

## INTELLIGENCE ANALYSIS IN DETECTING THE POTENTIAL FOR SOCIAL CONFLICT IN PAREPARE CITY (CASE STUDY: THE DEVELOPMENT OF GAMALIEL CHRISTIAN SCHOOL)

Asriyadi Latif<sup>1\*</sup>, Sunardi Purwanda<sup>2</sup>, Muhammad Sabir<sup>3</sup>, Aksah Kasim<sup>4</sup>, Kairuddin<sup>5</sup>

<sup>1,2,3,4,5</sup> Institute of Social Science and Business Andi Sapada

E-mail: [asriyadilatif40@gmail.com](mailto:asriyadilatif40@gmail.com)

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### Abstract

This study examines the role of police intelligence analysis in the early detection of potential socio-religious conflict, using the construction of Gamaliel Christian School in Parepare City as a case study. Employing a normative–empirical legal research method, the study analyzes relevant statutory regulations alongside empirical data obtained through interviews, observations, and document analysis conducted at the Intelligence and Security Unit (Satintelkam) of the Parepare Police. The findings reveal that the development project reflects a latent socio-religious conflict characterized by community resistance, religious identity sensitivity, and the politicization of development issues. The conflict was not solely driven by administrative or licensing disputes but was largely influenced by perceptions of injustice, social exclusion, and weak inclusive social communication. The study further finds that Satintelkam plays a strategic role in early conflict detection through information gathering, vulnerability mapping, and social engagement. However, the effectiveness of intelligence analysis remains constrained by limited cross-sectoral integration, insufficient utilization of intelligence assessments in local policymaking, and the lack of data-driven social intelligence approaches. This research contributes to the development of police intelligence studies by highlighting the importance of intelligence-based early warning systems and offering policy-oriented insights for sustainable socio-religious conflict prevention at the local level.

**Keywords:** *Conflict Prevention; Police Intelligence; Religious Social Conflict; Social Intelligence; Early Detection*

### INTRODUCTION

Social conflict (Purwanda, 2014) has become a strategic global issue as social, economic, political, and cultural interactions grow increasingly complex (Suteki, 2013). Various international reports indicate that social conflicts which are not detected at an early stage may escalate into open violence (Purwanda, et al., 2022) and threaten social stability (Soeharto, 2013). Therefore, a state's capacity to conduct early detection through systematic information management and social intelligence analysis is essential for maintaining public security and social order in a sustainable manner. In the Indonesian context, the potential for social conflict is relatively high due to the country's multicultural and heterogeneous society. Law Number 7 of 2012 on the Management of Social Conflict emphasizes conflict prevention as a key state function, implemented through early detection and early warning systems involving government institutions, security forces, and the community. This legal framework highlights the strategic role of social intelligence in preventing conflicts before they develop into widespread social confrontations (Daicoff, 2012). However, in practice, early detection mechanisms often remain suboptimal due to weak inter-agency coordination, limited social mapping, and insufficient data-driven intelligence analysis. Parepare City, as a transit city in South Sulawesi Province, is characterized by high social heterogeneity and population mobility, which increases its vulnerability to social tension, particularly related to religious issues and public development projects. One prominent case is the public controversy surrounding the construction of Gamaliel Christian School in Parepare City. Although the situation has not escalated into an open conflict, resistance from certain community groups concerning religious sensitivity (Choma, 2016), licensing issues, and perceptions of group dominance indicates early warning signs of potential social conflict that require careful preventive handling through comprehensive intelligence analysis.

Within this context, the Intelligence and Security Unit (Satintelkam) of the Parepare Police plays a strategic role in detecting, analyzing, and providing early warnings regarding potential social conflicts. However, the effectiveness of this role largely depends on the quality of intelligence analysis, the integration of field data, and cross-sector coordination with local government and community stakeholders. Therefore, this study aims to analyze the role and effectiveness of intelligence analysis conducted by Satintelkam of the Parepare Police in detecting potential social conflict, using the construction of Gamaliel Christian School as a case study. This research is expected to contribute to the development of social intelligence studies at the local level and to provide policy recommendations for more proactive and context-sensitive conflict prevention.

