THE BLASPHEMY CASE IN SOCIAL MEDIA IN INDONESIA: ANALYSIS OF SEVEN POSTULATES IN THE SPACE TRANSITION THEORY IN CYBERCRIME

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Abstract: The core content of the Space Transition Theory is that a person undergoes a behavioural change when transitioning between physical and virtual spaces. This research examines whether the seven postulates in the space transition theory can scientifically explain the 49 offences of blasphemy on social media in Indonesia. This qualitative research used content analysis techniques to analyse secondary data collected from police investigation reports, verdicts, and mass media news. This study's results proved that the six postulates were correct because it could prove that the blasphemy in social media in Indonesia was caused by the transition of offenders from physical space to virtual space or vice versa, the reason the offenders believe that social media was chosen as the appropriate means to express the desires, unknown their identity, place and time to commit the more flexible crime, easy to eliminate traces of the crime and enforcement of cybercrime law in Indonesia has not strict. Postulate number 7 is not proven valid because the definition, scope, form, and cybercriminal laws constantly evolve and are enforced in several countries.

Keywords: verification, space transition theory, cybercrime, blasphemy, social media

Introduction

The Internet, as a product of information technology, has changed the social order (Pyrooz et al., 2015), increasing crime in physical space and virtual space (which can be called cybercrime) (Holt & Bossler, 2014). Cybercrime is always computer-based (Gordon & Ford, 2006), that crime that makes computer systems a target and a traditional crime tool in cyberspace (Sinrod & Reilly, 2000), so it has unique characteristics (Agustina, 2012), most easily developed (Gupta, et al., 2017), very dynamic, difficult to detect, rapidly developing mode (Završnik, 2009). The cybercrime targets are persons, property, organisations, and government (Árpád a, 2013), whose impact is widespread (Nuredini, 2014), threats to internet users and their applications (Soundarya, et al., 2017), so it should be regarded as a severe crime (Árpád a, 2013).

One form of Cybercrime in Indonesia is blasphemy in cyberspace, which, according to Stalans & Finn (2016), is a traditional crime form facilitated by the Internet. Blasphemy includes hate speech that targets religion (Silva, et al., 2016), i.e., the people's actions who express oral or written contradictions to things that are considered holy in public, e.g., forms of symbols, leaders, and scriptures of the religion (Pultoni, et al., 2012), provided for in Article 156a of the Indonesian Criminal Code and the Information and Electronic Transaction Act of 2008 (Leonardi, 2016), so as not to deviate from the doctrine of religions (Crouch, 2012).

One of the tools of blasphemy is social media (Pababbari, 2018), i.e., the collection of internet-based applications created using Web 2.0 technology, which enables users to create, exchange, and share messages (words, sounds, or images) to interact and discuss (Kaplan & Haenlein, 2010). Social media in Indonesia is primarily used for communication, but it can also have political effects (Johansson, 2016). Psychologically, the message content can affect the psyche and mentality (Kim, 2017). Psychologically, it can make the individual join and depend on the community, whose capacity depends on user relationships (Backstrom, et al., 2006).

Referring to the Indonesian National Police data and the verdict in the Supreme Court, blasphemy is not only happening in the physical space but also in cyberspace by using social media. Between 2010 and 2024, 49

offenders were present, the most significant number in Southeast Asia. Islam is most often tainted, and the offenders of the majority of Muslims, men, occupy an honourable status or position, and some continue the blasphemy in the physical space. This fascinating fact is examined from the perspective of cyber criminology because the specific theory discusses the behaviour of cybercrime actors.

The space transition theory, as discovered by Jaishankar (2007), is the first theory explicitly created for application in cybercrime. It was proven to be theoretically and empirically correct in explaining criminal behavior in cyberspace, e.g., in the case of hacking, harassment, pornography, banking, and commerce by researchers Morris; Ngo and Paternoster; Pratt; Holtfreter & Reisig, Diamond & Bachmann; Holt & Bossler; Holt et al.; Wada et al.; Longe & Danquah; Moore; Bossler & May; Zhang (Ngo & Jaishankar, 2017), and Mugari et al. (2016). However, empirically, this theory has not been verified based on cases that are rampant, sensitive, and have a severe impact on society, such as blasphemy on social media in Indonesia. Theoretically and practically, this research is essential to verify and review the validity of the theory (Wada, 2012), examine the theory for strengthening (Jaisahankar, 2011), and assess the reliability of the theory in problem-solving within society (Bachmann, 2010).

