Framing the Ethical Crisis of AI-Generated Images: Social Media Discourses, Intellectual Property, and Public Sentiment in Indonesia

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Abstract

This study analyzes how Indonesian users on X (formerly Twitter) frame the ethical implications of AI-generated visual content. Through qualitative discourse analysis of 150 Indonesian-language tweets, interpreted via Entman's Framing Theory, the research identifies how problems are defined, causes diagnosed, and remedies promoted. The analysis revealed five dominant frames. The most prevalent was misinformation and deepfakes (26.6%), which highlights threats to public trust and demands legislative action. This was followed by a morally charged consent and data exploitation frame (20%). Frames diagnosing economic harm included authorship and ownership confusion (16.6%) and creative labor devaluation (13.3%). A significant optimistic and utilitarian frame (23.3%) celebrated AI's potential while still calling for ethical guardrails. Applying Crisis Informatics, the study shows these frames are disseminated through horizontal, peer-to-peer (C2C) communication, characterized by storytelling and solidarity, and vertical, citizen-to-authority (C2A) communication, which is more confrontational and demands institutional accountability. Theoretically, this work expands Framing Theory by applying it to decentralized social media and extends Crisis Informatics to gradual technological disruptions. The study concludes that Indonesian social media functions as an active incubator for ethical norms, with users co-producing frames that highlight the urgent need for culturally responsive AI governance and center a crucial Global South perspective.

Keywords: AI-generated content, framing theory, social media discourse, crisis informatics, Indonesia

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Introduction

Indonesia is one of the most socially active countries in the world, ranking among the top five global users of X (formerly Twitter) in 2024 (We Are Social, 2024). Social media in this context serves not merely as a tool for entertainment but as a central site for cultural negotiation, crisis discussion, and civic engagement. Indonesian users increasingly turn to platforms like X to voice public concerns, share ethical critiques, and push for institutional accountability, particularly in spaces where government regulation and corporate responsibility lag behind technological innovation. This digital ecosystem forms a vibrant public sphere where technology, politics, culture, and crisis communication intersect.

In recent years, the emergence of generative AI, especially AI-generated visual content, has introduced new forms of what scholars in Crisis Informatics describe as "slow-burning crises" (Palen et al., 2009; Starbird & Palen, 2011). Tools such as Midjourney, DALL·E, and OpenAI's Sora have enabled users to produce highly realistic visual narratives, yet they simultaneously raise ethical questions around data consent, creative authorship, and misinformation. The circulation of Ghibli-style images, the rise of deepfake videos, and the commodification of AI outputs in Indonesia have fueled online discussions about exploitation, intellectual property (IP) theft, and the erosion of cultural authenticity (Ghose et al., 2024; Hasan, 2024). These concerns occur against a backdrop where regulatory infrastructures remain underdeveloped and where creators often lack institutional protection.

The Indonesian creative economy encompassing digital art, music, animation, and content creation has expanded rapidly in the absence of strong IP frameworks. As AI tools become more accessible, Indonesian artists and creators increasingly find their work mimicked, scraped, or reproduced without consent or compensation. In response, X has emerged as an informal yet influential arena for what this study conceptualizes as ethical crisis communication: a collective process where personal grievances transform into public frames of injustice, resistance, and calls for reform. Discourses surrounding AI technologies thus do not emerge in a vacuum but are embedded in broader anxieties about labor, identity, and technological power.

To analyze how these discourses unfold, this research draws on Framing Theory (Entman, 1993), which identifies four basic framing functions: defining problems, diagnosing causes, making moral evaluations, and suggesting remedies. Frames matter because they shape how audiences interpret issues, assign responsibility, and imagine possible solutions. Entman (1993) emphasized that framing is inherently selective—highlighting some aspects of perceived reality while omitting others.

