

## **The Hybridity of Multiple Loyalties towards Postcolonial Identity (Problematic Transformation of Various Identity in Bugis- Makassar Society)**

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**Abstract :** The identity dilemma has its roots in binary opposition thinking mode. It necessitates mutual abolishing rivalry. At a certain level, this mode of thinking maintain rigid loyalty. The obsession of the theocratic state that is still alive and growing can be traced for its epistemology in the mode of binary thinking. The concept of hybridity comes to negotiate two different ideologies for synthesizing. The hybridization of identity signifies the evaporation of loyalty dilemma and the formation of postcolonial identity. The research focuses on describing the process of the establishment in postcolonial and non-postcolonial identity of the informants. Thereupon, hermeneutic phenomenology is chosen as the research method. The research findings confirm that social construction of postcolonial identity formation deliver various views toward a state: hard plural state, moderate perspective, and hard mono state. These three processes produce three identity models: postcolonial identity, fluid identity, and non-postcolonial identity. As a result, research findings confirm that social construction of postcolonial identity formation passed three processes that is internalization, objectivities, and externalization. The novelty of this research yields a new paradigm in viewing the relation between actors and structure or called as Fusion-Relation Paradigm.

**Keywords** - Binary opposition, postcolonial identity, social construction, fusion-relation paradigm

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### **I. INTRODUCTION**

If you experience an ideological conflict to choose one side whether to be loyal of a faith or a country, then this research finding can give some solution. Such dilemmatic option to some extent is caused by the logic of binary opposition that diametrically opposes between faith and country. For instance in Indonesia, it stimulates the seeds of rigid Islamic identity. By that matter, it has an implication to the development of conservatism and radicalism, which if not managed earlier, it can lead to the widespread obsession of upholding a theocracy concept in *Pancasila* state.

Thus, the research focuses on the process of establishing a postcolonial identity embodied in a loyalty hybridization with those who trapped in a dilemma of loyalty. The phenomenon of identity's hybridity can be found in secular countries with religion majority where extremism and obsession of a theocratic state relatively threaten. Therefore, the field research has deeply elaborated with several figures based on their national and transnational religious organizations.

On the other hand, the best ideological dialectic for Indonesia has been run since national independence. Even though, *Pancasila* as an agreed ideology is not free from any confronted problems. The opponents of the religious movement regard it as a troubled ideology. Such statement implies a trap in binary opposition thinking.

The farther any one gets in the "trap of binary politics", the harder they can be hybridized. This social reality obviously reveals a high complexity. One element of the reality's complexities is one that arises from the crossing of two different realities. It has consequence with the emergence of a figure with hybrid identity. This is the face of postcolonial identity.

The hesitation experienced by religious society to be aware of identity's complexity of the contemporary society lies in the view of rigid and isolated identity. By affirming self-identity through binary opposition, it indicates that someone has stuck on the trap of binary politic. For the researcher, a postcolonial theory by Homi Bhabha is a theory that can view the reality's complexities that Edward Said failed to witness as

in Sumit Chakrabarti (2012), *Moving Beyond Edward Said: Homi Bhabha and The Problem of Postcolonial Representation*.

It appears that the main issue to be elaborated and given some solution is identity dilemma that makes the religious society as if felt in an endless black hole of loyalty dilemma. The latest information with the issuance of government regulation regarding mass organization which disbursed *Hizbut Tahrir* is a sign that the country detects the potential and radicalism seed with the worrisome obsession of establishing a theocratic state.

The character of contradiction is reflected in the Islamic doctrine that establishes the obligation to uphold a theocratic state. Contextually contrasting Islam with *Pancasila*, causing Indonesian people to be in a choice mood or confronted with state identity dilemmas.

The research location were from the individuals in national religious organizations in Makassar, among others, *Nahdatul Ulama (NU)*, *Muhammadiyah*, *Hizbut Tahrir* and *PKS* with Bugis Makassar ethnic groups who would describe the dimensions of postcolonial and indigenous people of Bugis Makassar is not affiliated with the organization that has been selected as a locus that reflects the individual dimensions of postcolonial. The effort to describe in depth and comprehensively the process of postcolonial and non-postcolonial identity formation is the focus of this research. Therefore, the formulation of this research problem is how to describe the social construction process of postcolonial identity in Bugis Makassar society.

