



THE CONTRIBUTION OF SEVENTH DAY ADVENTIST TRANSNATIONAL ORGANIZATIONS IN BUILDING GLOBAL PEACE THROUGH TOLERANCE: A CASE STUDY IN INDONESIA

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Article Info

Article history:

Received Juni 06, 2022

Revised Juni 26, 2022

Accepted Juli 23, 2022

Keywords:

Indonesia

Religion

Seventh Day Adventist

Tolerance

Transnational organization

ABSTRACT

Seventh day Adventist, as a religion-based transnational organization, have the potential to support global peace building. Seventh day Adventist exist in various countries in the world, including in Indonesia, as one of the plural countries that officially recognizes Christianity. This study aims to analyze the contribution of Seventh day Adventist transnational organizations to building global peace through tolerance by using case studies in Indonesia as the focus of research. This research is qualitative in nature with an intrinsic case study method. Data was collected using in-depth interviews, observation, and document studies. Informan include Seventh day Adventist regional church leaders, women administrators, Youth Ministries, Pathfinders, Adventists, other religious leaders, and non-adventist communities to support the triangulation of informan. The analysis is supported by the theory of neoliberalism and Huntington's clash of civilizations. The study found that the contribution of the Seventh day Adventist can be seen through a global identity that is firmly structured and consistent so that it is able to build and strengthen the value of tolerance of its members in various countries, which in turn encourages the building of global peace. As a religious-based transnational organization, Seventh day Adventist in Indonesia has activities that are consistent with a clear line of coordination from the regional to the international level. This is able to influence the values held by its members. In this way, these transnational organizations contribute to the quality of global peace.

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1. INTRODUCTION

The main text format consists of a flat left-right columns on A4 paper (quarto). The margin text from the left and top are 2.5cm, right and bottom are 2 cm. The manuscript is written in Microsoft Word, single space, Time New Roman 10pt and maximum 12 pages, which can be downloaded at the website: <http://ijere.iaescore.com>

Globalization has led the world community to mingle across territorial and cultural boundaries between nations. In this case, religion and belief are also one of the ideas in global values that blend together. For religious adherents, spirituality in global values will be a benchmark that strengthens attitudes in international relations. Moreover, several religions have become global values with their number of adherents spread across countries. This shows that religion is one of the factors that influence international relations. The phenomenon of the revival of religion and the value of spirituality in global international politics started in the 1990s. In 2001, the September 11

terrorism incident in the World Trade Center in the United States further strengthened the emergence of religion as an important variable in international politics (Shreyasi, 2014: 99).

Unfortunately, many state actors are still key in international relations. In various studies of terrorism, it is precisely militant groups and other driving factors that appear more frequently. The role of the state with its military is also getting busier and generating global fear. Meanwhile, studies on the role of religion in international relations are still minimal. The roles and contributions of various parties in building tolerance should be shown more, so that it will increase the optimism for global peace.

One of the international relations actors is a religious-based transnational organization, such as the Seventh-day Adventist church. Seventh day Adventist has an active network around the world. The Seventh day Adventist network is spread across 235 countries and territories around the world, with a total church number of 92,186. The broad scope of Seventh day Adventist further enhances its potential role as a transnational religious organization in the global community. With a wide network and a large number of members, Seventh day Adventist has great potential to contribute to strengthening tolerance for its members.

The activities and contributions of Seventh day Adventist as a transnational organization capable of managing the effectiveness of identity and communication are interesting studies to study. As a transnational organization, it is also necessary to understand how Seventh day Adventist views the pluralism of its members around the world. To help understand the contribution of the Seventh Day Adventist transnational organization to building global peace through tolerance, the researcher chose a more specific case study, namely in Indonesia. Indonesia is a country with the largest pluralist society in the world. Indonesia has 238 million inhabitants spread across various islands, with hundreds of ethnic and belief groups. The local population is heavily influenced by the lives of indigenous peoples as well as globally. On the other hand, Indonesia also has challenges with inter-group tensions and various other conflicts that often involve religious issues. Seventh day Adventist transnational organizations are also included in the state of Indonesia, and some of the people are adherents of this belief.

