

Law Enforcement Against Perpetrators of the Criminal Offense of Religious Blasphemy Committed through Social Media (A Study at the North Sumatra Regional Police)

Meta Junita Nababan¹, Rizkan Zulyadi¹, Serimin Pinem¹

¹Master's Program in Law, Universitas Medan Area, Medan, Indonesia

Email: metajunita06@gmail.com

Abstract. *This research is entitled Law Enforcement Against Religious Criminal Acts of Blasphemy Committed Through Social Media (North Sumatra Regional Police Study). The formulation of the problem is (1) What are the legal rules for criminal acts of blasphemy based on statutory regulations? (2) How is the law enforcement process carried out by the North Sumatra Regional Police against perpetrators of criminal acts of blasphemy through social media? (3) What are the obstacles faced by the North Sumatra Regional Police in enforcing the law against perpetrators of criminal acts of blasphemy through social media? The research method used is normative juridical legal research, with a descriptive analytical research type. To approach the problem, a normative juridical approach is used. The data used are primary and secondary data. The results of the study show that (1) The legal rules for criminal acts of blasphemy are regulated in Article 29 of the 1945 Constitution, Presidential Decree of the Republic of Indonesia No. 1/PNPS of 1965 concerning the Prevention of Abuse of Blasphemy, Article 156a of the Criminal Code, and Law No. 11 of 2008 concerning Electronic Information and Transactions. (2) The law enforcement process carried out by the North Sumatra Regional Police against perpetrators of the crime of blasphemy through social media is when the North Sumatra Regional Police receive a report regarding blasphemy from the community who has been harmed, the North Sumatra Regional Police will conduct an investigation by collecting initial evidence to determine whether or not there are criminal elements. If the elements are met, it will proceed to the investigation stage. (3) The obstacles faced by the North Sumatra Regional Police in enforcing the law against perpetrators of the crime of blasphemy are the existence of articles that are open to multiple interpretations, namely Article 156 of the Criminal Code and the ITE Law, which are often considered to have broad formulations, giving rise to differences in interpretation - what is considered "blasphemy" in one case, can be considered "criticism" or "opinion" in another case.*

Keywords: *Blasphemy Crime; Law Enforcement; Social Media; Criminal Law; ITE Law; North Sumatra Regional Police*

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INTRODUCTION

Cases of blasphemy in Indonesia have occurred frequently and continue to attract public attention because they touch on a very sensitive area, namely the relationship between freedom of expression, religious beliefs, and public order (Armayanto, 2023; Hatta, M., & Husni, 2021; Haidarrani et al., 2024; Aldiansyah et al., 2025). In the context of Indonesia's pluralistic and multireligious society, the issue of blasphemy often triggers widespread social reactions, ranging

from debates in the public sphere to mass mobilization (Haq & Isa, 2024; Mietzner & Muhtadi, 2020). This situation shows that blasphemy cases are not only legal matters, but also have complex social, political, and cultural implications (Abdullah et al., 2025; Efendi et al., 2024).

The development of information technology, particularly social media, has also contributed to the increase in cases of blasphemy (Elfrida & Pasaribu, 2023; Zulaikha, 2024). Social media allows individuals to express their opinions, expressions, or criticism quickly and widely without going through adequate screening mechanisms (Viviani & Pasi, 2017). Posts in the form of text, images, or videos that contain elements of religious interpretation, satire, or criticism often cause controversy and are reported as blasphemy (Jones, 2017; Coleman, 2011). This situation shows that the digital space has become a new arena prone to religion-based conflicts (Dikjiratmi, 2025).

