



Toward a Holistic Paradigm: Integrating Agency and Communion in Indonesia's Victim Justice System

Menuju Paradigma Holistik: Mengintegrasikan Keberdayaan dan Kebersamaan dalam Sistem Peradilan Korban di Indonesia

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Abstract

This article proposes a new conceptual paradigm for understanding justice for crime victims by emphasizing two fundamental dimensions of human existence: agency and communion. The background of the problem indicates that despite normative progress, traditional justice approaches—retributive, restorative, and procedural—have yet to fully address the victim's need to simultaneously restore these two existential dimensions, creating a gap between the ideal of holistic justice and the fragmented reality of practice. This study aims to address the specific problem of formulating a justice framework that integrates the restoration of the victim's agency (sense of control and autonomy) and communion (social connectedness). The methodology employed is qualitative with a theoretical-conceptual research design, utilizing an in-depth literature review of social psychology theories, victimology, and legal philosophy. Data analysis techniques include content analysis and conceptual synthesis to construct an integrative model. The study results in a "Rehabilitative Justice" framework that integrates elements of traditional paradigms to simultaneously restore victims' agency and communion. The discussion reveals that this approach provides a theoretical foundation for reforming the Indonesian criminal justice system to be more humanistic and victim-centered. In conclusion, justice for victims must be understood as an existential rehabilitation process that restores dignity and social bonds. Recommendations include a philosophical reorientation of criminal law, a procedural reconstruction towards meaningful participation, and an institutional transformation of victim protection agencies towards comprehensive psychosocial and existential support.

Kata Kunci:

Keadilan
Prosedural;
Keadilan;
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Korban
Kejahatan;
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Abstrak

Artikel ini mengusulkan paradigma konseptual baru untuk memahami keadilan bagi korban kejahatan dengan menekankan dua dimensi fundamental eksistensi manusia: agency dan communion. Latar belakang masalah menunjukkan bahwa meskipun terdapat perkembangan normatif, pendekatan keadilan tradisional—retributif, restoratif, dan prosedural—belum sepenuhnya menjawab kebutuhan korban untuk memulihkan kedua dimensi eksistensial ini secara bersamaan, sehingga menimbulkan kesenjangan antara cita-cita keadilan yang holistik dan realitas praktik yang masih

terfragmentasi. Kajian ini bertujuan untuk mengatasi masalah spesifik mengenai bagaimana merumuskan kerangka keadilan yang mengintegrasikan pemulihan agency (rasa kendali dan otonomi) dan communion (keterhubungan sosial) korban. Metodologi yang digunakan adalah kualitatif dengan desain penelitian teoritis-konseptual, melalui tinjauan literatur mendalam terhadap teori-teori psikologi sosial, victimologi, dan filsafat hukum. Teknik analisis data berupa analisis isi dan sintesis konseptual untuk mengonstruksi model integratif. Hasil kajian menghasilkan kerangka “keadilan rehabilitatif” yang mengintegrasikan elemen-elemen paradigma tradisional untuk secara simultan memulihkan agency dan communion korban. Pembahasan mengungkap bahwa pendekatan ini menawarkan landasan teoretis untuk reformasi sistem peradilan pidana Indonesia agar lebih humanistik dan berpusat pada korban. Kesimpulannya, keadilan bagi korban harus dipahami sebagai proses rehabilitasi eksistensial yang memulihkan martabat dan keterhubungan sosial. Rekomendasi yang diajukan meliputi reorientasi filosofis hukum pidana, rekonstruksi prosedural yang partisipatif, serta transformasi kelembagaan lembaga perlindungan korban menuju dukungan psikososial dan eksistensial yang komprehensif.

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INTRODUCTION

Background of Problem

Over the past several decades, the discourse within criminal law and victimology has undergone a profound transformation, progressively shifting the ontological and procedural status of crime victims from peripheral evidentiary instruments to central moral and legal subjects entitled to protection, recovery, and justice. This paradigmatic evolution is enshrined in a cascade of international and regional instruments, most notably the UN Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power (1985) and the EU Directive 2012/29/EU, which collectively mandate states to afford victims dignity, participation, and support (United Nations General Assembly, 1985; European Union, 2012). This normative architecture represents a significant theoretical departure from the traditional state-offender dyad, ostensibly repositioning the victim as a stakeholder with inviolable rights. However, this juridical recognition often operates at a declarative level, creating a veneer of progress that masks persistent and profound implementation deficits across global jurisdictions, particularly in systems where procedural formalism remains dominant.