Refers to that rationality, this article will discuss the causes of people committing blasphemy in social media in Indonesia from the perspective of space transition theory, i.e., This theory provides an understanding of how human behavior changes when moving from one space to another (either from physical space to virtual space, or from virtual space to physical space).analysis of whether seven postulates in this theory can explain scientifically 49 offenders of blasphemy in social media in Indonesia. The systematics of this article are presented: (a) Introduction, (b) Theoretical, (c) Method, (d) Results, (e) Discussion, (f) Conclusions, (g) Limitations.

Theoretical Framework

Information technology facilitates cybercrime (Arora, 2016), not only through the use of laptops and personal computers but also through gadgets (Speer, 2000). Understanding these criminal behaviours requires modifying traditional criminology theory to consider the impact of information technology on criminal behaviour and its mitigation (Lewis & Lewis, 2011). Jaishankar proposed the space transition theory in cybercrime (cyber criminology), which comprises seven postulates. Cyber criminology is a specific study of the causes of evil that occur in virtual space that impact physical space and/or virtual space, whose analysis of science is multidisciplinary by combining researchers' thought in the fields of criminology, internet science, computer science, sociology, psychology, and victimology (Jaishankar, 2011).

The content of space transition theory is very progressive because it can provide a better and more focused explanation for the community, starting from a different perspective compared to the study of traditional criminology theories about the causes of the crime types connected with the Internet, computers, and the behaviour of cybercriminals (Agustina, 2012).

This theory provides an understanding of how human behaviour changes when transitioning from one space to another (either from physical space to virtual space or vice versa). According to Bachmann (2010), people realise that if they commit a crime in cyberspace, they will at least be at risk of being caught by law enforcement, compared to committing a crime in physical space. This theory contains the following seven postulates.

1. Persons with repressed criminal behaviour (in the physical space) tend to commit a crime in cyberspace, which, otherwise, they would not commit in physical space due to their status and position.
2. Identity Flexibility, Dissociative Anonymity, and lack of deterrence factors in cyberspace provide the offenders with the choice to commit cybercrime.
3. The criminal behaviour of offenders in cyberspace is likely to be imported to physical space, which, in physical space, may be exported to cyberspace as well.
4. Intermittent ventures of offenders into cyberspace and the dynamic spatiotemporal nature of cyberspace provide the chance to escape.
5. (a) Strangers will likely unite in cyberspace to commit crimes in physical space. (b) Associates of physical space are likely to unite to commit a crime in cyberspace.
6. Persons from closed societies are more likely to commit crimes in cyberspace than those from open societies.

7. The conflict of norms and values of physical space with the standards and values of cyberspace may lead to cyber crimes (Jaishankar, 2007).

This theory is very appropriate to analyse blasphemy in social media in Indonesia because the crime uses information technology devices and occurs in a virtual space. The offenders are those who have emotions, personalities, and the freedom to determine their behaviour, not robots or computer application programs. Using appropriate theory will help the parties understand and prevent crime because it will evaluate the offender's behaviour and its impact on society (Das & Nayak, 2013).

Research Methods

This research falls under the category of criminology research due to its focus on the causes of people committing crimes on social media. This statement aligns with the opinion of Holmes & Taggart (1990) that one of the primary focuses of crime research is the cause of crime, and according to Chamberlain (2013), this result becomes the heart of criminology theory development.

