Indonesian Foreign Policy and Moderate Muslim Community Responses to the Taliban Recently Attained Regime:
A Macrostructure Analysis (CDA)

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ABSTRACT

This article aims to investigate the Indonesian foreign policy and the moderate Muslim community responses to the Taliban regime which has recently toppled the Ashraf Ghani regime. In the case of Indonesian foreign policy in respect to international-recognized groups of extremism, any response to globally radical change, action, activity in all of their kinds occasioned by the radical groups remains not only explicit and resolute, but also prudence. In addition, due to the important essence of the Islamic moderate stance in this context, Indonesian national or international policy concerning the steadfast and relentless national counterterrorism strategies will also be balanced and fortified by the measured response and discretion of this moderate perspective. Utilizing the Macrostructure concept of critical discourse analysis demonstrated by *Teun Van Dijk*, this article is developed using qualitative-descriptive technique and Macro-rules; selection, generalization, and construction operation of meaning transformation. The relations of the higher-level macroproposition units of the assembled discourses generated significant finding on how these relations operated are designated in, *viz., the cause-effect, expectations or demands, repudiation, disaffirmation, and (or) negation.* The representation of the higher-level interrelated meanings in this research shed light the *disapproval, vigilant, prudent, and resolute postures* of the two organizations based upon the urgency of maintaining national security, stability, and peace through the active and early preventive measures.

Keywords: *Indonesian Foreign Policy, Moderate Muslims, Violent Ideology, Terrorism, Afghanistan war, Taliban, Humanitarian Crisis, Macrostructure.*

1. INTRODUCTION

On 15th August 2021, following the peace agreement (for bringing peace to Afghanistan) between the United States of America and the Taliban that was signed in February 2020, the entire world galvanized by the fast power transition in Afghanistan soon after the foreign forces departed. The agreement contained three parts of provisions foregrounding mutual requirement between two sides. Some of which [1] were the call for the withdrawal of the US and its alliance troops from Afghanistan and the commitment of the Taliban to prevent the terrorist groups from using Afghanistan soil to pose a threat for the U.S. and its allies – as the major accord – to end the foreign entity interferences in the disorganized country. The disengagement of the U.S. troops in Afghanistan not only left the subjugated Afghan president fleeing the country in the midst of the turmoil and humanitarian crisis, but also marked the end of the U.S. 'war on terror' mission to retaliate for the 9/11 lethal

offenses and wipe out the Al Qaeda group who took shelter in the country. The fall of country also means the collapse of the long perseverance to maintain the democratic Islamic Republic of Afghanistan the U.S. had struggled for since the Taliban regime crumbled in 2001. As of now, the successful Taliban has not gained any recognition from the world leaders, despite its pledge to become moderate and the promise to ameliorate the country.

The unexpectedly extreme coup also has increased Indonesian domestic vigilance and precaution. Just a few days after the Taliban seized the heart of the nation, Kabul, three (probably more) deadly explosions – claimed by random terrorist fighters with the different significances – resulted in high casualties including the evacuated civilians, foreigners, and the Shi'ite Muslims as they were praying at mosques. As we know the 'conditional' peace agreement will depend on the strong and persistent commitment of the Taliban to free the country from the terrorist activities, notably from the

recruitment, training, financing, operating, etc. which might deteriorate the situation in Afghanistan. The terrorist activity proliferation in the devastated country remains on the U.S. top priority as well as the global and Indonesian domestic concern. The power retrieval of the Islamic Emirate is believed to be a bang-up impression for the Indonesian fundamentalists who relentlessly seek to revive and resonate the Islamic-based state agenda – domestically campaigned for ages. Clearly, *the Tim Analis Lab 45* [2] reported that there were 552 recorded terror acts throughout the year (from 2000 to 2021) in Indonesia, dominated by the leading extremist fighters (respectively with large devotees), viz., *Jamaah Ansharut Daula (JAD), Mujahidin Indonesia Timur (MIT),* and *Jamaah Islamiyah (JI)* that have slightly different grounds and maneuvers. As described, the so-called Islamic fundamentalist fighters as such have been ideologically proven to have a nexus with ISIS or Al Qaeda (the fellow fighters which are considered to have far-flung affiliations in many countries including Indonesia), which means that there will be twice bigger menace that can potentially hazard our current global security and stability. By that means, the potential threats that may 'leak' into domestic area will be tackled and fortified with an earlier rampart of the governmental and non-governmental organization (Indonesia's Foreign Affairs and moderate Muslim community) responses or policies.