Religion is a sensitive issue which, in many cases, can increase tension, fighting, or conflict between communities. This study attempts to analyze the role of transnational organizations, namely Seventh Day Adventist, in responding to religious issues and what their contribution is to building global tolerance by taking a case study in Indonesia for specific data collection. The analysis does not rule out the possibility of being drawn on a wider global scale in order to see how Seventh day Adventist have contributed to global peace building. This is because this research departs from the hypothesis that the system adopted by Seventh day Adventist has a uniform character globally.

2. RESEARCH METHOD

This research was qualitative descriptive research, of case study research methods. The case study was considered appropriate in this study because the object of research was very specific to the phenomenon of tolerance issues and steps to build global tolerance carried out by Seventh day Adventist as research objects. We used primary and secondary data. Data collection techniques such as observation, in-depth interviews, and document studies were used to collect primary and secondary data.

The researcher conducted interviews with the snowball technique and by considering the tirangulation of the informants. The main informant of the research is the local Adventist church leadership in Indonesia. From the main informants, the researcher continued to interview several individuals involved in the management of Seventy day Adventist, including female administrators, youth ministries, and Pathfinders. Other informants were Adventist church members, other religious leaders, and local people outside the Adventist Church. Researchers also observed the Adent church environment, internally and externally. In addition, the analysis is strengthened by related documents from journals and reports that are relevant to research related to Seventh day Adventist. The research analysis was conducted using a qualitative descriptive approach.

3. RESULTS AND ANALYSIS

3.1. International Perspective on Religion Issues

Religions are often marginalized in the study of international relations theory. However, some researchers have begun to conceptualize the position of religion so that it can be integrated into the science of international relations. In a few decades, religion began to be appointed as a variable in the study based on core theories of international relations such as realism, neorealism, liberalism, and neoliberalism. In the development of this study, religion is not only limited to the domestic sphere, as in the classical principle of "*cujus regio, ejus religio*" (which literally means "where the territory is, there is religion"). Religion more broadly can be an influential force in international affairs, but it is not always emphasized in domestic politics. This influence is mainly perceived by



religious practitioners. Religion continues to influence decisions and actions in both the private and public spheres, despite its potential power being widely underestimated (Sandal & James, 2011:5).

An example of this development can be seen from the analysis conducted by Herbert Butterfield, a main character in the English School. Butterfield focuses on how Christian ethics can inform diplomacy conducted for personal gain, which he assumes is "political realism with manners" (sharp in Sandal & James, 2011: 5-6). This is in line with the thought of Samuel Huntington, who asserted that the end of the 20th century was marked by the emergence of religion that had an influence on people's lives (Márton Péri, 2019: 327). In his thesis debate, "Clash of Civilizations," Samuel Huntington (1993) presented the main concerns of religion as: (1) a force influencing people's worldviews, (2) an aspect of identity, (3) a source of legitimacy, and (4) a system of values associated with formal political and economic institutions.

In this study, the theory provided by Huntington will be the basis for explaining how transnational organizations can influence people's lives, which in turn will form a pattern of tolerance and contribute to peace building. In addition, the researcher also adds a foundation for thinking from neoliberalism, which logically has been widely studied as a theory that is able to translate the influence of religion on people's lives and the state. Neoliberalism is a logical thought that, in various parts of the world, is seen as a process of restructuring and major changes and transformations that produce complex economic and social networks. Neoliberalism in the midst of globalization explains the complex new configuration of the economy, technology, government, and culture, as well as the supporting forces of domination and resistance (Kellner, 2007: 4). In this context, religion can be entered as a variable to understand certain social phenomena. Using religion as a variable in research must be done by paying attention to how we operationalize it.

For neoliberalism, religion is a variable that can be taken into account. When compared with neoliberalism, neoliberal thinkers accept the assumption of neorealist anarchy, but with a different emphasis on non-state actors. Neoliberalism gives great weight to the role of non-state actors and recognizes its significance in the political, economic, and social fields. Because of its great autonomy, Keohane and Nye (1987: 733) state that the state is still an important actor. However, the evolving set of rules and concepts outside the state actor also develops in the international system through pluralism and difference. Neoliberalism understands this as transnational contacts and coalitions that shape new behavior in the national interest. This is where the role of religion comes into play (Sandal & James, 2011: 15).