From a legal perspective, blasphemy in Indonesia is regulated through various laws and regulations, both constitutional and criminal. These regulations are intended to maintain religious harmony and protect religious values from actions that are considered degrading or abusive (Jonatan & Firmansyah, 2023). However, the formulation of legal norms related to blasphemy is often seen as having vague boundaries, leaving room for differences in interpretation in its application (Cox, 2020). This has led to inconsistencies in law enforcement in practice. The following are cases of blasphemy that have occurred in Indonesia:

On August 1, 2023, the leader of the Al Zaytun Islamic boarding school, Panji Gumilang, was finally named a suspect by the police in a case of alleged blasphemy. Panji Gumilang was charged with multiple counts, with a maximum penalty of 10 years in prison. The articles he is charged with are Article 14 paragraph (1) of Law Number 1 of 1946 concerning Criminal Law Regulations, which carries a maximum penalty of 10 years. Then Article 45 a paragraph (2) in conjunction with Article 28 paragraph (2) of Law Number 19 of 2016 concerning amendments and Law Number 11 of 2008 concerning ITE with a maximum penalty of six years and Article 156 a of the Criminal Code with a maximum penalty of five years. "Panji Gumilang was named a suspect after a case hearing attended by investigators, Propam, Irwasum, Divkum and Wasidik Polri," said Director of General Crimes (Dirtipidum) Bareskrim Polri Brigadier General Djuhamdhani Rahardjo Puro at Mabes Polri Jakarta.

Regarding the detention of the leader of the Al Zaytun Islamic boarding school, Djuhamdhani said that investigators still have 24 hours to detain him as a suspect.

"So our investigation process is currently only carrying out the arrest process. For further developments, we will monitor the progress of the investigation being carried out tonight,"

Panji Gumilang is not the only popular figure in Indonesia who has been charged with blasphemy. Former Minister of Youth and Sports during the Susilo Bambang Yudhoyono (SBY) administration, Roy Suryo, was reported to the Metro Jaya Regional Police by representatives of the Buddhist community for posting a meme of the Borobudur Temple stupa resembling President Joko Widodo on Roy Suryo's Twitter account.

Roy Suryo was officially reported to the Metro Jaya Regional Police on June 20, 2022, for allegedly blaspheming Buddhism. The report against Roy Suryo is documented under report number STTLP/B/3042/VI/2022/SPKT/Polda Metro Jaya dated June 20, 2022. Roy Suryo was also reported for the post to the Criminal Investigation Unit of the Indonesian National Police with report number LP/B/0293/VI/2022/SPKT Bareskrim Polri dated June 22, 2022. Roy Suryo is suspected of violating Article 28 paragraph 2 in conjunction with Article 45 (a) paragraph 2 of Law Number 19 of 2016 concerning amendments to Law Number 11 of 2008 concerning Electronic Information and Transactions and/or Article 156 (a) of the Criminal Code and/or Article 15 of Law Number 1 of 1945 concerning Criminal Law Regulations. In this case, investigators have sought the opinions of 13 expert witnesses consisting of religious experts, social media experts, legal sociology experts, criminal experts, and ITE experts.

In January 2021, social media activist Permadi Arya, also known as Abu Janda, was reported for alleged blasphemy in his tweets, which were deemed to be derogatory to Islam. Abu Janda

was reported to the Criminal Investigation Agency (Bareskrim) of the Indonesian National Police for his tweets about "arrogant Islam" on social media. The report was filed by the Central Executive Board of the Indonesian National Youth Committee (KNPI) and was received by the police with the number STTL/033/1/2021/Bareskrim dated January 29, 2021.

In 2015, Ade Armando, a lecturer at the Faculty of Social and Political Sciences at the University of Indonesia, was reported for a tweet on his Twitter account that said,

"Allah is not an Arab. Of course, Allah would be pleased if His verses were read in the Minang, Ambon, Chinese, hip hop, or blues styles,"

he said, attaching a link to a news article about the Minister of Religious Affairs holding a Quran reading festival with the Nusantara style. Ade Armando was reported to the police by Johan Khan on charges of blasphemy. Head of Public Relations for the Metro Jaya Regional Police, Kombes M. Iqbal, said that Johan reported Ade in connection with a case of blasphemy.

In 2016, specifically on September 27, 2016, the Ahok case attracted the most public attention. A number of demonstrations with large crowds colored the course of this case. Ahok was reported to the police on October 7, 2016, by Habib Novel Chaidir Hasan. Police Report Number LP/1010/X/2016 Bareskrim contained a report of religious defamation. Ahok was suspected of committing the crime of blasphemy through electronic media on YouTube. Amid the reporting process, demonstrations and public pressure emerged in various regions. The peak occurred in Jakarta on November 4, 2016.