## **LITERATURE REVIEW**

### **1. Intelligence Concepts and Early Detection of Social Conflict**

Intelligence is conceptually understood as a system of knowledge and activities aimed at collecting, processing, and analyzing information to support strategic decision-making in the fields of security and public order. Lowenthal (2019) conceptualizes intelligence through three main dimensions: intelligence as a product, intelligence as a process, and intelligence as an organization (Grongstad, 2020). This framework emphasizes that intelligence is not limited to data collection (Vodyaho, et al., 2020), but also involves analytical and predictive capabilities to anticipate potential future threats (Adeniran, et al., 2024). In the context of social conflict, intelligence plays a critical role in the preventive stage through early detection mechanisms. Heuer (1999) emphasizes that intelligence analysis relies on the interpretation of *indicators and warnings* rather than solely on observable facts (Mangio and Wilkinson, 2008). Several studies demonstrate that intelligence-based early detection can effectively reduce the escalation of social conflict, particularly conflicts arising from social and religious dynamics (Sugianto et al., 2019; Fadzilatus et al., 2024). Nevertheless, existing research also indicates that intelligence practices at the local level remain largely reactive (Scott and Jackson, 2004) and are not yet fully grounded in comprehensive social analysis (Walsh, 2017).

### **2. The Role of Police Intelligence in Conflict Prevention**

Police intelligence constitutes a vital component of the national security system (O'brien, 2009), functioning to detect, identify, and analyze potential disturbances to public security and order (Sullivan, 2007). In Indonesia, this function is carried out by the Intelligence and Security Unit (*Satuan Intelijen dan Keamanan – Satintelkam*) at the district police level (Kirom and Pranoto, 2023). According to Regulation of the Chief of Police Number 6 of 2019, police intelligence is mandated to implement early detection, early warning, and early response to various potential social threats. Numerous studies describe police intelligence as the “eyes and ears of the state” at the local level (Suradinata, 2018). Through social mapping, community information networks, and situation analysis, Satintelkam serves as a key actor in interpreting social dynamics that may lead to conflict. Research by Asba et al. (2022) and Sjam et al. (2025) emphasizes that the effectiveness of police intelligence is highly dependent on the quality of analysis, human resource capacity, and cross-sector coordination. However, these limitations often hinder the proactive use of intelligence as an instrument for conflict prevention.

### **3. Social Conflict Theory and Its Relevance to Intelligence**

Social conflict theory provides an important analytical framework for understanding the roots and dynamics of conflict within society. Classical thinkers such as Karl Marx, Lewis A. Coser, and Ralf Dahrendorf view conflict as a consequence of competing interests, unequal power distribution, and structurally imbalanced social systems (Purwanda, 2015). Coser (1956) distinguishes between constructive and destructive conflict, arguing that poorly managed conflict may lead to violence and social disintegration, whereas well-managed conflict can function as a mechanism for social adaptation (Amu, 2015). Dahrendorf (1959) asserts that every social structure inherently contains conflict potential due to unequal power relations between dominant and subordinate groups. In a more contemporary context, Kamaruddin and S. Purwanda (2025) reinforce this perspective by arguing that social conflict is rooted in structural power inequality and the exclusion of certain groups. They further emphasize that non-inclusive structural development approaches tend to widen social gaps and trigger community resistance. This insight is particularly relevant in the context of public or religious infrastructure development, where certain groups may feel marginalized or excluded from decision-making processes. These perspectives align with Galtung's (1969) *Conflict Triangle* model, which conceptualizes conflict as an interaction among *contradiction*, *attitude*, and *behavior* (Wæver and Bramsen, 2019). In many cases, social conflict begins as a latent conflict—tensions that have not yet manifested openly but possess significant escalation potential (Allwood and Ahlsén, 2015). Such latent conflicts often emerge from structural inequality, perceived injustice, and limited public participation in development

processes (Corcoran, et al., 2015). In relation to intelligence functions, social conflict theory underscores the importance of early detection of indicators such as inequality, social exclusion, and community resistance (Daly and Silver, 2008). Police intelligence is therefore required not only to respond to manifest conflicts but also to interpret underlying structural and social dynamics that may trigger future conflict (Collins, 2012). Consequently, a social intelligence approach becomes a strategic instrument for identifying latent conflict before it evolves into manifest conflict that threatens public security and social order (Kelman, 2008).

