Reinterpreting Indonesia's Relations with the Middle East towards the Era of Society 5.0

Istadiyantha
istadiyantha@staff.uns.ac.id

Faculty of Cultural Sciences, Sebelas Maret University of Surakarta, Indonesia

Abstract

This paper aims at opening up opportunities to look for new meanings in Indonesia's relations with Middle Eastern countries, which are no longer a binary opposition, such as the black and white mindset, but are searching for colors and other positive meanings. Many people interpret an entity solely based on a static definition, and it seems monotonous. Deconstruction seeks to offer a new sense through re-actualization, redefinition, and re-interpretation. In general, this paper discusses the "new meaning" of Indonesia's relations with the Middle East. This paper argues that to welcome Society 5.0 through Humanism, both Indonesia and the Middle East share the same opportunity to advance humanism aspects that would apply to that era. Humanism which is being developed, must be controlled by three things: anthropocentric, ecocentric, and theocentric. We need human beings' intelligent role in a society that chooses super-intelligent technology to share ordinary virtues. Hopefully, in the meantime, the Society 5.0 era will bring much help for Indonesia's cooperation with the Middle Eastern countries for a better future for both.

Introduction

The foreign cooperation between Indonesia and the Middle East has occurred for many years where private parties and the government are an initiative to be continuously enhanced. The relationship between Indonesia and the Middle East is significant because it highlights the very incredible complexities of the emergence of Islam in Indonesia and provides a fascinating picture of the Middle East's role in Indonesia's Islamic revival movement. The direction of Indonesia's foreign policy and diplomacy in the early days of independence was to gain international recognition of the decolonization process and resist all forms of colonialism worldwide (Ignatius, 1953). In practice, the Indonesian people themselves had established diplomatic relations with neighboring countries. Some countries even have a close relationship with the Indonesian people, especially their leaders. In the early days of independence, countries like Egypt and Arab countries

were excited about their diplomatic relations with Indonesia. Indonesia had received support from the Middle East at its establishment. Indonesian students in several Arab countries who founded the Indonesian Independence Defenders Committee were given help. For instance, the Egyptian Government started on 23 March 1946 and did not contact the Dutch Embassy on matters involving Indonesia's citizens (Kluge, 2019).

Egypt's steps, which were then adopted by other Arab countries, also considered that the Indonesian Independence Defense Committees were temporary members of the Republic of Indonesia entitled to issue a passport certificate. On 18 November 1946, the Arab League recognized Indonesia's independence, and on 15 March 1947 declared de facto and de jure recognition. Support for Indonesia has also been tenaciously maintained by the General Assembly and the UN Security Council (Ariessusanto 1994, 221; Zara, 2016).

The orientation of Indonesia's foreign policy of the 1950s, which favored the Arabic Middle East countries, can be seen from the Middle East's good relations. For example, Indonesia strongly supports the Palestinian people's struggle not to recognize Israel and support Tunisia, Algeria, and Morocco's independence struggle. Besides, Indonesia supported Egypt by nationalizing the Suez Canal and taking part in the motion to withdraw British, Israeli, and French troops from Egypt. Indonesia also participated in the UN Middle East peacekeeping mission by sending a Garuda I contingent through UNEF (UN Emergency Force). Furthermore, countries in the Middle East also support Indonesia's fight for West Irian (Hinnebusch, 2003).

Apart from the political point of view, economically, many Arabic Middle Eastern countries can collaborate in growth and trade. As a result, in terms of political-historical and economic factors, Arabic Middle Eastern countries are potential partners to help achieve Indonesia's economic and development interests. Cultural aspects should further strengthen Indonesia's relations with the Middle East countries, and those cultures share equal roots in Islam, political and economic factors. One element of both relationships can include this cultural factor. The Indonesian Muslim community's intense attention in the Arabic Middle East countries shows this cultural relationship that can be an emotional link.

