

## Anarchism Potentialities towards Social Security in Indonesia

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### Abstract

Anarchism is the system of thought arose in Indonesia nowadays. The research aims are to find clear views about anarchism by its literatures, peoples and observations of its movement in Indonesia. Then observe anarchism potentiality according to nationality by its movement which can effects alternative social movement in Indonesia. This research use qualitative methods and apply comparisation on literature as primary data and interviews as secondary data. The results of this research contains perspective anarchism views which are no longer stands againts the states because of new conciousness about real oppressor on all system especially the multinational institutions. Meanwhile the potentiality of anarchism in small scales can be promote as the alternative movement for the society to build a better conditions for a small scoops or locals of its base values which are to respect the nature of goodness and freedom on humanities.

**Keywords:** Anarchism, Social Security, Nationality

### INTRODUCTION

The main focus on this research is to correlating the concept of anarchism and national security in Indonesia. For many times anarchism being looked as a struggling activities againts nation, subversivism, riot or actions on vandalism in the public service. Far from public interpretation often used by the media and the community in general, anarchism are basically represented two side of coin both product of intellectual system and an ideology. In the early proposition of anarchism, country considered as a form of or body which could deny human welfare. Anarchism concepts often considered contrary to good political theocratic nationality, monarchists and republic. On the other hand anarchism and individuals who afirmated ( which then called in this research as anarchist ) has a long history in developt greek philosophy to modern western philosophy. Anarchism will be one of the system of philosophy which represent discourse spaces for intellectual and pertain to determinatating the world of politics. Meanwhile conventional anarchism as a global ideology is understood and regarded as one of the kind of thought that refuse centralized government system, and turn off and the power of state structure [1]. This has been then makes anarchism contradictory to the statements with

the idea of globalization, nationalism, communism and capitalism neoliberalism or liberal. In the present time political positions of anarchism takes part to the contrary idea of the republic of as the form of the state and nationalism which become Indonesia's ideology. Anarchism have more complex implications than only will find a recognizable political position in anarchism intended that anarchism as a any ideology, does not having the form of concrete or limitation other than in determining what to faced. Anarchism is also a method and devices to think critically which can help intellectuals to do their movement in order to the development human life [2]. Therefore the concept of anarchism could not only rejected in the domain of intellectual discussion, especially with directly regard with nationality and a country nationalism. Within the framework concept of indonesian nationalism, there are some universal values contained in Pancasila for examples: Just and civilized humanity (Second Point) and Social Justice (Fifth Point). It is also contains in the Preamble of UUD 1945 which literally discuss Humanities, Justice and also world welfare, freedom, eternal peace and social justice. Considering basic of universal values which underlied on independence and sovereignty of the country, the concept of anarchism need to be reviewed deeper to see its proposition in the similarities or the difference in a political system in Indonesia. Anarchism is also one of the concept of examined deeper because it can be a threat at once as an exact method in scientific to

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enrich the field of national security. It is thereby because of anarchism can prevent to live not only in practical life but also in the developmentalizing human thought. The strength or anarchism concept held on how they brings intellectuality to rebuild a new border to its concept itself. This strengthness can provide the concept of national security concept in Indonesia. According to Riant Nugroho, the Security council in theii white paper entitled National Security said that was a changed on paradigm fo national security concept which on the first time it wal hel by centered state security, and for this day it is gains and rebuild to a state centered security and people centered security paradigm [3]. Then according to Kepmensos No. 12/HUK/2006 it is an abilities on a community to retain the condition of social, economic and political changed. The level of a community who expressed a self-reliant are first, have the ability to avert effectively their member. The other is that the capablity to committing a social investment in social intercourse. Than the third one is the ability in developing an effective system to avoid conflict. The fourth is to be able to develop the local wisdom in the utilization of natural resources. Because of that, the research on anarchism is really needed because there are some conjunctions with the Indonesian social security, and anarchism became one of alternative social movement which would be described in this research. Anarchism have an understanding and attitude on political paradigm based on recognition of man as the most important components of the social life [4]. It's links and related with the system of national security based on a social choice as the role and it can be maintain as the condition of the country's act needed on the today's context. This is also related in way to understand the context of critical system of government.

#### **MATERIAL AND METHOD**

Research methods used in this thesis was a qualitative methodology which is chosen to done the literature comparization and the interview pertaining to two objects the main discussion in the process the social security on anarchism. The location closely related to the residence of the subject interviewed there are Malang, Surabaya, Yogyakarta, Jakarta and Bandung. Time takes for this research ranged from September to December 2018. On those duration the research undertake the study on difference literatures and

then interviewed five subject whom corelated on the studies of anarchism.

#### **Data Collection**

Data collection in this research divided into two ways, namely:

1. Comparison of literature: data collection through this method is used to obtain descriptive data and latter will be compared with second data. The literature comparison includes various books, journals and articles relating to the research theme and everything related to the theme.

