

“NO VIRAL NO EDUCATION”: Strengthening Prosecutors’ Competence and Servant Leadership through Islamic Education

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Abstract: The phenomenon of “no viral no education” reflects how viral issues on social media often become the main trigger for raising public awareness and attention toward various problems, including those in education and law. This study aims to analyze the role of this phenomenon in developing prosecutors’ competencies and applying servant leadership from the perspective of Islamic education. This research uses a qualitative approach with literature studies and secondary data analysis from relevant sources. The findings indicate that the virality of an issue can push prosecutors to enhance their competencies by exposing them to cases that attract public attention, requiring them to be more professional, transparent, and accountable. Moreover, the concept of servant leadership in Islamic education emphasizes leadership that serves and prioritizes the well-being of society. In this context, the “no viral no education” phenomenon shapes prosecutors into more responsive, fair, and Islamic value-based leaders. This study recommends using social media as an educational tool for legal awareness and strengthening servant leadership values within the justice system. Academically, this study contributes to the discourse on legal reform and leadership by linking contemporary digital culture with Islamic educational values. This study builds a bridge between public accountability demands driven by social media and the ethical foundations of servant leadership in Islam, while also opening opportunities to integrate Islamic values into modern legal practice.. The study also recommends utilizing social media as an alternative educational platform to promote legal literacy and to strengthen servant leadership within the justice system.

Keywords: no viral no education; prosecutor competency; servant leadership; Islamic education; social media

Abstrak: Fenomena “no viral no education” mencerminkan bagaimana isu-isu viral di media sosial sering menjadi pemicu utama tumbuhnya kesadaran dan perhatian publik terhadap berbagai persoalan, termasuk di bidang pendidikan dan hukum. Penelitian ini bertujuan untuk menganalisis peran fenomena tersebut dalam pengembangan kompetensi jaksa dan penerapan kepemimpinan melayani (servant leadership) dalam perspektif pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan studi kepustakaan dan analisis data sekunder dari berbagai sumber yang relevan. Temuan menunjukkan bahwa viralnya suatu isu dapat mendorong jaksa untuk meningkatkan kompetensinya, terutama ketika mereka menangani kasus-kasus yang mendapat sorotan publik, sehingga dituntut untuk bekerja lebih profesional, transparan, dan akuntabel. Konsep kepemimpinan melayani dalam pendidikan Islam sendiri menekankan pada kepemimpinan yang berorientasi pada pelayanan dan kesejahteraan masyarakat. Dalam konteks ini, fenomena “no viral no education” berperan dalam membentuk karakter jaksa agar lebih responsif, adil, dan berlandaskan nilai-nilai keislaman. Secara akademik, penelitian ini memberikan kontribusi terhadap diskursus reformasi hukum dan kepemimpinan dengan mengaitkan budaya digital kontemporer dengan nilai-nilai pendidikan Islam. Studi ini membangun jembatan antara tuntutan akuntabilitas publik melalui media sosial dan etika kepemimpinan melayani dalam Islam, serta membuka peluang integrasi nilai-nilai Islam dalam praktik hukum modern. Penelitian ini juga merekomendasikan pemanfaatan media sosial sebagai sarana edukasi alternatif untuk meningkatkan literasi hukum dan memperkuat nilai-nilai kepemimpinan melayani dalam sistem peradilan.

Keywords: no viral no education; kompetensi jaksa; servant leadership; pendidikan Islam; media sosial

Introduction

Social media has become an inseparable part of daily life in today's digital era.¹ Information spreads quickly, and certain issues often go viral within hours.² The phenomenon of "no viral no education" reflects how a new problem has received widespread attention after becoming a discussion on social media. This is happening in the world of education and the legal system. Viral cases often encourage law enforcement officials, including prosecutors, to be more transparent, accountable, and professional.³

In the legal context, a case's virality can greatly influence the course of the judicial process. The public has become more critical of the legal system, and pressure often forces law enforcement officials to act more quickly and responsively. Prosecutors, as important actors in the justice system, must have good competence to face this challenge.⁴ However, the question is, does the virality of a case contribute to improving the competence of prosecutors? Is this phenomenon just a pressure, or can it encourage them positively?

