POLITICAL THREATS ONPERSONAL DETERIORATION THROUGH TRENDSETTING OF *SARA* EVENTS

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ABSTRACT

This article analyzes the phenomenon of socio-political "crime", which occurs and develops in the state life of Indonesia. The form of this phenomenon is social negativism; a concept of which views the different socio-cultural attributes apart from itself as negativity. The ideology of this concept resulted in personality deterioration through the trendsetting events with a background of ethnicity, religion, race, and inter-group relation on social media. This portrait of the social world is very much in contradiction with the character or identity of Indonesians who uphold the values and norms of Pancasila and the 1945 Constitution. The personality deterioration politics aims at destroying the integrity of political contestants, both generally and in particular, therefore, it can widen the road to its success in gaining power supremacy. The emergence of personality deterioration politics is due to the weakness of civil society in Indonesia. On one side, the Indonesian public still depends significantly on the state, and on the other hand, it does not have full freedom to avoid the nepotism as a common practice in the country. This weakness of Indonesian civil society has resulted in the inability of multiculturalism to develop in the country.
The particular situation and condition have caused the more common practice of social negativism and personal deterioration. These pathogenic social phenomena, both micro and macro, has become a serious threat towards the life of the nation, which aims at creating prosperity and serenity for all its citizen.

Keywords*: Politics of personality deterioration, Trendsetting of SARAEvents trendsetting of SARA events , Social Negativism, Multiculturalism.*

INTRODUCTION

Critical paradigm views that the apparent reality is wrong. The fact we capture does not explain the essence of reality itself. The nature of reality is behind the visible structure. Meanwhile, human knowledge is socially and historically constructed by the context of cultural complexity (Guba & Lincoln, 1994). Based on this kind of logic, there needs to be social engineering so that our cultural instruments can see a reality that is behind the structure that appears earlier—not trapped in an artificial cultural perspective. We need a critical cultural way of thinking, a mind that dares to question all the truth claims that it has so far believed.

Based on the critical worldview above, the author suggests that the phenomenon

of trendsetting of ethnicity, religion, race, and inter-group relations (SARA) events that occurred on social media so far has not only intended to publicize the event, but there is a hidden agenda namely politics of personal deterioration. Although it must be acknowledged, that the viral event is indeed a real objective-empirical event. Still, if you look at the narrative included in the viral event in question, it should be strongly suspected, that the real purpose of the trendsetting is to destroy the identity or attribute the social culture of the victim.

The assumptions referred above will be increasingly confirmed, when we follow the conversation about events in the video in WhatsApp Group (WAG) which is segmented. In the limited WAG public area, the victim's identity will be bullied to the utmost. Members of WAG Limited build absurd rationality to 'trample' the dignity of the victim's identity while laughing and dancing on the illusion of conceptual truth. Remarkable examples as intended include the 'behaviour' of Habib Rizieq, Ahok (Basuki Tjahaja Pernama), and AniesBaswedan. Besides, there are still many other small-scale viral events with similar modes of operation. In my opinion, the virus does not merely want to damage the self-reputation of Habib Rizieq, Ahok, Anies, or other victims, but also carries a hidden political agenda, namely destroying the image of the victim's identity. The identity can be related to ethnicity, ethnicity, and religion.

The asymmetrical portrait of social relations and leading to hostility against the SARA events above is not only a threat to the happiness of every citizen but also a threat to the integrity of the life of the nation of Indonesia as a whole. Therefore, it is very interesting to study through the perspective of political sociology about the political problems of personal deterioration through trendsetting of events that are nuanced by SARA. There seems to be a wide gap between das sein and das sollen harmony between the nation's children who have the philosophy of Pancasila and Bhineka Tunggal Ika.

