

Criminal Law Enforcement against Ratu Entok's Religious Blasphemy by the North Sumatra Regional Police

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ABSTRACT

This study aims to comprehensively analyze the implementation of criminal law enforcement in the religious blasphemy case committed by the social media celebrity Irfan Satria Putra Lubis, alias Ratu Thalisa, alias Ratu Entok, through the TikTok platform, and to identify the factors influencing the effectiveness of that enforcement within the jurisdiction of the North Sumatra Regional Police (Polda Sumut). The massive development of information technology has shifted patterns of social interaction into digital space, which on the one hand guarantees freedom of expression but on the other hand may trigger electronic information and transaction offenses containing ethnic, religious, racial, and inter-group (SARA) elements. Using a juridical-empirical legal research method with a statutory approach, this study examines the stages of law enforcement from the investigation level at the police. The results show that Polda Sumut, through its Cyber Investigation Directorate, has carried out its law enforcement function progressively and transparently through the naming of a suspect, arrest, and detention on suspicion of violating Article 45A paragraph (2) in conjunction with Article 28 paragraph (2) of Law Number 1 of 2024 concerning the Second Amendment to Law Number 11 of 2008 concerning Electronic Information and Transactions, as well as Article 156a of the Criminal Code. This enforcement is influenced by five factors, namely the legal factor, law enforcement officers, facilities (digital forensics), culture, and public legal awareness. Firm criminal law enforcement can prevent potential conflict in the multicultural society of North Sumatra and also serves as a deterrent for social media users to be more careful.

1. INTRODUCTION

As stipulated in Article 28E paragraph (1) and Article 29 paragraph (2) of the 1945 Constitution of the Republic of Indonesia, the Constitution of the Republic of Indonesia expressly guarantees freedom of religion and worship in accordance with each person's belief (Ulumuddin, 2017). With the development of digital information and the widespread use of social media such as Facebook, TikTok, Instagram, and YouTube, virtual public space has often become an arena for spreading content containing hate speech (*hate speech*) and the desecration of religious symbols (Naibaho, 2021). In criminal law, freedom in digital space is not an absolute right; it must be limited by law

in order to maintain public order and interfaith harmony and to respect the religious rights of others (Vallensia, 2026).

One of the religious blasphemy cases in digital space that has captured public attention is that of the Medan-based social media celebrity Irfan Satria Putra Lubis, alias Ratu Thalisa, commonly known as Ratu Entok (Putri, 2024). On 2 October 2024, Ratu Entok conducted a live stream (*live streaming*) on a personal TikTok account. During the broadcast, Ratu Entok held a mobile phone displaying a photo of Jesus Christ, a figure believed in by Christians, while uttering insulting remarks and ordering the figure in the photo to cut his hair so that he would not resemble a woman (Gautama, 2024). Clips of the live broadcast quickly spread across various social media platforms and caused an uproar in society, especially among Christians in Indonesia, particularly in Medan City, North Sumatra (News, 2024).

The public reaction to Ratu Entok's actions was considered to have tarnished the image of tranquility amid religious diversity in North Sumatra. The North Sumatra chapter of the Indonesian Christian Youth Movement Alliance (GAMKI), the Horas Bangso Batak (HBB) organization, and other elements of society jointly and formally filed a complaint with the Integrated Police Service Unit (SPKT) of the North Sumatra Regional Police on 4 October 2024, recorded in Police Report Number LP/B/1373/X/2024/SPKT/Polda Sumatera Utara and STTLP/B/1375/X/2024/SPKT Polda Sumut (Admin, 2024). Investigators of the Cyber Investigation Directorate of the North Sumatra Regional Police received the report and moved swiftly to begin the inquiry by summoning and examining witnesses and experts, and then arrested Ratu Entok at home on 8 October 2024. After a case conference, the legal status of the person concerned was raised to that of a suspect, and Ratu Entok was immediately detained at the Polda Sumut Detention Center (Gautama, 2024).