Several previous studies have discussed the relationship between social media and the legal system. Rivaldhy N. Muhammad et al. examine how public opinion formed on social media can affect legal policy.⁵ Meanwhile, Muhammad Ali Murtadlo

et al. researched how a case's virality impacts the acceleration of legal policy in Indonesia.⁶ On the other hand, Melinda Dina Gussela et al. discussed the concept of the "no viral, no justice" Phenomenon from the perspective of Law Enforcement Theory.⁷

From these studies, it is clear that a research gap has not been studied much. Most studies still focus on the influence of social media on legal policy in general without looking specifically at its impact on the competence of individual law enforcement, particularly prosecutors. In addition, the concept of servant leadership as a leadership approach that serves in the context of the legal system has not been widely studied from the perspective of Islamic education.

This research tries to fill the gap by connecting three main aspects: the phenomenon of "no viral no education" the development of prosecutor competence, and the application of servant leadership in Islamic education. In Islam, ideal leaders prioritize service to society, uphold justice, and act with integrity. Therefore, it is important to examine how this leadership principle can be applied in the justice system, especially in the face of the pressure of the virality of a case.

This phenomenon also poses a dilemma. On the one hand, social media exposure can be a social control tool that accelerates legal reform and increases accountability.⁸ However, on the other hand, excessive pressure from the public can

¹ Tongkotow Liedfray, Fonny J. Waani, dan Jouke J. Lasut, "Peran Media Sosial Dalam Mempererat Interaksi Antar Keluarga Di Desa Esandom Kecamatan Tombatu Timur Kabupaten Minahasa Tenggara," *JURNAL ILMIAH SOCIETY* 2, no. 1 (17 Januari 2022), <https://ejournal.unsrat.ac.id/v3/index.php/jurnalilmiahociety/article/view/38118>.

² Errika Dwi Setya Watie, "Komunikasi Dan Media Sosial (Communications and Social Media)," *Jurnal The Messenger* 3, no. 2 (23 Maret 2016): 69–74, <https://doi.org/10.26623/themessenger.v3i2.270>.

³ Arif Sugitanata, Ihda Shofiyatun Nisa', dan Siti Aminah, "Dinamika Viralisasi Kasus Hukum Perkosaan Di Media Sosial: Analisis Dampak Dan Strategi Terhadap Penegakan Hukum," *HUNILA: Jurnal Ilmu Hukum Dan Integrasi Peradilan* 2, no. 2 (28 Juni 2024): 177–89, <https://doi.org/10.53491/hunila.v2i2.974>.

⁴ Namira Diffany Nuzan dkk., "Analisis Kasus Hukum Kopi Sianida Mirna Salihin: Implikasi Hukum Pidana Dan Prosedur Hukum Indonesia," *Jurnal Kewarganegaraan* 7, no. 2 (31 Desember 2023): 2051–55, <https://doi.org/10.31316/jk.v7i2.5587>.

⁵ Rivaldhy N. Muhammad, Lestari Wulandari S, dan Biloka

Tanggahma, "Pengaruh Media Sosial Pada Persepsi Publik Terhadap Sistem Peradilan: Analisis Sentimen Di Twitter," *UNES Law Review* 7, no. 1 (27 September 2024): 507–16, <https://doi.org/10.31933/unesrev.v7i1.2327>.

⁶ Muhammad Ali Murtadlo dan Wahyu Saputra, "Opini Publik Terhadap Kasus Hukum Viral Di Indonesia Dalam Media Sosial: Perspektif Maqashid Syariah," *Al-'Adalah: Jurnal Syariah Dan Hukum Islam* 9, no. 1 (10 Juli 2024): 125–48, <https://doi.org/10.31538/adlh.v9i1.6128>.

⁷ Melinda Dina Gussela dkk., "Fenomena 'No Viral No Justice' Perspektif Teori Penegakkan Hukum," *Ranah Research: Journal of Multidisciplinary Research and Development* 7, no. 2 (2025): 792–800, <https://doi.org/10.38035/rrj.v7i2.1326>.

⁸ Hamdi Gugule dan Romi Mesra, "Analisis Sosiologis Terhadap Video Tiktok Tentang Penegakan Hukum Di Indonesia," *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya* 8, no. 3 (24 Agustus 2022): 1071–78, <https://doi.org/10.32884/ideas.v8i3.956>.

interfere with the independence of prosecutors in making decisions. Does social media bring more benefits or present challenges that are difficult to overcome for prosecutors?

By understanding more deeply the role of the phenomenon “no viral no education,” it is hoped that the right way to use social media as an effective legal education tool can be found. The wise use of social media can help increase people’s legal awareness while forming a more responsive and fair legal system. More than that, the judicial system also needs to adopt service-based leadership values to remain professional amid the dynamics of the times.

