

Indonesia's Non-Military Threats Dynamics: A Philosophical Perspective

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Abstract

This study aims to provide a novel philosophical analysis of the non-military threats facing Indonesia, grounded in an examination of their ontological nature, epistemological understanding, and axiological value implications. Amidst an increasingly complex global security landscape, non-military challenges like pandemics, climate change, cyber-attacks, and terrorism have emerged as critical concerns. This study employs a descriptive qualitative methodology and thematic analysis to comprehensively explore and understand the multifaceted dynamics of the non-military threats confronting Indonesia. The research findings depict that through an ontological lens, the research categorizes Indonesia's diverse non-military threats into three forms: the ideational synthesis of socio-political and technological factors (idealism); empirically observable phenomena like natural disasters and disease outbreaks (materialism); and existential risks integrating conceptual and physical elements like radicalism and separatism (dualism). Epistemologically, comprehensive data acquisition from varied sources, coupled with interdisciplinary analytical frameworks involving experts, government, and community stakeholders, enables contextually grounded threat assessments and mitigation policies responsive to evolving conditions. Axiologically, ethical principles of human dignity, social justice, and environmental stewardship rooted in Indonesian cultural values must anchor decision-making processes. The study recommends refining frameworks to better understand diverse threats, improving processes for collecting and analyzing data, incorporating ethical considerations into policy development, fostering interdisciplinary collaboration, and integrating local wisdom into defense strategies for enhanced resilience at both community and national levels.

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INTRODUCTION

The security and sovereignty of a nation are fundamentally predicated on the robustness of its defense capabilities. The execution of national defense strategies plays a pivotal role within a democratic framework, securing the territorial and ideological integrity of the Unitary State of the Republic of Indonesia, as it adheres to the guiding principles of *Pancasila* and the 1945 Constitution (Ningsih, Wadjdi, & Budiyanto, 2022). Moreover, the concept of national defense extends beyond mere military prowess; it encompasses comprehensive safeguarding of national security and integrity (Sudirman, Djujandi, & Pratama, 2023). In practice, security threats are used for the concepts of challenges, risks, and threats. Threats to man, his communities, and the environment are foretold by various phenomena. Thus, viewed in a general sense, jeopardizing (security) includes all those processes, phenomena, and events that have a destructive effect on the value of the reference object of security, impair its security and cause harmful consequences of a different nature.

Presently, in an increasingly interconnected and globally interdependent milieu, threats to a nation's security and sovereignty have evolved beyond conventional military concerns. A plethora of non-military challenges, including pandemics, climate change, mass migrations, terrorism, and cyber-attacks, have surfaced, necessitating adaptive and globally coordinated responses (Pierre & Fukuyama, 1992). An effective strategy to counter these non-military threats necessitates deep philosophical introspection and an understanding of the existential risks confronting humanity. Amplifying national defense capabilities must involve an examination of such philosophical perspectives (Bostrom, 2013). Furthermore, recognizing the intertwined nature and multidimensional facets of these non-military challenges calls for interdisciplinary methodologies in formulating responses (Desjarlais & Throop, 2011). These challenges are inherently multidisciplinary and transdisciplinary in nature, demarcating the need for inclusive strategies as exemplified by Indonesia's Total People's Defense and Security Doctrine (*Sishankamrata* or *sistem pertahanan dan keamanan rakyat semesta*). A multidisciplinary and transdisciplinary framework promotes a holistic approach, integrating education, research, and community service while engaging a wide array of stakeholders to solve complex issues and contribute to a broader knowledge base (Rosenfield, 1992).

There exists a pressing need to expand the traditional concept of defense to incorporate the plethora of non-military threats that are now integral to the contemporary security landscape (Paleri, 2008). Viewing non-military threats through a philosophical lens enables us to comprehend these as significant issues that challenge human dignity and well-being, thus warranting decisive interventions. Such a perspective underscores the ethical imperative that defense encompasses a responsibility beyond military engagements, it involves safeguarding the wider aspects of society (Hama, 2017). Consequently, philosophy plays an essential role in the discourse surrounding the dynamics of present-day non-military threats.