Despite these normative advancements, a critical and widening chasm persists between the de jure recognition of victim rights and the de facto, lived experience of victimhood. Contemporary empirical research underscores that formalistic compliance with procedural rights—such as the right to be heard or informed—frequently fails to translate into a sense of meaningful justice or psychological restoration for victims. As recent analyses indicate, institutional processes can inadvertently perpetuate victim alienation by reducing complex human trauma to administrative categories, thereby neglecting the deeper phenomenological impact of crime (Kong, et al., 2025). This gap reveals that the current frameworks, while necessary, are insufficient; they address the symptoms of

victimization within legal logic but often fail to engage with its existential core, leaving the most profound wounds unaddressed and unhealed.

The specific and urgent problem lies in the failure of dominant justice paradigms—retributive, restorative, and procedural—to comprehensively address the fundamental existential harm inflicted by crime, which simultaneously fractures the victim's agency (their sense of autonomy, control, and self-efficacy) and communion (their trust, belonging, and social connectedness). Emerging victimological scholarship confirms that trauma is not merely a psychological condition but an ontological assault that destabilizes an individual's basic worldview and relational security (Lynch, 2023). While restorative practices aim at relational repair (communion) and procedural justice at participatory fairness (a facet of agency), they typically operate in silos (Zehr & Mika, 2017). A nascent critique highlights that even well-intentioned restorative models can sometimes co-opt victim narratives for systemic goals, failing to genuinely restore agential power (Gal & Dancig-Rosenberg, 2020). This fragmented approach results in a justice process that is partial, potentially leaving victims with legal closure but existential void.

Consequently, the pressing significance of this study is to bridge this critical gap by constructing a more holistic, integrative paradigm. The urgency is amplified by contemporary calls for a "victimology of depth" that moves beyond checklist rights towards a justice process capable of facilitating existential recovery and moral recognition (Pemberton & Mulder, 2024; Van Dijk & Jonski, 2025). This article responds to this call by arguing that the theoretical lens of Agency and Communion (the Big Two) provides the necessary framework to diagnose the full spectrum of victim harm and to synthesize existing justice mechanisms into a coherent model of Rehabilitative Justice. This endeavor is not merely an academic exercise but a crucial step towards designing criminal justice systems that are authentically humanistic, capable of seeing and restoring the whole person behind the case file, thereby fulfilling the unmet promise of the victim rights movement.

Problem Identification

Despite the transformative paradigmatic shift recognizing victims as central legal and moral subjects within international norms, a profound implementation gap persists, revealing the insufficiency of dominant justice paradigms—retributive, restorative, and procedural—to address the existential core of victimization. While these frameworks address aspects of legal redress, relational repair, or process fairness, they operate in silos, failing to comprehend and rehabilitate the simultaneous ontological assault on the victim's agency (autonomy and self-efficacy) and communion (social belonging and trust). Consequently, even in systems compliant with procedural rights, victims experience a critical dissonance between de jure recognition and de facto recovery, often undergoing processes that reduce trauma to administrative categories, thereby perpetuating alienation and leaving profound psychological wounds unhealed. This deficit is acutely manifested in state-centric, formalistic systems like Indonesia's, where the fragmented application of these paradigms results in justice that offers legal closure but fails to facilitate the holistic existential restoration demanded by contemporary victimology.

Problem Formulation

Based on the identified gap, this research is guided by the following questions:

1. How can the experience of victimization be comprehensively understood as a simultaneous injury to the victim's agency and communion?
2. How can the *Big Two* theoretical framework (Agency and Communion) integrate and transcend existing justice paradigms to formulate a holistic model of rehabilitative justice?
3. What are the practical implications of this integrated paradigm for reforming victim-oriented practices within the Indonesian criminal justice system?