After the cold war, which became the beginnings of constructionism, a new identity began to evolve. The theoretical review of constructivism's identity is adopted by sociology, which becomes a social construction theory. In other words, Giddens (1988, pp.88) calls this 'the agent-structures duality.' Social construction theory mediates between agent approaches and structures often partly linked to social phenomena analysis. The word duality presupposes that agents' attitudes, which later became non-material structures, have historically constituted standards (Onuf, 2007).

This paper argues that the Middle East's international relations with Indonesia have been deconstructed, leading to cultural adaptation and a perspective on the millennium's development. Deconstruction occurred as a result of the view (construction) of both sides of the world. That is, the meaning depends not only on the old sense but also on reorganizing, redefining, reinterpreting, and actualizing it. Deconstructions are a form of "rearrangement" or "form of appearance of an unusual building structure" as a theorization used to read this condition (see KBBI, 2016, p. 307).

In the introduction of the word deconstruction in 1967, Jacques Derrida stated the original aim of Heidegger, Destruction, and *abbau* (demolition). Heidegger has used the term *Destruktion* in *Being and Time* (1927) as not in the sense of Latin, which means destruction or annihilation, but in the sense of demolition, dissolution of layers, and accretion of sediments accumulated by metaphysical traditions. Thus, the closure of primordial experiences which have been accomplished, the first ways of determining the nature of existence, the patterns of guiding it. The meaning, not destruction or annihilation, but dismantling, is also maintained in the Derridian term 'deconstruction. By inserting the syllable-con-in, the term 'destruction' is better expressed in the Heideggerian term of 'deconstruction' (Kakoliris, 2017, p. 51-52).

This study aimed at opening up opportunities to look for new meanings in Indonesia's relations with Middle Eastern countries, which are no longer a binary opposition, such as good and black and white, but are searching for diverse and other positive meanings. Many people interpret an entity solely based on a frozen purpose, a static definition, and seem monotonous. Deconstruction seeks to offer a new sense through re-actualization, redefinition, and re-interpretation. In general, this paper discusses the "new meaning" of Indonesia's relations with the Middle East.

Discussion

The Term of the Middle East

The Middle East is the English name for Southwest Asia, Southeast Europe under Turkish influence. The Middle East includes all countries located south of the Soviet Union and West of Pakistan and Egypt on the African continent. Before Middle Eastern use, the Near East was the most common designation (Bixby, 1992, p. xxii). The Middle East, which has emerged since the Second World War, is used by the British and Americans to name a region mainly located in Southwest Asia and Northeast Africa and can therefore be bounded as a bridge between Europe, Asia, and Africa. The term the Middle East expands the British army command, which initially included the Suez Canal countries to prepare for war. The term the Middle East became prevalent in that war and nearly replaced more general terms like "Near East" and "Levant" (Dipoyudo, 1981, p. 4). According to RH Davidson, the Middle East includes countries such as Turkey, Iran, Iraq, Syria, Lebanon, Cyprus, Israel, Jordan, Saudi Arabia, North Yemen, South Yemen, Oman, United Arab Emirates, Qatar, Bahrain, Kuwait, Sudan, Somalia, Egypt, and Libya (see fig 1). Based on cultural and political considerations, the Middle East region includes Tunisia, Algeria, and Morocco. Mauritania and Djibouti were also accepted as members of the Arab League in 1973 and 1977, respectively.

Geographically speaking, the definition of the Middle East is not very clear. However, historians agree that the Middle East concept is a region that extends from the Nile Valley to the Muslim countries of Central Asia (more or less the Amur Darya Valley or the Oxus River), from south-eastern Europe to the Indian Ocean. Muslim countries in Asia are also often referred to as the Near East (Central Asia), and the Continent of Asia is also commonly referred to as West Asia. After World War II, the USA popularized the term the Middle East (Goldschmidt, 1979).

