

## An enigma of a country human dignity and utopic society

Jagad Aditya Dewantara<sup>1</sup>, Resti Syofianti<sup>1</sup>, Fitria Arifiyanti<sup>2</sup>

<sup>1</sup> Department of Civic Education, Universitas Tanjungpura, Indonesia

<sup>2</sup> Doctoral School of Education, University of Szeged, Hungary

### ABSTRACT

This paper aims to provide an explanation of the ideology that fights for human dignity and the formation of an imaginary or utopian society. The ideology adopted is the political ideology of anarchism and liberalism, which both fight for equal rights and freedom. The two ideologies do have different histories or intricacies, but in this paper they will become a tool for human beings living in a country to maintain their dignity as owners of the right to life. and also the formation of an ideal that is often referred to as a utopia or an imaginary society in the midst of the development of increasingly advanced science and technology. The state is an enigma or a mystery. One of the mysteries is human dignity and utopian society, which will be raised in this paper.

### Article History:

Submitted : 16-01-2022  
Revised : 09-03-2022  
Accepted : 30-03-2022

### Keywords:

state; anarchism; liberalism; utopia



### Cite in APA 7<sup>th</sup>:

Dewantara, J. A., Syofianti, R., & Arifiyanti, F. (2022). An enigma of a country human dignity and utopic society. *Jurnal Civics: Media Kajian Kewarganegaraan*, 19(1). 21-31. <https://doi.org/10.21831/jc.v19i1.47395>

### Introduction

Why can humans only live on the surface of the earth, not on it? Why can't humans live on Mercury, Venus, or Mars? And why do humans choose to live in a colony or a country? Everything is created for a reason. Humans cannot live on the earth because there is hot lava, and humans cannot penetrate it. It's the same with plants: humans can only dig as deep as they want but can never penetrate the earth's core at a depth of 5,150–6,370 km. Humans can reach the Mariana trench at 11,035 meters, but not the earth's core. Humans can live on the earth's surface because of a gravitational force. It was learned when we were in elementary school. Humans cannot live on Mercury because Mercury is too close to the sun. Humans will be scorched without human beings' being aware of it. Venus has a very high atmosphere, about 89 times larger than the earth, making the body disintegrate instantly. Humans cannot live on Mars because of its fragile atmosphere. Why do people choose to live in a country?

The answer is simple humans need a "home." A home provides protection. Plato's conception of the ideal state is a philosophical implication of his doctrine of ideas (Azhar, 1999). or Plato, the perfect state is an ethical community to achieve virtue and goodness. It is the meaning of the state, according to Plato.

Furthermore, according to Plato, the ideal state is essentially a family. He said:"... in your country, and you are all brothers" Therefore, every citizen must have a familial attitude that reflects the existence of harmony and harmony between others (Rosen, 2006), both among the government elite and the people (Hakim, 2010). Citizens can be called family, but only to the extent of bonding by inhabiting the same "region." Unlike the case with a family who has blood ties and lives in the same place, which is called a "home." The essence of "home" is as a protector.

Similarly, like a home that protects against rain and heat, the state also protects humanity from threats. For example, the state has the army as state defense and the police as state security. Countries also have other leaders who serve based on their respective authorities.

The state is an organization formed by people who have the same goal. The state has a government as a party that regulates public relations. The government is a member of a citizen who has the ability in certain fields related to the state. Therefore, the government has the right to regulate governance according to their respective roles. Society is a part of the state as well. The state has a monopoly of physical power. For example, the state can print money, punish, and others. Why only the state has the monopoly? Why not us? Why are legal subjects called the state allowed to make money, punish, and others? Why can't we? Naturally, it needs to be justified and given a theoretical basis (Sibuea, 2014). The state has been seen as the existence of an organization that has the right to regulate everything, for example, those relating to relations between societies. Humans must realize what would happen if there were no rules. Just imagine, what would happen if every human being could print money and punish someone according to their wishes? Chaos. Humans cannot be separated from dissatisfaction. High positions do not guarantee that people are satisfied with their current life. Therefore, humans need tools to control, so regularity is maintained. For Plato, the origin of the state begins with the many and varied wants and needs of humans that cannot be fulfilled and satisfied by one's strength and ability (Hakim, 2010). Humans have the right to do everything. However, if humans have chosen to live in a country, then humans must follow the rules in the country. A country has the power to enforce the law. The characteristics of the relationship between law and power, especially in terms of the legalization of power and law enforcement, are explained by Kusumah Atmaja in one statement "law without power is wishful thinking, and power without the law is despotism" (Luthan, 2012).