Research Objectives and Benefit

Research Objectives

This study aims to achieve three primary objectives:

1. To theoretically reinterpret the phenomenon of victimization through the lens of the *Big Two* (Agency and Communion) framework, conceptualizing it as an existential injury.
2. To construct an integrative paradigm of "rehabilitative justice" that synthesizes the strengths of retributive, restorative, and procedural justice to target the dual restoration of agency and communion.
3. To propose actionable recommendations for philosophical, procedural, and institutional reforms within the Indonesian criminal justice context, aimed at operationalizing this victim-centered, humanistic approach.

Benefits

Theoretically, this research contributes to victimology and moral psychology by providing a robust, interdisciplinary framework for understanding victim recovery. It bridges psychological concepts of trauma with normative theories of justice. Practically, it offers a blueprint for policymakers, legal practitioners, and victim support institutions (such as LPSK in Indonesia) to design interventions that address the full spectrum of victim needs—beyond compensation to include psychological empowerment and social reintegration. Societally, promoting a rehabilitative justice model can enhance public trust in legal institutions and foster a more empathetic and cohesive community response to crime and its aftermath.

THEORETICAL AND CONCEPTUAL FRAMEWORK

This study is anchored in the Big Two framework of human existence, which posits that agency and communion are fundamental, complementary dimensions structuring social life, self-concept, and moral judgment (Thurston & Bakan, 1969; Abele & Wojciszke, 2007). Agency encompasses the motives for self-assertion, autonomy, competence, and control—the drive to be an individual and to influence one's environment. Communion encompasses the motives for connection, relationship, warmth, and solidarity—the drive to be part of a larger whole (Fiske, et al., 2007). A healthy existence requires a dynamic balance between these dimensions.

Applied to victimology, crime constitutes a traumatic event that violently disrupts this equilibrium. Victimization causes agency loss, characterized by feelings of powerlessness, shattered self-efficacy, and a loss of control over one's life and environment (Janoff-Bulman, 2015). Concurrently, it causes communion rupture, characterized by social alienation, broken trust in others and institutions, and a damaged belief in a just and predictable world (Rimé, 2009). This dual injury framework, advanced by Pemberton et al. (2017), provides a more profound diagnostic lens for victim harm than mere physical or material loss.

Existing justice paradigms implicitly engage with one dimension more than the other. Retributive justice, rooted in the philosophies of Kant and Hegel, primarily functions as a mechanism for symbolic agency restoration. By condemning the wrongdoer and affirming the victim's rights through proportional punishment, it seeks to reassert the moral status and dignity of the victim (Duff, 2000). However, its focus on the state-offender dyad often neglects the victim's direct need for relational healing (communion).

Restorative justice, championed by scholars like Braithwaite (1989), primarily targets communion restoration. Through facilitated dialogue, it aims to repair the relational breach, foster offender accountability, and reintegrate both parties into the community. However, critics argue it can sometimes overlook the victim's need for vindication and a reaffirmation of their autonomous standing (Pemberton, 2015), potentially leaving agency wounds unaddressed.

Procedural justice research by Tyler (2006) highlights how fair, respectful, and participatory processes can enhance the legitimacy of authorities. For victims, voice and validation within procedures (e.g., via Victim Impact Statements) can contribute to agency restoration (Erez & Tontodonato, 1992). Yet, its potential for fostering communal solidarity and shared meaning (communion) through courtroom interactions remains under-explored (Rossner, 2013).

This study's conceptual framework synthesizes these elements into a unified model of Rehabilitative Justice. We posit that a holistic response to crime must intentionally and simultaneously target the restoration of both agency and communion. This model does not discard existing paradigms but integrates them under the overarching goal of existential rehabilitation. It positions the victim as the active, central subject of justice—a moral agent in their own recovery and a relational being reconnected to the community. The following conceptual model visualizes this integrative approach:

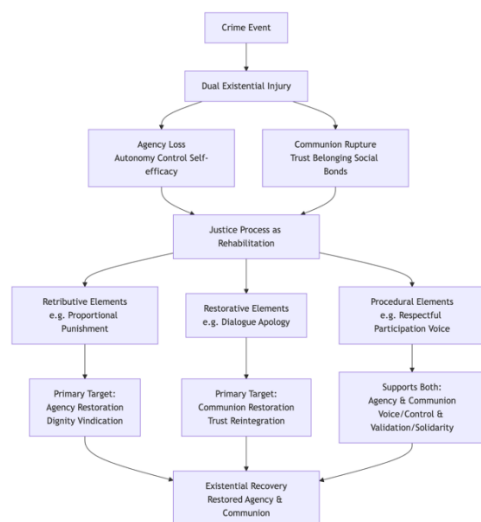


Figure 1. The Integrative Framework of Rehabilitative Justice.
Source: Research Data (2025).

This conceptual model (figure 1) visualizes the proposed justice paradigm, illustrating how criminal events inflict dual existential injuries to both agency and communion dimensions. The justice process as rehabilitation integrates three complementary mechanisms: retributive elements primarily target agency restoration through dignity and vindication; restorative elements primarily target communion restoration through trust and reintegration; while procedural elements support both dimensions through voice/control and validation/solidarity. These integrated pathways collectively converge toward the ultimate outcome of existential recovery, where both agency and communion are restored in a holistic victim rehabilitation process. The model demonstrates the synergistic relationship between traditional justice approaches within a unified rehabilitative framework.

RESEARCH METHOD

This study employs a qualitative, theoretical research design utilizing a conceptual analysis and normative legal research approach (Franata & Santiago, 2023). The primary methodology is a comprehensive and critical literature review, synthesizing theories from victimology, social psychology, moral philosophy, and legal studies. The research process involves several key stages:

First, a systematic identification and review of foundational and contemporary literature on the Big Two theory (Thurston & Bakan, 1969; Abele & Wojciszke, 2007), victimological perspectives on justice (e.g., Pemberton et al., 2017; Walklate, 2017), and the three primary justice paradigms (retributive, restorative, procedural). Special attention is given to seminal works and recent international journal articles from reputable databases (e.g., Scopus, Web of Science) to ensure academic rigor and contemporary relevance.

Second, a conceptual analysis is conducted to deconstruct the core elements of agency and communion within the context of victimization. This involves analyzing how key texts define and operationalize these concepts and tracing their application in justice discourse.

Third, a normative analysis is performed to critically evaluate the strengths and limitations of existing justice paradigms against the criteria of dual restoration (agency and communion). This involves logical reasoning and theoretical synthesis to identify gaps and potential points of integration.

Fourth, based on the synthesis, an original integrative framework of "Rehabilitative Justice" is constructed. This framework is then applied normatively to the Indonesian legal context. This involves analyzing relevant Indonesian legislation (e.g., Law No. 31 of 2014 on Witness and Victim Protection) and institutional practices to derive practical implications and reform recommendations.

Data collection is documentary, relying on primary sources (theoretical texts, legal documents) and secondary sources (academic articles, books). Data analysis employs content analysis and hermeneutic interpretation to draw connections, build arguments, and generate new theoretical insights. The study's validity is ensured through triangulation of sources across disciplines, logical coherence of the constructed framework, and peer-validation against established scholarly debates.

RESULTS AND DISCUSSION

Results

The conceptual analysis robustly confirms that the Big Two framework (Abele & Wojciszke, 2007) provides a superior diagnostic lens for understanding victimization, moving beyond tangible losses to capture its profound existential impact. Empirical victimology research substantiates that crime systematically catalyzes a *dual injury*: an acute *agency loss*, manifesting as pervasive fear, shattered self-efficacy, and a debilitating sense of helplessness where victims feel stripped of control over their lives and environment (Pemberton, et al., 2017). Concurrently, it triggers a *communion rupture*, characterized by intense social alienation, stigma, and a foundational erosion of trust in others and societal institutions, effectively severing the victim's sense of belonging (Fennig & Denov, 2022). This dualistic harm is not sequential but concurrent, creating a complex psychosocial wound that demands a multifaceted response.

