

Restorative Justice on the Settlement of Hate Speech Cases Through Social Media Based on Legal Benefits

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Abstract. *The crime of hate speech is a crime whose growth in cyberspace is not easy to contain, this is due to the negative behavior of social media users without limits that cannot be contained. The method used in this paper is an empirical approach. Based on the study conducted, it can be seen that implementation of the restorative justice system in hate speech cases in the jurisdiction of the Cimahi City Police has not been implemented effectively, this is indicated by the fact that there has been no resolution of hate speech cases through non-penal channels. Factors that influence the implementation of the restorative justice system in hate speech cases in the jurisdiction of the Cimahi City Police are victims who do not want a restorative justice path, the frequent perpetrators are not committed to the results of the agreement to resolve hate speech cases through restorative justice, and law enforcement who cannot enforce the implementation of legal settlements through restorative justice.*

Keywords: *Electronics; Information; Justice; Restorative.*

1. Introduction

The distortion of the principles of criminalization occurs primarily due to the negligence of law enforcement officers (APH) in paying attention to the principle of subsidiarity. This means that criminal law must be placed as the ultimum remedium (ultimate weapon) in overcoming crimes that use penal instruments, not as the primum remedium (main weapon) to overcome the problem of crime. The principle of ultimum remedium as Sudikno Mertokusumo in his book "Penemuana Hukum Sebuah Pengantar", Ultimum Remedium is one of the principles contained in Indonesian criminal law, which states that criminal law should be used as a last resort in law enforcement and is considered to still have an alternative solution other than applying a criminal law rule.¹ Instead of prioritizing the principle of subsidiarity, it tends to adopt the principle of premium remedium, "as if" criminal punishment or criminal law is the only thing that can be done by applying criminal law, and there is no other alternative as a basis or

¹Sudikno Mertokusumo, *The Discovery of Law: An Introduction*, Liberty, Yogyakarta, 2006, p. 54.

foundation for enforcing a law, there is no other choice of sanctions that can be imposed on legal subjects and "as if" criminal punishment is the main door to due process of law.²This signal is reflected in the law enforcement carried out by Law Enforcement Officers (investigators, public prosecutors and judges at all levels) against articles in the ITE Law which have given rise to many multiple interpretations, this signal is also constructed from harsh criticism from various groups and levels of society so that these articles are known as rubber articles. From Safenetter data, it is noted that in the period since the enactment of Law number 11 of 2008 then Law of the Republic of Indonesia Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Electronic Information and Transactions until the end of 2020 there were at least 339 cases,³ Most of the perpetrators are subject to Article 27 Paragraph 3 of Law of the Republic of Indonesia Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Electronic Information and Transactions. Cyber crimes as mentioned in the data above are then also threatened with Article 28 of Law of the Republic of Indonesia Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Electronic Information and Transactions. These cyber crimes are also threatened with Article 45 of Law of the Republic of Indonesia Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Electronic Information and Transactions.

Various multi-interpretable articles in the ITE legal policy have resulted in mutual reports between members of the public. Citing safenet data, it was stated that there were 324 cases of the ITE Law until 2020, 172 of which were related to posts on social media.⁴RA revision of the ITE Law is needed to demonstrate public civility and combat fake news, pornographic content, and hate speech. Bamsuet added that "the revision of the ITE Law is expected to establish and ensure freedom of expression in the digital space while still upholding the rights and obligations of citizens and the law."⁵Various legal issues in the ITE realm also include the issue of hate speech crimes, various vague articles in the Republic of Indonesia Law Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Electronic Information and Transactions have made it easy for any party to report someone on charges of hate speech, in relation to this, the Chief of Police made a breakthrough by issuing a Circular Letter of the Chief of Police number SE/6/X/2015 dated October 8, 2015 concerning Handling of Hate Speech. Circular Letter of the Chief of Police number SE/6/X/2015 dated 8 October 2015 concerning Handling of Hate Speech is regulated in number 3 letter a number (5) letter (b) and (c) concerning several preventive steps that must be followed by

²Andi Hamzah and A. Sumangelipu, *Death Penalty in Indonesia*, Ghalia Indonesia, Jakarta, 1983, p. 29.

³Southeast Asia Freedom of Expression Network, *Defending digital rights in Southeast Asia*:<https://id.safenet.or.id/daftarkasus/> accessed April 9, 2025.

