

GROUND BASE VALUE OF ANARCHISM AND SOCIAL SECURITY IN INDONESIA

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ABSTRACT

The research aimed to find anarchic aspects outside of the misconceptions circulating through the dialectic of anarchism theory and social theory. Anarchism had always been misconceived as an activity that correlated with chaos and brutality or anti-government activity. However, in reality, anarchism had various meanings in several paradigms, such as a system of criticism, a system of thought, moral values, aesthetic values, a way of life, political attitudes, and ideology for some people. The research was conducted through a literature approach and observations on the development of anarchism in Indonesia. In addition, the research aimed to see the potential of the anarchism movement that can influence the social paradigm and influence the development of alternative social movements in Indonesia. It applied a qualitative research methods and literature study as primary data. The results of the research indicate a perspective that the view of anarchism does not always contradict the concept of the state because, in the concept of anarchism, there is an idea of criticism and resistance to an oppressive social system. The social system becomes the real antithesis that can dialectic with the concept of anarchism to produce various criticisms and alternative movements that are effective for social struggles in society. In addition, the potential of anarchism on a small scale is to trigger a self-help movement to develop public awareness towards a better condition because the basic values contained in anarchism are respect for human nature as good, where freedom and morality are the basis of humanity.

Keywords: anarchism, value, social security, nationality

INTRODUCTION

The research focuses on correlating the concept values of anarchism and national security in Indonesia. Often, anarchism is looked like a struggling activity against the nation, subversivism, riots, or vandalism in the public service. Far from public interpretation often used by the media and the community in general, anarchism represents two sides of the coin, both product of an intellectual system and an ideology (Kinna & Prichard, 2019). In the early proposition of anarchism, a country is considered as a form of body that could deny human welfare (Scott, 2018). Anarchism concepts are often considered contrary to some political forms such as theocratic nationality, monarchism, and republic (Rusche, 2022).

On the other hand, anarchism and individuals affirm to have a long history of developing Greek philosophy to modern Western philosophy (Nawir et al., 2021). Anarchism will be one of the systems of philosophy which represent discourse spaces for intellectual and pertain to determinate the world of politics.

Meanwhile, conventional anarchism as a global ideology is understood and regarded as one of the thoughts that refuse closed and centralized government systems and turn off the power of state structure (Segovia, 2019). This has been then making anarchism contradictory to the state with the idea of fascism, nationalism, communism, liberal capitalism, and neoliberalism. In the present time, political positions of anarchism take part to the contrary idea of

the republic as the form of the state and nationalism, which become Indonesia's ideology. However, anarchism has more complex implications than only will find a recognizable political position intended that anarchism, as an ideology, does not have the form of concrete limitation other than in determining what to face (Kinna, Prichard, & Swann, 2019).

Anarchism is also a method and device to think critically, which can help intellectuals to do their movement for the development of human life (Flavel & Hall, 2020). Therefore, the concept of anarchism could not only be rejected in the domain of intellectual discussion, especially with direct regard to nationality and a country's nationalism. Within the framework concept of Indonesian nationalism, there are some universal values contained in Pancasila, for example, just and civilized humanity (second point) and social justice (fifth point). It is also contained in the Preamble of UUD 1945, which discusses humanities, justice and world welfare, freedom, eternal peace, and social justice (Handayani & Dewi, 2021). Considering the basis of universal values which underline the independence and sovereignty of the country (Glennie, 2021), the concept of anarchism needs to be reviewed deeper to see its proposition in the similarities or the difference in the political system in Indonesia. Anarchism is also one of the concepts examined deeper because it can be a threat at once as an exact method in science to enrich the field of national security. It is, thereby, because anarchism can prevent life not only in practical life but also in developed human thought. The strength of the anarchism concept holds in how they bring intellectuality to rebuild a new discourse to its concept itself. These strengths can provide the concept of social security in Indonesia.