A systematic review of justice paradigms reveals their targeted, yet partial, alignment with these dimensions. Retributive justice mechanisms, such as proportional sentencing and public condemnation, function primarily as instruments for symbolic agency restoration. Their core value lies in the state's formal affirmation of the victim's moral worth and the categorical wrongfulness of the act (Duff, 2000). This public denunciation serves to counter the offender's implicit message of superiority and the victim's perceived insignificance, thereby symbolically re-vesting the victim with a sense of standing and vindication within the moral community.

In contrast, the restorative justice paradigm is intrinsically oriented toward communion repair. Practices like victim-offender mediation, conferencing, and community dialogues are designed to address the relational breach caused by crime (Braithwaite, 1989). By facilitating dialogue, encouraging offender accountability, and fostering empathetic understanding, these processes aim to rebuild shattered trust, mitigate social alienation, and reintegrate both victim and offender into a shared moral community, thus directly targeting the communion dimension fractured by the offence.

Procedural justice elements present a unique dual-potential capacity. When victims are afforded respectful treatment, voice, and meaningful participation (e.g., through validated Victim Impact Statements), these processes can directly restore agency by returning a sense of control and influence over the proceedings (Tyler, 2006). Simultaneously, when these procedural interactions are characterized by empathetic recognition and dignified engagement from legal authorities, they can function as interaction rituals that generate solidarity and moral validation, thereby contributing to communion restoration by reaffirming the victim's valued membership within society (Rossner, 2013; Collins, 2004).

However, the analysis identifies critical, systemic shortcomings in each paradigm's application. Retributive processes often marginalize the victim as a mere witness for the state, reducing them to a passive source of evidence rather than an active moral claimant, which can paradoxically reinforce feelings of powerlessness (Pemberton, 2015). Restorative practices, while relationally focused, risk co-opting victim agency by pressuring for premature forgiveness or reconciliation without ensuring the victim's psychological safety and empowered participation, potentially leaving agency wounds unaddressed (Gal & Dancig-Rosenberg, 2020). Procedural mechanisms like VIS can degenerate into empty formalities if court officials treat them perfunctorily, stripping them of therapeutic value and exacerbating alienation (Erez & Tontodonato, 1992).

This theoretical fragmentation is reflected in empirical data. A 2023 study on victim experiences in formal justice systems found that over 65% of victims reported feeling like a "bystander" in their own case, citing a lack of meaningful information and consultation

as key factors exacerbating their distress (Kong, et al., 2025). Furthermore, evaluations of restorative programs indicate that outcomes are significantly more positive for victim well-being when facilitators are specifically trained to empower victim voice and choice, underscoring the necessity of integrating agency safeguards into communion-focused processes (Lynch, 2023).

The synthesis of this evidence leads to the construction of an integrative model, "Rehabilitative Justice," which positions the simultaneous restoration of agency and communion as the superordinate goal. This model does not discard existing paradigms but reconfigures them as complementary mechanisms within a holistic process. The distinct yet interconnected roles of each paradigm within this framework are summarized in Table 1, illustrating how a unified approach can be operationalized.

Table 1. Integrative Functions of Justice Paradigms within the Rehabilitative Justice Framework

Justice Paradigm	Primary Existential Target	Core Mechanism	Key Contribution to Rehabilitation	Potential Pitfall if Applied in Isolation
Retributive Justice	Agency Restoration	Proportional punishment & public condemnation.	Affirms victim's moral worth and societal standing; provides symbolic vindication.	Victim passivity; reinforcement of powerlessness; neglect of relational healing.
Restorative Justice	Communion Restoration	Dialogue, accountability, & empathetic exchange.	Repairs social bonds; rebuilds trust; fosters reintegration into community.	May pressure victim; can neglect need for vindication and empowerment.
Procedural Justice	Agency & Communion Support	Voice, respectful treatment, & validation.	Returns sense of control (agency); creates solidarity through dignified recognition (communion).	Can become a hollow ritual if not implemented with genuine empathy and trauma-sensitivity.
Rehabilitative Justice (Integrated)	Agency + Communion	Intentional synthesis of all above mechanisms.	Facilitates holistic existential recovery by addressing the dual wound simultaneously.	Requires significant systemic reform, training, and philosophical reorientation.