Humans are born from the same elements. It depends on how religious teachings provide understanding to every human being who believes them. Various sciences have explained a lot about the history of humankind. For example, according to the Theory of Evolution by Charles Darwin, humans came from a common ancestor. Humans have the right to do anything and deserve the same rights. It is a general description of humanity. It's different if humanity has been tied to a country. Humans will not be free to do anything. The government has rules to regulate peace in a country, including various rules that the people of that country must follow. But humans have one thing in common with humans that is not seen based on how high a person's power is. What's that? Human dignity as a complete human being and view of life. Ideology is a view of life. It can be in the form of a view of life applied by a country or by humans individually. National civilization has become the axis of the emergence of world ideology. This article will not explain the origins of world ideology or the characteristics of certain countries. However, this study aims to provide an overview of the ideologies that are considered to fight for equality and the right to freedom as a tool for human beings living in a country to maintain their dignity as the owners of the right to life. This study will also discuss the formation of an idea that is often referred to as "Utopia", or imaginary society, during advanced developments in science and technology. These two things are an enigma. A riddle of life. This article is not a fairy tale, but it will explain the enigma of a country from the author's point of view.

## Human Dignity

Humans are eudaimonia "well being" or living well, and this eudaimonia is the highest goal in human life (Azhar, 1999). There are various meanings of happiness; everyone has a different view in interpreting the meaning of happiness. Happiness does not necessarily come from yourself, not necessarily data from other people. Happiness according to one person does not mean happiness according to another. By the ethical teachings he developed, for Plato, the purpose of the state is in sync with the aim of human life, namely the pleasure and happiness of all citizens (Hakim, 2010).

There are various meanings of happiness; everyone has a different view in interpreting the meaning of happiness. Happiness does not necessarily come from yourself, not necessarily data from other people. Happiness according to one person does not mean happiness according to another. By the ethical teachings he developed, for Plato, the purpose of the state is in sync with the aim of human life, namely the pleasure and happiness of all citizens. The state's ideology, as a set of ideas or concepts of state thinking, is a value order expected to be well actualized by the state represented by the government and citizens. These ideologies are values mutually agreed upon to be used as guidelines in behaving and behaving as the identity of the state and all citizens. Ideology determines the existence of a country (Silitonga, 2020). An ideology is the identity of a country, just as an ideology is the identity of every human being. Identity means that both the state and the individual are real existences. All humans have the right to make choices regardless of which country they live in and where they come from, including determining the ideology or view of life. Every country has a different ideology. For example, Indonesia with Pancasila ideology. This article does not explain how certain countries apply the ideology. However, this article will provide an overview of two ideologies that are different between political ideologies. Both fight for equality and the right to freedom to maintain dignity as human beings who also live in the same country.

### 1. Anarchism

Anarchism is a social life without laws and a government that oversees society (Cahya, 2015). In a positive connotation, anarchism is a social ideology that does not want to accept an authoritarian government. In terms of its negative connotation, anarchism is a belief that does not recognize laws and regulations and is actively involved in increasing chaotic situations by destroying the social order. This ideology encourages its followers to live freely. Anarchism does not want an attachment to the right to life surrounded by state rules. The state is identical to the rules or laws that surround it. The government has the power to regulate public relations as long as it is within the scope of the state. Government policies often have pros and cons. A government that is too restrictive of its people is called an authoritarian government. It is what anarchism opposes. People who adhere to this understanding do not want to live under state rules. Every human being cannot predict a person's thoughts and actions. As an example, there is a group of members of an organization. In that group of members, some people do not want to follow the government rules. Likewise, when people live in a country. Freedom sometimes also backfires for the state.