Returning to Huntington's thinking, he asserts that the contemporary world is articulated into competing civilizations based on very different cultures and religions. Huntington actually considers culture as a unifying and integrating principle of order and cohesion. The formations given by the dominant culture emerge from civilization and may conflict with each other. However, Huntington's model offers religion as the main force that motivates and mobilizes people (Kellner, 2007: 13). This means that religion plays a big role in international community interactions.

This is in line with the thought of Neoliberalism, which holds that "transnational actors will pursue their own goals" by acknowledging the importance of "issue linkage". This condition provides space for religious organizations and belief groups to go beyond influence and anarchism in the view of realism. Nye (1988: 243) has also reflected on the general view of neoliberalism and found that there are differences in unit-level systems that are difficult to identify in a country's foreign policy. It is very difficult to see how the "demographic trends, transnational flows, and military technology" affecting many countries can be explained at the level of a cross-country unit. However, neoliberalism offers religious rhetoric that is able to cross these boundaries, either to bring about peace, or vice versa, for global terrorism (Sandal & James, 2011: 15-16).

The more complex a society is growing, the more complex the differences will be. In this condition, to build a common perception at a low level, it takes values that are able to be believed by every community. In the context of Indonesia as the focus of the case study, the conditions that appear are complex differences that cannot be avoided. This is because Indonesia is inhabited by 6 official religions, 19 major ethnic groups, and hundreds of minor ethnic groups (Wildan, 2020: 246). In this case, the researcher will analyze the contribution of transnational organizations in building global peace, which is mainly manifested in Indonesia as a region with high pluralism. The research is based on the assumptions that exist in neoliberalism and is supported by the clash of civilizations theory of Samuel Huntington.

3.2. Result

Seventh-day Adventists are a faith-based transnational organization with members from all over the world. Seventh-day Adventists can be describe as a global family of Christians who hold the Bible as the ultimate authority. There are, however, a few distinguishing characteristics that set them apart from many other Christian

denominations. As a religion-based transnational organization, Seventh day Adventist has a wide and popular network. In the eyes of the world, Seventh day Adventist is a complex organization that teaches its members more than just how to worship God as servants. Seventh day Adventist teaches complex and comprehensive things in life, starting from how to build human relationships with God, as well as humans with humans, and how to behave and act in everyday life. In fact, Seventh day Adventist is known as a religion-based transnational organization that genuinely cares about its members' well-being and health. Various papers and studies have discussed the contribution of Seventh day Adventist in building a healthy lifestyle for their members in various parts of the world. More broadly than that, Seventh day Adventist also become the lifestyle of their adherents as a whole.

The results of an interview conducted with one of the Adventist Church leaders in a city in Indonesia stated that Seventh day Adventist also has an interest in the issue of tolerance as one of the steps to building peace. Seventh day Adventist is very concerned with the welfare of the community, which includes the internal and external peace of this organization. Through the transnational network it has built, Seventh day Adventist seeks to build global tolerance. It is built on the consistency and uniformity of values that are shared among its members in various regions of the world. Seventh day Adventist already have a mature structure that is spread across the globe in transnational networks. The Seventh day Adventist has a guideline system to build member identities in a structured or systematic manner, with consistent steps. This guideline system has been designed to anticipate and accommodate the different conditions and situations of members. This condition shows an awareness of the importance of building global values based on tolerance (interview, September 8, 2021).

The system built by Seventh day Adventist directs members to be able to maintain identity and internalize values with an "adventist extended family" format approach. This value is an absorption at the global level that takes place internationally or across countries and is passed down to adherents in various regions of the world. The structure or system used to maintain identity within the Adventist extended family is manifested through specific doctrines in order to teach the values that are considered ideal by Adventists based on their scriptures. They teach these values through a structured system with study groups to study the Bible, and their reference books are reviewed through Sabbath school lessons.