The massive protests led to Ahok being rejected during his 2017 Jakarta gubernatorial election campaign in a number of areas in Jakarta. Some members of the public demanded that the police immediately prosecute Ahok on charges of blasphemy. Ahok repeatedly agreed to undergo questioning by the police. He also tried to apologize to the public openly. Ahok was eventually sentenced to two years in prison and is now free.

In North Sumatra province, there have also been frequent cases of blasphemy, one of which was committed by celebrity Instagrammer Ratu Entok. Ratu Entok's blasphemy began when she told Jesus to cut his hair so that he would not look like a woman. Ratu Entok's actions had serious consequences, resulting in her imprisonment. The case began with a video of Ratu Entok commenting on Jesus' hair. The video went viral on social media. In the video, Ratu Entok is seen showing a photo of Jesus on her cell phone. She then tells Jesus to cut his hair so that he does not resemble a woman. "Don't resemble a woman, your hair must be cut, hmmm, like a monk. You shave it, heh, you shave your hair, yes. Don't look like a woman, you shave it, shave it so you look like your father. Shave it, if you're a man, your hair must be bald, shave it short, shave it, man," said the social media influencer (Zakiyyah et al., 2025).

Regarding the video, a Medan resident named Daniel Simangunsong reported it to the North Sumatra Regional Police on Friday (10/4/2024). The report was received with the number: STTLP/B/1375/X/2024/SPKT/Polda Sumut. The account reported was the TikTok account @ratuentokglowskincare. "We reported the TikTok account under the name Ratu Entok. What was most offensive was her saying 'shave your hair, shave your hair, wei' while showing an image of Jesus Christ, which we all know is a sacred part of the Christian religion," said Daniel after filing the report. The police immediately responded to the report. Then, on Tuesday (October 8), the police arrested Ratu Entok at her home. After her arrest, Ratu Entok was taken to the North Sumatra Regional Police Headquarters. Upon arriving at the headquarters, Ratu Entok was seen wearing a red shirt and gray pants. She got out of one of the cars and was escorted by a number of investigators.

The judge's verdict was lower than the prosecutor's demand. The prosecutor demanded that Ratu Entok be sentenced to 4.5 years in prison. For information, Ratu Entok was previously charged with hate speech through social media and blasphemy. The prosecutor said that Ratu Entok deliberately committed blasphemy against a religion practiced in Indonesia. Ratu Entok showed a photo of Jesus, who is God for Christians, and told him to cut his hair (Adnan, 2023).

Based on the background of the issue described above, the author was interested in conducting research, which is a requirement for completing a master's degree in law at the University of Medan Area. Therefore, the author chose the thesis title "Law Enforcement Against Criminal Acts of Blasphemy Committed Through Social Media (A Study of the North Sumatra Regional Police)".

METHODS

This research was conducted at the North Sumatra Regional Police (North Sumatra Regional Police) located at Jalan Sisingamangaraja Km 10.5, Medan, North Sumatra Province. This research uses a normative juridical research method oriented towards the study of applicable legal norms, including legal principles, legal systems, vertical and horizontal synchronization of legislation, comparative law, and legal history. This approach places law as a written norm that is analyzed conceptually and doctrinally to understand the regulation and application of laws related to criminal acts of blasphemy through social media. This research is descriptive and analytical in nature, aiming to provide a detailed, systematic, and in-depth description of the issues under study, while also analyzing legal facts to formulate answers to the research questions in an argumentative manner (Sukmawan & Damayanti, 2025). The subject of this research focuses on law enforcement against criminal acts of blasphemy committed through social media, with a study of the North Sumatra Regional Police. Research informants were selected based on certain criteria, including physical and mental health, relevant insight and experience with the research issues, and willingness to provide objective information. The informants in this study were North Sumatra Regional Police personnel who were involved in or understood the process of law enforcement in cases of blasphemy on social media. Through interviews with these informants, the researchers obtained data and explanations that supported a normative analysis of law enforcement practices carried out by the police. Data collection in this study was conducted through literature study or document study using secondary data sources. Secondary data included primary legal materials in the form of laws and regulations related to criminal blasphemy and the use of electronic media, secondary legal materials in the form of literature, books, and scientific works relevant to criminal law and information technology law, as well as tertiary legal materials such as legal dictionaries and encyclopedias. The collected data were analyzed qualitatively with an emphasis on understanding the meaning and legal processes under review. All data were selected, systematically organized, and analyzed using deductive reasoning, which is drawing conclusions from general legal principles to their application to specific issues that are the focus of the study

