

STRATAGEMS CULTURE IN PRACTICES OF *AJI MODERENG*

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A. Introduction

For the Buginese, *Aji modereng* is one way of expressing their understanding and experience of the hajj pilgrimage, as hajj is a worship that has an exclusive position in their social relations. This is due to the fact that pilgrimage has a dimension of worship as well as the social one. People who have the title of hajj or female pilgrim to Mecca is not only interpreted as an individual who has fulfilled the five pillars of Islam as a complement Islam, but also will get the high social status in the society.

As the sacred and exclusive worship, the pilgrimage of hajj was always expected by the Buginese. Awards and positioning the high society formations always persist despite undergoing many changes, especially since the modernization of the countryside into Buginese. Since the decade of the 80s, modernization in areas ranging permeated society Buginese systems in remote villages. The perceived influence of modernization and cultural impact is considerable influence of information technology. They seemed to get oriented lifestyle of the modern lifestyle treats they watch through a glass screen, the magazines they consume, or from the social contact and cultural contacts with other people, especially those from the city.

The effect of this modern lifestyle contribute varieties in their pilgrimage practice. Hajj is no longer understood as a mere religious practice and no longer purely oriented spiritual values, but it has become a commodity that is always contested mark to gain legitimacy and symbolic benefits, such as identity, lifestyle, and strategies to achieve a higher social status . The practice of pilgrimage is called

by the Buginese as *aji modereng*. Although not everyone Buginese interpret and perform Hajj pilgrimage this kind of practice, but the practice *aji modereng* give an overview of the socio-cultural changes taking place in rural communities Buginese nowadays.

B. Research Problem

The practice of *aji modereng* is a phenomenon of modernity is happening in Buginese in rural communities. The phenomenon of modernity into Buginese society due to globalization and modernization of the system of life in a variety of sectors, providing logical consequences for the cultural strategy for the Buginese community in expressing modernity they experienced. Cultural strategy is meant here is the adaptation strategies undertaken by the Buginese in meaning and plays a modernity that is present in their lives. In this context, the pilgrimage they practice is not meant merely as a mere religious ritual, but also as a strategy to gain positions and high social status in the society.

Modernity experienced by Buginese society is a product of Giddens defined globalization as the intensification of worldwide social relations linking the far-flung localities in such a way that a number of social events shaped by events occurring at a distance of many miles, and vice versa. In this case, globalization has four inter-related dimensions of the capitalist world-economy, nation-state system, the international division of labor and the military order of the world (Giddens, 2005; 84.93).

The relationship between global events to local events is a dialectical process because a local event may move to the front of the relationships that form within them (Giddens, 2005:84). In other words, globalization is a two-way process, which in turn can weaken the local culture, but also able to revive (Ritzer, 2005; 591). When the process that brought modernity globablisasi in the rural communities that still have the attitude of religious and strict social stratification basis, it is not necessarily a confrontation with tradition, but it did what it says Giddens as "reflexive monitoring of action" (Giddens, 2005 : 48). If the traditional culture, tradition is a way to integrate monitoring in a reflexive action by arranging space-

time in the community, then when modernity emerged, he had a reflexivity. He was included in the production base of the system, so the thinking and actions continue to get used to each other. Routine of daily life have absolutely no connection with the past (Giddens, 2005:49-51). This has resulted in social practices that actually structuring and synergize the past, present, and future have also experience with modernity reflexivity.

Religious practices such as *aji modereng* practices, also suffered the same fate. He experienced reflexivity with modernity, so that on the one hand the practice is tradition and legacy of the past, but on the other hand has been substantially completed by modernity. In this context, the process of globalization is a double meaning. On the one hand it can be defined as the ability of the local culture in taking advantage of the various new elements that come in, but on the other hand can also mean an effort to defeat global culture. This is referred to Friedman as 'Crystallization of global political culture' (Friedman, 1991; 72). Here, individuals put themselves in a position that not only allow them to gain access, but also control the meaning of culture, which in turn adopted the strategy *strategi* to ensure they are not marginalized by the system (Douglas and Isherwood, 1979:62 and Lury, 1998:16-20), or in the language of Friedman as a form of cultural strategy of self-definition (self-identification form) (Friedman, 1991:312).

