

Legal Implementation of Electronic Information and Transaction Law in Preventing the Spread of Content Containing SARA Issues through Social Media

Gomgom T.P Siregar^a, Syawal Amry Siregar^b, Rudolf Silaban^c, ^{a,b,c}Universitas Darma Agung, Medan, Indonesia. Email: ^agomgomsiregar@gmail.com, ^bsyawalsiregar59@gmail.com, ^cbanglabanshmf@gmail.com

The existence of the Information and electronic transaction (ITE) Law which manage and control the criminal offences related to the spread of issues that contain SARA (such a sentimental of a specific religion, ethnic and regeneration). Following the concept of law developed by realism as a means of community renewal. This research is normative legal research using laws and conceptual agreement. This research is an analytical descriptive by using qualitative data analysis. This study found that content that contains SARA issues is referred to as hate speech, which can be interpreted as an act of communication carried out by individuals or groups in the form of provocation and threatened to send the criminal actor to the jail for a maximum of 6 (six) years and a fine of Rp. 1,000,000,000 (one billion rupiah). Furthermore, the implementation of legal validity of the ITE Law can be categorized as unimplemented of the law legality establishment as shown from the society who was not able to follow the rule made by law which means that this law did not yet have legal effect. The study recommends that the community needs to behave by following the legal rules set out in the ITE Law.

Key words: *Electronical Transaction, Legal Enforcement, Law of Information and Preventing the content of SARA*

Introduction

The presence of the internet did not only give many changes in human communication patterns among social life, but also changed in social interaction patterns, namely the existence of a social media community, through various available social networking applications such as Facebook, Twitter, Instagram, WhatsApp and others (Miller & Schwarz, 2017; Mondal, Silva, & Benevenuto, 2017). The development of the internet has brought about a new community and a new world, namely the existence of a virtual world community that is known and often referred to as netizens. This is consistent with the opinion expressed by Abdul Wahid, that:

The internet has brought the reality of new life to humans. The internet has changed the distance and time to be unlimited. Through the internet, people can do various activities which in the real world are difficult to do because apart, it becomes easier. The internet makes humans as users able to explore cyberspace, communicate with a variety of global information, enter the universe of differences and cross ethnicity, religion, politics, culture, and so on. (Wahid & Labib, 2005)

The widespread use of the internet has, on the one hand, brought positive changes in various fields of community life, be it in the political, social, economic and cultural areas (Pujiyono, Wiyono, & Manthovani, 2020; Schmidt & Wiegand, 2017; Sudihar, Handayani, Pujiyono, & Waluyo, 2019). Through social media available in various internet applications, people easily convey their thoughts verbally and in writing. In accordance with the views expressed by Budi Suhariyanto, several types of social networking sites that are widespread to the public could be used according to the needs of each user. Through social networking, people can express themselves and are free to issue opinions, criticisms or suggestions. (Suhariyanto, 2012)

Its development, the widespread use of social networking or social media, has an impact likened to two sides of a coin. On the one hand, it has a positive effect on social, educational, political, economic and so on (Idayanti, Sulistiyono, Pujiyono, Novianto, & Ardyanto, 2020). But on the other hand, can cause the emergence of various types of new crimes that are possible to occur through the use of the internet and social media networks. The negative impact of the ease of communication and exchanging information through social media between fellow users (netizens) is the number of writings or video recordings (live) that contain content of insults or defamation which in terms now referred to as or expressions of hatred (Hate Speech).

Hate speech directed at a particular person or community group through social media lately has caused unrest in the community, it can even lead to persecution of certain people who deliver such hate speech (Davidson, Warmsley, Macy, & Weber, 2017). Hate speech, in certain contexts, can

also be the potential for horizontal conflicts in the community. The spread of hate speech on social media aims to cause a sense of hatred or animosity between certain individuals and groups of people based on ethnicity, religion, race and intergroup (SARA)(Banks, 2010).