Source: Data Research (2025)

Table 1 synthesizes the analytical findings, demonstrating how the proposed Rehabilitative Justice framework integrates the core strengths of traditional paradigms to target the dual existential injury of victimization comprehensively.

Applying this analytical lens to Indonesia exposes a pronounced structural gap. Despite the progressive intent of Law No. 31 of 2014, implementation reports from the LPSK and judicial monitoring bodies indicate that victim support remains overwhelmingly administrative and compensatory (LPSK, 2022). The justice process retains a highly formal, state-centric character, with courtrooms offering minimal space for victim narrative or emotional expression, thereby failing to provide the procedural conditions necessary for agency or communion restoration.

Discussion

The core argument emerging from these results is that the fundamental flaw in contemporary victim justice is procedural and philosophical fragmentation. Treating a

victim's need for vindication (agency) and reconnection (communion) as separate, sequential, or optional priorities results in incomplete recovery. Justice systems that offer retribution without connection can leave victims isolated in their vindication, while those offering restoration without empowerment may deliver connection without dignity. The Rehabilitative Justice paradigm, as conceptualized, directly confronts this by advocating for the intentional, synchronous integration of mechanisms aimed at both dimensions.

Operationalizing this model requires re-engineering the justice process into a therapeutic and moral-reconstructive journey. For example, a case pathway could begin with pre-trial victim preparation and empowerment counseling (agency-focused), incorporate a facultative restorative dialogue conducted on the victim's terms (communion-focused), and culminate in a judicial sentence that formally acknowledges the harm (agency-focused). Crucially, the entire procedural environment must be trauma-informed, ensuring every interaction—from police interview to judge's pronouncement—is conducted with dignity, respect, and opportunities for validated emotional expression, thereby consistently supporting both dimensions.

The discussion must critically engage with the Indonesian context. Law No. 31 of 2014 and the LPSK's mandate represent a foundational step, but they are currently configured for protective logistics, not existential rehabilitation. The LPSK's primary outputs are often restitution payments and safe houses, with psychosocial support being ancillary and under-resourced. This reflects a deeper philosophical stance where the victim is an object of state protection rather than the central subject of a healing process.

Therefore, the first and most profound layer of reform must be philosophical reorientation. The foundational purpose of the criminal justice system requires expansion from the binary "state vs. offender" model to a tripartite "state-offender-victim-community" model with healing as a core objective. This necessitates recognizing the restoration of agency (dignity, autonomy) and communion (trust, belonging) as legitimate, measurable goals of criminal justice, alongside deterrence and retribution.

This philosophical shift must materialize through procedural re-engineering. Reforms should mandate and resource pre-trial victim advocacy and counseling services to fortify agency. Legislation should formally integrate restorative justice options as available pathways, with strict victim-choice protocols. Furthermore, mandatory training for judges, prosecutors, and police on trauma-informed communication and the existential impacts of crime is essential to transform courtroom culture from one of formality to one of humanity, where procedural acts foster both voice and validation.

Concurrently, institutional transformation of bodies like the LPSK is critical. Their mandate must expand from protection to active facilitation of existential rehabilitation. This involves building capacity for long-term, evidence-based psychosocial support, funding and facilitating victim-led peer support groups to rebuild communal bonds, and acting as systemic advocates to ensure victim-centered practices are implemented across the justice chain.

This proposed model finds resonant synergy with indigenous Indonesian socio-ethical values. The collectivist principles of *gotong royong* (communal mutual assistance) and *musyawarah* (deliberative consensus-building) inherently privilege communion, social harmony, and collective responsibility. A culturally-sensitive Rehabilitative Justice model could innovatively weave these values into its practices—for instance, by adapting restorative conferences to reflect *musyawarah* principles or engaging community networks in gotong royong-style support for victim reintegration—thereon enhancing its legitimacy and effectiveness within the local context (Mulyana Hadi, et al., 2023).