Anarchism is defined in several works of literature as an attempt to reject all forms of government, which is certainly done in a society (Wahyudi, 2021). Anarchism teaches about the meaning of freedom, but it does not rule out the possibility that people highly value their freedom. Anarchism can be a proxy war for a country. With no attachment to a rule, people will be able to act according to what they want, including being a scapegoat in the destruction of a country. It is like a revenge activity that stems from a sense of disapproval of the government regime. First of all, of course, it is the thing that colonizes you the most, hindering your free activity; things that interfere with your freedom and force you to live differently from what you would choose. That thing is the government (Berkman, 2001). A peaceful country does not mean the people are prosperous. Every human being never knows that there may be small groups living in the corner of a country that never gets the government's attention, or there are groups of people who are too constrained by state regulations which they consider very irrelevant to be implemented. For example, you are not allowed to have faith in a certain religion, you are not allowed to marry a certain group, and you are not allowed to carry out certain activities. Therefore, there are groups who want freedom. Freedom is considered absolute as a source of happiness for every human being.

Anarchism and freedom are two things that cannot be separated, likewise with government and power. Governments that use authoritarian power will eventually forget about human existence. Human existence is equal. The distinction between the government and other people only lies in

authority to regulate state affairs. The government is human as well. Why do people respect and respect or implement government rules if the government forgets their existence as human beings who are the same as other humans? Just because the government has power doesn't mean people are easily enslaved. The first person to declare himself an anarchist, Pierre-Joseph Proudhon (1809-1865 AD) in his book *General Idea: A revolution is a force that no power – human or divine – can stand against*. Revolution is a force that naturally grows as resistance to power (Anggrian, 2017). This article does not dictate that every human being views the government as an evil organization or that the state's existence is a mistake. However, this article describes the birth of an anarchist ideology that stems from the desire to live freely without binding government rules but instead plunges people into misery due to deviant power.

Anarchism is an ideology in which individuals socialize without government. This individual will maintain his creativity in the movement of his followers (Jannah, 2019). Anarchism is a political theory rooted in the assumption that all forms of government are not what humans want and need; what humans need is a society based on voluntary cooperation between individuals and social groups (Ananta, 2021). Humans are social beings. Every human being lives side by side. It is absolute as a natural law that every human being cannot live alone. People with the same views even create a community. This community is a form of channeling their interests to achieve a common goal. This community does not have a regulatory agency referred to as a government so there is no coercion. Freedom is considered a definitive source of happiness. Every human being voluntarily relates to or works with other humans. Every human being wants to be appreciated and respected. One thing that must be remembered is that anarchism only wants equality for human beings, namely those with the same value and dignity.

## 2. Liberalism

Liberalism was born from the system of social and political power before the French Revolution in a system of mercantilism, feudalism, and the Roman Catholic church. Liberalism, in general, minimizes state interference in social life. Liberalism arises due to system imbalances and social inequalities between various social groups. Where the highest pleasure, namely by getting the luxury of life. Humanity must realize that every human being is born in a different situation, namely rich and poor. Strata that are too highly respected cause the lower-middle-class people to be trampled because they cannot get the same things as the upper-middle-class people. The mercantilism system, which focused on increasing state power, resulted in an imbalance in people's lives—followed by a feudal system that was too rampant, causing the rulers or stakeholders to prioritize life satisfaction over the interests of their people—coupled with the communion of the Catholic church. It makes it increasingly difficult for people to get freedom, opportunity, and the right to live (Fauziah, L., & Hosnan, 2019).

Liberals believe that every born individual has the freedom to act through logical considerations of thought according to what they expect. In short, liberalism focuses on freedom within the individual. It encourages the birth of progress in the social field through social thought and action (Juhaidi & Umar, 2020). Each human being has a reason, meaning humans have the right to shape their futures. It is not a mistake, as humans have been able to think and act freely since their immaculate conception. Liberalism is a political ideology centered on the individual, considered as having rights in government, including equal rights to be respected, the right to express and act, and being free from religious and ideological ties. In a social context, liberalism is defined as a social ethic that defends freedom and equality. According to Alonzo L. Hamby, Ph.D., Professor of History at Ohio University, Liberalism is an economic and political understanding that emphasizes freedom, equality, and opportunity (Fauziah, L., & Hosnan, 2019). Liberalism teaches that every individual has equal opportunities in all areas of life, such as interfering in politics, establishing relationships with other

communities in the social field, being able to obtain the necessities of life in the economics freely, and can freely prioritize their respective cultures regardless of which group the individual comes from. Liberalism is the same as other ideologies, such as anarchism, which fights for the freedom of life from an authoritarian government. Liberalism does not want every individual to be bound by the state but does not humanize its people.