The hate speech delivered through social media is a type of criminal act regulated in Act Number 19 of 2016 concerning Amendment to Act Number 11 of 2008 concerning Information and Electronic Transactions (from now on referred to as the ITE Law). Therefore, acts of hatred expressed through social media are a violation of the ITE Law.

The existence of the ITE Law which regulates criminal offences related to the spread of issues containing SARA through social media should be able to prevent social media users (netizens) from spreading content containing SARA issues through social media. In other words, with the enactment of the ITE Law, it should direct the public to behave in social media as a new social reality in human civilization in the era of modernization and the development of information technology. Following the concept of law developed by realism, that the existence of a law is as a means of community renewal (act as a tool of social engineering).

Therefore, this study seeks to answer the following main- and sub-research questions:

Which sections of electronic information and transaction law need to be implemented to prevent the widespread of content containing SARA issues through social media?

The main research question was the foundation of the study, and the following sub-questions were investigated:

- How is the spreading of hate speech and crime prevented in Law No. 19 of 2016 and Amendments to Law No. 11 of 2008 Electronic Information and Transactions?
- How can the legal establishment and the validity of the Information and Electronic Transaction Law prevent the spread of content containing SARA issues through social media?

Method

This research is normative juridical research supported by a field study. An empirical (sociological) investigation supports normative research. Normative research is conducted by examining library materials (secondary data). This study uses a case-study approach and is not

limited to, research on applicable laws (normative). Still, more than that is how the law should be applied.

The types of data used in this study are primary and secondary data. Primary data obtained directly from the results of field research through interviews with several respondents. While secondary data, namely data collected from legal materials, in the form of primary legal materials, secondary legal materials and tertiary legal materials. Analysis of the data used in research is qualitative data analysis by describing the discussion of study through a series of sentences that are dense and clear.

Research Result

Content that contains SARA issues is also called hate speech, which can be interpreted as an act of communication carried out by an individual or group in the form of provocation or insults to other individuals or groups in terms of various aspects such as race, skin colour, gender, disability, sexual orientation, citizenship, religion and others. The legal perspective, Hate Speech is words, behaviour, writing, or performances that are prohibited because they can trigger acts of violence and prejudice either from the perpetrators of the statement or the victims of the action (Sjahdeini, 2009).

Based on the Police Circular Letter Number: SE / 06 / X / 2015 on Handling Hate Speech, hate speech is a prohibited word, behaviour, writing or performance because it can trigger acts of violence and have a degrading impact on human dignity and humanity as well as causing prejudice on the part of the statement's perpetrators or victims of these actions.

Based on the Police Circular Letter Number: SE / 06 / X / 2015 concerning Handling Hate Speech, hate speech, the scope of hate speech crimes includes criminal defamation as regulated in the Criminal Code, which in the Criminal Code other terms are also commonly called criminal acts of honour.

In summary, it can be said that the purpose or goal of hate speech is to attack someone's honour whether it is based on content or context that results in damage to one's reputation or social image, for which the insult is not based on facts distributed to the general public and has caused harm to those who insulted.

Concerning criminal acts of hate speech, the articles stipulated in the Criminal Code, ITE Law and Circular Letter of the National Police Chief Number: SE / 06 / X / 2015 concerning Handling of Hate Speech, Hate Speech, Hate Speech commonly included in the type of offence complaint.

However, in certain circumstances, such as Article 156, Article 156 A of the Criminal Code and the provisions of Article 28 paragraph (2), is the public sphere, which is included in common offences.