Building on Entman's foundational work, scholars argue that social media transform framing into an interactive, participatory process. This process operates on both macro and micro levels: the macro-level concerns how journalists and communicators present information to resonate with existing schemas, while the micro-level focuses on how individuals use this information and its presentation features to form their own impressions (Scheufele & Tewksbury, 2007). On digital platforms such as X, these selections are no longer controlled solely by elites or media gatekeepers but are increasingly co-constructed by users who engage, remix, challenge, and circulate frames in real time (Valenzuela et al., 2017). This interactive quality is especially relevant for emerging technologies like generative AI, where established normative guidelines are lacking. As users navigate uncertainty, they articulate moral narratives—labeling AI

practices as “theft,” “cultural exploitation,” “innovation,” or “inevitable progress”—each carrying distinct implications for public perception and policy debates.

The platform itself plays a critical role in this process. Twitter’s hybrid nature as both a media platform and a political space enhances the power of framing, where actors—from political movements to individual users—shape public discourse through algorithm-driven content, influencing public perception and often deepening polarization (Rabadan, 2022). Research highlights that hashtags have traditionally served as key framing devices to establish and direct virtual communities (Güran & Özarslan, 2022). However, in Indonesia, user behavior has evolved; people often tweet full opinions within the text itself, making hashtags a less central framing tool. Hence, this study focuses on the entire tweet as the unit of analysis, rather than merely the hashtag, to better capture the nuanced ways in which frames are constructed in this specific context. To strengthen the dependability and confirmability of the interpretive framing process in this research, coding procedures were benchmarked against Entman’s operational definitions, ensuring that analytical categories remained consistent with the theoretical model rather than influenced solely by researcher intuition.

This study also integrates Crisis Informatics, a framework that reconceptualizes crises as socially constructed, evolving processes rather than discrete events. Initially developed to analyze communication during natural disasters, Crisis Informatics has since expanded to examine slow-developing, technologically mediated crises (Reuter et al., 2018). Within this framework, platforms like X function as discursive arenas where risks are debated, meanings are negotiated, and calls for accountability are amplified. A key contribution of Reuter’s Crisis Communication Matrix (2018) is its mapping of multilateral information flows across four channels: authorities to citizens (A2C), citizens to citizens (C2C), authorities to authorities (A2A), and citizens to authorities (C2A). In the Indonesian context, C2C dynamics dominate, visible through personal testimony, peer critique, and networked solidarity. At the same time, C2A interactions emerge as users tag institutions such as the DPR or BSSN, demanding regulatory intervention and signaling public dissatisfaction with institutional inertia.

This multilateral communication environment aligns with Jin and Austin’s (2017) Social-Mediated Crisis Communication (SMCC) Model, which highlights how contemporary crises unfold in hybrid spaces where publics actively co-construct narratives. Indonesian users are thus not merely reacting to technological change but actively framing its ethical boundaries, defining harms, and pushing for accountability from both the state and private sector.

Despite the richness of these interactions, scholarship on AI ethics remains heavily concentrated in Western contexts, focusing on legal, philosophical, or regulatory concerns (Owen et al., 2019). While valuable, this focus overlooks bottom-up discursive practices in the Global South, particularly Southeast Asia, where publics often respond to technological shifts through informal debate rather than institutionalized consultation. This study responds to this gap by examining how Indonesian users on X frame the transition from AI-generated images to AI-generated video as an ethical crisis.

Between April and June 2025, discourse on X revealed five dominant thematic frames: ownership and authorship confusion, consent and data exploitation, creative labor devaluation, misinformation and deepfakes, and cautious optimism toward AI tools. These frames reflect both cultural anxieties and pragmatic concerns about technological disruption. The analysis distinguishes between C2C discourse—such as debates on the legitimacy of AI art—and C2A engagements, including public demands for policy intervention.

To ensure analytic trustworthiness, the study employed Holsti's reliability formula to assess coding consistency, producing a 100% agreement rate—indicating full alignment between coders on the identification of Entman's four framing functions across the sampled data. This supports the dependability and confirmability of the study's interpretive claims. Nevertheless, a methodological limitation should be acknowledged: the Boolean string used for data collection is necessarily limited by the researcher's algorithmic construction. Any keyword-based approach risks omitting relevant posts that employ unconventional phrasing, slang, or emergent terminology. Thus, while the dataset is systematically collected, it does not claim exhaustive representation of all AI-related discourse on X.