According to Riant Nugroho, the Security Council, in the white paper entitled National Security, has said that is a change in paradigm for the national security concept for the first time it is held by centered state security. To this day, it is gained and rebuilt to a state-centered security and people-centered security paradigm (Nugroho, 2014). Then according to Kepmensos No. 12/HUK/2006, it is the ability of a community to retain the condition of social, economic, and political change. The level of a community that expressed self-reliance first could effectively avert their member. The other is the capability to commit a social investment in social intercourse. Then the third one is the ability to develop an effective system to avoid conflict. The fourth is to be able to develop local wisdom in the utilization of natural resources. Because of that, research on anarchism is needed because there are some conjunctions with Indonesian social security, and anarchism has become one of the alternative social movements.

Anarchism has an understanding and attitude of a political paradigm LUCET based on recognizing the man as the most important component of social life. It is linked and related to the system of national security based on social choice as the role, and it can be maintained as the condition of the country's

act needed in today's context. This is also related to how to understand the context of a critical system of government.

METHODS

The research method applied in this thesis is a qualitative methodology which is chosen to do literature study by comparing two subjects, including journals, books, and published articles. The main discussion in the process is the social security of anarchism. The time taken for this research ranges from September to December 2018. For that duration, the research undertakes the study of different kinds of literature correlated to the studies of anarchism.

RESULTS AND DISCUSSIONS

The existence of anarchism in ontology discussion, especially in Indonesia, can be proven by the existence of media in the form of social media and print media to real activities of the movement. In addition, proof of the existence of anarchism in Indonesia can be proven by the existence of individuals or groups who declare themselves anarchists, as well as acknowledging the existence of groups (or more commonly referred to collectively for related subjects) anarchists. In the research, data on anarchist groups that have published themselves as media or collectively have been recorded in the related appendix. Meanwhile, the recognition of some activists as individual anarchists (or activists who move on their own, outside the mass movement or certain groups) and anarchist collectivists (or activists engaged in shared spaces) have been recorded in interviews and statements in the literature, such as those discussed in *Mempersenjantai Imajinasi* (Rumbayan, 2018).

Anarchism is present in Indonesia as an organic movement; in other words, it lives directly during the life and struggle of the people. This is because the first anarchist movement in Indonesia came as a refusal movement against colonialism carried out by the Dutch, British, and Japanese. Meanwhile, pre-reform anarchism came in the same form of mass action in the form of collectivist labor and the movement of small collective or individualist cells carrying out vandalism (Stasch, 2021). Thus, the struggle for anarchism is known by the wider community. Anarchism is increasingly being accepted indirectly because pre-reform Indonesia tries to declare people's freedom in the form of democracy. This democracy is part of the form of freedom that anarchism also fights for (Adams, 2018). As illustrated in various pro or contra discourses, the whole raise the understanding that anarchism is more likely a discourse that contains some series of histories, concluding history and demands that produce value and movement. In some cases, anarchism is more agreed upon as a pattern of life rather than a mere political ideology (Flaherty,

2022).

The values in anarchism contain universal values that are understood as the main goals and particular values that are interpreted as values or understandings based on contextual needs. On the universal value of anarchism, it is not all the opposite of national values because the equal value of anarchism is to bring people into a free condition, both without class, without discrimination, without pressure, and without oppression. While the values of anarchism toward complete human freedom, it will counter several nodes which are the main source of problems in oppression. Different values do not cause the anarchist movement contradicts because it still has one excellent value that is upheld, namely freedom for all beings.

Every human being in communal anarchists takes part in a clear structure. It is just that there is no meaning and authority beyond the authority of everyone (Adams, 2019). In relation to the Indonesian national system, similarities and contradictions exist in understanding anarchism. This is a result of qualitative research, which can benefit the fields of social science, politics, and resilience. An understanding of anarchism has been clearly explained in a literature review.

In the justice concept, anarchism also tries to emphasize matters not on quantity but quality. The equation does not mean equality in numbers but opportunity. This has been discussed in the UUD 1945 that the opportunity for humans to live and so on has been transformed into a right. One of the rises of the anarchism movement is against neoliberal globalization. This movement is more advanced compared to the old anarchist movement, which tries to oppose the existence of the state frontally (Bowie, 2020). The anarchism movement is now trying to move beyond national borders to fight global order and multinational companies that are considered to create new domination and authoritarian forces (Newell, 2019). It can be seen in this understanding that the enemy of anarchism is also an enemy of the state because the things mentioned are also oppressors of the state.