The forms of Hate Speech can be in the form of criminal acts regulated in the Criminal Code (KUHP) and other criminal provisions outside the Criminal Code, including:

- Insulting: Insulting is attacking one's honour and good name. In this act, victims usually feel ashamed. The object of humiliation is in the form of a sense of self-worth, respect and the good name of people (Susilo, 2019).
- Defamation of honour: The definition of "Honor Defamation" in the Penal Code is also known as the act of libel or honour someone by expressing something both orally (by spoken) and by writing (Susilo, 2019).
- Defamation of provocation: Defamation of incitement is a word statement, behaviour, writing, or show that is prohibited because it can lead to acts of violence and prejudice either from the perpetrators of the account or the victims of the action. Article 310 paragraph (1) of the Criminal Code, explains:

Defamation is carried out by accusing a person or group of certain acts of intent with the intention that the accusation will be spread (known by many people). The alleged act does not need an act that can be punished, such as stealing, embezzling, adultery and so on. Enough with ordinary actions, of course, an embarrassing act". The defamation in this article is oral defamation.

- The defamation by a letter is regulated in Article 310 paragraph (2) of the Criminal Code. As explained, if the accusation is made in writing (letter) or picture, then the crime is called insulting with a message. So a person can be prosecuted according to this article if accusations or insults are carried out by letter or picture.
- Unpleasant deeds: Unpleasant deeds are actions or treatments that offend others. Criminal offences for unpleasant acts are formulated in Article 335 of the Criminal Code, which determines the following steps against offenders. Threatened with a maximum imprisonment of one year or a maximum fine of four thousand five hundred rupiahs against:
 - (1). Anyone who against the law or unlawfully using violence or unpleasant treatment, or using the threat of violence, something else or unpleasant treatment, both towards the person himself or other people.
 - (2). Anyone who forces others to do, not do or allow something with the threat of defamation or written defamation.

- Provoking: it is an act carried out to arouse anger by inciting, evoking violence, aggravation and victims have negative thoughts and emotions (Nasional, 2008). Inciting means instigation or encouraging, inviting, arousing or burning people's spirits to do something. In the word "inciting" contain a means of context "intentionally". Inciting is harder than "enticing" or "persuading" but not "compelling" (Susilo, 2019). Article of the Criminal Code that regulates incitement in Article 160 of the Criminal Code.
- Spreading of false news: Spreading fake news that is broadcasting news where it turns out that the report is false news, which tells an incorrect story (Susilo, 2019).

All acts formulated in the Criminal Code articles above have an objective or can have an impact on acts of discrimination, violence, or social conflict, which also fulfil the elements in acts of hate speech. Hate Speech that contains aspects of inciting and inciting hatred towards individuals and even groups of people in various communities (Citron & Norton, 2011), can be seen from several elements:

- Ethnic groups: seek public support by inciting violence, discrimination or hostility, resulting in social conflicts between tribes.
- Religion, insulting based on religion, in the form of incitement to violence, discrimination, or hostility.
- Religious streams encourage or seek public support to interpret the religious activities in Indonesia, to incite others to commit violence, discrimination, or hostility.
- Belief or faith: igniting hatred or statements of hostility to the beliefs or faith of others so that discrimination arises between people.
- Race: hatred or feeling truly dislike of others for treating, discriminating, limiting, or choosing based on race which results in revocation or reduction of the recognition or implementation of human rights.
- Intergroup: The spread of hatred towards intergroup of the population to incite people to commit violence, discrimination, or hostility.
- Skin colour: shows hatred for others because of differences in skin colour, which results in revocation or reduction in the recognition or implementation of human rights.
- Ethnicity: shows hatred or hate feeling for others because of treating, differentiating, restricting, or choosing based on ethnicity that results in revocation or reduction in the recognition or implementation of human rights.

- Gender: shows all forms of differentiation, exclusion, or restriction that have an influence or purpose of reducing or eliminating the recognition, or the use of human rights, based on gender.
- People with disabilities: show hatred or hate feeling for people with disabilities, so that there are restrictions, obstacles, difficulties and reduction or deprivation of the rights of persons with disabilities.
- Sexual orientation, gender expression: inciting hatred or hate feeling towards other people who have sexual orientation so that discrimination occurs against these people.