The detail inquiry process in regards to this matter (the interrelation of global meaning of discourses) will be operated by the Macrostructure notion of CDA. The investigation of the relation between these discourses (the Indonesian Foreign Policy, Moderate Muslim community responses, and the Taliban-related discourses) proceeded by looking into the relation of the higher-level semantic meaning representations with macro-rules operation. In this case, however, one may broaden their interpretations by referring to various kinds of irrelevant issue which may lead to unspecific interpretation primarily on the theoretical basis and grounds, the interrelation operation of the global meaning of the discourses should be clarified that the particular societal domains, viz.*, peacemaking, peace-building, conflict resolution, to name a few* will surely be restricted in this research.

2. LITERATURE REVIEW

2.1 The concept of Macrostructure (Global Meaning)

The complexity of the interrelated discourses is believed to be able to generate varying interpretation especially on the social-religious thought domain and state political-ideological domain analysis. This complexity can be presented through the interrelations of the higher level meaning structures. Besides, how the coherent relation of these discourses is constructed will

be portrayed in the macrostructure interrelation operation demonstrated at the very last section.

The construction of global meaning cannot disregard the role of the local meaning structures. The local meaning provides the meaning foundation of how this macrostructure is constructed. The processes of how this global meaning is obtained naturally transformed by the interrelated information in our knowledge storage or cognition, how this cognitive process is organized, managed, and generate other forms of comprehension and representations especially in meaning transformation processing. To reach what so-called macropropositions and Macrostructure of discourse, we can use schematic process as follows:
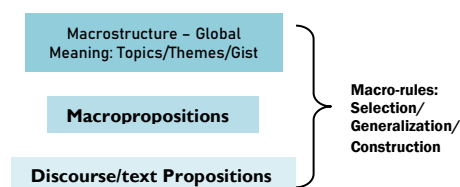
Figure 1| the semantic meaning transformation processing

Macrostructures highlights the very notion of coherent on lower and higher semantic levels. The notion such as global meaning, global reference, topic, or theme is ultimately related, and macrostructures are needed to make these relations explicit [3]. There are various functions of macrostructures [3:14]: the first function is to *organize* complex (micro) information. Any discursive text or event generally not restrained by single domain to construct ideological or political discourse, it is obviously constructed by various correlated meanings from various domains. The second function is *reduction*. To have more universal meaning of discourse, reducing the complex information is highly required. Reduction means to reduce or delete some parts of information that give less contribution to construct global meaning or global semantic structure. And the last [3:15] is *construction.* The construction rule can simply be understood when one reconstruct the lower semantic proposition to higher level semantic interpretation. So, the terms or the sequence of semantic property relations can be categorized or associated into the more general meaning which represents the entire pieces of related meaning information or knowledge provided in the text or interaction. Most importantly, the meaning construction generated using the macro-rules operation will facilitate us to find additional meaning or representation that we need particularly in interrelating the general meaning between two (more) disourses.

2.2 Indonesian Foreign Policy

Foreign policy is the attitude and measures of the republic of Indonesia government utilized in relation with other countries, international organization, and other international law subjects to face international issues to achieve national goals [4]. In the words of Padelford and Lincoln, "A state's foreign policy is totality of its dealing with the external environment. Foreign policy is the overall result of the process by which a state translate its broadly conceived goals and interests into specific courses of action in order to achieve its objectives and preserve its interests" [5]. In increasing Indonesia's roles as the *middle-power* country in global level, five points underline Indonesia's foreign policy direction in dealing with Afghanistan conflict; 1) Strengthening national diplomatic posture to dismiss national threat in relevant international forum; 2) Strengthening diplomatic strategy in dealing with the Middle-East conflict; 3) Strengthening international collaboration to deal with global issues (viz., *handling mass destructive weapons, contagious disease, environment degradation, climate change, water, basic needs, and energy crisis*); 4) Strengthening international cooperation in counter-transnational crimes (viz., *corruption, terrorism, smuggling, human trafficking, illegal drug trafficking, illegal arms trade, and illegal fishing*), and; 5) maintaining international dialogues and cooperation on *democracy, human rights security, and religious tolerance* [4:50].