The criminal enforcement process applied in this religious blasphemy case relied on Article 156a of the Criminal Code and Article 45A paragraph 2 in conjunction with Article 28 paragraph 2 of Law Number 1 of 2024 concerning the Second Amendment to Law Number 11 of 2008 concerning Electronic Information and Transactions (the ITE Law), which were used by the Public Prosecutor (Antara, 2024). The Public Prosecutor demanded a prison sentence of four years and six months. The Panel of Judges of the Medan District Court found the defendant legally and convincingly guilty of the criminal offense of religious blasphemy and sentenced the defendant to 2 years and 10 months' imprisonment in Medan District Court Decision Number 2359/Pid.Sus/2024/PN Mdn (Ismail, 2025).

In theory and in practice, the application of criminal law by the police in cyber-based religious blasphemy cases is very important. Vigilantism (taking the law into one's

own hands) may occur if similar cases are not handled quickly and properly, so this process should be carried out well (NABABAN, 2026). Based on the background above, this study formulates the following research questions: how has the North Sumatra Regional Police enforced criminal law against the religious blasphemy committed by Ratu Entok through the TikTok social media platform, and what motives lay behind Ratu Entok's commission of religious blasphemy through the TikTok social media account? (Widyastuti, 2021).

2. RESEARCH METHOD

The research method used in this study is juridical-empirical (*socio-legal research*), which examines how legal provisions are applied to particular legal events occurring in community life (NABABAN, 2026). This study focuses on the criminal offense of religious blasphemy committed through social media and the law enforcement efforts made by the North Sumatra Regional Police. The approaches used are the statute approach, the case approach, and the sociological approach, the aim of which is to examine public reactions to the performance of law enforcement officers within the jurisdiction of Polda Sumut (Devita Vallensia, 2026).

Primary data were obtained directly in the field through in-depth interviews with an investigator of the Special Criminal Investigation Directorate (Ditreskrimsus) of the North Sumatra Regional Police, Cyber Unit, namely Aiptu Wesli Tumbur Simorangkir, who handled the Ratu Entok case. Secondary data consist of primary legal materials such as Law Number 1 of 2023 on the Criminal Code and Law Number 1 of 2024 on Electronic Information and Transactions; secondary legal materials, namely books, law journals, and related court decisions; and tertiary legal materials such as legal dictionaries and encyclopedias, the internet, and others.

3. RESULTS

3.1 Criminal Law Enforcement by the North Sumatra Regional Police against the Religious Blasphemy Committed by Ratu Entok

The religious blasphemy based on ethnicity, religion, race, and inter-group relations (SARA) in digital space, involving the Medan-based social media celebrity Irfan Satria Putra Lubis, alias Ratu Thalisa, alias Ratu Entok, began with a live-stream broadcast on the TikTok social media platform. The blasphemy occurred on Wednesday, 2 October 2024. During the live stream, the defendant openly displayed an image or photo of Jesus Christ, whom Christians revere as God, while uttering remarks that demeaned and insulted Christian religious symbols (DetikSumut, 2025). Ratu Entok uttered the following words: "hemmmmm.....you look like a monk! Horgggg..... hey!!!! you shave it, hey, you shave your hair, okay, don't you dare look like a woman, you shave it, get it shaved so you look like his father, shave it, if you're a man you have to shave it bald, shave it, buzz cut..." (News, 2024).

Various community and religious organizations, such as Horas Bangso Batak (HBB) and representatives of Christian residents, came to the North Sumatra Regional Police Headquarters (Mapolda Sumut) on 4 October 2024 to file a report over the content. Investigators of the Cyber Subdirector of the Special Criminal Investigation Directorate of Polda Sumut immediately began the inquiry and investigation of the cybercrime (*cybercrime*) enforcement (Lulu, 2024).