RESULTS AND DISCUSSION

The Law Enforcement Process Carried Out by the North Sumatra Regional Police Against Perpetrators of Blasphemy Through Social Media

Law enforcement is the process of enforcing or implementing legal norms as guidelines for behavior in traffic or legal relationships in social and state life. Law as a norm has a specific characteristic, namely to protect, regulate, and provide balance in safeguarding the public interest.⁸⁵ Combating crime with criminal law is essentially also part of law enforcement (particularly criminal law enforcement) (Malau, 2023; Rasyid et al., 2022).

Criminal law is part of the overall law that applies in a country that establishes the foundations and rules for: (1) Determine which acts are prohibited, accompanied by threats or sanctions in the form of specific penalties for anyone who violates these rules; (2) Determine when and in what circumstances those who have violated these prohibitions can be charged or sentenced as threatened; (3) Determining how the imposition of criminal penalties can be carried out if someone is suspected of violating these rules (Goce & Adhari, 2023); (4) In the case of blasphemy that the author took at the North Sumatra Regional Police Headquarters,

Table 1. The Number Of Blasphemy Cases That Occurred

No	Year	Number of Cases	Number of Cases Completed
1	2024	3	1
2	2025	2	1
Total		5	2

Data Source: North Sumatra Regional Police Cyber Crime Directorate

The concept of law enforcement can also be viewed from the perspective of its object, namely from a legal standpoint. In this case, the concept also encompasses broad and narrow meanings. In a broad sense, law enforcement encompasses the values of justice contained in formal rules as well as the values of justice that exist in society. However, in a narrow sense, law enforcement only concerns the enforcement of formal and written regulations (Firganefi & Nabila, 2024).

Law enforcement plays a very important role in the administration of the nation and state to guarantee the interests of the majority of the community or citizens, ensure legal certainty so that criminal behavior (called criminal acts) and arbitrary actions committed by members of the community are prevented. Ideally, law enforcement will be able to anticipate various forms of misconduct among members of society and provide a definite guideline for the community in obeying and implementing the law (Wahyuni et al., 2025). According to Soerjono Soekanto, the scope of the term law enforcement is very broad, because it includes those who are directly and indirectly involved in law enforcement. Sociologically, every law enforcer has a position (status) and role. This position is actually a container that contains certain rights and obligations. These rights and obligations are called roles.

Based on an interview with Brigadier Dr. Sofian Buulolo, SH, MH, as Sub-Directorate I of the North Sumatra Regional Police's Directorate of Criminal Investigation, the stages of law enforcement that will be carried out by the North Sumatra Regional Police against perpetrators of blasphemy through social media are as follows: (1) The North Sumatra Regional Police will receive reports from members of the public who feel they have been harmed, who can report to the Integrated Police Service Center (SPKT) and bring documents or evidence to be examined at the North Sumatra Regional Police Headquarters; (2) The North Sumatra Police will conduct an investigation by gathering initial evidence to determine whether criminal elements are present. If the elements are met, the case will proceed to the investigation stage; (3) The North Sumatra Regional Police will conduct an investigation by examining witnesses, experts (language experts, religious experts, and digital experts), and the suspect; (4) If sufficient evidence has been gathered, the North Sumatra Regional Police will arrest and detain the suspect; (5) After the North Sumatra Regional Police have arrested and detained the suspect and all evidence has been gathered, the police will send the case files to the prosecutor's office. If the files are complete at the prosecutor's office (P-21), the police will hand over the suspect and the evidence for trial (Yulianti & Faridah, 2024).

