STRATEGIC INTELLIGENCE ANALYSIS OF RELIGION-BASED HATE SPEECH IN SOCIAL MEDIA: 
A CASE STUDY OF THE DIRECTORATE INTELLIGENCE AND SECURITY AT POLDA METRO JAYA

Gilang Reno Prakoso
Program Studi Kajian Ketahanan Nasional, Universitas Indonesia
gilangreno@gmail.com

Arthur Josias Simon Runturambi
Program Studi Kajian Ketahanan Nasional, Universitas Indonesia
simonrbi@yahoo.com

ABSTRACT

The development of communication technology continues to advance rapidly. Social media is able to present individual voices that have never been heard through mainstream media coverage before. In Indonesia, the changes in the world have become increasingly clear when the era of communication has flooded the lives of religious communities. Religious discourse in Indonesia in recent years has been colored by accusations of religious intolerance in the form of hate speech through social media. The prohibition on the construction of houses of worship, prohibition of book discussions, attacks on certain groups, heresy from certain religious groups, threatening expressions of hatred, and so on are a series of acts of religious intolerance so that the potential for social conflict appears clearly. The Police Intelligence and Security as an institution that has the obligation to carry out early detection of threats must play an active role in making prevention and anticipation efforts. This research examines the Strategic Intelligence Analysis of Religious-Based Hate Speech on Social Media by the Directorate of Intelligence and Security at Polda Metro Jaya.

KEYWORDS: strategic intelligence analysis, social media, hate speech.

INTRODUCTION

The development of communication technology continues to advance rapidly. Access to communication technology makes it easier for people to socialize. These conveniences are offered through the emergence of many social media that can be used by everyone to interact. The development of social media itself is moving very fast. If in the past we only knew my space, now we have been spoiled by the existence of Facebook, Twitter, Instagram, WhatsApp and others, all of which have a positive impact on adding insight and knowledge, spreading the value of solidarity, tolerance and optimism.

Social media is able to present individual voices that could never be heard before through the coverage of mainstream media. In Indonesia, the presence of social media also has an impact.
on political, social, cultural and economic changes in Indonesia. Social media shifts and crosses boundaries from hierarchical to egalitarian interaction relations patterns, both in political and cultural spaces. An ordinary citizen can directly criticize and communicate with the President by simply sending a mention to the President's account on twitter.

Ironically, recently Indonesia is experiencing many incidents that have the potential to divide the Republic of Indonesia. On the other hand, social media as well as the internet have become a means of attacking established knowledge. The internet is both a source and a means of spreading false information. Tom Nichols in his book "The Death of Expertise" analogizes the internet with Sturgeon's Law which says, "90 percent of all things (in cyberspace), are rubbish." Because of social media, suddenly there are doctors, lawyers, and people can comment on anything as if they are experts. Tolerance in society is increasingly difficult to find because many parties incite and incite hatred, against individuals or groups, which is better known as hate speech by exploiting religious issues.

Hate speech or hate speech is an act of communication carried out by an individual or group in the form of provocation, incitement, or insults to other individuals or groups in terms of various aspects such as race, skin color, ethnicity, gender, disability, sexual orientation, nationality, religion, and others. In general, hate speech is racist, sexual, and political, and creates prejudice for anyone who listens to or reads it. In this case, hate speech can fuse anywhere and anytime in the community. Often this is used as "truth" against the majority religion, therefore it is not uncommon for religious conflicts to occur against minority groups.

The definition of hate speech according to the Black's Law Dictionary is “Speech that carries no meaning other than the expression of hatred for some group, such as a particular race, esp. in circumstances in which the communication is likely to provoke violence. " Hate Speech or Hate Speech can be interpreted as speech that expresses hatred towards a group, such as a certain race, especially in situations where communication tends to provoke violence.

In its distribution, hate speech is usually spread through online networks and social media that are considered important to society. However, more and more parties are misusing cyberspace to disseminate unusual things about something, such as ethnicity, religion and race. The dissemination of slanderous news in the Internet world is very problematic in this contemporary issue because actors only have the internet to spread it. The emergence of untrue news sites as well as writing containing provocation such as ignoring opposing groups both religiously and politically which then sells well on social media, therefore it is not uncommon for many people who are influenced to “share” the news so that it spreads to various elements of society. Broadcasts that are made generally do not have clear references and are conspiratorial in nature.