Sabbath school lessons have become a mandatory system for members or congregations of Adventists of all ages in various regions of the world. This is also what is being done in Adventist churches in Indonesia and in many other countries. The assessment of grades in school subjects is divided into three major groups. One group for adults, a group of teenagers, and a group of children. With specific group divisions, the values given will be more easily absorbed because the delivery method is adapted to their age group. So, children, teenagers, and adults have their own study groups to explore the values held by Adventists through Sabbath school lessons. In these study groups, they study and deepen Adventist doctrine and values, including efforts to create a harmonious and ideal life for fellow human beings. It also teaches the value of tolerance and how to coexist with other religious communities.

The doctrine that Seventh day Adventist does to its members takes place simultaneously and consistently. This doctrine becomes values that can permeate the lifestyle of each member. Just like in every church in various countries, the Seventh day Adventist in Indonesia is also active in holding discussions and lectures on various occasions. Through the church and the groups under it, the Seventh day Adventist conveys teachings or values that are useful for strengthening the doctrine and lifestyle of its members. Doctrination is also carried out through regular lectures and seminars. Regular lectures are held on church worship days, which are held every week, namely on Saturdays. For Adventists, Saturday is a special, sacred day for the worship of their members around the world. Based on interviews with interviewees, they agreed that Adventist members are very loyal to Saturdays. Observations also show that almost all Adventists will clear their agendas on Saturday and devote it to worship in church. They eagerly listened to the lectures on the Adventist approach.

Apart from lectures, Seventh day Adventist actively organizes seminars and conveys new material or information through various existing channels. The seminars and materials provided are generally aimed at strengthening the character and value of Advent as a way of life for its members. This also includes strengthening the value of tolerance for its members, which is expected to result in peace between religious communities. This is what makes Adventist members have minimal conflict with their surroundings, even though they are a minority in that environment. As a minority, they seem to try to blend in and show a friendly attitude so that they can contribute to building peace in their environment.

Research conducted in Jamaica on the tolerance of Adventist members found that Adventists have a high tolerance for non-adventist beliefs, behaviors, and habits. They have high spiritual and religious values, but low in the orientation of spreading other beliefs. On the other hand, they still have relationships and networks of friends whose majority, or more than 93%, are non-adventists. Conditions that take place in Indonesia also show that Adventists are able to build good relations with non-adventist communities. They have a strong character as Adventists, but do not become exclusive and separate from other religious people. Interviews with local people in the area of the Adventist church base mentioned that in their daily lives, they mingle and make peace.



The global network built by Seventh day Adventist is also very strong and intense. The Seventh day Adventist has a clear structure with regular meeting agendas to discuss surrounding phenomena or issues. At the regional or state, regional or international level, there is a regular agenda for discussion. The results of this discussion are then conveyed to all members in various parts of the world by first translating them into other languages. For Adventists in Indonesia, they also receive information through regular meetings at the ASEAN level as well as at the international level. Materials received by Adventists in Indonesia have been translated into Indonesian. However, the content of the material is the same as that distributed in other countries. In some areas, this material is also translated into regional languages in Indonesia so that it is more easily accepted by the local community.

These regular discussions, apart from discussing the values that form the basis of Adventist character or identity, also discuss updating issues that occur internationally or in various regions of the world. Internationally, they share information related to interests and developments, especially how they can build a peaceful and prosperous life to support the interests of their members. They share the same information, and when there is a problem, specifically in an area or in general, they discuss it to find a solution, according to the basic teachings of their religion.

In addition to the regular internal discussions of its members, Seventh day Adventist also often participates in interfaith meetings or discussions. This interfaith discussion also shows the contribution of Seventh day Adventist as a religion-based transnational organization in supporting the strengthening of global tolerance. Through interfaith discussions, they also show their efforts to contribute to peace and development internationally. Moreover, the results of these interfaith discussions are also widely conveyed to all members in various parts of the world through a well-established network system.

In a large adventist family, Seventh day Adventist manages organizational communication, which is carried out in publications in 311 languages, broadcast programs in 306 languages, and the use of 500 dialects in spoken communication. Seventh day Adventist develops institutions that are closely related to the daily lives of its members. These institutions include basic education institutions, universities, job training institutions, and health institutions. So far, there are 227 Seventh day Adventist hospitals spread all over the world. Seventh day Adventist also complements its social needs by building 133 nursing homes, retirement homes, and 15 orphanages around the world.

