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the World Relations (WR) Belong to Indonesian School
(Mazhab Indonesia) in Manunggalian Era 21st Century

Adi Rio Arianto and Gesti Anggraini

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Manunggalism: Paradigm, Philosophy, and Theory to View the World Relations (WR) Belong to Indonesian School (Mazhab Indonesia) in Manunggalian Era 21st Century

Adi Rio Arianto^{1,*} and Gesti Anggraini²

¹ Alumni *Master of Arts in International Relations*, Universitas Gadjah Mada (Founder of Mazhab Indonesia and Lecturer of International Relations, Faculty of Social and Political Science, Universitas Pembangunan Nasional Veteran Jakarta)

² Alumni Bachelor of Arts in International Relations, Faculty of Social and Political Science, Universitas Satya Negara Indonesia (Cofounder of Mazhab Indonesia)

*email : arianto.adirio@gmail.com

Abstract

Understanding the world order and the world phenomenon can be divided into two main of grand-paradigm, namely “international relations” which is rooted in Western traditions and “world relations” which is rooted in Eastern traditions. The Western World sees the world order through the Discipline of International Relations (IR) which focuses on the study of the interaction of *Materialism States* as *World-States*. Furthermore, the Discipline of International Relations has produced various paradigms, philosophies, and theories about organizing the world through “Western International Relations Theory (IRT)”. Meanwhile, the Eastern World in viewing the world order has not been well codified. Therefore, the Eastern World continues to introduce new ideas on the Discipline of World Relations (WR) which focuses on the study of the interaction of *Geometricalism Worlds* “Tata Bawana” as *World-Nations*. As an effort to present a balance of studies and disciplines regarding ways to view the world, this paper would like to offer a new way of understanding the world order from the Eastern World by explaining: (1) Manunggalism as a paradigm, philosophy, and theory; (2) Indonesian School (Mazhab Indonesia) as a world political thought movement in organizing and theorizing the world relations with the spirit of “gotong royong” and its variation; (3) Introducing briefly “Eastern World Relations Theory (WRT)” to understand the world order in Manunggalian era of the 21st century, and (4) Classifying World Relations System to defining the world order in past, now, and future.

Keywords

Manunggalism, Indonesian School, Eastern World Relations Theory (WRT), World Relations System, Manunggalian Era

1 Introduction

World Relations abbreviated “WR” (in Indonesian: Ilmu Antarbangsa “IA”) is the study of ways to organize the “world order” (*tata bawana*) through the order of history, order of civilization, order of culture, order of traditions, order of philosophy, order of ideology, order of society and order of humankind that forming the system, structure, and polarization of world power by world-nations (Antarbangsa) that intersect with each other. Also, World Relations is the study of world order “*tata bawana*” based on world spatial bases “*Geometrism*” includes physical, metaphysical, psychological, ideational, and geometrical bases (Arianto, Keamanan Siber Menuju Perang Geometri Antarbangsa: Geometripolitika dan Arsitektur Keamanan Dunia Era Horizontal Abad 21, 2016). We simplified it to, World Relations is one of the many ways of Easterners (Eastern World) looking at the world (*worldview*) as a general paradigm of seeing the world, including looking outside the Eastern World which ultimately encourages the birth of the Discipline of World Relations. Furthermore, World Relations can become the Grand-paradigm (Mother paradigm) of all the ways that the Eastern World has in viewing the World in the past, present and future.

Now we are moving into the three classifying of basic questions of ontological, epistemological, and axiological as its philosophical analysis: (1) Ontological questions: what is *Manunggalism*? What is “Indonesian School” (Mazhab Indonesia)? What is “Eastern World Relations Theory (WRT)”? What is Eastern World Relations System (WRS)? (2) Epistemological questions: Why *Manunggalism* needs the existence of the Indonesian School and Eastern World Relations Theory (WRT)? How is *Manunggalism* become paradigm, philosophy, and theory in explaining the World Order in *Manunggalian* Era 21st Century? How to explain the World Order in *Manunggalian* Era 21st Century? (3) Axiological questions: How is “Eastern World Relations System (WRS)” impact the world order in the era of *Manunggalian*?

As an effort to present a balance of studies and disciplines regarding ways to view the world order, this paper would like to offer a new way of understanding the world order from the Eastern World by explaining: (1) *Manunggalism* as a paradigm, philosophy, and theory; (2) Indonesian School (Mazhab Indonesia) as a world political thought movement in organizing and theorizing the world relations with the spirit of “gotong royong” and its variation; (3) Introducing briefly “Eastern World Relations Theory (WRT)” to understand the world order in *Manunggalian* era of the 21st century, and (4) Classifying World Relations System to defining the world order in past, now, and future.

2 Methods

The type and research model used by researchers is qualitative research, namely to obtain clearer results of research investigations. Bogdan and Taylor define a qualitative approach as “a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Meanwhile, the qualitative method, according to Cassel Simon, is a social science research method that tries to accurately describe and interpret certain meanings that occur in a social context. (Bogdan & Taylor, 2004, p. 4). Before entering into a discussion regarding the nature of the Discipline of World Relations, this paper will describe the methodology and main sources used as references by researchers in studying the development of the world order and its cycles, namely from the Era of “*Manunggalian*” (*Pemurnian* or Purifications) to the Era of “*Renaissance*” (*Pencerahan* or Enlightenment) and vice versa from the Era of “*Renaissance*” to the era of “*Manunggalian*”, and so on following the ontology of world order namely “*Manunggalistiwa*”. This grouping is based on the main sources of reading that have been carried out by researchers for the last fourteen years whose essence of thought has been collected in this article. The reading sources are divided into two divisions, namely the main sources from the Eastern and also the Western.

The main reading sources from the Eastern includes: *The Instruction of of Ptah-Hotep and the Instruction of Kagemni, the Oldest Books in the World* (Ptah-Hotep), *Aegyptiaca* (Manetho), *Muqaddimah* (Ibnu Khaldun), *The Art of War* (Sun Tzu), *The Ideal State* (Al-Farabi), *Kakawin Sutasoma* (Mpu Tantular), *Kakawin Nagakertagama* (Mpu Prapanca), *Babad Tanah Jawi* (Seodjipto Abimanyu), *Babad Dipanegara* (Pangeran Dipanegara), *Peradaban Gotong Royong* (Merphin Panjaitan), *Autobiografi Mahatma Gandhi* (Mahatma Gandhi), *Dibawah Bendera Revolusi* (Sukarno), *Kitab Epos Mahabharata* (C. Rajagopalachari), *Melacak Sejarah Kuno Indonesia Lewat Prasasti* (Boechari), *Agama Jawa: Abangan, Santri, Priyai Dalam Kebudayaan Jawa* (Clifford Geertz), *The History of Java* (T.S. Raffles), *The Fourth Political Theory* (Aleksander Dugin). Some of these sources are the main sources of reading during the writing of this work, and additional sources that are referred to in the bibliography.

While the main reading sources from the Western includes: *Historia* (Herodotus), *History of the Peloponnesian War* (Tuchydides), *Republik* (Plato), *Politik* (Aristoteles), *Il Principe* (Machiavelli), *Leviathan* (Thomas Hobbes), *The Critique of Pure Reason* (Immanuel Kant), *Filsafat Sejarah* (G.W.F. Hegel), *The Wealth of Nation* (Adam Smith), *Das Kapital* (Karl Marx), *Politik Among Nations: The Struggle for Power and Peace* (Hans J. Morgenthau), *Sejarah Jejak Peradaban Manusia Dari 500 SM – Abad XX* (Arnold Toybee), *The Clash of Civilizations* (Samuel P. Huntington), *The End of History and The Last Man* (Francis Fukuyama), *Sejarah Filsafat Barat* (Bertrand Russell), *Handbook Hubungan Internasional* (Walter Carlsnaes). Some of these sources are the main source of reading during the writing of this work, and are complemented by several additional sources that are referred to in the bibliography.

To understand the world order in the *Manunggalian* Era, this paper uses the methodology of immersing library knowledge through analysis of: (1) History, civilization, culture, traditions, philosophy, ideology, society, and human nature in the Eastern World as an as “Eastern Institutions” (*Pranata Timur*); (2) The origins of the thought of *Manunggalism* as a “perspective” of the Eastern World is to encourage the birth of the Discipline of World Relations; (3) Building a philosophical basic of thought on World

Relations “Indonesian School” (*Mazhab Indonesia*) through the traditions of *Animism*, *Dynamism* and *Waliism* and their ties; dan (4) Mainstreaming of “Gotong Royong as a World Relations System” to build a world order for the *Manunggalian* Era of 21st Century as the Era of “*Pemurnian*” (Purification).

3 Results

3.1 *Manunggalism* as a Paradigm, Philosophy, and Theory

In order to understand “Manunggalism”, we must understand the world’s oldest philosophers and their thoughts. With notes, these thoughts have historical evidence and traces. This is what made me experience difficulties in the early stages of developing this idea. It’s not easy, but we have to do it. Therefore, we have to re-read the world order in the 21st Century from an Eastern perspective, which I call “Manunggalism”. In looking at the 21st Century World Order, Manunggalism has a position outside the “paradigm of Western seeing the world.” Manunggalism rests on the basics of pure mathematics “Geometrism” and traditions of Animism, Dynamism, and Waliism which also synergize with Pancasila values which will be described in the next sub-discussion.

