



Towards Discursive Justice: An Integrative Foucault-Islam Framework for Critical Media Discourse Analysis in Justice Issues

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ABSTRACT

This research aims to analyze the construction of online media discourse in the "Vina Cirebon" case through the integration of Foucauldian discourse analysis and Islamic legal perspectives to understand the dynamics of power, knowledge, and justice in media narratives. Using a qualitative approach with case study design, this research analyzes six Kompas.com news articles from January-June 2024 selected purposively. The analytical method includes critical discourse analysis based on Foucault's model examining knowledge systems, power-knowledge relations, regimes of truth, and subject construction, which is then evaluated using Islamic legal perspectives on principles of justice (*al-'adl*), transparency (*al-wuduh*), and protection of human dignity (*karamah al-insan*). Research findings reveal that media operates as a discursive apparatus legitimizing institutional dominance of the Indonesian National Police (POLRI) in controlling information production and distribution, where "truth" is constructed through discursive practices that marginalize alternative perspectives. Islamic legal evaluation shows misalignment between media practices and Islamic justice principles, particularly in transparency and protection of individual dignity. This research produces the innovative concept of "discursive justice" that demands media practices to be not only procedurally fair but also substantively protective of human rights. The findings indicate the need for transformation of the media ecosystem towards more responsible and ethical practices in the context of justice.

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1. INTRODUCTION

In the contemporary digital era, online media has become a primary pillar in information dissemination and public opinion formation. With rapid technological advancement, news and information can be accessed instantly by millions of people worldwide. However, behind the benefits offered, online media also presents unique challenges, particularly regarding information accuracy and its influence on public perception (Newman et al., 2019). This phenomenon becomes increasingly complex when online media plays a role in constructing narratives about justice and human rights issues, where media power in shaping public discourse has profound implications for the justice process itself.

The "Vina Cirebon" case serves as a concrete example of how online media can profoundly shape public perception. This case involves complex issues related to human rights, justice, and how media constructs discourse about the individuals involved. This murder case that occurred in 2016 resurfaced after the film "Vina: Sebelum 7 Hari" was screened in cinemas on May 8, 2024 (Ashri, 2024). This phenomenon demonstrates how media can reactivate public discourse about a legal case with broad implications, not only for directly involved parties but also for public perception of the justice system as a whole.

Online media possesses substantial power in shaping narratives and public perception. As articulated by Foucault, discourse is not merely a collection of words or sentences, but also encompasses power operating through language (Foucault, 2013). In the context of the Vina case, online media plays a crucial role in shaping narratives about both victims and perpetrators, as well as influencing public opinion regarding justice and human rights. The complexity of this problem becomes more apparent when a significant surge in hoax information spread on social media occurred after the case went viral again. The Information and Communication Technology Volunteers (RTIK) of Cirebon Regency recorded a 1,000 percent increase in circulating hoax news, from usually 1-3 cases per month to around 40 cases in the last two weeks (Septyawan, 2024). This surge was caused by many assumptions and speculations spread by social media users without fact verification, showing the strong influence of online media in shaping public opinion, but also containing risks of misinformation spread that can harm the justice process.

Studies on media's role in shaping public discourse have become an important focus in communication and media research. Critical discourse analysis has developed as an effective approach to examine how language shapes and is influenced by power relations (Gee, 2014). Fairclough (1995) shows that media often uses specific language and narratives to maintain power and dominance of certain groups, while Richardson (2007) further suggests that critical discourse analysis can reveal how media constructs and maintains stereotypes and bias in society. This approach becomes increasingly relevant given the rapid information dissemination and accessibility available to the public today.

In the context of Foucauldian discourse analysis, several studies have shown the relevance of this approach in examining contemporary media phenomena. Brusylovska and Maksymenko (2023) analyzed media discourse about the Ukraine-Russia war in 2022, while Syartanti (2021) examined celebrity cases in online media. Both studies share similarities with this research, particularly in focusing on specific case analysis in online media. However, there are significant differences in the analytical models used. This research uses Foucault's discourse analysis model,

while the studies by Brusylovska and Maksymenko, as well as Syartanti, use Fairclough and Van Dijk's discourse analysis models. Foucault, in his work "The Archaeology of Knowledge," explains that discourse is a system of thought that includes rules and practices governing knowledge production in society. Foucault emphasizes that discourse not only reflects reality but also shapes it through language and social practices (Foucault, 2013). In discourse analysis, it is important to understand how power operates through discourse and how this discourse influences subjects and objects in society (Animaydila, 2015).