One of the leaders of Liberalism, namely John Locke, argues that freedom, the basic value of liberalism, is understood as the absence of external intervention in individual activities (Ahida, 2005). It is similar to the term "Magna Charta." The Magna Charta is one example of how the state follows the people's will. The people give their power to the king, and the king is not allowed to exercise it arbitrarily (Wijaya, 2016). That's how a country should run, where the people have a right to government participation without external intervention. The absence of this external intervention means that the government must have limits in regulating the activities of its people. The absence of intervention must guarantee the rights of each individual. John Locke (1632–1704) put forward the idea of "government with the consent of the governed" and natural rights such as the right to life, liberty, and tolerance. Private ownership is also affirmed (Bakar, 2012). Liberalism by John Locke, between individuals must have a bond of agreement not to violate the life rights of others, and the government here has a role as a mediator but has strict limits and conditions. Liberalism wants the government to focus all interests above its people. It means everything must be with the consent of the people. A state is only a tool for individuals to achieve higher goals than state affairs. However, it would result in every human being blind augmented by unlimited freedom. However, it comes back to each individual. Social order will be maintained if every individual can properly use the existing freedom.

Liberalism arises because every individual in the West needs to form a value system that regulates themselves due to the development of humanistic consciousness that places humans as the center of the intellectual universe (Tolchah, 2016). Humans are players. Players in determining the course of thought and action. Humans have reason to decide on their own lives without being bothered by anyone. Humans also have feelings. Therefore, humans know what they want and need, including self-regulation. Liberal theorists such as Isaiah Berlin, John Rawls, and Robert Nozick put forward the view that humans are autonomous beings who can determine their direction and purpose in the truth of life (Azmi, 2013). Therefore, any authority has no right to interfere in the personal affairs of any human being unless the human being allows it. It is a general explanation of man as the center of the intellectual universe. The case is different regarding the relationship between humans and religion, the state, etc.

Because this authority has been seen as an existence that has the right to regulate people's lives, it's just that sometimes something is seen as too much. For example, people who live in a state that holds totalitarian and authoritarian power cannot express their thoughts. People have the right to fight, but do they have the ability to do that? Yes, but they cannot do it. It is the main factor of the emergence of liberalism. Liberalism is an understanding whose main values include freedom and equality. This understanding is against a government that is too restrictive of its people. The rights of every individual are the highest priority. Liberalism aspires to a society that can live by the free expression of thought and action. After all, every human being wants equality and freedom. Every human being just wants to be seen as similar or equal and has the same dignity and worth.

### 3. Imaginary Society

Bertrand Russell said that the state that Plato wanted to build was a "utopian state" (Hakim, 2010). Plato believed that everything was made according to a "mold" or "form" that knows no time and is eternal and eternal. Everything we see in this world is a mirage or visible because what is real is a world of unchanging ideas. Therefore, according to him, the world of ideas is more accurate than

the visual world (Smith et al., 2008). An imaginary society is defined as a society that does not exist today and may live in the future. The world of ideas builds the human mind so that everything that exists in this world can be thought of and then realized by lust or desire. Everything in this universe has many original parts because there is one that exists, in our opinion. The idea contains elements of metaphysics or supernatural about the universe's existence manifested because there is one element. That one is not manifested but manifests itself (Lidinilah, 2020). Humans can think and then manifest their thoughts. Imaginary society is an aspiration or desire to get a perfect life even though this looks like an opinion. However, because humans are born with reason and passion, the ambition to build a society that is different from the previous society becomes visible, not impossible, let alone supported by the development of science and technology.

Science's existence cannot be separated from the long process of science's birth and development. The beginning of science can be studied through human civilization because humans become subjects in the development of science. Science was born and developed due to human efforts to understand the reality of life and the universe to solve life's problems and create and preserve the results humans have achieved before (Hardiyati, 2020). Humans can create anything using the knowledge they have learned from life experiences, and it continues to grow, followed by the development of the times and the number of humans born into the world. Humans continue to evolve, bringing changes in all areas of life. Technology is the result of significant and innovative scientific developments. The development of science and technology has become the center of changing times. Since the Industrial Revolution in the 18th century in Europe. The Industrial Revolution 2.0 in the 20<sup>th</sup> century was followed by the discovery of electric power. Until then, it reached the Industrial Revolution 3.0, where there were machines that could move and work automatically, for example, computers and robots. The use of computers in the future can dominate human work and beat human computing capabilities such as controlling electronic equipment remotely using the internet media; IOT (Internet of Things) allows users to manage and optimize electronics and electrical equipment that uses the internet (Junaidi, 2015).