In social life, society has a unifying power (centripetal), including solidarity and tolerance, in addition to a centrifugal force which can trigger social conflict. This divisive power often appears in the form of SARA (ethnicity, religion, race, and intergroup), so that social conflicts appear more clearly. In social life, which consists of various religions followed by its citizens, it is a source of latent social conflict. This social conflict caused by religious differences has occurred in Indonesia, causing losses, both material and casualties, thus threatening the integrity of the life of the nation and state.
The government’s attitude in the phenomenon of hate speech (hatespeech) is described in several articles that are ready to be blamed on the spreaders of hate speech (hatespeech), including the Criminal Code, Law No.11 of 2008 concerning Electronic Information and Transactions (ITE), Law No. 40 of 2008 concerning the Elimination of Racial and Ethnic Discrimination. Not only that, hate speech spreaders (hate speech) can also be subject to articles related to hate speech that have been regulated in the Criminal Code and other laws outside the Criminal Code. The National Police itself seems to have viewed hate speech (hate speech) as a problem that must be resolved immediately because of its quite dangerous impact on the life of the nation and state. This can be seen from the issuance of the Chief of Police Circular Number: SE / 6 / X / 2015 dated 8 October 2015, which states that hate speech can be in the form of a criminal offense regulated in the Criminal Code (KUHP) and other criminal provisions outside the Criminal Code. , which take the form of:

1) insult;
2) defamation;
3) blasphemy;
4) unpleasant actions;
5) provoke;
6) instigate;
7) spreading fake news;
and all of the above actions have the purpose or could have an impact on acts of discrimination, violence, loss of life and social conflict.

The issue of hate speech is getting more and more attention from the public both nationally and internationally along with the increasing concern for the protection of human rights (HAM), so it is not surprising that the National Police Chief issued this circular. The biggest potential and is the biggest source of triggers for hate speech, namely through social media such as Twitter, Facebook, and independent blogs, the existence of which is the biggest innovation in the early 21st century. Social media is not only a medium for connecting and sharing, it can also be used in politics and other fields.

Religious discourse in Indonesia in recent years has been marked by many phenomena of religious intolerance. The prohibition of building houses of worship, prohibiting discussion of books, attacking certain groups, deviating from certain religious groups, threatening hate speech, and so on are a series of acts of religious intolerance. This is even expressed in the figures showing an increasing and worrisome trend. The perpetrators who carried out the action were caused by a misperception and provoked by statements of religious leaders who spread hatred towards other groups with different beliefs. In other words, violence in the name of religion may occur because of the perception of rampant acts of hate speech, whether through someone's words or writing in public. These acts of violence are aimed at spreading and inciting hatred against other groups of different races, religions, beliefs, gender, ethnicity, disabilities and sexual orientation.

In Indonesia, especially DKI Jakarta as a barometer, hate speech based on religious issues often causes divisions both internally and between groups as happened in Indonesia after the 2014 Presidential Election (Pilpres) and the 2017 DKI Jakarta Regional Head Election (Pilkada). data, in the very multicultural capital city of DKI Jakarta, various collective violence in the name of religion was recorded which was instigated by the existence of hatespeech.
In a religious society, religion is something that is very sensitive and untouchable. Not infrequently, horizontal conflicts originate from feelings of hatred by adherents of a religion who consider adherents of another religion, or of one religion but with different sects, to do something that is deemed insulting to a religion that they believe is true. Like two sides of a coin, religion on the one hand creates a common bond, both at the level of members of society, and in social obligations. The spread of hatred on the basis of religion can be carried out in various forms, either directly insulting certain religions, or by spreading negative stigma against followers of certain religions, as well as spreading negative issues against religious activities of followers of certain religions. That is, the scope of the target of hatred is very broad and flexible so that it can develop in any form.