Based on this background, this study seeks to answer several main questions: (1) How does the phenomenon of “no viral no education” contribute to developing prosecutors’ competencies? (2) How does the virality of a case affect transparency and accountability in the justice system? (3) How can the concept of *servant leadership* from the Islamic education perspective be applied to improve the quality of prosecutors’ leadership? (4) What strategies can be used to use social media wisely in law enforcement and legal education?

The answers to these questions are expected to provide a deeper understanding of how the legal system can adapt to the digital era, especially in Indonesia. In addition, this research also aims to provide recommendations for academics, legal practitioners, and policymakers in applying service-oriented leadership principles and social justice.

Thus, this research has academic value and practical benefits in strengthening prosecutor competence and better implementing the legal system. The results of this research are expected to be a reference for developing legal policies that are more adaptive to social changes and based on Islamic leadership values. This study aims to critically examine the role of the “no viral no education” phenomenon in shaping and enhancing the competencies of prosecutors while exploring the application of servant leadership principles through the lens of Islamic education. Rather than viewing

virality as a superficial trend, this research positions it as a reflection of evolving societal dynamics in the digital age that significantly influence the behavior and accountability of legal institutions. The study investigates how public pressure arising from viral cases compels prosecutors to improve their professionalism, ethical conduct, and public communication. At the same time, it explores how Islamic educational values—such as justice, integrity, social responsibility, and service to the community—can inform a more human-centered approach to leadership in law enforcement. Ultimately, this research highlights the need for an integrative framework that combines professional development with moral and spiritual growth in building a more responsive and socially just legal system.

Method

This study uses a qualitative approach with literature study methods and secondary data analysis.⁹ Literature studies are carried out by examining various sources such as scientific journals, books, research reports, and news relevant to the phenomenon of “no viral no education” prosecutor competence, and servant leadership in the perspective of Islamic education. These sources are critically analyzed to understand how social media affects prosecutorial professionalism and how Islamic leadership principles can be applied in the justice system.

Secondary data analysis is carried out by collecting and interpreting data that has been available from previous research, reports of legal institutions, and applicable regulations. This approach allows research to identify patterns, trends, and relationships between the virality of an issue and the improvement of prosecutors’ competence and the application of Islamic leadership values. The results of this analysis will be used to provide a deeper understanding and applicable recommendations for using social media as a means of legal education and strengthening service-based leadership values.

⁹ Helaluddin dan Hengki Wijaya, *Analisis Data Kualitatif: Sebuah Tinjauan Teori & Praktik* (Sekolah Tinggi Theologia Jaffray, 2019).

Results and Discussion

The Concept of Servant Leadership in the Perspective of Islamic Education

Servant leadership is a leadership model that puts service to others as a top priority. This concept was first introduced by Robert K. Greenleaf in 1970, who emphasized that true leaders serve before leading.¹⁰ The main principles of servant leadership include self-awareness, empathy, commitment to the growth of others, community building, and decision-making oriented towards the common good. In Islam, this concept aligns with leadership teachings that emphasize justice, compassion, and social responsibility

From the Islamic perspective, leadership is not just power but also a mandate that must be carried out responsibly. Islam emphasizes the concept of *khadim al-ummah*, which means that the leader is the servant of the ummah. This principle is based on the teaching that good leaders are those who not only rule, but also serve and benefit society. The Prophet PBUH said, “*The leader of a people is their servant*” (HR. Abu Nu’aim). This shows that a true leader puts the interests of the people ahead of personal interests.¹¹

Implementing servant leadership values in the legal system is very important to create fairness and transparency. In the context of the judicial system, prosecutors, judges, and other law enforcement officers must understand that their duty is to enforce the law and provide fair legal services to the community. This concept encourages law enforcement officers to act with integrity, listen to the aspirations of the community, and make decisions that are legal, moral, and ethical.

Islamic history records that many leaders apply the principle of servant leadership in their leadership. One of the best examples is the Prophet PBUH, who always prioritized the people’s interests over himself. He was a spiritual leader and a social leader who built a society based on justice and compassion. The Prophet PBUH never used his power to oppress but to serve and guide his people towards goodness.

