

Losing Grip in A Transforming World

In what kind of social order do we live today? This question is simple to ask, but troublesome to find a comprehensive and sustainable answer. It requires philosophical understanding and thoughtful theoretical analysis; yet this does not guarantee that the answer will be accurate or truthful. Following these issues, Marx once stated in his “Theses on Feuerbach” that human beings strive to define the world, understand its order, and create a figurative model to simulate regularity, thereby predicting and, beyond that, objectifying the world and halting its changes. Clearly, Marx critiques the foundation of philosophical thought, which is promoted through humanism and has failed to improve the quality of humanity. Moreover, what is lacking in the discussion about the world's definition is the acknowledgment that conceptual outcomes are never neutral; instead, the idea becomes a political tool and may be used for capital accumulation within the framework of capitalism.

In the field of political economy, Adam Smith and David Ricardo emphasized the parallelism between the state and economic activities. Both contend that the state should not intervene in economic activities, particularly to ensure that the ratio can advance its capacity and find effective strategies to develop market systems. Smith's theory focuses on the division of labor that constructively leads to wealth. At the same time, Ricardo did not fully agree on how the state's roles diminish the state's power in the market systems, which can consequently impact the uncertainty of the accumulation systems. The autonomy of economic activities can ensure that nations and the relations among them can find an equilibrium that, in theory, becomes the foundation of wealth.

Marx developed the concept of political relations to address the fact that the market system encompasses not only economic activity but also influences the nature of global balance. Accordingly, the political aspects simultaneously affected the economic structure. The market system is not solely a space where the state's adequacy is used to optimize the probability of gaining benefits, nor a place where entrepreneurs distribute commodities to maximize profits; instead, it becomes a battleground for power to take control and shape the formation of global society. Therefore, the desire to accumulate capital has created a logic of exploitation, primarily through the expansion of power by conquering others' social institutions. As a result, imperialism and colonialism found their foundation. Historical materialism illustrates how the world changed dialectically, with social transformation emerging as a guide for future planning. Disastrously, those who seek wealth through commodity creation cannot neglect the devotion to become superior; the temptation to wield power and express it in various forms remains alluring.

The world order is based on the materiality generated by transforming raw materials into commodities, where value is added through this process of transformation. Hence, the cultural systems must be changed to accommodate commodities. The circularity of commodities and how culture should be reconstructed are essential to the flourishing of the political and economic spheres; within this idea, society is portrayed as a regularity of controlled conditions. In which the human condition strengthens their knowledge on one hand, while on the other hand, the domination systems advance their power to continue their superiority. Under these circumstances, the battle to promote humanity has never ended, particularly in finding momentum to mitigate the destructive effects of capital accumulation. Thus, humans still have the opportunity, which may require strategic action to optimize the moment.

The concept of capital accumulation as an omnipresent entity is fragmented, evolving into the notion that nature should be harnessed to create objects that fulfill human needs and desires. In addition, the social structure created by diverse skills and complex landscapes has led to the enigma of capital, establishing a system of domination. Stressing the division of labor and how the commodities exchange has become the heart of modern society, or, in Marxist terms, the essential problem that lies at the heart of capitalist society. For example, in a society where their skills focus on agriculture and rice production, without the ability to create complex commodities, this product will utilize objects for barter. In this system, there is no standardization of value; it only operates by consensus among the producers. However, it takes time to ensure that all the necessary processes are in place.

Sociologically, a society that uses barter as its mode of transaction is referred to as an archaic society. A key characteristic of such societies is their social structure, where the acknowledgment of a product and its function serve as primary determinants of social status. Consequently, a quantity of one product is not simply regarded as equivalent to another; for instance, one kilo of rice does not equal one kilo of fish. Understanding is developed through a social system in which producers negotiate with one another, and several studies have found that the presence of a person during this process is non-mandatory. Thus, the product serves as the primary medium to ensure the process works; an agreement to receive a barter is indicated by how the product is taken.

Meanwhile, the capitalist society is signified by the social class that came from the relation of production; then, it needs to note how the representation makes the social structure of working systems, in which there is labor who sell their skill to make the commodity, and capital owner, who has the power to control standard of the commodity. Notably, the capital owners are those who can shape the world's image. Even though Marxism's concept of human labor touches on the naturalness of the world in terms of making an object from raw material, the critical aspect that is absorbed in the capitalist system is

that capital can tame labor power through the advance of industrial systems, including through machinery and political relations. Consequently, labor loses its creative capacity to produce commodities. From active to passive subjects, labor is trapped within the capitalist system; they live to extend their time and survive from one day to the next.

Living in the world of crisis is a reality that is a part of contemporary society. In which the concept of humanity is crucial to be interpreted, and the policy to ensure that humans still have a place to live and friends to accompany them is pressing. Therefore, this edition represents a fragmentation of how academia addresses the issues of certainty in the face of uncertainty.

The authors in this journal volume raise several issues to explore sensitivity to the problem of world change. Kyaw Lwin emphasized that the 2021 military coup in the Myanmar conflict contributed to changes in attitudes, behavior, and contradictions related to governance and citizenship. Heretofore, efforts to minimize and eliminate the conflict have continued both by the warring parties, civil society organizations, and the international community. However, these efforts are accompanied by various competing interests, such as control of territory, issues of Buddhism and Christianity, and self-determination. Meanwhile, Nepal's public administration system has emerged as ineffective regarding public complaints. Saemah Shamim noted several challenges within the integration of numerous institutions in applying the grievance redressal mechanism (GRM), for instance, the lack of transparency and limited access for marginal communities due to geographical and infrastructure barriers.

ASEAN migrant workers are the focus of research by Khanh Linh Ta and Thu Ha Ly. They emphasize climate and economic-based migrations and the position of OEDC countries. The difficulties faced include migration patterns influenced by climate and pressures faced between ASEAN and OEDC countries. The recommendation suggested is to strengthen collaboration between related parties concerned with migration triggered by the economy and environmental changes. In another dimension, women workers have fundamental problems in social relations that prioritize family roles and responsibilities. Nindry Sulistya Widiastiani underlines the essential changes in the digital workplace for women's positions. It has created uncertainty in socio-economic status and protection due to the lack of regulation. One alternative solution is to introduce labor laws that respond to the needs of women workers in the digital workplace.

Ultimately, Jear Niklas Doming Karniatu Nenohai explains how the belief system in Indonesia's education creates gaps and exclusivity that marginalize indigenous people. This problem arises through discriminatory practices that change indigenous education to be secular and anthropocentric because the law recognizes only six religions in Indonesia. Furthermore, Jaer recommends an inclusive approach regarding the recognition of

indigenous people's belief systems that cannot be separated from the identity and production of indigenous people's knowledge.

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