Table 1. Law Enforcement Process

Law Enforcement	Time	Institution	Legal Action
Digital Content	2 October 2024	Defendant (TikTok)	Live stream containing remarks demeaning Christian religious symbols.
Police Report	4 October 2024	Polda Sumut	Receipt of a report from a community organization (HBB) and community representatives.
Investigation	October 2024	Ditreskrimsus Polda Sumut	Collection of digital evidence, naming of a suspect, arrest, and detention.
Case Transfer	6 December 2024	Medan District Prosecutor's Office	Handover of the suspect and evidence from Polda Sumut investigators to the public prosecutor.
First Hearing	30 December 2024	Medan District Court	Reading of the indictment alleging violation of Article 45A(2) in conjunction with Article 28(2) of the ITE Law or Article 156a of the Criminal Code.
Exception Hearing	9 January 2025	Medan District Court	Reading of the legal counsel's exception; rejected by the Panel of Judges.
Final Decision (Verdict)	10 March 2025	Medan District Court	Prison sentence of 2 years and 10 months (34 months) and a fine, with 3 months' subsidiary imprisonment

Source: Interview with Aiptu Wesli Tumbur Simorangkir, Cyber Unit, Polda Sumut

The handling of Ratu Entok's religious blasphemy shows a shift in criminal law norms, particularly in distinguishing conventional acts of religious blasphemy from SARA-based hate speech committed via the internet (WAHYUNINGSIH, 2025). The provision applied is Article 156a of the Criminal Code, which carries a maximum prison sentence of 5 years for anyone who intentionally, in public, expresses feelings or commits acts that are hostile to, misuse, or blaspheme a religion adhered to in Indonesia. As

information technology has developed, cyberspace has also become a place where acts of religious blasphemy occur (Kifli, 2025).

In this case, the Public Prosecutor and the Polda Sumut investigators combined Article 156a of the Criminal Code with Article 28 paragraph (2) in conjunction with Article 45A paragraph (2) of Law No. 1 of 2024 concerning the Second Amendment to Law No. 11 of 2008 concerning ITE. The criminal offense of religious blasphemy has two elements, including the subjective element (*dolus* / intent and *mens rea*), namely that Ratu Entok consciously and without right disseminated a live broadcast that could incite hatred, hostility, or contempt toward a community group based on religion. The defendant's conduct, actively holding an image of a religious symbol while directing mocking remarks at it, demonstrates inner intent (*mens rea*) (Simorangkir, 2026).

The objective element (*actus reus*) is the act of creating electronic information or electronic document content containing hate speech and blasphemy against SARA that demeans particular beliefs and can be accessed by the wider public through the internet (Prabhaswara, 2023). By applying the 2024 ITE Law, digital space does not exempt anyone from legal responsibility on the ground of freedom of expression. Article 28J of the 1945 Constitution limits freedom of expression as guaranteed in Article 28E of the 1945 Constitution, along with standards of public safety, social order, and respect for the rights of others (Wahyuningsih, 2025).

Soerjono Soekanto's theoretical framework of law enforcement is used to analyze how effective Polda Sumut's criminal law enforcement is. Soerjono proposed 5 (five) determining factors, namely: first, the legal factor. By using Article 156a of the Criminal Code and Article 28 paragraph (2) in conjunction with Article 45A paragraph (2) of Law No. 1 of 2024, specific legal certainty has been provided. The revision of the ITE Law in Law No. 1 of 2024 has clarified the qualification limits of SARA-based hate speech, thereby reducing doubts about norms open to multiple interpretations when applied in the investigation process (Muaya, 2025).

The second is the law enforcement factor: investigators of the Special Criminal Investigation Directorate of Polda Sumut showed professionalism and responsiveness. Thus, the swift inquiry and investigation of the suspect has proven effective in stopping and preventing aggrieved community groups from resorting to vigilantism (Simorangkir, 2026). The third is the facilities factor: to handle cybercrime, the cybercrime unit of Polda Sumut relies heavily on capable cyber forensic technology to verify social media transmission log data. This ensures that the electronic evidence used in proof meets the elements of strong evidentiary value (Simorangkir, 2026). The fourth is the cultural factor: the culture of North Sumatra remains strongly imbued with customs that uphold the differences existing in community life. This cultural value unites the community in continuing to respect various differences amid a pluralistic society, and it serves as capital for adherents of different religions to respect one another.

