
CULTURE AND CUSTOM IN GLOBALIZATIONAL ERA¹

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Abstract

Tradition is one element of the form of culture as the identity of a society. Understanding custom as a form of community culture can accelerate the process of unity of the nation as Indonesia which is composed of various cultures and its tradition. This diversity becomes the strength of the Indonesian nation that must always be knitted, so it must be managed with the spirit of nationality based on *Pancasila* and 1945 Constitution in the container *Bhineka Tunggal Ika* and The Unitary State, because if it is not managed well and properly it can lead to the disintegration of the nation and threaten the integrity of the Unitary State of the Republic of Indonesia. Differences of custom and culture are also applied globally and tested in the era of globalization. Therefore it is necessary to understand the reality of the differences to be managed in creating peace.

Keywords: Diversity of customs and cultures, the unity of the Unitary State of RI, Peace

I. INTRODUCTION

The Government of Indonesia is currently undergoing a non-light test of various phenomena, namely from economic issues, especially investment and bureaucracy, management and utilization of natural resources, corruption, tax amnesty, terrorism, law enforcement, saber punishment, wandering, race and religion, and politics. The hottest phenomenon faced by the Indonesian government is the clash of radical groups in imposing the will to intervene in law enforcement on behalf of religion in striving for the desire of the group which have implication on the dropping of national knitting and threatening the existence of the Unitary State of Republic of Indonesia (USRI).

The approach that can be done in strengthening the knit spirit of nationality inherited by the founders of the country is with a cultural approach. Indonesian society is also known as multicultural society, which means the acceptance of diversity and various cultures in the life of the community regarding their values, systems, cultures, customs and politics.

Indonesian nation, which consists of various tribes and speaks in various regional languages, symbolizes the existence of cultural diversity. This condition shows that there are various customs and *adat* laws that apply in Indonesian society and nation. The formation of the unity of the nation should take account of the realities that exist in the society and the nation. Thus once expressed by *Koentjaraningrat*. Further stated:

*So instead of deceiving ourselves and covering up the realities of the tribe, we should accept with common sense and foster the unity of our nation by first recognizing and respecting all the cultural variations that exist in our country, and then trying to reach as much understanding as possible human colors and Indonesian culture.*³

Further disclosed, that the study of customs and customary law or conduct studies on one aspect of culture of the nation, can be interpreted able to express the reality of the culture generated by society and the nation of Indonesia so that it can further simplify the process of fostering the unity of the nation.

This statement is reminiscent of the importance of the study of **Culture and Custom in the Era of Globalization** given by the seminar committee as the title of the paper by paying attention to the development of Indonesian society which tends to use "demonstration" as a culture wrapped in democracy clothes in translating "freedom of

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³Solemann Biasane Taneko, 1981, *Dasar-Dasar Hukum Adat dan Ilmu Hukum Adat*, Alumni, Bandung, hal. 1.

expression" according to the constitution so that then came the statement: a peaceful multi-commentary "demo may come from peace" or "demo peace". Therefore it is not uncommon to witness demonstrations with anarchic results and their contents interfere with law enforcement in the form of demands to do according to the will by **mobilizing** the masses to impose the will.

II. DISCUSSION

A. Indonesian Culture and Indigenous Reflection

Taking into account the recent phenomenon of Indonesian society, especially against the acts of terror and tension of society facing the election of regional head, especially in Jakarta and pay attention to culture or way of attitude of community group in advocating alleged "defamation" of certain religion with massive mass showforce against the disruption of the Unitary State of the Republic of Indonesia (NKRI). Is the way attitude is in accordance with the culture and customs of Indonesia that has been known as a polite nation. And how is the culture and custom of Indonesia when it dissolves in globalization?

The term culture has several dimensions and concept perspectives, namely as thoughts, minds, something about an already developed culture, something that has become habitual and difficult to change.⁴ If traced from the etymological aspect the word culture comes from the word in Sanskrit buddh which means reason or mind. From this buddh word becomes buddhi word and buddhayah is the plural form of buddhi. This Sanskrit word used as a word in the Indonesian language by changing the spelling and applied it to the rules of Indonesian grammar by giving prefix to the ending, the word Culture, which is the total of the thoughts, works, and the results of human cargo that is not rooted to the instincts, and which therefore can only be spelled out by humans after a learning process.⁵ Thus the concept of culture has a very broad meaning, so that its relevance is individual and concrete or appropriate object of study.