⁴Southeast Asia Freedom of Expression Network, *op, cit.*

⁵*Loc, cit.*

Polri members if they encounter or receive reports of Hate Speech, including prioritizing the functions of bimmas and polmas to provide information or outreach to the community regarding hate speech and the negative impacts that will occur, and prioritizing the function of bimmas to carry out constructive cooperation with community leaders, youth leaders, and academics to optimize repressive actions against hate speech.

Furthermore, the Circular Letter was reaffirmed by Circular Letter Number SE/2/II/2021 dated February 19, 2021 concerning Ethical Cultural Awareness to Realize a Clean, Healthy and Productive Indonesian Digital Space, through the circular letter the Chief of Police asked all Polri members to commit to implementing law enforcement that can provide a sense of justice for the community in the implementation of the ITE Law, there are 11 (eleven) points that must be guided by Polri members in handling ITE Law cases that prioritize preemptive and preventive efforts, prioritize the mediation process between the parties and adhere to the principles of ultimum remedium and subsidiarity. In addition, previously the Polri through the Head of the Criminal Investigation Agency (Kabareskrim) of the Polri in 2012 had also issued a Telegram Letter from the Head of the Criminal Investigation Agency No. STR/583/VIII/2012 dated August 8, 2012 concerning the Implementation of Restorative Justice, the telegram letter which is used as a basis for investigators in resolving criminal cases with restorative justice. The next development was the Circular Letter of the Chief of the Republic of Indonesia Police (Kapolri) No. 8/VII/2018 dated July 27, 2018 concerning the Implementation of Restorative Justice in the Settlement of Criminal Cases.

The Circular Letter of the Chief of Police regarding restorative justice is what is then used as the legal basis and guideline for investigators and investigators of the Police in carrying out investigations/inquiries, including as a guarantee of legal protection and supervision of control, in the application of the principle of restorative justice in the concept of investigation and inquiry into criminal acts in order to realize the public interest and sense of justice in society, so as to realize uniformity in the understanding and application of restorative justice within the Police environment. However, the two legal bases issued by the Police above only speak of Article 76 Paragraph (1) of the Criminal Code regarding *nebis in idem*; Article 7 Paragraph (1) of Law Number 11 of 2012 concerning the Juvenile Justice System regarding diversion efforts; Article 15 Paragraph (2) of Law Number 42 of 1999 concerning Fiduciary Guarantees regarding fiduciary certificates having executorial power; and Article 51 Paragraph (7) of Law Number 21 of 2001 concerning Special Autonomy for Papua Province regarding the release of criminal perpetrators from criminal charges according to the provisions of applicable criminal law. In both legal bases issued by the Indonesian National Police regarding restorative justice, it has not been clearly stated that these legal bases can also be applied to cases involving articles in Law Number 11 of 2008 concerning ITE.

The government has also responded by issuing a Joint Decree of the Minister of Communication and Information of the Republic of Indonesia, the Attorney General of the Republic of Indonesia and the Chief of the Republic of Indonesia Police Number 229 of 2021, Number 154 of 2021 and Number: KB/2/VI/2021 concerning Guidelines for the Implementation of Certain Articles in Law Number 11 of 2008 concerning ITE as amended by Law Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning ITE on June 23, 2021, furthermore, the Coordinating Ministry for Political, Legal and Security Affairs has also written to His Honor the Chief Justice of the Supreme Court Number: B-96/HK.00.00/07/2021 dated July 14, 2021 that the joint decision is used as a guideline for investigators and public prosecutors in enforcing the law regarding the ITE Law, so that it does not become multi-interpretable in its implementation. The joint decree (SKB) between the Indonesian Minister of Communication and Information, the Attorney General of the Republic of Indonesia, and the Chief of the Indonesian National Police in mid-2021 represents a significant opportunity to implement restorative justice in the ITE Law case process. In relation to the above, the author is interested in conducting research on the implementation of restorative justice to resolve hate speech cases that occur through social media, as regulated in Law Number 11 of 2008 concerning ITE. The author feels that the law enforcement process against the ITE Law has not been based on the principle of subsidiarity/ultimum remedium, guided by restorative justice regulations issued by the state through ministries and institutions.