## II. REVIEW OF RELATED LITERATURE

Discussing the identity of the postcolonial is to talk about how one negotiates the rivalries it faces. Various analysis were chosen to dissect the social construction process of postcolonial identity such as Homi Bhabha's postcolonial theory and social construction theory by Peter L Berger and Thomas Luckmann. The social construction theory is used to describe the process of establishing a postcolonial identity and Homi Bhabha postcolonial theory to describe an identity that is no longer trapped in the identity dilemma.

### Theory of Homi Bhabha's Postcolonialism

Why Homi Bhabha's postcolonial theory? Homi Bhabha positions himself not to categorize diametrically, rigidly, and contradictory social realities like dualist thinkers who are trapped in "binary logic". Categorical misdirection will have an impact on the false reading of contemporary social reality. Categorical apostasy is ultimately caused by the failure of one to observe contemporary social realities which reveal a very complex and intersecting face and create a gray area. This is what distinguishes postcolonialism of Homi Bhabha with Edward Said. Chakrabarti expressed his views on the differences between Homi Bhabha's and Edward Said's as follows: "Bhabha claims that Said has fallen into the same trap of binary politics. This is only a consolidation of western hegemonic strategy, as the very acceptance of binary logic that is in a way succumbing to the assimilationist strategies of imperial power. One of the chief emphases Said's which has been the problem of representation, a trope intrinsically linked to the problematic of location and space." (Chakrabarti, 2012:8).

The identity of the state ideology is often depicted in its mutually negated form. The identity of ideology in a theocratic state is contradicted by the identity of a non-theocratic state. However, religion has a very significant influence on the affirmation of one's identity. Religious identity at some level overcomes other identities.

One of the stages of religion as a social identity is religion as the declared identity described by Lori Peek in Xie (2013: 175) namely: "The stage of development of this religious identity emerges in response to a crisis. Because they are "hostile" or oppressed by the people around them, they feel the need to explain and demonstrate their beliefs better than ever. Many experts claim that one response to a real threat is the increased solidarity of the group. At this stage, religion ranks high in their identity hierarchy.

Religion as a declared identity is a major point of concern that is in line with the focus of research. The disintegration of identity is due to some Muslims that the ideology and state system practiced in Indonesia is the "threat of purity" of their religion. The intention and determination to purify religion by shedding all values considered non-Islamic is almost certainly impossible. The cultural locality is interwoven with the Islamic values as stated by Ricklefs in Pasha (2008:7), "Throughout the course of Indonesian history, the spread of Islam came about through two methods. The first being the conversion of indigenous Indonesians and the second being the arrival of foreign Asian Muslims (Chinese, Arabic, and etc) who married locals and consequently converted them".

The explanation above is the basis of the significance of Homi Bhabha's postcolonial theory in outlining the root of the problem of identity dilemma in Indonesia. The main essence of Homi Bhabha's postcolonialism is hybridity. It is described in the concept of in-between. Karanja proposes the concept as "the processes of decolonization and social transformation that are self-reflexive which require the deconstruction of the colonizer and the external oppressive practices as well as examining one's internalization and participation in the same practices. This means understanding the "others" rather than apart from oneself or vice versa." (Karanja, 2010:2).

In contrast to Edward Said, Homi Bhabha looks unique in constructing his postcolonial theory. Bhabha appears as a figure who criticizes Edward Said's approach by offering the concept of "a hybrid cultural space" where Massucco states that "Since Edward Said published orientalism in 1978 with the concept of cultural differences that has been exhaustively critiqued. According to Said, the sense of alterity between the European and Asian's divide remains rigid and problematic because of imperialist and racist perspectives evoked from western people. In theory, the western enforces its perception of "others" onto eastern people, reshaping the identity of the later entirely. Upon applying this to colonial India, a relationship between the British and Indian cultures is revealed whereby the former plays a monopoly on the link between knowledge and power leaving Indian subordinated in his own nation. The product of such relationship is what Homi Bhabha called as a hybrid cultural space (Massucco, 2010:315).

In essence, there is resistance as well as acceptance of colonialism that produces a hybrid entity. Hybrid entities can be described as gray extensions that are actually born from black and white extensions. Gray is not black and white. But gray is not black and white either. That's Hybrid! Quoting Helen Cixous's statement on the meaning of hybridity, Dehdari, Darabi, and Sepehrmanesh state that "the between, the entre, is neither one or [sic] the other. I am neither one nor the other. I am rather on the side of with, in spite of all the difficulties and confusions this may bring about." (Dehdari, Darabi & Sepehrmanesh, 2013:136). That is the basis for the use of Homi Bhabha's postcolonial theory.