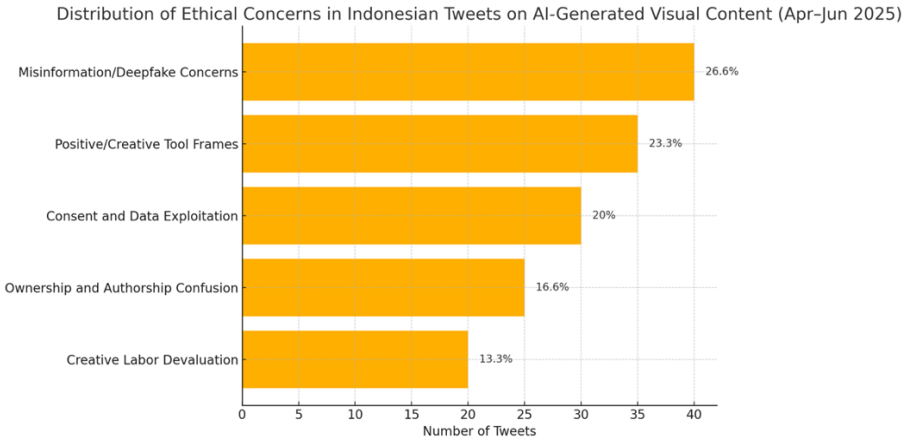
Overall, this paper contributes to growing scholarship on social media crisis communication by examining ethical, slow-burning crises in a non-Western digital context. Combining Framing Theory with Crisis Informatics provides a robust lens for understanding how Indonesian publics negotiate emerging technologies in ways that blur the boundaries between crisis, culture, and communication.

Discussion and Conclusion

While this study is grounded in qualitative discourse analysis informed by Framing Theory, it includes descriptive frequency data to contextualize thematic prevalence within the dataset. These numerical references are derived from a purposive sample of 150 Indonesian-language tweets posted by users on X (formerly Twitter) between April and June 2025. We do not aim for statistical generalization, instead, they serve as anchors indicating the relative dominance of specific discursive frames. Across this period, five dominant themes emerged and are presented here from the most to the least frequent: manipulation/misinformation and deepfakes (26.6%), optimistic or utilitarian framings of AI tools (23.3%), consent and data exploitation (20%), ownership and authorship confusion (16.6%), and creative labor devaluation (13.3%).

Figure 1

Distribution of Ethical Concerns in Indonesian Tweets on AI-Generated Visual Content (April–June 2025)



These frames reflect public anxieties and aspirations coalescing around the ethical implications of generative AI technologies in Indonesia's digital public sphere. They are articulated through both horizontal (citizen-to-citizen, C2C) and vertical (citizen-to-authority, C2A) interactions that together illuminate the dynamics of a slow-burning ethical crisis. One not characterized by a single triggering event but by cumulative experiences of injustice, displacement, and perceived regulatory inadequacy. In line with Entman's (1993) definition of framing as

selection and salience, the tweets show users actively defining problems, assigning causes, issuing moral judgments, and proposing remedies in near-real time; and consistent with Crisis Informatics and SMCC (Jin & Austin, 2017), these frames travel across hybrid networks where publics co-construct, contest, and recirculate meaning.

Manipulation, Deepfakes, and Misinformation (26.6%)

The most dominant theme in the dataset pertains to the threat of AI-driven misinformation and manipulation—particularly via deepfake technologies. Users repeatedly express alarm about AI in political misinformation, scams, and reputational sabotage. Tweets frequently cite incidents where AI-generated voices or videos deceive, defraud, or harass, framing the phenomenon as a systemic vulnerability rather than a collection of isolated bad actors.