Manunggalism is the way of the Eastern world to see the world, and *Manunggalistiwa* has the position of being a world line-judge between the two world age forces: the Eastern and Western eras. Meanwhile, the origin of the word Manunggalism comes from the Indonesian language which consists of three words, yaitu: *manut* (obey), *tunggal* (oneness), and *akal* (reason). In essence, the combination of these three words implies the following things:

First, “Manunggal” refers to a division of the world’s “spatial power order”. Manunggal as a region is implying “territory and environment (limited and unlimited geometries).” The area in question is “Earth, the homeland of mankind and the geometric world space that envelops it” as human living space which by Manunggalism is divided into eight dimensions of the world area, namely: land, sea, air, underground, equator, vacuum, galaxy and cyberspace. This is part of the Geometrism which is based on the Geometripolitika Theory which has been written as a new chapter in the establishment of the discipline of World Relations. In scientific discussions, “Manunggal” ends in the implementation of the equator which leads to the world-nation crossed by the longest equator in the world that is the 21st Century of “Indonesia’s Geometricpolitical” nation. This is closely related to the world-nations of “*Mandala Negeri*” or “*Mandala World*” used by the Majapahit Kingdom, the Sriwijaya Kingdom, and the Demak Kingdom. This is (also) strengthened by the Indonesian Maritime line as the longest in the world. The Equator passes through nine countries in the world. And, Indonesia is a country passed by the longest equator line of the sun in the world.

Second, “Manunggal” refers to a “Human Nature.” Manunggal as a human nature is the point of view of “Manunggalims” in assessing World Relations which is taken from the word “*manut*” (obey), “*tunggal*” (oneness), and *akal* (reason). From these three words, the nature of the human of Manunggalism is produced, namely obedient, pure, and perfect. From this, Manunggalism requires that “The World System Relations is Gotong Royong” as a symbol of the birth process of human children who are obedient, united, and work together with the body structure of their parents. We consider this to be the foundation of Manunggalism philosophy. And, to deepen the distinctive characteristics of humans from the Eastern world, allow me to quote the *Kejawen* scientific teachings from Java world cultural, which reads “*Sangkan Paraning Dumadhi* (whence came and returned the servant of God)” and “*Manunggaling Kawula lan Gusthi* (obedience and unity of man with the creator).” So that the spirit of advancing values of *Kemanunggalan Dunia* arises that is *gotong royong*, *kesatuan* (unity), and *kerukunan* (harmony or concordism) in cultural tradition “*Mamayu Hayuning Pribadhi* (personal peace), *Mamayu Hayuning Kulawarga* (family peace), *Mamayu Hayuning Sasama* (human beings peace), dan *Mamayu Hayuning Bawana* (world peace).” And, perfected with the thought of Waliism where humans live to perfect peace for the entire world.

Third, “Manunggal” refers to an interval of time. According to Mathematical calculations, the time interval of 1 Millennium is 1,000 years. Manunggal World referred to the Era that began in 2000 as the Age of purification (*Pemurnian*) that spanned 700 years. This term to strengthen the activities of the 21st century *Manunggalization* of world challenging Globalization of world. The 3rd millennium is the period of development of the Eastern “World Power” History under one paradigm of Manunggalism. We refer to the above ideas in building the perspective of Manunggalism representing the Eastern world in seeing the

world especially to strengthen the Indonesian School or “Mazhab Indonesia”, one of which gave birth to the Theory of Geometripolitik.

The Era of Manunggalian is the lapse of time in which the process of purifying Eastern institutions of historical values, civilization, culture, tradition, philosophy, ideology, society, and humanity spanned 700 years, starting from 2000 to 2800, following the line of rotation." International Relations (IR) has obscured the Eastern paradigm of “World Relations” (WR). The West tends to focus on Interstates, while the East focuses on Interworld. So, to understand the world as “world-states (materialism)” needs to be distinguished from “world-nations (geometricalism)”. In the Era of Manunggalian (Purification), the world entered a change of leadership from Western to Eastern or from the Atlantical world power to the Manunggal world power.

Then to strengthen the paradigm of Manunggalism, the birth Theory of Geometripolitik known as “Arianto's Theorem” who discovered the strategic relationship between balance, power, and security as strategic elements for forming world order power by involving the cyber dimension. Geometripolitik sees the world as a power complexity grouped into eight dimensions, namely: land, sea, air, underground, equator, vacuum, galaxy and cyberspace. Meanwhile, a political process that involves all of the dimensions above, the cyber dimension to form a “world power” is referred to as “geometripolitik” or Study Branch “Geometripolitiks” over the Branches of Politics, Geopolitics, and Astropolitics.

Initially, power was formed by politics which was dominated by a physical basis. Geometripolitika expands the basis of “power” into five bases, namely: physic (material), metaphysic (mistical), psychologic (spirit), ideationic (ideological) and geometric (geometrical) bases. Spasial power can be formed through “geography” to produce Geopolitics, then beyond geography through “outer space” to produce Astropolitics. Finally, Geometripolitiks gave rise to the fourth base security and fifth bases security as a result of the presence of the virtual dimension which gave birth to “power of cyberspace”, namely the “ideationic” and “geometric” bases.

Politics is dominated by the physical basis for achieving power. Meanwhile, Geopolitics optimizes the physical basis of “geography” which is also limited to expand power. Meanwhile, Astropolitics seeks to develop a metaphysical basis for outer space that is not limited by means of mastery over outerspace exploration for the purpose of power. With the development of the scope of security and power, the threat also develops in line with advances in technology. Therefore, Geometripolitiks goes beyond the Politics, Geopolitics, and Astropolitics as the final theory that tries to map out in detail the relationship between balance, power, and security beyond the physical (material), metaphysical (mistical), psychological (spirit) basis by bringing up an “ideationical” basis and “geometrical” basis as a complement to the Fourth and *Fifth Basis Security and Power*. Here is the table to detail the meaning:

Table 1 The Basis of World Order as the Shaper of balance, power, and security

Geometrism of balance, power, and security	The Basis of World Order as the Shaper of balance, power, and security
Physical	formation of power by tangible, touchable, and finite physical objects
Metaphysical	formation of power by abstractions of mystical that can be assessed causally
Psychological	formation of power by sustained of the spirit or soul
Ideationical	formation of power by ideas that are supported by ideological preferences
Geometrical	formation of power by both virtual power and its actual/potential power beyond “hegemonical”

Meanwhile, “ideationical” and “geometrical” bases try to explain the formation of power both in cyberspace and all of basis. The “physical” base is a formation of power formed by tangible, tangible, and limited physical objects. The “metaphysical” basis is the formation of power which is supported by the abstraction of mystical that can be assessed causally. Meanwhile, the “psychological” basis is the abstraction of moods that contain power effects to the spirit or soul. Furthermore, the “ideationical” basis is controlling ideas by ideological preferences. Meanwhile, the “geometrical” basis is the formation of unlimited virtual power both virtual power beyond its actual/potential power beyond “hegemonical”.

The geometric basis has an effect on all the bases above, so two geometric scopes appear, namely (1) Limited Geometry Dimensions (*Dimensi Geometri Terbatas*), and (2) Unlimited Geometry Dimensions (*Dimensi Geometri Tidak Terbatas*). The *Limited Geometry Dimension* is a security dimension that is physical in nature, can be touched by humans, and is limited in nature because it can be reached by humans physically and can be seen through the naked eye. This dimension includes: land, sea, air, and underground space. Meanwhile, the *Unlimited Geometry Dimension* is a dimension of security and power that is geometric and unlimited, because its existence cannot be touched physically, but its effects

metaphysically, psychologically, ideationally, and geometrically can be imagined and shape the security and power of an object. This dimension includes: cyber, which is congruent with empty space/vacuum, galaxy (outerspace), and equatorial space. Finally, *Geometripolitization* is a process of making something that initially has no value of “balance, power, and security” by changing its function or increasing its function into a force to create conditions of securing and controlling something (in world-nations and also world-states) by dispelling threats or force attacks from the intended or targeted party.

3.2 Introducing Briefly “Eastern World Relations Theory (WRT)” to Understand the World Order in Manunggalian Era of the 21st Century

Eastern World Relations Theory (WRT) or World Relations, abbreviated as “WR”, is the discipline that studies ways to organize the “world order” (*tata bawana*) through inter-historical, inter-civilizational, inter-cultural, inter-traditional, inter-philosophical, inter-ideological, inter-societal, and inter-humankind systems of nature. The system, structure, and polarism of world order by world-nations (*Antarbangsa*) are intersecting with each other. Also, WR is the study of the “spacial political-power order” based on the measurement of the spatial bases of the world “Geometrism” including the physical, metaphysical, psychological, ideational, and geometrical bases.