Meanwhile, from an Islamic legal perspective, justice and human rights protection are fundamental principles that must be upheld. Islamic law emphasizes the importance of substantive justice, which includes not only formal legal aspects but also moral and ethical dimensions An-Na'im (2010). Hallaq (2016) explains that Islamic law offers a holistic view of human rights that encompasses both individual and collective rights. This perspective provides a normative framework that can be used to evaluate media practices and their compliance with broader justice principles. Walker and Matsa Walker and Matsa (2021) highlight the significant impact of online media on public opinion regarding controversial issues, but there is no analytical framework that integrates Foucauldian critical approaches with Islamic justice principles.

Although many studies examine the role of online media in shaping public opinion, there remains limited in-depth research on how media discourse can be analyzed through Foucault's and Islamic law perspectives simultaneously. The research gap lies in the lack of studies that specifically combine Foucault's discourse analysis with Islamic legal perspectives in analyzing media discourse related to justice and human rights issues. This research attempts to fill this gap by integrating both approaches, providing a new perspective on how power, knowledge, and justice are produced in media discourse. The application of Foucault's discourse analysis together with Islamic legal perspectives represents the novelty of this research, where such combinations are rarely applied simultaneously in media discourse analysis.

The theoretical framework of this research integrates Foucauldian discourse analysis with Islamic legal perspectives on justice to provide a comprehensive analytical lens. Foucauldian discourse analysis provides a framework for understanding how power operates through media discourse, where Foucault (1980) states that power not only functions directly through actions and policies but also indirectly through language and knowledge. Discourse shapes how we understand the world and influences our actions, so discourse analysis can reveal hidden mechanisms of power in media narratives and how this affects public perception and behavior. Key elements of this analysis include discourse as a knowledge system, power-knowledge relations, regimes of truth, subject construction, and discursive practices (Jäger, 2001).

On the other hand, Islamic legal perspectives offer a normative framework for evaluating media discourse from the standpoint of justice and human rights (Karimullah, 2023). Islamic law emphasizes substantive justice that transcends procedural justice to include moral and ethical dimensions, with key principles including justice (*Adl*) as a fundamental principle, protection of human dignity (*Karamah al-insan*), transparency and accountability in legal processes and information dissemination, and protection of individual rights including the right to fair treatment (Karimullah, 2023; Munir, 2017; Pashayeva, 2022; Sodikin, 2021). The integration of both perspectives creates a unique analytical framework, where while Foucauldian analysis reveals how power operates in discourse construction, Islamic legal perspectives provide normative standards to evaluate whether such discourse aligns with justice principles.

Based on the identified research gap, this research aims to reveal how online media constructs discourse about the Vina case and how Islamic legal perspectives can be used to assess justice and human rights protection presented in that discourse. Specifically, this research analyzes the construction of online media discourse in the "Vina Cirebon" case through the integration of Foucauldian discourse analysis and Islamic legal perspectives to understand the dynamics of power, knowledge, and justice in media narratives. The main research question posed is: How does online media construct discourse about justice in the "Vina Cirebon" case and how can this construction be evaluated from an Islamic legal perspective? This question is supported by specific questions regarding power relations operations in media narratives, regime of truth formation, subject identity construction, media discourse compliance with Islamic justice principles, and implications of findings for media accountability and ethical journalism practices. This research is expected to provide new contributions to understanding the relationship between media discourse and justice from an Islamic legal perspective, which academically enriches discussion about how media framing can influence public perception of justice, while practically emphasizing the importance of balanced and ethical media coverage in legal issues.