#### Theory of Social Construction

The social reality exists because of itself or because people perceive or construct it. The theory understands that reality is the result of human knowledge's construction as a product of social interaction in public space. Society is nothing but an objective and subjective reality, as Berger and Luckmann's. This signifies that the individuals form the society but society also forms the individuals. Burr describes eight philosophical characters of the social construction theory contained in an article by Losantos, Montoya, Exeni, Santa Cruz & Loots (2016: 31), such as: 1) It is anti-realist; 2) It is anti-essentialist; 3) It is based on the understanding that language constitutes the reality; 4) It focuses on interaction and social practices; 5) It recognizes the impossibility of the existence of a universal psychology; 6) It understands investigation as a form of social action; 7) It focuses on processes; and 8) It promotes curiosity within the research process.

In line with that, there are three processes that form the basis of the social reality such as: externalization, objectivation, and internalization. The externalization process is the dimension of social experience and action. Berger and Luckmann made it very clear that "the world of everyday life is not only taken for granted as reality by the ordinary members of society in the subjectively meaningful conduct of their lives. It is a world that originates in their thoughts and actions and is maintained as real as can." (Berger & Luckmann, 1991: 33). Their statement above affirms the role of inter-subjectivity and meaningful action by social actors in the formation of their social reality. The objective status of the social world occurs because of the process of repetitive action that becomes habitual. It then undergoes the process of institutionalization and legitimacy.

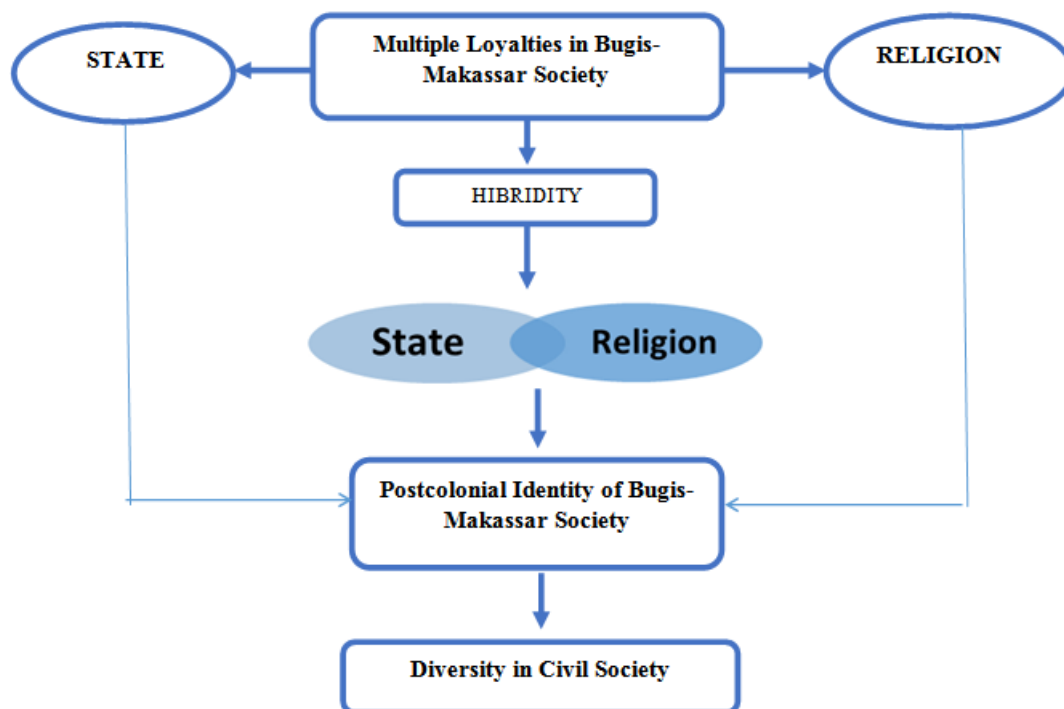
When the social world is alleged as a reality outside the independent alias, at that time it becomes objectivated. As Berger and Luckmann stated that "we apprehend the reality of everyday life as an ordered reality. Its phenomena are prearranged in patterns that seem to be independent and that impose themselves upon the latter. The reality of everyday life appears mostly objectified, that is, constituted by an order of objects that have been designated as previous appearance on the scene" (Berger & Luckmann, 1991: 35).