The fifth is the community factor: the formal reports filed by religious institutions with Polda Sumut demonstrate the legal awareness of the people of North Sumatra. Public trust in the criminal justice system is shown by the community's rejection of vigilantism and its preference for legal channels as the answer to the problem of religious blasphemy (Simorangkir, 2026). Lastly, the cultural factor: the sense of interfaith tolerance is very high in North Sumatra because of its diverse socio-cultural structure. Firm law enforcement serves to restore social balance (*social equilibrium*), because Ratu Entok's act of blaspheming religious symbols damaged the cultural harmony of the people of North Sumatra (Simorangkir, 2026).

Table 2. *Law Enforcement of Religious Blasphemy*

Law Enforcement Factor	Legal Application	Impact on Law Enforcement Effectiveness
1. Legal Factor	Integration of Article 156a of the Criminal Code and Article 28(2) of the ITE Law (Law 1/2024).	Avoids a legal vacuum in cyberspace and provides a solid basis for prosecution.
2. Law Enforcement Officer Factor	Rapid response by the Special Criminal Investigation Directorate of Polda Sumut and the Medan District Prosecutor's Office.	Prevents <i>escalation of violence</i> and vigilantism by mobs.
3. Facilities Factor	Use of Polda Sumut's cyber forensic technology.	Guarantees the validity of electronic evidence under Articles 5 and 6 of the ITE Law.
4. Community Factor	Orderly reporting to the police by HBB and community leaders.	Upholds the principle of the <i>rule of law</i> and strengthens public participation.
5. Cultural Factor	Enforcement of ethical norms of digital communication in a pluralistic society.	Encourages a polite and tolerant culture of social media use.

Source: *Interview with Aiptu Wesli Tumbur Simorangkir, Cyber Unit, Polda Sumut*

The punishment of Ratu Entok constitutes a rejection of the *restorative justice* mechanism, and criminal sanctions in the form of imprisonment of 2 years and 10 months had to be imposed. According to the Circular Letter of the Chief of the Indonesian National Police Number SE/2/11/2021 on Ethical Cultural Awareness to Realize a Clean, Healthy, and Productive Indonesian Digital Space, the police are asked to prioritize mediation and a *restorative justice* approach while pursuing criminal law as a last resort. However, that Circular Letter expressly states that criminal offenses that can divide the nation, that are affiliated with SARA, radicalism, or separatism, or that involve SARA as a whole are excluded (Hia, 2024). In the Ratu Entok case, the dissemination of narratives

demeaning religious symbols on social media could cause conflict between groups in North Sumatra. This is a social threat that can be dangerous if left unchecked.

In SARA-related criminal cases, prioritizing *restorative justice* as a peaceful settlement without criminal proceedings can damage the community's sense of justice and reduce the legitimacy of the law (*authority of law*) (Simorangkir, 2026). In this case, criminal law enforcement fulfills the three basic values of law as put forward by Gustav Radbruch, namely legal certainty (*rechtssicherheit*), meaning that legal security is guaranteed through the fair application of the provisions of the ITE Law and the Criminal Code (Balqis, 2024); justice (*gerechtigkeits*), meaning the imposition of a punishment commensurate with the injury caused to the religion that was blasphemed; and utility (*zweckmässigkeit*), meaning that it produces a deterrent effect (*special deterrence*) for the offender so that the act is not repeated, and a general deterrent effect (*general deterrence*) for the wider public to be careful when uploading content on social media (Firmansyah, 2012).

3.2 Motives behind Ratu Entok's Religious Blasphemy through the TikTok Social Media Account

As social media has developed in Indonesia, the criminal law on religious blasphemy in digital space has also changed. The religious blasphemy committed by Irfan Satria Putra Lubis, known as Ratu Entok, is one that has attracted public attention and tested the authority of cyber law enforcement in Indonesia. The blasphemy occurred on Wednesday, 2 October 2024, when Ratu Entok conducted a live stream on the TikTok social media account. Ratu Entok made remarks regarded as demeaning the dignity and religious symbols of Christians while displaying an image of Jesus Christ on the phone screen during the live stream (Editor, 2024).