Crimes of hate speech, in general, can be done through various media or means, but according to the ITE Law, the means used to spread hate speech is through social media networks, namely by distributing or transmitting and making accessible electronic information or electronic documents available has a charge of insult and defamation or spreading false news to incite hatred or hostility by certain individuals or groups of people based on ethnicity, religion, race, and class.

Based on the Head Police of Indonesia Republic Circular Letter Number: SE / 06 / X / 2015 About Handling Hate Speech, several elements can be identified in the conduct of Hate Speech, which includes:

- all actions and efforts, directly or indirectly;
- based on hatred based on ethnicity, religion, religious sects, beliefs/faith, race, between groups, colour, ethnicity, gender, people with disabilities, and sexual orientation;
- Constitute incitement of individuals or groups in case of creating discrimination, violence, loss of life and social conflict occur and
- Done through various means (ways of the facility provided).

Regarding criminal acts of hate speech is specifically regulated in Law No. 19 of 2016 concerning Amendments to Law No.11 of 2008 regarding Information and Electronic Transactions. Article 28 (2) expresses the offence of hatred, and it reads: "Everyone intentionally and without the right to disseminate information intended to incite hatred or hostility of certain individuals and groups of people based on ethnicity, religion, race, and between groups. "

Based on the information above, two important things need to be studied in more depth for avoiding a legal weakness in this article, namely first, the object being disseminated is information. In Article 28, paragraph (2) of the ITE Law is different from other prohibited acts stipulated in the ITE Law, which includes electronic information and electronic documents. This article does not clearly explain the form of data used, whether in the way of electronic data or electronic records



so that the type of information and means used is still quite extensive. (Suhariyanto, 2012) The meaning of the word "to cause hatred or hostility of certain individuals and groups of people based on ethnicity, religion, race, and between groups (SARA). This article proves whether the information disseminated is intended to incite hatred and hostility or not. This needs to be considered in understanding the nature of this article.

Two conditions might occur other than following the text of the above words, which could be that the disseminator of the information is not intended to provoke, but in reality, the information stimulates in the form of hatred and enmity, just as the journalists cause provocation in the form of causing hatred and animosity, as well as social-political journalists whose initial motivation only wants to spread information without the aim of provoking. If this happens then, the next possibility which should be confirmed is whether the journalist is convicted by this article. This phenomenon immediately will be depending on the evidence at a court session or trial (Suhariyanto, 2012).

The second condition, it could be the opposite, that is, the disseminator of the information is aimed at spreading provocation, so he wants the emergence of a sense of hatred and hostility, but the reality on the ground this does not happen. Responding to these two conditions, Sutan Remy Syahdeni categorizes the criminal act of this article as a formal criminal act. Thus the perpetrator can be convicted even if what he wants does not happen (Suhariyanto, 2012).

Observing the formulation of Article 28 paragraph (2) of the ITE Law, when compared to the Criminal Code, the ITE Law contains a little more complete about the scope of hate speech that is hatred involving ethnicity, religion, race, and between groups. The ITE Law is a law governing cybercrime. The formulation of Article 28 paragraph (2) of the ITE Law can be used as a legal basis to ensnare perpetrators of hate speech committed by online media or the internet as it is currently very widespread carried out, but still like the previous Penal Code, there is no clear regulation on the criteria of what is categorized as actions that can cause hatred or hostility of certain individuals and groups of society. The hate speech set out in Article 28 paragraph (2) of the ITE Law is different from the utterances in general, even though the Hate Speech contains hate, attacks and flares. This difference lies in the intention of a statement intended to have a positive impact, either directly (actual) or indirectly (stop at purpose). An utterance or hate speech delivered with fire and enthusiasm turns out to be able to encourage the audience to commit violence or hurt other people or groups (Anam & Hafiz, 2015). CHAPTER IX Criminal Provisions of the ITE Law formulated in Article 45A paragraph (2) of the Criminal Code, explains the criminal sanctions against the perpetrators of hate speech:

"Everyone who fulfils the elements referred to in Article 28 paragraph (1) or paragraph (2) shall be sentenced to a maximum imprisonment of 6 (six) years and a maximum fine of Rp1,000,000,000.00 (one billion rupiahs)."