An illustrative example comes from @Leslie_Halina (June 25, 2025):

"Ada serangan deepfake, ada penipuan berbasis suara AI, ada peretasan SIM card. Tapi UU-nya? Gak ada yang jalan. Indonesia darurat keamanan siber, jangan ketinggalan zaman."

[There are deepfake attacks, AI-based voice scams, SIM card hacks. But the laws? None of them are working. Indonesia is facing a cybersecurity emergency, don't fall behind the times.]

Problem definition in this frame is stark: AI is cast as an amplifier of deception capable of eroding informational integrity. Causal attribution is dual—aimed both at the rapid deployment of generative systems (developmental overreach) and at regulatory lag (policy underreach). Moral evaluation is unambiguous (dangerous, unethical, corrosive to trust), while treatment recommendations tilt strongly toward state intervention: stronger cybersecurity law, clearer liability regimes, rapid response units, remedies for victims (e.g., notice-and-takedown with due process), and public-facing verification infrastructure.

From a Crisis Informatics perspective (Reuter et al., 2018), this theme epitomizes a slow-burning crisis: no single rupture point, but an accretion of harms that culminate in collective alarm. The networked flows are high along both axes of Reuter's matrix: C2C (alerts, examples, warnings) and C2A (direct tagging of DPR/Kominfo/BSSN). In SMCC terms (Jin & Austin, 2017), publics do not wait for institutional frames; they pre-frame the crisis and pressure authorities to respond, evidencing a bottom-up logic of crisis narration where moral vocabularies ("darurat," "penipuan," "bahaya") scaffold urgency.

Optimism and Normalization Frames (23.3%)

Against this backdrop of risk, a countervailing optimism casts AI as useful, democratizing, and pragmatic. Users highlight improvements in productivity, creativity, and entrepreneurship, commonly sharing quick wins (drafting lesson plans, composing lyrics, summarizing readings). The tone is practical rather than celebratory, and many posts carry implicit caveats about responsible use.

For example, @nawabinekanews (June 17, 2025) notes:

"Belakangan, media sosial ramai dengan eksperimen unik mengenai ChatGPT yang bisa menulis lagu. Netizen Indonesia pun tidak ketinggalan, dan berbagai lirik lagu hasil karya AI ini mulai mencuri perhatian."

[Lately, social media has been buzzing with unique experiments using ChatGPT to write songs… AI-generated lyrics are starting to catch attention.]

In Entman's terms, these posts define the problem not as AI itself but as how it is used. Causal attribution falls on misusers or on gaps in guidance. Moral evaluation is cautiously positive (AI as *enabler*), and treatment recommendations emphasize ethical integration: transparency labels, consent-respecting prompts, skill-building, and shared norms to discourage plagiarism or deception. The utilitarian calculus flips: net benefits (speed, access, ideation) can outweigh risks if guardrails exist.

Communication flows here are predominantly C2C: peer-to-peer tips, tutorials, and moral suasion ("gunakan dengan etis"). C2A is muted, which itself is telling: optimism often thrives where state discourse is absent, implying publics take up the slack of digital literacy provisioning. In post-broadcast environments (Scheufele & Tewksbury, 2007; Valenzuela et al., 2017), normalization proceeds via viral pedagogy—snackable know-how that routinizes new tools while implicitly delimiting ethical boundaries ("AI untuk ide awal, hasil akhir tetap manusia").

Consent and Data Exploitation (20%)

A third, strongly normative frame revolves around consent and data exploitation, extending beyond creative works to voice, biometrics, and likeness. Users worry about unauthorized scraping and the downstream production of deepfakes, impersonations, and malicious edits. The gravitational center here is bodily autonomy and digital dignity—not merely IP rights.

A pointed thread by @angelicass99 (June 16, 2025) exemplifies this emphasis:

"Deepfake bukan cuma soal tipu-tipu, tapi bisa rusak mental dan nama baik orang. Indonesia Darurat Dasar Hukum Keamanan Siber. @DPR_RI jangan tunggu korban terus berjatuhan!"