In addition to the Prophet PBUH, Caliph Umar bin Khattab is also a real example of servant leadership. Umar is known as a very simple leader and is close to his people. He often travels around at night to ensure that his people are in a state of peace and prosperity. One of his famous stories is when he carried a sack of wheat to give to a starving mother with her children. His actions show that true leadership is not only about giving orders, but also about serving with sincerity.¹²

Caliph Umar bin Abdul Aziz is also known as a leader who applies the principle of servant leadership in his government. He refused to live a luxurious life and preferred a simple life to understand his people’s difficulties better. In his legal policy, he ensures that all decisions taken favor justice and the people’s welfare. Umar bin Abdul Aziz also often asked for input from his people and prioritized deliberation when making policies.

In Islamic education, servant leadership can be applied to educational institutions’ teaching systems and management. A good educational leader focuses on administration and management and pays attention to the well-being of teachers, staff, and students. This principle encourages a more inclusive, fair, and oriented learning environment towards students’ moral and intellectual development.¹³

¹⁰ Ilham Gandasacita, Rifqo, dan Hasyim Asy’ari, “Konsep Dan Implementasi Servant Leadership Dalam Kepemimpinan Modern,” *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 5, no. 2 (31 Desember 2024): 241–47, <https://doi.org/10.55623/au.v5i2.373>.

¹¹ Fauzan Rahmat, “Replika Servant Leadership Pada Kepemimpinan Nabi Sulaiman Dalam QS. An-Naml Ayat 20-22 Untuk Reparasi Pendidikan,” *Akademika: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (10 Juni 2023): 74–90, <https://doi.org/10.51339/akademika.v5i1.875>.

¹² Mohammad Subhan dkk., “Study of Servant Leadership in Building Educational Organizational Commitment at SDIT ABFA,” *TADRIS: Jurnal Pendidikan Islam* 17, no. 1 (1 Juli 2022): 32–42, <https://doi.org/10.19105/tjpi.v17i1.5960>.

¹³ Rifqoh Nurjanah dan Hasyim Asy’ari, “Servant Leadership Sebagai Strategi Meningkatkan Kualitas Layanan Pendidikan,” *MANAJERIAL: Jurnal Inovasi Manajemen Dan Supervisi Pendidikan* 4, no. 4 (30 Desember 2024): 247–55, <https://doi.org/10.51878/manajerial.v4i4.3990>.

Servant leadership *values* are also relevant in building a leadership culture in Islamic organizations. A leader in the Islamic community must exemplify morals, work ethic, and service to the ummah. Islamic organizations can develop more harmoniously and sustainably by prioritizing Islamic values such as honesty, sincerity, and responsibility.

In the modern government system, implementing servant leadership can improve the quality of public services and strengthen public trust in their leaders. If a leader, in the scope of law, education, and government, carries out his duties to serve, then the resulting policies will be fairer and in favor of the interests of the wider community.¹⁴

Overall, the concept of servant leadership from the perspective of Islamic education is not just a theory but has also been proven in the practice of Islamic leadership throughout history. By applying the values of serving leadership, society can be built with the principles of justice, welfare, and togetherness. This leadership model is a relevant solution in answering the challenges of modern times, especially in building a legal and government system that is more transparent and oriented to the people's interests.

The Relationship between Issue Virality, Prosecutor Competence, and Servant Leadership

The phenomenon of “no viral no education” shows how legal issues have only gained public attention after becoming viral on social media. In the context of the judicial system, the virality of a case can affect how prosecutors carry out their duties. When a legal case receives great exposure, the public tends to put pressure on the case to be resolved immediately with a result that is considered fair according to public perception. This puts prosecutors in a complex position, where they must properly enforce the law while facing high expectations and demands of society.

¹⁴ Lola Fadilah dan Tasman Hamami, “Kepemimpinan Transformatif dalam Pendidikan Islam,” *EDUKATIF: JURNAL ILMU PENDIDIKAN* 3, no. 6 (10 September 2021): 4186–97, <https://doi.org/10.31004/edukatif.v3i6.1381>.