Based on the formulation of 45A paragraph (2) of the ITE Law, it can be seen that the main criminal sanctions that are applied against the perpetrators of criminal acts of hatred are sanctions of imprisonment and penalties. Judging from the text of the article, the criminal sets used in this article are alternative sets, this can be known from the words "and/or" listed in that article. That is criminal offences against the perpetrators of hate speech, in addition to imprisonment sanctions, imprisonment also apply criminal sanctions fines.

The use of the conjunction phrase "and/or" means that in the application of criminal sanctions against the perpetrators of criminal acts can be treated as "and", can also be treated as "or". The slash has the meaning of choice, for example, A and/or B. Observing the use of the conjunctions "and/or" in Article 45A paragraph (2) of the ITE Law, it can be understood that the criminal formulation in this article is alternative and cumulative. The wording of criminal sanctions is said to be increasing, if the connecting sentence "and/or" is interpreted as "and", so the criminal sanctions applied are imprisonment and fines. Then said to be an alternative, if the conjunction "and/or", is determined as "or", which means choosing one of two sanctions that are applied, namely imprisonment or fines.

Although criminal sanctions are threatened against perpetrators of hate speech or spreading content that contains SARA as stipulated in the ITE Law, but the reality in the community shows an increase in the type of crime. This showed that the existence of the ITE Law has not been able to be a means of community renewal to direct the community to be more obedient and have good legal awareness.

The existence of the ITE Law that has not been able to be a means of community renewal can be said that the law does not yet have validity as a statutory regulation or can be said to have no strong legal force in the community. Law is formed in society as a means of regulating life, and with the existence of the law, it is hoped that people's lives can run in a more orderly manner, as well as tasked with realizing justice.

When the law, both written and unwritten (spoken) law has no binding power for the community so that the community does not obey the law, then it was immediately that there is something wrong with the legal system. According to the theory of the legal system from Lawrence M. Friedman and complemented by the concept of factors that influence law enforcement from Soerjono Soekanto, that the success or failure of law enforcement depends on the legal substance, legal structure and legal culture (Friedman Lawrence, 1975).



A legal system in its actual operation is a complex organism in which structure, substance, and culture of interaction. The legal sub-system, in this case, is the legal substance, legal structure, and legal culture. These three sub-systems determine whether a system can work or not. Where the three sub-systems in the legal system interact with each other and also influence each other so that the legal system can run as expected.

The substance of the law is a substantial part in determining whether or not the law can be implemented or the effectiveness of the law when applied in society. In other words, the substance of the law is closely related to the implementation rule of law. In Indonesia often produces controversial laws and regulations. The resulting management is usually seen only in the interests of certain parties, ignores the rights and protections of those considered weak, and is deemed incompatible with the values of justice living in society (living law).

The substance of the ITE Law, after being amended which aims to improve the legal content contained in the act, the legitimate essence of the ITE Law still leaves several legal problems that will substantially cause difficulties in their implementation. One example, namely Article 127 paragraph (3) of the ITE Law, the provisions of this article did not undergo any substantial changes. Changes only occurred in criminal sanctions that were threatened in that article, were previously threatened with for 6 (six) years. After the difference is threatened with imprisonment for 4 (four) years. Besides, the provisions imprisonment regarding defamation/contempt in this article refers to slander as regulated in the Criminal Code.

Substantially, changes to the ITE Law are not very significant. Bearing in mind the provisions of Article 28 Paragraph (2) of the ITE Law is still a scourge for netizens, especially for netizens who are often at odds and always give a critique of government policies. Where the provisions of Article 28 paragraph (2), a sentence of 6 (six) years imprisonment and/or a fine of Rp.1,000,000,000 (one billion rupiahs) as stipulated and mentioned in Article 45A paragraph (2) of the ITE Law.