2. Research Methods

The approach method used in this writing is an empirical approach. An empirical approach to the reality of positive criminal law enforcement which will be synchronized with criminal law enforcement with restorative justice. In the enforcement of these Hate Speech cases, empirical facts are used which are taken from the behavior of the research object.⁶

3. Results and Discussion

3.1. Implementation of Restorative Justice in Resolving Hate Speech on Social Media Based on Law Number 19 of 2016 Concerning Amendments to Law Number 11 of 2008 Concerning Electronic Information and Transactions

Safenetter noted that in the period since the enactment of Law Number 11 of 2008 and then Law of the Republic of Indonesia Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Electronic Information and Transactions until the end of 2020 there were at least 339 cases,⁷ Most of the

⁶Mukti Fajar and Yulianto Achmad, *Dualism of Empirical & Normative Legal Research*, Pustaka Pelajar, 2010, p.280.

⁷Southeast Asia Freedom of Expression Network, *Defending digital rights in Southeast Asia*: <https://id.safenet.or.id/daftarkasus/> accessed 9/9/2022 12:09:38 PM

perpetrators are subject to Article 27 Paragraph 3 of Law of the Republic of Indonesia Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Electronic Information and Transactions. Cyber crimes as mentioned in the data above are then also threatened with Article 28 of Law of the Republic of Indonesia Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Electronic Information and Transactions. These cyber crimes are also threatened with Article 45 of Law of the Republic of Indonesia Number 19 of 2016 concerning Amendments to Law Number 11 of 2008 concerning Electronic Information and Transactions. Various multi-interpretable articles in the ITE legal policy have resulted in mutual reports between members of the public, citing safenet data, it is said that there were 324 cases of the ITE Law until 2020, as many as 172 cases of which were problematic about uploads on social media.⁸

Hate speech cases increased in 2023, involving the spread of false news related to a specific issue that then incites hatred against an individual or institution. In 2023, 425 cases of dissemination of false news, resulting in lies, were identified. In January 2023, the AIS Team at the Directorate General of Informatics Applications at the Ministry of Communication and Informatics identified 147 hoaxes. In February 2023, there were 117 hoaxes, and in March 2023, there were 161 hoaxes. Based on the *modus operandi*, the first rank in the spread of fake news that causes hatred is fake news about the performance and condition of state institutions and the policies they make. From August 2018 to March 31, 2023, the Ministry of Communication and Informatics' AIS Team identified 11,357 hoaxes that incited hatred. Here are some cases of hoaxes that incited hatred online:⁹

Case Type	Amount
Health	2,256
Government	2,075
Political	1,355
Disaster	519
Defamation	470
Religious	336
Trading	66
Education	63

Other hoax cases include fraud at 1,823, others at 910, international at 657, crime at 601, myths at 226.¹⁰ Hate speech issues also occur in the Cimahi area. According to Police Commissioner Dimas Charis Suryo Nugroho, there were 38 cases of hate speech spread through social media and mass media between January and

⁸Southeast Asia Freedom of Expression Network, op, cit.

⁹Ministry of Communication and Information, In the First Quarter of 2023, Kominfo Identified 425 Hoax Issues, accessed via https://www.kominfo.go.id/content/detail/48363/siaran-pers-no-50hmkominfo042023-tentang-triwulan-pertama-2023-kominfo-identifikasi-425-isu-hoaks/0/siaran_pers, on May 12, 2023.

¹⁰Loc, cit.

October 2023. The most frequently raised issue was public satisfaction with government services. The following is a breakdown of these 38 cases:¹¹

Case Type	Number of Cases
Health services	15
Population Administration Services	10
Education	10
Insult	13

Of the 38 hate speech cases that have been submitted to the District Court, 15 cases have been appealed to the Cimahi District Court, while 23 cases are still in the investigation stage and have been transferred to the Cimahi City District Prosecutor's Office.¹²

AKP Dimas Charis Suryo stated that one of the hate speech cases that occurred in 2025 was a hate speech case resulting from a feud between members of the Cimahi Regional People's Representative Council (DPRD) from the Gerindra faction with the initials BP and AS. In this case, the Cimahi Police have named BP as a suspect in a case of alleged defamation and hate speech. When contacted via WhatsApp, BP chose not to comment on the suspect designation. Meanwhile, AS confirmed the information on BP's suspect designation with the number S.TAP/15/VI/2025/Reskrim. He stated that this designation was an effort to prove the truth of the accusations and slander that he considered to have tarnished the honor of him and his party. Because mediation failed, AS stated that he was ready to face further legal proceedings and hoped that the legal process would be objective and fair. AS also expressed his gratitude to the Cimahi Police for their work.¹³