[Deepfake isn't just about trickery; it can ruin mental health and reputations. Indonesia urgently needs a legal framework for cybersecurity. @DPR_RI don't wait for more victims!]

Problem definitions stress violations of personhood and coercive asymmetries of data power. Causal attributions are joint: corporations (training on public data without consent, opacity in data provenance) and the state (regulatory vacuum) are co-blamed. Moral evaluations are deontic: non-consensual use is wrong, regardless of output quality. Remedies concentrate on data governance—consent protocols, opt-out registries, watermarking/provenance, biometric protections, and accessible complaint pathways.

From the vantage of Crisis Informatics, these are the ethics of a creeping disaster—not headline-grabbing, yet psychologically and socially erosive. The C2C strand amplifies lived accounts and micro-advice (privacy settings, reporting procedures); the C2A strand explicitly summons regulators ("jangan tunggu korban"). The frame's normative hardness—centered on consent—helps stabilize claims across diverse cases, making it a powerful mobilizing script even in fragmented attention economies.

Ownership and Authorship Confusion (16.6%)

Closely allied to consent, but trained on cultural production, is the frame of authorship/ownership confusion. Users question the legitimacy of outputs from models like Midjourney, DALL·E, and ChatGPT when these are trained on human-made datasets without permission or attribution. The emphasis is on moral economies of creativity—credit, acknowledgment, and the line between inspiration and appropriation.

A representative post by @PerempuanWaos (April 3, 2025) reads:

"Bahkan cuma buat sekedar profil picture akun X aku aja aku cari artis yang open commission gak mau pakek AI atau ChatGPT itu… Krn pas aku belajar Computational Linguistics aku tahu bgmn kerja AI. Dia 'mencuri' dri data yg ada."

[Even for a simple X profile picture, I look for an artist who takes commissions rather than using AI or ChatGPT… When I studied Computational Linguistics, I learned how AI works. It 'steals' from existing data.]

Here, problem definition centers on systemic exploitation; cause is assigned to unregulated data pipelines and corporate opacity; moral evaluation frames AI outputs as derivative or stolen; and solutions range from consumer ethics (commission human artists) to legal reform (clearer derivative-work standards, training-data disclosures). Notably, the debate carries culturalist undertones: anxiety about losing authenticity and local sensibilities to homogenizing model priors.

In network terms, this theme activates C2C solidarity (amplifying human artists, sharing commission lists) more than C2A. The frame personalizes ethical choice (vote with your wallet) while keeping the collective dimension alive (demand transparency), showcasing the layered nature of bottom-up governance in a post-broadcast media ecology.

Devaluation of Creative Labor (13.3%)

The least frequent but still salient theme is the devaluation of creative labor. Users worry that AI saturates markets with cheap, instant content, undercutting livelihoods in illustration, design, music, and writing. The mood here is weary irony and economic realism—not that AI makes "bad art," but that it reprices human craft to near-zero at the low end while platform algorithms reward volume over originality.

As @jurnalisatletis (April 2, 2025) quipped:

"Udah cari duit dari Ghibli chatGPT, dikasih watermark pula. Indonesia banget."

[Already making money from Ghibli-style ChatGPT art, and they even slapped on a watermark. Typical Indonesia.]

The problem is labor displacement and market dilution; causes include consumer appetite for low-cost novelty, the efficiency of generative systems, and platform incentives. Moral evaluation laments cultural cheapening and unfair competition. Remedies proposed by users include consumer boycotts, commission culture, and calls for industry standards (e.g., provenance tags, ethical marketplaces, fair-use guardrails adaptive to the generative era).

Although C2A appeals exist (e.g., grant schemes, cultural labor protections), this frame remains chiefly C2C, emphasizing mutual aid and community patronage as buffers.