Social Negativism and Politics of Personal deterioration

Hypothetically, the authors argue that the politics of personal deterioration through the trendsetting of SARA nuances is caused by social negativism, which is a notion that considers negatively towards each socio-cultural attribute that is different from the socio-cultural qualities that are owned by themselves and/ or their groups. This notion grows and develops from the logic of a single and absolute truth. That there is no other truth out there, apart from the fact which they believe. Therefore, any differences, especially contradictions with socio-cultural attributes outside themselves and their groups, will be responded by negative thoughts, attitudes, and actions.

The authoritative-subjective concept of absolute truth produces a disposition of action (Bourdieu, 1975, 2010), which is

contrary to the expanse of systems and social structures that are empirical-objective. Since humans are born, they have been nurtured by plural and multicultural social systems and structures (Blossfeld, 1996). Humans should be willing and able to absorb the will of the macro system in their environment. Not to surrender to the pressures of the situation, but to sort out and choose the best path for a happy life. However, in the development of social life, it turns out humans are trapped in a mindset that defames the will of objective reality to follow the naive motives of power lust, a reason so that they remain in a social structure that can dominate others through hegemonic cultural construction (Ives, 2017; Puckett, 2013).

In Indonesia, social negativism grows in almost all aspects of national and state life, especially those related to religion and ethnicity, both internally and externally (Lestari, 2015, 2015; Najmina, 2018; Pageh, 2018; Sirait, 2019). For example, in Indonesia, there are seven religions, then between them will tend to be negative with one another. Likewise, concerning ethnic factors, especially to Ethnic Chinese. Even though since the 5th century AD, long before the Indonesian state was formed, ethnic Chinese had lived together with other ethnic groups in the region at that time called Nusantara, or Dipantara, or Huang-Tse (Kristiono& Meanchey, 2016).

The social negativism that is pervading within Indonesian can be seen as a hidden agenda in a cultural structure that aims to gain power in a general meaning. This cultural agenda can be fully realized by the actors. Still, it can also be not recognized by members of the community, because their mindsets have been hegemony by a set of ideologies of life, whether through art, culture, sports, education or government institutions (Ives, 2017).

Social negativism as a conscious and unconscious understanding of the socio-cultural structure is then derived in deviant subcultures, one of which is the politics of personal deterioration, which is a strategy to gain power through efforts to damage the image of the identity of certain people, groups, or communities, so that the intended identity is smelly, ugly, rotten, uncivilized, etc. The politics of personal deterioration seems to have become our culture, similar to corruption which is almost no longer addressed as a major crime. Therefore, the writer considers that the politic of personal deterioration is also categorized as an extraordinary crime, even philosophically it is eviler. If the mode of operation of corruption is to steal money, while the politic of personal deterioration, the main goal is to genocide identity.

The politic of personal deterioration is different from what Samuel P. Huntington called political decay. Political decay is an action or behavior carried out by parties that aim to damage and or disrupt political institutions. Political decay can occur because the political modernization program

is not running as it should (Samuel, 2018). The target of political decay is political parties or political institutions. While the politic of personal deterioration targets is the identity of a person, group, community, or community outside the perpetrators. In the current era of the industrial revolution 4.0, the politic of personal deterioration gets a moment of support in the form of systems and structures of communication technology that are prone to be misused by users who do not have the integrity of state and nationality. Socio-psychologically, the politics of personal deterioration is part of the expression of

unwillingness towards other parties in the process of fair political contestation. As a result of the political act of this personal deterioration, there was tension between structures in society (Smelser, 2013). The tension between the community groups will increase along with the development of negative labels or labels on the identity of others.