2. Interview: data collection through this method is used to obtain objective data and personal opinions from interview sources. This data is secondary data that is used to strengthen the description and argumentation contained in the discussion of research.

### **RESULT AND DISCUSSION**

#### **Result Analysis of Interview**

Anarchism is well-known as an ideology nor way of life for some small groups an communities. Ideology as a system of though should have baseground of thinking include the three basic philosophy component which are ontology (taken care for primarily object on the idea), epistemology (the thruthbase dan logic flows on its idea), and axiologi (maintain the value which built ethics and aesthetic paradigm of the idea). The research found that both in anarchism literature and on the interviews data, anarchism had the three basical scheme of philosophy of ideas namely:

##### **A. Ontology**

The existence of anarchism, especially in Indonesia, can be proven from the existence of media both in the form of social media, 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 this study 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* [5].

### **B. Epistemology**

Anarchism is present in Indonesia as an organic movement, or in other words live directly in the midst of the life and struggle of the people. This is due to the fact that 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. Thus, the struggle of anarchism is known by the wider community. Anarchism is increasingly being accepted indirectly because pre-reform Indonesia tried to declare people's freedom in the form of democracy. This democracy is part of the form of freedom that anarchism also fights for. As illustrated in various pro or contra discourses, the whole raises the understanding that anarchism is more likely a discourse that contains some series of histories, drawing conclusions from history and demands that produce value and movement. In some cases, anarchism is more agreed upon as a pattern of life rather than mere political ideology.

### **C. Axiology**

The values contained 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 of the opposite of national values because the equal value of anarchism is to bring people in a free conditions, both without class, without discrimination, without pressure and without oppression. While the particular values of anarchism towards complete human freedom, it will attack a number of nodes which are considered to be the main source of problems in the oppression. Different values do not cause the anarchist movements contradicts because it is still have one great value that is upheld, namely freedom for all beings. Basically, every human being in communal anarchists takes part on a clear structure. It's just that there is no meaning and authority beyond the authority of each individual. In relation to the Indonesian national system, similarities and contradictions exist in understanding anarchism. This is a result of qualitatives research which can ultimately benefit the fields of social science, politics and

resilience. An understanding on anarchism has been clearly explained in a literature review. In this discussion, the writer will compare some things that intersect between the concepts of anarchism and nationality. In understanding the justice, anarchism also tries to emphasize matters not on the quantity but quality. Equation does not mean equality in numbers but in opportunity. This has been discussed in the UUD 1945 that the opportunity for humans to live and so on has been transformed as a right. One of the rise of the anarchism movement against neoliberal globalization. This movement is a more advanced movement compared to the old anarchist movement which tried to oppose the existence of the state frontally. 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. It can be seen in this understanding that actually the enemy of anarchism is also an enemy of the state because the things mentioned are also oppressors for the state.

### **Similarity and Difference Values on Anarchism and Nationality in Indonesia**

The values contained in anarchism contain universal values that are interpreted as values or understandings based on contextual needs. On the universal value of anarchism, it is not the opposite of national values because the equal value of anarchism is to bring people in conditions that are free, both without classes, without discrimination, without pressure and without expression. While the particular values of anarchism towards complete human freedom, which is considered to be the main source of problems in the expression. Different values do not cause the anarchist movements to contradict one to each other because they still have a great value that is upheld, namely freedom for all beings. Basically, every human being in communal is part of a clear structure. It's just that there is no meaning and authority beyond the authority of each individual. In relation to the Indonesian national system, similarities and contradictions exist in understanding anarchism. This is a result of qualitatives research which can ultimately benefit the fields of social science, politics and resilience. An understanding of anarchism has been clearly explained in a literature review. In this discussion, the writer will compare things between the concepts of anarchism and nationality.

Through the existence of these norms it can

also be seen that anarchism while upholding freedom does not mean that it follows by 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. But anarchism is not a patent solution for human problems, but in principle anarchism rejects absolute schemes and concepts [6]. Anarchism only recognizes the relative significance of various ideas, institutions, ban social forms rather than the exact form of a social system.

### **Compared Result from Interview and Literature Analysis**

In the process of comparison of the results of interviews and literature comparisons it is presented in the previous chapter, this study seeks to focus on the discussion in order to answer the questions underlying the research. Points that need to be considered in the development of real conditions and literature on anarchism in Indonesia are:

#### **1. Object Contended**

In the literature described in the previous chapter, anarchism has 'enemies' or tasks that must be completed before reaching the main ideals of complete freedom. Meanwhile, in its development, anarchism was increasingly rational and humanist so if the object being 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 in 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, where erroneous and oppressive systems are pathologies that infect a person's psychological system specifically or even masses.

#### **2. Movement Methods**

In many literature, various methods of resistance can be conveyed by anarchism. These methods are very diverse. But what is interesting from the variety of methods presented in the literature, almost 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. Basically, the resistance described

in anarchism literature is conventional resistance such as conducting correspondence, writing articles in the mass media, organizing workers, carrying out mass actions, carrying out silent actions and strikes to fight against the authorities and companies.