Ilmar, Kusuma, Nathanael, & Indrawan (2022) emphasize that non-military threats embody ideological, political, economic, socio-cultural, technological, informational, and public safety dimensions factors that could potentially compromise state sovereignty and jeopardize the security of the nation at large. The complex problems presented by these threats demand robust, systematic, and universal approaches, hallmarks of truth-seeking that are fundamental to the philosophy of science (Saefuddin, 1998). In further exploring defense science, we must also question the ontology, epistemology, and axiology that support its foundations, as elucidated by Suriasumantri (2009). Ontological inquiry delves into the theoretical essence of an object, yielding knowledge about its 'being.'

Epistemology explores the mechanisms through which knowledge acquisition occurs. Axiology, then, pertains to the value and utility of the knowledge obtained. The Indonesian populace often perceives non-military threats as immediate and tangible challenges impacting their daily lives.

A survey conducted by the Lowy Institute (2021) sheds light on Indonesian perceptions of global threats. The findings reveal that a significant proportion of Indonesians are anxious about various non-military threats affecting their livelihood and welfare. The survey indicated that 63% of respondents were highly concerned about the prospect of natural catastrophes or deadly disease outbreaks materializing in the future. Likewise, a similar percentage of respondents felt threatened by food shortages (63%), cyber-attacks (63%), social or religious intolerance (61%), and external interventions (61%). Economic uncertainty, both domestically and abroad, ranks high among Indonesian concerns. A severe economic downturn was identified by a majority (61%) as a critical threat to the nation's interests, while concerns over global financial instability were shared by 60% of respondents. The prospect of an influx of foreign workers, perceived as a critical threat by 59% of those surveyed, may reflect widespread concerns about job security and economic well-being. Moreover, 53% view the spread of fake news and misinformation as critical threats, a sentiment coinciding with polling data that reveals relatively low trust among Indonesians in news media as credible information sources (Bland et al., 2021). These attitudes mark a discernible shift in the public's evaluation of reliable information sources.

Although there is general optimism about the economy, these results indicate the presence of substantial economic apprehension among Indonesians. Interestingly, external military threats from other countries seem to be of lesser concern. Asked about potential aggressors, 49% of respondents considered China to be a threat over the next decade; the United States was perceived as a threat by 43%, while significantly fewer deemed Australia, Japan, or India as potential dangers. Alarming small percentages (<20%) perceived immediate neighbors such as Malaysia, Singapore, or Vietnam as threats (Bland et al., 2021). These survey insights point to a consensus within Indonesian society, which prioritizes non-military threats over military concerns, the latter of which is seen as less immediately impactful on their lives.

Previous studies have examined non-military threats from various angles, including leadership (Hapsari, 2018), reserve component policy (Zacharia, Ahmadani, & Danianto, 2021), and collaborative perspectives (Firdaus, Midhio, & Nakir, 2020). However, few have taken a comprehensive philosophical approach to analyzing the ontology, epistemology, and axiology underpinning these threats, especially in the context of Indonesia. Larosa, (2019) highlighted the need to view national defense holistically beyond military power but did not delve into the philosophical foundations. This study aims to fill that gap by providing a novel philosophical analysis grounded in Indonesia's situation, examining the fundamental nature (ontology), knowledge systems (epistemology), and value impact (axiology) of diverse non-military threats facing the nation. Such a transdisciplinary philosophical perspective is urgently needed to develop robust, holistic strategies for safeguarding Indonesia's security and sovereignty in an increasingly complex threat landscape.

METHODS

To comprehensively explore and understand the multifaceted dynamics of the non-military threats confronting Indonesia, this study employs a descriptive qualitative methodology (Creswell & Poth, 2016) and thematic analysis by Braun & Clarke (2006). A

qualitative descriptive approach is well-suited for analyzing the philosophical perspectives of ontology, epistemology, and axiology on non-military threats because it allows for a detailed exploration of these concepts. It enables to delve into the nature of reality, understand how knowledge is constructed and validated, and examine the values and ethical considerations that underpin responses to threats.

