# THE DANGERS OF TRANSNATIONAL IDEOLOGY IN INDONESIA: THREATS TO SOCIAL STABILITY AND DIVERSITY

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## ABSTRACT

*This study aims to analyze the impact and threats of transnational ideology on social stability and diversity in Indonesia. The method used is a qualitative method with a descriptive approach, which relies on secondary data from various literature and written publications. Transnational ideology that crosses national borders is understood as a global understanding that can influence a nation's political policies and local values . In Indonesia, the spread of this transnational ideology often conflicts with Pancasila and cultural values, thus triggering radicalization, tension between groups, decreased tolerance, and the potential for social disintegration. The results of this study indicate that transnational ideology has a significant impact on social stability, such as social division and radicalization, tension between groups with different ideological values, and decreased tolerance and cultural diversity. This potential for social disintegration is a grave concern. Where this is spread through social media which is used to spread propaganda and intolerant narratives to the Indonesian people, to overcome the impact of this threat the Indonesian government has implemented various strategies, such as the establishment of the Pancasila Ideology Development Agency (BPIP), education of Pancasila values, law enforcement against radical groups, strengthening cyber, and international cooperation.*

*Keywords: Transnational Ideology, Social Stability, Diversity*

## INTRODUCTION

Indonesia boasts an extraordinary cultural diversity, with over 300 unique ethnic groups and more than 700 regional languages spoken across its various regions. This diversity is not just a source of pride for the Indonesian people, but also a key strength in fostering social harmony and national unity. It is the nation's identity and a testament to its ability to build a strong national unity amidst differences.(Savira et al. 2024)

In Indonesia, transnational ideologies such as radicalism, religious extremism, and other ideologies that contradict Pancasila pose a serious threat to social stability and diversity. Their spread often occurs through various media, including social media, educational institutions, and certain groups connected to global movements. This phenomenon risks disrupting the social order that has long been built on the principles of tolerance and togetherness. In this context, there is a

close relationship between radicalism and terrorism. Radicalism can be considered the root of terrorism because it reflects an attitude that wants drastic and revolutionary change through extreme means, including violence.(Fatoni 2018)

Three factors influence the emergence of radicalism and acts of terrorism: (1) Narrow and textual understanding of religion: Literal interpretation of holy texts without considering the context can lead to exclusive views. Individuals with a narrow understanding tend to think other groups with different views are heretical or infidels. (2) Politicization of religion: The use of religion for political interests can trigger radicalism and terrorism. When religion is politicized, the assumption arises that a particular country or regime is hostile to a specific religious group, so it is considered necessary to fight it. (3) The influence of transnational ideology: The flow of globalization and the development of information technology facilitate the entry of extreme foreign ideologies. This ideology can be adopted and replicated by certain groups in Indonesia, which then has the potential to trigger radical and terrorist actions.(Nini Adelina Tanamal and Sapta Baralaska Utama Siagian 2022)

Although the values of Pancasila have been taught through education, the situation in Indonesia recently has shown the opposite. One of the problems that has emerged is the increase in violence that disrupts social and political stability, to the point of triggering conflict in society. This condition reflects the decline in ethical and moral values in community life, which should uphold tolerance and cooperation. Transnational ideology has a significant impact on social stability and diversity in Indonesia. This phenomenon is recognized as the impact of the influence of global or transnational ideology. Therefore, strengthening Pancasila's values is crucial in dealing with the adverse effects of transnational ideology in Indonesia.

Globalization allows information to spread easily across cities and even country boundaries. This paves the way for the entry of transnational ideologies into Indonesia, including previously unknown ideologies, which can spread freely without filtering. Amid the era of globalization and rapid advances in information technology, the spread of foreign ideologies that conflict with the basic principles of the state is becoming easier. If not handled seriously, this can cause social divisions and weaken national unity. Therefore, an in-depth study is needed regarding the emergence of this threat, its impact on society, and practical strategies to overcome it.(Eviningrum and Wibisono 2024)