Indonesia is also a place for institutions that support Seventh day Adventist outside of the church. Interestingly, this public institution does not only serve members or Adventists. In educational institutions, for example, Adventist schools also accept students from adherents of other religions, including Christians, non-Adventists, and Muslims. There is no discrimination against non-adventists who take advantage of Adventist institutions. However, the vision, mission, and goals of this school foundation still lead to Adventist teachings.

Adventist educational institutions cover various levels, from kindergarten to college. The formation of this educational institution was based on the spirit of accommodating the interests of Adventists who had to worship on Saturdays or Sabbaths. In fact, many schools in Indonesia are still active on Saturdays. They believe in making God's word the basis of all education, according to the church's philosophy that God is the source of knowledge and reason. They believe that inculcating the foundations of development, starting in households and then continuing in primary schools, feels called to this realization, and that responsible teachers are hired to do so.

Adventist school foundations in general have a vision for "character like Jesus Christ, achievement in science and technology, and independence." The mission supports this vision by: (1) realizing Adventist education as a person who is faithful and loves to serve; (2) developing students' ability to be skilled in science and technology; and (3) motivating students to be creative, achievers, and independent. Meanwhile, the objectives of the school foundation are: (1) to restore the image of God in students; (2) to realize students who are spiritually, physically, mentally, and socially healthy; (3) the formation of the character of students who have faith, noble character, and noble character based on the Bible; (4) the realization of students who excel in science, skills, and independence; (5) students are able to think creatively and innovatively; and (6) produce graduates who love God and fellow human beings.

On the other hand, several health institutions built on Seventh day Adventist are also found in Indonesia. There are Adventist hospitals and Adventist health centers scattered in various regions in Indonesia. In addition, to support its activities so that they are closer to the lives of its members, Seventh day Adventist also carries out industrial activities in the form of the food industry. Worldwide, there are 23 food industries that were purposely built to facilitate the specific dietary needs of their members. This organization has a total of 72,749 companies spread throughout the world, with various fields related to people's lives, some of which are located in Indonesia. Many Adventist companies focus on sectors vital to supporting human life, such as pharmaceutical companies. In

Indonesia, there are Advent Pharma, Advent SRL, SOBI, Nielsent IQ, and several other large companies that are under the control or acquisition of Advent International.

Seventh day Adventist seeks to build close bonds with its members. To that end, Seventh day Adventist manages the communication and distribution of information effectively in all lines of the organization. This management makes Seventh day Adventist a stable transnational organization based on religion with a very large number of adherents, namely 21,760,076 members worldwide as of September 30, 2020. The wide scope of Seventh day Adventist with many adherents makes Seventh day Adventist have an important role in contributing to strengthening the affirmation of tolerance in the international community. At least this is a social capital for Seventh day Adventist to use in instilling the value of tolerance in its adherents.

Seventh day Adventist itself is an organization that supports global peace and tolerance. The Seventh day Adventist officially stated its support for religious freedom and human rights. Religious tolerance in the perception of Seventh day Adventist is a form of religious freedom. This support is shown by concrete actions through various affirmative steps for its members. This is important considering that global tolerance is a crucial issue in responding to the September 11, 2001 terrorism incident at the United States World Trade Center. Therefore, Seventh day Adventist increasingly emphasizes the importance of its tolerance value through various opportunities. This is confirmed by an interview with Adventists and the leading pastor of the Adventist church (interview, 2021), which stated that in sermons and seminars, as well as in Sabbath school lessons, the value of tolerance is also often mentioned.

The attitude of tolerance is also manifested through efforts to approach the equality of Adventist values with cross-religious values, namely by following an interfaith dialogue. Seventh day Adventist members also regularly hold other social activities to further strengthen tolerance. For example, they share food with the surrounding community, regardless of religious background. They wish happy holidays to other religions. There are social activities carried out by Seventh day Adventist that are specifically intended for the public so that they are not binding only for their members, but also for the wider community, so that they become a real form of support for tolerance (interview, September 8, 2021).