Prosecutor competence is the main factor determining law enforcement's effectiveness in dealing with this phenomenon. Competent prosecutors not only understand the law technically but are also able to manage public opinion well. They must have effective communication skills to explain the legal process to the public and maintain objectivity under pressure. In addition, prosecutors who understand the dynamics of social media can avoid the trap of manipulating public opinion that can potentially obscure legal facts.¹⁵

Servant leadership has an important role in forming professional and integrity prosecutors. A prosecutor is tasked with formally enforcing the law and providing a sense of justice for the community. By applying the principle of serving leadership, prosecutors can carry out their duties more transparently, be responsive to the community's aspirations, and maintain independence in making legal decisions. This service-based leadership emphasizes that the law must be upheld with empathy and justice, not simply based on public pressure or the interests of certain groups.¹⁶

One of the main challenges in the justice system is how to balance the community's demands and prosecutors' independence in making legal decisions. The virality of a case often causes public opinion to develop faster than the ongoing legal process. This risks creating pressure that can interfere with the objectivity of prosecutors in enforcing the law. Therefore, a policy is needed that ensures that prosecutors can work professionally without excessive intervention from public opinion while

¹⁵ Zet Tadung Allo, Ulil Amri, dan Syarif Saddam Rivanie Parawansa, “The Innovation of Pre-Prosecution Concepts in Handling Criminal Cases Based on The Principle of Contante Justitie: Inovasi Konsep Prapenuntutan Dalam Penanganan Perkara Pidana Berdasarkan Asas Contante Justitie,” *The Prosecutor Law Review* 2, no. 1 (30 April 2024), <https://prolev.kejaksaan.go.id/kejaksaan/article/view/40>.

¹⁶ Marjudin Djafar dan Tofik Yanuar Chandra, “Kewenangan Penuntut Umum Selaku Dominus Litis Dalam Penghentian Penuntutan Berdasarkan Keadilan Restoratif,” *SALAM: Jurnal Sosial Dan Budaya Syar-i* 9, no. 4 (19 Juni 2022): 1075–86, <https://doi.org/10.15408/sjsbs.v9i4.26640>.

still considering the interests of the public in the judicial process.¹⁷

Maintaining this balance requires clear policies and public education about the ongoing legal process. The prosecutor must be able to communicate that each case has a legal procedure that must be followed so that not all decisions can be made based on the spontaneous reaction of the community. In addition, judicial institutions must have a mechanism that allows transparency in every stage of the legal process so that the public can understand and assess objectively without relying on information that is not necessarily accurate on social media. To face public pressure due to the virality of a case, prosecutors must have a good communication strategy. They need to work closely with public relations of legal institutions to provide clear and accurate information to the public. With information disclosure, the potential for misunderstandings and speculation can be minimized. In addition, legal education through various digital platforms is also important so that the public has a better understanding of how the legal system works and does not rely solely on information from social media.

In addition to effective communication, prosecutors also need strong mental resilience in the face of public pressure. It is not uncommon for viral cases to trigger an emotional reaction from the public, which can lead to threats or intimidation of law enforcement. Therefore, it is important for prosecutors to get support from their institutions, both in the form of legal protection and psychological training, so they can still carry out their duties professionally.¹⁸

In the context of legal education, the values of servant leadership must be instilled from an early

age in prospective prosecutors. Legal education not only focuses on understanding laws and regulations but must also teach ethics, social responsibility, and serving leadership. Thus, prosecutors born from this education system will be better prepared to face the challenges of the times, including the phenomenon of virality in the legal world. In the future, the phenomenon of “no viral no education” can be used to improve the quality of the legal system in Indonesia. If the virality of a case can be used properly, this can be a means of legal education for the public and increase the accountability of law enforcement officials. By applying the concept of servant leadership, prosecutors can become more adaptive in responding to social changes, adhere to the principles of justice, and build better relationships with society.¹⁹

In conclusion, the relationship between the issue’s virality, prosecutors’ competence, and servant leadership is very close to shaping a better judicial system. Prosecutors must have high competence to face the challenges of the digital age, maintain a balance between the law and public expectations, and apply servant leadership to ensure justice can be upheld as best as possible. If this concept is applied consistently, the legal system can become more transparent, responsive, and independent despite increasingly complex social pressures.

Strategies for the Utilization of Social Media in Strengthening the Legal System and Prosecutor’s Leadership

The use of social media in the context of strengthening the legal system and prosecutorial leadership has great potential to improve transparency, increase accountability, and create better communication between law enforcement officers and the public. Social media has become an integral part of everyday life, and using these platforms wisely can be a very effective tool in

¹⁷ Mahrus Ali, “Sistem Peradilan Pidana Progresif; Alternatif Dalam Penegakan Hukum Pidana,” *Jurnal Hukum IUS QUIA IUSTUM* 14, no. 2 (2007), <https://doi.org/10.20885/iustum.vol14.iss2.art2>.