**METHODS**

The method applied in this study is qualitative, which aims to understand an issue contextually and descriptively based on real conditions in the field. This study aims to further explore and analyze the Threats to Social Stability and Diversity. The researcher then chose to use qualitative research based on the objectives of

qualitative research to understand and research an object. This method allows researchers to understand the development flow of an object, observe events, and get helpful explanations. Therefore, this method was chosen to research observationally regarding threats to social stability and diversity. The data used to support this research comes from documented secondary data, including a summary of primary data from various literature and written publications

## RESULTS AND DISCUSSION

### A. Transnational Ideology

Ideology comes from the Greek words "idea," which means idea, concept, ideal, or basic understanding, and " *logos,*" which means science. Etymologically, ideology can be understood as a nation's ideal or outlook on life that becomes a social and state life guideline.(Eviningrum and Wibisono 2024) The term transnational consists of two words: "trans", which means across, through, or through, and "national," which refers to things related to nationality or originating from a nation. Initially, transnational referred to diaspora activities, which were characterized by the movement of people to other countries. Over time, the understanding of transnationalism evolved to refer to interactions between individuals or institutions that crossed the boundaries of modern states.

Transnational ideology can be understood as a global ideology that crosses national and state boundaries. This ideology is a propaganda campaign or belief and can influence a country's political policies. The ideals of transnational Islamic groups that want to implement Islamic law and replace Pancasila are considered contrary to Indonesian Islamic culture, which emphasizes politeness, tolerance, and not easily accusing others of being infidels.

According to Jamhari and Jahroni, the emergence of transnational movements was caused by the global conditions of the world, including the Islamic world, which was entering the modern era at that time. Many Muslims felt confused and unprepared to face the changes of the times. To overcome this, Muslims tried to find their identity again by interpreting religion uniquely, emphasizing the importance of implementing religious values in everyday life. Radical transnational ideology has five principal characteristics. First, it contradicts the state ideology and its constitution. Second, it has extreme ideological goals and an opposing attitude towards national ideology. Third, this ideology tends to justify any means, including distributing illegal content. Fourth, it uses religious narratives as a tool to recruit members. Finally, this ideology often creates an intolerant narrative.

### B. The phenomenon of the spread of transnational ideology in Indonesia

Indonesia is a vast country that consists of various tribes and cultures. Koentjaraningrat said the term culture will become more focused and will become

local wisdom. Local wisdom is a group of people who try to adapt to the surrounding environment. With local wisdom, people can develop and live a sustainable life. Local wisdom can be the identity of a group of people in an area and become a differentiator from other groups of people. Indonesia, a vast country consisting of many islands, has a variety of local wisdom owned by each existing ethnic group. Local wisdom is the wealth of the community owned by the Indonesian state and nation. Local wisdom is a differentiator owned by each region from other regions. Although the Unitary State of the Republic of Indonesia has various ethnic groups and different local wisdoms, it does not make our country weak or divided. Still, it becomes a strength and advantage for the Indonesian state. The concept of Bhineka Tunggal Ika, which means "different but one," is displayed on the Garuda Pancasila symbol, symbolizing pride for the Indonesian state.

The entry of Transnational ideology in Indonesia should not change the aspects of local wisdom, but it should be a tool to strengthen cultural diversity in Indonesia. This is because there is often an Islamization of indigenous people who do not see Islam as a blessing for humans; instead, there is an effort to change society to be similar to the culture of Arab countries. Religion should be able to blend with the local culture of each region and not dictate the culture that already exists and develops in local society.

From the explanation above, there is a tendency that something that comes from outside the local culture can be considered a threat to the existence of local nature and is considered to be able to affect national stability. In the history of the Indonesian state, three ideologies play a very dominant role in shaping knowledge, namely, the ideology of liberalism, the ideology of nationalism, and the ideology of socialism. These ideologies do not originate from Indonesia but are very appropriate to the conditions of the Indonesian state.

1. Liberalism

Liberalism was first introduced during the Renaissance as a response to religious orthodoxy. Locke talked about ' *natural right',* which means that every individual is born with the right to life, freedom, and property ownership. The Liberal ideology has a rebellious nature against injustice and authoritarianism. For humans, the right to liberty and property is essential. The basic property humans own is their body, which every human should be free to use according to what they want, without pressure from other parties. Liberalism tends to lead to humans who have individuality, freedom, and autonomy. Humans are considered to be able to regulate themselves without help from others. In the socio-cultural context, this refers to the freedom of humans that is essential and cannot be violated. This also impacts the context of Human Rights and respect for each individual's dignity.