However, the functionalization of society in preventing the rate of hate speech on the basis of religion will not work effectively without proactive steps from functionaries of religions, to stand at the forefront of guarding dialogue between religious communities, so that it runs well and solutions. Furthermore, the State is responsible for making educational programs for the community, regarding the importance of fostering harmonious relationships based on the values of tolerance, and the dangers of statements and actions that contain blasphemy on the basis of religion for the continuation of religious harmony.

Hate speech contains dangerous characteristics and can be a threat to the pluralism of Indonesian society. There are several reasons that underlie the above, namely First, the act of spreading hate speech is carried out by people or groups who are intolerant of the existence of other groups. Second, hate speech contains a message that certain groups are sub-human citizens and therefore not only dangerous but also do not deserve equal treatment by the state. It can be said that hate speech is basically anti-free speech because hate speech demands restrictions on speech or speech that supports pluralism (pluralistic speech). Third, hate speech has a direct and indirect relationship with discrimination, hostility and violence. Fourth, in other words, hate speech exists precisely to narrow and prevent a person or group of people from having an opinion and expression so that it is contrary to the continuity of democracy.

Currently, the National Police Headquarters and its ranks at Polda, Polres to the Polsek level have made efforts to combat hate speech (hate speech). Preparation of tactical and strategic anticipation with the current time span must be carried out immediately then continued with anticipatory steps in the future or in the future, starting with intelligence activities and cyber patrols against the perpetrators, makers and disseminators of hate speech (hate speech). In principle, the role of intelligence is to carry out early detection and early warning. Intelligence will look for data and process it into intelligence information that will be used by decision makers. Information obtained by intelligence is information that is threat detection. This information can be used as an early warning to users to make decisions as well as actions to prevent these threats from occurring. In the context of overcoming hate speech (hate speech), especially those based on religion, intelligence seeks, processes and provides information to leaders that are preventive against hate speech (hate speech) and information that misleads the public and has the potential to cause conflict. Intelligence assists the implementation of operations carried out by the police cyber with the main objective of minimizing losses and preparing the needs for successful operations. Intelligence provides assistance in the form of operational planning at both the strategic and tactical-operational levels. It is equally important to provide direct assistance and provide early
warning. Intelligence also provides an analysis of the development of scenarios that might be faced with hate speech (hatespeech). Thus, in this function, intelligence conducts investigation and analysis of threats; take steps to deal with these threats which are directly used for enforcement. Information from the results of this intelligence activity is needed by the National Police so that the actions taken are right on target.

The dangers of hate speech against democracy are beyond doubt. However, regulations that limit hate speech are still controversial because they are considered to limit freedom of speech which is a fundamental aspect of democracy. This dilemma creates a situation without action which causes hate speech in Indonesia to spread freely without any obstacles. This condition provides an opportunity for the transformation of a number of hardline groups to divert the arena of struggle from war armed with bombs to war armed with words. As a result, hardline figures or media are free to carry out campaigns that attack other individuals or groups based on communal sentiment, including calls for violence and murder. Books and online media that place certain religious groups in a war situation with other religious groups are freely distributed. In addition, it cannot be denied that cases of sealing and acts of violence against a group or individual often begin with incitement. This incitement can be through pamphlets, news, speeches or broadcasts containing hate speech, which is known as hate speech. Hate speech generally has the character of attacking groups or individuals who are considered as opponents. One of the causes of the aforementioned series of acts of religious intolerance is the misperception among the community towards other sects and / or religions.

LITERATURE REVIEW

There is no general international definition of the concept of hatespeech or hate speech itself. Several definitions are parallel. In legal terms, according to UNESCO, hatred tends to refer to "expressions that suggest incitement to harm based on a target identified with a particular social or demographic group". The definition by the Council of Europe hate speech (2012) is understood as "all forms of expression that spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including: intolerance, aggressive nationalism and ethnocentrism, discrimination and hostility. against minority groups, migrants and people of immigrant origin."