C. Discussion

The phenomenon of widespread practice of *aji modereng* in Buginese society is a symptom of cultural change that characterizes the Buginese community in a state of globalization. As a cultural dynamic and adaptive to changes in elements from outside, always adjust the time. Buginese culture as meeting the local culture with a global culture that comes through globalization and modernization of the Buginese people's lives in a variety of sectors, providing a significant influence in changing the face of Buginese culture today. Not only the efficiency and effectiveness of the work that occurs in the sector and their livelihood systems, but also on the changing patterns of thought (paradigms), and social practices that occur in the community.

Onslaught of globalization has been a continuous basis resulting in a shift in the cultural basis Bugis.. Social practices that are no longer going to make the local culture as the main reference. The basis of social stratification was disrupted due to the strengthening of the capitalist system in the community. Religion is no longer defined as part of the spirit of spirituality and cosmology community, but has gained a commodity and affairs of each individual.

The impact caused by the global culture of the Buginese community should be able to scheming and give meaning to modernity they experienced. But at the same time, they also experienced cultural confusion. On the one hand, village mentality (agrarian-maritime) is still very dominant, but on the other hand the influence of lifestyle they adopt industry has also slowly but surely through the "information technology into the village." In this case, the Buginese community has experienced a cultural leap that took place in instant, from traditional society based agrarian-maritime mentality, into a modern society based industry mentality. It's just an ongoing cultural leap quickly, it is not passed to the process of "industrialization" or mass production of commodities such as those in the Western world. But they adopt modernization more on surface area (surface) with skills and mentality are still based on agriculture and maritime. As a result, products and social practices that their adoption of modern culture, most of them taken at the level of image and symbolic meanings attached to products and social practices. These symptoms are referred to as cultural imperialism Giddens (Giddens, 2005:588) and Robertson as glocalization (Robertson, 1995:37), in which the global world interact with the world seen locally to result in something different. In the end, these conditions cause the birth of consumer culture through social practices Bugis.

Practice of *aji modereng* find social space in a state of society such as the above. Through globalization and modernization gradually led to a shift in the cultural basis Buginese, practice of *aji modereng* is no longer just a mere religious expectations, but it has become an instrument for the lifestyle. This then forms the ethos of consumerism in Buginese rural communities. Unlike in the city with a form of consumer culture as embodied in commodities capitalist "west oriented". In rural

communities, the form of consumerism is embodied in social practices that were of old, but packaged and engineered meaning a capitalist commodity. As this is what happens in practice of *aji modereng* in rural communities. He not only became the fabric of meaning and human experience in the form of implementation of mere religion, but has become a commodity that is always consumed sign, discourse are constantly debated and discussed, as well as social practices and strategies ever staged.

The influence of global culture into social practice and religious practice in rural communities, gave birth to the value and meaning that is different from before. Entered modernity does not necessarily destroy the base values in the society, but rather to 'negotiate' with the values base. Form of negotiation is applied in their social practices.

Practice *aji modereng* who was also born under the influence of globalization is a very widespread social practice today. This fact is also greatly influenced by the internal structure of the Buginese culture that always prioritizes women in the pilgrimage to Mecca and gave the room through the contestation of the lifestyle weddings are usually designed lavishly. In everyday life too, the practice thrives due to exclusion pilgrimage position built by the Buginese and the increasing number of references modern lifestyle that goes in the social and cultural systems. Linkage between these two poles, the internal structure of the global power Buginese culture through globalization and modernization actually be forming *aji modereng* birth practices.

Global power into the social system and cultural system of the Buginese actually also not accepted by their crude. Social structures built in the Buginese society has a very important role in the admissions process of global cultural influences. This is reflected through the practice of *aji modereng* who contested by the Buginese in different social domains. Although essentially modereng aji practice has the same form of practice, but the function and meaning differ according to their context and the social domain. Additionally, it is also due to the differences in the expression and appreciation of each of the social space. from here it can be seen that although the actors could perform a charm *aji modereng* social practices as they

want, but in fact they pentaskan social practices can not be totally separated from the social structures that surround them.

