



*Think Beyond, Think Different*

## You Gotta Love Indonesian Products!

*“As students, we have a lot of questions. But sometimes, people just refuse to answer some of our questions. There are some knowledge that can be argued and disagreed with, and some that we simply can’t argue with. Sociologists call them as “taken for granted” stuffs. Inside this “taken for granted” stuff, there is religion. Some might think that we can’t argue with sacred things like religion. But others think that religion is not sacred at all. It is just an old version of a fairytale, like Cinderella and Snow White. Interesting? Of course! Well I hope I won’t be killed after writing this essay (or receive God’s divine punishment), anyway, who knows?”*

You Gotta Love Indonesian Products! I heard this phrase in one of the TV commercials. The commercial was about kitchen appliances. At the end of the commercial, the host yelled loudly, *“Cintailah produk-produk Indonesia!”* which is roughly translated to *“You gotta love Indonesian products!”*. It is obviously a cheesy line for a commercial. And for me, it is just another attempt by capitalists to sell their products, using our sense of nationality as a commodity.

But then I think, if a sense of identity – local identity, in particular, is very strong and can be used as an instrument to get followers, does it happen to every kind of local identities? The norms and values says that as an Indonesian, we need to love Indonesian products. We have to be proud of our nationality, and our home-made products such as foods, clothes, etc. But how about religion? Where are the local religions? Can we treat them the same as we treat other *“local”* products? And the most important question would be: Can we love them like we love other Indonesian products?

There are six official religions recognized by the state in Indonesia. Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. And we all know that all of those religions are *“imported”* from somewhere outside Indonesia. Hinduism came from India, Islam came from Middle East, and so does the rest. None of them are originated from the locals. You might think, *“Well, okay, my religion is imported from somewhere outside Indonesia, so what is the problem then?”*

The main idea about loving local products are: first, the products are made by our own hands. Thus, we *“split”* a part of our soul and attach it into our product, this process is called *“objectification”*, according to Karl Marx. So we feel that the product is a part of ourself, appreciate it, are proud of it, and we will not feel alienated from it.

Second, products – material or not-material, are made as a response to the environment. We create clothes to protect our body, we create shoes to protect our feet. The idea of creating clothes and shoes will not be there if we don't need them at the first place. And of course the shape of clothes or shoes itself differs from one place to the other place, because they were created to fit their environment. So does it mean that if we are using *“imported”* product we will not feel attached to it, and it might be not suitable with our own needs? Does it also apply to stuff like religion?

Now you might think, or yell at me *“None of the two things you stated before apply to me! I believe my religion and my religion is good because it teaches me universal values!”*. But before that, let me tell you a story about our local religion. According to the foundation of our state, Pancasila, we have to *“believe in one and only God”* or in Indonesian *“Ketuhanan yang Maha Esa”*. But what if my God is not singular? What if I worship trees, the sun, the moon, or all of them? What if I worship my ancestors? Does the state still consider me to be an Indonesian? The fact that we have a lot of tribes with different ethnicity that have a non-monotheistic view of religion contradicts the first verse of Pancasila. So what does the state think about them? Are they considered to be an Indonesian? Or not?

We also have to consider about *“the wave of knowledge”* that was brought by globalization. Back then, in order to be accepted by society, religion adapted to the lo-

cal values, creating a harmony between local and imported values. But the globalization creates a process called *"mainstreaming religion"*. This process rips the local essence out of the imported religion, a purification. Those who resist the process will be forced to accept it, in order to save themselves from society's, or God's wrath (ah they are both the same anyway). People that follow *islam kejawaen* teachings, *ilmu kebatinan*, and other local religion is often considered as deviant. Now let me ask you, is hatred a universal value? Is defying someone's human right is also a universal value?

Talking about non-material products like religion, and democracy, as our form of government are often criticized, the same thing also happens with capitalism and neo-liberalism that were *"imported"* from another place. But why are we afraid when it comes to criticizing our religion? Isn't it basically the same? They are all *"imported"* anyway. Are we forever condemned to be controlled by those *"imported"* stuffs, or we can get up and start loving our own products? Is the phrase *"You gotta love Indonesian products"* only applies to certain products? Well I don't have a right to answer it, it is you that will have to answer it.