The Anti-Defamation League, an anti-slander league (league), has developed a pyramid of hatred which consists of 5 levels. The first level is called bias. Bias consists of stereotypes, insensitive comments, disparaging jokes, non-inclusive language, justifying bias by looking like people's hearts, accepting negative information or filtering out positive information. The second level, is the individual's actions of prejudice which consist of intimidation, ridicule, nicknames, social avoidance, insults or nicknames and de-humanization. The third is discrimination which consists of economic discrimination, employment, and education. The fourth level is bias motivation of violence covering individuals, murder, rape, persecution, threats, community, arson, terrorism, vandalism, defamation. And the last stage is genocide or the act or intention to deliberately and systematically destroy everyone.

Jubany and Roiha, 2015 said that the pyramid of hatred that is built at the first level is precisely stereotypical, insensitive comments, belittling with jokes. Meanwhile, in the second stage, hatred
is based on intimidation, ridicule, nicknames, and insults or nicknames. These parts appear predominantly, such as the mention of Ahok as a Chinese, kafir, or Anies who is called a former minister who is stupid or Agus who is called a candidate for puppet governor. In this context hate speech destroys the lives or defames the people who are the targets of hatred, including their families.

Hate speech is also a part of marginalization where a person or group of people is described as bad. In this case, marginalization is carried out in several ways, namely: 1). Euphemism (refinement of meaning), is generally used to smooth out "badness". Euphemism is widely used by the media and is widely used to describe the actions of the dominant group towards the lower class of society, so that in many ways it can be deceiving, especially deceiving the people. 2). Dysphemism (roughening of language) is used to "make things worse". 3). Labeling is the use of words which are offensive to individuals, groups, or activities. 4). A stereotype is the equating of a word that exhibits negative or positive (generally negative) traits with a person, class, or set of actions. Here, stereotypes are representational practices that describe something with prejudice, negative connotations and are subjective in nature.

Today hate speech is something of a concern. People no longer think about ethics, or oriental customs and manners are starting to look sidelined. The manner of communicating that does not respect each other is very clear and erodes the values of politeness. Nowadays people are so spontaneously expressing and expressing what they feel, from subtle to frontal and uncontrollable. Now what often happens is that people can no longer hold back and attack other people without mercy. Even the emotions of internet users are more easily ignited by just reading words on social media which are then responded to with words and sentences that are also insulting, harassing and equally painful.

As stated earlier, hate speech is mostly spread through social media. One side of social media can promote closer friendship, online business platforms, and so on. The other side of social media is often the trigger for various problems, such as the rampant spread of hate speech, incitement, scorn, fighting against one another, which can lead to national division. Social media itself is a media platform that focuses on the existence of users who facilitate them in their activities and collaboration. Therefore, social media can be seen as an online medium (facilitator) that strengthens the relationship between users as well as a social bond.

Information or hate speech content (hatespeech) is produced and then used by internet users by sending the information to other users (message recipients). In this process, the sender and receiver can exchange roles in reverse. The message referred to here is all information or hate speech or untrue news that is disseminated through social media (Facebook, Twitter, Line, Instagram and so on) which is distributed according to the environment and time according to the user's wishes.

HATE SPEECH IN DIFFERENT PARTS OF THE WORLD

On an international scale, hate speech is of great concern to researcher Cherian George, who is described in "Hate Twists: Engineering Offenses on Religion and Threats to Democracy", which states that the expression of religious intolerance is something that is common. In Hungary and some other parts of Europe, for example, various groups express anti-Semitism overtly. The
attitudes of pro-indigenous groups and extreme nationalists tended to be similar to those of some radical Muslim immigrants. This radical group calls for hostility towards other minority religious groups, while protesting against the bigotry that they themselves face. Meanwhile, rulers in Russia are policing blasphemy issues with enthusiasm. On the orders of one of the Russian Orthodox priests, the authorities disbanded an avant-garde opera that featured scenes of the crucifixion of Jesus Christ between the feet of a naked woman. Criminal charges were filed against the director and manager of the theater concerned. Although the two were eventually released, the theater manager was fired by the Russian Ministry of Culture.