Indonesian society and its cultural complex are plural, which is a condition in which various subgroups of society can not be grouped with each other, which are suspected to be around 500 ethnic groups. In addition, it is also heterogeneous (a variety) that indicates a quality of the state that holds inequality in its elements, meaning that each subgroup of society and its culture are completely different.⁶

Through an anthropological approach there is a very complex picture of the plurality and heterogeneity of the "Indonesian society" and the complex "Indonesian culture," where its crystallisation was first proposed by van Vollenhoven in the twentieth century identifying the existence of 19 customary law environments, later developed into 24 circle of customary law by Ter Haar. From this construction it can be observed the existence of various customary law environments in Indonesia.⁷

Custom is a reflection of the personality of a nation, a manifestation of the soul of the nation concerned in the world from the century to the century. Therefore, every nation in this world has its own customs which one with the other is not the same.⁸ This inequality is precisely the most important element that gives identity to a nation.

The degree of civilization, as well as the modern way of life, was not able to eliminate customs that live in society; the most visible in the process of advancement of the time is, that custom is adapt itself to the circumstances and will of the era, so that custom becomes eternal and remain fresh (concrete, support and dynamic).⁹

Adat owned by the region, the tribe in Indonesia is different, although the basis and nature is one, namely to the Indonesian. Therefore, the custom of the Indonesian nation is said to be "Bhineka" (different in the tribal regions of the nation) "Single Ika" (but still one also, that is the basis and nature to Indonesia)

The custom of Indonesian of "*Bhineka Tunggal Ika*" is not dead, but always evolving, always moving and based on necessity always in a state of evolution to follow the process of development of civilization nation. The customs are alive and associated with this folk tradition which is an amazing source for law adat Indonesia.

Culture and custom owned by the nation of Indonesia is "Bhineka" as a reality that must be accepted in the NKRI container which from the beginning studied in an effort to exploit the process of unity of the nation and can be maintained, because in the global development is definitely challenged from the culture and other nation world.

B. Knitting Cultural and Indigenous Pluralism in the Era of Globalization

Currently by Benny H. Hoed mentioned that the Indonesian nation experienced "cultural amnesia" that is by

⁴Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Edisi Kedua, Balai Pustaka, Jakarta, hal. 149.

⁵Koentjaraningrat, 1974, *Kebudayaan, Mentalitas dan Pembangunan*, Penerbit PT. Gramedia, Jakarta, hal.1.

⁶Budiono Kusumohamidjojo. 2000. *Kebhinekaan Masyarakat Indonesia, Suatu Problematik Filsafat Kebudayaan*, PT. Grasindo. Jakarta. Hal. 45.

⁷*Ibid.* Hal. 47.

⁸Surojo Wignjodiputro. 1979. *Pengantar dan Azas-Azas Hukum Adat*, Ed. 1 Alumni. Bandung. p. 247.

⁹H. Moh. Koesnoe, 1992, *Hukum Adat Sebagai Suatu Model Hukum Bagian I (Historis)*, Cetakan I, Mandar Maju, Bandung, p. 10.

listening to the milestones of reform phenomenon in 1998 it turned out as a revolution ie overturning various values, norms and structures. Some of the things that could be recorded (which did not exist during the New Order period) were parliamentary democracy, multi party system, press freedom, freedom of expression (including rallies), more consistent separation of Trias Politica, and autonomy / decentralization of government. After the reforms are underway, moderate change has an impact on the socio-cultural adjustment process in society (Indonesia). The current society feels overwhelmed in the post-reformation socio-cultural adjustment period. One of the important things that happen is the existence of a number of cultural milestones that are actually important to maintain the present relation with history.¹⁰ The ceremonies to commemorate some of these milestones are gradually forgotten called "cultural amnesia", namely loss of memory, both backward (retrograde) and linking the future with the past (anterograde). If amnesia is experienced by a society, then society means to forget history and consequently also lose the ability to look to the future that should be based on knowledge of the past. Amnesia in this case is not just forgetting, but does not understand diverse. Cultural amnesia can also be referred to as "the crisis of semiosis". When accompanied by crises in other spheres of life, cultural amnesia is one of the symptoms in a cultural crisis.

In socio-cultural life representamen may be called a cultural milestone or a particular event of the past or "history". What is interesting is that cultural milestones provide different mental reactions and interpretations according to the experience and education in the life history of each person or group of people.