As a case raised by the author related to the blasphemy case committed by the celebrity Ratu Entok, on Wednesday, October 2, 2024, at around 10:00 a.m. Western Indonesian Time, at the defendant's house on Jalan Marelan Pasar 4 Barat Gg. Necis Medan Labuhan, Medan City, the defendant "Intentionally and without authorization distributed and/or transmitted Electronic Information and/or Electronic Documents of a nature that incites, encourages, or influences others to foster hatred or hostility toward specific individuals and/or groups of society based on race, nationality, ethnicity, skin color, religion, belief, gender, or mental or physical disability (Abdullah et al., 2025).

The defendant's actions are regulated and punishable under Article 45A paragraph (2) Jo article 28 paragraph (2) of Law of the Republic of Indonesia Number 1 of 2024 concerning the second amendment to Law Number 11 of 2008 concerning Electronic Information and Transactions. With the completion of witness examinations conducted by the North Sumatra

Regional Police in investigating and enforcing the law against perpetrators of blasphemy, the complete files will be transferred to the Attorney General's Office for further legal proceedings at the court level. The North Sumatra Regional Police can only enforce the law at the investigation and examination levels. The North Sumatra Police Department is prepared to serve as a witness if its examination is required in the District Court.

Constraints Faced by the North Sumatra Regional Police in Enforcing the Law Against Perpetrators of Blasphemy Crimes Through Social Media

Legal regulations are the product of rules used by legal entities within the legal environment as a system consisting of agreements they issue and new regulations that have been formulated. Legal regulations consist of living law, and there are no regulations that already exist in the collection of laws (law books). Legal regulations are closely related to the process of forming legal regulations analyzed by experts who create legal regulations.⁸⁷ Legal regulations have values that can enforce the law in society, which have been prepared in legislation. Meanwhile, when influenced by the political atmosphere in a country, there will be legal regulations, namely laws and regulations (Lengkong & Situmeang, 2023).

Legal regulations often enter into legislation influenced by the interests of certain groups. As a result, the laws produced are not responsive to developments in society. The broader consequence is that the law is used as an instrument of power rather than as a means of controlling power or limiting the arbitrariness of those in power. According to Satjipto Rahardjo, quoting Radbruch, there are fundamental values of law, namely justice, utility, and legal certainty. It is not uncommon for these three fundamental values of law to conflict with each other in law enforcement. When this happens, justice must be prioritized, considering that the purpose of law is to create a sense of justice in society (Aisyah, 2024).

Legislation that is not responsive and democratic will only generate public opinion that can disrupt legal stability, economic security, and political stability. Therefore, in order to formulate legislation that is in line with the aspirations of society, it must be free from the intervention and interests of certain parties or groups. Another problem encountered in the law is the existence of various laws that do not yet have implementing regulations, even though this has been mandated in the law. Another problem that may arise in the law is the ambiguity of the words used in the formulation of certain articles. This may be due to the use of words that can be interpreted broadly (Al Ghany et al., 2022).

The scope of law enforcement is very broad, as it covers those who are directly and indirectly involved in law enforcement. Sociologically, every law enforcer has a status and role. Social status is a certain position in the social structure, which may be high, medium, or low. This position is actually a container, which contains certain rights and obligations. Therefore, a person who has a certain position is commonly called *a role occupant* (Hermanto & Andrizal, 2022). A law enforcer, like other members of society, usually has several positions and roles at the same time. Thus, it is not impossible for conflicts to arise between positions and roles (*status conflict and conflict of roles*). This sociological framework will be applied in the analysis of law enforcers, so that the focus will be directed at their roles.

The existence of obstacles to case resolution is not solely due to the large number of cases that must be resolved, while the time to adjudicate or resolve them is very limited. Those seeking justice must wait in line for their cases to be resolved, but they do not have to wait in line to buy something they want (Fauza et al., 2025). Another issue closely related to case resolution and its means or facilities is the effectiveness of negative sanctions imposed on certain criminal acts. The purpose of these sanctions is to have a deterrent effect on potential offenders, as well as those who have been convicted of previous offenses (so that they do not repeat them).