Across the five frames, publics enact Entman's four functions with impressive granularity, evidencing lay issue entrepreneurship: defining harms (deception, exploitation, appropriation, displacement), assigning blame (corporations, lax governance, misusers), evaluating morality ("curang," "tidak etis," "darurat"), and proposing remedies (law, literacy, labels, livelihoods). Importantly, frames often co-occur: a deepfake case (1) invokes consent (3), folds into authorship debates (4), and concludes with calls for law (1 or 3) or norms (2). This braiding is characteristic of slow-burning crises: publics build multi-layered narratives that compress technical, legal, and cultural concerns into mobilizing storylines.

In Reuter's Crisis Communication Matrix, we observe:

1. C2C dominance in awareness, pedagogy, and solidarity (frames 2, 4, and 5);
2. C2A activation strongest in mistrust/misinformation and consent (frames 1 and 3), where moral stakes and perceived state failures are highest;
3. A2C remains relatively faint in the sampled period, contributing to a perception of regulatory latency.
4. A2A (institutional coordination) is opaque to publics, which itself becomes evidence for claims of inadequacy.

Analytic reliability was assessed with Holsti's intercoder reliability, yielding 100% agreement on the identification of Entman's four framing functions across sampled tweetssupporting the dependability and confirmability of coding judgments. Nevertheless, a key limitation persists: the Boolean string used in data collection is necessarily constrained by the researcher's algorithmic construction. Any keyword-based approach risks omitting relevant posts that use slang, memes, images without text, or emergent terms outside the query. In addition, prioritizing the "Top" tab means the dataset skews toward higher-engagement posts, potentially favoring more salient or polarized framings. The purposive nature of the 150-tweet sample also precludes claims of statistical representativeness across Indonesian X.

Taken together, these constraints counsel caution in generalizing beyond the sampled discourse; however, they do not negate the internal coherence of the observed patterns nor the analytic utility of applying theory-driven codes to high-salience conversations. The combination of perfect intercoder agreement and clear recurrence of thematic signals across months supports moving from methodological qualifications to a substantive synthesis of how publics narrate AI's risks and benefits. In that spirit, the following section consolidates the dataset's most persistent frames, treating the frequencies as contextual indicators of salience, not population estimates, to illuminate how Indonesian users articulate ethical boundaries, attribute responsibility, and propose remedies in a slow-burning crisis.

This study explored how Indonesian users on X (formerly Twitter) frame ethical concerns surrounding AI-generated visual content, with particular attention to the transition from image-based outputs to video and voice modalities. Drawing on Framing Theory (Entman, 1993) and Crisis Informatics (Palen et al., 2009; Reuter et al., 2018), and informed by Social-Mediated Crisis Communication (Jin & Austin, 2017), the analysis mapped five dominant frames within 150 purposively sampled tweets posted between April and June 2025. Presented from the most to the least prevalent, these were: manipulation/misinformation and deepfakes (26.6%), optimism/utilitarianism (23.3%), consent and data exploitation (20%), ownership/authorship confusion (16.6%), and creative labor devaluation (13.3%).

First, the predominance of manipulation and deepfakes underscores a trust crisis at the core of Indonesia's AI discourse. Publics perceive a deteriorating information environment where synthetic media can be weaponized to deceive, defraud, or humiliate. This theme fuses C2C vigilance (peer warnings, case amplification) with C2A pressure (tagging DPR/Kominfo/BSSN), narrating AI not as a neutral tool but as a threat multiplier in an under-regulated ecosystem. In policy terms, this points to urgent needs for forensic capacity, clear remedial pathways, and harm-reduction infrastructures (e.g., provenance systems compatible with privacy rights and due process).

Second, the substantial share of optimistic/normalization frames reminds us that publics are not uniformly alarmed. Users also leverage AI for productivity, ideation, education, and creative play, often crafting peer pedagogy for ethical use. This strand suggests the feasibility of co-regulation models that blend baseline law (to address deception and exploitation) with community standards and platform design (labels, friction for risky uses, defaults that privilege consent). Put differently, optimism shows that agency persists: with context-appropriate scaffolding, publics can domesticate generative tools without capitulating to their worst affordances.