*"As a student, we have a lot of questions. But sometimes, people just refuse to answer some of our questions. But it doesn't mean that you can't search for the answer, right? Questions are made to be answered. And as a student, it's our task to keep questioning. What if it leads us to a dead end? Just find another way then. Don't be afraid to question things, because the answers will shape our future"*.

#### AYO IKUT KONTRIBUSI!

Kamu dapat mengirimkan karya tulismu berupa Opini, Resensi atau Kajian yang bersifat sosiologis. Dapat juga berupa Gambar, Foto, Video, Puisi, atau Cerpen yang bertemakan isu sosial. Kirim ke [sociozine@gmail.com](mailto:sociozine@gmail.com)

#### TENTANG PENULIS

Arief Rahadian. Mahasiswa Sosiologi 2011. Tertarik dalam isu agama dan isu-isu sosiologis. Terkenal dengan omongan-omongan kontroversialnya yang sering dianggap "tabu" tapi menarik untuk dipikirkan.

# SOCIOZINE

Sociozine merupakan majalah yang dikelola oleh Himpunan Mahasiswa Sosiologi Universitas Indonesia. Sebagian besar karya, setiap minggunya kami terbitkan pada *webzine* sociozine.com. Sociozine hadir untuk turut berkontribusi meningkatkan kesadaran kritis masyarakat dalam melihat realita sosial melalui kacamata sosiologis.

Sociozine membahas berbagai fenomena kehidupan, baik itu fenomena berbau sosial, politik, budaya, agama, pendidikan, maupun bahasa ringan seperti musik, film, sepak bola, hobi, gaya hidup, dan lain sebagainya. Kami akan menyajikan berbagai karya— tulisan, gambar, video, info dan/atau liputan mengenai suatu acara maupun diskusi yang dikemas sedemikian rupa menjadi karya populer yang menarik, kreatif, humoris namun tetap bercita rasa sosiologis. Tujuannya adalah untuk menyadarkan kita semua bahwa sosiologi merupakan ilmu yang dapat ditemui dan digunakan bahkan dalam hal-hal kecil di kehidupan sehari-hari. *Sociology for everyday life*.

Semua karya yang ada dibuat berdasarkan imajinasi sosiologis. *Seeing the general in particular, seeing the strange in familiar, and seeing individual choice in social context*. Menjadikan Sociozine sebagai sumber informasi serta bacaan sosiologis yang gamblang dan kritis. Menjadi suatu lensa pembesar untuk meneropong apa yang sulit dilihat dalam berbagai hal yang terlihat biasa, yang *taken for granted*. Menjadi alat untuk mengasah kita semua berpikir *beyond common sense*. *Think beyond, think different*.

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## Arena Dialektika & Sosiokustik



Sejalan dengan perkembangan teknologi, konsumsi musik berkembang dari yang awalnya berbentuk pembelian rilisan fisik seperti kaset dan cd menjadi berbentuk digital melalui internet—melalui situs-situs seperti iTunes, Spotify, Bandcamp, dan lainnya.

Namun, apakah munculnya situs-situs tersebut mengakhiri atau setidaknya mengurangi salah satu masalah utama dalam industri musik era digital, yaitu pengunduhan konten - konten ilegal? Bagaimana pengaruh fenomena musik era digital ini terhadap budaya masyarakat dalam mengkonsumsi musik?

Yuk, ikut berdiskusi bersama Prof. Paulus Wirutomo pada Jumat, 9 mei 2014 di Auditorium Juwono Sudarsono (AJS) FISIP UI, pukul 14.30-18.00. Diskusi ini berjudul: Adaptasi Musik di Indonesia di Era Digital. Akan ada juga penampilan akustik dari mahasiswa Sosiologi dan mahasiswa FISIP jurusan lainnya di Kantin Yong Ma (Takor) FISIP UI pukul 19.00 - selesai. Be there guys!