¹⁸ Dedy Chandra Sihombing dkk., “Penguatan Kewenangan Jaksa Selaku Dominus Litis Sebagai Upaya Optimalisasi Penegakan Hukum Pidana Berorientasi Keadilan Restoratif,” *Locus: Jurnal Konsep Ilmu Hukum* 3, no. 2 (22 Juni 2023): 63–75, <https://doi.org/10.56128/jkih.v3i2.42>.

¹⁹ Wahyu Donri Tinambunan dan Galih Raka Siwi, “Dinamika Kedudukan Hukum Jaksa Sebagai Pengacara Negara Pasca Undang-Undang Kejaksaan,” *Ajudikasi: Jurnal Ilmu Hukum* 6, no. 2 (26 Desember 2022): 125–42, <https://doi.org/10.30656/ajudikasi.v6i2.4586>.

strengthening the legal system. However, the use of social media in this context must also be done carefully so as not to create new problems, such as the spread of misinformation or excessive public pressure on legal decisions.²⁰

The first step that can be taken is to understand the role of social media in shaping public opinion and how this affects the legal system. Social media can change people's perception of a legal case. When a case goes viral, the public often considers it as a problem that must be solved immediately without really understanding the legal process that must be undertaken. As law enforcement officers, prosecutors must be able to use social media to explain clearly and transparently about ongoing legal procedures so that the public is not trapped in excessive speculation.²¹

One of the main strategies in using social media is for legal education. Prosecutors and judicial institutions can use social media to provide a better understanding to the public about how the legal system works, what the principle of presumption of innocence is, and why the legal process takes so long. Prosecutors can help the public avoid misunderstandings due to ignorance or misinformation on social media by providing accurate and fact-based information.²²

In addition, social media can be used to strengthen the image of prosecutors' professionalism. As leaders in the legal system, prosecutors must show that they are competent, have integrity, and are transparent individuals. Prosecutors can build public trust by using social media to share information regarding legal decisions, the reasons behind those decisions, and the steps taken to ensure justice is served. This is very important in maintaining

the independence of prosecutors, who are often threatened by public pressure due to the virality of a case. Social media can also serve as a tool to build better relationships between prosecutors and the public. Through platforms such as Twitter, Instagram, and Facebook, prosecutors can interact directly with the public, answer questions, provide clarifications, or provide information about activities carried out in the law enforcement process. This open interaction can help people feel more appreciated and heard and increase their trust in law enforcement.²³

However, to use social media effectively, prosecutors and other legal institutions need to have clear guidelines and policies related to the ethics of using social media. Given the sensitivity of legal issues, prosecutors must be careful in disseminating information or providing comments on the case. Any published statement can affect public perception and even damage the integrity of the legal process itself. Therefore, prosecutors must be trained to understand the limitations of using social media and ensure that the information presented is always in accordance with the professional code of ethics. On the other hand, social media can also be used to fight hoaxes and misinformation that are often circulated about legal cases. For example, when there is fake news or misleading information about a legal case, prosecutors and judicial institutions can use social media to provide quick and appropriate clarification. This will help reduce tensions and prevent the public from getting caught up in the wrong narrative. The speed of providing clarification also shows that legal institutions can adapt quickly to the dynamics of social media, which often move very quickly.²⁴

One of the main challenges in using social media to strengthen the legal system is dealing

²⁰ Ria Safitri dkk., "Edukasi Hukum Melalui Media Sosial Bagi Generasi Z," *Jurnal Citizenship Virtues* 2, no. 2 (2022): 377–85, <https://doi.org/10.37640/jcv.v2i2.1517>.

²¹ Tika Andarasni Parwitasari dkk., "Kesadaran Hukum Dan Etika Dalam Menggunakan Media Sosial," *Gema Keadilan* 9, no. 1 (30 September 2022): 57–69, <https://doi.org/10.14710/gk.2022.16032>.

²² Lu Sudirman dan Antony, "Peran Media Sosial Sebagai Alat Pencapaian Suara Keadilan Dalam Penegakan Hukum Di Indonesia: No Viral No Justice," *Paulus Law Journal* 5, no. 1 (21 September 2023): 16–40.

²³ Yola Waqingatul Hidayah, "A Sociological Study of the Role of Social Media in Law Enforcement in Indonesia," *State and Justice* 7, no. 1 (May 22, 2018), <https://riset.unisma.ac.id/index.php/negkea/article/view/21134>.