2. METHODS

This research uses a qualitative approach with case study design applying a dual theoretical lens, namely Foucauldian critical discourse analysis and Islamic legal perspective evaluation. The qualitative approach was chosen because it aligns with the nature of research aimed at exploring how individuals or groups interpret social or humanitarian problems (Creswell, 2015; Ishtiaq, 2019). This research begins with assumptions, interpretive/theoretical lenses, and study of research problems that examine how media constructs discourse about justice in the context of specific legal cases. Library research method is used with literature study data collection techniques, where researchers act as both instruments and data collectors (Afiyanti, 2014). In this context, human instruments function to determine research focus, select informants as data sources, interpret data, and draw conclusions based on findings (Sugiyono, 2016).

Data collection in this research focuses on news about "Vina Cirebon" published on Kompas.com. The selection of Kompas.com as a data source is based on several strategic considerations that strengthen research validity. First, Kompas.com is one of the most widely read online media platforms in Indonesia according to Similarweb (2024), thus having wide reach and influence on public opinion. Second, based on the Reuters Institute survey report titled Digital News Report 2023, Kompas is the most trusted mass media brand in Indonesia with a trust level reaching 69% of respondents (Annur, 2023). This media founded by P.K. Ojong and Jakob Oetama has built a strong reputation for credibility in Indonesian journalism. Third, Kompas.com's positioning as mainstream media provides good representation of how dominant discourse is formed and disseminated to the wider community. A total of six news articles from Kompas.com were analyzed, selected based on relevance and coverage in 2024. As explained by Wodak and Meyer, it is very important to select relevant and representative data to obtain valid results in critical discourse analysis (Hay, 2003).

This research applies highly selective article selection criteria to ensure data relevance and validity. These criteria include several key aspects that mutually support research validity. First, keywords: selected news articles must contain keywords directly related to the research topic,

namely "Vina Cirebon." Second, time range: only news articles about "Vina Cirebon" published between January-June 2024 are included, this period was chosen because it covers the momentum when the case went viral again after the film screening and accompanying institutional responses. Third, publication section: news articles used in this research are limited to those published in the main news section, not including opinion or analysis articles that provide interpretations of the "Vina Cirebon" case. This limitation is made to focus analysis on factual news discourse produced by media, not on editorial interpretations that may contain explicit bias.

The analytical framework of this research is designed in two complementary and sequential phases. The first phase uses critical discourse analysis based on Foucault's model covering six main analytical dimensions. The first dimension is discourse as a knowledge system, examining how information about the Vina case is produced, categorized, and distributed as legitimate knowledge. The second dimension analyzes power and knowledge relations, exploring how authoritative institutions like the Indonesian National Police control information production and dissemination. The third dimension focuses on regimes of truth, identifying how truth standards are formed and maintained in media narratives. The fourth dimension examines subject construction, analyzing how victim, perpetrator, and institutional identities are formed through discursive practices. The fifth dimension studies discursive practices, identifying language strategies and narrative techniques used by media. The sixth dimension conducts discourse genealogy, tracing how discourse about the case develops and changes over time.

Discourse structure analysis involves understanding how texts are produced and received in their social context (van Dijk, 1998). The Foucauldian approach provides a strong framework for understanding how power operates through media discourse, where power not only functions directly through actions and policies but also indirectly through language and knowledge (Foucault, 1980). Discourse analysis can reveal hidden mechanisms of power in media narratives and how this affects public perception and behavior. Foucault's discourse analysis can be used to examine how language and social practices construct identity and power relations in society (Jäger, 2001).

The second phase applies Islamic legal perspectives as a secondary analytical layer to contextualize broader and more complex issues in media. Islamic legal perspectives in this research are applied through a conceptual framework that uses Islamic justice principles and human rights as thematic lenses to critically assess case depictions in media discourse. This framework enables dual analysis: revealing how media constructs public perception and evaluating whether such construction aligns with justice principles taught in Islamic law. Through this approach, research not only focuses on textual discourse analysis but also examines how Islamic values and principles can provide guidance in interpreting discussed social phenomena. This approach provides analytical depth in understanding how media discourse frames an issue while considering moral and legal principles upheld in Muslim society.