Anwar [6] argued that, in 2005, Indonesia's independent and active foreign policy initially introduced by Yudhoyono. He suggested that Islam, democracy, and modernity can go hand in hand. This connection concerns many aspects of values. Islam recognizes human rights, tolerance, equality, justice, democracy, etc. that are also introduced in modernity and democracy, while at same time resists intolerance, human right violation, lack of thought, hatred, prejudice, inequality, and all that we believe associated with the negative meaning and actions. Similarly, Nubowo [7] on his observation described that Joko Widodo has announced the notion of Islamic moderation as the basis of *Soft Policy* diplomacy. Sticking with his predecessor policy approach adopting the Islamic moderation, Joko Widodo manifests the notion of *wasathiyyah* as a foreign policy to pursue global conflict settlement notably the war against transnational crime and colonialism. Rationalizing the notion of moderation in Islam as an effective and constructive way to promote the genuine Islam and world peace, the Bogor Message emphasizes seven characters of moderation in Islam; namely, *tawassut, (middle of the road position); I'tidal (fairness with responsibility); tasamuh (recognition and respect for differences); shura (consultation and consensus in prolem-solving); islah (reform); qudwah (exemplary behavior);* and *muwathanah (recognition of the nation-state)* [7]. The

all-embracing teaching of moderate Islam has, unarguably, become the grounds of Indonesian leader's foreign policy for some major strategies and interests. To reinforce public diplomacy, foreign affairs ministry utilizes the *soft power* policy to increase the interfaith dialogue on tolerance and on the importance of global community coexistence. The pro-active *soft power* measures aim to dispute and abnegate the negative representation of Islamic world that primarily emerged since the 9/11 attacks in the U.S. To put this into practices, some of the real manifestations of this approach are the attempt to always support Palestinian people who have been in long unbearable hardship under colonialism and the struggle to advocate a peace-building process to end the Afghanistan war which has generated high numbers of fatalities and devastation. In 2018, Fitrinani & Panduwinata [8] suggested that foreign policy major interests remain conducted under the five pillars; 1) security and peace; 2) economic diplomacy; 3) Indonesian citizen and legal entity safeguarding; 4) ASEAN cooperation, and; 5) maritime diplomacy. The three pillars, *viz., security and peace, economic diplomacy, and Indonesian citizen and legal entity safeguarding*, are the essential parts to be highlighted in this inquiry.

2.3 The Concept of Islamic Moderation

The inclination to associate Muslim fundamentalist-extremist ideology with the authentic Islamic teaching that is merciful, respectful, and moderate in social interaction or practices, motivates the Islamic scholars and clerics to align the global community misconception and prejudice against Muslims. Strengthening Islamic moderation conception in public and socio-political discourses as a primary antithesis of misinterpretation of Islamic commandment that is often referred to as radicalism must embark upon the very fundamental, comprehensible, and adjustable terminology. On this account, one must know the root of the notion of Islamic Moderation. Essentially, this universe is created to serve Allah (the only God). Serving Allah means bringing His divine missions to the human kind *Khalifatun Fil Ardh* (His delegates) as a way to spread *Rahmat* (Universal love and mercy) to the entire universe [9]. Such universal value becomes the initial premise for Muslims to embrace which then transforming into the religious concept called *Islamic Moderation.* The term Moderation derives from the Arabic word *wasathiyyah*, which is constructed from the original form *wasath*. Al-Qardhawi defines *wasathiyyah* as "An attempt to keep something in between or between two contradictory points so as not to dominate one another, e.g., the attempts to balance between spiritualism and materialism, individualism and socialism, idealism and realism, etc. [9]. The Islamic cleric's consensus found that the *wasathiyyah* in broad sense is a notion of how to think, how to practice, how to

uphold, how to behave, and how to keep everything balanced. Islamic moderation becomes a control to those who tend to exaggerate the way of thinking and practicing religious teaching and those who tend to glorify violent acts in the name of God. That is to say, in moderate notion, Islam emphasizes the fundamental reasons behind the creation and the nature of the human beings.

