemonic because it challenges the dominant discourse of moral policing by reframing Erika's behavior in a context of stress and safety rather than immorality. Socially, it is a counter-discourse that humanizes the subject and questions the collective rush to shame. While the comments by women police morality emotionally, this male response introduces logic and fairness to demonstrate how empathy can also issue forth from rational defense rather than shared emotion.

Picture 5



This comment in picture 5 is reflective and empathetic in its approach to the moral debates that Erika Carlina faced over her pregnancy. Its message is all about humanity and sympathy rather than condemnation, reproaching others for a lack of empathy. Linguistically, the use of colloquial markers like "lu" and "heran" shows informality, but it supposedly reflects sincerity and places him as a voice of reason among an emotionally charged discourse. While typical comments

from males make use of authority or religious justification, this particular user draws upon emotional intelligence and social awareness, undermining the stereotype of harshness among males in online debate. According to Fairclough, in this case, the text provides counter-discourse to moral policing by rewriting morality in terms of empathy, not punishment. It evidences that some male users practice discursive resistance to toxic moral surveillance for more humanness in the interpretation of public morality.

Picture 6



The tone of this male user's comment is overtly judgmental and exclusionary, embodying the core of moral policing discourse. By stating that Erika should not be "given a stage," the user symbolically refuses her the right to speak or exist publicly after committing what he defines as a moral violation. The repetition of "gak usah dikasih panggung" and the phrase "atas kebodohan dia sendiri" make the act of verbal punishment stronger, framing Erika's pregnancy as an individual failure rather than a multifaceted social problem. Linguistically, this direct and assertive tone signifies masculine

authority and moral superiority. Ideologically, it echoes patriarchal surveillance in the name of controlling women's visibility and speech, especially those who violate the norms of tradition. In Fairclough's framework, this is a kind of discursive exclusion in which language acts as a gatekeeping tool that marginalizes women who do not meet the expectations of moral order.

Female Responses

Women's comments often highlight the risks and stigma attached to pregnancy outside marriage:

@didihadid_: "Nah ini, perempuan coba mikir seribu kali. Banyak ruginya, jangan mau."

Picture 7



The comment from picture 4 made by @didihadid_ show a powerful message of moral guidance aimed at women in general rather than just Erika. His statement, "perempuan coba mikir seribu kali." "banyak ruginya, jangan mau" (women must think a thousand times, there are many disadvantages, don't do it), contains a warning tone that presents female morality as a form of self protection. The use of imperative verbs such as "think" and "don't" positions the speaker as a moral guide who advises women to avoid behavior

that could bring shame. This highlights how moral policing frequently functions through a cyber discourse of concern and vigilance, presenting itself as safeguarding instead of retributive. By presenting the problem through the lens of loss and consequences, the commentator emphasizes fear as a means of social control, cautioning women that straying from moral standards leads to reputational and emotional damage. This illustrates how women contribute to perpetuating the discourse of shame by assuming the role of moral enforcers in a patriarchal society.

Some female netizens question why pregnancy outside marriage is being encouraged rather than condemned:

@iyainhmm: "Dunia udah gila gue rasa. Orang hamil diluar nikah malah di semangatin. Kapan Indonesia nerapin cancel culture ya?"

Picture 8



The comments from picture 5, show deep emotional anger regarding users views on moral values. "Kapan Indonesia nerapin cancel culturenya?" expresses frustration, and ethical concerns. This illustrates how moral outrage is expressed through the language of online activism, turning condemnation into a performative

event. At a deeper level, this statement signifies a profound moral conservatism, as users believe that punishment is essential to restore order and protect social values. By framing moral surveillance as a form of justice, this statement transforms patriarchal domination into a form of shared responsibility, illustrating how women participate in upholding morality through emotional and ideological engagement. This reflects frustration about perceived moral decline and calls for cancel culture as a corrective tool.