If there is tension between social structures, opportunities for social conflict will occur, both latently and manifest. Schematically, this thinking can be illustrated below.
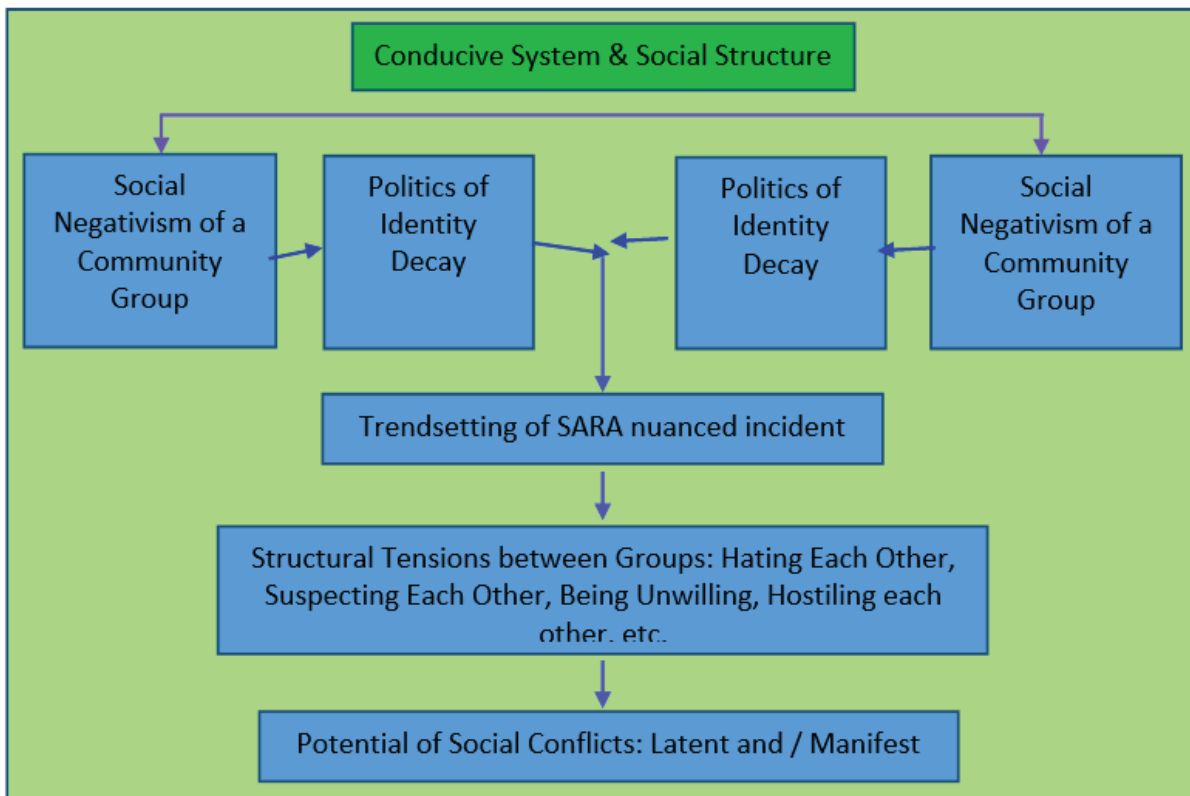
The political operation modus of personal deterioration in the current era of disruption is in the form of a viral event or SARA background event on social media. Thus, the SARA problem is a susceptible issue in Indonesian society; it means that the trendsetting is not just getting the public's attention, but is increasing to become public discourse. The contents of the video are subject to discussion at all levels of the people. The message pressures were intended to damage the image of the political victims of personal deterioration because the initial motive was indeed negative. The destructive impact will be even worse when trendsetting is transmitted by influential community leaders, although they often do not fully understand the core of the issue being discussed. If this is the case, then the public discussion will be absurd and not substantive because the source of the discussion data is only from *'katanya kata'* (Javanese, *jarenejare*).

The ways of community thinking that tend to be racist and discriminatory, as explained above, can cause an atmosphere of unhealthy relations in groups. Empirically, the relationships between groups of people get along well. However, when viewed in the subjective world, there are still many fundamental problems for the realization of harmony among the nation's children. In this connection, it can be questioned about what causes the flourishing of social negativism which then reduces the political behavior of the decay of identity. There are many answers which of course can be given, but in this paper, the author wants to relate it to the still weak civil society and not yet received the understanding of multiculturalism by most Indonesian people.