Fig 1. Map of the Middle East Countries

The Middle East has long been known as a crossroads of what is considered the New World or Afro-Eurasia. Many nicknames, such as the land of the celestial religions' birth and the seven seas' land, also know the area. Since the past, as a country with a high civilization, invasions often occur in this region's fellow residents and external aggression. As a result, a massive mosaic society emerged, a living museum of the physical forms of belief systems, languages, and cultures (Istadiyantha, 2010, p. 177-190; Tibi, Bassam cited in Ozalp, 2011, p. 11).

The Positive Side of Indonesia's Relations with the Middle East

Concerning political-historic and economic factors, the Middle East is a potential partner for Indonesia's economic and development interests. Ignoring the Middle East area, which has these two essential factors, certainly raises questions. In addition to political and economic factors, cultural factors should improve Indonesia's ties with the Middle East countries, namely a community that is deeply rooted in Islam (Çarkoğlu et al., 2005). This cultural factor can be a sticky element of both. The Indonesian Muslim community's continuous care for the Middle East Arab countries' problems reveals the cultural connection, which can be an emotional relationship (van der Kroef, 1953).

The Muslim community's concern for the Middle East problems can be seen in the mass protests, especially by the students, through community leaders' statements. Various examples in the Indonesian Muslim community's reaction to foreign policy issues in the Middle East indicate that Muslims pay attention to Middle East issues. Indonesia is very supportive and responsive in its full support of the Islamic problems in the Middle East and its strong solidarity with fellow Muslims outside its own country (Marshall, 2018). However, the large percentage of the Muslim population and their views were unable to control Indonesia's foreign policy stance to stand firm in support of

the Middle East. Theoretically, the attention and demands of people on international issues should influence foreign policy in the form of an orientation towards foreign policy, as concrete wordings derived from the relationship between the national interest and the prevailing international situation and the State's power (Plano & Roy, 1979, p.128).

Indonesia's relations with the Middle East countries in the post-independence era are very close; even in the pre-Arab Spring period, it was still quite intense, building thousands of Indonesian student dormitories in Egypt, with funding from Qatar Charity. Similarly, an increasing number of Hajj and Umrah pilgrims who sign up suggest that Indonesia's relations with the Middle East countries are still in peace. Still, it continues to decline in some places and needs to be stepped up, bearing in mind that there are still opportunities for change.

The acknowledgment of Indonesia's independence by countries in the Middle East shows empathy with Indonesia. Egypt was the first country to recognize the autonomy of Indonesia. On the 22 March 1946, Indonesian sovereignty was recognized as a country famous for its pyramids and sphinx. The Netherlands embassy influenced Egyptian recognition in Cairo. As a result of this Egyptian recognition, the status of Indonesian students studying in Egypt was freed from the Dutch colonial government's control, and Egyptian protection was given to students (Saenong, 2018). Also, the Syrian state, one of the member states of the Arab League, helped to fight the problems facing Indonesia, which were discussed at the United Nations (UN) in 1947 (Taylor, 1960: 349). Until finally, the Dutch military aggression in Indonesia had been halted by peaceful negotiations. However, relations evaluation activities stopped when the Syrian crisis blew up in 2011.

The Arabs' love for the Indonesian people arose in several names that used the name Soekarno. In Egypt, the name Soekarno was pinned to the road next to Sudan Street. Agouza Kit-Kat area in Geiza. This road is named Ahmad Soekarno; the Egyptians added Ahmad's title to convince their people that Sukarno was a Muslim. The name was given because of King Muhammad V's deep impression of Sukarno's visit to Morocco on 2 May 1960. "Sharia Al-Rais Ahmed Sukarno" was the first street name. Now better known as Rue Soekarno. The road is adjacent to the central postal service in Morocco. The name Soekarno was chosen because Soekarno was the creator of the Asian-African Conference (AAC) in 1955, and the name was selected to honor President Soekarno (Kemenlu RI, 2019). The government also called the Soekarno Bazaar and the Peshawar square under Soekarno Square Khyber Bazaar as the Lahore market's name. Pakistan's appreciation was even more significant when Bung Karno sent ships from the Indonesian Navy to patrol the South Sea of Pakistan in 1965. At that time, the Pakistan-India conflict was heating up. The author has observed one of Egypt's plants named Manggo Sukarno (2009), and the author has witnessed one of Mina's plants called Sukarno Tree (2013).