In addition, the thematic analysis approach is undertaken through a process of processing qualitative information aimed at understanding the phenomenon of non-military threats in Indonesia and examining it, rather than breaking it down into systematically related variables. Non-military threat phenomena in society are presented in essentialist or realist forms. Through this method, the collected qualitative data consist of events and thoughts underlying the research process within the social context while maintaining a focus on existing material and realities. The steps of analysis using thematic analysis according to Braun & Clarke (2006) are as follows: after presenting the qualitative description, each relevant datum is projected into philosophical understanding, namely the perspectives of ontology, epistemology, and axiology. Furthermore, each understanding is reviewed to establish the basis that distinguishes between these three philosophical perspectives. Continuous analysis is then conducted to refine the specificity of each understanding and provide a comprehensive overview of the analysis results, thus enabling the creation of clear definitions for each philosophical understanding. Finally, each understanding along with its relationships is analyzed to produce a core, which is then presented as the research outcome.

RESULT AND DISCUSSION

Ontological Perspective

The ontological perspective serves as the bedrock of understanding reality, offering two distinct lenses through which one may scrutinize its nature. The first lens is quantitative, prompting to consider whether reality is singular or plural in its existence. The second is qualitative, driving to examine whether reality possesses unique qualities. In essence, ontology in its purest form can be defined as the science that critically investigates the nature of actual reality (Ermisa & Zulfah, 2023). Three primary ontological philosophies emerge within this philosophical domain: idealism, materialism, and dualism. Idealism posits that the true existence of things resides in the ideational realm, made manifest in nature. Materialism, by contrast, reduces reality solely to material substances, dismissing anything that transcends the material boundaries. Dualism, however, advocates for a reality grounded in two irreducible and distinct elements: the material and the psychological (Wahana, 2016). To ensure the effectiveness of defense strategies, it is important to have a comprehensive understanding of the complex nature of non-military threats.

The diverse and evolving sources of non-military threats to a country's security vary greatly, following changes in the interests of the nation. Indonesia is one of the countries that define non-military threats as threats that utilize non-military factors assessed to have the capability to endanger the sovereignty, territorial integrity, and safety of the entire nation (Law Number 3 of 2002 concerning National Defense). In reality, the dimension of non-military threats involves ideological, political, economic, social, cultural, technological, and legislative dimensions (Riyanto, 2017). The abstraction of non-military threats is complex and cannot be fully reflected by empirical sensory world strategies.

The reality of non-military threats to idealism is a realm perceived by the senses and a reality captured through intellectual intelligence. The intellectual realm focuses on

existing ideas and concepts that are more significant than the empirical sensory world. In the domain of idealism, the illustration of the construction of non-military threats must be formulated as a realm of the intellectual psyche (Knight, 1998). The formation of non-military threat ideas emphasizes the aspect of synthesizing ideas. This involves concepts or a series of concepts that utilize national power instruments in a balanced and integrated manner to achieve goals. Utilizing the domain of idealism as the reality of ideas implies a strategic approach while synchronizing and integrating them implies synthesis (Neill, Taliaferro, Tillman, Morgan, & Hinkle, 2017). The ontological domain of idealism provides limitations based on principles in an attempt to project forms of non-military threats.

In applying ontological principles to the philosophy of defense science, it navigates the intrinsic character of non-military threats that stem from political, economic, social, and environmental developments. Such threats proliferate a spectrum of risk factors that potentially undermine state sovereignty, territorial integrity, and national safety (Bakhri, Susmoro, & Rudiawan, 2023). The gravity of discerning the underpinnings of non-military threats manifests markedly in the expanded field of security studies post-Cold War era, now inclusive of non-military risks such as poverty and environmental threats, prompting an evolution beyond the erstwhile conceptions of national defense (Inglehart & Norris, 2012). Furthermore, the impact of the international security climate on national military budgets underscores the imperative to grapple with non-military threats, which wield significant sway over fiscal resource distribution and defense policy crafting (Nordhaus, Oneal, & Russett, 2012).