I simplify it to become, WR is one of the many ways of Eastern World in looking at the “Worldview” as a general paradigm of seeing the world, including looking outside the Eastern world which ultimately encourages the birth of the Discipline of World Relations. Furthermore, WR may become the grand-paradigm (mother paradigm) of all the ways that the Eastern World has in viewing the World in the past, present, and future.

In order to understand *Manunggalism* as a foundation for thinking about the basics of World Relations (WR), it offers at least eight foundations of knowledge as a tool to trace the roots of its thinking, namely: historical, civilizational, cultural, traditional, philosophical, ideological, societal, and relational of humankind. Relying on the following description, at a minimum the study of World Relations as an event and as a scientific discipline on ways of organizing and theorizing the world is built through the eight foundations of knowledge above as the basis for the establishment of the Discipline of World Relations.

First, building historical knowledge. Let's start with the process of forming a history. The word “history (*sejarah*)” comes from Arabic “*syajaratun*” which means: tree (*pohon*), with another Arabic term “*tarik*h” which means: date setting or chronology of events [*peristiwa*]. Although Manetho wrote “*Aegyptiaca*” (History of the Egyptians) and Herodotus wrote “*Historia*” compete with each other to write history to describe events in ancient times. Manetho and Herodotus are two philosophers who succeeded in writing the history of Ancient Egypt and Ancient Greece respectively from the Eastern and Western worlds. However, the oldest philosopher in the world is Ptahhotep who first wrote the philosophy of Ancient Egypt “*The Maxims of Ptahhotep*” (Hegel, 2012); (Ptahhotep & Kagemni, 1912).

Furthermore, all history in the world has almost the same pattern when humans want to shape history, what distinguishes it is the physical location where that history appears and the human character. The main thing that comes to mind is what kind of human nature is needed in order to be able to move the starting point of its history to its peak and then sink again. A group of people who are in the best condition have great opportunities and definitely have the power to build their history. Therefore, groups of humans within a certain period of time who have the same goals and desires, need a foundation of their human nature to build the world relations system in organizing the world order.

Today, the world is trying to find the best human nature in the 21st century to drive a new civilization. For the Eastern World, the root of human history is the history of humans in Africa, namely the Ancient Egyptians whose humans once lived along the Nile river which is thick with nature of “*taat*” (obey) and bond of hunting life together which in Indonesian term called as “*gotong royong*” (Waddell, 1940). Then move to Asia in the so-called region “*Beth Nahrain*” namely humans who live in the “land of the rivers” located between the two major rivers, Euphrates and Tigris (Mesopotamia, which is now called Iraq including Iran or Persia) (Harari, 2011) . Then in the North and culminate in mainland Eurasia (Russia and around) (Harari, 2011). The history of this Manunggal human also moves to the Asian Sub-Continent, namely in India and China, and ends in mainland Southeast Asia, namely an Indonesian “Hindu-Buddha” Archipelago as Nusantara before the arrival of Islam (Boechari, 2018). That is why from the beginning of writing this work, researchers have built the argument that all of Asia, Africa, and Eurasia share one common historical line, namely the history of world unity: one historical family line based on geography-ideological relation. In building the Discipline of World Relations, the first condition that must be established is “*World Relations is the Inter-historical Relations.*”

Second, building civilizational knowledge. Civilization is a “special item” belonging to a group of people in an area both visible physically and in the form of “memory” whose function is to unite all the governance of human life. In recorded history, civilization starting from the Middle East (the unitary continent of Africa, Asia, and Eurasia) is characterized by the presence of developing agriculture in the Fertile Crescent region from around 10,000–9,000 BC. Then, followed by European Civilization where there is evidence of the cultivation of wheat, sheep, goats, and pigs indicating food production activities in Greece and the Aegean around 7000 BC. Then in China there is also millet cultivation starting from 8000 BC (Toynbee, 2015); (Aizid, 2018). And, in the Americas there were pumpkins cultivated from 10000–8000 BC, and maize from 7500 BC. The purpose of this description is that African, Asian and Eurasian civilizations as a family of Eastern civilizations were formed earlier than European, American and Australian civilizations as a Western civilizations. This means that the roots of Eastern civilization are Ancient Egypt, Mesopotamia, including Persia. And, the roots of Western civilization are Ancient Greece and Ancient Rome (Hegel, 2012).

However, there must have been a great deal of interaction between Eastern and Western civilizations on the borders of North Africa and South Europe. We think many cultural researchers and philosophers in Ancient Greece must have gained knowledge and studied in Ancient Egypt like Thales who after gaining much knowledge from Ancient Egypt and Mesopotamia (Babylon) then founded the Miletos Academy (Miletos School) with his work “Thales's Theorem” based on understanding of water from Ancient Egypt literature, Pythagoras who was inspired by the thoughts of the Geometry Philosopher of Ancient Egypt namely Ptahhotep on the construction of Pyramids of Ancient Egypt etc. So, it is natural that at one time the largest library in the world was built, namely the Alexandrian Library in Ancient Egypt. Furthermore, Eastern Civilization also moved to India and settled in Indonesia in the form of ancient humans. Naturally, in Java and in South Africa there are the oldest and largest early humans in the world, namely *Homo erectus* and *Meganthropus palaeojavanicus* (Boechari, 2018). In building the discipline of World Relations, the second condition that must be established is “*World Relations is the Inter-civilizational Relations.*”

Third, building cultural knowledge. Culture (*Budaya*) comes from Sanskrit that is “*buddhayah*”, which is the plural of *buddhi* (mind or reason); interpreted as matters relating to the mind and human reason (Boechari, 2018). Furthermore, the basic reason people experience difficulties when interacting with humans from other cultures is because culture is a complex set of values from an image that contains views on its features: distinctive. This “distinctive” image shapes cultures such as “rude individualism and anarchy” in America, Europe and Australia, “human harmony with nature and co-operative living (*hidup gotong royong*)” in Africa, Asia and Eurasia (Egypt, Persia, China, Japan, India, Indonesia, and Russia), as well as “communalism” in Arabic, Chinese, Mongolian, Indian, and Indonesian as a distinctive image of the Hindu-Animism, Buddha-Dynamism, and Islamic-Waliism traditions (Armstrong, 2001); (Raffles, 2019).

The meaning of the description above is that Eastern and Western human cultures have fundamental differences: namely “obedience and mutual cooperation in the East” vs. “rude, anarchist, and individualistic in the West” (Fukuyama, 1992); (Huntington, 1996). If we take this into World Relations and International Relations, it is natural that Eastern and Western world have different perspectives on the culture of building the world relation system: mutual-cooperational (*gotong royong*) vs. individual-anarchical. In building the discipline of World Relations, the third condition that must be established is “*World Relations is Inter-cultural Relations.*”

Fourth, building traditional knowledge. Traditions is an activity that has been carried out for a long time and becomes part of the life of a group of people forming a certain culture of society. Traditions usually come from the same or allied nations, country, states, culture, time, or religion. Furthermore, the most basic thing about tradition is the existence of information that is passed on continuously without interruption from one old generation to another, both in text writing and speech orally.

In World Relations, traditions can mean activities that are continuously carried out from generation to generation by a group of people. The traditions here are about birth and death, war and peace, leading and being led, ruling and being dominated, beliefs, worship, gods, legends, myths, spirits, and belief in spirits, etc. Traditions is part of the beliefs of humankind so that in the East it gave birth to Animism, Dynamism and Waliism. The traditions of Waliism in the East is marked by the appearance of representatives of gods on earth such as prophethood, and specifically in Indonesia it appears in the form of the presence of the *Wali Songo* during the Demak Sultanate and its influence is still felt to this day. (Abimanyu, 2013); (Arif, 2016); (Geertz, 2013).

The thickest tradition in World Relations is about belief in war and peace. The world of Eastern and Western each have traditions regarding war and peace, namely the Namer's War and Peace (3100 BC) War and Peace of Kadesh (1274 BC) (Waddell, 1940), the War of “*Baratayuda*” in the story of the epic Mahabharata written by Vyasa (Rajagopalachari, 2020); (Rajagopalachari, Kitab Epos Mahabharata,

2017). The “Persian Wars” the deadly battle between the Persians vs. Ancient Greece, as well as the “Persian Wars” the deadly battle between the Persian vs Ancient Roman whose main source can be obtained from Herodotus’s *Historia* records (Herodotus, 2013) and Thucydides’s *History of the Peloponnesian War* (Thucydides, 1972).