After data collection through data collection techniques, the next step is conducting data analysis. This research first conducts independent analysis of media discourse using critical discourse analysis approach based on Foucault's model. Discourse analysis is an effective tool for examining how language shapes and is influenced by power relations (Gee, 2014). Steps in data analysis techniques include discourse analysis as knowledge, power, and cognition systems; discourse and discursive practices; regimes of truth; social practices and institutions; subject construction; and discourse genealogy. After discourse analysis is completed and textual meanings

and constructions are identified, Islamic legal perspectives are then applied to evaluate how Islamic values and principles view or provide alternative interpretations of identified discourse.

To ensure research validity, data triangulation is applied by comparing multiple articles to identify consistent narratives. Reliability is maintained through clear coding processes guided by Foucault's discourse categories. The analysis process is conducted systematically using an analysis matrix that includes all established theoretical dimensions. Each article is analyzed individually first, then cross-article analysis is conducted to identify discourse patterns that consistently emerge. This comparative analysis enables identification not only of dominant discourse elements but also variations or inconsistencies in media narratives that may indicate discourse contestation or changes in discursive strategies.

This research acknowledges several methodological limitations that need to be considered in interpreting results. First, focus on one media outlet (Kompas.com) while having advantages in terms of analysis consistency, limits the generalizability of findings to Indonesian media practices as a whole. Second, the relatively limited number of articles (six articles) although selected purposively based on strict criteria, may not capture the entire spectrum of discourse developing about this case. Third, this research is limited to textual analysis and does not involve analysis of reader responses or actual discourse impact on public opinion. Fourth, the applied Islamic legal perspective is normative-conceptual and does not involve empirical analysis of implementing these principles in specific contexts. However, these limitations do not reduce the validity of findings within the established context, but provide direction for further research development that can complement and expand the scope of analysis.

3. RESULTS AND DISCUSSION

Discourse Construction as a Power-Knowledge System

Information technology advancement has transformed how media operates, particularly with the emergence of online media that has the ability to spread information quickly and reach wide audiences. Media not only conveys information but also shapes discourse that influences how we understand the world (McNair, 2009). Analysis of six Kompas.com news articles regarding the "Vina Cirebon" case reveals consistent discursive patterns in media discourse construction about justice and human rights, demonstrating complex operations of power-knowledge systems in contemporary journalistic practices.

Michel Foucault, in his book "The Archaeology of Knowledge," explains that discourse is a system of thought that includes rules and practices governing knowledge production in society. Foucault emphasizes that discourse not only reflects reality but also shapes it through language and social practices (Foucault, 2013). In the context of the Vina Cirebon case, analysis shows that media functions as a discursive apparatus that is not neutral, but rather operates within complex networks of power relations with authoritative institutions like the Indonesian National Police.

Analysis of the article "7 New Facts of 'Vina Cirebon' Murder Case According to Police" (Catherine, 2024a) reveals how information is presented as legitimate knowledge through the use of the term 'facts' that emphasizes information validity and authority. Such knowledge construction is not neutral, but rather shapes public understanding through interpretive

frameworks predetermined by ruling institutions. A similar pattern is seen in the article "National Police Chief Deploys Professional and Security Division to Criminal Investigation Department for 'Vina Cirebon' Case Assistance" (Catherine, 2024c), where institutional actions are presented as natural and necessary responses, implying that official interpretations of case urgency are the most valid.

Findings show that the Indonesian National Police as an authoritative institution holds a strategic position in determining 'facts' presented to the public. In accordance with Foucault's analysis that knowledge is always related to power, the Indonesian National Police has the authority to filter, organize, and disseminate information about the case, which significantly influences how the case is perceived by the public (Foucault, 1980). This is reflected in media consistency in using official terminology, citing institutional sources, and framing case developments within unquestioned institutional logic.

Power Dynamics and Regimes of Truth in Media Narratives

Foucauldian discourse analysis of the "Vina Cirebon" case reveals complex mechanisms of how power operates in media narrative construction through what Foucault calls "regimes of truth." In this context, truth is not understood as objective reality, but as a product of discursive practices dominated by ruling institutions. The regime of truth in media discourse about the Vina case is formed through continuous legitimization of official versions of events, marginalization of alternative voices, and naturalization of institutional authority in determining facts.