Indonesian Attitudes towards the Middle East

Indonesia was considered to have very close ties with both the West and the Arabs. Therefore, the Indonesian citizens are generally very optimistic that the government will take a firm stance so

that the humanitarian disaster that has taken place in several Arab countries, in particular Libya, will not drag on like Iraq and Afghanistan. When Indonesia took a stand a few years ago for a UN resolution against Iran's nuclear program, now seems to be the time to demand that Indonesia's Government be as rigorous in rejecting all forms of military action. Jakarta's indecision only reinforces the rumor that Indonesia is indeed afraid of the United States. To highlight its position, Indonesia can use various possibilities and opportunities such as the Islamic Cooperation Organization (OIC) and the Non-Aligned Movement (NAM). Silence can be interpreted as supporting foreign military intervention in Libya. Indonesia must dare to take a firm stance because the Indonesian constitution rejects all forms of colonialism. Moreover, the prolonged crisis in Libya could hurt Indonesia's national interests.

Indonesia's attitude might have been suspected that it does not fulfill its commitments firmly in the recent order period. For example, during the Israeli-Arab war of 1967, Indonesia did not explicitly benefit the Arabs (Roesad, 1979: 250). Besides, there was no direct contact at the beginning of the New Order Government, such as a visit by high-ranking government officials at the ministerial or state level. Indonesia is, therefore, unfamiliar with its relations with Arab countries. A lack of understanding of Indonesia's role in East Timor, particularly at the UN, as a consequence of foreign relations. There are certainly questions about Indonesia's foreign policy's uncertain orientation during the New Order administration to the Near East. It is because of the good relations established during the preceding administration. History shows that Indonesia received a great deal of support from the Near East countries at the start of its establishment.

The Progress of Indonesia-Middle East Relations

Saudi Arabia is a potential trading partner to Indonesia in the Middle East region. The total non-oil and gas trade value between Indonesia and Saudi Arabia for 2011-2015 showed a positive growth of 3.89 percent per year, based on data from the Central Statistics Agency. Indonesia has recorded an average value of 1.83 billion dollars a year of its exports of non-oil and gas to Saudi Arabia during the 2011-2015 period. In the same period, the mean value of the Indonesian imports of non-oil and gas from Saudi Arabia amounted to USD 921,23 million per year. The non-oil and gas trade balance between the two countries had a surplus of 29.84 percent in 2015.

Meanwhile, Indonesia's main export products to Saudi Arabia in 2015 were motor vehicles, palm oil; tuna; rubber and rubber products, plywood; paper and paper products; paper pulp; wood charcoal, and textile products. As many as 398 Saudi businessmen participated in the Indonesian Trade Exhibition (ITE) in 2018 and signed a US$ 1.5 million working contract with Indonesian partners. From January to June 2019, total trade in oil and gas increased by 0.85 percent from US$ 1.517 billion in 2018 to US$ 1.529 billion (Ibid). In the religious field, Saudi Arabia provided an additional 10,000 pilgrimage quota for Indonesia in 2019 (Indunisiya Al-Yaom, 2019). Indonesia signed a defense cooperation agreement with Saudi Arabia in the defense sector in October 2018

([Riyadh Post, 2018](#)).