#### **4. Religious Social Conflict and Local Intelligence Approaches**

Religious social conflict represents a specific form of social conflict driven by differences in belief systems, religious identity, and perceptions of religious symbols. Stavenhagen (1991) identifies social inequality, structural discrimination, and the politicization of religion as key drivers of religious conflict. In Indonesia, religious conflicts are often linked to issues surrounding the establishment of houses of worship, faith-based educational institutions, and the representation of minority group identities (Bahri, et al., 2025). National legal frameworks, such as Law Number 7 of 2012 on Social Conflict Management and the Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs (2006), emphasize conflict prevention through early detection and interfaith dialogue (Driessen, 2025). However, various studies indicate that the implementation of these policies at the local level continues to face challenges, particularly in terms of coordination and the optimal use of social intelligence. The construction of Gamaliel Christian School in Parepare City illustrates the dynamics of latent religious social conflict. Although the issue has not escalated into open conflict, resistance from segments of the community indicates early warning signs of potential social tension that require serious attention from police intelligence authorities. Existing literature remains limited in empirically examining how police intelligence operates in detecting and managing religious conflict during the pre-conflict stage at the local level.

#### **5. Research Gap**

Based on the reviewed literature, it can be concluded that studies on intelligence, social conflict, and religious conflict are extensive. However, research that specifically analyzes the effectiveness of police intelligence analysis in detecting latent religious social conflict at the local level remains limited. Most existing studies focus on regulatory frameworks and post-conflict management rather than on intelligence analysis processes in the preventive phase. Therefore, this study addresses this gap by analyzing the role and effectiveness of intelligence analysis conducted by Satintekam of the Parepare Police in detecting potential religious social conflict, using the construction of Gamaliel Christian School as a case study. This research is expected to contribute both theoretically and practically to strengthening intelligence-based early detection systems for social conflict at the regional level.

## **METHOD**

This study employs a normative–empirical legal research method to examine the role of police intelligence in the early detection of potential religious social conflict. The normative approach is used to analyze statutory regulations governing police intelligence functions and social conflict prevention, including Law Number 2 of 2002 on the Indonesian National Police, Law Number 17 of 2011 on State Intelligence, Law Number 7 of 2012 on Social Conflict Management, and related implementing regulations. This approach aims to assess the adequacy of the legal framework in providing a basis for early detection and preventive intelligence measures. The empirical approach is applied to examine how these legal norms are implemented in practice by the Intelligence and Security Unit (*Satintekam*) of the Parepare District Police. Empirical data are collected through interviews, observations, and document analysis to capture intelligence activities related to early detection, social vulnerability mapping, and preventive actions in response to community dynamics surrounding the construction of Gamaliel Christian School. This approach allows the study to identify discrepancies between normative provisions and operational practices at the local level. To strengthen the analysis, this research adopts a conflict approach, which focuses on identifying conflicting interests, social frictions, and socio-religious sensitivities that may trigger latent conflict. In line with Kamaruddin and S. Purwanda (2025), this approach emphasizes that social conflict often arises from structural inequality, power imbalances, and social exclusion. The conflict approach is therefore used to analyze community responses, early warning indicators, and the effectiveness of police intelligence in anticipating and mitigating potential escalation. Data analysis is conducted using a normative empirical analytical framework by integrating content analysis of legal materials with qualitative analysis of field data. This method enables the study to evaluate not only the conformity of intelligence practices with applicable legal norms but also their effectiveness in preventing

the escalation of latent religious social conflict. Through this integrated analysis, the research provides a comprehensive assessment of police intelligence performance in conflict prevention at the local level.

## **RESULTS AND DISCUSSION**

### **1. Social Dynamics and Conflict Potential in the Development of Gamaliel Christian School**

The findings of this study indicate that the construction of Gamaliel Christian School in Watang Soreang Subdistrict, Parepare City, has generated complex and layered social dynamics. The conflict did not emerge abruptly but developed gradually from the initial groundbreaking in 2017 and resurfaced more prominently during the 2023–2025 period. This pattern demonstrates that the conflict is latent and recurrent, particularly when the development issue re-emerges during critical local political moments, such as the regional election (Pilkada) stages. Opposition to the school's construction is primarily rooted in public perceptions that the school is located within a predominantly Muslim community and in close proximity to Islamic educational institutions. These perceptions subsequently evolved into narratives framing the development as a threat to religious identity and the existing local social order. In this context, the conflict is not merely driven by administrative licensing issues, but also by socio-religious sensitivities and power relations among community groups. These findings are consistent with structural conflict theory, which emphasizes that social conflict often stems from unequal social relations and symbolic exclusion of certain groups (Kamaruddin & S. Purwanda, 2025). Development processes that are not accompanied by inclusive social communication mechanisms tend to widen social distance and provoke resistance, even when such developments formally comply with legal requirements.