Other woman concern about normalization by influencers Women also warn against influencers setting a precedent for others:

@araucarria: "hadehh udh brp influencer kasusnya sama kaya gini. jgnkan influencer. warga x aja banyak. abis tu bikin thread. emg hrsnya wajib jgn dinormalisasi."

Picture 9



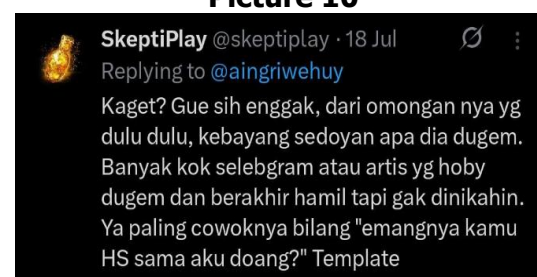
The comments from picture 6 by @araucarria expressed concern and dissatisfaction regarding the frequency of similar incidents occurring among influencers. "Hadehh, udh brp influencer kasusnya sama kaya gini... emg hrsnya wajib jgn dinormalisasi." She repeated the statement "jgn dinormalisasi" to warn that accepting such behavior could cause society to lose its morals. This

comment connects Erika's issues to a broader trend, showing that the user views it as part of a social problem, not a personal mistake. This shows how individuals often use social media to encourage others about their views on what is right or wrong. However, it also illustrates how women can inadvertently reinforce patriarchal concepts by urging female public figures to adhere to moral and religious norms. This comment implies that female influencers are expected to represent "ideal female" behavior, and any failure is seen by society as a moral threat. In this way, the user's comment is integrated into a broader culture of moral regulation and societal judgment of women.

Some female commenters tie Erika's case to assumptions about her lifestyle:

@skeptiplay: "Kaget? Gue sih enggak, dari omongan nya yg dulu dulu, kebayang sedoyan apa dia dugem. Banyak kok selebgram atau artis yg hoby dugem dan berakhir hamil tapi gak dinikahin. Ya paling cowoknya bilang 'emangnya kamu HS sama aku doang?' Template."

Picture 10



On the other hand from picture 7, comments from female users reflect higher levels of emotion and sharper criticism of

Erika's pregnancy. The majority of women expressed strong rejection, linking the event to moral decline, damage to reputation, and concerns about normalization, especially among influencers. This reaction illustrates how women themselves reinforce patriarchal values by acting as moral guardians on the internet. Their attacks are usually driven by an internalized social responsibility to protect women's honor and maintain the dignity of the family, leading to what sociologists call "horizontal hostility," in which women monitor the behavior of other women. This kind of aggression can also be a reaction to individual fears of exclusion, labeling, or association with "immoral" behavior. The anger and anxiety expressed in their responses show how cultural expectations continue to shape women's definitions of themselves and their interactions with each other. Although some sympathy or advice was expressed, most women's voices revealed how deeply moral shame about female sexuality still influences public discourse, and social media is a place of both expression and surveillance.

Picture 11



Comments like these indicate that women may also perpetuate patriarchal values by engaging in moral policing. In the comment, the moralistic tone, masquerading as

empathy, blames Erika's problem on herself due to her social lifestyle. Linguistic theory would state that this rhetorical question "apa yang diharapkan dari pergaulan seperti itu" frames the issue as a moral lesson and positions the speaker above the subject. From a gender perspective, it is a case of internalized patriarchy, where women embrace certain social norms that judge female behavior more harshly. Female users, such as @odeulbwa, use emotive reasoning and social expectations to convey empathy to justify moral control, whereas for males, moralizing is usually done through logical or religious reasoning. This discourse shows how, in the name of concern, women also maintain the patriarchal order within their own gender group by serving as moral discipliners.