In the context of patron-client, there is a way to treat this cultural amnesia. Cultural milestones are usually given meaning by patrons to provide the desired mental reactions and interpretations (anchorage). Patron is the government in all its ranks. The government must have the power to guide the community in looking to the future of the State of Indonesia. It takes a far-sighted leader, because of the cultural milestones associated with the past; the remembrance of its meaning is an attempt to preserve its relation to history. There are a number of historical events that must be interpreted with a certain meaning to bring Indonesian society to see the future for the unity of NKRI, for example, the concept of "Bhineka Tunggal Ika", Red and White Flag, Proclamation of Independence, Pancasila, monuments and heroes. History must give meaning to the efforts of the precursors of wisely and intelligently encounter and pack the outer cultures that enter the archipelago so that it becomes self-owned and compatible with **the living culture of that era**.

The various manifestations of today's important culture on a people or nation are a cultural milestone that can be useful for preserving history. By maintaining history can avoid amnesia (anterograde) culture.

Noerhadi Magetsari again highlighted the cultural crisis by including cultural advocates, the people who have implications for identity crises. According to Giddens in this postmodern era, identity is prominent because according to the results of the study it appears that the identity is plural and thus open the possibility for change, that is caused by the widespread life elf so it can no longer be anticipated from the beginning, where the individual is always charged constantly and adjust to the choice of lifestyle choices.¹¹ Identity has been linked to gender issues, rooted in class, race, ethnicity (ethnicity), and sexual orientation. On the basis of that, makaidentitas can be said to be plural even hybrid, in the sense no longer need to be associated with skin color, educated, metropolitan and physical abilities, Westerners or men to be able to be said as a whole person.

Essentially the problem of "identity" and "identity crisis" not only arise in everyday conversations, but also the study of sociologists and social scientists who agree that the identity crisis has become a hallmark of contemporary or postmodern society. There are four levels of identity, namely: global, national, local, and personal.

In the global arena, political identity can be in line of sight, and it leads to conflicting intercommunities that ultimately foment conflicts that can be disastrous because of an unbalanced position. While in the national arena, differences between communities can lead to conflicts triggered by conflict between geo-ethnic identities. In the local arena, differences between regions, community groups (caste) can lead to conflict. On a personal level, the identity of the individual can be determined by the position of man in society, whether as ethnic, religious, or as a citizen. Habermas stated.¹²

According to Featherstone the identity crisis is expressed as a postmodern feature and its emergence can only be understood when placed in the context of globalization and the creation of a global culture that has also colored contemporary life. But besides causing an identity crisis, globalization also has an impact on identity. The integration of cultures triggered by global marketing can lead to the removal of identity both from society and from its place. On the contrary, globalization can also lead to rejection, which in turn will be able to strengthen and

¹⁰Benny H.Hoed, 2016, "Amnesia Budaya Sebagai Gejala Krisis dalam Kebudayaan Indonesia", dalam *Krisis Budaya*, Ed. Riris K. Toha Sarumpaet, Cetakan Pertama, Yayasan Pustaka Obor Indonesia, Jakarta, p 57-58

¹¹Dalam Noerhadi Magetsari, "Krisis Identitas", dalam *Krisis Budaya*, Ed.Riris K Toha Sarumpaet, 2016. Yayasan Pustaka Obor Indonesia, Jakarta, hal 218.

¹²*Ibid*, hal. 220.

strengthen identity, both on a national, local, and personal scale.¹³

In the perspective of culture, Indonesia is a multicultural country, which means having different cultures from each other. This fact implies that Indonesians have different geo-ethnic identities with each other according to their own cultural background. By itself these geo-ethnic identities color their behavior, so their actions are different too. In addition to his cultural background, as well as religion, its position is as a citizen. On the other hand they as a social group is a tribe and culture that have a group of geo-ethnic identity.

Indonesia is a united Republic of the Republic. Consequently, as citizens, Indonesians are protected by laws that treat them equally without regard to any difference, be they social, cultural, or religious. On the contrary as citizens they are by itself an entity that has the same rights and obligations.