### **2. Patterns of Conflict Escalation and Early Warning Indicators of Social Threats**

Based on field data, this study identifies several indicators of conflict escalation that function as early warning signs, including the emergence of opposition forums based on religious identity, repeated mass mobilizations through protest actions, the dissemination of provocative flyers on social media, and the involvement of actors from various community organizations and student groups. The escalation reached its peak when the conflict entered political and legal arenas, as reflected in hearings at the Regional House of Representatives (DPRD), recommendations to suspend development activities, and reports of alleged criminal acts related to hate speech and incitement. This pattern demonstrates that religious social conflict possesses a multidimensional character, encompassing social, political, legal, and psychological dimensions. Conflict unfolds not only in physical spaces but also within discursive and symbolic domains. Therefore, reliance solely on conventional security approaches is insufficient to prevent escalation without comprehensive, data-driven intelligence analysis grounded in social dynamics.

These findings reinforce the argument that early detection of conflict must occur before the conflict enters the manifest phase, as mandated by Law Number 7 of 2012 on Social Conflict Management. In the context of this case, early detection is crucial to prevent the conflict from escalating into broader horizontal conflict that could undermine social stability. This study also draws upon the concept of *sign reading* in police intelligence as formulated by Muh. Adam Sj, Sabir, Kairuddin, et al. (2024) in their research entitled “*Art of Reading Sign: Police Intelligence and Early Detection Strategy for Election Threat Management.*” The authors emphasize that early detection in intelligence work relies not only on formal data collection but also on the ability to interpret early warning signs, behavioral patterns, and subtle social signals that may indicate emerging threats. Their findings demonstrate that the Intelligence and Security Unit has implemented a comprehensive early detection strategy in accordance with applicable laws and regulations; however, the effectiveness of such strategies remains challenged by rapid information flows and digital-era dynamics. In the context of this research, the *sign reading* approach is relevant beyond electoral security and can be applied to socio-religious conflict management at the local level. Indicators such as repeated mass mobilization, dissemination of provocative narratives through social media, formation of identity-based opposition groups, and escalation of issues into political and legal arenas can be understood as early signs of latent conflict. Therefore, the role of police intelligence is not merely reactive but interpretative, requiring analytical sensitivity to transform fragmented social signals into actionable intelligence. This reinforces the argument that early conflict detection must be grounded in contextual intelligence analysis that integrates social, cultural, and political dimensions.

### **3. The Role of Satintelkam of Parepare Police in Early Detection of Social Conflict**

The study reveals that the Intelligence and Security Unit (Satintelkam) of the Parepare Police plays a strategic role in detecting and mitigating potential social conflict through information gathering, intelligence

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operations, conflict actor mapping, and facilitation of communication between opposing groups. Coordination with community leaders, opposition groups, supported groups, local government authorities, and the DPRD constitutes an essential component in maintaining security stability. The involvement of Satintelkam is not merely repressive in nature but also preventive and persuasive. This is evidenced by the intelligence unit’s success in mediating dialogues between opposition groups and local authorities, which helped postpone large-scale demonstrations and maintain a conducive security situation during the regional election period. These findings indicate that police intelligence at the district level holds significant operational relevance in managing religious social conflict. Nevertheless, the study also identifies limitations, particularly in inter-sectoral coordination and the suboptimal integration of intelligence analysis into local policy-making processes. In several instances, intelligence recommendations were not fully accommodated in licensing policies and public communication strategies, resulting in the recurrence of conflict dynamics.