2. Nationalism

In the history of the Indonesian state, nationalism was born at the birth of Budi Utomo on May 20, 1908, the first modern organization in Indonesia. That date was designated as the day of national awakening. The development of nationalism in Indonesia is also considered to have begun at the *Centrale Sarekat Islam* (CSI) national congress held in Bandung in 1916. The word national was used by Tjokraminoto, an inspiring figure for Indonesia and a forerunner of unity in all groups in the Dutch East Indies at that time, to achieve a national level and establish their government. Nationalism was born against the backdrop of the long suffering of the Indonesian people in the fields of economy, social, education, law, and politics, as well as the increasing spirit of the colonized nation to achieve independence, such as the Philippines and India, which had the same fate as Indonesia.

Nationalism is essentially the ideology of a modern state, like democracy and communism. Nationalism can be interpreted as loving the nation and state deeply. Nationalism is not only an instrument that functions as an external adhesive, but can also be a vessel to affirm Indonesia's pluralistic identity in its cultural dimension. Nationalism is an awareness that every citizen in a nation has.

3. Islamism

Islamism is an ideology based on the teachings of Islam. It aims to implement Islamic law and values in everyday life, including economic, social, and political fields. The ideology of Islamism has characteristics that acknowledge the power of Allah. The power of Allah is the highest, and the law of Allah must be established in everyday life. Islamism aims to implement Sharia law in everyday life, including the economic, political, and social fields. Islamism also seeks to develop an Islamic society based on Islamic values and Sharia law. Jihad in Islamism is obligatory for Muslims to defend and maintain the religion and the state. The ideology of Islamism can develop an Islamic society based on Sharia values and laws. The ideology of Islamism can conflict with the government if the government does not recognize Sharia law and Islamic values.

## C. The Impact and Threats of Transnational Ideology on Social Stability and Diversity

As a country with diverse ethnicities, religions, and cultures, Indonesia has problems that affect social stability and diversity. One is the emergence of transnational ideology, which refers to an understanding or ideology that transcends national borders and is often influenced by global or international movements with specific goals. Therefore, transnational ideology can be a threat because it conflicts with local values, encourages radicalizing individuals or groups, and can divide

The Dangers of Transnational Ideology in Indonesia

Indonesian society. Here are some of the impacts and threats of transnational ideology:

1. Social Disunity and Radicalization

Transnational ideology can cause social disintegration by spreading ideologies that reject diversity. For example, radical groups such as Hizbut Tahrir Indonesia (HTI) and Jamaah Islamiyah (JI) have the potential to divide Indonesian society based on differences in belief, which is done through religious narratives. Radicalization also increases through propaganda on social media, such as Facebook, Twitter, Instagram, and YouTube. Where the spread through social media, the movement's messages and thoughts quickly and widely spread to Muslim communities in various countries, such as ISIS, which recruits members by exploiting social and economic dissatisfaction that occurs in Indonesia.

Case example: The Bali bombing tragedy that occurred on October 12, 2002, was the deadliest terrorist event in Indonesian history. The victims reached 2,996 people, including 88 Australian citizens. The impact of radicalization not only threatens state security but can also create distrust between groups or factions.

2. Tensions Between Groups with Different Ideological Values

Transnational ideology causes tension between moderate and extreme groups. For example, there are radicalism and caliphate groups that want to change the basis of the Indonesian state to the caliphate ideology, which is based on Islamic law. This can discriminate against religious minorities because in Indonesia, it is not only Islam. Discrimination against religious minorities is one of the impacts of ideological tension. This can occur due to the lack of public understanding of harmony between religious communities.Evingrum and Wibisono.This religious minority can occur in various forms, such as in the case of the Purwakarta district government closing a building used as a place of worship without permission, which sparked controversy, where several members of the Simalungun Protestant Christian Church used the place of worship. This restriction on religious activities often makes it difficult for religious minorities to carry out their religious activities and complicates the construction of places of worship due to strict requirements. This discrimination not only violates human rights, but can also damage harmony between religious communities, which is an essential pillar in Indonesian society.

