

Budaya dan budayawan: peran penalaran asosiatif mengkonstitusi keberguliran diskursus kebudayaan Indonesia = Budaya and budayawan the role of associative reasoning in constituting the occurrence of Indonesian culture discourse

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Abstrak

ABSTRAK

Studi ini akan mengulas bagaimana penalaran asosiatif memungkinkan diskursus kebudayaan Indonesia bergulir dan membingkai para pelakunya dalam satu proyek kehidupan sosial bersama. Penalaran asosiatif, sejauh beberapa kajian antropologi terdahulu memperlihatkan, dikonseptualisasi sebagai fitur cara berpikir masyarakat primitif yang cacat dalam menangkap realitas khususnya ketika dibandingkan dengan modus berpikir modern yang saintifik. Telusur-telusur antropologis lainnya terhadap bentuk rasionalitas yang berbeda dari rasionalitas yang identik dengan masyarakat Barat cenderung mengabaikan konseptualisasi ini dan lebih berfokus memperlihatkan bagaimana penalaran liyan yang dikajinya juga logis dan masuk akal. Namun, penulis melihat konsep penalaran yang juga galib dianggap tak menaati prinsip kemasukakalan ini mempunyai faedah justru memungkinkan hubungan sosial yang ekstensif terselenggara, dan ini terlihat dari bagaimana tubuh pengetahuan diskursus kebudayaan Indonesia yang metaforis memungkinkan para pelaku yang tak sulit dikatakan bagian dari kehidupan modern sekalipun membayangkan keterlibatan dirinya dalam diskursus ini. Dibayangkan sebagai watak dari sebuah bangsa, kebudayaan senantiasa memperoleh tempat sebagai topik yang urgen karena dianggap variabel yang tak bisa tidak diperhitungkan bila bangsa bersangkutan ingin menaja diri menjadi bangsa yang unggul, betapapun dalam praktiknya kita tak bisa mempertanggungjawabkan adanya entitas empiris kebudayaan Indonesia. Kapasitas analogi antropomorfistik kebudayaan yang membuat para pelaku secara imajiner merasa berada dalam kompetisi konstan dengan entitas kebangsaan lainnya, dalam praktiknya, jauh lebih berarti untuk menggerakkan mereka sebagai kolektivitas alih-alih plausibilitasnya.

ABSTRACT

This study will examine the way associative reasoning enacting the discourse of Indonesian culture and involving the actors in a common social life project. Associative reasoning, in numbers of past anthropological studies, was commonly conceptualized as primitive society's mode of false thinking which is unable to perceive objective reality especially when it came under comparison with modern scientific reasoning. The more recent anthropological studies on different form of rationalities compared to the Western one tend to dismiss this conceptualization and took more interest in showing how the other mode of reasoning is also logical and making sense in its own term. I, however, thought that the mode of thinking which disregard the rule of coherence is essential in enabling extensive social relationship, and this case is being shown by how the discourse of Indonesian culture make it possible for its actors to imagine his or her involvement in the discursive community. Imagined as the character of a nation, culture is always having a central place in common conversations due to it being considered as inseparable aspect for a nation which strives to be greater than the other, even though, in practice, I suspect, we could never prove the empirical presence of Indonesian culture. This anthropomorphist analogy of culture, which imaginarily providing the

actors with a sensation of being in a constant competition with other national communities, in practice, is a far more important capacity in mobilizing people as a collectivity rather than its plausibility; This study will examine the way associative reasoning enacting the discourse of Indonesian culture and involving the actors in a common social life project. Associative reasoning, in numbers of past anthropological studies, was commonly conceptualized as primitive society's mode of false thinking which is unable to perceive objective reality especially when it came under comparison with modern scientific reasoning. The more recent anthropological studies on different form of rationalities compared to the Western one tend to dismiss this conceptualization and took more interest in showing how the other mode of reasoning is also logical and making sense in its own term. I, however, thought that the mode of thinking which disregard the rule of coherence is essential in enabling extensive social relationship, and this case is being shown by how the discourse of Indonesian culture make it possible for its actors to imagine his or her involvement in the discursive community. Imagined as the character of a nation, culture is always having a central place in common conversations due to it being considered as inseparable aspect for a nation which strives to be greater than the other, even though, in practice, I suspect, we could never prove the empirical presence of Indonesian culture. This anthropomorphist analogy of culture, which imaginarily providing the actors with a sensation of being in a constant competition with other national communities, in practice, is a far more important capacity in mobilizing people as a collectivity rather than its plausibility.