The process of internalization is nothing but the process of understanding and interpretation of the social world which is a manifestation of the process of subjectivity as the researcher interprets the social world. By that matter, as a manifestation of subjective processes which in the end is meaningful. Berger and Luckmann stated that "the immediate apprehension or interpretation of an objective event as meaning expressed, that is, as a manifestation of another's subjective processes which thereby becomes subjectively meaningful to ourselves" (Berger & Luckmann, 1991:149). The process of interpreting social world is nothing but the process of understanding the social structures and behaviors in which the actor exists.

### III. CONCEPTUAL FRAMEWORK

The conceptual framework starts from the phenomenon of split loyalty *Pancasila* state or Islamic state (religious tendency). The split of loyalty in the postcolonial side by Homi Bhabha was solved by hybridization process. The melting resulted in hybrid identity based on the locus is a typical identity of Bugis Makassar society. This identity is referred to the postcolonial identity of Bugis Makassar. Postcolonial identity is a form of absorption as well as an element of negation on something that reflects the spirit of colonialism dominantly. The negotiation of "foreign" matter becomes part of Bugis Makassar tribe in fostering relations with the outside culture, especially Islam. Although it is recognized that Bugis has a level of adaptability more than Makassar. Fahmid in Kasirang et.al (2013:5) stated that "the characters of Bugis Makassar ethnics are so different

especially in establishing themselves and their networking where Buginese are more flexible and adaptive to other cultures. In contrast, Macassar ethnic tend to keep the purity of local cultures and non-cooperative with other cultural systems.” The hybridity of multiple loyalties that forms the postcolonial identity of Bugis Makassar is a manifestation of the religious society that accommodates the pluralistic elements in Indonesia. Yet, it also takes the values contained in the spirit of every religion. Such religion presupposes a step towards realizing the universal religious values in a country.



**Figure 1.** Conceptual Framework

#### IV. RESEARCH METHOD

This research uses hermeneutic phenomenological method. Various researches which used the method by Paul Ricoeur commonly known by the term of methodological phenomenology. Kafle defines that “hermeneutic phenomenology focuses on subjective experience of individuals and groups. It is an attempt to unveil the world as experienced by the subject through their life stories. This believes that interpretations are all we have and description itself as an interpretive process. To generate the best interpretation of a phenomenon, it proposes to use the hermeneutic cycle.” (Kafle, 2011:186).

Hermeneutic phenomenology focuses on the subjective experience of individuals or groups. This method seeks to open the curtain of the essence of the worldly experience by the subject through the story of his life in this world. This view believes that interpretations are something the subject and its image of the self represent a process of interpretation. Therefore, data obtained for this research indicates a dynamic interpretation process of religious texts which direct the behavior of some informants toward a hybrid identity. Especially those from national-based Islamic organizations.

In the same way, phenomenology is the study of one's life experience. How the phenomenon encounters and arises into human consciousness. Phenomenology by Van Manen in Laverty (2003:4) stated that “phenomenology is essentially the study of lived experience or the worldly life.” While Odman in Wilcke (2006: 3) explains hermeneutics as “the theory and practice of interpretation and understanding (Verstehen) in different kinds of human contexts”.

The selected informants were came from Bugis Makassar who had transformed their consciousness towards postcolonial identity and had not yet experienced postcolonial awareness. Most of them had experienced this dialectical process and moved from a contradictory loyalty to a non-contractual allegiance or hybridity. The identity of the informants are presented in the table below:

**Table 1.** The Informants' Characteristics

<b>The Informant</b>	<b>Characteristics</b>
<b>Fd</b>	Nahdatul Ulama – Koordinator Gusdurian
<b>Sy</b>	Nahdatul Ulama – Advisor to Gusdurian and Research and Development Department of Ministry of Religious Affairs
<b>Sb</b>	Muhammadiyah – Board of PW Muhammadiyah
<b>As</b>	Muhammadiyah – Youth of Muhammadiyah
<b>Sa</b>	Research and Development Department of Ministry of Religious Affairs
<b>Wh</b>	Lecturers in Universitas Islam Makassar
<b>Hn</b>	Nahdatul Ulama and KNPI
<b>Sw</b>	<i>Himpunan Mahasiswa Islam</i> – Kohati
<b>Zi</b>	Hibur Tahrir Indonesia
<b>Sr</b>	<i>Partai Keadilan Sejahtera</i>