In the discussion between anarchism and nationality in Indonesia, the main idea starts from the ideas contained in anarchism's universal values that are interpreted as values or understandings based on contextual needs. The universal value of anarchism is not the opposite of national values because the equal value of anarchism is to bring people into free conditions, without classes, without discrimination, without pressure, and without expression (Glennie, 2021). At the same time, the values of anarchism towards complete human freedom are the main source of problems in the expression. Different values do not cause the anarchist movements to contradict one another because they still have an excellent value that is upheld, namely freedom for all beings. Every human being in a community is part of a clear structure. It is just that there is no meaning and authority beyond the authority of everyone (Raekstad, 2018). In relation to the Indonesian national system, similarities and

contradictions exist in understanding anarchism. This is a result of qualitative research, which can benefit the fields of social science, politics, and resilience. An understanding of anarchism has been clearly explained in a literature review.

Through the existence of these norms, it can also be seen that anarchism, while upholding freedom, does not mean that it follows moral relativism. In this case, there are still universal values that are trying to be reintroduced together with the concept of anarchism, which is upheld by some private or communal groups. However, anarchism is not a patent solution for human problems, but in principle, anarchism rejects absolute schemes and concepts. Anarchism only recognizes the relative significance of various ideas and institutions and bans social forms rather than the exact form of a social system.

In the literature described, anarchism has 'enemies' or tasks that must be completed before reaching the main ideals of complete freedom. Meanwhile, in its development, anarchism is increasingly rational and humanist, so if the object is opposed or oppressed in the form of a system, it will not blame people. Both state apparatus and ordinary people are victims of oppression from, for example, greedy religious systems, corrupt governance, and social systems degraded by class differences. Another thing that characterizes the development of modern anarchism literature is the focus that shifts from direct action to consciousness and psychological conditions (Campbell, 2018), where erroneous and oppressive systems are pathologies that infect a person's psychological system, specifically or even masses.

The movement methods of anarchism in many kinds of literature, various methods of resistance can be conveyed by anarchism. These methods are remarkably diverse. However, what is interesting from the variety of methods presented in the literature, all of which are carried out by anarchists in Indonesia, even in the real context, the resistance that occurs is more creative and develops according to the needs and objects being resisted. The resistance described in anarchism literature is conventional resistance, such as conducting correspondence, authoring articles in the mass media, organizing workers, carrying out mass actions, and carrying out silent actions and strikes to fight against the authorities and companies (Maglione, 2022).

The logic of the anarchism movement from time to time and through the literature of the education system or real movement has only one spirit that will remain the same, namely, to create a free society without oppression or the possibility of mutual oppression. This is explained in various models of exposure in the work of anarchist figures, correspondence letters between anarchists from prison, a module of movements, essays in newspapers, speech texts, propaganda posters to drama scripts. The same thing is still done by modern anarchists, and with the same enthusiasm trying to run life simply and critically to achieve the ideals of anarchism as a whole.

The support and obstacle factors in Indonesia obtained in the existing support factor of anarchism is that the education system must be more open, whether formal or informal. Besides that, the opportunity to join the community and to show their expression must be warranted by the government. For anarchism, the relationship between collective and individuals abroad is an excellent activity to build connections and more massive movement. Therefore, information and communication networks that have been widely open can give anarchism easy growth in Indonesia. Indonesians' reading interest has grown slowly, mainly in urban and metropolitan. It causes anarchism easily to be recognized and understood. In another case, many mass movements driven by the civil community to achieve their goal have the same appearances as the peace movement, feminism, humanity, and many more.

Meanwhile, the factors that make anarchism hard to grow in Indonesia are caused by their behavior of not branding their movements. Since based on the underground movement, both the actor and the movement are not trying to impress their movement identity (Chase-Dunn et al., 2019). It can be said that difficult to find the characters besides the black-red attribute, black cat symbol, or 'A' letter surrounded by circles and other related images. Moreover, anarchism was unpopular. It is because their effort to fight in principle was a willingness to defeat human need or to defeat the will to power that has taken root in common society (Raekstad, 2018). Anarchists' principle to fight fascism can create hostility between them and several primordial groups. Besides that, anarchism also blasphemes the activities which are always naming on the religious term in social and political life, so that things that have been popular above are devoured anarchism movement.