Kasdi [10] indicates five aspects of moderation tradition in wasathiyyah, they are *Moderate in Thought and Movement, Moderate in Aqidah, Moderate in Practicing Islamic Teaching, Moderate in Method (Manhaj), and Moderate Attitude in Reform and Ijtiha*d. Quraish Shihab on Zamimah [11] also suggested that the characteristic of wasathiyyah will guide human to a fair and proportional characters in all aspects. Zamimah [11], moreover, proposed Quraish Shihab concept on the ground pillars underlie *wasathiyyah* (Islamic Moderatism); namely, *Justice, Balance, and Tolerance pillars*. The concept of *wasathiyyah* by Quraish Shihab is very essential and relevant for ideal religious practice in all aspects of life. Indonesian clerics and scholars refer to the concept of Islamic Moderation (wasathiyyah) as the *Islam Nusantara* (archipelagic Islam) that derived from its root of divine message *Rahmatan Lil Alamin,* means *Rahmah* for the entire universe. The concept of Islam Nusantara is a localized term of the concept of Islamic Moderation embraced by the large Muslim communities around the world. The localized terminology in this case means that how to embody Islamic values by integrating them into the local culture or traditions without removing or distorting the very principle and essential values of Islam.

3. METHODOLOGY

This study is a qualitative-descriptive research which employs the concept of Macrostructure of Critical Discourse Analysis. The data of this research selected from the previous studies (Mapping Militant Organization: Afghan Taliban), latest annual reports (Thematic Report: Afghanistan Humanitarian Impact and Trends Analysis & UNSC Eleventh Report of the Analytical Support and Sanctions Monitoring Team submitted pursuant to resolution 2501 (2019)), and Indonesian mainstream media (Sindonews, Tribunnews, & Kompas) – which are mainly relevant with the objectives of this research. Moreover, the data then extracted using three macro-rules (Selection, Generalization, and Construction). Macro-rules employed to obtain the macropropositions and the global meaning of the assembled discourses.

4. FINDING AND DISCUSSION

4.1 Finding

After various steps of data selection, the data are then extracted using the *selection, generalization, and construction* processing. The macro-rules applied so as to reduce the less important information in the meaning transformation processing. The Taliban-related discourses and the relevant discourses on moderate Muslims and Indonesian foreign responses in regard to this matter are complex-structured discourses. Thus, selecting only the higher level propositions and reducing the irrelevant structures can bridge our cognitive operation to gain the global accord or the Macrostructures of discourses. The higher-level meaning structure transformation processing can be determined in the following Tables:

Table 1 | Macropropositions acquired from Indonesia's Foreign Policy responses (discourses)

MN	Indonesia's Foreign Policy Responses
M1	Indonesia has not given positive response to the Taliban regime [12]
M2	Indonesia will wait until the new reign officially established [12]
M3	Indonesia expects that Afghanistan conflict will soon be ended [13]
M4	Indonesian citizen's safety is Indonesian top priority [13]
M5	Afghanistan stability the Indonesian top priority [13]
M6	Indonesian expected the inclusive government, the respect to human and woman rights, and the free-terrorist state of Afghanistan under the Taliban rule [14]

Table 2 | Macropropositions acquired from the Moderate Community responses (discourses)

MN	Moderate Muslim Responses
M1	The claim of being moderate is considered to be the Taliban strategic promotion to attain international recognition [15]
M2	There is a historical transition of religious thought in Afghanistan, from Sunni Maturidi to Wahabi-Salafism ideology [15]
M3	Al Qaeda, ISIS, and Taliban have similarly fundamental thought as known as Wahabi-Salafism [15]
M4	The three groups also principally dehumanize women [15]

Table 3 | The Macropropositions acquired from three integrated Taliban-related discourses