Criminology often utilises the results of interdisciplinary scientific research, and many studies employ a qualitative approach, similar to those in social science research (Holmes & Taggart, 1990). In a qualitative research approach, the researcher can use data obtained by other parties (secondary data) for problem analysis research; if primary data collection is not possible (Ritchie & Lewis, 2013; Creswell, 2014; Naoum, 2012), it is essential to the needs, and easily obtainable (Berg, 2001), by the desk-research technique, i.e., collecting data on internet sites, libraries, government agencies, and other published reports (https://www.b2binternational.com) or secondary research (http://www. quality research international. com) because its cost is cheaper (DJS Research Ltd, 2005-2013). Based on this consideration, the research problem analysis is based on secondary data collected through desk research techniques in the Police, courts, and electronic media, as primary data collection is not possible due to the large number of respondents and their domiciles spread across 19 provinces throughout Indonesia. Furthermore, the secondary data are described using narrative techniques, i.e., biographical data and descriptions provided by actors in the secondary data, which serve as a starting point to understand the causes of crime (Chamberlain, 2013). The content analysis techniques were used as the final analysis, i.e., interpreting the narrative, the existing document text hermeneutically (Bos et al., 1999), based on the principle of interdisciplinary theory, that is to understand crime interdisciplinary in the perspective of sociology, anthropology, and psychology, with summative approach, i.e., comparing narrative contents and then followed by interpreting on the underlying context of human behavior (Osgood, 1998).

Results and Discussion

The population of Indonesia in 2018 was 265.4 million, which accessed 130 million social media, 33 million people were active every day, and 28 million people accessed with smartphones, with long accesses per person average of 3 hours 23 minutes per day (https://tekno.kompas), for the affairs of life, work, culture, and identity of Indonesia (Jurriens & Tapsell, 2017).

Based on the data in the police report, the verdict, and news in the mass media, it was known that in 36 blasphemy cases between 2010 and 2024 with 49 offenders, the motivation of blasphemy is an expression of disappointment towards other people or the government, wanting to be famous, seeking sensation, commenting, joking, fad, breaking the heart, and replying to blasphemy.

The blasphemy locations occurred in 19 provinces (56%) of the 34 provinces in Indonesia, and Lampung is the province with the most offenders. The most widely used social media platform for presenting blasphemy was Facebook (82%). The highest percentage of offenders of blasphemy were students (7.6%), and the least were unemployed, doctors, and lecturers (0.2%). The percentage of the most offenders was Muslims (69%), and the least were atheists (3%). The percentage of messages used as a means of blasphemy in social media was written statements (55%), and the least included a combination of written statements with pictures or photographs.

Discussion

An analysis of empirical verification of the 7 Postulates in space transition theory is explained in the following

argument.

1. The Persons with Repressed Criminal Behaviour (in The Physical Space) Have the Propensity to Commit a Crime in Cyberspace, Which, Otherwise, They Would Not Commit in Physical Space Due to Their Status and Position

According to Jaishankar (2007), the definition of repressed behaviour is any behaviour that is not performed by someone due to considerations of status and position. The definition of "status" is the position of a person in the social system, which is related to honour, prestige, and recognition in the hierarchy of values in society based on domains, economics, politics, and religion (Sabloff & Cragg, 2015), work (Nichol et al., 2011). "Position" is a person's place in a formal order within a particular work environment or institution that refers to structural and functional relationships.

Postulate number 1 is valid because, based on data, it is known that most blasphemy offenders on social media are driven by behaviour suppressed in physical space due to considerations of status and position.

The offenders who are depressed because of their "status" are doctors, priests (religious leaders), businessmen, and civil servants because the status and honor of religious leaders in Indonesia are more honorable than the CEO of the company (https://www.liputan6.com), the doctor is very noble and respected (Triharnoto, 2009), the community highly respects lecturers (Ardiningsih, 2012), so that if they commit a crime in the physical space, it is considered degrading the status of their profession, which will be subject to ethical sanctions, criminal sanctions, and even dismissed from the bond of their profession (Umar, 2014). While offenders who are depressed due to consideration of their "positions" are students, college students, and labourers because they are powerless to face superior groups, such as Police, teachers, and lecturers (Artakusumah & Kusumah, 1992), and for fear of being expelled from campus or school (Nurianto et al., 2012).