The weakness of Civil Society and Multiculturalism

Civil society is a part of the articulated culture in the form of formal associations managed in a modern and voluntary manner, whose existence is not bound by family informality and family relations, nor is it dependent on the state. The position of civil society is between family or kinship and the nation. The program and space for civil society are related to social, cultural (including religion), economic, and political issues that are experienced and desired by every citizen. Civil society does not have to be as part of a community that must confront the state, but between both of them has a complementary function or synergy in the effort to develop the nation and state (Al-Qurtuby, 2018). Certain NGOs or social-political activists still generate the understanding that civil society must confront or antagonize the country. On the other hand, in Indonesia, the civil society is closely related with family and kinship, because it is not uncommon for civil society - for example, a particular religious, social organization - to be born from the commitment of individual family groups and desires to empower the community.

Commonly, civil society has characteristics of upholding values and

norms or laws that have become a common consensus, respecting civilization, promoting equality or equality, having public space, democracy, tolerance, pluralism, social justice, social responsibility, and respecting sovereignty, upholding the dignity of everyone. If these characteristics have a further examination, it can be concluded that all of these are the ideals of all Indonesian people (das sollen). The question then is why the empirical fact (*das sein*), as explained in the previous section, is far from the normal size of civil society? Honestly, there is a lack of commitment to our civil society to Pancasila, even though it is a national commitment. Some less civilized movements, because of addressing others as people who do not deserve to live on the motherland of Indonesia; many people are undemocratic, intolerant, and do not respect the rights of others.

In answering the questions, the authors build the assumption that the weakness of civil society is caused by low multiculturalism. Multiculturalism is an understanding of the ideology that understands, acknowledges, glorifies, and is ready to accept the consequences of cultural differences between children of the nation, both at the individual, family, group, and community level. The development of multiculturalism in Indonesian is very appropriate because, in this ideology, all children of the nation have equality. They will both benefit from existing cultural differences (Suparlan, 2014, 2016).

The lateness of multiculturalism development in Indonesia is due to the lack of success in democratic education (Suparlan, 2016). According to the author, democratic culture in Indonesia is more programmatic in the formal education environment (schools), and non-government organization forums (NGO's). It is undeniable that formal educational institutions have an essential and strategic role in implementing multiculturalism education (Najmina, 2018). However, multiculturalism education in informal and non-formal spaces must also not be ignored. Unless done that way, then everything that has been fought for informal schools will return to its nadir, because in the writer's opinion, for Indonesian society, the cognitive determination of informal and non-formal spaces is far more reliable than the influence of formal education.

So far, multiculturalism education in informal spaces (family), and closed-religious forums have not been going well. It should be an assumption that there has been counter-productive dissemination of values with a vision of multiculturalism. All of us have high hopes that the family environment and religious institutions can also become fertile ground for the cultivation of multiculturalism ideology. The multiculturalism socialization and internalization is necessary to create a peaceful life within the country. The plurality and heterogeneity of our nationalities must be guarded and treated with the ideology of multiculturalism as optimal as possible

so that radical and discriminative social negativism can be resisted. The transition from pluralism to multiculturalism (Suparlan, 2014) is necessary for a better social life in Indonesia. Although it faces the paradox of multiculturalism (Bygnes, 2013; Gozdecka, Ercan, &Kmak, 2014; Heath &Demireva, 2014; Kymlicka, 2010).

Considering the rationale above, then conceptually, it can be said that social negativism in the form of politics of personal deterioration will be minimized if the 'social teaching' of the ideology of multiculturalism is successful. The term social teaching derives from the writer's expectations, this multiculturalism movement is not only carried out in formal schools but also the family and kinship environment (in-formal), as well as non-formal (especially religious institutions). The cultivation of the idea of multiculturalism will only succeed if democratic education, whether informal, non-formal or informal institutions, is also thriving. As long as this kind of social plan is not going well, the relationship between the nation's children in Indonesia is prone to social conflicts. Of course, we all do not want to set this nation and country back. We do not wish to the plurality and heterogeneity of SARA and socio-culture to be obstacles to the efforts to achieve the ideals of the nation as mandated by the Pancasila and the 1945 Constitution. Even far from all this, if we did not have Pancasila and the 1945 Constitution, then we as humans still have the mandate to create a life full of love, harmony, and peace.