Indonesia and the Kingdom of Saudi Arabia are committed to increasing and strengthening economic, trade, and investment cooperation, including cooperation between Saudi Aramco and Pertamina. The opportunities for collaboration with Saudi Arabia are wide open, along with the "Vision of Saudi Arabia2030" economic reforms. The possibilities for new and renewable energy, infrastructure development, and their products' exports will be more extensive, with Indonesian companies working together. Saudi Arabia's Economic and Development Council has endorsed a draft economic reform through Saudi Arabia's 2030 vision of freeing Saudi Arabia from oil dependence in the coming 2030s. To fulfill its dream, Saudi Arabia will set up several factories to meet its military needs and boost foreign direct investment (FDI), including increasing the number of Umrah pilgrims visiting each year and releasing Aramco's shares 5%. More than 40 Saudi Arabian businessmen met with Indonesian businesspeople in May 2016. This activity, which was also initiated and supported by Kadin Mecca, was considered appropriate to enhance Indonesia's bilateral cooperation with Saudi Arabia, particularly following Saudi Arabia Vision 2030. Businesses in Saudi Arabia have shown great interest in working together in some fields, such as professional nurses, pharmaceuticals, cosmetics, and health equipment industries. In the car industry and the accessories, building, textile, agricultural and planting products, food, beverages, interior and design, and other business lines, Saudi Arabia is also interested in cooperating in the construction and construction of textiles.

Deconstruction of Arab-Indonesian Relations through Cultural Deculturation.

This new meaning is intended to explore the positive potential between Indonesia and the Middle East countries; things considered vulnerable are given a particular mark. The competent parties carry out close supervision (see table 1). Over the last decade in Indonesian religious music, Nisa Sabyan and the Sabyan Group were also known to foreign nations like Malaysia and the Middle East because prayers and blessings have new meaning through them.

Table 1. New Meanings of Arab-Indonesian Relation

Old Meanings	New Meanings
Binary Opposition	Multiple interpretations
Tend towards justifying and generalizing problems	Looking for the positive side / given new meaning
Static interpretation	Dynamic interpretation

On the other hand, Maher Zein, from Lebanon, combines the lyrics of his songs with a mixture of Arabic and English, which is very viral in Indonesia (see fig 2). In this case, a new meaning has been given between Nisa Sabyan and Maher Zein. The usual level of popularity of Arabic songs is minimal, but both have shown a distinct impression.

Deculturation is a theory of general cultural transition shifting in the sense of changes in music culture. At the beginning of its presence, Indonesia's music culture also experienced an extended

deculturation contact with other cultures, both within and outside Indonesia. These changes may be found in the text, meaning, function, and even musical elements. In Indonesia, performing art has undergone a long acculturation process that originated from another musical performance form; however, it has the same musical features.

Fig 2. Deculturation of Islamic-Arab Culture Music

Deculturation is the newly introduced elements' growth to meet new needs arising from changing circumstances (Kim, 2008). Tambourine music is a type of music from music characterized by Islam, which existed before because it is locally acculturated. Arabic culture, then in a long period tambourine music undergoes a deculturation process that is experiencing changes in the elements of its music to meet the needs of a recent presentation because new situation, then formed modern *qasidah* music. The anthropological theories above are indeed in line with contemporary *qasidah* music in Indonesia, such as Islamic music sung by Nisa Sabyan et al.

Modern *qasidah* music differs from tambourine music, but it comes from tambourine music which is undergoing a process of deculturation. On the one hand, it loses its sacred Islamic values. On the other hand, it has more exciting entertainment value than tambourine music. The musical poetry could be in Arabic, in Indonesia, and regional languages. In contrast, in tambourine poems used only in Arabic, other than the form of presentation, how to sing, costumes, rigs, etc., there is more entertainment value, even though the song's theme remains in the Islamic corridor. As far as the equipment was concerned, a significant change was made by leaving equipment that was considered very traditional, such as tambourine bass and *kempling*, replaced by electric bass and drum sets.

Industrial Revolution 1.0 to 5.0, The Industrial Revolution has a significant impact on the world's social, economic, and cultural conditions. It is the result of massive changes in agriculture, production, mining, transportation, and technology. In 1750-1850 the industrial revolution began with the UK, and then it spread to the rest of the world throughout Western Europe, North America, and Japan. The industrial revolution is thus a rapid change in the way the production process is being implemented (the manufacture or increase of an element's practical value), which initially

used (traditional) human power to switch to machine tools (modern).