In response to the report, the defendant was arrested at home by investigators of the Cybercrime Subdirector of the Special Criminal Investigation Directorate of Polda Sumut. After the examination of expert witnesses and digital forensics, the case file was declared complete (P-21) and sent to the Medan District Prosecutor's Office on 6 December 2024 (Stage II). The trial of this case was held at the Medan District Court on 30 December 2024 (Immanuel, 2026). This analysis uses Soerjono Soekanto's theoretical framework to see how criminal law enforcement works in the Ratu Entok case. According to Soekanto, the function and harmonization of five factors determine the effectiveness of law enforcement, namely law (legislation), law enforcers, means or facilities, society, and cultural factors.

In criminal law, a motive is an internal impulse that drives a person to commit a criminal act (Ulumuddin, 2017). In cyber criminology and media sociology, the motives of perpetrators of religious blasphemy on live-streaming social media platforms vary: some are influenced by economic drives, psychological states, or the desire to become more famous, and some by provocation from the live viewers themselves, who

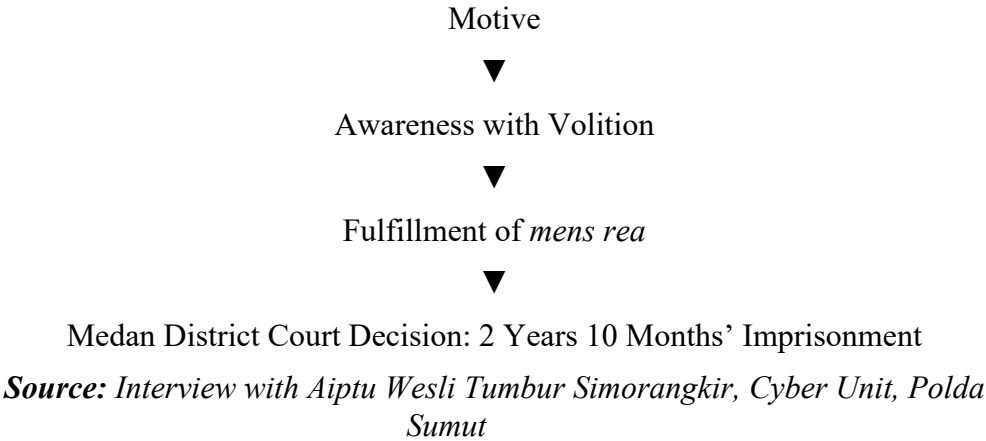
deliberately issue challenges (Arnus, 2022). There are several motives why Ratu Entok committed religious blasphemy, namely:

1. The economic motive: social media platforms such as TikTok depend on public attention, which turns social media users into social value and profit. TikTok's algorithm allows content that triggers emotional reactions, such as anger, debate, or controversy, to be promoted through the *For You Page* (FYP) feature and to gain more viewers for live streams (Yuridika, 2024). Ratu Entok, an influencer or social media celebrity, was driven by an economic motive, or the pursuit of popularity and public support. Ratu Entok tended to choose extreme and sensational stories to sustain a digital presence and viewership. By using Christian religious symbols in the live stream, Ratu Entok could draw attention, which can be financially beneficial by increasing the receipt of live gifts (*give*), the number of followers, and endorsement value (Simorangkir, 2026).
2. The motive of lack of self-control: psychologically, social media can make people addicted to the desire to become famous quickly, so that they eventually find it hard to control themselves; to become famous fast, they will do anything on social media without thinking about whether it has legal consequences. Social media users feel freer and less awkward communicating through electronic media than face to face. The TikTok live stream in this case created psychological distance, or a perceived distance, between Ratu Entok and the viewers. By removing the defendant's self-censorship mechanism (*self-censorship*), cyberspace allows a person to voice provocative expressions about the physical image of God or the religious symbols of others without considering the SARA element and its legal consequences. Self-control during a live broadcast is necessary so that a person who is live does not fall into harmful conduct, let alone blaspheme the religious symbols of any religion (Simorangkir, 2026).
3. The emotional motive: live broadcasting, or *live streaming*, enables instant two-way communication. Ratu Entok is known as someone who is active on social media and is also expressive, emotional, and outspoken online, so this is closely related to emotions that cannot be well controlled (Simorangkir, 2026). Ratu Entok's act was triggered by the desire to respond to or retaliate against netizens' comments in the chat column. During the live stream, Ratu Entok dominated the conversation by using a photo of a religious symbol as a way to dramatize and voice a verbal bluff. This motive was born of the pride of not wanting to lose in a digital dispute. Subsequently, personal remarks developed into an act of religious blasphemy that hurt the feelings of religious believers, especially Christians (Simorangkir, 2026).
4. The motive of lack of in-depth legal understanding of the limits on social media: limited knowledge of digital law also influenced Ratu Entok's motive. Ratu Entok expressed opinions under the mistaken assumption that communication on a social media account is a form of freedom of opinion protected by law, when this is not the case (Rahmawati, 2022). The legal violation occurred because Ratu Entok could

not distinguish between social criticism, personal argument, and SARA-based hate speech. The idea that a statement made in a live broadcast can be settled internally merely by an apology shows a lack of understanding that digital space is under the oversight of the ITE Law and the Criminal Code, which carry quite serious criminal sanctions (Simorangkir, 2026).

Although motive is theoretically different from intent, in criminal law motive serves to help judges test whether there is an element of intent or malicious intent (*mens rea*) in the perpetrator’s act (Wahyuni, 2022).

Table 3. *Elements of Mens Rea*



In the Ratu Entok case, the aim of pursuing popularity and inner satisfaction on TikTok shows that the act was committed intentionally. Although aware that the photo displayed was a sacred part of a religion and that the words uttered were insulting, Ratu Entok still chose to disseminate it to the public merely to gain popularity (Yatnih, 2024). This constitutes the intent regulated in Article 28 paragraph (2) and Article 45A paragraph 2 of Law No. 1 of 2024 concerning ITE. In Medan District Court Decision Number 2359/Pid.Sus/2024/PN Mdn, the Medan District Court ruled, in a verdict of 2 years and 10 months’ imprisonment, that popularity on social media cannot be used as an excuse or justification to eliminate criminal responsibility (Masnun, 2022).

4. CONCLUSION

The North Sumatra Regional Police has carried out law enforcement against the religious blasphemy committed by Ratu Entok (Irfan Satria Putra Lubis) in an orderly, open, and accountable manner, in accordance with the principles of legal certainty and justice. The swift handling of the community report submitted to Polda Sumut on 4 October 2024, from collecting forensic evidence onward, has proven successful in preventing SARA-based social conflict in North Sumatra. The law enforcement in this case applied Article 45A paragraph 2 in conjunction with Article 28 paragraph 2 of Law No. 1 of 2024 concerning ITE, resulting in a prison sentence of two years and ten months handed down by the Medan District Court. Because digital SARA offenses carry a high

potential for social damage and require criminal law enforcement with legal certainty as a deterrent, the decision to forgo *restorative justice* is in line with the provisions of the Chief of Police Circular Letter No. SE/2/11/2021.

According to criminological and criminal law analysis, there are four interrelated motives behind the religious blasphemy committed by Ratu Entok in the live stream on the TikTok account: the economic motive, which is the drive to exploit controversial issues to increase popularity, viewership, and economic value; the motive of loss of self-control and loss of courtesy, caused by the illusion of distance created by social media, which treats such conduct as ordinary when it is not; the emotional motive, namely a psychological drive that dominated during the *live streaming* and responded to viewers' comments freely without clear legal limits; and the motive of lack of legal understanding, owing to low legal literacy regarding the boundary between freedom of expression and SARA offenses, leading to religious blasphemy.

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