Particularly within democratic frameworks, understanding non-military threats becomes an integral factor driving military spending decisions. Studies indicate that democracies may match non-democracies in military allocation in the face of heightened external threats, mirroring the complex interplay among threat perception, political system type, and defense budgeting (Hauenstein, Smith, & Souva, 2021). Additionally, apprehending the array of non-military threats is critical to forestalling power abuses by state actors in diverse threat scenarios, thereby safeguarding human rights and upholding constitutional edicts (Triyana, 2022).

A fundamental component of ontological analysis in defense against non-military threats lies in categorization. Non-military threats can be projected as material elements that are empirically sensory, which is a further form of the materialist ontological process. At the level of ideational ontology, it provides insights into various forms of non-military threats occurring within a nation (Braun & Clarke, 2006). It recognizes natural disasters—earthquakes, floods, storms—as a significant threat, given their capacity to wreak havoc on infrastructure and populations (Yuan et al., 2016). Other groupings comprise cybersecurity risks, which span from data breaches to digital espionage and harbor implications for national security and economic health. Similarly, public health emergencies, including pandemics and bioterrorism, stand as a salient threat given their sweeping effects on public well-being and healthcare systems (Hodge & Weidenaar, 2017).

Following the recognition of these threats, the development of ontological frameworks is pivotal. These frameworks articulate the connections and dependencies among various non-military threats and their potential repercussions. For instance, earthquake aftershocks may precipitate a public health crisis through surges in hospitalization rates and disease dissemination. Constructing these frameworks also entails discerning patterns and shared characteristics across diverse threats, thereby fostering multidimensional and interconnected defense stratagems (Lv & Xie, 2010). The

substance of the dualism domain in the ontological perspective lays out fundamental types that are material and physical. Non-military threats must be articulated through two approaches that are simultaneously material and physical. Thus, forging an ontological understanding of defense against these complex threats necessitates a recognition and dissection of their various forms and the potential dangers they pose to a nation's security.

The potential threats can be elaborated based on Indonesia's characteristics as a country and the emerging threat tendencies resulting from the nation's physical features. As a nation, materially, Indonesia consists of political entities classified by territory, society, and sovereign governance (Anggara, 2013). Physically, Indonesia has a highly pluralistic cultural condition with various ethnicities, races, religions, and so forth. The condition of pluralism in Indonesia, if not accommodated properly, can become a source of non-military threats to Indonesia's defense (Wingarta, 2016). The ontological perspective plays a role in identifying the causes of non-military threats. Physical causes such as threats measured by ideology, politics, and socio-cultural aspects need to be identified to predict and formulate prevention strategies against non-military threats effectively to maintain national security stability.

Perspective ontological in the philosophy of defense science assists in exploring the essence of non-military threats; the ontological domain provides categorical projections of non-military threats in Indonesia that are dynamic. The projection of the categorization of non-military threats in Indonesia is presented in the form of Figure 1.