In Eastern Culture, especially Java, *Bharatayuddha* is a term used in Indonesia to refer to the great war between the Pandawa and Korawa families which is narrated in *Mpu Sedah's* and *Mpu Panuluh's* Kakawin *Bharatayuddha*. *Mpu* means here that it can be called as an Indonesian philosopher or poet who tells about the Great War of *Bharatayuddha*. Some of the most well-known *Mpu* in Indonesia who narrate the traditions of War and Peace carried out by Javanese kings are *Mpu Tantular* in his masterpiece “Kakawin Sutasoma”, *Mpu Prapanca* in his masterpiece “Kakawin Nagarakertagama”. This Kakawin contains a description of the situation at the Majapahit palace during the reign of King Hayam Wuruk, the great king of Java in the Archipelago of Nusantara. Also, the “Book of Pararaton” which contains the history of the kings of Singhasari and Majapahit in East Java. This book is also known as the “Pustaka Raja” or “The Book of Kings”. As for the Western traditions, especially Ancient Greece and Ancient Rome, the Peloponnesian War outlines the story of the great war between the Spartans against the Athenians until 411 BC which involved the Persians. The first match of the East vs. West took place in the Persian Wars which began in 499 BC and ended in 449 BC. More, that the notes of Herodotus, who later side by side with Manetho, are more valid than Thucydides in narrating the Persian War, which includes the series of the War of Thermopylae, the Peloponnesian War, and the War of the Closing. Where today the Peloponnesian War composed by Thucydides is still exalted by the West as the basis of the Primitive-Anarchcal world system. Maybe we should re-read its history. The first contact between East and West after the Ancient Egyptian Empire moved outside from the Egypt was the Persian War, namely the War that occurred between the Persians vs. Ancient Greeks. The Persians were the Heir to the Power of Ancient Egypt and continued the Ancient Egyptian Dynasty until it reached the 31st Dynasty. It was the first World Relations System in the World called “Barbarianism” of the Eastern (Herodotus, 2013).

Persian vs. Ancient Greece, in which there is a small series of the Peloponnesian War (Athens vs. Sparta) while simultaneously burying the rule of Athens by Sparta. Sparta was able to win from Athens because of Persian support. However, of course the West does not want to admit this openly, and considers the “Peloponnesian War” written by Thucydides to be purely Sparta's victory over Athens. The wrong form of the West's assumption about the Persian War starts from here where the notes written by Herodotus are more valid than Thucydides in narrating the Persian vs. Greek War, which includes the series of the Thermopylae War, the Peloponnesian War, and the War of the Closing. This resulted in the nicknamed Herodotus as a Greek who sided with the Eastern Barbarians. Why did the Western cover up the historical truth of the Persian Wars? And, why doesn't the Western want to use the term “Persian War” to describe the fall of Greece (Athens) from Sparta?

One of the considerations was because Greece wanted to maintain its primitive Western characteristics as if the emergence of the Greeks who were the roots of Western Civilization were not affected by the culture of Ancient Egyptian power which they had stolen and learned for centuries from Ancient Egypt in the East (James, 1954). Closing the History of Ancient Egypt by rejecting History outside of Ancient Greece. As a result, the history of the destruction of Sparta (one of the strongest Greek city-states) was hidden at the Battle of Thermopylae, where Sparta, under the leadership of Leonidas, fell and was completely destroyed by the Persian attack, which at that time was still part of the dynasty of Ancient Egypt. That's why Sparta no longer wanted to go to war with Persia, because Sparta had suffered a crushing defeat and didn't want to repeat it unilaterally.

This Persian war ended with the “Peace of Caesar” with the victory of Persian. However, the Ancient Greeks closed this history by bringing up a fictitious peace “Peace of Callias”, even though Athens never won against Sparta. Because behind the strength of Sparta is Persian power. This means that even though all the forces of the Ancient Greeks who were scattered in the cities of Ancient Greece at that time were united, they still would not be able to fight against the Persians from the East. Even during this war, the Ancient Greeks remained subservient to the Persians via Sparta. So, actually the Peloponnesian War was only a “small” or only one series of many series of wars that occurred during the Persian War. And, Esatern World won the war wisely. And, the Western remains “primitive” and does not want to admit it.

The purpose of the description above is that both East and West each have a tradition of war and peace. Meanwhile, the oldest traditions of war and peace is what Narmer did in Ancient Egypt which succeeded in uniting Upper Egypt and Lower Egypt and making Ancient Egypt the strongest world-nations in the world at that time as evidenced in the form of “Narmer Plates”. This includes the Kadesh War and Peace that took place between the Ancient Egyptian Empire against the Hittite Empire, each led

by Ramses II and Muwatalli II. In building the discipline of World Relations, the fourth requirement that must be established is "*World Relations is Inter-traditional Relations.*"

Fifth, building philosophical knowledge. Many do not know that the oldest philosophy and philosophers in the world came from Ancient Egypt namely Ptahhotep in his most important masterpiece, namely "The Maxims of Ptahhotep" as well as the work "the Wisdom of the East" (Ptahhotep & Kagemni, 1912). It can be said that the roots of philosophy throughout the world come from three great philosophers of Ancient Egypt, namely Imhotep (Hardjedef), Ptahhotep, and Kagemni who wrote about the wisdom of people's lives and the kings of Ancient Egypt who were rich in philosophy in their time as well as designing and mutually perfected the thought of the Geometry of the Ancient Egyptian Pyramids. Ptahhotep was a philosopher as well as an Ancient Egyptian royal adviser who founded the Ptahhotep Academy called Memphis School which began his philosophy of morality and geometry.

Furthermore, philosophy is meant with regard to science and wisdom in life. One of the most important things in philosophy is how to interpret the nature of things, including the nature of life and death. The Egyptians knew the "*maat*" philosophy, namely the philosophy of the concepts of truth, balance, order, law, morality, and justice in Ancient Egypt. Maat is also personified as a goddess who governs the stars, seasons, and the actions of creatures and gods, and who arranges the cosmic order out of chaos at creation. (Ptahhotep & Kagemni, 1912); (Waddell, 1940). We think many cultural researchers and philosophers in Ancient Greece must have gained knowledge and studied in Ancient Egypt like Thales who after gaining much knowledge from Ancient Egypt and Mesopotamia (Babylon) then founded the Miletos Academy (Miletos School) with his work "Thales's Theorem" in understanding of water, Pythagoras who was inspired by the Geometry Philosopher Ptahhotep's thoughts on the Pyramids of Ancient Egypt produced the "Pythagorean Theorem", etc. So, it is natural that at one time the largest library in the world stood, namely the Alexandrian Library in Ancient Egypt. Meanwhile, Western philosophy is rooted in Ancient Greek Philosophy, including Thales, Pythagoras, Socrates, Plato in his masterpiece "Republic", and Aristotle in his masterpiece "Politics". In building the discipline of World Relations, the fifth condition that must be established is "*World Relations is Inter-philosophical Relations.*"

Sixth, building ideological knowledge. In simple terms, ideology is the most basic system of thinking for a human being that is able to move that human group. In this case the Eastern and Western each have different ideologies and influence each other. In the East, among them is the Dynamism adopted by the Barbarians in the East, namely people who cooperate with God and Gods, they really understand customs and traditions, are persistent, wise, progressive, brave, have a high fighting spirit, are progressive, and are not aggressive such as in the meaning of rude people as interpreted by the Western so far. Communalism, namely thinking that emphasizes groups or togetherness within groups. People with the ideology of Communalism tend to "make peace with God" which is embodied in the ideology of Socialism, namely upholding equality. Pancasilaism which combines Animism, Dynamism, and Waliism which can be realized in "*Manularism*" (political unity with God as the Creator), namely the ideology of state administration and national governance which prioritizes the character of mutual cooperation between politics and religion to achieve something that is desired together. We call it as the *mystic* science (in Indonesian called it as *Ilmu Kebatinan "Kejawen"* or *Metaphysics*). The ideology of Pancasilaism means "cooperating and uniting with God" which is embodied in the paradigm of *Manunggalism*.

In the Western, the ideology of Statism which is adhered to by primitive Greeks, namely people whose mindset still tends to be closed and not open to history outside of Ancient Greece (primitive). This ideology is followed by adherents of Statism, namely "collaborating contemporaneously with God in order to hide old history and build new history". Then the Ideology of "Secularism" (breaking of political matters from the God as the Creator) which puts forward the characteristics of *Leisez Faires*, namely "free from God's interference" namely believing that the ideology of state administration and national order separates politics from the influence of religion. If drawn to the economic sphere, Westerners who believe that government intervention is unnecessary. Also Anarchism which is defined as the absence of authority governing human, and having the desire to "conquer God". In building the discipline of World Relations, the sixth condition that must be established is "*World Relations is Inter-ideological Relations.*"

Seventh, building societal knowledge. Society is a group of people in a semi-closed or semi-open system where most of the interactions are between humans who are in that group. Society also means "friendly relations with other [human races]." In World Relations and International Relations, the Society in question could be Eastern Communities representing Eastern World vs. Western Society represents the Western World. In the writings put forward by Huntington, people are grouped based on the civilizations they inherited in the past (Huntington, 1996).

In World Relations, Society is based on the geographical location of the world-nations of the world. In this case the Eastern Society is a society of nations who inhabit the continents of Asia, Africa and Eurasia.