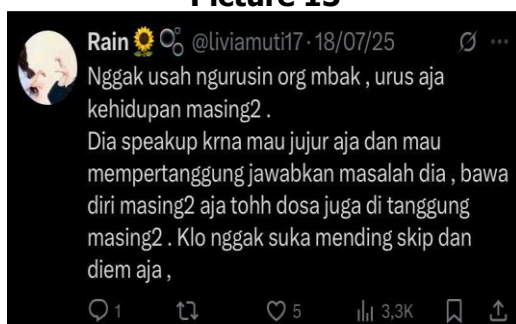
Picture 12



Sarcastic and mocking, the tone in this comment made by a female user instantly converts the moral criticism into humor. Labeling her as "duta pergaulan bebas" reduces Erika to a stereotype that fits within the patriarchal narratives that link women's visibility with promiscuity. Including "wkwk lucu" immediately interchanges judgment with entertainment, a pattern permeating most female to female cyber interactions when moral condemnation is artfully packaged as humor or gossip. In male and

female comparison, while male users often make their morality assertive with reasoning, in this instance, this female voice shows her morality with ridicule, using informal language. Fairclough's CDA proposed that on the level of discourse practice, such humor normalizes shaming by inviting others to laugh, hence tending to reinforce social control through the collective amusement of people. This reflects how patriarchal ideology is not only maintained by men themselves but also circulates among and is popularized by women through the socially accepted forms of mockery.

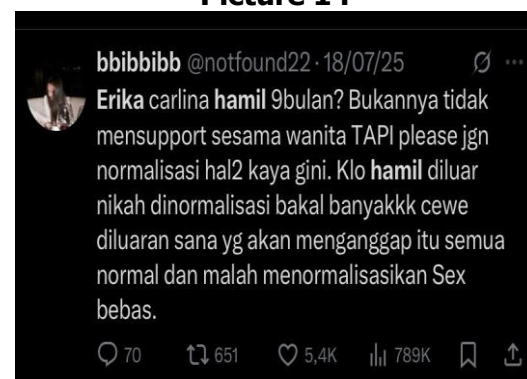
Picture 13



This comment in picture 13 unlike previous female users who by their statements, reinforce patriarchy, @liviamuti17 offers a resistant and empowering voice. Her utterance encourages autonomy and refuses moral policing by reminding others to mind their own lives. Linguistically, through the repetition of "masing-masing," individual blame is stressed, so that the meaning foregrounds personal responsibility over communal shame. This is in contrast to other female users reproducing shame culture; instead, she positions herself against this by defending

honesty and self expression. On another level, this shows diversity in the voices of women some of them internalize patriarchal norms, while some resist them using an emphatic, defensive language. In Fairclough's CDA, discursively, this sort of argumentation, at the level of social practice, challenges traditional patterns of authority by reconceptualizing morality as a matter of personal concern rather than a collective right to judge.

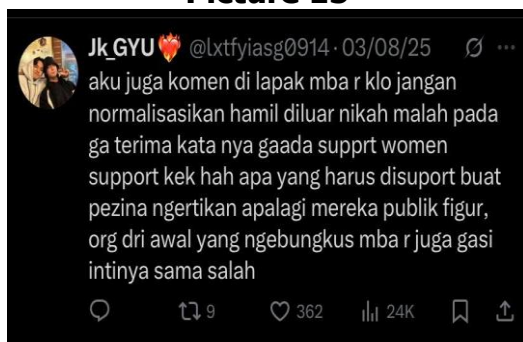
Picture 14



This comment from a female user represents an example of digital moral policing, based on patriarchal and religious norms. She disapproves of Erika's pregnancy, showing her worry about "normalizing" pregnancies out of wedlock as something that would destroy moral order. Note how frequent the conditional structures are: "klo hamil di luar nikah dinormalisasi bakal banyak cewe.". A cause and effect narrative is constructed in this way, framing what happened with Erika as socially dangerous. Linguistically, the combination of logical reasoning and emotional appeal ("please jgn normalisasi hal2 kaya gini") strengthens her role as moral guardian while sounding ostensibly

reasonable. From the point of view of gender discourse, this is a good example of internalized patriarchy women regulating other women's behavior to maintain the cultural ideal of purity and propriety. Comments like this show how women's voices may contribute to maintaining male-dominated moral systems in the name of safeguarding collective values.