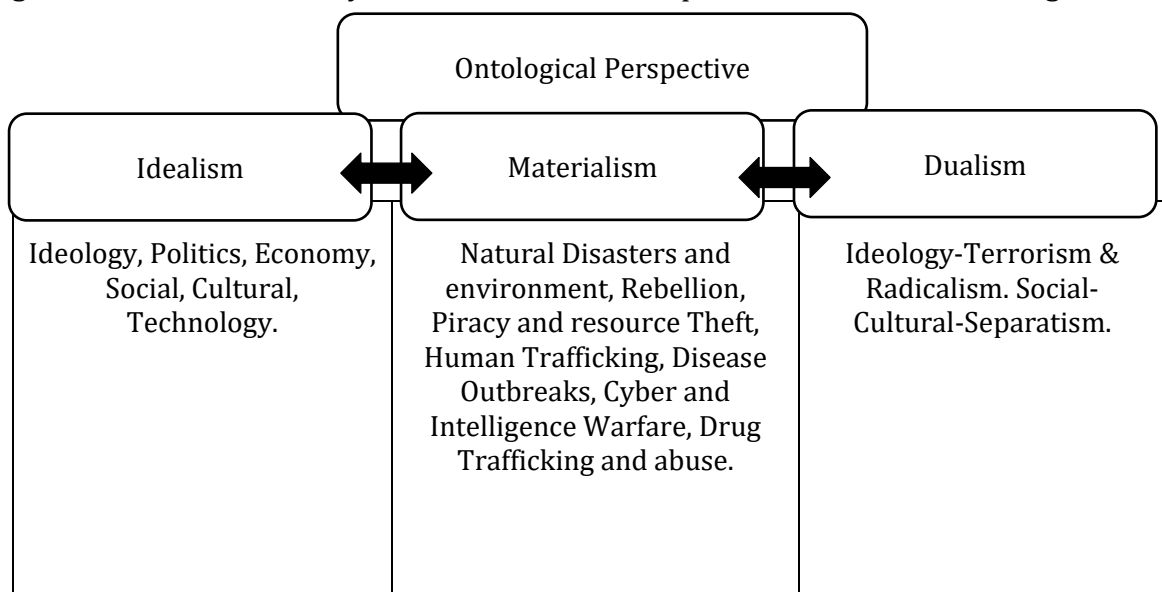


Figure 1. Categorization of Non-Military Threats by Ontological Perspective

In formulating the dynamics of non-military threats, the existence of an ontological perspective is essential. The development of an ontology for defense can be briefly explained as the initial identification of non-military threats utilizing the idealism stream emphasizes the 'mind' as the preceding matter to identify potential threats that are intangible. Non-military threats must be identified responsively as ideological dimensions. These threats should be articulated in a real form. The essence of the dynamics of non-military threats is interpreted as phenomena that disrupt national security stability and their existence depends on material phenomena. The complexity of non-military threats requires collaboration between the ability to identify physical and

material to take preventive measures against non-military threats that disturb the security and defense of a country.

An ontological framework's strength lies in its capacity to provide a systematic blueprint for analyzing responses to non-military threats. Armed with a structured framework, decision-makers, defense analysts, and emergency services can craft and implement cogent strategies. For instance, in the event of a cyber intrusion, the framework steers experts toward uncovering weaknesses and the formulation of prophylactic measures. When facing natural calamities, it streamlines the coordination and dispatch of aid to mitigate adverse effects on the populace. In public health crises, the framework's guidance is indispensable in enabling swift interventions and judicious distribution of medical resources.

According to the ontological perspective, non-military threats are categorized into three forms. First, the form of ideational synthesis (idealism) is formulated as an intellectual-psychic realm and sourced from navigating the intrinsic character of the development of ideologies, politics, economics, culture, and technology. Second, the empirical form (materialism) views non-military threats as a form of reality that is responsively handled, namely natural disasters and environment, rebellion, piracy and resource theft, human trafficking, disease outbreaks, cyber and intelligence warfare, drug trafficking, and abuse. Third, the form of dualism regards non-military threats as based on two reduced elements: material reality and conceptual ideas, namely ideology-terrorism & radicalism, and social-cultural-separatism. The ontological perspective contributes to abstracting complex non-military threats reflected through empirical sensory world strategies and ideational synthesis.

Epistemological Perspective

Epistemology, fundamentally concerned with the processes of knowledge acquisition and structuring, critically examines how knowledge is gathered and elucidated, particularly through the explicit application of scientific methods (Saifullah, 2013). Within the domain of defense against non-military threats, the epistemological journey commences with the meticulous collection of knowledge from diverse and credible sources, a crucial step for nations like Indonesia where reliable, up-to-date intelligence is key (Baldwin, 1997). For a geographically vast archipelagic state such as Indonesia, sourcing local, regional, and global data is imperative to forge a comprehensive view of potential threats. This encompasses the spectrum from meteorological data for anticipating natural disasters to intelligence on cybersecurity and epidemiological data for managing health emergencies.

After data acquisition, the epistemological focus pivots toward the interpretation and contextual understanding of this information. In Indonesia's case, with its rich tapestry of cultural diversity, integrating indigenous knowledge alongside scientific data is essential (Berkes & Folke, 1998). Such syncretism facilitates a thorough grasp of non-military threats, blending traditional insights with innovative axioms derived from interdisciplinary and multidisciplinary research (Jantsch, 1970). This might entail leveraging local wisdom in climate change mitigation or involving community-based strategies in disaster readiness and recognizing the intricate web of interrelated threats.