AKP Dimas Charis Suryo Nugroho stated that the high number of hate speech cases is, in reality, largely difficult to prove, this is because proving the element of hatred logically with evidence is not strong and clear enough. For example, in cases of insults, most opinions declared insulting occur in the private realm, namely only on social media between the party suspected of insulting and the social media that was insulted. This means that a statement deemed insulting is not in the wider public space. And often the opinion deemed insulting is not sufficiently strong, sometimes just a form of public opinion criticizing the performance of an official.¹⁴

According to Andi, this is due to the problem of Article 28 paragraph (2) of the ITE

¹¹Results of personal interviews with AKP Dimas Charis Suryo Nugroho as Head of Criminal Investigation Unit of Cimahi Police on May 12, 2025.

¹²Ministry of Communication and Information, In the First Quarter of 2023, Kominfo Identified 425 Hoax Issues, accessed via https://www.kominfo.go.id/content/detail/48363/siaran-pers-no-50hmkominfo042023-tentang-triwulan-pertama-2023-kominfo-identifikasi-425-isu-hoaks/0/siaran_pers, on May 12, 2023.

¹³Results of personal interviews with AKP Dimas Charis Suryo Nugroho as Head of Criminal Investigation Unit of Cimahi Police on May 12, 2025.

¹⁴Loc, cit.

Law. The provisions of Article 28 paragraph (2) of the ITE Law in fact still require an explanation regarding the meaning of hatred and also related to actions that are considered to violate the provisions of the article. This is useful to prevent violations related to the right to freedom of expression on social media and also to not create the impression of multiple interpretations or unclear norms regarding the provisions of the article in the future. This is based on the fact that many actions occur that cannot necessarily be considered to violate statutory regulations. In addition, there is also a need for limitations regarding actions on social media. This is because every action on social media has the potential to influence public opinion that develops in society.¹⁵

3.2. Weaknesses in Resolving Hate Speech Cases on Social Media Through Restorative Justice

Indonesia actually has legal regulations that can be used to prosecute hate speech cases. Although these regulations still need to be strengthened by other regulations that do not yet exist (or revised existing ones) to be more effective, the ineffectiveness of hate speech cases is not due to the weakness of existing regulations. This occurs because the political will of law in Indonesia prioritizes the aspect of cases of "abuse or blasphemy" of religion over the aspect of statements of "hostility" based on religion. This section will be discussed in the next discussion on legal practice. The statutory regulation that can be used to legally address hate speech is Article 156 of the Criminal Code, which states:

Anyone who publicly expresses feelings of hostility, hatred or contempt towards one or several groups of Indonesian people shall be subject to a maximum prison sentence of four years or a maximum fine of four thousand five hundred rupiah.

The term "group" in this article and the following articles means each part of the Indonesian people which is different from one or more other parts because of race, country of origin, religion, place, origin, descent, nationality or position according to constitutional law.

Another article regarding "threats of violence" in the Criminal Code can be used, although it is rarely used, namely Article 335 paragraph (1) of the Criminal Code which states the following:

"Threatened with a maximum prison sentence of one year or a maximum fine of four thousand five hundred rupiah: Anyone who unlawfully forces another person to do, not do or allow something, by using violence, another act or unpleasant treatment, or by using the threat of violence, another act or unpleasant treatment, either against that person or another person."

¹⁵Loc, cit.

The Indonesian government has also issued Law No. 12 of 2005 concerning the Ratification of the International Covenant on Civil and Political Rights (ICCPR). This means that the text of the covenant issued by the UN in 1966 has become an "integral part of the law" applicable in Indonesia. Article 20, Paragraph 2, of the ICCPR very firmly regulates the prohibition of hate speech based on, among other things, religion: "Any action that advocates hatred on the basis of nationality, race or religion that constitutes incitement to discrimination, hostility or violence shall be prohibited by law."