3.3 Discussion

Religion has always been a sensitive issue in any society in various parts of the world. Indonesia, as a country that is known to be plural, also does not escape the threat of religious issues. Its multiethnic and multireligious society has indeed been considered an ideal model for tolerance between religious communities because of its harmony. People of various religions live side by side and foster peace together. Research conducted by Lee (2021) in Cambodia shows that everyday peace is characterized by plurality, where multiple levels and forms of peace coexist within and between local communities. Tolerance emerges as a necessity in social plurality.

However, it cannot be denied that the threat of differences in religion or belief still exists. Even in the international world, wars, conflicts, violence, discrimination, hate speech, and others are mostly caused or triggered by religious issues. Regarding the role of transnational organizations, Benthall's research in Mohamed-Saleem (2020) states that it is precisely for this reason that has stated that it is hard to equal any other Islamic humanitarian agency with a transnational NGO. Historically, many wars have been fought over religion. For example, there were the Crusades, as well as several other European wars. In the Middle East region as happened in Iraq, Syria, and Yemen, it is also triggered by intra-religious sectarianism. The protracted war between Palestine and Israel was also caused by inter-religious conflicts. Likewise, state divisions such as those that occurred in India, Pakistan and Bangladesh, also occurred due to religious conflicts. In Indonesia, although it does not always appear, there are still incidents of Sunni-Shia in Madura, Sunni-Ahmadiyah conflicts in West Java, and also Muslim-Christian conflicts in Maluku several years ago (Wildan, 2020: 248). This shows that the potential for conflict due to religious intolerance is still large. In this condition, peace building is clearly threatened.

From the perspective of international relations, religious transnational organizations have an important role in the global community. They are able to influence the values held by their members through various activities and ways. This also answers Samuel Huntington's statement, which states that religion will emerge with a great influence on society [8]. With its various steps and strategies, Seventh day Adventist is able to provide a strong global identity for its members scattered in small areas around the world, including Indonesia. The identity embodied in the character of each member makes Seventh day Adventist able to move the community towards certain desired patterns, according to their teachings.

Of course, the effort to build a global identity is not an easy thing. As a transnational organization, Seventh day Adventist has its own challenges in being able to mix perceptions and internalize values that are in accordance with its teachings for various existing community characters. This world consists of various societies with various values and characteristics, as well as social dynamics. With these various dynamics, Seventh day Adventist needs to have a special strategy to be able to fully instill its values in its members. Even in Indonesia alone, the pluralistic society has also presented its own challenges for adjusting to the development of a targeted global identity.



Returning to his thesis debate "Clash of Civilizations," Samuel Huntington's [1993] four main concerns focused on the role of religion. The first is "a force influencing people's worldviews." In this case, Seventh day Adventist has the ability to empower its members to understand and apply its values and teachings. Seventh day Adventist provides a new lifestyle for its adherents. So, it is not limited to religious activities, but also how its adherents live their daily lives as a whole. With its members spread throughout the world, more than 21 million people, Seventh day Adventist is able to influence society globally. One of the influences given is related to the perspective of Adventist members towards tolerance and peace.

Although rarely discussed in research related to Seventh day Adventist, tolerance and peace are also things that Seventh day Adventist pay attention to. This study seeks to explore the contribution of religion-based transnational organizations to global tolerance so that they are able to lead to peace and development. The contribution in question leads to efforts to strengthen the affirmation of tolerance for its adherents. From the findings of the research conducted, the value of tolerance is strengthened because there is a clear structure in building a guideline system to strengthen the identity of its members. The guideline system that is built in a structured manner and consistently implemented makes the doctrine and global identity that is built strong. The strong global identity embodied by its members can become a separate image for a religious organization.

This influence is also related to the second role aspect of religion, according to Huntington, namely "an aspect of identity". In an effort to build global tolerance, Seventh day Adventist contributes through a global identity that is instilled in its members. This global identity shows the uniformity of values that is the distinctive character of Adventists in various parts of the world, including Indonesia. The problem of tolerance in a pluralistic society like Indonesia's is not trivial. A pluralistic society and several terrorism cases that often appear make the issue of tolerance a challenge in itself. People can be suspicious of other religions, especially when good relations are not established with each other. Moreover, this transnational organization is a minority in various regions in Indonesia. In 2019, there were 210,234 Adventists. These Adventists are members of 1,443 Adventist churches, and the number continues to grow every year. With this number, Adventists are a minority in Indonesia.