Criminologically, offenders in Indonesia commit crimes because social media is perceived as a means of expressing the fulfillment of the offenders 'wishes; given the legitimate way to fulfill the offenders' wishes impossible (Agnew, 2012), the interaction between the personality conditions of the offender and the circumstances of the offense (i.e., the existence of temptations in the perpetrator desire form to defend self-interest and provocation, and the inability to restrain himself (Wikström, 2014), to meet the needs (Cochran, 2016). Sociologically, offenders are the most dominant actors in defining and interpreting social media as situations or symbols (Birkbeck & Free, 1993), which can add courage and openness to action (Suler, 2004). Factually, social networking sites allow people to create, broadcast, and position themselves in a flexible way (Cirucci, 2015), for example, through discussions and leaving comments, writing articles on social media accounts, without necessarily revealing the identity of the user, then receives a response from other users, but turns out the discussion has a severe effect on the dissemination of harmful content (Ma et al., 2016), since the anonymous account user is not limited by time and space, and can be organized and unorganized with certain motives (Wori, 2014).

2. Identity Flexibility, Dissociative Anonymity, and Lack of Deterrence Factors in Cyberspace Provide the Offenders the Choice to Commit Cybercrime

Identity flexibility refers to the ease of use, which means being able to change, update, or modify an identity online in a virtual space. According to Marx (1999), there are seven possibilities for using the official name, location, pseudonym associated with the official name and location, which are not related to the official name or location, typical behavior patterns, social categorization, and artifacts. Sharon & John (2018) argue that there are three possible forms of anonymity in social media: visual anonymity, pseudonymity, and not using a name. Psychologically, identity is a very complex aspect because it contains many interrelated elements (Suler, 2004).

According to social science scientists, anonymity in cyberspace is defined as the various ways someone conceals their identity so that it remains unknown to other users (Sharon & John, 2018). Still, according to computer scientists, anonymity in cyberspace is impossible because each user must have an identity and an internet protocol (Winkler & Zeadally, 2015). However, many people do not understand (Suler, 2004).

The dissociated anonymity definition in cyberspace in this article refers to the thinking of social scientists, i.e., a condition where one thinks that their behavior in the virtual space is unrelated to the person's original identity in the physical space, to make the user unknown identity by other users, for example by using initials, pseudonyms, or false names (Sharon & John, 2018) to be more intense in communicating (Suler, 2004).

The phrase definition "lack of crime prevention factors in virtual space" is the government of a country has not been optimal in eliminating cybercrime; according to Paternoster (2010), the definition of prevention is the attempt to eradicate criminals, which are heavily dependent on the government by considering systems and social values, community conditions (Ball, 1995), with indicators: prevention techniques have not varied, prevention targets have not been comprehensive, not all parties have been involved, and the number of crimes has increased (Adebiaye, et al., 2011).

Based on data from Indonesia, it can be observed that postulate number 2 is valid because the flexibility, dispositional anonymity, and lack of preventive measures by the Indonesian government provide opportunities for people to blaspheme on social media, as follows.

   a. Identity flexibility has been achieved by all offenders, with the mode of using one identity in several social media applications (Facebook, Twitter, YouTube), and in turn, five identities in one social media account.
   b. All actors do anonymous because the user's original username is not identical to the social identity name, which uses a pseudonym related to the official name and location (Donal Bali), a pseudonym unrelated to the official name or location (Atheis Minang), typical behavioural patterns (Ki Ngawur Permana), pseudonym (Atiam chai, Dhefoyama).

The majority of attackers in virtual space use anonymous (Young et al., 2018) by posting harmful content (Ma et al., 2016) and controversial content (Zhang & Kizilcec, 2014). Anonymous users in blasphemy in social media in Indonesia are commonly used in hate speech, bullying (Peebles, 2014), copyright piracy (Bra, 2016), online theft (Diener et al., 1976), theorists (Norden, 2013), and online trading (Bra, 2016) due to solid perceptions of the benefits of anonymity (Wang et al., 2016), and proved not to harm social media users (Bra, 2016) permanently. The facts on anonymity in Indonesia are similar to those in other countries (Keipi et al., 2015), including Nigeria (K. et al., 2014), Finland (Keipi et al., 2015), Pakistan, and Saudi Arabia. Still, the anonymity in Western countries is less than in Eastern countries (Morio & Buchholz, 2009).