The data collection technique is done by field observation, in-depth interview, and documentation. The data analysis is done by hermeunetic phenomenological method. Phenomenology seeks to capture the essential meaning of the original experience by the informants that related to the change of identity towards the postcolonial identity and its effort in influencing the community to enclose it. Hermeneutics undertakes to and interpret the informant's experience associated with postcolonial identity and its efforts to propagate this postcolonial consciousness into its community. This research uses at least two types of triangulation, that is triangulation data and theory.

## V. RESULT AND DISCUSSION

Identity's transformation is closely related to the transformation of knowledge and life experience of each informant. Their experience in Islamicity shows the interpretative activity through Islamic texts and history. The selection of interpretation greatly determines the extent of hybrid identity. Interpretive activity is nothing but work and proceed through a social construction mechanism that cannot be separated when the informant only exists in a limited space and public activity.

Each informant undergoes a triadic process by Berger and Luckmann in the formation of their identity. The following table describes how the process works.

**Table 2.** The Results of Identity Formation Process

Informant	Internalization	Objectivation	Externalization
Fd	Perfect Socialization	Objective Hybrid Loyalty	Internal and External
Sy	Perfect Socialization	Objective Hybrid Loyalty	Internal and External
Sb	Imperfect Socialization	Objective Hybrid Loyalty	Internal and External
As	Perfect Socialization	Objective Hybrid Loyalty	Internal and External
Sa	Imperfect Socialization	Objective Hybrid Loyalty	Internal and External
Wh	Imperfect Socialization	Objective Hybrid Loyalty	Internal and External
Hn	Perfect Socialization	Objective Hybrid Loyalty	Internal and External
Sw	Perfect Socialization	Objective Hybrid Loyalty	Internal and External
Zi	Imperfect Socialization	Non-Objective Hybrid Loyalty	Internal and External
Sr	Perfect Socialization	Objective Hybrid Loyalty	Internal and External

The externalization in the principle contains interrelationship of individual relationships in public space through the mechanism of social interaction and communication. Activation includes the process of behavior habituation, other actor's tactics, and philosophical and scientific fundamentals of the basic view which is believed and should be reinforced by the process of institutionalization and legitimacy. While the internalization contains the process of acceptance from certain values, norms, knowledge, and lifestyle systems by individuals through primary and secondary socialization mechanisms.

Externalization has an axiological basis to seize cultural power through the strategy of textual domination and meaning. The strategy of textual domination leads to two social activities that is internal externalization aimed at strengthening internal institutional and external externalization aimed at building networks and mastery of public discourse which nowadays are less found. The intended discourse is the dominance of the binary opposition in the form of the loyalty contradictions between the state and religion. The dynamics of competition over the public sphere through textual satisfaction is evident in the variety of typological beliefs and individuals or group's behavior which is considered to represent non-postcolonial identities.

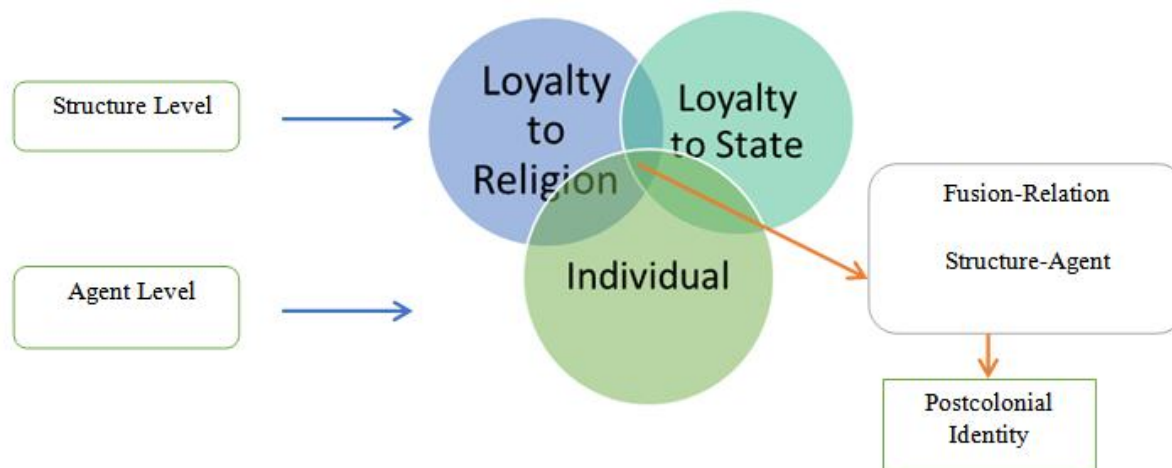
The objectivization of basic belief is the hybridity of religious loyalty with the state by having philosophical and scientific foundations and the state's contextual necessity in Republic of Indonesia based on *Pancasila*. It also manifests in the various kinds of typification of individuals with different identities. Typification embodies in texts such as "anti-*pancasila*" (Hn), "unconstitutional" (Hn), "movement to eradicate plurality (Sw) and "anti-democracy" (Sr) directed towards individuals of non-postcolonial identity. Neither the non-colonized informants have such tactics as "understanding *the khilafah*" and "having no concept of the assembly in the form of *khilafah*" and "Islamic top ethics". Typifications arise as a result of perceived behavior. Thus, habituation that creates a relatively fixed mindset can be seen by other individuals as actual behavior.