The description of the problems of civil society and multiculturalism in Indonesia above can be described as below.
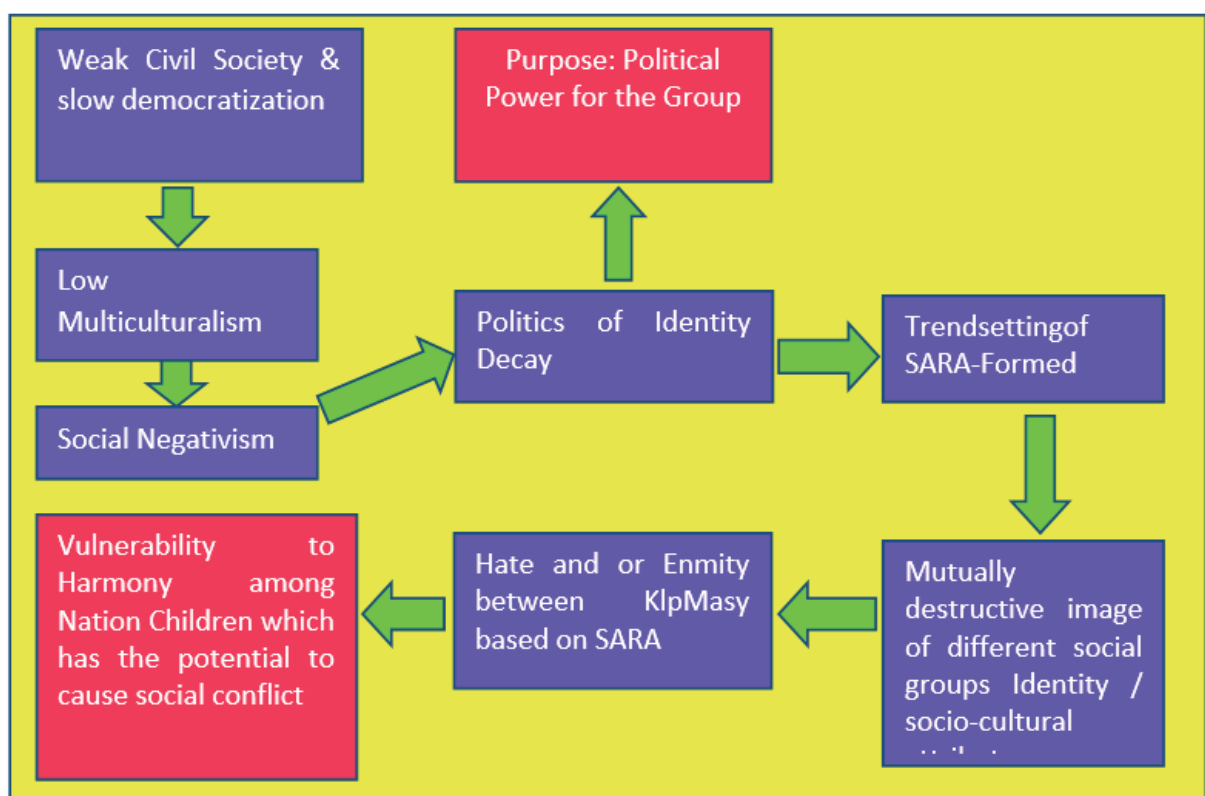
The above scheme illustrates that the vulnerable harmony among Indonesian people has the most potential to create social conflicts. The weakness of civil society, the slow pace of democracy, low level of multiculturalism, the spread of social negativity, and personal deterioration politics are the examples of social conflicts.Within the framework of sociological thinking, the socio-political problem can be explained through the interconnectivity and dialectics between the will of the subjective reality of the actors with the existing objective reality rules.

Dialectics of Actors and Social Structure in the Politics of Personal deterioration.