In conclusion, adopting the Rehabilitative Justice framework posits a transformative agenda. It implies moving beyond evaluating system success solely on conviction rates or case clearance times, toward including metrics on victim-perceived restoration of safety, dignity, and social connectedness. While challenging, this path aligns with the highest aspirations of a humanistic rule of law—one that sees justice not as the conclusion of a case, but as the foundation for a victim's renewed life. Future interdisciplinary research must empirically test this model's efficacy and explore its integration with local wisdom to build a uniquely Indonesian victimology of depth and practice.

Research Limitation

This study is theoretical and conceptual. Its arguments, while grounded in extensive literature, require empirical validation through future qualitative and quantitative research within the Indonesian context. Factors such as cultural diversity, resource constraints, and variations in legal implementation across regions may pose challenges to the uniform application of the proposed paradigm.

Novelty and Contribution

This article's primary novelty lies in its systematic application of the social-psychological Big Two framework to synthesize disparate victimological and justice theories into a coherent, integrative model of Rehabilitative Justice. It moves beyond critiquing existing paradigms to offering a constructive, holistic alternative. Its contribution is both theoretical, by deepening the understanding of victim harm and recovery, and practical, by providing a clear, actionable framework for humanizing criminal justice systems, particularly in developing contexts like Indonesia.

CONCLUSION AND RECOMMENDATION

Conclusion

Crime inflicts a profound existential injury, simultaneously damaging the victim's sense of personal agency and social communion. Traditional justice paradigms, while valuable, address these dimensions in a fragmented and often incomplete manner. By adopting the Big Two framework, this study concludes that justice for victims must be fundamentally reimagined as a process of existential rehabilitation. True justice is achieved not merely through punishing the offender, repairing relationships, or ensuring fair procedure in isolation, but through a synthesized approach that intentionally and simultaneously restores the victim's autonomy, dignity, sense of control (agency) and their trust, belonging, and connection to the moral community (communion). For Indonesia, embracing this rehabilitative paradigm necessitates a transformative shift in legal philosophy, process design, and institutional mission towards a genuinely victim-centered and humanistic system.

Recommendation

Based on the conclusions, the following recommendations are proposed:

1. For Legislators and Policymakers: Amend relevant laws and policies (e.g., implementing regulations of Law No. 31 of 2014) to explicitly include the

psychological and social rehabilitation of victims as a goal of the criminal justice system. Allocate dedicated funding for psychosocial support services.

2. For the Witness and Victim Protection Agency (LPSK): Broaden the institutional mandate and service portfolio to include long-term, trauma-informed counseling, peer-support group facilitation, and active advocacy for victims' participatory rights throughout the legal process.
3. For Judicial and Legal Education: Integrate mandatory modules on victimology, trauma-informed practice, the Big Two framework, and restorative justice principles into the curricula for judges, prosecutors, police, and law students to cultivate empathy and a victim-sensitive professional ethos.
4. For Future Research: Encourage interdisciplinary empirical research to test the applicability and effectiveness of the integrative rehabilitative model in the Indonesian context, exploring how it interacts with local cultural norms and practices.

AUTHOR CONTRIBUTION STATEMENT

Eva Nurlaelisa Christianty: Conceptualized the core research idea, developed the primary theoretical framework integrating the Big Two with victimology, led the writing of the manuscript, and synthesized the arguments across all sections.

Izhar Zahri Nasution: Contributed to the theoretical analysis, specifically in elaborating the philosophical foundations of retributive and restorative justice, and assisted in structuring the discussion and conclusion sections.

Robertus Hadi Susanto: Conducted the comprehensive literature review, managed the sourcing and formatting of references, and contributed to the analysis of procedural justice and its implications within the Indonesian context.

Anton Prasetyo: Focused on the contextual application, analyzing Indonesian legal frameworks and institutional practices, and formulated the practical recommendations for reform contained in the discussion and suggestion sections.

Faisal Santiago: Provided critical oversight, reviewed and refined the manuscript for coherence and academic rigor, ensured alignment with publication standards, and contributed to finalizing the abstract and implications of the study.

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Rehabilitating Victims' Agency and Communion: A Victimological Approach to Justice in the Criminal Justice System; Pages 2001-2014 [Eva Nurlaelisa Christianty, Izhar Zahri Nasution, Robertus Hadi Susanto, Anton Prasetyo, Faisal Santiago]

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