The article "The Figure of Aep, Key Witness of Vina Cirebon Murder Reported to Criminal Investigation Department" (Sanjaya, 2024) demonstrates how subject construction in media discourse operates through non-neutral categorization. Aep is presented as a 'key witness', a designation that not only describes his role but also constructs his identity within a broader narrative framework. The use of the term 'key witness' emphasizes the importance of information possessed by Aep while implicitly legitimizing the investigation process and hierarchy of credibility that places formal testimony above other forms of knowledge.

The clearest power dynamics are seen in the article "Removing 2 Wanted Persons in 'Vina Cirebon' Case, Police Admit Lack of Strong Evidence" (Catherine, 2024b), where institutional acknowledgment of evidence limitations is presented as transparency and accountability. However, deeper analysis reveals that this acknowledgment actually strengthens institutional authority by demonstrating that the institution has integrity to admit mistakes. Paradoxically, this acknowledgment of deficiency does not reduce institutional authority but rather strengthens it through discourse of self-correction and professional competence.

The regime of truth also operates through techniques that Foucault calls "governmentality" - subtle ways of regulating behavior and thinking in society. The article "Police Admit Their Members Were Not Careful During Initial Investigation of 'Vina Cirebon' Case" (Catherine, 2024e) shows how discourse of institutional improvement functions not only to acknowledge past mistakes but also to shape public expectations about how institutions should operate. Media serves as the main distributor of this regime of truth, not through explicit propaganda, but through journalistic routines that appear objective but systematically privilege institutional perspectives.

The construction of regimes of truth also involves systematic marginalization of alternative perspectives through various discursive techniques. First, through "silencing" where certain

perspectives are not given space in media narratives. Second, through "othering" where different perspectives are portrayed as not credible or unfounded. Third, through "incorporation" where elements from alternative perspectives are absorbed into dominant narratives but in ways that reduce their critical potential. These processes not only affect public understanding of specific cases but also contribute to forming common sense about how justice should be understood and enforced.

Islamic Legal Perspective Evaluation: Justice and Human Rights Protection

The integration of Islamic legal perspectives in media discourse analysis presents normative dimensions that enrich critical understanding of discursive practices. Islamic law, with its emphasis on substantive justice (*al-'adl*), provides an evaluative framework that not only assesses formal procedures but also the moral and ethical substance of media practices. Evaluation of media discourse in the "Vina Cirebon" case using Islamic legal perspectives reveals several areas where media practices do not align with Islamic justice principles, but also shows potential complementarity between critical analysis and Islamic normative frameworks.

Based on the principle of justice in the Quran Surah An-Nisa (4:58): "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice," evaluation shows that media practices in the Vina case potentially violate principles of trust (*amanah*) and justice. This verse emphasizes the importance of delivering trust to rightful recipients and upholding justice without bias, but discourse analysis reveals that information presented by media tends to be fragmentary and controlled by certain institutions.

The principle of transparency (*al-wuduh*) in Islamic law demands that information concerning public justice be conveyed openly and completely. However, findings show that media discourse construction about the Vina case more reflects institutional interests rather than genuine commitment to transparency. Information is presented in ways that prioritize institutional authority rather than comprehensive public right to know. This potentially hinders the public's ability to make informed judgments, which is a prerequisite for meaningful participation in democratic discourse about justice.

Evaluation from the perspective of human dignity protection (*karamah al-insan*) reveals significant tensions. The Quran Surah Al-Isra (17:70) states: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." This principle requires that every individual, including those who are suspects or defendants, be treated with respect and not unfairly exposed. Analysis shows that media practices in constructing subject identity - whether victims, witnesses, or suspects - do not always consider long-term impacts on the dignity of the individuals concerned.

The article "Police: There was a Witness at Vina Murder Trial Promised Money by Perpetrator's Party" (Catherine, 2024d) demonstrates the complexity of ethical issues that arise when media reports on alleged misconduct in legal proceedings. From an Islamic legal perspective, the concept of *iftira* (slander or defamation) provides a clear framework for evaluating media practices that can harm individual reputation without adequate evidence. Although information about alleged bribery

attempts may be relevant to public interest, the way such information is presented can have implications for presumption of innocence and fair trial rights.