No	Indicators of Potential Social Conflict	Field Manifesting	Role of Satintelkam of Parepare Police
1	Religious Identify Sensitivity	Majority-Minority-based rejection and identity threat narratives	Mapping social actors and opposing groups; engagement with religious leaders
2	Latent Social Tension	Recurrent rejection since 2017 without open conflict	Continuous monitoring and mapping of latent conflict
3	Mass Mobilization	Public demonstrations and consolidation of community organizations	Early detection of escalation, preventive security measures, and crowd control coordination
4	Escalation of Public Discourse	Dissemination of provocative flyers and narratives on social media	Media intelligence and public sentiment analysis
5	Issue Politicization	Intensification during local election periods and DPRD forums	Local political situation analysis and security risk mitigation
6	Regulatory Perception Ambiguity	Divergent interpretations of school establishment permits	Normative clarification and policy recommendations to decision-makers
7	Weak Social Communication	Limited inclusive dialogue among conflicting groups	Facilitation of communication and persuasive engagement approaches

Table 1. Indicators of Socio-Religious Conflict and the Role of Satintelkam of Parepare Police

The academic novelty of this study lies in its analysis of police intelligence roles during the pre-conflict phase of religious-based social conflict at the local level. Unlike previous studies that predominantly focus on post-conflict management or national political contexts, this research demonstrates that religious social conflict at the local level can be systematically mapped, predicted, and managed at an early stage through tactical and operational intelligence analysis. From an academic perspective, this study expands the scope of police intelligence research from political security to the domain of socio-religious security. Moreover, it proposes a conceptual model of early conflict detection based on local police intelligence that integrates social indicators, actor dynamics, and local sensitivities as a foundation for policy decision-making. The implications of these findings underscore that strengthening early conflict detection systems requires not only adequate regulatory frameworks but also adaptive, collaborative, and human-centered intelligence capacities. Accordingly, this research provides a strategic contribution to the development of sustainable social conflict prevention policies in pluralistic regions such as Parepare City.

**CONCLUSION**

Based on the findings of this study, the construction of Gamaliel Christian School in Parepare City reflects a *latent socio-religious conflict*, characterized by community resistance, identity sensitivity, and the politicization of development issues. The conflict did not arise solely from administrative or licensing matters, but was largely influenced by perceptions of injustice, social exclusion, and weak inclusive social communication. These factors

collectively contributed to the persistence and recurrence of tension surrounding the development project. The Intelligence and Security Unit (Satintelkam) of Parepare Police plays a strategic role in detecting potential conflict through information gathering, vulnerability mapping, and social engagement. However, the effectiveness of intelligence analysis remains constrained by limited cross-sectoral integration, suboptimal utilization of intelligence assessments in local policymaking, and the lack of data-driven social intelligence approaches. This condition indicates a gap between the existing legal framework and its practical implementation in preventing socio-religious conflict. Based on the findings of this study, conflict prevention in socio-religious development projects requires a comprehensive, integrated, and sustainable policy approach. First, it is recommended that local governments and law enforcement agencies strengthen an intelligence-based early warning system by institutionalizing social intelligence within local security governance. This system should integrate police intelligence analysis, social vulnerability mapping, and community-based reporting mechanisms to ensure that early indicators of socio-religious tension are detected and addressed before escalating into open conflict.

Second, effective prevention of socio-religious conflict necessitates the optimization of formal cross-sectoral coordination. Satintelkam of the Parepare Police should be structurally connected with local government agencies, the Ministry of Religious Affairs, the Interfaith Harmony Forum (FKUB), and community leaders through regular coordination forums and shared information platforms. Such coordination would ensure that intelligence assessments are not merely operational inputs for security measures but are also translated into concrete policy decisions, particularly in sensitive development and licensing processes. Third, this study recommends the enhancement of human resource capacity within police intelligence units through continuous and specialized training in social intelligence, conflict analysis, and religious sensitivity. Strengthening analytical and predictive capabilities will enable intelligence personnel to move beyond reactive security responses toward proactive and preventive conflict management, especially in pluralistic and politically sensitive environments.

Fourth, intelligence analysis should be systematically integrated into local development and licensing policies. Every plan for the construction of public and religious facilities should be preceded by a socio-intelligence assessment that evaluates potential social risks, community perceptions, and latent tensions. Embedding intelligence analysis into policy formulation will help local governments mitigate conflict risks while maintaining legal certainty and social legitimacy. Finally, a preventive and humanistic approach should be reinforced as a core principle of police intelligence operations. Persuasive engagement, inclusive dialogue, and trust-building with affected communities must be prioritized to address grievances and reduce perceptions of exclusion. By adopting a socially responsive intelligence approach, law enforcement agencies can contribute not only to short-term security stability but also to long-term social cohesion and sustainable conflict prevention in diverse local communities.

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