Theoretically, although anonymity is detrimental to many parties, namely: (a) crime victims, because they have no evidence to report and harass the victim; (b) law enforcement, because it would hamper and even hinder legal proceedings; (c) society by stimulating crime (Stallans and Finn, 2016), increasing the variety and number of crimes (Li, 2014), increasing one's involvement in carrying out its own reported Cybercrime (Bagilli & Rogers, 2009), destroying trade interests, increasing hoaxes and rumors and aggressiveness (Kabay, 1998), and brutality (Watson, 1973), facilitate crime and assault (Li, 2014), but can be useful for maintaining privacy, preventing others from identifying users (Li et al., 2013) the message sender (Jones, 2004) increasing user safety and expression freedom (Nissenbaum, 1999), more extensively and strategically sent messages (Zhang & Kizilcec, 2014), increasing user boldness in commenting (Young et al., 2018) enhancing self-disclosure (Ma et al., 2016), changing the user mindset (Norden, 2013), reducing the potential for criminal responsibility, against a repressive government regime (Bra, 2016).

One of the psychological impacts of online communication on the user is that people are more open, bolder, and more fluent in communicating due to the existence of dissociative anonymity, that is, the perception of the person that there is a separation between life in virtual space with real space so that others do not know about the condition actually for what they do in the virtual space because the name used is not their original name (Suler, 2004).

Psychologically, using anonymous offender blasphemy in social media is reasonable because anonymous communication and pseudonyms are strongly associated with improving antisocial behaviour through de-individuation (Kabay, 1998). Anonymity is essential in explaining malicious behavior in cyberspace, in addition to socio-cultural issues, infrastructure, transfer reactions, and the effect of ambiguous virtual situations, creating

over-the-top fantasies (Suler, 200). Cybercrime prevention efforts in Indonesia are suboptimal. Indicators: law enforcers and equipment are inadequate (Enggarani, 2012) at the Indonesian National Police level has cybercrime directorates but only 18 members (https://nasional.kompas.com), Automatic Identification System (AIS) is not optimal yet (https: //nasional.kompas.com), Healthy and Safe Internet Program (INSAN), 'Whitelist' Nusantara Program in the Ministry of Information and Communication has not been implemented optimally, and it has not succeeded. These factors contributed to an increase in cybercrimes, and the Police completed 18% of the cases.

3. Criminal Behaviour of Offenders in Cyberspace is Likely to Be Imported to Physical Space, Which, in Physical Space, may Export to Cyberspace as Well.

Based on data from Indonesia, it can be demonstrated that postulate number 3 is valid, supported by the following evidence. Cases of blasphemy in physical space are then imported into virtual space through social media. For example, blasphemy cases that occur during discussions, debates, and trading activities in physical space are continued in virtual space through social media. There is also video footage shot in blasphemy activities in physical space and then uploaded to social media, for example, Abraham Sudjoko's case, a teenager's dance "One More Night." In contrast, the case of blasphemy on social media there is continues in physical space, Atheist Minang. Community members use Facebook and Twitter, then proceed with an offline meeting (Schäfer, 2016). Understanding the cyberspace world refers to the argument of Kabay (1998), i.e., the totality of the process of transmission and data storage electronically used in human interaction. At the same time, the term' natural world' or 'physical world' refers to the material, physical, atomic, and molecular aspects of the universe that humans use to interact daily.

Psychologically, what is done by members of the atheist is based on the idea that someone has much significant experience in the virtual world and tends to want to participate actively in realizing what is seen, read, or heard in the physical world (Surette, 2015) because virtual communities can influence mental health and psychological condition of its members (Sørensen, et al., 2013).

The psychological and sociological explanations above are rational because the definition of social media in this article refers to a social science perspective that focuses on joint activities among community members of users and the continuous exchange between participants in social systems, so that users can give each other opportunities and behavioural constraints to other users (Kenis & Oerlemans, 2008). Online interaction has been shown to influence offline behaviour, including imitation of crime (Lewis & Lewis, 2011), as users on social media create latent bonds and demonstrate the strength of their networks (Bouna & Ellison, 2007).