Similar tensions are found in other regions of the earth. In one village in Egypt, five Christian students stage a play of humor that laughs at IS or the Islamic State. After their teacher's cell phone was stolen, video footage of their play was released and the homes of the Coptic Christian students were attacked. The teacher and his five students, all under 18, were charged with religious defamation. In Nigeria, the 2015 presidential election was marred by hate speech. Bishop David Oyedepo, one of Africa's richest pastors, publicly expressed his support for the incumbent Good luck Jonathan, a Christian from Southern Nigeria, who was challenged by the Muslim candidate from the North, Muhammadu Buhari, who eventually emerged victorious. In a sermon before the general election, the bishop called on his congregation that he had been mandated to fight Muslim jihadists. “If you catch someone who looks like them, kill them! Kill and knock his neck."

In Brazil, an aggressive evangelical movement led to increased intolerant actions against homosexuals and religious minorities, such as adherents of the local Candomblé faith. One of the victims was an 11-year-old girl who was hit by stones from a group of men waving Bibles, screaming that people like her deserve to burn in hell. In the United States, anti-Islam activist Pamela Geller denounces Muslims by organizing an art exhibition and cartoon contest of the Prophet Muhammad, claiming that these activities were carried out to defend freedom of expression after the Charlie Hebdo killings. Two people who were offended and attacked the exhibition with firearms were shot dead outside the exhibition site. Not stopping there, Geller tried to buy advertising space to feature cartoons of the Prophet Muhammad on the Washington D.C. public transportation system, prompting the authorities to ban all issue-based (not product-based) advertising for safety reasons.

In Myanmar, the anti-Muslim campaign led by radical Buddhist monks like Ashin Wirathu is starting to gravitate toward genocide. When the UN Secretary General, Ban Ki-Moon, called for better protection for the Rohingya minority, Myanmar lawmakers accused him of speaking out about ethnic groups that did not exist and insulting Myanmar's sovereignty.

The above incidents, which took place six months before and after the Charlie Hebdo attacks, suggest that the Paris massacre represents a global phenomenon. These cases share similar elements, including deep intolerance of diversity, contempt for identity, calls for intra-group mobilization, and censorship or oppression of certain groups. These are all basic ingredients for "hate speech," a category of extreme speech that has been the subject of study for decades. Hate speech can be defined as an insult to the identity of a group in order to oppress its members and reduce their rights. Anti-Semitic rhetoric by far-right groups in Europe falls into this category, as do Bishop Oyedepo's call to kill anyone who "looks like" a jihadist, and Ashin Wirathu's claim that every monk should treat Muslims as he treats human excrement.
Almost all countries around the world have laws governing hate speech, including the most free countries such as the United States and Western European countries, have laws or other regulations on handling hate speech. The European Union, for example, publishes a manual on hate speech; Anne Weber, Manual of Hate speech (2011). This manual aims to provide guidance to government officials, experts, NGO activists and the public on cases of hate speech in relation to freedom of expression. In Indonesia, the articles that regulate Hate speech are regulated in Article 156, Article 157, Article 310, Article 311 of the Criminal Code, then Article 28 jis. Article 45 paragraph (2) Law No. 11 of 2008 on information & transactions electronics and Article 16 of Law No. 40 of 2008 concerning the Elimination of Racial and Ethnic Discrimination.

Almost all countries around the world have laws regulating hate speech. An example is the UK, when the Public Order Act 1986 stated that an act is categorized as a criminal act is when someone commits an act of "threatening, insulting, and harassing both in words and in deeds against skin color, race, nationality or ethnicity". In Brazil, the state has a constitution that prohibits the emergence or development of negative propaganda against religion, race, suspicion between classes, and others.

In Turkey, a person will be sentenced to prison for one to three years for incitement against someone who creates hatred and enmity on the basis of class, religion, race, sect, or region. In Germany, there are certain laws that allow victims of annihilation to take legal action against anyone who denies that destruction occurred. In Canada, the Canadian Charter of Rights and Freedoms guarantees freedom of expression but with certain conditions so there is no incitement. Hate speech when discussed on the internet certainly requires in-depth discussion. Ethics in the online world need to be emphasized, considering that the online world is something that has been considered important by the world community. However, more and more parties are misusing cyberspace to disseminate unusual things about something, such as ethnicity, religion and race. The dissemination of slanderous news on the Internet, for example, is a matter of concern.