Experts are integral to this analytical and interpretive process. Indonesia requires a cadre of specialists adept at parsing complex datasets, projecting future trends, and crafting strategies rooted in empirical evidence. Critical decision-making is amplified through the cooperative efforts of experts, governmental entities, local communities, and Non-Governmental Organizations (NGOs). Referring to the COVID-19 pandemic, one form

of inclusive effort that can be undertaken is by applying geographically weighted regression to analyze the spread of the pandemic in Indonesia (Arifin & Herdiani, 2023). By spotlighting case disparities, especially in Java and DKI Jakarta Province, their work becomes a cornerstone for creating tailored interventions and intelligent resource deployment. Additionally, the use of local polynomial kernel nonparametric regression for modeling the spread of COVID-19 in Semarang City provides nuanced insights necessary for policymaking based on information in specific areas (Utami & Lahdji, 2022).

Complementing quantitative research, capturing public sentiment is paramount, as it significantly shapes the efficacy of health interventions. Studies like Desmawati & Bachtiar's (2021) survey of public attitudes toward COVID-19 offer a lens into the collective psyche, facilitating communication strategies that resonate authentically with societal concerns. These scholarly contributions highlight the indispensable nature of expert knowledge and cross-disciplinary coordination in managing Indonesia's spectrum of non-military threats. The Indonesian government's response, such as decisions aligned with COVID-19 mitigation and health compliance monitoring by the National Task Force, embodies collaborative policymaking (Abdullah, 2020). The pandemic's proliferation also underscores vulnerabilities in developing economies, prompting governmental restrictions on activities to curb transmission, following both model parallels and socioeconomic analyses (Rozaki, 2020).

Beyond collaborative decision-making, epistemology accentuates the need for adaptive learning and preparedness, with continual updates to knowledge to adeptly respond to mutable threats (Perry & Lindell, 2003). The complexity of threats facing humanity will continue to evolve with the changing times. The demand to address contemporary and future issues has given rise to new theories and methodologies that can no longer be accommodated within mono-disciplinary sciences (Syawie & Sumarno, 2015). Non-military threats need to be articulated through interdisciplinary dialogue in the sciences.

Interdisciplinary dialogue is thus critical not only in formulating response strategies but also in staying current on, say, cybersecurity advancements for preemptive action. The formulation of human understanding of self-reality and their social world requires collaboration among useful sciences to describe social changes towards non-military threats by elucidating, formulating emerging issues and their solutions, and predicting what will happen in the future (Soedjatmoko et al., 1989). As non-military threats present increasingly complex challenges, an epistemological stance that is both comprehensive and holistic becomes necessary. It must cultivate and apply a multidisciplinary, interdisciplinary, and transdisciplinary framework that promises alternative strategies and policies for overcoming a multitude of threats in Indonesia. Legislation such as (Law Number 3 of 2002 concerning National Defense) evidences a policy shaped through such a collaborative, cross-disciplinary approach, aimed at safeguarding state sovereignty, the nation's territorial integrity, and the safety of its people from disruptions to national unity and security.

Epistemologically, non-military threats in Indonesia encompass various aspects related to the process of knowledge acquisition and understanding of these threats. This process involves meticulous data collection and the development of a contextual understanding of the acquired information by fostering a multidisciplinary, interdisciplinary, and transdisciplinary framework that promises alternative strategies and policies. These non-military threats can take the form of future threat projections that pose complex challenges and are not limited to threats such as natural disasters, cybersecurity, public health conditions, and social instability.

Axiological Perspective

Axiology, the philosophical study of value, is integral to discerning the ethical and aesthetic dimensions of society (Kattsoff, 2004). It delves into the moral fabric of its choices—what is categorized as good or bad, beautiful or not—shedding light on ethical and aesthetic judgments (Rosnawati, Syukri, Badarussyamsi, & Rizki, 2021). In confronting non-military threats, axiology becomes a navigational tool within the decision-making processes, molding responses that resonate with a nation's core values (Walt, 1991). Within Indonesian society, cultural values and ethics are deeply ingrained and thus can inform the policies and strategies aimed at mitigating such threats.