In Indonesia, as a country that recognizes "God Almighty", society and the government do not recognize the existence of "atheists." Every human being must have a religion or belief. However, the religion adopted can vary. Indonesia recognizes six official religions. One of them is Christianity. Global Religious Futures provides data that Indonesian Christians are estimated to reach 26.93 million in 2020. Meanwhile, data from the Indonesian Ministry of Home Affairs shows that the number of Christians in Indonesia was 28.82 million in June 2021. This number reaches 10.59% of the total number of Christians in Indonesia. a total population of 272.23 million in 2021. Christians are still divided into various sects, one of which is the Adventists. However, 70% of Christians are Protestant Christians.

While the number of Adventists is only less than 1%. As a minority, Adventist members must be able to adapt and show their good existence to the society around them. It is very important for Seventh day Adventist churches and Adeventist institutions to establish a single identity so that they can be recognized as globally recognized entities with a particular identity. When they show a uniform pattern of thought patterns and behavior patterns, they will be more easily recognized and this will prevent them from being perceived as "deviant" in the realm of religion. This identity is built through visual branding and a strong identity. So they can avoid the wrong views of this transnational organization and so that the global community can recognize its members quickly. Even having a strong global identity can help them promote their religious beliefs on a global scale, as well as be a universal messenger to the world about the values they hold (Kadri & Abdelsalam, 2020: 31).

Continuing the important role of religion from Huntington's third, namely "a source of legitimacy", global identity for Adventists is also a means to legitimize its existence. Adventist teachings and values are strong and continue to be imprinted into the minds of adherents continuously, strengthening the legitimacy of Seventh day Adventist in building its global character. With a comprehensive value in aspects of community life, the Seventh day Adventist also legitimizes the doctrine given so that it can cover various aspects of life.

The international community has many perceptions related to religion. There are those who strongly maintain the teachings of their religion, and there are also those who feel free without religion. The adherents of religions in this world also have various points of view and mindsets. This diversity is sometimes a conflict-prone thing. Moreover, in the midst of terrorism issues that often arise, religion is sometimes associated with deviant doctrines and the teachings of terrorism. In this condition, without strong tolerance, there is the potential for blaming each other and an increase in the escalation of conflict between religious communities. This is where international actors in the form of religious transnational organizations can play an important role, such as strengthening their contribution to peace and development.

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This condition also makes religion an important entity in its contribution to strengthening the tolerance values of its adherents. Tolerance is an important capital for society to be able to coexist in diversity. This view of the importance of tolerance is also agreed upon by Seventh day Adventist. In various ways, Seventh day Adventist has tried to realize a global identity that was built as a transnational organization that supports tolerance and peace. Tolerance is a social issue that is closely related to the quality of life for its adherents. This quality of life is also often prioritized by Seventh day Adventist. With a strong affirmation on the issue of tolerance, the quality of people's lives will be further improved. They also have more opportunities to avoid acts of terrorism, whether they are accused of being perpetrators of terrorism or avoiding terrorist attacks.

The Seventh day Adventist has effective hierarchical power in its communication structure to reach churches and congregations in the regions. The various values that are internalized by its members are contained in the Bible, which is its main role model, as well as in Sabbath textbooks. Seventh day Adventist members in various regions of the world have internalized the values of Seventh day Adventist, so they are very aware of their global identity. This global identity makes them have a strong sense of belonging in their community with specific Adventist values. Seventh day Adventist members affirm the value and moral message of tolerance as an Seventh day Adventist command. The concept of belonging can also contribute strongly to political life because of the value of full loyalty (Woo, 2019: 25).

In Huntington's fourth important role of religion, religion is considered as 'a system of values associated with formal political and economic institutions'. This can be translated into the availability of comprehensive, fair, and equitable facilities for its members throughout the world. This is one of the ways that Seventh day Adventist tries to reach out to its members. The facilitation provided is able to foster loyalty and trust in a very large organization and become a strong social capital. With this loyalty, Adventist members are more receptive to doctrine and are ready to live the values that Seventh day Adventist directs. Using the economic area in a complex manner is a concept promoted by neoliberalism. Seventh day Adventist, as a religion-based transnational organization, becomes a variable in international relations that plays a role in influencing the community. Seventh day Adventist utilizes managed institutions to facilitate the life or welfare of the community as a whole. Public institutions, such as health, education, and other industries, become a way to realize what is called "neoliberalism," a process of restructuring and major changes and transformations that produce complex economic and social networks.