POLICE SECURITY INTELLIGENCE

Intelligence is related to the initial sensing process or better known as the early warning system. Intelligence activities are an integral part of the early warning system which enables policy makers to have fore knowledge (early awareness). The general task of intelligence is to collect, analyze and provide necessary information to policy makers in making the best decisions to achieve goals. Meanwhile, the special duties of the intelligence services are:

(1) Provide analysis in fields relevant to national security;
(2) Providing early warning of a threatening crisis;
(3) Assisting the management of national and international crises by detecting the desires of the opposing party or potential opponents;
(4) Providing information for the needs of national security planning;
(5) Protect confidential information, and

In the context of carrying out intelligence tasks within the National Police, intelligence operations are classified into three universally applicable forms, namely investigation, security and mobilization. Intelligence and security operations are carried out with the aim of obtaining
information, securing certain objects / activities, and creating conducive conditions for the implementation of other Polri duties. Intelkam's operational activities can be carried out openly or in private.

Investigation is an effort to find and collect information material; security is an effort to secure the organization from becoming the target of the opponent; raising is an effort to create conditions and situations that benefit the organization. Therefore, the spectrum of Intelligence and Security activities in carrying out Polri's duties is to precede, accompany and end any police operational activities carried out by the Police. Investigation in the Intelligence and Security is an activity that is an integral part of the intelligence function to seek, collect, process data (information material) and present information as an effort of sensing and early warning for Polri leaders, both in the field of police guidance and operations so that the results are useful or necessary in carrying out their duties -task of the National Police (Pusdik Intelkam, 2008). Investigations are carried out to find, explore, and collect data as complete as possible from various sources, both open and closed sources through open and closed activities, then the data is processed into intelligence products, namely information that is ready to be used as a basis for decision making or action.

Security in the context of Intelligence is all efforts, jobs, intelligence activities aimed at supporting the implementation of the main tasks of the National Police which are carried out by implementing procedures, methods, techniques and tactics in the form of preventive and immediate, open or closed measures against all forms of threats. may occur in the form of deviations from norms to ensure security and order in life, and which can be expected to hamper the smooth implementation of national development originating from supra structure, technology, community members and the environment (Pusdik Intelkam, 2008). Security is efforts, steps and actions taken with the aim of safeguarding an environment and all its contents in order to create a safe and orderly atmosphere and to sterilize it from all forms of threats, disturbances, obstacles and challenges.

Raising in the context of Intelligence and Security is all efforts, jobs, activities and actions carried out in a planned and directed manner by intelligence facilities, especially to create and or change a condition in a certain area / opponent (both outside and inside the country), within a certain period of time, which is profitable, according to the will of the competent superior, to support the policies being pursued or to be pursued and to remove obstacles (Pusdik Intelkam, 2008). Raising means efforts, steps and activities carried out with the aim of fostering, directing and conditioning an environment with all its potential in order to create conducive conditions.

STRATEGIC INTELLIGENCE ANALYSIS

In contrast to military intelligence, which has the task of obtaining information related to weather, terrain and enemies, so relatively in the world of military intelligence, paradoxes are rarely found in carrying out its duties. In carrying out its duties, military intelligence seeks to obtain enemy military doctrine, characteristics of enemy commanders, psychological situations that occur in enemy forces, enemy plans, tactics and strategies etc., where to obtain this information can be done by placing intelligence agents in "Behind the line of enemies", smuggling intelligence agents into enemy forces or the information is obtained from the results of "interrogations" (where in the
current reform era, news in the mass media often mentions the results of interrogations as "development results") of detained enemies.

According to Richard K Betts in his book Paradoxes of Strategic Intelligence, several articles were written related to the paradoxes that occur in assignments carried out by strategic intelligence agents which are very different from the tasks carried out by military intelligence, justice intelligence or intelligence units. Others, because strategic intelligence is very complex, including ideology, politics, socio-culture, economy, demography, biography, transportation, science and technology, law and defense in a country. Therefore, the paradoxes that arise are so diverse.