Is utopia called the Industrial Revolution 4.0, where unimaginable technologies are created? Do parallel worlds exist? What exactly is utopia? In the Oxford dictionary (2005), it is said that the word utopia specifically describes an imaginary place or country where everything is perfect (an imaginary place or state in which everything is perfect) (Rahayu, 2016). Thomas More introduced utopia in 1516 with the book "Utopia." Utopia is a picture of people's lives with extraordinary qualities in terms of government, health, economy, culture, etc. There are socialist, capitalist, monarchist, democratic, anarchist, ecological, feminist, patriarchal, egalitarian, hierarchical, racist, left-wing, right-wing, reformist, free love, nuclear family, extended family, gay, lesbian, etc. utopias (Sargent, 2010). Utopia emphasizes equality. Let's say ideology doesn't matter as long as humanity can live on an equal footing. Utopia is a goal to seek the formation of an ideal society. A state of society that was not created in an era before the emergence of utopia. Utopia can be called the pinnacle of human achievement. The idea of utopia grew in popularity during the 18-19 centuries. From just a discourse to trying to make it real. An English writer, In 1872, Samuel Butler wrote *Erewhon* and in 1901 wrote *Erewhon Revisited*. In 1892, William Morris wrote *News From Nowhere*. In 1841, in the United States, people were trying to create a real-life utopia. Some places where utopian society began include Fruitlands in Massachusetts; Harmony in Pennsylvania; Corning in Iowa; Oneida in New York; and Brook Farm in Massachusetts (Rahayu, 2016).

First of all, imagine that there is a country. The country is the same as the country in general. It has territory, government, community, and so on. The difference is the country is well developed. It will never be found in today's nations. In every respect, this country is very superior. There are various groups of people in it, and it is a mixture of people in various parts of the world. The government

regulates people's relations properly. There is no cheating, there is no corruption, there is no hunger, and the medical equipment is very advanced. Everything coexists with each other; humans and animals, and plants have their rightful place. That is what is meant by utopia. A life that goes perfectly. Utopia is a picture of a Smart City. "Smart City" is a resource management strategy based on information and communication technology to improve the efficiency of city management and the quality of city life. The concept of a "smart city" aims to create safe, feasible, and sustainable urban development equipped with smart technology and networks to provide the impetus for economic growth (Adonina et al., 2018).

More's idea of utopia is a product of the Renaissance, a period when the ancient world (namely Greece and Rome) was considered the pinnacle of human intellectual achievement and was made a model by Europeans; but it is also the result of humanist logic, based on the discovery that man does not exist only to accept his fate but uses reason to construct the future (Vieira, 2010). Imagine that humanity is already in a utopian era. Utopia can be said to be good to run, but to achieve extraordinary quality certainly requires great sacrifice. Utopia will exploit human power and the brain. Although robots can do things that humans cannot, humans must use their energy and brains to create robots. One question arises, what about the fate of the poor people? Utopian works have become synonymous with satire-style literary works that contain deep sadness, criticism, criticism, and hopes and beliefs about various possibilities that occur in society (Novianti, 2010). A clear example of utopia is in the South Korean film "Space Sweepers," where a group of human beings form their planet but sacrifice planet earth so that what is on earth, both humans and other creatures, is ignored. Imagine if one-day humanity was in that phase where good people from the government and other stakeholders are competing to pursue a luxury to forget the purpose of the original plan, which is a better life for all living beings. So that it destroys something already existing, utopia will ruin the whole country and even the earth if humankind cannot control their common sense and lust. As Thomas Hobbes said, "Man is a wolf to another man." Humans will turn into savage predators. There is no such thing as a friend, and everything is an enemy. Humans are too blind to the phrase "nothing is impossible in the world.". A wish begins with a thought that wants to be granted, then it is channeled by a great desire and may even become uncontrollable because it has lost its mind. A person is good when he is ruled by reason and bad when he is ruled by desire and lust (Asri & Ni, 2020).