#### **3. The Logic Thought on Anarchism Movement**

The logic of the anarchism movement from time to time and through literature of the education system or real movement, it has only one spirit that will remain the same, namely to create a society that is free and without oppression or the possibility of mutual oppression. This is explained in various models of exposure both 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 in a simple and critical way in order to achieve the ideals of anarchism as a whole.

#### **The Support and Obstacle Factors in Indonesia**

The existence support factor of anarchism is that education system must be more open, whether it is formal or informal. Besides that, the opportunity to join community and to show their expression must be warranted by the government. For anarchism, the relationship between collective and individuals abroad is a good activity in order to build connection and more massive movement. Therefore, information and communication network that have been widely open can give anarchism easily to grow in Indonesia. Indonesians reading interest have growth slowly, mainly in urban and metropolitan. It caused anarchism easily to recognized and understand. In other case, there were many mass movements that driven by civil community to achieve their goal that have same appearances like peace movement, feminist, humanity, and many more. Meanwhile, the factors that make anarchism hard to grow in Indonesia was caused by theirs behave to not to branding their movements.

Since based on underground movement, both the actor and the movement are not trying to impress their movement identity. It can be said that difficult to find the characteristic besides black-red attribute, black cat symbol or 'A' letter surrounded by circle and relate images. Moreover, anarchism was being unpopular. It is

because their effort to fight in principle was willingness to defeat human need, or to defeat 'the will to power' that actually has taken root in common society. Anarchism principle to fight fascism can make a hostility between them and several primordial groups. Besides that, anarchism also blasphemed the activities which always naming on religion term in social and political life, so that things that has been popular above was devour anarchism movement. Overall, anarchism movement cannot be massive since the strength and weakness which contained in anarchism itself. Until now, Indonesia is still misinterpreting vandalism as anarchism, so that anarchism understanding itself not yet received more attention from Indonesia government. Regardless of substantial similarity and opposition, including the accidental one, of anarchism and Indonesia nationalism concept, anarchism can fight just in underground steps if it always purifies its system of thinking and its movements.

#### **The Anarchism Effect on Nationalities in Indonesia**

In principle, anarchism in Indonesia is still not has widely impact in mass and social movement which base on party or other social organization that powering their-self in quantity. While social movement is one of an important value of social security by national defends. It must be recognized that Indonesian anarchist was far more tiny than left-wing communist movement, nationalist, especially right-wing Islamic movement or religious populist. With few anarchists in quantity in Indonesia, it can be confirmed that real movements are less huge than other ideological movement in Indonesia. However, anarchism has growth in decades. There were published dozens anarchist books in Indonesian translation. The ideas that presented in its literatures being an oasis for intellectual exhausted in democracy moment and corrupt politics nowadays. Most of anarchist activist are society intellect in both formal and organic. In other words, intellectuals were also taken part in anarchist act. Besides intellectual, there are artists and free thinkers which support on anarchism development in Indonesia. Anarchism directly recognized influences to Indonesia is sensitivity and acuity critics towards nation condition.

Moreover, there is also firm resistance in negligence that government possibility does in few public policies. Anarchism has a potency as a

'scalpel' of social awareness on diseases that infects social and governmental system in Indonesia, but there is one problem on the existence of anarchism in Indonesia that is some of anarchists still not admitted existence of state including its constitution—as well as conventional anarchists' believes—and system, just because their lack of understanding.

#### **The Anarchism Potentialities on Indonesia's Social Security**

Anarchism and its movement were contributed some development mainly in education, humanity, and living environment. Several anarchist movements which did first aid to poor people have been one of movement that support state to finish social problems. Of courses that anarchist movement much less in quantity than radical religion movement, but its effects can support to hold Indonesia condition mainly through action and critics toward state. Several vandalism act which did in anarchist mass action can be counted in small amount than bombing which conducted by terrorist. However, anarchism is still organized movement but also dynamics. This has been proved by much of movements that still guerilla both in local, regional, even in international scope. Its movement were massive and obligated the humanity, since based not on member quantity or contingent mass that joined the action but it otherwise rooted on dogmas that has been growth all the time in the body of thought of anarchism. This has proven by interview result of several anarchist activists whose have the same answers concerned to the slavery they've faced, and concerned to what is actually they fight for. Freedom value is in anarchist is at time can be very radical and sometimes also very liberal. This was caused anarchism in several period can survive in many countries. Besides that, Indonesian social security can be support by anarchism in system of thought or, in other words, use its epistemological and axiological modern anarchism methods not in conventional ways.

#### **CONCLUSION**

Based on this research on anarchism through global and national perspectives, there is an understanding of the nature of life which at first was 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 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, aims to forming an anarchist social climate. Some anarchic expressions that emerge have propaganda tendencies but in the 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. This is evidenced by the many media and communities of anarchism that are engaged in various fields on social society.

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