From the above explanation, it is also clear that the economic means or costs of implementing negative sanctions are taken into account, adhering to more effective and efficient methods so that costs can be reduced in long-term crime eradication programs. Certainty in case

handling and speed have a more tangible impact when compared to merely increasing negative sanctions. The certainty and speed of case handling always depend on the resources provided in crime prevention and eradication programs (Basuki, 2023).

Thus, it can be concluded that facilities or infrastructure play a very important role in law enforcement. Without these facilities or infrastructure, it would be impossible for law enforcement officials to harmonize the differences between their intended roles and their actual roles, which are often influenced by the availability of facilities and infrastructure to support law enforcement. In this context, the fulfillment of law enforcement facilities should ideally be carried out through systematic steps, namely providing facilities that were previously unavailable, repairing damaged or malfunctioning facilities, adding facilities that are still lacking, smoothing out facilities that experience operational obstacles, and improving facilities that have deteriorated or declined in quality. This approach is necessary so that law enforcement can function optimally and in line with the demands of crime development, especially information technology-based crimes (Tresna et al., 2025).

Based on interviews with Kompol Anggi Siahaan, S.H., S.I.K., M.H., Investigator of Subdirectorate I of the North Sumatra Police Cyber Investigation Directorate, the obstacles faced by the North Sumatra Police in terms of facilities and infrastructure are still quite significant. Limited physical facilities are one of the main obstacles, including the condition of police stations, prosecutor's offices, and courts, which are inadequate and tend to be cramped. In addition, interrogation rooms and detention rooms in some conditions are considered inadequate and exceed capacity, thereby impacting the effectiveness of the investigation process. Limited operational vehicles are also an obstacle to conducting patrols, arrests, and the transport of suspects and case files (Samanta et al., 2022).

Apart from physical facilities, the lack of supporting equipment also affects law enforcement performance in the cyber field. Communication equipment such as radios, digital devices, and servers have not fully kept up with technological developments and often experience technical problems. Barmpatsalou et al. (2018), Alshabibi et al. (2024), Taylor et al. (2011), Stoyanova et al. (2020) said that, computers used in the investigation process often run slowly, hindering data processing and case administration. In addition, the availability of mobile forensic equipment is still limited, while supporting software and networks often experience slowdowns. These conditions indicate the need for continuous improvement of facilities and infrastructure so that law enforcement against social media-based crimes can be carried out effectively and professionally.

Efforts Made by the North Sumatra Regional Police to Overcome Obstacles in Law Enforcement Against Perpetrators of Blasphemy Crimes Through Social Media

Based on the results of an interview with Kompol Anggi Siahaan, S.H., S.I.K., M.H., Investigator of Subdirectorate I of the North Sumatra Police Cyber Crime Directorate, law enforcement efforts against criminal acts of blasphemy through social media are carried out comprehensively by combining preventive, repressive, curative, and restorative approaches. This approach shows that the North Sumatra Regional Police does not only place law enforcement in the framework of punishment alone, but also as an effort of social control oriented towards conflict prevention and maintenance of public order in the digital space. Preventive measures are taken as an initial step to prevent violations of the law from occurring in the first place.

The North Sumatra Regional Police actively conducts legal and digital literacy education for the community to increase understanding of the limits of freedom of expression as regulated in the Electronic Information and Transaction Law and the Criminal Code. The involvement of religious and community leaders in educational activities is also an important strategy, given that these figures have strong social legitimacy in shaping legal awareness and tolerance within the community (Fatima & Iqbal, 2025; Shobirin & Zakki, 2025). In addition, monitoring of the digital space through cyber patrols is carried out regularly to detect potential content containing SARA before it causes a wider social impact. Cross-sector cooperation with the Ministry of

Communication and Information Technology, religious institutions, and social media platform providers demonstrates a collaborative approach in suppressing the spread of content that has the potential to cause religious-based conflict (Safrina et al., 2022; Daulay & Sazali, 2024; Nuha, 2024; Effendy et al., 2025; Ogundipe et al., 2022).