In Indonesia, during the New Order era, strategic intelligence operations were widely used to support the political security policies of the New Order regime. The New Order state, which at that time had the ambition to eliminate communism-socialism in Indonesia after 1965, confused the roles of strategic intelligence services and military intelligence. It is not surprising then that the practice of human rights violations increased during the Soeharto era. Military intelligence operations have become a strong feature of the practice of serious and serious human rights violations in specific cases: such as, Tanjung Priok 1984, Talangsari 1989, the Mysterious Shooting 1983, kidnapping and arrest of pro-democracy activists in 1997/1998.

The information collected by intelligence agencies is always related to the intentions and capabilities of the enemy. Enemy abilities both material and non-material abilities. The enemy's material abilities such as weapons, the enemy's special skills and their numbers so far are very difficult to hide, while the enemy's non-material abilities such as the quality of the enemy's organization, morale and enemy doctrine are very difficult to evaluate properly. Meanwhile, the enemy's intentions often changed at the last minute and finding out about them was no easy task for intelligence. Usually, to find out the enemy's intentions can be known from memoirs, speeches, briefings and debriefings and others. Knowing the enemy's capabilities is very important for intelligence because there are principles "a country with weaker capabilities may nevertheless decide to go a war".  

DISCUSSION

Early insights into intelligence were often linked to discussions of covert operations, undercover, infiltration, or wiretapping. Yet there are still many theories, practices, and dynamics in the term Intelligence itself. In Indonesia, intelligence development is manned by the BIN, TNI and Polri institutions. However, this assumption of the importance of intelligence has caused it to develop and has since been used by various other organizations, both government and private institutions. The existence of intelligence cannot be separated from its use which can be a solution for problems both within the organization and outside the organization. In these various organizations, intelligence becomes an organ whose function is to provide information needed for early warning or "early warning" and "early detection".

Strategic intelligence and its analysis are terms used to describe a particular problem and

---

1 Richard. 2016. Paradoxes of Strategic Intelligence. Hal. 12
the practical process of analysis. Strategy has a definition that is directly related to the use of a plan that includes all the details needed to achieve the main objective. Various problems faced by organizations in charge of conflict handling are how the intelligence organs they have in predicting and planning strategies for future problems.

This will certainly have a very bad impact when the conflict has occurred by causing various material losses and casualties, only then will it be able to reduce the development of this conflict. For this reason, strategic intelligence analysis is needed by leaders in making decisions that are able to suppress problems based on predictions and planning in future situations.

The word intelligence is generally used in several ways. However, in the context apart from containing the meaning of intellectual or intelligence, there are two meanings that stand out in its definition, among others.

1. Intelligence can be used to describe processes and activities. That's because we're talking about doing intelligence work.
2. On the other hand, intelligence is also used to show the final product of the process. In other words, we are talking about the development or process or outcome of that intelligence.

Strategic intelligence does not discuss in detail about individuals but examines certain phenomena or problems so that the knowledge obtained can be used as study material and information to focus on solving problems and using decision making. Strategic intelligence is used to analyze and predict various changes and cycles of criminal acts, social behavior, and social vulnerability, so this strategic intelligence is needed by the government in identifying capabilities and taking opportunities to combat and minimize conflict or crime itself. According to Richard Helms, doing analysis is at the core of intelligence work. This is where all the intelligence capabilities are combined to produce accurate information. (Johnson and Raaf, 2008). The essence of intelligence is to reduce ambiguity for decision makers by providing understanding. The trick is to use a comprehensive intelligence analysis methodology, which combines collaborative use of structured analytical techniques, creativity, critical thinking, and sensory generation, to harness intuition and reduce bias.

After the intelligence analysis process was carried out through the Strategic Intelligence Applications mechanism in accordance with Down McDowell's explanation, various results were obtained as follows:
The image above is the result of intelligence analysis that describes information and facts about hate speech in Indonesia through Strategic Intelligence Applications. First, from the point of view of Foreign policy and the strategy development program, the Government has attempted to minimize the occurrence of hate speech with various regulations, laws and policies, but the impact has not been maximally felt in reducing the occurrence of hate speech. Second, from the point of view of the Economic Analysis, in the midst of three serious economic threats in 2020, namely the prediction of a sluggish economic situation and conditions due to the global Covid-19 pandemic which caused many people to lose their jobs, become producers and spread hate speech then take advantage of the pros and cons this has resulted into the “job” choice for some people today. Third, from the point of view of political analysis, from the perspective of political interests, hate speech is actually produced to get rid of and overthrow political opponents.