Effectiveness is an Indonesian word derived from the English word "effective," meaning "successfully adhered to," "validating," "effective," and "fortunate." Of the meanings above, the most appropriate is "successfully adhered to." According to Amin Tunggal Widjaya, "effectiveness" is the result of making decisions that lead to doing things right, which helps fulfill a company's mission or achieve its goals.¹⁶

Meanwhile, according to Permata Weshia, effectiveness is the state or ability of a work done by humans to succeed in providing the expected benefits. To be able to see the effectiveness of work, four types of considerations are generally used, namely: economic considerations, physiological considerations, psychological considerations, and social considerations. Effectiveness is also said to be a condition that indicates the success of work that has been determined. Sarwoto terms effectiveness with "effectiveness," namely good service in terms of style and quality that truly meet the needs in achieving the goals of an organization.¹⁷

According to Campbell JP, the most common and prominent measures of effectiveness are:¹⁸

- a. Program Success
- b. Target success
- c. Satisfaction with the program
- d. Input and output levels
- e. Achieving overall objectives So that the effectiveness of the program can be carried out with operational capabilities in implementing work programs in accordance with previously determined objectives.

¹⁶Amin Tunggal Widjaya, *Management: An Introduction*, First Edition, Rineka Cipta Jaya, Jakarta, 1993, p. 32.

¹⁷Sarwoto, *Basics of Organization and Management*, Ghalia Indonesia, Jakarta, 1990, p. 126.

¹⁸Sarwoto, Loc, cit.

Based on the descriptions above, it can be concluded that effectiveness is the ability to carry out the activities of an institution physically and non-physically to achieve goals and achieve maximum success.

To contribute to controlling or acting as a brake on hate speech practices, social movements can pursue two agendas: First, creating social pressure against hate speech practices. This can be done in two ways:¹⁹

a. Building a public discourse that can suppress hate speech practices. This can be done, for example, through ongoing monitoring and reporting on hate speech cases. This ongoing reporting is expected to set an agenda for addressing the threat of hate speech.

b. Data from monitoring and reporting on hate speech cases can be used to campaign for the implementation of regulations prohibiting hate speech in limited settings such as universities, schools, and social media providers (Facebook, YouTube). This action can be called informal restriction because it is carried out by non-state actors. This informal restriction can play a significant role, especially when formal restrictions by the state are ineffective. Second, social movements can further leverage the results of hate speech monitoring and the development of informal restrictions to push for formal restrictions, in the form of a state role in limiting hate speech, either by utilizing existing laws or creating new, operative legal instruments.

The success of restorative justice efforts depends on the parties involved. Naturally, the conditions and motivations of the parties involved in the process differ widely. For example, victims' orientation toward justice is that justice entails imprisoning the suspect. This contrasts with the mechanisms offered by restorative justice, which are more focused on the quality of the process, namely, making the perpetrator aware of their wrongdoing, resolving conflict needs, and calming the victim from fear. Here are some of the challenges of restorative justice, according to the parties:

a. Victim

It must be recognized that some victims in these cases may not want restorative justice for various reasons. It is important that victims should not be forced to participate in the restorative justice process. However, investigators can seek to provide legal opinions regarding their right to participate in the restorative justice process at any time. In cases involving child victims, special care must be taken to protect and ensure that their consent is truly voluntary. In some recovery processes involving child victims or other vulnerable groups (e.g., women or

¹⁹Mohammad Iqbal Ahnaf and Suhadi, "Key Issues in Hate Speech: Implications for Social Movements Building Tolerance", *Multicultural & Multireligious Journal*, Vol. 13, No. 3, 2014, p. 162.

individuals with mental disorders), investigators or their legal counsel provide victims with a clear understanding of the purpose of participating in restorative justice.

b. Perpetrator

The most important aspect of restorative justice efforts is that the perpetrator is able to fulfill the commitments they made as part of the agreement. Perpetrators must demonstrate that they have accepted responsibility for their behavior and are prepared to act in a very concrete and practical way.