The geo-ethnic identity of the Indonesian nation has taken root as a result of a culture that has developed over the centuries. On the contrary, politically nationalism and democracy, a new political identity is created so that it has only been attempted to be practiced for decades, so it is not surprising that it is still felt as a new item, or even as something unfamiliar. In this context, the introduction of nationalism and the application of a democratic system will not in itself overcome the differences that have been felt for centuries. The problem is that nationalism and democracy can not arise by itself in the hearts of citizens as identity and in turn are characterized. The problem that arises is that on the one hand, the human culture of Indonesia is given the freedom to remain geo-ethnic identity, but, politically as a citizen at the same time, Indonesian people also have political identity. In other words, *identitas* as this nation must be implanted into the heart of the soul so that later developed itself into character.¹⁴

By opening the pages of history, in essence the founders of the State of the Republic of Indonesia, since determined to seize independence, have calculated everything carefully about the possibility of what will happen in the future, in the sense of the current situation experienced. First, although the founder of the state of Indonesia at that time was still young but has realized that the nation is a multicultural nation.

In the face of this fact, they then prepare themselves by vowing to become one nation, one nation and one language. After the nation and its homeland achieve independence, they also equip their nation with the philosophy of the State of *Bhineka Tunggal Ika* and how to practice it in the form of ideology of Pancasila. Through the establishment of the *Bhineka Tunggal Ika* as the philosophy of the State, it can be seen that in addition to addressing cultural diversity, it also implies that they have chosen democracy as the system of government. This determination is then also confirmed through the formulation of Pancasila as ideology with the idea of nationalism as a vehicle for unifying existing diversity.

Taking into account the above conditions, there is no need to create a new political identity and it is enough to be dug back into memory to be followed up by what has been inherited and prepared by the founders and *pedahulu* of the Indonesian nation. What this inherited is the essence of the various ethnic cultures that exist. The reestablishment of what has been handed down is felt increasingly urgent given that Indonesia is currently facing an increasingly hostile situation.

To measure the truth of culture can be done through three ways,¹⁵ comprising:

First, the growing civilization of conscience and conscience increasingly humbly recognizes the multiple layers of truth measure based on the point of view and the angle of view which is measured. This way of measuring and measuring is increasingly matured when it realizes that the language as a symbolic and phrase the phrase of human speech turned out to construct it in the matter of truth. So the language in the mouth of the ruler with its symbolic order determines the monopoly of interpretation of meaning and discourse let alone also determines the symbolic main signifier of that language. Humility in consciousness also occurs when discourse or discourse in the inequality of power relations and the inequality of the knowledge level of the people who are speaking will be determined by the knowledge owner or the master of interpretation.

Second, the growing awareness of civilization to further open the search spaces of the consensus of truth because of the influence of Jurgen Hebermas which fixes the critique of modernity and the truth "in the making". That the size of the truth or what the truth is is the result of the continuous agreement of free and open dialogue from the participants of the community or community communications concerned. In sharp open dialogue, sharpening from every point of view, experience and perception that the consensus of truth is agreed upon.

Third, if the consensus on truth is conceived by law and measured in a fair measure (giving each person his right and asking him his moral obligation in coexistence in the rule of law in a State) then the law of justice and legal justice become the "legal" truth. So the legal truth has a legal measure as a reference.¹⁶ The relevance of this

¹³*Ibid*

¹⁴*Ibid*, hal. 226.

¹⁵Mudji Sutrisno, SJ, 2009, *Ranah-Ranah Kebudayaan, Kanisius*, Yogyakarta, hal. 16

¹⁶*Ibid*.

measure is highly dependent on concrete issues, but the most relevant is the substance and procedure-based process, which is relevant to John Rawls's justice foundation known as "justice as fairness".¹⁷

In the field of education, culture and customs can be the character and identity of each university in accordance with the Master Plan of Development of Higher Education (geo-ethnic), while globally the highest education must be the same as the standard curriculum throughout Indonesia in accordance with the Indonesian National Qualification Framework (INQF) as a reference. Even then it can compete globally.

III. CONCLUSION

Indonesia with its diverse cultures and customs is currently experiencing tremendous examinations especially to restore awareness of the philosophy of Bhineka Tunggal Ika based on the ideology of Pancasila and the constitution of the 1945 Constitution of the Republic of Indonesia in the Unitary State of the Republic of Indonesia container as the legacy of the founders of the State to always be guarded from rongrongan as a result of amnesia culture and identity crisis as a result of globalization, so that the knitting in defending the Unitary State of the Republic of Indonesia continues to be strengthened by making the cultural diversity as the identity to become the character of the nation, so that globalization is used to strengthen the national identity and not tolerate the culture and custom of violence to impose the will.

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¹⁷John Rawls, 1971, *A Theory of Justice*, The Belknap Press of Harvard University Press, Cambridge Massachusetts, p. 12.