Internalization is a process of acceptance and learning of systems, norms, knowledge and lifestyle in two stages of primary socialization when an individual is still in the family environment where the significant figures are their parents and secondary socialization as an individual goes through the process of life and learning outside, such as at school, college, and other external environment. The process of internalization is nothing other than an individual's attempt to become a member of the society.

Social construction theory used is to observe the process that occurs in the self-informant with two different types of identity. The basic character of social construction is expressed by Salman Ang states that "the order is the result of social construction in which the dialectic takes place between the actors/individuals with the structure or collectivity in space and time". (Salman, 2016: 112).

Conversely, Homi Bhabha's postcolonial theory is used to see the results of social construction process of the informants. The results of social construction process in the informants manifest in two types of identity and postcolonial and non-postcolonial identity. Non-postcolonial identity in the context of this research, with the keyword of contradictory disparity between loyalty of state and religion to the informants as stated by Zi. Those informants with fluid identity have a basic view that a state's form is not a matter, but which form will be the most beneficial along with each context is. While individual confidence of postcolonial identity is determined by the process of negotiation of conflicting elements. The result of a negotiation process by Homi Bhabha's is called as hybridity. It embodies the new entity of "Third Space" which is a fusion of two forms of fidelity that produces new entities that are no longer but also derived from both.

This research succeeds in finding the crisis on the basis of the paradigm of reciprocal relation of actor-structure. The structure below is characterized by the view that there is interrelation of mutual influence between agent and structure. However, agent-structure relation paradigm is still not comprehensive enough by considering the relation that affected each other. Even though, there is a fusion phenomenon between the agents. In social construction theory, social reality is an objective reality but at the same time, there is a fusion space existed. It means outside the individual but also created by individuals. Social reality is none other than the "Big Man". The illustrations are as follows:



**Figure 2.** Model of Fusion-Relation Paradigm and Structure-Agent

The big problem dealt by the paradigm of fusion-relation and structure-agent is a universal and particular relation. Ontologically, its uniqueness is part of universal. By comparing parts with its surroundings. Hence, public relations with individuals is not as simple as seeing in a universal-particular relationship, especially in paradigm relation and paradigm of social definition with the uniqueness in the form of individual ability that is different from its structure. Freedom as an element of human nature will not make them as a pawn that only obeys the player.

Although becoming as parts, the individual is relatively independent by its structure. Its independence causes the individual to be relatively comparable to the surrounding structure. The agent-structure relation does not adequately describe the complexity of agent-agent relation. The empirical facts of this research prove that individuals or agents with postcolonial identities are not sufficiently comprehensible explained by the structure-agent relations paradigm and essentially contain a stretch-agent hybridization process. This research novelty offers a new paradigm of fusion-relation and agent-structure which called as the fourth wave paradigm.

## VI. CONCLUSION

The construction process of Buginese and Macassarese social identities produces three variation types, that is postcolonial identity, fluid identity, and nonpostcolonial identity. Those variation reflect certain view concerning the relation of religion which also produce: Hard Plural State, Moderarte Perspective, and Hard Mono State.

## ACKNOWLEDGEMENTS

An acknowledgement section may be presented after the conclusion, if desired.

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