#### 4. Utopia is Science Fiction

What if utopia was a literary genre? More used the conventions of travel literature to create new literary genres and adapted them to his goals. Over the centuries, utopia as a literary genre has been influenced by similar genres, such as novels, journals, and science fiction. This genre is so close to the latter that it is often misinterpreted (Vieira, 2010). Utopia is science fiction, and a misinterpreted sentence will be changed to justify. Previously, one thing must be emphasized: if the word is justified, it does not mean to change the history and meaning of Sir Thomas More's utopia.

Nevertheless, this version will create a utopia through science fiction. Science fiction is a form of speculative fiction influenced by science and technology, back to the meaning of utopia, an imaginary society with extraordinary qualities or a country where everything works perfectly. Therefore, science and technology will be tools to create a utopia based on science fiction.

Who can deny that science and technology can change human life and accelerate civilization? Take the example of the Industrial Revolution in Europe. The Industrial Revolution is a clear example of science and technology being one of the main factors in the progress of human civilization. At the advent of science fiction, it was not difficult to distinguish it from literary utopia, for the former made a clear investment in the imagination of the fantastical worlds engendered by advances in science and technology, taking us on a long journey. At the same time, the latter remains focused on

describing alternative ways of organizing imagined societies (Vieira, 2010). The difference between the two is science fiction focuses on science and technology. At the same time, utopia is an imagination to set society up for a perfect life. However, here what must be emphasized is that utopia is science fiction but does not leave the true meaning of utopia.

Technological progress will never stop anytime soon as humans continue to use their minds to construct something beyond human reality. Utopia in science fiction is a picture where people's lives are surrounded by science and innovative technologies. Science can create technology, and technology can accelerate human civilization. Therefore, science and technology are the main factors that accelerate human civilization. Consequently, utopia can be called a social revolution. The description of the state offered by Plato in the Republic can be considered as one of the first examples of utopia in the sense of a practical and desirable model. Based on these possibilities and desires, utopia has revolutionary power. In this sense, Marxist E. Bloch (1995) distinguishes "abstract utopia" from "concrete utopia," the latter referring to projects connected with the reality that lead citizens forward to historical transformation and social revolution (Grossi & Pianezzi, 2017). Here, a utopia is created based on science fiction. So, it can be concluded that the science fiction version of utopia is a combination of abstract utopia and concrete utopia where the creation of community life looks like a fantasy.

The latest science and technology achievements show a more significant influence on the development of culture, which is now developing towards an increasingly complex form. Technological developments and their extraordinary effects, both negative and positive, can change not only a nation but the entire human race and its environment. Apart from that gloomy picture, which is clear based on the history of civilization, science and technology are used as a vehicle to reach an imaginary future, namely the imagination of a future society, which is then realized through the role of science and technology in it. Science and technology, thus, play a significant role in creating an imagining community through technological products (Amir Piliang, 2013). Ever heard of parallel worlds? Cyborgs? Artificial heart? Time travel? Or even magic? All of these are examples of the results of the development of science and technology. The parallel world can be called the second world, where people are the same but live different lives. It is also known as an alternative reality where humans live side by side with this reality. Cyborgs. With the development of science and technology, cyborgs have even been found in television series, such as "Terminator" in the United States. Or other forms of cyborgs, domestic worker robots, or smartphones commonly used by humankind. Isn't that the result of technological sophistication? Artificial heart. Like rejecting death, even scientists have tried to replace the original human heart. An artificial heart cannot work perfectly as a real heart but can prolong human life. Time travel. Is it true that humans can time travel like in the "Doraemon" series? J Bernard Hutton and Joachim Brandt 1932 are said to have time travel. Is this just their imagination or not? It can be said to have been a mystery. Does magic exist? Do even vampires, werewolves, and other immortals exist if there is? Can science and technology discover the truth of their existence? Maybe yes, because a reason must accompany everything that appears. If not, the television series production team can find out the form of vampires and similar creatures if humans have never seen them in person. It also applies to time travel and parallel world events. Or maybe it's all just a fairy tale in the past that has then inadvertently developed around people's lives, back to the utopian context. Utopia seems like a paradox whose existence seems unreal but is real. It also applies if utopia is a literary genre in science fiction literature. And this is what is meant by the combination of abstract and concrete utopia. Parallel worlds, time travel, and magic are examples of abstract utopias. At the same time, cyborgs and artificial hearts are examples of concrete utopias. However, this holds true for utopias which are science fiction. Imagine if every human being had a brain working system like Albert Einstein. Will life today be perfect? Where every human being can



realize what they want through their intelligent brain. So, in the end, the ideal city or utopia is realized? Maybe it will happen in the future.

