

ABSTRACT

This research studies the process of cultural change, and its study focus is the cultural life in daily activities. Research questions which emerge concerning with the process are: (1) Why do the community members develop new cultural identity construction which accommodate variety of locality traditional cultural identity they have done in their daily life?, and (2) What is the mechanism of change? The research area is emphasised on the cultural traditions that develop in a community. These traditions are used as the basis of data collecting. Therefore, to collect the data, the representatives of the research units concentrate on the rules of tradition implementation, the underlying values including the individuals' thinking and understanding of the tradition. The research was carried out at Sumberarum, Jombang regency for three years, that is July 1996 – July 1999.

The research findings show that there are three phases in the process of change. The **first phase** is the process of change into *mono-cultural* or cultural homogeneity. In the *mono-cultural* life, identity and authority play very central roles. Identity plays a role as a control culture, and authority acts as a culture control. In constructing identity, the practice of tradition homogeneity is the priority, and identity dialectically relates to tradition. The traditions that do not support the control culture are de-culturated and substituted. The centre of control culture symbol is regarded as the centre of cultural spectrum. The division of cultural identity is based on its close relation with the centre of spectrum; the farther the identity is from the centre, the weaker the degree of identity is. Cultural identity is viewed territorially or based on its locality.

However, the process of tradition homogeneity continues in inter-tradition interaction, and identity and tradition are dialectically related so that each tradition keeps its own cultural identity of its locality. The interaction does not mean the interaction with 'the uninhabited region' but with the other group that has cultural identity, and the cultural identity is preserved through its developed tradition. In conjunction with this, the tradition of homogeneity results in various reaction of the community members. Cultural life enters the **second phase**, that is cultural heterogeneity or *multicultural*. The reaction forms very much depend on how the symbolic mind feels the sense of new ideas as a threat. The greater threat the mind feels the stronger reaction it shows. The first is those who can adapt as the form of tolerance toward homogeneity of tradition. The second is those who refuse new tradition. The refusal pattern of this group is manifested in the form of defensive and resistant actions. The third is those who do some extent tolerates new tradition, but they do not leave their old tradition. This ambivalent pattern is manifested in the action form of ambiguity, assimilation, and dissimulation.

In the **next phase**, the community members make some reactions toward cultural life that has experienced the *multicultural* form. The cultural life is not aimed at static *multicultural* situation. The cultural life in the third phase develops the practices of cultural amalgam so that the situation of cultural life leads to fluid *multiculturality* in the form of *interculturality*. The constructed new identity is no longer enveloped in a certain locality, but it is focused on the existing collectivity of the local identity that is traditionally particularistic. The collective identity is constructed by altering the identity symbols of traditionally particularistic locality so as to form bestowers of identity.

Although a new identity appears like collective identity, but it still requires a tradition to survive. A culture without tradition means having no identity. Therefore, they undertake reinvention of tradition that has become the main power of the tradition homogeneity before. The centre of identity spectrum is aimed at tradition so that whoever gets involved in the tradition is adequately considered present in collective identity or *multiple identity*. Given that identity is attached to tradition, identity results in various understanding of tradition. This condition raises contraction, expansion, and fragmentation of tradition. Tradition is no longer viewed from 'inward-looking sense of place'. Therefore, they undertake tradition *hybridisation* in locality identity. The tradition that has experienced *hybridisation* describes the aspect of 'outward-looking sense of place'. The traditions of interlocality identity interact by interpenetration and form the "melting pot" pattern. Tradition has experienced deterritorialisation of identity. The relation between tradition and identity of traditionally particularistic locality undergoes depthless, but not in-depth condition. In the depthless condition, individuals freely conduct tradition modification, tradition creolisation, and syncretism — either melange syncretism or mimicry syncretism. Given that change of mechanism, the form of cultural alteration leads to Gestalt configuration. Gestalt configuration establishes trans-locality culture.

Key Words: monoculturality, multiculturalism, interculturality, hybridisation, multiple-identity.