c. Investigator

Beyond the aforementioned parties, the central issue of discretion in restorative justice lies in the investigator's opinion or belief regarding the problem at hand. The problems faced are inseparable from the community. If the investigator views the community as citizens who must be protected, nurtured, cared for, guided, or served, then the tendency toward restorative justice will be greater. This is because the investigator is aware that their task is not solely to take repressive action, such as when the perpetrator commits illegal logging. In this case, the perpetrator committed a relatively minor assault, allowing the investigator to implement restorative justice efforts and avoid having to take action through the SPP process. Conversely, if the investigator views the community as an opponent, and the community also views the investigator as an enemy, the relationship between the two will become less positive and will always be suspicious.²⁰ When investigators recommend a peaceful resolution of a case to the parties, the public often perceives this as a police ploy to gain material benefits. These perceptions can impact restorative justice implementation efforts. According to Achmad Ali, this occurs due to inadequate public awareness campaigns aimed at the legal regulations' intended target, the public.²¹

Law enforcement is not limited to arresting as many perpetrators as possible for formal prosecution. More substantial, however, is how law enforcement efforts can guide the public to refrain from committing unlawful acts. In the context of law enforcement, the police, as investigators, can mobilize public participation in a democratic law enforcement process.²²

²⁰Malik AL-Ghazali, Restorative Justice Approach on The Under Age (Minors) Violator of The Traffic Case Accident (Laka) That Lead to Death in Majalengka Police, Jurnal Daulat Hukum Volume 1 Issue 3 September 2018, p. 708-800. <http://jurnal.unissula.ac.id/index.php/RH/article/view/3371>.

²¹Ragil Tri Wibowo and Akhmad Khisni, Restorative Justice in Application for Crime Investigation on Property, Jurnal Daulat Hukum Volume 1 No. 2 June 2018, pp. 555-556. <http://jurnal.unissula.ac.id/index.php/RH/issue/view/284>.

²²Iman Faturrahman and Bambang Tri Bawono, Application of Restorative Justice to Solution of Traffic Accidents, Jurnal Daulat Hukum Volume 4 Issue 1, March 2021, pp. 30-31.

In addition to the factors mentioned above, cultural factors influence the problematic implementation of restorative justice. According to Soerjono Soekanto, culture is an element of the legal system, encompassing the values underlying the application of law. These values are abstract concepts of what is considered good (and therefore adhered to) and what is considered bad (and therefore avoided).²³

Regarding restorative justice, Cimahi Police investigators highlighted the values of order and tranquility as a key focus. Investigators must address these elements. Order emphasizes the public interest, while tranquility emphasizes the interests of the parties. Likewise, harmony between traditional and reformist values is crucial to avoid unrest. Consequently, the overall values within society influence investigators' actions, including the implementation of restorative justice.

Based on the analysis conducted and the theory of legal effectiveness, it is clear that the existence of problems with community culture and the means and infrastructure for law enforcement are the main problems for the implementation of cases of minor assault crimes, especially resolution through restorative justice.

The obstacles in implementing restorative justice in Cimahi City are:²⁴

- 1) Lack of public knowledge regarding the resolution of criminal cases through restorative justice;
- 2) Lack of public awareness to make peace through restorative justice in cases of minor assault;
- 3) The settlement of hate speech crimes through restorative justice has not been fully and specifically regulated at the level of government regulations, both central and regional.

4. Conclusion

The implementation of the restorative justice system in hate speech cases in the jurisdiction of the Cimahi City Police has not been implemented effectively this is indicated by the fact that there has been no resolution of hate speech cases through non-penal channels. Factors that influence the implementation of the restorative justice system in hate speech cases in the jurisdiction of the Cimahi City Police are victims who do not want a restorative justice path, the frequent perpetrators are not committed to the results of the agreement to resolve hate speech cases through restorative justice, and law enforcement who cannot enforce

²³M. Gargarin Friyandi and Aryani Witasari, Restorative Justice in Application for Crime Investigation Abuse in Polsek Middle Semarang, Jurnal Daulat Hukum Volume 2 Issue 1, March 2019, pp. 41-44. <http://jurnal.unissula.ac.id/index.php/RH/article/view/4204>.

²⁴Results of personal interviews with AKP Dimas Charis Suryo Nugroho as Head of Criminal Investigation Unit of Cimahi Police on April 1, 2025.

the implementation of legal settlements through restorative justice. Obstacles to resolving hate speech cases through restorative justice in the Cimahi City area include:

- a. Lack of public knowledge regarding the resolution of criminal cases through restorative justice;
- b. Lack of public awareness to make peace through restorative justice in hate speech cases;
- c. The settlement of hate speech crimes through restorative justice has not been fully and specifically regulated at the level of government regulations, both central and regional.

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