While the Western Community is a society of countries that inhabit the European Continent, America and Australia. As for the people who live outside of the continents that have been mentioned, follow the people on the nearest continent. In building the discipline of World Relations, the seventh condition that must be established is *“World Relations is Inter-Societal Relations.”*

Eighth, building human nature knowledge. In one of the quotes *“Ptahhotep's Wisdom”* it is written *“If you are a leader, be responsible in the things entrusted to you, And you will complete the things that need attention ...”*. *“As for you, teach your disciple the words of tradition. May he act as a model for great children, so that they may find in him understanding and justice from every heart that speaks to him, for man is not born wise.”* (Ptahhotep & Kagemni, 1912). That Eastern man bases his nature on the characteristics of *“obedience”* to pursue wisdom. For this purpose, Eastern Humans believe that *“basically humans are obedient creatures”*, so that in their behavior with other humans, they prioritize mutual cooperation (gotong royong), unity, and harmony to live in peace (Arianto & Angraini, Cyber Security: Geometripolitika dan Dimensi Pembangunan Keamanan Dunia Era Horizontal Abad 21, 2017). Therefore, from this, Eastern World builds the argument that *“The World Realtions System is Gotong Royong”* (Arianto, Keamanan Siber Menuju Perang Geometri Antarbangsa: Geometripolitika dan Arsitektur Keamanan Dunia Era Horizontal Abad 21, 2016).

Meanwhile, contrary to that nature, Western humans are based on the nature of *“homo homini lupus”* which means that *“humans are wolves for other humans”* which then builds the argument that *“basically human are selfish”*. (Hobbes, 1642), or living humans justify any means to achieve their interests (Machiavelli, 2019), or the surviving human is the most powerful human (Darwin, 2017). These made the Western World base its argument that *“The World Relations System is Anarchy.”* In conclusion, Western humans base their moral behavior on the nature of freedom, while obedience is only a side effect. Meanwhile, humans in the East base their moral behavior on obedience while freedom is only a side effect. So, there is a priority process in the morale. In building the discipline of World Relations, the eighth condition that must be established is *“World Relations means Inter-Humankind Relations followed by their nature and morals.”*

If presented in a table, then the following is the substantiation of the Eastern and Western worlds in understanding and building the World Order from time to time until present days:

Table 2 Substantion of basic of knowledge the Eastern and Western Worlds in Viewing the World Order

Categorization	EASTERN WORLD	WESTERN WORLD
Dicipline	<i>Ilmu Antarbangsa/Hubungan Antarbangsa (World Relations)</i>	<i>Ilmu Antarnegara/Hubungan Antarnegara (International Relations)</i>
Definition (the meaning of interaction)	World Relations is a dicipline that studies ways to organize the “world order” based on the basis of the world order <i>Geometricalism Worlds “Tata Bawana”</i> as <i>World-Nations</i> ” by incorporating elements of mythology (metaphysics/mystics) as first priority into the politics to lead and rule the world order as the main foundation for giving birth to “Manularism” (cooperating politic with God).	International Relations is a dicipline that studies ways to organize the “world order” based on the <i>Materialism States as World-States</i> by incorporating material elements (materialism) as first priority into the politics to lead and rule the world order as the main foundation for giving birth to “Secularism” (breaking the politic from God).
Paradigm (worldview to world order and security)	<i>Fifth Base World Security</i> : The primacy of Mythology (Metaphysics, mystics, or <i>ilmu kebatinan</i>) for the utilization of all “Geometrism” principles includes physical, metaphysical, psychological, ideational, and geometrical bases.	<i>Fourth Base World Security</i> : The primacy of Materialogy (Physics) for the utilization of some “Geometrism” principles just includes physical, psychological, ideational, geometrical bases by leaving the metaphysical bases
Covenant Foundation	Peace of Namer (3100 BC), Peace of Kadesh (1274 BC), Peace of Antalcidas (387 BC), Peace of Medina (622)	Peloponnesian War (431-404 BC) and Peace of Westphalia (1648)
Era of Power	<i>Manunggalian (Era Pemurnian)</i> . Purification era.	<i>Renaissance (Era Pencerahan)</i> . Enlightenment era.
Historical roots	Asia, Africa, Eurasia (Manunggal)	Europe, America, Australia (Atlantikal)
Civilizational and Cultural roots	Ancient Egypt, Mesopotamia, and Persia	Ancient Greece and Ancient Rome
Traditionals root on war and peace	Cooperation is advancing the world order by prioritizing peace in political order, while war comes later (War as a last resort)	Conflict is advancing the world order by prioritizing war political order, while peace comes later (War as an option)
Philosophical roots	Ptahhotep was the founder of the Ptahhotep Academy/Memphis School with his work “The Wisdom of the East”	Thales was the founder of the Miletos Academy/ Miletus School with his work “Thales’s Theorem”
Ideological and societal roots	Manuler is Manupolitik.	Seculer is Realpolitik.
World Relations System (moral)	Man is obedient creature: Barbarianism, Communalism, Gotong Royong	Man is selfish creature: Primitiveism, Laissez Faire, Anarchism
World Relations	World-nations:	World-states:

Structure (actor)	Imperium, kingdom, sultanate, and city-nations	League, feudal, federal, and city-states
World Relations Polarism (axis)	Multipolar: Multilateralism and Manunggalizations	Unipolar: Unilateralism and Globalizations
Main Theories	Manunggalism, Communalism, Waliism, and the expansion of the theories: Geometripolitika, Fifth Base World Security, Theory of Manunggal Peace.	Realism, Liberalism, Constructivism, and the expansion of its theories: International Security, Theory of Democratic Peace, etc.
Main Concepts	Manupolitik, Geometripolitization, Concordism/Harmony (<i>Kerukunan</i>), <i>Adibumi</i> , etc.	Realpolitik, Securitization, Freedom, Democracy, Human Right, etc.

Then, if presented in a table, the following is a summary to see the meaning of Eastern World Relations Theory (WRT) or World Relations in departing from the eight foundations of knowledge:

Table 3 Meaning of Eastern World Relations Theory (WRT)

Foundationaling	Eastern World Relations Theory (WRT)
Historical	"World Relations is the way in organizing and theorizing Inter-historical Relations"
Civilizational	"World Relations is the way in organizing and theorizing Inter-civilizational Relations"
Cultural	"World Relations is the way in organizing and theorizing Inter-cultural Relations"
Traditional	"World Relations is the way in organizing and theorizing Inter-traditional Relations"
Philosophical	"World Relations is the way in organizing and theorizing Inter-philosophical Relations"
Ideological	"World Relations is the way in organizing and theorizing Inter-ideological Relations"
Societal	"World Relations is the way in organizing and theorizing Inter-societal Relations"
Humankind	"World Relations is the way in organizing and theorizing Inter-humankind Relations"

Departing from the eight foundations of knowledge above, finally the discipline World Relations offers eight "World Institutions" (*Pranata Dunia*) from the Eastern in organizing and theorizing the world order:

1. Ancient Egypt, Mesopotamia, and Persia are the founders and roots of the ideas of the Eastern World which spread across China, Russia, Indonesia (Nusantara), India, Iran, Mongolia, modern Egypt, Arabia, Turkey plus the unification of all nations on the continents of Asia, Africa, and Eurasia;
2. In the World System there is a rotation of world leadership according to the world line-judge (*hakim zaman*) namely "*Manunggalistiwa*" is "a situation where the world order cycle goes hand in hand between the leading and led (Eastern world vs. Western world) following a straight line that is unbroken, dividing and connecting the ongoing power makes the eternal "Manunggal Peace" system (*Teori Perdamaian Manunggal*);
3. "World Relations System is Gotong Royong" which is a reference for world interactions in accordance with the basic *Adimanusiawi* (superhuman) values throughout the world, namely "Man is obedient creature" with barbarianism, communalism, and gotong royong;
4. World Leader is world-nations leader who is entrusted with controlling the era as the Head of the World-nations according to the Leadership Quadrant by prioritizing core values *Permasyarakatan* in order to maintain the Eastern world vs. Western world;
5. War is allowed for the sake of world security and peace while maintaining world order, especially for the safety of children, women, the elderly, and humans who are not participating in the war, and the natural environment in accordance with core values of *Geometrism*;
6. The essence of Geometricalism World-nations is to pursue, maintain and enhance "*Haryamatra*" (*keagungan*) namely "great prosperity in all regions of the world" in accordance with the values of Manunggality of the World: *gotong royong* (mutual cooperation), unity, and harmony;
7. World Security is a pattern of security for the utilization of eight world dimensions (land, sea, air, underground, equator, vacuum, galaxy and cyberspace) according to the values *Adibumi*, World Institutions (*Pranata Dunia*), and spatial power order "*Geometrism*" according to Theory of Geometripolitik.
8. "*Adibumi Manunggal*" is the World Government System in the Manunggal era throughout the world, and the duties of the *Adibumiawan* (wise adult men) and *Adibumiawati* (wise adult woman) is to disseminate the values of Manunggality of the World (*Kemanunggalan Dunia*) in accordance with "World Institutions" (*Pranata Dunia*) and Manupolitics.