4. Intermittent Ventures of Offenders Into Cyberspace and the Dynamic Spatio-Temporal Nature of Cyberspace Provide the Chance to Escape

The characteristics of cybercrime differ from those of traditional crime, as it does not require physical proximity between the victim and the offender, allowing the location of the two to be in different cities and states (Brenner & Clarke, 2005). The location and legal provisions are difficult to determine (Speer, 2000), and these characteristics are exploited as opportunities for individuals to escape legal responsibility.

Based on data in Indonesia, postulate number 4 is true because blasphemy on social media is done every time and anywhere. The computers used are not only laptops but also various gadgets. 81% of Indonesians hate speech in cyberspace because it is more accessible and more dynamic in the place and time (Rohman, 2016). Most offenders in Indonesia attempt to eliminate traces on social media to escape responsibility, for example, by deleting messages and using anonymity. They also eliminate traces in physical space, such as making false reports to the Police, giving false information, and destroying the SIM card. Despite attempting to escape, all the offenders were finally arrested for indications of the use of social media accounts based on digital forensic traces created by police and expert investigators, because from a computer science perspective, social media incorporates time and space variables, allowing each user to find user contacts, and their locations are geographically far apart. It has been separated for years (Baldauf et al., 2017), and once people post something, they can never delete it; it remains on the Internet forever (Bucher, 2015).

5. (a) Strangers are Likely to Unite Together in Cyberspace to Commit a Crime in Physical Space

Based on data from Indonesia, one case involves people who are not acquainted in physical space meeting online through social media and subsequently committing blasphemy in physical space; a member of the Minang Atheist community exemplifies this. According to Crouch (2012), this community often meets in physical spaces for blasphemy.

(b) Associates of Physical Space are Likely to Unite to Commit a Crime in Cyberspace

In Indonesia, people who associate in physical space and then conspire to make blasphemy on social media, for example, in the case of J. Purba and B. Sitorus. Some people commit blasphemy because of their disappointment with the people or the policies of the government of the Republic of Indonesia. Still, they commit blasphemy separately, not conspiring, in different places and at various times, such as Bagus Panji Wayan Heri. However, no employee is disenchanted with the corporation and later conspires to make a blasphemous statement on social media.

Sociologically, individual crimes are often attributed to the influence of social interaction (Glaeser et al., 1996). Anthropologically, the perception and usage of social media have evolved (Pilli, 2015) so that the community's response to an event related to race and religion in a virtual space can lead to action, reaction, and encouragement, and social media is considered to be the most effective tool in creating a new event (Burnap, 2016). Considering anthropology as a study of structural reconciliation and social and organisational aspects of action (Foster, 1978), the anthropological research aligns with Philli's (2015) thought that social media significantly influences how people think and behave. According to Wolfe (2011), the analysis of social networking on the Internet has been proven to help define the system at various levels of social integration, both within the community and at the broadest international level through social media. Thus, the number 5 postulate is proven correct.

6. Persons from Closed Societies are More Likely to Commit Crimes in Cyberspace than Persons from an Open Society

Jaishankar's argument (2007) is that in an open society, many people have the choice of means to express anger, resentment, support, and protest through demonstrations, discussions, and debates. However, in a closed society, people often have limited options for expressing their feelings, so social media is considered a suitable means to vent the emotions that cause blasphemy.

The concept of a closed society is often defined as a community that prioritises collectivity and altruism as prototypes of society in many Arab countries and developing countries in Africa. An open society is one whose members prioritise personal autonomy, individual freedom, humanitarian ethics, rationality, and acceptance of diversity, with prototypes found in countries such as the United States and Western European nations (Jordaan, 2017). Based on the data, postulate number 6 is valid, that in Indonesia (a developing country), there are more blasphemy cases than in European countries because a closed society prioritises stability, obedience, and harmony (Peter, 2014).

If the definition of open and closed society is reduced to its scope, i.e., to the community where the violators dominate, then postulate 6 proves true in Indonesia because most offenders are domiciled in small towns and rural areas. They associate with people with closed minds.