Picture 15



The comment is an example of how female user's aggressive and judgmental moral policing of female public figures. Here, the emotionally charged remark connects moral condemnation ("pezina") with self-justification for denial of empathy ("apa yang harus disuport buat pezina"). The lack of punctuation, the use of spoken style expressions ("kek", "gaada", "gasi"), gives the text an informal yet intense tone, reminiscent of everyday verbal attacks on social media. This discourse illustrates one way performative masculinity enforces moral authority and reinforces gendered hierarchies based on notions of acceptable behavior for women, particularly public figures. From a CDA perspective, this language serves as a discursive weapon in disciplining female

autonomy and reduces the woman's identity to her perceived moral failure. Moreover, this aspect highlights how public shaming camouflages patriarchal control as moral defense.

Moreover, this research finds that the men's responses largely focus on morality, responsibility, and, in some cases, political framing. While critical, they occasionally add empathy by wishing the baby well. The women's responses are more intense in criticism, often linking the case to broader cultural concerns, reputation risks, and fears of normalization. Women's voices also highlight internalized stigma and social pressure, making their criticism sharper compared to men.

The results of this study indicate that the use of language within social media is not neutral but rather a reflection and reinforcement of traditional gender norms and power relations in Indonesian society. Both men and women participate in moral policing, though in different ways, men act more as rational judges, while women engage in emotional and corrective language that maintains patriarchal values. In terms of cultural implications and impacts, this study highlights the normalization of "shame culture" in the digital age, where moral policing language has become part of everyday interactions, influencing social values such as politeness and language control communicated through digital media. This can reinforce traditional gender stereotypes, such as the view that

women must be "clean" or "obedient," which contradicts the equality movement. From an ethical standpoint, this poses a problem for social media, which must balance freedom of expression with user protection. It is a fact that social media has turned into a digital sphere where old moral values are reproduced, with the language of shame continuing to control women's behavior. In this sense, digital ethics education and gender sensitivity can reduce online hate and moral surveillance. From a broader perspective, this study also shows that CDA is a powerful approach to unmask how online communication reflects deeper cultural ideologies, and in the future, scholars can expand this framework to other social issues such as body shaming, religion based judgment, or class discrimination in Indonesia's digital environment.

4. Conclusion

In conclusion, the analysis of online reactions to Erika Carlina's pregnancy reveals how gender still greatly influences moral judgments and hate speech discourse on Indonesian social media. Both male and female users adhere to traditional norms, but they express them in different ways. Male users tend to comment based on moral reasoning and social concern, sometimes adding empathy or shifting the conversation to broader issues such as politics. Female users, on the other hand, often express sharper criticism, reflecting internalized cultural expectations that women must protect moral

values and the family. This difference shows that moral enforcement is not only upheld by men but also reinforced by women themselves through social and emotional pressure. This study highlights that digital spaces continue to reproduce patriarchal ideology, in which women become subjects and agents of moral control. Therefore, understanding gender-based hate and online moral enforcement is crucial for promoting more empathetic, equal, and reflective public discussions about women's autonomy and social change.

The researchers suggest that future research should broaden the scope and explore factors influencing gender differences in responses, including the impact of social media and cultural background. Cross-cultural comparative studies should examine gender differences across different cultural contexts to identify universal versus culture-specific patterns. Research should investigate how personal experiences with pregnancy influence attitudes, employ longitudinal designs to track attitude changes over time, and utilize anonymous survey methods or implicit attitude measures for more accurate data. Studies should also explore the role of media representation in perpetuating or challenging stereotypes about out-of-wedlock pregnancy.

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