MN	MACROPROPOSITIONS
M1	The impact of the radical power transition lead to the increase in humanitarian needs [16]
M2	The increase in displacement, fear, security problem, and casualties as the impact of the conflict and Taliban's rule [16]
M3	Lack of access to basic services, basic accommodation, and aid. [16]
M4	Restriction on woman movement [16]
M5	The assassination of Shia Muslims [16]
M6	High risk of violence against humanitarian [16]
M7	High numbers of fatalities among civilians as the impact of the conflict escalation especially women and children [16]
M8	Access an availability to education remain complicated as the impact of interminable violence [16]
M9	More than 30 million people require assistance to prevent crisis [16]
M10	Lack of a central authority and country fragmentation [16]
M11	Narcotics and violence will remain exist under the Taliban regime [17]
M12	Taliban is Islamist militant organization who established Islamic Emirate of Afghanistan and strictly enforce Shariah law [17]
M13	Taliban and Al Qaeda have different ideologies—AL Qaeda adhere to Hanbali, while Taliban adhere to Wahhabi-salafism [17]
M14	Taliban obtains its resources from illegal activities [17]
M15	Taliban promoted Jihad as a "divine obligation" to their members [17]
M16	In 2016, Taliban eventually interested in peace negotiation [17]
M17	The major target of Taliban violence are coalition troops and Afghan forces [17]
M18	Taliban major attacks since its inception were attacking, bombing, suicide, assassination, and explosions [17]
M19	Taliban has opposed ISIS but served protection for AL Qaeda [17]
M20	The agreement provided for Taliban and the U.S. to achieve permanent ceasefire [18]
M21	Taliban violated the agreement marked by narcotics enterprise and close relation with AL Qaeda [18]

Table 4 | The interrelation of the macropropositions between two discourses (Table 1 & 3)

Relation	Indonesian Foreign Policy Responses	The Taliban-Related Studies
R1	M1	M1, M2, M3, M4, M5, M6, M7, M8, M9, M10, M11, M12, M13, M14, M15, M16, M17, M18, M19, M20, M21
R2	M2	M15, M19, M21
R3	M3	M1, M2, M3, M4, M5, M6, M7, M8, M9, M10, M11, M12, M13, M14, M15, M16, M17, M18, M19, M20, M21
R4	M4	M1, M2, M3, M4, M5, M6, M7, M8, M9, M10, M11, M12, M13, M14, M15, M16, M17, M18, M19, M20, M21
R5	M5	M1, M2, M3, M4, M5, M6, M7, M8, M9, M10, M11, M12, M13, M14, M15, M16, M17, M18, M19, M20, M21
R6	M6	M1, M2, M3, M4, M5, M6, M7, M8, M9, M10, M11, M12, M13, M14, M15, M16, M17, M18, M19, M20, M21

Table 5 | The interrelation of the macropropositions between two discourses (Table 2 & 3)

Relation	The responses of Moderate Muslims	The Taliban-related Studies
R1	M1	M1, M2, M3, M4, M5, M6, M7, M8, M9, M10, M11, M12, M13, M14, M16, M17, M18, M20, M21
R2	M2	M1, M2, M3, M4, M5, M6, M7, M8, M9, M10, M11, M12, M13, M14, M16, M17, M18, M20, M21
R3	M3	M1, M2, M3, M4, M5, M6, M7, M8, M9, M10, M11, M12, M13, M14, M16, M17, M18, M20, M21
R4	M4	M1, M2, M3, M4, M5, M6, M7, M8, M9, M10, M11, M12, M13, M14, M16, M17, M18, M20, M21

4.2 Discussion

4.2.1. The interrelation operations of higher-level meaning structure of the discourses

The coherent relation between discourses foregrounds the semantic global meaning relations between discourses. The relations may be manifested through various semantic properties which mainly constructed in the global semantic structures (Macrostructures) of discourses. This inter-higher level meaning structures operation can be seen in **Table 4** and **5** in the first place. The configurations of macropropositions that are generated from the semantic structure transformations operation (**Table 1 and 2**) are highly coherently interrelated with the major number of macroproposition

units provided in **Table 3**. The coherently interrelated semantic meanings (the local level of semantic meaning in every macropropositions) are the bridges to facilitate the relations between global meanings of the discourses. The operation of the global representation interrelations of the discourses designates the higher-level semantic meaning units (macropropositions) of the Indonesia's foreign policy and moderate Muslims responses (discourses) as the references. The interrelation of the global meaning structures of the discourses can be further elucidated through four operation sections as follow:

1) The interrelation of the global meaning structures between the discourses depicted in the first operation in **Table 4**. There are seven interrelated meaning construction rendering dissimilar type of relations. First related meaning construction referred to as *R1* which represents the 'cause-effect' relation between the (macropropositions) M1 unit and M1, M2, M3, M4, M5, M6, M7, M8, M9, M10, M11, M12, M13, M14, M15, M16, M17, M18, M19, M20, M21 units. The 'cause-effect' relation shed light on the coherent representations of the M1 which manifestly implies the 'Indonesian measurable decision on either to support the Taliban regime or not depend on the Taliban rules and Afghanistan situation under its government' which directly connect with the meaning representation carried by the abovementioned macro-proposition units (M1, M2, M3, M4, M5, M6, M7, M8, M9, M10, M11, M12, M13, M14, M15, M16, M17, M18, M19, M20, M21 units). The 'cause-effect' relation between more than two discourses (the meaning representation generated from the interrelated meaning between the investigated discourses and various relevant discourse references) confirmed the related grounds demonstrating about the Indonesia's foreign policy guidance or directions which foreground the responses of the foreign affairs regarding the Taliban leadership and the Afghan situation in the past and the future time, viz., the counter-transnational crimes and terrorism policy, the peace and security policy, the Indonesian citizen and legal entity protection policy, the democracy and human rights policy, etc. Moreover, the Indonesian concern on the woman rights and humanitarian crisis are the elucidations of the aforementioned policies. Woman rights and humanitarian crisis are the depictions of violations against the human rights and democracy which are very crucial for Indonesia state ideology in particular.

2) Furthermore, the interrelation-meaning construction 'R2' has slightly different relation representation. The representation carried by 'Indonesia will wait until the new reign officially established' (M2 unit) denotes the possible posture (either it is agreement or

disagreement) that Indonesia might represent if the new ruler successfully establishes the state government that is expected to ameliorate Afghanistan and gains recognition from other world leaders. This also means that there is no absolute rejection or disapproval as Indonesian final decision regardless the criminal or violation record the Taliban group has committed. The articulated decision will be postponed until the Taliban attempt to change its policies that mainly violates and threatens the global peace and human rights peculiarly in Afghanistan.

3) Along with it, the interrelated meanings denoted in the *R3 & R6* stages manifest the 'expectation' posture in M3 & M6 units. The 'expectation' posture or the 'demand' posture explicitly articulated in these units also illuminates the Indonesian foreign policy in sustaining the global peace and security that stress the necessity of inclusive, tolerant, and indiscriminative law and government under the Taliban leadership. The inclusive, tolerant, indiscriminative leadership will safeguard the social need of peaceful environment to improve and to coexist. Indonesia believes that the inclusive government (M6) in Afghanistan will go together with democracy value that acknowledges the human rights – especially the rights of the women and minorities – the Afghan people have been yearning for. What is more, the inclusive and tolerant law is highly approved by Indonesia's principles or ideology that underlines the religious freedom, democratic government system, national unity, and social justice.

4) Equivalently, the semantic meaning manifested in the *R4* and *R5* stages have slightly different representations from the above-mentioned operation section. The M4 and M5 carry the manifestation of Indonesia's global and domestic policy in safeguarding the human rights and national stability and wellbeing. This meaning denotation can be encountered through the representation of the Indonesian concern about the Indonesian citizen safety and the Afghanistan stability. Indonesian concern about humanitarian issue derives from Indonesian ideology that stresses the urgency of support for the social welfare and justice for all human beings.