To date, the industrial revolution has reached the fourth, or more commonly, Industry 4.0 generation. As the first-generation process brought about history, science and technology had changed the world when machines superseded man and animal power. The Fourth Industrial Revolution is a notion designed to change human life and work. It is a famous German economist who wrote in his book. In a presentation by the Bandung Institute of Technology (ITB) lecturer, Richard Mengko, who took the source from A.T. Kearney, revealed the Industrial Revolution's history until the fourth generation was finally touched. In this following text, even Japan is rumored to develop the Industrial Revolution 5.0.

As for the four stages of the industrial revolution from the past to the present, including Industry 1.0 (Use of Manufacturing Machinery), the First Industrial Revolution began with steam engines' development at the end of the 18th century, which encouraged mechanization in industrial processes. This revolution has been marked by a history of successful economic upheaval, with a six-fold increase in the average per capita income of countries worldwide over the two centuries following the industrial revolution. Industry 2.0 (Mass production of electric-powered machines) was the Second Industrial Revolution in the early 19th century. In Industry 2.0, the concept of the mass output is implemented using the production of interchangeable parts, the use of electrically powered machines, and the discovery of the idea of industrial standardization. This discovery triggered the emergence of a telephone, a car, a plane, etc., that significantly changed the world's face industry 3.0 (Information Technology and Electronics for Production Automation). The Third Industrial Revolution took place at the beginning of the 20th century. It begins with the use of electronics and information technology to drive a new level of production automation.

The beginning of the Third Generation Industrial Revolution was marked by the emergence of digital technology and the internet. This computer-based automation system no longer controls industrial machines. The effect of the cost of production is less costly. Whereas Industry 4.0 (Integration of the online world with industrial production to increase the efficiency of the value of industrial processes), the fourth Industrial Revolution is taking place at the beginning of 2018, marked by a cyber-physical system. Industrial Revolution 4.0 emphasizes artificial intelligence's ability to better optimize brain operation by creating supercomputers, intelligent robots, driverless vehicles, genetics editing, and neuropathic technology development (Xu et al., 2018). Then, the Industrial Revolution or Society 5.0: The concept of a human-centered and technology-based society is an example of the Japanese government's application in this new civilization phase. The Internet of Things will develop into new wisdom dedicated to enhancing the human capacities to open opportunities to humanity. The internet of things will be new knowledge and will transform big data in every field of life. This change will help people live meaningful lives (Lucas, 2018).

In addition to dealing with time transformation, human beings must also have human values to face life in harmony with one another, even in God's eyes. We can maintain this principle in the Industrial Revolution 5.0 era. Although technology develops, people are expected to continue caring and giving character. In this case, the Middle East region is home to many Arab nationalist pioneers

who are committed to saving its people free of foreign penetration, including Sultan Abdul Hamid II (Turkey), Al-Tahtawi (Egypt), Muhammad Rashid Ridha (Syria), Mustafa Kemal Ataturk (Turkey), Gammal Abdul Nasser (Egypt). Other regions that felt strong foreign influence reacted, in addition to nationalists' ideas, immediately by establishing neutrality by not taking sides with any interesting bloc. There are exceptions to Saudi Arabia. The US continues to cooperate in the economic field by foreign companies Aramco (Arabian American Oil Company), which is more profitable than placing foreign military bases (Scwebel, 2010; Kroef, J.M.1953).

The Industrial Revolution 5.0 refers to a condition named post-artificial intelligence or an era following artificial intelligence. Technology developments are so fast, including intelligent robots that are considered a substitute for people's roles (Nagy et al., 2018). It is the background to the birth of Industry 5.0, which can be interpreted as a concept of a human-centered and technology-based society. Industry 5.0 was created because of the problems experienced by Japan. Many believe that the Fifth Revolution will be part of artificial intelligence and combining robots and workers in the workplace. Mark Benioff (the founder of SalesForce CEO) said a crisis of confidence in the technology. In the Fifth Industrial Revolution, we need to restore that confidence, showing that the Industrial Revolution 4.0 brought people out of the industry. In addition to making much profit, the industrial era 5.0 has negative effects on the early stage. The adverse effects include rising unemployment, as many companies lay off workers due to technological use and artificial intelligence. The widening gap between rich and poor is another negative impact. In addition to how machinery is used in production and how we live, Industrial revolution 4.0 and 5.0 will probably work in parallel (Sima et al., 2020).