## Conclusion

The State is an Enigma. A mystery that seems difficult to solve Why do people choose to live in a country? The answer is that humans unconsciously need protection. The proof is that after a country is declared independent, that country has been free from colonialism since then. However, it does not rule out the possibility that there is still resistance in various areas. Every country has an ideology as a basis so that the government and the people view life. Every human being is born with honor as an owner of rights that have been inherent since they were born. Likewise, with choosing a view of life. People who live in a country have the right to protest if the government does not uphold the meaning of humanity. Because every human being or individual has the right to uphold their dignity as a complete human being, each ideology fights for the rights of each individual. Well, it's equal rights, freedom, and so on.

In today's society, one thing must be realized. Namely, not all humans are satisfied with what they get, so they unwittingly want something more significant. As if against the reality of people's lives today. A utopian society emerged, which is commonly referred to as a utopia. Utopia results from an image in which humanity desires a life of extraordinary qualities. It is not a mistake because every human being has the right to use reason to build a better future. However, what kind of future do they want? Will they ultimately lead to a collapse? As a result, it is not surprising that something strange and more suitable is regarded as imagination or a literary work.

## Disclosure Statement

No potential conflict of interest was reported by the author(s).

## Data Availability Statement

Data sharing not applicable to this article as no datasets were generated or analysed during the current study.

## References

- Adonina, A., Akhmedova, E., & Kandalova, A. (2018). Realization of smart city concept through media technology in architecture and urban space: From utopia to reality. *MATEC Web of Conferences*, 170, 1–7. <https://doi.org/10.1051/mateconf/201817002013>
- Ahida, R. (2005). Liberalisme dan komunitarianisme: Konsep tentang individu dan komunitas. *Jurnal Demokrasi*, 4(2), 95–106. <http://ejournal.unp.ac.id/index.php/jd/article/view/1063>
- Amir Piliang, Y. (2013). Budaya teknologi di Indonesia: kendala dan peluang masa depan. *Jurnal Sositologi*, 12(28), 247–262. <https://doi.org/10.5614/sostek.itbj.2013.12.28.1>
- Ananta, M. H. (2021). *Representasi anarkisme dalam film “ mosi tidak percaya ” karya Watchdoc Documentary*. UIN Sunan Ampel Surabaya.
- Anggrian, Y. (2017). *Konsepsi organisasi dan kepemimpinan dalam paham anarkisme (Studi analisis: Gerakan Zapatista Meksiko)*. Universitas Sumatera Utara.
- Asri, Y., & Ni, D. (2020). Manusia menurut Plato dalam perspektif Vendanta. *SANJIWANI: Jurnal Filsafat*, 11(1), 82–92.
- Azhar, M. (1999). Filsafat Plato: Tentang idea, hermeneutika dan internet. *Idea*, 5, 76.
- Azmi, A. (2013). Individualisme dan liberalisme dalam sekularisme media Amerika. *Jurnal Ilmiah Ilmu-Ilmu Humaniora*, XII(July), 1–23. <https://doi.org/https://doi.org/10.24036/jh.v12i1.3102>