Next we are going to the discussion of World Institution of the Eastern World. What happens if the history of a certain thing or event is omitted or distorted either intentionally or unintentionally? Fourteen

years is a long process to explore the world's oldest philosophers and their best minds. During those Fourteen years, we were finally able to define "Eastern World", namely the world that formed Eastern Institutions. In this case, we call it as *Manunggal Civilization*. The Manunggal Traditions that has been buried in the sheets of Western civilization or we call it the *Atlantical Civilization* formed the Western Institution.

3.3 Indonesian School (Mazhab Indonesia) as a World Political Thought Movement in Organizing and Theorizing the World Relations (WR)

Indonesia School is a scientific world movement that design to mobilize the people how to view the world through Eastern World Paradigm by using the phylosopical though of Manunggalism belong to Indonesian and linked with the initating of the grand theory in understanding of the world order namely "Eastern World Relations Theory (WRT)". Manunggalism is the political idea to understand the world order and going together in supporting "Eastern World Relations Theory (WRT)" to be implemented in Eastern World political order.

Ways of life are essentially embedded in the historical order, the civilizational system, the cultural system, the tradition system, the philosophical system, the ideological system, the social order, and the human nature during the course of the earth's journey. Following are seven main theories and concepts in understanding the world order which are derived from the theory of Manunggalims as the principal value: (1)*Adimaniusiawi*, (2)*Geometrism*, (3)*Permusyawaratan*, (4)*Kemanunggalan*, (5)*Haryamatra*, (6)*Adibumi*, and (7)*Manupolitika*. The following is the description of each principal value as the concepts:

(1). *Adimaniusiawi*: "Man is an Obedient Creature"

Manunggal human nature, namely: (1) basically that "man obey (manut), singel (manunggal), and gotong-royong (mutual cooperations)", owner of the most obedient nature of all the characteristics of God's creatures; directly proportional to its nature, then humans live in harmony "gotong-royong" form the closest group and develop in a more harmonious direction (*bahu-membahu*), (2) man basically need materials in the form of eating, drinking, reproduction; In addition, humans also need something immaterial in the form of an instinct to lead and/or be led, domination, safety, happiness, prosperity, control over something outside themselves and their group according to the representative, (3) to meet the needs of their group, man need interaction tools in the form of symbols, language, science, and technology; when the interactions that are created are peaceful then the group tends to "expand" to grow larger, but if the interactions that are created are contradictory then the group experiences "shrinkage" (*penyusutan*), (4) to achieve a commensurate interaction, man need distance, space, speed, acceleration, and time that effectively creates a good and maximum area "mapping" for the group. (5) in the end humans believe that the relationship between groups in a field and region is dynamic, so the resulting philosophy will also continue to develop, while the field is always constant, (6) This thinking encourages the birth of prosperous man: that is a Manunggal man with Superhuman character (*Adimaniusiawi*).

(2). Geometrism: "Man is Geometric Creatures"

Thinking geometrically is that the space for human movement as a Manunggal has the right to utilize all of the eight dimensions of the world's strategic environmental areas. Use it with consideration: (1) humans are mathematical beings who think systematically. He needs material, space, and mass including time to think about what to do. On the other hand, he also needs something immaterial in the form of a desire to lead and be led. The world leadership is divided into four regional zones namely Positive Vertical Geometripolitik vis-à-vis Negative Vertical Geometripolitik, also Positive Horizontal Geometripolitik vis-à-vis Negative Horizontal Geometripolitik; (2) Based on this systematic thinking, humans divide the leadership zone into two phases, namely Eastern and Western leadership. These two regions have their own characteristics according to the regional leaders, in which the leadership rotation lasted for seven centuries (700 years). This is because the earth is spherical (360 degrees), so every change must change its ideological system; (3) every time a leadership rotation occurs, someone leads and is led; (4) the economic system being developed is the National Economic System (*sistem ekonomi Kebangsaan*) which is based on the values of world Manunggality; (5) the peace system that is adopted is Manunggal Peace; (6) there is a fence of Geometripolitik between sets of spaces for man movement depicted in the World Vessel (*Bejana Dunia*); (7) every space and time has an end goal, in this case every perspective has an end goal, and when that goal has been achieved, that perspective goes extinct and is replaced by another

perspective in the period after that perspective was born. However, line-judge of the world “*Manunggalistiwa*” will continue to be present in every age as a wall in separating East and West domination. This comes one after another as a manifestation of the earth's surface which is round and continuously rotating.

(3). *Permusyawaratan*: “Man Lives in the Truth of the World”

Thinking in a *Permusyawaratan* (Deliberative) manner is that Manunggalism in building the world order applies the principles of kinship, open discussion, dialogue, mutual cooperation, open minded, and consensus to achieve unanimity, role modeling, and wisdom of thinking by prioritizing the interests of the world-nations in order to achieve Manunggalism of world leadership. Deliberation symbolizes values of World gotong-royong where to carry out all the levels above, a “World Institutions” (Pranata Dunia) is needed to secure the world in the 21st to 28th centuries, and so on. If there are no deliberative values due to the absence of a “World Institutions, a situation that is not harmonious or leads to an atmosphere of war is created.

(4). *Kemanunggalan*: “Man lives in Gotong Royong, Unity and Harmony”

Thinking in Manunggalism means being united in building a world order applying the values of gotong royong, unity and harmony to maintain world peace. Thinking in Manunggalism means that the world needs a “World Institution” in the form of the highest institution of World Harmony or World Concordism. In order to build a “World Order”, Manunggalism adheres to the Eastern “World Institutions.”

(5). *Haryamatra*: “Man Lives In Great Prosperity”

Thinking in a Haryamatra way means that Manunggal Manunggal strives to always “pursue great prosperity in all dimensions”. Therefore, Haryamatra has several basic goals as its human nature, including (1) the goal of humans is to lead (memimpin), not to rule (menguasai). Leading other humans is not controlling other humans according to their quadrant abilities; (2) the purpose of humans is to be led not controlled. Led by one leader, not controlled by a single ruler, namely the quadrant that led in that period; (3) the requirement to become a leader in the quadrant is determined by the ability of the region after fulfilling the four main qualities; (4) the alliance is the world's mutual assistance that is gathered from a group of people from quadrants I, II, III, and IV by removing their Geometripolitical fences; (5) every human being is obliged to recognize his own quadrant and then determine who is in charge. His reference point is every seven centuries; (6) humans are mathematical beings who always follow their closest world civilizations group: the Manunggal and Atlantikal. Each set gives the opportunity to lead and be led according to the distance period. Each period has characteristics and has equilibrium points, mutually in accordance with the provisions contained in the Life Cycle Diagram (Diagram Kehidupan) and World Vessels (Bejana Dunia).

(6). *Adibumi*: “Adibumi is a Manunggal Government System”

Relating to a shape Adibumi Manunggal System, I introduce the period when Indonesia, along with other Manunggal world-nations, continued to actively carry out world development with a system of government “Adibumi Manunggal” through a distinctive thought and teaching of Manupolitik Theory (Laksapatik, Rencapatik, Adilapatik, Jagapatik, and Nasihapatik). “*The Adibumi Manunggal System is a leadership from the man homeland and its geometrical environment, by the man homeland and its geometrical environment, and for the man homeland and its geometrical environment.*” Thus, the Manunggal Government System is: (1) Adibumi is the system of world government of Manunggal world. Thus, the development of the Adibumi throughout the world must continue, while the government has not yet been led by a world-nation other than a Manunggal system in addition to the Adibumi system, it must get supervision within the limits of wisdom; (2) It is the duty of Manunggal World-nations to fix the group of world-states to submit and obey the system of the Manunggal World-nations as in the past the respect and obedience shown by the Manunggal World-nations to the Atlantical World-states allowed the [democratic] system to be propagated throughout the Enlightenment era (Fukuyama, 1992). It is now taking turns leading the world by propagating [divine] values throughout the era of purification (Manunggalian).

(7). Manupolitik: “Power System Controlled by Five Power Institutions”

Manupolitik means “the five parts that are adhered to”. “Manut” from the Javanese language means obedient, and “Patika” taken from the ancient Egyptian language (*Sepat*) and Java (*Patih*) means “leadership in which there is ultimate wisdom”. The meaning of Manupolitik can be explained, namely: first, *Rencapatik* is the drafting body of law and power. This means that in the *Adibumi* government system, every government is obliged to make laws and powers based on the natural conditions of the earth, the human homeland and its geometrical environment, if it is not in accordance with the geometrical environment, the policy cannot be applied; second, *Laksapatik* is the body for executing law and power. This means that every policy that has been planned and formulated by the *Rencapatik* will become an obligation to be fulfilled; third, *Adilapatik* is the body that tries all abuses of law and power from *Laksapatik*. This means that if in an *Adibumi* government something goes wrong, then based on overall considerations, *Laksapatik* can be punished by *Adilapatik* in justice court; fourth, *Jagapatik* is the guardian body for the performance of the three institutions held by the Higher Education of University Society. *Jagapatik*'s function is to oversee the running of the government in coordination with the *Nasihapatik* agency; fifth, *Nasihapatik*, namely the advisory body for the *Adibumi Manunggal* government system. Advice held by the philosophers of the world-nations. In relation to the *Manunggal* Era, an *Adibumi Manunggal* government system must be supported by *Adibumiawan* and *Adibumiawati*.