When violations occur, the North Sumatra Regional Police takes repressive measures through criminal law enforcement mechanisms. Enforcement begins with receiving reports from the public, which are then followed up with digital forensic investigations to identify perpetrators based on digital traces, such as IP addresses, devices used, and related social media accounts. The investigation and examination process is carried out quickly and responsively, especially for cases that have the potential to trigger unrest or social conflict. This fast response strategy reflects the efforts of law enforcement officials to prevent the escalation of conflict and maintain social stability, while also providing legal certainty for the community (Laksono & Irawan, 2023; Alkindi, 2025; Evans, 2005; Hariyanto & Suseno, 2025; Tyler et al., 2015).

In certain cases that are deemed to have no widespread impact, the North Sumatra Regional Police also applies a curative and restorative approach. This approach is carried out through a mediation mechanism involving the perpetrator, the victim, and religious or community leaders, with the aim of restoring social relations that have been disrupted as a result of the act (Fletcher & Weinstein, 2002; Bazemore, 1998). The application of a restorative approach demonstrates an awareness that not all cases of blasphemy must be resolved through formal criminal proceedings, especially if a dialogue-based resolution is considered more effective in maintaining social harmony and preventing prolonged stigmatization (Ahdad et al., 2023).

To support the effectiveness of these efforts, the North Sumatra Regional Police are also working to improve law enforcement facilities and infrastructure in the cyber realm. Capacity building is being carried out through training investigators in cybercrime investigation and understanding sensitive issues related to SARA. In addition, software and hardware updates are continuously being pursued to improve the ability to detect, block, and handle content that contains blasphemy. This step shows that law enforcement against social media-based crimes requires adequate technological support so that law enforcement officials are able to adapt to the dynamics of crime in the digital space.

CONCLUSION

This study finds that legal regulations concerning criminal blasphemy in Indonesia have a sufficiently strong and multi-layered normative basis in the national legal system. These provisions originate from constitutional norms, particularly Article 29 of the 1945 Constitution of the Republic of Indonesia, which guarantees freedom of religion while affirming the role of the state in protecting religious life. Further regulations are contained in Presidential Decree No. 1/PNPS of 1965 concerning the Prevention of Religious Abuse and/or Blasphemy, Article 156a of the Criminal Code, and Law No. 11 of 2008 concerning Electronic Information and Transactions. These findings indicate that, normatively, the state has provided legal instruments to prosecute acts of blasphemy, including those committed through social media, although their application still faces interpretative challenges. The research findings also show that the process of law enforcement against criminal acts of blasphemy through social media at the North Sumatra Regional Police Headquarters has been carried out in accordance with criminal procedural mechanisms. The process begins with the receipt of reports from the public through the Integrated Police Service Center, accompanied by preliminary evidence. The next stage is an investigation to ensure that the elements of a criminal offense are fulfilled, which is then followed by an investigation if these elements are fulfilled. During the investigation stage, the police examine witnesses, relevant experts such as language experts, religious experts, and digital experts, as well as the suspects. If the evidence is deemed sufficient, arrest and detention are carried out, culminating in the transfer of case files to the prosecutor's office until they are declared complete (P-21) and proceed to the trial stage. This series of processes demonstrates the North Sumatra Regional Police's efforts to enforce the law in a procedural and professional

manner. On the other hand, this study identifies a number of obstacles that affect the effectiveness of law enforcement against criminal acts of blasphemy through social media. Regulatory obstacles arise from the existence of legal provisions that are open to multiple interpretations, particularly Article 156 of the Criminal Code and the Information and Electronic Transactions Law, which often lead to differences in interpretation between blasphemy, criticism, and expression of opinion.

SUGGESTION

Challenges from the law enforcement aspect are reflected in the limited number of human resources with digital forensic expertise to analyze information technology evidence quickly and accurately. In addition, limitations in facilities and infrastructure, such as inadequate examination and detention rooms, limited operational vehicles, and communication and technology equipment that is not fully modern, also affect the optimization of law enforcement. These findings confirm that the effectiveness of law enforcement is not only determined by the existence of legal norms, but also by institutional capacity and adequate facility support.

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