5) The higher-level meaning structures in **Table 2** generate varying interpretation (viz., *repudiation, criticism, disapproval or disaffirmation, and negation*), notwithstanding the unvaried use of semantic representation they articulate in all levels. Technically speaking, however, the representation manifested in *M1* unit (**Table 5**) is denoted as a 'repudiation' posture in these unit interrelations. The 'repudiation' posture – of the moderate Muslims – evoked by the claim and attempt by the Taliban group to purge the negative image it carries. The 'repudiation' posture may has linear relation with the

entire higher-level meanings in **Table 3** in the meaning interrelation operation, but coherently interrelated and bridged by the representation constructed in moderate Muslim world knowledge, comprehension, or cognition. The representation through background knowledge or cognition about the Taliban ideology or religious thought affiliation – that is very rigid and intolerant – can be the major grounds of this 'repudiation' posture. That is to say, the 'repudiation' posture entailed in this unit implicitly advises the Indonesian people to avoid such ideology that oftentimes carries out devastated movement. The repudiation posture can also be referred to as 'criticism' at the same time. The 'criticism' posture it represents highlighting the moderate community reaction regarding the one-sided claim of the violent group, Taliban, of becoming moderate, despite the fact that the high fatalities generated by their violent act which contradict the genuine Islamic values.

6) In addition, the entailment of the disapproval or disaffirmation constructed in *R2, R3, & R4* relation manifestation (in **Table 5)** also denotes the 'negation'

posture, into the bargain. The term 'negation' which is often demonstrated in the polarization pattern of critical discourse analysis designates two extremely contradictory points – of self-good representation and other-bad representation. Though, the entailment of this 'negation' representation cannot thoroughly stand for the 'self-positive demonstration as mentioned before, there is, in fact, a clarification of how this Islamic moderation cannot be represented as a contradictory reflection of the rigid-religious thought, but as a balance between the rigid thought and the liberal thought. It means that the 'negation' represented in this meaning level is meant to bring back the Taliban group to the authentic values of Islam. Accordingly, the 'negation' represented by the moderate Muslims posture may also be meant to advocate the Taliban group to better themselves so as to be widely accepted in global community relation. The global meaning relation (Macro structure) between these three assembled discourse macropropositions can further be spotted in **Table 6** below:

Table 6 | The relation of the three discourses (Macro Structures)

Table	Table 1	Table 2	Table 3
Macrostructures	Indonesia call for the settlement of Afghanistan war and expect an inclusive government under the Taliban regime	Moderate Muslims confirmed their strong criticism about the Taliban affiliation	The wide-ranging violence and humanitarian crisis in Afghanistan under the Taliban leadership
Macro Structure	Indonesian Foreign Policy and moderate Muslim community explicitly call for settlement of the strict leadership and of the war that has generated humanitarian crisis in Afghanistan		

4.2.2. The interrelation operation of the discourse macro-structures

Ultimately, the *macro structure* unit generated from the global meaning relation operation in **Table 6** above is articulated as 'Indonesian Foreign Policy and moderate Muslim community explicitly call for settlement of the strict leadership and of the war that has generated humanitarian crisis in Afghanistan'. The definitive responses of the two GO and NGO organization or representatives represent the explicit and resolute postures that call for the termination of the Afghanistan conflict especially the violence under the Taliban leadership. One may considers the explicit and prudent postures by these two GO and NGO representatives are reluctances, but for many reasons (based on their principles and values), the two representatives distinctly pursue and advocate the betterment or the very best end for the Afghan people in, viz*., procuring opportunity and assurance in education, governmental position, aid services, assistance, protection, security, safety, equality (for the minorities), wellbeing, etc*. And, on top of that,

the fast responses of the two organizations or representatives are the manifestations of Indonesian global interest in preserving global and domestic peace and stability through sync and steadfast terrorism preventive-strategic architecture (soft-power approach of counterterrorism measure).

5. CONCLUSION

At the very core of this inquiry highlights the essential grounds of Indonesian foreign policy and Moderate Muslims responses to the Taliban power retrieval. The relations of the higher-level macroproposition units of the assembled discourses generated significant finding on how these relations operated are designated in, *viz., the cause-effect, expectations or demands, repudiation, disaffirmation, and (or) negation*. In addition to that, the representation of the higher-level interrelated meaning structures in this research shed light the disapproval, vigilant, prudent, and resolute posture of the two organizations based upon the urgency of maintaining national security, stability, and peace

through the active and early preventive measures. As a final point, the fast responses of the moderate Muslims to such strict and contagious ideology or aberrant groups (the Taliban or their violent comrades) can also reinforce the national strategic policy against national and transnational security threat in all its forms.

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