As implication of the 'dialogue' between global culture and local culture, practices *aji modereng* This provides an understanding of the occurrence of an upheaval and social change in Buginese society, particularly in rural areas. Social change that spawned the practice of *aji modereng* among others, the shifting values and religious practices, the establishment of modern tastes and lifestyles in rural communities, as well as a shift in the basis of social stratification.

This study shows the two sides of the former practice of *aji modereng*. On one side is an expression of the Buginese people understand and interpret the experience and practice of 'pilgrimage' in the context of their life experience changes, while the other side shows how the global culture through globalization and modernization will give new meaning to the practice of 'pilgrimage' Buginese. Relations between the two sides are inter-related, for social change in the Buginese society is really a process of dialogue that occurs between the Buginese who are in the context of the local culture with a global culture that comes through globalization.

As a cultural strategy, practice *aji modereng* is often used as a strategy to obtain the highest social status in society. There are two basic causes *aji modereng* practice is then developed into a strategy of struggle for identity, social legitimacy and the highest position in the social hierarchy. First, there are still strict hierarchy and social stratification patterns adopted by the Buginese in rural communities. Both are forms of the consequences of modernity that gives a large share of the development of capitalism in Buginese society, thus getting stuck lifestyles and social stratification base switch from pattern to pattern capitalistic nobility.

The pattern of social stratification in Buginese in rural communities, based on 4 (four) things, namely *to Panrita* (the clergy and religious leaders), *to acca* (intellectuals), *to sugi* (the rich), and *to warani* (heroes and who are brave). In this case, *aji modereng* practices that have socio-religious dimension, a symbol *to Panrita* and to toothpick. They are considered to have the ability in the field of religious knowledge and wealth, although subsequent shift very much.

The shift of meaning and understanding of the criteria to be Buginese to *Panrita* and a toothpick in the pilgrimage practices that eventually led to the practice of this *modereng aji*, is one part of the consequences of modernity that occurred in Buginese society. Intensification of worldwide social relations linking the far-flung localities in such a way that a number of social events shaped by events occurring at a distance of thousands of miles in a dialectical, as Giddens call as the process of globalization (Giddens, 2004:84), changing tastes, the way angle and orientation of the Buginese in rural communities. When these conditions are converge with social hierarchy but relatively flexible, so practice *aji modereng* is also a political way of life (life style), which is present not only for appearance and showing off (display) only, but also to reinforce the view that lifestyle and consumption practices is an arena of struggle for social position.

In this case, the lifestyle (life style) interpreted as action patterns as well as different types of social groupings, which are embedded in the social order of modernity. In other words, the lifestyle is a patterned way in the use, understanding, or appreciation of material culture artifacts to negotiate the criteria for the game in the context of a certain social status. Thus, in everyday life, people use lifestyle to recognize and explain the complex identities and affiliations wider (Chaney, 2004: 51 and 91). In the context of *aji modereng*, this practice has also become a lifestyle patterned on the stage of the perpetrators and confirmed the creation of a certain social status. Here, individuals put themselves in a position that not only allow them to gain access, but also control the meaning of culture. Individuals adopt strategies to ensure they are not marginalized by the system (Douglas and Isherwood, 1979:62 and Lury, 1998:16 -20), or in the language of Friedman as a form of cultural strategy of self-definition (self-identification form) (Friedman, 1991:312). Forms of cultural self-identification strategies by individual actors *aji modereng* a cultural strategy they use in Buginese social system that has been mixed with modernity.

With this conditions, practice *aji modereng* developed into lifestyle politics and identity politics that is used by the perpetrator as a strategy to achieve a higher social status. As well as efforts to fight the social hierarchy that had only be achieved through conventional traditional criteria, such as nobility, intelligence, wisdom

(expert in religion), and bravery. In other words, practice *aji modereng* can be shown that the lifestyle and practices of consumerism can also be used as a strategy to counter the strict social hierarchy.

D. Conclusion

Modernity that comes through globalization on rural Buginese society today has spawned social and cultural change. The process of dialogue that occurs between the two has given rise to social practices which constitute acculturation of values of locality and globality values. Practice of *aji modereng* which has a sacred worship was also filled with the values of modernity that has a variety of meanings. But practice of *aji modereng* is actually a cultural strategy practiced by the Buginese people of understanding of modernity that they experienced at the same time use it as a strategy to achieve certain social status amid tight base Buginese social stratification.

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