This restructuring process captures the loyalty of its members because the welfare aspects of their lives are thoroughly facilitated. They live with broad values that can be implemented in various aspects of life while practically implementing them. Loyalty and value to religion have indeed become very close in the lives of the global community, including in relation to social, economic, and even political life. The religious values adopted by a person can reflect a person's way of life (Márton Péri, 2019: 321). For Seventh day Adventist members with a strong religious instillation, they will also make it a way of life. In the end, these values will be propagated into the self-image of an Adventist, strengthening the identity of this transnational organization. When they translate this way of life into tolerant and peace-loving actions, this will have an effect on the surrounding environment, both for other Adventists and the people outside of Adventists who interact with them.

More broadly, they also affirmed individuals, groups, and local church organizations so that they are able to jointly build the peace desired by various parties. The realization of this tolerance is also carried out in a real way through the adaptation of affirmations of tolerance with interfaith communities who live side by side with them. Seventh day Adventist's activities in approaching the equality of Adventist values with interfaith values through interfaith dialogue show that Seventh day Adventist is trying to contribute to supporting global tolerance. Interfaith dialogue is one way to demonstrate genuine tolerance between religious communities (Marsden, 2020: 6).

The agenda for building social relations between beliefs is important in the contribution of religious leaders to building tolerance and global peace. In addition, social activities that are often aimed at the wider community regardless of religious background are also a tangible form of support for tolerance. In Indonesia, Adventists hang out a lot with non-Adventist communities and do a lot of activities together. In the non-religious realm, for example, the social realm, they also share this with non-Adventists. The non-adventist community also accepts this attitude and behavior openly and shows good friendship.

If drawn to a more global realm in the construction of neoliberal international relations, Seventh day Adventist can be an example of a non-state actor who has a role in international relations. Neoliberals accept the assumption of anarchy from neorealists; that is, there is still the possibility of war splits and class or group conflicts. In a clash of civilizations, differences in perception and religion have the potential to create conflict. However, for neoliberals, there is a different emphasis on non-state actors and their potential roles. The contributions of non-state actors can have a large and significant weight in the political, economic, and social fields.

Religion as a non-state international entity still places and recognizes the state as an important actor in international relations. The absolute autonomy of the state towards its people has indeed made the state have an important position in international relations. However, on the other hand, religious entities are able to develop a



series of concepts and values that are closer to society. This is also proven by Seventh day Adventist through the doctrine given to its adherents. In Indonesia, Seventh day Adventist have a place legally and legitimately to spread their values under the umbrella of religion. Seventh day Adventist have a growing set of rules and concepts outside of state actors that develop in the international system through pluralism and difference. Neoliberalism understands this as transnational contacts and coalitions that shape new behavior in the national interest. Ultimately, this can contribute to building global peace through tolerance.

4. CONCLUSION

Seventh-Day Adventists are a transnational organization that plays an important role and contributes to international relations. Seventh day Adventist uses a transnational machine built into its organizational network to influence the quality of life of its members. In Indonesia, Seventh day Adventist have uniform values and are able to represent the values built in the eyes of a global identity. Seventh day Adventist strengthens global identities for both individuals and local churches by adapting the organization's global values to local issues. Through efforts to affirm strong tolerance for its members, the Seventh day Adventist demonstrates its role as a non-state actor in international politics. Its contribution as a global religious-based transnational organization is manifested through activities that are consistent with a clear line of coordination. This is able to influence the values held by its members and become a strong global identity in Indonesia at the same time, which is widely the case for Adventists in various other countries. In this way, these transnational organizations contribute to the quality of peace through building global tolerance. This also shows that Seventh day Adventist, as a religion-based transnational organization, is able to demonstrate its real role and contribution as a non-state actor in international politics.

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