Based on the elaboration of the politics of decay above, various micro and macro-sociological factors that are interconnected are known, as well as other non-sociological factors that contribute. Although the idea of social negativism attaches to the social system of society, the author wants to start from the micro-level, namely the existence of socialization (Mead, Joas, Huebner, & Morris, 2015), both primary and secondary that have been done inappropriately by the significant others so that the child has the wrong knowledge about differences in religion, ethnicity, ethnicity, and other people's socio-cultural attributes. These values socialization mistakes start from the family environment, neighbors, and religious groups. The core values that are highlighted are that 'we' are right, and 'different' they are

wrong. The entrance ticket to heaven belongs to 'us', and of course they 'must go to hell.

A series of knowledge then becomes the self-value then becomes capital for the actors to carry out social construction (Berger &Luckmann, 2016), both in the process of externalization, objectivation, internalization, as well as socialization and resocialization of objective events that are emblazoned in his social life. Therefore, the actors experience the process of socialization about other people as negative figures, sometimes even considered enemies, the results of their social construction of differences also become harmful. The dynamics development phase of this kind of social relations can be illustrated by the emergence of various dissociative social interactions that lead to pathogens, discriminatory, and violating human rights.

Every human being always wants to maintain his existence in social, national and state life. Humans will never give up their existence without meaning (Kriegel, 2009). Meanwhile, it has become a natural law (sunatullah), God's provision, that humans are created and born in differences, both physically, biologically, psychologically, and socially (Boag&Tiliopoulos, 2011). Based on this kind of natural potential, there was a 'resistance' against all those who intended to 'get rid of it' from the arena of national and state life (Rowan, 1999). Resistance can be done in the normal form following the rules of law, culture, or customs that apply, but can also be in the form of abnormal and

shortsighted, including through the politics of personal deterioration.

The author considers that the politics of personal deterioration is one of the dispositions of action or habitus (Bourdieu, 1975, 2010) Based on trust or belief (Doxa) that is built from the results of the absorption of actors against the 'trust' of the macro-objective. Although this method is contrary to morals, sociologically, all of that can be seen as a tribute from the actors to alternative offers from objective macro so that they can survive. Actors learn, absorb, and act according to objective macro recommendations so that they can save their existence. Thus, sociologically, and in the interests of maintaining his presence, the politics of personal deterioration is functional (MacKay, Effrat, &Grathoff, 1979; Wirth & Parsons, 1939). Even if viewed from the social, moral standard, such actions are not very noble, aka very bad, discriminatory, and violate human rights.

Closing

The harmony among the nation's children in Indonesia is experiencing threats from social negativism. This understanding grows and develops in all aspects of national and state life. The functional tool ridden by this understanding is the progress of social media communication technology in the form of viral events with SARA background. Therefore, the issue of SARA is susceptible, so all parties should not politicize it in the interests of a naive to gain power.

Politics decay of identity through the virulence of events with SARA background is one form of the derivation of social negativism. This notion considers negatively all the socio-cultural attributes of people or other groups that are different from the socio-cultural qualities of themselves and their groups.

The concept of social negativism can flourish in the life of the nation and state in Indonesia because it receives conducive land, namely the weak civil society and the lack of democratization. These two factors cause Indonesian people to be unprepared, or not fully willing, for differences in religion, ethnicity, ethnicity, and other socio-cultural attributes. Therefore, there are often social problems and conflicts that originate from those SARA problems.

Although sociologically, conflict and social order are two things that always move dialectically, we all certainly hope that life will take place in an atmosphere full of love, harmony, and peace. Therefore, in reaching political power, humans should still pay attention to social, moral guidelines. The advancement of social media communication technology should not be used as an arena of proxy war (Javanese: naboknyilihtangan) among the nation's children who share the mandate to create a happy life. Whoever the people are, whatever their religion, whatever their ethnicity, whatever their ethnicity, whatever their cultural backgrounds, have the same right to feel safe and comfortable living in Indonesia.

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