Transnational ideology can also influence political polarization, where religious narratives are used to divide voters. This political polarization occurred in black campaigns, namely the use of religious issues to attack political opponents in the 2017 Jakarta gubernatorial election and the use of religious sentiment to mobilize the masses in the 212 political action. Political polarization supported by

religious narratives can threaten national unity and integrity and damage democracy.

Studies show that transnational ideology greatly influences intolerance in Indonesia. As many as 20% of intolerance cases in Indonesia are influenced by transnational ideology that rejects pluralism. In addition, survey data from PPIM UIN Jakarta in 2018 show that 63.07% of Muslim teachers have intolerant opinions towards other religions (Basarah, 2018).

1. Declining Tolerance and Cultural Diversity

Indonesia, known as a tolerant and moderate country, is threatened by the influence of transnational ideologies, especially from exclusive Islamic groups. Transnational groups often assume their opinions are correct and belittle local religious practices. This can lead to an intolerant attitude towards religious traditions and practices that have existed in society for a long time. For example, the Salafi movement rejects various local cultures that are considered "heresy," including the tradition of selamatan and religious art that have become part of Indonesian society's lives (Hasan: 3).

The impact of this decline in tolerance can be seen from the increasing tension between groups; a society that used to live in harmony is now divided into groups that are suspicious of each other. Cases of violence against religious minorities, such as attacks on churches and the Ahmadiyah community, show that this intolerance can create greater conflict. However, there are efforts by the government to increase religious tolerance, such as through religious moderation programs and interfaith dialogue. According to the Minister of Religion Yaqut Cholil Qoumas, although the religious tolerance index in Indonesia will increase to 76% in 2023, there is still a lot of homework to be done to overcome these problems of intolerance (Hawari, 2024: DetikHikmah).

**D. Government Efforts to Overcome the Dangers of Transnational Ideology**

The Indonesian government's efforts to overcome this transnational ideology are essential and related to national security and social integration. The transnational ideology that often influences the values of Pancasila and nationalism requires a comprehensive strategy to deal with. The government's strategies in overcoming transnational ideology include:

1. Formation of the Pancasila Ideology Development Agency (BPIP)

The Indonesian government has formed BPIP as a strategic step to strengthen the Pancasila ideology amidst the threat of transnational ideology. BPIP is tasked with developing and disseminating the values of Pancasila in society. The formation

of this body is a symbol of unity between Islam and nationality and an effort to maintain national integrity.

2. Education and Socialization of Pancasila Values

Pancasila education is integrated into the education curriculum at all levels. This is to instill national values in the younger generation so that they can understand and reject ideologies that conflict with Pancasila. Programs such as the appreciation and practice of Pancasila and cooperation increase the sense of nationalism.(Diniyanto 2023)

3. Security and Law Enforcement Strategy

The Indonesian government also applies a security approach through law enforcement against groups involved in radicalization. This includes dissolving organizations considered threatening, such as Hizbut Tahrir Indonesia (HTI) and the Islamic Defenders Front (FPI), and using Densus 88 and the National Counterterrorism Agency (BNPT) as an important part of law enforcement efforts to prevent the spread of radical ideology.

4. Cyber Security Strategy

With the development of information technology, the government also implements a cybersecurity strategy to combat the spread of transnational ideology on social media. This includes blocking radical sites and spreading positive content that emphasizes peaceful narratives; this is very important because the public needs public education about the dangers of radicalization, which is an essential focus in this strategy.(Utami 2023)

5. International Cooperation

The Indonesian government seeks to strengthen international cooperation in dealing with transnational crimes, including terrorism. Indonesia shares experiences and strategies in combating radical ideology through international forums and collaborates with other countries to address current global issues.

## CONCLUSION

Transnational ideology can be understood as a global ideology that crosses national and state boundaries. This ideology is not just a propaganda campaign or belief but can also influence a country's political policies. In Indonesia, transnational ideology impacts social division, radicalization, tension between groups with different ideological values, decreased tolerance and cultural diversity, and other understandings that can conflict with the values of transnational ideology and diversity, seriously threatening national stability.

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