In addressing non-military threats, human and environmental values take precedence, as the welfare and safety of the populace form the crux of the Indonesian defense ethos. Axiological philosophy accentuates the significance of human dignity, social justice, and environmental stewardship (Held, 2006). These principles anchor the country's disaster preparedness measures, ensuring that the most vulnerable segments of society are shielded. Furthermore, Indonesia's cultural valuation of its natural heritage underscores the impetus for sustainable practices to counteract environmental adversities like deforestation and climate change, bolstering national resilience.

As non-military threats often present a labyrinth of complexities, managing them requires concerted efforts across an array of relevant agencies, each grappling with elements specific to the nature of the threat. Within the scope of the COVID-19 pandemic, for instance, the Indonesian government has enacted a multifaceted ethical response strategy, underpinned by the axiological principles of integrity and inclusivity. According to the research from Mahendradhata, Lestari, & Djalante (2022), this comprehensive strategy encompasses a robust communication strategy, ensuring consistent, credible, and empathetic messaging to mitigate public concerns and foster trust. Accessibility to testing has been expanded, with enhanced laboratory capabilities and operational efficiency aimed at providing universal access to dependable testing, including the deployment of alternative methods to complement RT-PCR (Reverse Transcription Polymerase Chain Reaction). Contact Tracing efforts have been escalated, advancing the system's capacity to ensure diligent tracking of all positive cases, concurrently refining tools like the PeduliLindungi application in collaboration with various stakeholders, and ensuring rigorous evaluation and quality management. Lastly, health system strengthening remains a priority, reinforcing healthcare operations amidst the ongoing crisis and proactively enhancing resilience in anticipation of future public health emergencies; thereby reflecting a steadfast commitment to upholding the well-being and dignity of the Indonesian populace. Local wisdom and cultural values can be a source of resilience and social capital for communities facing the COVID-19 pandemic. For example, the *Jogo Tonggo* initiative in Central Java is based on the local wisdom of cooperation and solidarity among neighbors (Hariyanto et al., 2022). In Javanese, "*jogo*" means to guard, while "*tonggo*" refers to neighbors. This concept extends beyond mere strategic relations among fellow humans, encompassing the preservation of nature and the relationship with God. Values such as mutual cooperation, brotherhood, solidarity, humanity, social cohesion, security, economy, and religious values are intertwined within it (Shodiq, 2021).

Ethics based on local wisdom are drawn from the development of Indonesian society, which is a vital part of determining principles in governing that enable efficient public services, reliable judiciary systems, and accountable administration to the public (Anggara, 2013; Mas'ood, 2003). The concept of "ethics" is often used synonymously with the word "morality". Behind these two terms, there are nuances of two different traditions of moral philosophical thought. Aristotle in his book "*Ethique a Nicomaque*,"

besides the word "*ethos*" meaning "the quality of a characteristic," also uses the term "*ethos*" which means habit (Liddell & Scott, 1996) The essence of moral ethics as a nation is crucial, thus there needs to be harmonization between moral ethics and every policy taken by the government, whether in the economic, social, or defense fields.

In the context of defense against non-military threats, axiology plays a crucial role in guiding the decision-making process. Indonesian society is deeply rooted in ethical values, which can serve as the basis for policies and strategies to reduce non-military threats. By incorporating indigenous philosophies like the Balinese *Tri Hita Karana*—which espouses harmony among people, nature, and the divine—Indonesia can cultivate a value-driven approach to threat mitigation (Darmono, 2010). In combating non-military threats, Indonesia's state defense system delineates a pivotal role for non-defense government institutions, positioning them as primary actors tailored to the specific form and exigency of the threat, as outlined in Article 7 (3) of Law Number 3 of 2002 concerning National Defense. Such an arrangement is complemented by a concerted mobilization of other elements of the nation's capabilities. Within this structure, the President, supported by a cadre of officials, wields the authority to craft and execute tailored policies and directives germane to the state's defense operations.