To welcome the new era of society 5.0 (fig 3), competent parties can formulate typological humanitarian activities between Indonesia and the Middle East, government, private institutions, scientists, and researchers. The purpose of this article is to encourage, bait or initiate other thinking, to explore the possibilities of presenting something that has seemed hidden in public opinion to establish an exciting relationship between both sides.
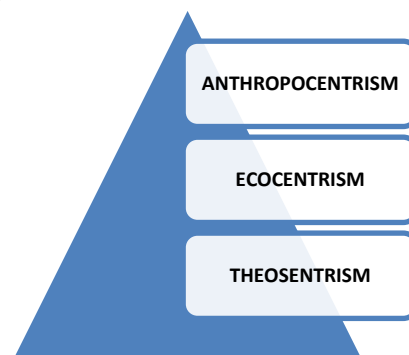

Fig 3. The Pyramid of Humanism Society 5.0 Era

Humanism developed through Indonesia's cooperation with Middle Orient countries should be guided by three guidelines: (1) anthropocentrism, minimal awareness of the needs of the soul of

human life, but not selfish; a truth that is based solely on human interests; (2) ecocentrism (a sense that life cannot be thought only by people) and ethnocentrism must enable people to control their actions to ensure their awareness that God is a center of truth in order not to break the land of the Lord). In super-intelligent communication technology, meaningful communication is characterized as skills between humans and technology within the network. Competencies worthy of note are the ability to participate first. Second, get messages shared. Third, to transmit, to listen, and to understand. Fourthly, the significance between content and context. Then, fifthly, customization. And, sixth, taking control of other people.

Besides, communication with technology is seen as meaningful when people are subjective to intelligent technology. What we need to look at is the emergence of a dependency on super-intelligent technologies that can themselves surgically remove basic human skills. It also does not rule out the possibility of developing mediated communication opportunities in Internet data networks with its intelligence. Community 5.0 is also a way to re-humanize people in search of a better meaning of life. According to Bustami, aspects that work together are physical, digital, and biological, complemented by spiritual elements. "Religion is going to re-enter science in the 5.0 industrial revolution" (Bustami, 2019). Consequently, the smart internet's communication features in the cloud's data network system also become a new spirit in creating meaningful communication. Therefore, innovative technology is no longer only a subject but also an object that extends intelligent people's abilities. That is why we need human beings ' intellectual role in a society that chooses and sorts super-intelligent technology to share ordinary virtues.

Conclusion

Efforts to improve cooperation between Indonesia and Middle East countries require a new meaning or perspective. This meaning is an effort to search for commonly made substances, meaning that there is always a positive side to searching for hidden meanings. The theory of deconstruction provides an opportunity to make new meanings. As a result, public opinion often generalizes that, apart from regions in the Middle East as religious and educational areas, alternative zones can be identified from the Middle East mapping results. To welcome Era 5.0 or Society 5.0 through Humanism, both Indonesia and the Middle East share the same opportunity to advance humanism aspects that would apply to that era. Humanism which is being developed must be controlled by three things: anthropocentric, ecocentric, and theocentric. Inevitably, human communication in this era would be mediated by the smart internet in the big data network system, which should necessarily be a new spirit in creating meaningful communication. Therefore, innovative technology is no longer only a subject but also an object that extends intelligent people's abilities. That is why we need human beings' intelligent role in a society that chooses and sorts super-intelligent technology to share ordinary virtues. Hopefully, the Society 5.0 era will bring much help for the Indonesian's cooperation with the Middle Eastern countries for a better future.

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