Overall, the anarchism movement cannot be massive since the strengths and weaknesses contained in anarchism itself. Until now, Indonesia is still misinterpreting vandalism as anarchism, so anarchism understanding itself has not received more attention from the Indonesian government. Regardless of substantial similarity and opposition, including the accidental one of anarchism Indonesia nationalism concept, anarchism can fight just in underground steps if it always purifies its system of thinking and its movements.

In principle, anarchism in Indonesia does still not have a widespread impact on the mass and social movements based on parties and other social organizations that power their-self in quantity. It must be recognized that Indonesian anarchist is far tinier than the left-wing communist movement, nationalist, especially right-wing Islamic movement, or religious populists. With few anarchists in quantity in Indonesia, it can be confirmed that real movements are less massive than other ideological movements in Indonesia.

However, anarchism has grown for decades. There are published dozens of anarchist books

in Indonesian translations. The idea presented in its literature analysis for intellectuals exhausted democracy moment and corrupt politics nowadays. Most anarchist activists are society intellects in both formal and organic (Gerhardt, 2020). In other words, intellectuals also taken part in the anarchist act. Besides intellectuals, some artists and free thinkers support anarchism development in Indonesia.

Anarchism directly recognized influences on Indonesia are sensitivity and acuity critics towards nation condition. Moreover, there is also firm resistance to beliefs that the government possibly does in a few public policies. Anarchism has potency as a 'scalpel' of social awareness on diseases that infects the social and governmental system in Indonesia, but there is one problem with the existence of anarchism in Indonesia that is anarchists still do not admit the existence of a state, including its constitution, as well as conventional anarchist believes, and system, just because of their lack of understanding.

Anarchism and its movement contribute to development, mainly in education, humanity, and the living environment. Several anarchist movements which did first aid to poor people have been one of the movements that supported the state to finish social problems. Of course, the anarchist movement is much less in quantity than the radical religious movement, but its effects can support to hold Indonesia's condition through action and critics toward the state. Several vandalism acts in anarchist mass action can be counted in small amounts than bombing conducted by a terrorist.

However, anarchism is still an organized movement but also dynamic. This has been proved by many movements that are still guerilla in local, regional, and even international scope (Chase-Dunn et al., 2019). Its movement is massive and obligated to humanity since based not on member quantity or contingent mass that joins the action, but it is otherwise rooted in dogmas that have been growing all the time in the body of thought of anarchism. This has been proven by the interview result of several anarchist activists who have the same answers concerned with the slavery they have faced and concerned with what they are fighting for. Freedom value is in anarchism is, at times, can be very radical and sometimes also very liberal. This causes anarchism for several periods that can survive in many countries. Besides that, Indonesian social security can be supported by anarchism in the system of thought or, in other words, use its epistemological and axiological modern anarchism methods, not in conventional ways.

CONCLUSIONS

Based on the research on anarchism through global and national perspectives, there is an understanding of the nature of life, which at first is good and free. This affects the movement of anarchism in opposing oppression or the pursuit of a community

system that is good for everyone. In addition, in broad outline, the point of view of anarchism rejects the restraint of individual freedom, and it is similar to the concept of nationality in Indonesia, which has similar ideals. However, anarchism, in a conventional concept, has the viewpoint of a resistance-based movement to the state system because of the assumption that the state has the power to regulate the life of the people and has the potential for abuse. In some contemporary anarchism literature, it has been found that the rejection of the state diminishes because of the strengthening of the new understanding that oppressive forces can exist in any system, especially the multinational system. This view causes the anarchism movement to remain in Indonesia but always takes distance from the government. The anarchism movement moves in the local area and aims to form an anarchist social climate. Some anarchic expressions that emerge have propaganda tendencies, but in direct action, the anarchism movement has a direction to criticism, awareness, or improvement of better social conditions. Finally, anarchism can be an alternative for people to express concerns over the issues of education, justice, democracy, peace, and so on. With the research, the term anarchism can be revisited as an ideology that needs to be re-analyzed and not included as a pronoun for the word 'vandalism.' This is evidenced by the many media and communities of anarchism that are engaged in various fields of social society.

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