²⁴ Endah Fuzi Yatnih, "The Influence of Social Media on the Perception and Enforcement of Criminal Law: The Impact of Social Media on Public Opinion, Legal Process and Criminal Justice," *Equality Before The Law* 4, no. 2 (October 1, 2024), <https://doi.org/10.36232/equalitybeforethelaw.v4i2.451>.

with issues that can tarnish the image of prosecutors or judicial institutions. When a case goes viral and gets much attention, prosecutors are often the target of public criticism. In such a situation, social media can be a tool to deal with an image crisis. The prosecutor must be able to show a firm and professional attitude in the face of criticism and explain in a wise way why a decision was taken. This is to maintain a personal reputation and ensure that the legal process continues to run fairly and transparently. Additionally, prosecutors need to avoid emotional involvement in social media. Since social media easily triggers emotional reactions from users, prosecutors need to maintain a neutral and rational attitude in every interaction. They must be committed to maintaining the principles of justice and independence despite facing pressure or criticism from the public. Prosecutors who can maintain a calm and professional attitude on social media will be more respected by the public and increase the judiciary's credibility.²⁵

Social media can also involve the community in the legal process more directly, such as through campaigns for legal awareness or educational programs that involve the community. For example, prosecutors and judicial institutions can hold question-and-answer sessions or webinars on relevant legal issues or even conduct campaigns to educate the public about their rights in the judicial process. This improves people's understanding of the law and promotes a better legal culture across all levels of society. It is also important to note that social media should be used in a way that is consistent with the principles of servant leadership. Prosecutors who use social media to serve the community and provide useful information will strengthen their role as servants of justice. It is about communicating legal decisions, showing empathy for the community, and committing to improving the legal system in a transparent, accountable, and fair way.

In the long run, using social media can strengthen the legal system. Prosecutors and judicial institutions can create a more conducive environment for fair and objective law enforcement by increasing transparency, accountability, and public participation. A society that is more educated about the law will also be more supportive of a judicial system that runs following the principles of justice. Therefore, social media is a communication tool and an important instrument in developing a better legal system.²⁶

Thus, using social media to strengthen the legal system and prosecutor's leadership has various significant benefits, ranging from legal education strengthening the image of prosecutors to increasing transparency and accountability in the legal process. Prosecutors who can use social media wisely will be better able to manage the dynamics of public opinion and maintain their independence in making legal decisions. In the future, the use of social media must be seen as a strategic means to build better relationships between law enforcement and the community and improve the quality and effectiveness of the judicial system as a whole.

Conclusion

This study explores how the "no viral no education" phenomenon influences the development of prosecutors' competencies and the implementation of servant leadership values grounded in Islamic education. In today's digital age, social media plays a crucial role in shaping public opinion on legal issues, often driving widespread attention to particular cases. This virality can serve as both a motivator and a pressure point for prosecutors—encouraging greater transparency, professionalism, and accountability, while also challenging their ability to maintain objectivity and independence. The study finds that viral cases push prosecutors to improve not only their legal

²⁵ Ahmad Sulchan and Muchamad Gibson Ghani, "The Public Prosecutor's Prosecution Mechanism for Child Crimes," *Ulul Albab: Journal of Islamic Law Studies and Research* 1, no. 1 (December 30, 2017): 110–33, <https://doi.org/10.30659/jua.v1i1.2218>.

²⁶ Vega Lidya Pratiwi, "The Power of Netizens, A Form of Social Control in Law Enforcement in Indonesia: Literature Review," *Galunggung Legal Research Journal* 1, no. 1 (February 24, 2024): 18–25, <https://doi.org/10.1234/jphgalunggung.v1i1.16>.

expertise but also their communication skills and understanding of public expectations. To navigate this landscape, prosecutors need targeted training that incorporates technological literacy and ethical professionalism. From the perspective of servant leadership, Islamic principles—such as justice, integrity, and public service—offer a valuable framework for legal professionals. Prosecutors, as servants of justice, are expected to lead with humility, fairness, and a strong commitment to the community, rather than being driven solely by public pressure. This research highlights the need for legal education that integrates digital competencies with Islamic ethical values, helping prosecutors respond effectively to modern challenges while upholding justice. It also recommends that government and legal institutions use social media more strategically as a tool for legal education, while developing policies that balance public engagement with the core principles of legal professionalism and fairness.

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