The provisions of the article mentioned above, in fact, are often used to trap a group or individuals who often create content that criticizes government policies. The latest developments can be seen from the case of the arrest of Ruslan Buton who spread information in the form of an open letter to President Jokowi Widodo through social media that contained rewrite content "asking President Jokowi resigns from his position because the policies in Jokowi's presidency are considered to be very chaotic".

In addition to the legal substance problem, the legal structure that serves to carry out the provisions of the ITE Law, namely law enforcement agencies incorporated in the criminal justice system

starting from Police investigators, Attorney to the Court has not consistently applied the ITE Law in concrete cases (*in-concreto*) that occurs in the community.

Inconsistencies in the application of the rules of ITE Law can be seen from the comparison of cases experienced by Habib Rizieq Shihab which is related to the case of a dirty chat between the FPI Chairperson and a woman named Firza Husein. Although the authenticity of the dirty chat is still a controversy, the investigation has set Habib Rizieq as a suspect. However, the case has not been clear until now because of Habib Rizieq's status, which until now has not been able to return to Indonesia.

Different circumstances can be seen in the case of nude photos distributed by one artist named Tara Basro through Instagram and Twitter with the words "Worthy of Love". According to Menkoinfo (ministry of communication and information), Jhony G. Plete, that vulgar photos distributed by Tara Basro through her Instagram and Twitter accounts did not violate the provisions of the ITE Law. Menkoinfo, Jhony G. Plete said that the upload was part of art and carried out to respect oneself. Menkoinfo, Jhony G. Plete assessed that there are positive benefits that can be taken from the photo. The inconsistency of the application of the ITE Law in the community by law enforcement officials has directly affected the law enforcement of the ITE Law, namely the absence of legal certainty in law enforcement in the ITE Law. According to Peter Mahmud Marzuki, legal certainty is not only the existence of general rules that set a limit for the community in burdening or taking action against individuals in society but also the law must be implemented consistently following the sound of the law (Marzuki, 2008).

The last factor influencing the effectiveness of the law's validity of the ITE Law is the legal culture. Legal culture, according to Lawrence M. Friedman, covers the values that underlie the applicable law, the values which are abstract conceptions of what is considered good to followed and felt bad so avoided. These values are usually pairs of values that reflect two extreme conditions that must be harmonized (Soekanto, 2008). Legal culture is closely related to public legal awareness. The higher the legal awareness of the community will create a good legal culture and can change people's mindsets about the law so far. Simply stated, the level of community compliance with the law is one indicator of the functioning of the law. Both the legal substance, legal structure and legal culture are interrelated and cannot be separated. Implementation of the three elements supports each other to create a safe, orderly, peaceful and peaceful lifestyle.

Legal validity is the existence of specific norms. The norm is said to be valid if it is a form of a statement that assumes the presence of the standard has a binding force through the pressure of sanctions against someone whose actions are regulated, ordered or prohibited. In other words, valid law is the norm, which provides penalties. Related and regard to the provision of content distribution that contains SARA, as an act formulated as a criminal offence, the requirements of



the ITE Law are valid laws. In addition to expressing the action as a criminal offence, it also provides sanctions for violations of the offence formulation.

It is important to know that between validity and gelding is a different matter. Validity refers to the law of logical thinking or logic. In contrast, the establishment is related to legalist legal thinking. In the context of "law enforcement" there are certain symptoms that can be observed such as the behaviour of officials, the practice of law enforcers, documents, legislation and judges' verdicts in a specific framework that is understood as a particular reference understood as law.