7. The Conflict of Norms and Values of Physical Space with the Norms and Values of Cyberspace may Lead to Cybercrimes.

The virtual world has its own norms and values that may conflict with those of different groups of people (Jaishankar, 2007). Norm is an exceptional standard of behaviour recognised by the individual and society, while value is an explicit general principle (Vickers, 1973). The truth of the content of postulate number 7 is understandable because it is sociologically, there is much ambivalence in the diversity of social norms and legal culture in society, and if there is a new norm, it will lead to a conflict of norms, and traditional norms tend not to be obeyed (Winter et al., 2012; 2012). The conflict of norms, which is the negative impact of rapid socio-political

change, may disrupt social integration (Zhao & Cao, 2010) and encourage crime (Rira, 2012), so urban areas usually have more crime and variation than rural communities (Ghani, 2017), for example in Albania on ethnic Albanians, Kosovo, and Macedonia (Verduyn & Philippe, 2008). This difference in perception of norms and values occurs because cyberspace is an international public space used by people from several countries (Jaishankar, 2007).

If this definition of postulate number 7 is a conflict of norms and values regulating blasphemy in physical space and cyberspace, then within the jurisdiction of Indonesia, there is no conflict because the anti-blasphemy law in physical space is regulated by the Indonesian Criminal Code, and in cyberspace regulated by the Electronic Information and Transaction Act of 2008. The norms and values that govern anti-blasphemy have existed throughout Indonesian society since the pre-colonial era, continuing through the colonial period to the present. No blasphemy offenders are caused by conflicting norms and values in cyberspace, unlike in physical space. If interpreted in this manner, postulate 7 is incorrect because it does not align with the facts in Indonesia.

If postulate number 7 is interpreted as the occurrence of a conflict between norms and values due to the difference between individual interpretations (subjective interpretation) and the legislator's interpretation (objective interpretation) regarding the anti-blasphemy norm, then in Indonesian society, a conflict of norms and values exists. Zhao & Cao (2010) state that such conditions can cause anomalies that encourage crime. Cyber communities exhibit high levels of behavioral deviation because they often have different values, norms, and personal perceptions (Stalans & Finn, 2016). The cyber communities assume that the rules and norms that exist in the real world do not apply in cyberspace because the user is a determinant (Wang et al., 2013). Some offenders in Indonesia consider that the comments put forward on social media are not blasphemy, but rather opinions or comments on a particular event, expression, person, joke, style, or wish. If interpreted in this manner, then postulate number 7 is proven correct.

It is known that only postulate number 7 does not occur. Thus, it can be understood that only a tiny part of the postulate of transitional space theory cannot be applied to any form of cybercrime, because society's offenders, modes, victims, effects, and reactions to each form of cybercrime vary. However, this theory is particularly well-suited for explaining the blasphemy cases on Indonesia's social media. Jaishankar himself understands that cybercrime has a unique cause compared to crimes committed in physical space, so that the theory of transitional space always explains the extent to which the criminal offender in the real world has a greater tendency to commit Cybercrime (Freiburger, 2011). Theoretically, the mismatch of all postulates is natural because the definition and scope of cybercrime are so comprehensive that their forms and modes are also fluid; even the victims of cybercrime are unique, diverse, and dynamic (Whittle, 2013). The incompatibility of all the postulates of space transition theory also occurred when applying the theory to online fraud and theft in Ghana, as investigated by Danquah & Longe (2011).

Conclusion

Based on the results and discussion, it can be concluded that postulate number 7 in the theory of space transition cannot explain cases of blasphemy in social media in Indonesia because no offenders are motivated to commit blasphemy because of disappointment with the company or employer, then conspires to make blasphemy, and conflict or value. However, six other postulates can adequately explain offenders' behaviour on social media. What these offenders do can be understood in terms of sociological, psychological, anthropological, and computer science. Hence, the results of this study support the validity of the content of space transition theory, which posits that the transfer of someone from physical space to virtual space or vice versa can lead to individuals committing crimes in cyberspace.

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