Third, the consent/data exploitation frame centers digital dignity. Beyond copyright, Indonesian users foreground personhood (voice, face, gait, and other biometrics) calling for explicit consent, data provenance, and redress. This deontic orientation strengthens claims even absent concrete damages: non-consensual use is wrong. Policy pathways here include data-protection updates, biometric-specific safeguards, auditability, and user-centric controls (e.g., opt-outs that travel downstream through model life cycles).

Fourth, authorship/ownership confusion reflects a broader cultural politics of creation. Users want acknowledgment and traceability, not only legal certainty. This calls for practical mechanisms, training-data transparency, creator registries, provenance/watermarking, and cultural initiatives that valorize human craft (e.g., commission marketplaces, certification for "human-made," educational campaigns against casual appropriation). The frame's strength lies in its everyday ethics: consumers can act now (commissioning, crediting) even as policy lags.

Fifth, concerns about creative labor devaluation expose the political economy of platformized culture. Generative AI compresses costs and accelerates supply, benefiting aggregators and early adopters while pressuring independent creators. Beyond moral suasion, this invites industry and state to consider supportive infrastructures: funding, training, collective bargaining innovations for digital creatives, discoverability tweaks that reward originality, and procurement or grant programs that prioritize human-in-the-loop creation.

Across frames, publics enact Entman's four functions with striking fluency: they diagnose harms, assign responsibility, evaluate morality, and prescribe remedies. The Crisis Informatics lens clarifies why this matters: AI ethics here is not a one-off controversy but a slow-burning process through which publics learn, coordinate, and pressure. The SMCC perspective further shows that these negotiations occur in hybrid spaces where institutional voice is one among many, and often lagging. Put simply, Indonesian users are governing from below: not waiting for official scripts but authoring the ethical contours of AI through everyday discourse.

Methodologically, the study's Holsti intercoder reliability of 100% on Entman's framing functions supports the dependability and confirmability of coding decisions. Still, we acknowledge constraints: the Boolean query inevitably filters reality through researcher-

chosen terms, potentially missing slang, imagery-only posts, and emergent vocabulary. Focusing the "Top" tab introduces engagement bias, and purposive sampling (150 tweets over three months) means the findings are analytically rich rather than statistically representative.

Implications follow on several levels:

1. Governance: Pair hard law (anti-deepfake statutes with victim-centric remedies, biometric protections, data-provenance requirements) with soft infrastructures (public verification channels, model cards accessible to non-experts, transparency norms for training data within IP/privacy constraints).
2. Platforms: Build friction for high-risk uses (voice cloning, face swapping), invest in user-facing provenance cues, and support creator visibility (signals that privilege originality, provenance-aware ranking).
3. Publics and Education: Leverage existing C2C pedagogy, formalize it via digital literacy modules that address consent, attribution, and misinformation hygiene, amplifying what users already teach one another.
4. Creative Economies: Pilot ethical marketplaces, commission platforms, and funding schemes that stabilize human-centered creation, including co-creation models (human + AI) that preserve authorship clarity and fair value capture.

Future research should broaden both temporal and platform scope: track whether these frames stabilize or mutate during election cycles, major platform policy shifts, or high-profile deepfake cases; compare X with TikTok, Instagram, or YouTube, where video-first affordances may intensify certain harms or, conversely, strengthen creator communities. Mixed-methods designs (e.g., combining digital trace ethnography with interviews of creators, policymakers, and technologists) can triangulate how frames influence practice, from reporting workflows and model governance to creative labor strategies.

In sum, Indonesian discourse on AI-generated visuals is neither uniformly dystopian nor naively celebratory. It is plural, negotiated, and pragmatic, reflecting a public that is at once vigilant about deception and exploitation and resourceful in appropriating tools for everyday value. The five frames detailed here delineate a civic cartography of AI ethics in a Global South context. One where users leverage social media to name harms, set boundaries, and demand accountability, while also domesticating technology to widen participation in cultural and economic life. That dual motion, resistance and adaptation, is the hallmark of a slow-burning crisis managed in public view.

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