However, evaluation also reveals potential convergence between Foucauldian critical perspectives and Islamic values. Both traditions equally emphasize the importance of criticism toward power structures that can oppress or harm individuals. The concept of *maslahah* (public welfare) in Islamic law emphasizes that social and institutional practices should be evaluated based on their contribution to collective welfare and justice, which resonates with Foucauldian concerns about the effects of power relations on human wellbeing and social justice.

Theoretical Framework Integration: Construction of "Discursive Justice"

The integration of Foucauldian discourse analysis with Islamic legal perspectives in this research produces the innovative concept of "discursive justice" that transcends conventional discussions about media bias or journalistic objectivity (Barba, 2022; Hasan & Rajak, 2024). Discursive justice refers to communication and representation practices that are not only procedurally fair but also substantive in the sense of contributing to the protection and promotion of human dignity. This concept emerges from recognition that discursive practices have material consequences that can affect justice in profound and lasting ways (Gemignani et al., 2023; Gerson, 2022).

This integrative framework shows that Foucauldian discourse analysis provides analytical tools to dismantle hidden power mechanisms in media practices, while Islamic legal perspectives provide normative horizons to evaluate whether such practices contribute to justice or injustice (Barba, 2022). This combination produces what can be called "critical normative discourse analysis" - an approach that not only reveals how discourse operates but also provides criteria for assessing whether such operation is ethically and morally acceptable (Fang, 2011; Nasriah et al., 2024).

In the context of the Vina case, discursive justice demands that media not only be accurate in reporting facts but also responsible for the social and moral impacts of how they construct narratives. This includes consideration of how representation can affect justice processes, how to protect the dignity of individuals involved in legal cases, and how to ensure that resulting public discourse contributes to better understanding of justice issues rather than sensationalism or polarization (Assy & Carmel, 2024; Bright, 2013; Fang, 2011; Schomburg, 2011; Smith & Maddan, 2022; Stockdale, 2023), 2026).

Analysis shows that current practices in Vina case media coverage do not fully meet discursive justice standards. Dominance of institutional narratives, marginalization of alternative perspectives, and subject identity construction that does not always consider long-term consequences indicate gaps between actual practices and normative ideals. However, the discursive justice framework also provides a roadmap for improvement that can be implemented through various interventions in media practice and policy.

Practical Implications and Theoretical Contributions

The findings of this research have broad practical implications for various stakeholders in the media and justice ecosystem. For media practitioners, this research emphasizes the need for developing reflexive awareness about how journalistic practices can affect justice. This requires developing more sophisticated guidelines for reporting on legal and justice issues that transcend basic principles like accuracy and fairness to include considerations of discursive justice.

Concretely, these implications can be realized through development of training programs for journalists that include components about critical understanding of power relations in media and sensitivity to ethical implications of representation practices (Mathewson, 2014). Media organizations need to develop standard operating procedures that not only focus on accuracy and speed but also on responsible representation that considers long-term impacts on individuals and communities involved in news coverage.

For law enforcement institutions, this research shows the need for developing more sophisticated communication strategies that not only focus on information delivery but also on creating discursive environments conducive to justice (Berastegi, 2020; Price & Stremlau, 2012). This requires better understanding of how institutional communication can influence public perception and justice processes. Law enforcement institutions need to develop capacity for engaging with media in ways that are transparent while still protecting the integrity of legal processes (Lough, 2017; Rajamaki et al., 2012).

For civil society and justice activists, these findings emphasize the importance of critical media literacy - not only the ability to identify fake news or obvious bias but also the ability to analyze how media discourse can affect understanding of justice. Citizens need to be equipped with tools to critically evaluate media representations and to engage in public discourse in constructive and responsible ways.

The theoretical contribution of this research lies in demonstrating that Western critical traditions and Islamic normative traditions can mutually enrich each other in analyzing contemporary media phenomena. This integration is not eclectic or superficial but creates productive dialogue between critical epistemology and normative epistemology that produces more comprehensive understanding of power dynamics in media. The developed integrative framework can be adapted and applied in different contexts, albeit with modifications appropriate to local specificities.