Conclusion

Content containing SARA issues is called hate speech, which can be interpreted as an act of communication carried out by an individual or group in the form of provocation, defamation, or insults to other individuals or groups in terms of various aspects such as race, colour, gender, disability, sexual orientation, citizenship, religion and others as formulated in Article 28 paragraph (2) and threatened with a maximum imprisonment of 6 (six) years or a fine of Rp. 1,000,000,000 (one billion rupiah). Legal validity of the ITE Law, judging from the legal and factual validity, the ITE Law can be said to have no legal validity. This is because this law does not yet have binding power for the community, which can be seen from the community's compliance to behave following the legal rules set out in the ITE Law.

REFERENCES

- Anam, M. C., & Hafiz, M. (2015). Surat Edaran Kapolri Tentang Penanganan Ujaran Kebencian (Hate Speech) dalam Kerangka Hak Asasi Manusia. *Jurnal Keamanan Nasional*, 1(3), 341–364.
- Banks, J. (2010). Regulating hate speech online. *International Review of Law, Computers and Technology*. <https://doi.org/10.1080/13600869.2010.522323>
- Citron, D. K., & Norton, H. (2011). Intermediaries and hate speech: Fostering digital citizenship for our information age. *Boston University Law Review*.
- Davidson, T., Warmsley, D., Macy, M., & Weber, I. (2017). Automated hate speech detection and the problem of offensive language. *Proceedings of the 11th International Conference on Web and Social Media, ICWSM 2017*.
- Friedman, L. M. (1975). *The Legal System: A Social Science Perspective*. New York: Russel Sage Foundation.
- Idayanti, S., Sulistiyono, A., Pujiyono, Novianto, W. T., & Ardyanto, T. (2020). The concept of human rights protecting patients' rights in obtaining health services. *International Journal of Innovation, Creativity and Change*, (6), 381–393.
- Manusia, K. N. H. A. (2015). *Buku Saku Penanganan Ujaran Kebencian (Hate Speech)*. Jakarta: KOMNAS HAM.
- Marzuki, P. M. (2008). *Pengantar ilmu hukum*. Kencana.
- MMiller, K., & Schwarz, C. (2017). Fanning the Flames of Hate: Social Media and Hate Crime. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.3082972>
- Mondal, M., Silva, L. A., & Benevenuto, F. (2017). A measurement study of hate speech in social media. *HT 2017 - Proceedings of the 28th ACM Conference on Hypertext and Social Media*. <https://doi.org/10.1145/3078714.3078723>
- Nasional, D. P. (2008). *Kamus besar bahasa Indonesia pusat bahasa*. Jakarta: PT Gramedia Pustaka Utama.
- Pujiyono, Wiyono, P., & Manthovani, R. (2020). Nationalization as a threat to the economy market in visa and Mastercard business in Indonesia. *Journal of Critical Reviews*, 7(1), 159–166. <https://doi.org/10.22159/jcr.07.01.28>
- Schmidt, A., & Wiegand, M. (2017). *A Survey on Hate Speech Detection using Natural Language Processing*. <https://doi.org/10.18653/v1/w17-1101>
- Sjahdeini, S. R. (2009). *Kejahatan & tindak pidana komputer*. Grafiti.



- Soekanto, S. (2008). *Faktor-Faktor Yang Mempengaruhi Penegakan Hukum*, Jakarta: PT. Raja Grafindo Persada, 45.
- Sudihar, A., Handayani, G. A. K. R., Pujiyono, & Waluyo. (2019). Public and private law boundaries, nexus of position within a state-owned corporation in Indonesia perspective. *International Journal of Advanced Science and Technology*, 28(20), 276–281.
- Suhariyanto, B. (2012). *Tindak Pidana Teknologi Informasi (Cybercrime): Urgensi Pengaturan dan Celah Hukumnya*. RajaGrafindo Indonesia.
- Susilo, R. (2019). *Kitab Undang-undang Hukum Pidana serta komentar-komentarnya lengkap pasal demi pasal*.
- The harm in hate speech. (2012). *Choice Reviews Online*. <https://doi.org/10.5860/choice.50-2361>
- Wahid, A., & Labib, M. (2005). *Kejahatan Mayantara (cyber crime)*. Refika Aditama.