Finally, in Eastern World Relations Theory (WRT), *Manunggalization* is that the world is going to united “maunggalized” by the value of *Adibumi* (*adimanusiawi* and *musyawarah*), *haryamatra* (*keagungan*), gotong royong, geometrism (horizontalized, verticalized, and diagonalized as the rule of power distribution in society), security, harmony (concordism), and prosperity as the value of the *Manunggality* of the World.

3. 4 Classifying World Relations System to Defining the World Order in Past, Now, and Future: Mainstreaming “World Relations System is Gotong Royong”

Based on the analysis above, the researcher writes that the world order was formed from the intersection between Eastern vs. “not Eastern”, in this case is the Western. Who is “Eastern” and “Western” if rely on World Relations? Who rules the world today? How to organize the world? Why do we debate on world order? In what ways is debating the world order? The questions above are the main keys for assessors of the development of the world order. Looking for the best ways to organize the world in the future, therefore it becomes important in redefining the world of the 21st Century. In the 21st century, the world begins to enter in to *Manunggalian* era (*Pemurnian* or Purification) after the Post Cold War period (2000-now). The Post-Cold War period of the 20th Century (1990-2000) was part of the Renaissance (*Pencerahan* or Enlightenment) sub-era which spanned nearly 700 hundred years back. The following is brief table to understand the World Relations System from ancient time until this present day:

Table 4 World Relations System

World Relations System	Eastern World Relations System	Western World Relations System
Pre-World Relations System	<i>Paganism</i> (Mesopotamia and Ancient Egypt)	<i>Non-Paganism</i> (Ancient Greek)
1 st World Relations System	<i>Barbarianism</i> (Ancient Egypt) followed by adherents of the Ancient East and its descendants “Cooperating with God and Nature” (<i>Animism & Dynamism</i>)	<i>Primitivism</i> (Ancient Greek) followed by adherents of the Ancient West and its derivatives “Cooperating with God” (<i>Statism</i>)
2 nd World Relations System	<i>Barbarianism</i> (Ancient Egypt) followed by adherents of the Ancient East and its descendants “Cooperating with God and Nature” (<i>Animism & Dynamism</i>)	<i>Primitivism</i> (Ancient Greek) followed by adherents of the Ancient West and its derivatives “Cooperating with God” (<i>Statism</i>)
3 rd World Relations System	<i>Barbarianism</i> (Persian) followed by adherents of the Ancient East and its descendants “Cooperating with God and Nature” (<i>Animism & Dynamism</i>)	<i>Laissez Faires</i> (Ancient Rome) followed by adherents of Liberalism and its derivatives “Freed from God” (<i>Secularism</i>)
4 th World Relations System	<i>Barbarianism</i> (Persian) followed by adherents of the Ancient East and its descendants “Cooperating with God and Nature” (<i>Animism & Dynamism</i>)	<i>Anarchism</i> (Ancient Rome) followed by adherents of Realism and its “Totally Conquering the God and nature” derivatives, (<i>Secularism</i>)
5 th World Relations System	<i>Communalism</i> (Ancient Arabic) followed by adherents of Socialism and its derivatives “Peace with God” (<i>Communalism, Equality</i>)	<i>Anarchism</i> (Ancient Rome) followed by adherents of Realism and its “Totally Conquering the God and nature” derivatives (<i>Secularism</i>)

6 th World Relations System	<i>Gotong Royong</i> followed by adherents of Manunggalism and its derivatives "United with God and Nature" (Manularism: <i>Animism, Dynamism, & Waliism</i>)	<i>Anarchism</i> followed by adherents of Realism and its "Totally Conquering the God and nature" derivatives (<i>Secularism</i>)
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Previously, the world order paradigm was more widely debated through the study of International Relations (IR) which was rooted in the Western paradigm the way of seeing the world, namely International Relations which was rooted in the general values of the 1648 Westphalia Treaty which can be traced to its roots leading to the Peloponnensos War in 431-404 BC.

The presence of International Relations has obscured the Eastern paradigm of World Relations (WR). The presence of International Relations has obscured the Eastern paradigm about the World Order. The Western focuses on materialism states (*Internegara*), while the Eastern focuses on geometricalism world (*Antarbangsa*). To understand the world order by "materialim states (*negara*)" needs to be distinguished from "geometricalism world (*bangsa*)". The next explanation is to understand the World Relations System that existed in every era starting in the Ancient Era. To explore the World Relations System which began in ancient times (ancient) on the continents of Asia, Africa and Eurasia, which I will hereinafter refer to as the "Pre-World Relations System".

In order to explore Animism, Dynamism, and Waliism among Eastern nations, then Indonesian School (Mazhab Indonesia) strives to unite Eastern world-nations around the world by means of unifying the perceptions and affinity of Eastern nations throughout the world. Animism is a belief that views all objects or places, both material and non-material throughout the world, have a soul that must be respected so that the soul has harmony with human life. Most of the Eastern nations believe that the institutions formed by humans in the East initially adhered to a uniform Animism system, in Ancient Egypt and Mesopotamia for example the adaptation of Animism was carried out in the form of worship of exalted Gods and became a source of moral guardian between man and the God. Also, to keep harmony with nature.

Meanwhile, in Persian adapted Animism through the Worship of the God of Fire to maintain the spirit and peace of life. In this context, during the Hindu-Buddha kingdom, Indonesia started the belief through the adaptation of Animism which in the end this belief could be integrated with other Eastern world-nations. That is what causes the Indonesian tradition to be almost as heavily influenced and mutually influenced by the Indian traditions in the form of Animism-Hindu, followed by the tradition of Dynamism-Buddha, and Waliism-Islam which came in the last wave.

Dynamism can be used to build ties with Eastern nations, especially Mongolia, Japan and China, including Ancient Egypt. In the traditions of Dynamism, the Mongols during the Mongol empire made nature a great temple where all humans could pray for good and the power to dispel evil. Meanwhile, lastly, the traditions of Waliism-Islam to build our ties with the Arab world to the presence of Wali Songo in the archipelago. From this brief discussion, it can be concluded that basically all Eastern nations, although not all of them are uniform, have and are still adapting Animism, Dynamism, and Waliism in building relations between nations throughout the world from ancient times to today, namely "harmony with fellow humans, the universe, and the Creator: God, who at his time was symbolized differently".

Furthermore, we will relate the tradition above to the use of "spatial" geometrism in building a world order. Mathematics is the foundation of the World Manunggal. And, the World of Manunggal is round. Every human being who wants to understand the world in the form of the earth and its contents must understand Mathematics. Mathematics as a philosophical framework for human thinking. And, a Man of Manunggalism is a Mathematical man who lives obediently, works diligently "gotong-royong" and develop values of Manunggality of the Wolrd (*kemanunggalan dunia*) to build harmony throughout the world to achieve great prosperity in all dimensions, namely "*Haryamatra*". That is world unity: *Kemanunggalan Dunia*. Manunggal man lived in the "Era of Manunggal" as a process purifying the world from the Enlightenment of the past Western world. Thus, the birth of Manunggal era marked a new era of world order in the 21st century.

Manunggalism believe that the rotation of the world from West to East or from the area of "*Daerah Manunggal Dunia (Manunggalika)*" to "*Daerah Atlantik Dunia (Atlantika)*" has lasted throughout the 14th century and ended in the 20th century, and its reversal must occur in the 21st century. That is "the Cycle Turn of Manunggal." Looking back, the Renaissance Era began in the early 14th century in Europe and ended in the early 21st century in Europe. Meanwhile, the Manunggal Era began in the 21st century in Asia and ended in the 28th century in Asia. There is always a small path in between, namely the history of the Manunggality of the world as the succession of world leadership over time according to the distance of the world's Geometrical, intermittent every seven centuries to 1000 years. In my search results, what has been inherited by the United States of America since it came to power in the mid-20th century is the

remnants of the first Atlantical Civilization, namely the Empires of Ancient Greece and Ancient Rome in the Western World. With the same scheme, it applies to Turkey which inherited the remnants of the first Manunggal civilization, namely the Empire of the Ancient Egyptians, Persians and Arabs (Mesopotamia), including the Mongols.

Seeing the world go by, the Renaissance Era began in the 14th century and ended in the 20th Century. The Western Renaissance era consisted of three waves. The first wave is *Primitivism* followed by adherents of the Ancient West and its derivatives "Cooperating with God" (*Statism*), second wave is *Laissez Faires* followed by adherents of Liberalism and its derivatives "Freed from God" (*Secularism*), and the third as the final wave of Renaissance, that is, the world entered a period of Realization (Conquering God: Westphalian treaty 1648) which occurred during the 17th and 20th centuries which ended at the end of 1999. In the early 21st century, the world entered the first wave of *Manunggalian* Era as *Pemurnian* Era (Purification) by using sistem of *gotong royong*.