Limitations and Future Research Agenda

This research acknowledges several methodological and conceptual limitations that are important to discuss transparently. The first limitation lies in the empirical scope limited to a single media outlet and limited number of articles. Although the selection of Kompas.com can be justified based on its reputation and reach, analysis of a single outlet cannot capture diversity of media practices in Indonesia or variations in approaches to similar cases. Future research can expand empirical scope by conducting comparative analysis across multiple media outlets with different political orientations, target audiences, and business models.

The second limitation relates to the temporal scope of research limited to a certain period (January-June 2024). Longitudinal analysis that traces evolution of media discourse about this case across longer time periods can provide richer insights about how narratives develop, how public memory is formed, and how institutional responses change over time. This can also enable more sophisticated analysis of relationships between media coverage, public opinion, and policy responses.

The third methodological limitation is reliance on textual analysis without incorporating perspectives from key stakeholders such as journalists, editors, law enforcement officials, or individuals directly affected by media coverage. Ethnographic research involving interviews and participant observation can provide deeper insights about decision-making processes in media organizations, institutional constraints affecting reporting practices, and lived experiences of individuals who become subjects of media coverage.

The future research agenda emerging from this research includes several promising directions. First, comparative studies exploring how different cultural and religious traditions can contribute to critical media analysis. Second, longitudinal studies tracking long-term impacts of media representations on public understanding of justice and institutional legitimacy. Third, action research exploring how insights from critical discourse analysis can be translated into practical interventions for improving media practices. Fourth, interdisciplinary collaborations integrating perspectives from media studies, legal studies, religious studies, and social psychology to develop more holistic understanding of the media-justice nexus.

This research shows the importance of developing research methodologies that can bridge academic analysis with practical action. Future research must not only focus on understanding how media operates but also on developing strategies for transforming media practices in directions more conducive to justice and human dignity. This requires closer collaboration between researchers, practitioners, and civil society organizations in developing and implementing innovations in media practice that are grounded in rigorous critical analysis but also responsive to practical constraints and opportunities.

4. CONCLUSION

This research successfully reveals the complex dynamics of online media discourse construction in the "Vina Cirebon" case through the integration of Foucauldian discourse analysis and Islamic legal perspectives. Findings show that power-knowledge relations operate through institutional dominance of the Indonesian National Police controlling information production and distribution, while media functions as a discursive apparatus legitimizing institutional authority through the use of authoritative language and legitimation of official sources. Subject identity construction and regimes of truth in media narratives demonstrate how "truth" is not objective but rather a product of discursive practices dominated by ruling institutions, where alternative perspectives are marginalized through techniques of silencing, othering, and incorporation that reduce their critical potential.

Evaluation from Islamic legal perspectives reveals significant misalignment between media discursive practices and Islamic justice principles, particularly regarding transparency (*al-wuduh*), protection of human dignity (*karamah al-insan*), and substantive justice (*al-'adl*). Media practices show fragmentation of institutionally controlled information, subject identity construction without considering long-term impacts on individual dignity, and narrative dominance that does not align with substantive justice ideals in Islam. Implications for human rights protection and substantive justice show that media discourse potentially creates trial by media, compromises presumption of innocence, and hinders realization of true justice through premature and unbalanced public opinion formation.

The integration of both theoretical frameworks produces the innovative concept of "discursive justice" that demands media communication practices to be not only procedurally fair but also

substantive in protecting and promoting human dignity. This research demonstrates that Foucauldian discourse analysis and Islamic legal perspectives can complement each other to produce critical normative discourse analysis that not only dismantles power mechanisms but also provides ethical standards for evaluating media practices. This theoretical contribution provides a new framework for analyzing media in the context of justice that can be adapted in various cultural and religious settings, while its practical implications demand transformation of the media ecosystem through developing more sophisticated guidelines, training programs that include critical awareness of power relations, and accountability mechanisms ensuring media contributes to justice rather than hindering it.

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