Axiology intensifies the focus on moral imperatives during such decision-making processes, underscoring the imperative for governance marked by transparency, accountability, and justice. It is these ethical tenets—integrity, honesty, and accountability—that serve as the bedrock upon which policies should be formulated and enacted. The acknowledgment of ethical considerations in responding to non-military challenges predicates the necessity for an integrated and value-driven response. Addressing the multifaceted nature of non-military threats mandates a collaborative, cross-disciplinary approach. Insights and expertise, spanning from medical fields to epidemiology, community organization to policy formulation, are essential in devising an effective, synergistic response to a health crisis or similar emergencies. Applying an axiological perspective ensures that the orchestration of efforts is guided by a framework of ethical values, underpinning the pursuit of strategies that seamlessly converge the diverse strengths of various sectors for the overarching welfare of the Indonesian nation.

CONCLUSIONS, RECOMMENDATIONS, AND LIMITATIONS

Conclusions

In an increasingly interconnected and complex era, threats to security and stability have surpassed traditional military dimensions. Non-military challenges have become serious concerns requiring coordinated global responses. To address these threats, defense philosophy plays a crucial role, focusing on three main perspectives: ontology, epistemology, and axiology.

A multidimensional understanding of the fundamental nature of non-military threats to Indonesia's security is critical for precise threat identification and formulation of effective, targeted strategic interventions. These multifaceted threats manifest across ideological, economic, sociocultural, technological, and other domains, presenting both tangible and intangible challenges that necessitate a nuanced conceptual approach attuned to their inherent diversity and complexity. Acquiring comprehensive knowledge about such dynamic threats demands synthesizing various sources of empirical data to local and indigenous insights to develop well-informed, contextually grounded strategies responsive to evolving conditions. This underscores the significance of continuous learning, adaptability, and structured yet flexible frameworks within the nation's defense policies. Moreover, integrating ethical considerations aligned with Indonesia's

philosophical and cultural tenets, such as principles of human dignity, social justice, and environmental integrity, is paramount for cultivating societal resilience and public trust in the national defense agenda. A transdisciplinary approach that recognizes the nuances, diverse knowledge paradigms, and value systems surrounding non-military threats is therefore imperative. This entails interdisciplinary collaboration between government, communities, experts, and international partners and upholding indigenous knowledge systems to generate holistic, robust, and culturally resonant defense mechanisms capable of fortifying Indonesia's security and sovereignty amidst the changing threat landscape.

Non-military threats in Indonesia are heterogeneous in nature and require ontologically informed categorization, epistemologically robust knowledge systems, and axiologically driven ethical frameworks for their realistic and sustainable management. Guided by this tripartite analytical model, Indonesia's defense strategies are poised to evolve proactively, ensuring agility and ethical grounding amidst a rapidly changing geopolitical landscape. The resulting synthesis is a testament to the efficacy of such an integrated approach, revealing its far-reaching implications for safeguarding national security while staying attuned to the values and well-being of the Indonesian people.

Recommendations

The study's insights culminate in several key recommendations for enhancing Indonesia's national defense against non-military threats. It is imperative to refine ontological frameworks that accommodate a comprehensive understanding of diverse threats, anticipating their potential impact on national security. Improving the epistemological processes of data acquisition and analysis will equip policymakers with a robust evidence base for strategic planning. Embedding axiological considerations in policy development ensures that ethical imperatives guide the governance and management of threats. Encouraging interdisciplinary collaboration across government, academia, and civil society will harness a wealth of expertise to confront and mitigate diverse risks. Finally, the infusion of local wisdom and cultural philosophies into defense strategies can leverage traditional constructs for resilience, enriching the quality and acceptability of responses at both community and national levels.

Limitations

This study is limited by its theoretical scope and reliance on philosophical foundations, which may not capture the full spectrum of on-the-ground defense applications. The analysis was conducted within the confines of existing literature and research, potentially overlooking recent developments or unrecorded practices that could inform the appraisal of threat responses. Consequently, the study does not empirically validate the effectiveness of Indonesia's strategies. Recognizing the rapid evolution of non-military threats, which may yield unforeseen challenges, our understanding must be receptive to adaptation. Future research should venture beyond theoretical assessments to include empirical studies that appraise the practical implementations of ontological, epistemological, and axiological principles in real-world defense scenarios.

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