4 Discussions

Furthermore, the presence of the development of the thought of Manunggalism aims to discuss three things, including namely: (1) The Philosopher of Manunggalism (Manunggalis) will continue to involve themselves as actors forming the world order by way of organizing and influencing others, (2) Manunggalis will continue to involve himself as an actor forming the world order, philosophizing, organizing, theorizing, and taking a firm position as philosophers which results in this work influencing others, and (3) The aim of the philosophy of Manunggalism is to influence and map the world order in the 21st century, the 22nd to 28th, etc follows *Manunggalistiwa*.

On the one hand, the ideas in this paper are open to discuss with various methods to build a variety of understanding from all levels of readers in domestical and overseas. The ideas in this paper aim to improve, strengthen, and perfect the ideas in our previously specific published writings, such as: First, "*Keamanan Siber Menuju Perang Geometri Antarbangsa: Geometripolitika dan Arsitektur Keamanan Dunia Era Horizontal (Era Manunggalian) Abad ke-21*" published in Proceedings of Konvensi Nasional Asosiasi Ilmu Hubungan Internasional Indonesia ke-7 (2016). Second, "*Manunggalism and the World Order in the Era of Manunggal 21st Century: The Role of Indonesia-China Cultural Cooperation in Building the Future of World Security Architecture by Promoting the Values of Mutual Cooperation "Gotong Royong", Unity, and Harmony*" published in UGM Conference Proceedings: Symposium on Social Sciences 2020, *Rethinking the Social World in the 21st Century* (2020). Third, "*Manunggalisme dan Disiplin Ilmu Antarbangsa (IA): Menggagas Mazhab Indonesia (MI) Melalui Tradisi Animisme, Dinamisme, dan Waliisme dan Mengarusutamakan "Gotong Royong Sebagai Sistem Dunia" Untuk Membangun Keamanan dan Tatanan Dunia Era Manunggal Abad Ke-21*" published in Proceedings of Konvensi Nasional Asosiasi Ilmu Hubungan Internasional Indonesia ke-12 in Universitas Gadjah Mada (2021).

On the other hand, this paper is to discuss the line of thought of Manunggalism, find common ground, then compare it with Western thought, on the other hand, it is to balance Western thinking about ways to organize the world starting from the creation of world institutions in the past, present, and its continuation: from the era of world Enlightenment (Renaissance) to the present era of world Purification (Manunggalian).

Western philosophers like: Thales, Pythagoras, Herodotus (5 SM), Thucydides (411 SM), Sokrates (469-399 SM), Plato (427-347 SM), Aristoteles (384-322 SM), Plotinus (204-70 SM), Machiavelli (1469-1527 M), Hobbes (1588-1679 M), Locke (1632-1704 M), Rosseau (1712-1778 M), Kant (1724-1804 M), Hegel (1770-1831 M), Marx (1818-1883 M), Morgenthau (1904-1980 M), Koejeve (1902-1968 M), Huntington (1927-2008 M), Fukuyama (1952 M), etc.

Furthermore, the following are Eastern philosophers who are sources of reference for the thought of Manunggalism, such as Imhotep, Ptahhotep (3550 SM), Kagemni (3400-an SM) Hammurabi (1792-1750 SM), Gautama (800-400 SM), Lao Tzu (570-470 SM), Sun Tzu (545-470 M), Kong Hu Cu (479 SM), Manetho (3 SM), Vyasa, Kautilya (Canakya), Al-Khwarizmi (780-850 M), Al-Kindi (801-873 M), Al-Farabi (870-950 M), Sina (980-1037 M), Rusyd (1126-1198 M), Khaldun (1332-1406 M), Mpu Tantular (1300-an M), Mpu Prapanca (1300-1350 M), Mahatma Gandhi (1869-1948 M), Tan Malaka (1897-1949 M), Soekarno (1901-1970 M), Aleksander Dugin (1962 M), etc. The contributions of the thoughts of the philosophers above have influenced the world order system likewise this paper aims to discuss all of the thoughts above and their impact to this day.

5 Conclusions

We finally moving into the conclusions that the world order is formed from the intersection between Eastern vs. not the Eastern, in this case it is the Western. The “Eastern World” and “Western World” rely on World Relations means that Manunggal World-nations and Atlantical World-states. This present days the Western rules still going into the whole of the world. The Western organizes the world by prioritizing of the ideological of secularism. We can debate this world order by maintaining the manularism. So, way in debating the world order of this century is always in performing between the Eastern World-nations vs. the Western-World-states. Therefore, it becomes important to redefine the world of the 21st Century based on this project paper.

As an effort to present a balance of studies and disciplines regarding ways to view the world order, this paper offer a new way of understanding the world order from the Eastern World by explaining: (1)paradigm, philosophy, and theory from the Eastern World by creating and mainstreaming the Manunggalism; (2)in organizing and theorizing of the world relations with the spirit of “gotong royong” and its variation, we offer Indonesian School (Mazhab Indonesia) as a scientific world political thought movement; (3)then to understand the world order in Manunggalian era of the 21st century, we introducing briefly “Eastern World Relations Theory (WRT)” such as Geometripolitika, Fifth Base World Security, Theory of Manunggal Peace, Manupolitik, Geometripolitization, Concordism/Harmony (*Kerukunan*), *Adibumi*, etc., and (4)and finally to defining the world order in past, now, and future, we finally has been classifying the World Relations System both in Eastern World Relations System and Western World Relations System.

Finally we offer Geometripolitika, Fifth Base World Security, and Theory of Manunggal Peace as the most important theory in understanding the present days world security by the primacy of Mythology (Metaphysics, mystics, or *ilmu kebatinan*) for the utilization of all “Geometrism” principles includes physical, metaphysical, psychological, ideational, and geometrical bases. And, with highly enthusiasm giving the world an alternative ways in viewing the world order by creating dan mainstreaming of World Relations as the dicipline that studies ways to organize the “world order” based on the basis of the world order Geometricalism Worlds “Tata Bawana” as World-Nations” by incorporating elements of mythology (metaphysics/mystics) as first priority into the politics to lead and rule the world order as the main foundation for giving birth to “Manularism” (cooperating politic with God). That is we call as the Eastern World Relations Theory (WRT) challenging the Western International Relations Theory (IRT).

In the 21st century, the world began to enter the “Era of *Manunggalian* (Purification)” following the “Post-Cold War” period (2000-dst). The Post-Cold War Period of the 20th Century (1990-2000) was part of the “Renaissance” (Enlightenment) sub-era that spanned nearly 700 years back.

The Era of Manunggalian is the lapse of time in which the process of purifying Eastern institutions of historical values, civilization, culture, tradition, philosophy, ideology, society, and humanity spanned 700 years, starting from the year 2000 to year 2800, following the line of rotation.International Relations (IR) has obscured the Eastern paradigm of “World Relations” (WR). The West tends to focus on world-states, while the East focuses on world-nations. So, to understand the world as “world-states (materialism)” needs to be distinguished from “world-nations (geometricalism)”.

In the Era of Manunggalian (Purification), the world entered a change of leadership from West to East or from the Atlantical world-states power to the Manunggal world-nations power. These signs can be found in the Western world, namely: the reduction of British loyalty in Europe through Brexit (British Exit) as the forerunner of the breakup of the power of the Atlantic Community; Weakening of NATO due to the clash between France and the United States in NATO military structure; The waning power of the United States in the 21st Century.

In the Eastern world these signs can be: Increasing mutual cooperation between the core world-nations of the region such as China, Russia, India, Indonesia, Mongolia, Egypt, Iran, Turkey, Kazakhstan, as well as the emergence of the ACFTA; Strengthening of the SCO as a military awakening in the East; The emergence of Indonesian power in mainland Asia as the forerunner of 21st century of Manunggal Peace Enforcement; The strengthening of the role of the Association of Southeast Asian Nations (PERBARA) as a regional organization that primarily drives “Eastern World Institutions” to maintain world order under the values Manunggality of the World.

Meanwhile, in general these signs can be in the form of: the emergence of the cyberspace dimension as one of the eight most strategic dimensions of *Fifth Basis Security and Power* to master, which means that the loss of Mahadata (Bigdata) in cyberspace will cause world threats; the emergence of nuclear

weapons as a complement to autonomous weapons and robotic killers; The birth of Eastern philosophers guiding *Manunggalistiwa*.

Signs of this shift likely led to major friction between Eastern and Western in the early 21st century. Waiting for proof that there was a Great war of 21st century, namely the World Geometrian War (Perang Geometri Antarbangsa/PGA). The PGA may be the Great War of the 21st Century. The PGA differs from previous major wars in terms of the way it is fought, the space of war, and the technology used. This precondition is marked by the strengthening of the turning point of the Western Enlightenment era back to the Dark Ages through globalization as a trigger for world economic clashes, weakening of Western ideology, and decline of Western military dan Political power. The world periodically is performing "World Purification" through Manunggalization accordingly *Manunggalistiwa*.

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