- Bakar, M. Y. A. (2012). Pengaruh paham liberalisme dan neoliberalisme terhadap pendidikan Islam di Indonesia. *TSAQAFAH*, 8(1), 135–160. <https://doi.org/10.21111/tsaqafah.v8i1.22>
- Berkman, A. (2001). Anarkhisme & revolusi sosial. In M. Z. Hussein (Trans.), *Teplok Press*. Teplok Press.
- Cahya, M. F. N. (2015). Fenomenologi anarkisme. *Jurnal Unair*, 4(1), 1–10. <http://journal.unair.ac.id/Kmnts@fenomenologi-anarkisme-article-9567-media-135-category-8.html>
- Fauziah, L., & Hosnan, M. (2019). Liberalisme dalam pendidikan Islam. *JPIK: Jurnal Pemikiran Dan Ilmu Keislaman*, 1(2), 420–436. <https://jurnal.instika.ac.id/index.php/jpik/article/view/94>
- Grossi, G., & Pianezzi, D. (2017). Smart cities: Utopia or neoliberal ideology? *Cities*, 69, 79–85. <https://doi.org/10.1016/j.cities.2017.07.012>
- Hakim, A. (2010). Negara dalam perspektif Plato. *Jurnal Ilmiah Ilmu Ushuluddin*, 9(1), 59–74. <https://doi.org/10.18592/jiu.v9i1.1410>
- Hardiyati, M. (2020). Sejarah perkembangan ilmu dunia barat. *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains*, 2, 11–16. <https://doi.org/10.31227/osf.io/fykwk>
- Jannah, H. (2019). Tinjauan psikologis tentang anarkisme dan Bughat. *Jurnal Psikologi Terapan*, 2(1), 14–18. <https://ojs.unimal.ac.id/jpt/article/view/3625>
- Juhaidi, A., & Umar, M. (2020). Pernikahan dini, pendidikan, kesehatan dan kemiskinan di indonesia: Masihkah berkorelasi? *Khazanah: Jurnal Studi Islam Dan Humaniora*, 18(1), 1–24. <https://doi.org/10.18592/khazanah.v18i1.3585>
- Junaidi, A. (2015). Internet of Things, sejarah, teknologi dan penerapannya: Review. *Jurnal Ilmiah Teknologi Informasi*, 1(3), 62–66. <https://doi.org/https://doi.org/10.33197/jitter.vol1.iss3.2015.66>
- Lidinilah, I. H. (2020). Teori idea Plato. *JAQFI: Jurnal Aqidah Dan Filsafat Islam*, 5(1), 68–82. <https://journal.uinsgd.ac.id/index.php/jaqfi/article/view/6859>
- Luthan, S. (2012). Dialektika hukum dan moral dalam perspektif filsafat hukum. *Jurnal Hukum IUS QUIA IUSTUM*, 19(4), 506–523. <https://doi.org/10.20885/iustum.vol19.iss4.art2>
- Novianti, N. (2010). Unsur utopia dalam 3 novel kontemporer Jepang karya Jiro Akagawa. *Humaniora*, 1(2), 645. <https://doi.org/10.21512/humaniora.v1i2.2906>
- Rahayu, T. (2016). Kota kreatif: Utopia atau distopia? *SMART: Seminar on Architecture Research and Technology*, 1, 3–15.
- Rosen, S. (2006). *Plato's Republic: A study* (Vol. 43, Issue 07). Yale University Press. <https://doi.org/10.5860/CHOICE.43-4309>
- Sibuea, H. P. (2014). Buku referensi ilmu negara. In *Kementrian Hukum dan Asasi Manusia Direktur Jenderal Kekayaan Intelektual*. (pp. 1–341).
- Silitonga, T. B. (2020). Tantangan globalisasi, peran negara, dan implikasinya terhadap aktualisasi nilai-nilai ideologi negara. *Jurnal Civics: Media Kajian Kewarganegaraan*, 17(1), 15–28. <https://doi.org/10.21831/jc.v17i1.29271>
- Smith, R. K. M. S., Høstmælingen, N., Ranheim, C., Arinanto, S., Falaakh, F., Soeprapto, E., Kasim, I., Rizki, R. M., Marzuki, S., Agus, F., Yudhawiranata, A., Sudjatmoko, A., Pradjasto, A., Eddyono, S. W., & Riyadi, E. (2008). *Hukum Hak Asasi Manusia (HAM)*. Pusat Studi Hak Asasi Manusia Universitas Islam Indonesia: Yogyakarta.

- Tolchah, M. (2016). Pendidikan dan faham liberalisme. *At-Ta'dib*, 3(2), 163–178. <https://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/563>
- Vieira, F. (2010). The concept of utopia. In G. Claeys (Ed.), *The Cambridge companion to utopian literature* (pp. 3–27). Cambridge University. <https://doi.org/10.1017/CCOL9780521886659.001>
- Wahyudi, M. N. (2021). Epistemologi islam di era modern: Studi analisis pemikiran Feyerabend tentang anarkisme epistemologi. *Almahra: Jurnal Studi Islam*, 2(2), 134–148. <http://jurnalnasional.ump.ac.id/index.php/Alhamra/article/view/11791>
- Wijaya, D. N. (2016). Kontrak sosial menurut Thomas Hobbes dan John Locke. *Jurnal Sosiologi Pendidikan Humanis*, 1(2), 183–193. <https://doi.org/10.17977/um021v1i22016p183>