From the point of view of Compliance monitoring that with a lot of hate speech there will be potential for conflicts in society, so that from the point of view of Defense and security threat, it can be seen that if the phenomenon of hate speech is not anticipated from an early age, it has the potential to split the Republic of Indonesia. Therefore, law enforcement planning that needs to be done is to maximize the various stakeholders in an effort to anticipate the phenomenon of hate speech so that it does not occur.

If you look at this growing phenomenon, the Indonesian nation and state are experiencing various challenges or even threats. Disorientation due to the influence of hatespeech makes people lose direction in the life of the nation and state, as a result of being increasingly detached from the basic values that become guidelines, guidelines, and views of life. The community experiences unsteadiness in their outlook on life, is easily swayed and is easily swallowed up by provocations. The mode of distortion is marked by the fading of social cohesiveness, such as a decrease in the
sense of solidarity or social solidarity as fellow children of the nation. Social life becomes bland and arid, dry from the spirituality of social values and society becomes temperamental so that it is easy to commit various acts of violence or anarchism. The various challenges mentioned above, if not resolved immediately in their cumulation, will undermine the national resilience of the Indonesian nation and state.

The role of Ditintelkam Polda Metro Jaya in preventing criminal acts of hate speech is by making various efforts as stated in the Chief of Police Circular (SE) Number SE / 6 / X / 2015. The measures referred to are pre-emptive, preventive and repressive measures. The form of pre-emptive efforts carried out is in the form of counseling to students, santri, and various community groups. In addition, the form of preventive efforts carried out is an effort to supervise and patrol in cyberspace or what is known as cyber patrol. Finally, the form of repressive measures is in the form of law enforcement carried out against perpetrators who have been named suspects after going through investigations and investigations.

During 2014-2018, the Wahid Foundation recorded 120 broadcasts of religious hatred against non-state actors. Meanwhile, the National Police recorded the number of hate speech, including religious hate speech, in 2017 reached 3,325 cases. This figure is up 44.99% from 2016, which amounted to 1,829 cases. While in the capital DKI Jakarta alone, the Polda Metro Jaya until November 2020 investigated 443 reports related to cases of spreading hoax or hoax news. A total of 14 cases out of the total report have entered the investigation stage. By setting 10 people as suspects.

As the national capital, DKI Jakarta is required to be better in terms of various views when compared to other regions in Indonesia. In addition, Jakarta is the center of economy and finance not only in Indonesia, but also at regional and international levels. This position as the center of the economy makes DKI Jakarta a magnet for many people from various regions with various backgrounds to try their luck in Jakarta, so it is not surprising that the social life of the people in Jakarta becomes a barometer if you want to see how multicultural life in Indonesia.

It is important to recognize that strategic intelligence analysis must directly and clearly influence national level decision making. Intelligence analysis involves descriptions, explanations, evaluations, and estimates, and many of these efforts are aimed at helping governments learn about developments in the situation over time. Perhaps the main influence that strategic intelligence analysts have is not on the highest-level policies on the biggest issues of our time, but rather on working-level bureaucrats throughout the government who as a whole ensure that governments learn about threats and problems over time.

CONCLUSION

He put forward a number of recommendations so that the Police Intelligence and Security can carry out its role optimally in handling and overcoming hate speech, especially in DKI Jakarta: 1. An understanding of hate speech and hate crimes with very thin limits needs to be absorbed by all Police officers, because they are responsible for security and public order in the country, especially law enforcement in accordance with Law no. 2 of 2002 concerning the National Police of the Republic of Indonesia, the National Police is at the forefront of handling and overcoming hate speech.
2. The National Police needs to intensify the involvement of the Bimmas function at all unit levels to assist the intelligence function in implementing approaches, mobilizing and detecting in prevention outreach efforts. Polda intelligence and Bimmas need to be strengthened with the support of adequate personnel, budget and equipment to maximize soft approach efforts.

REFERENCES


Websites: