

ABSTRAK

Memakai Batik di Indonesia memiliki makna yang berbeda dengan memakai batik di New York. Sejak fesyen dan segala hal tentang gaya hidup telah menyebar ke berbagai belahan dunia, struktur, pengetahuan, dan pemaknaannya juga terus berubah. Latar dan konteks globalisasi menyebabkan sirkulasi lintas kawasan atau transnasional hadir bagi setiap orang di Indonesia. Penelitian ini adalah upaya saya mengamati perubahan tersebut, melihat pemaknaan identitas baru apa yang lahir dari tindakan konsumsi fesyen di tingkat lokal, yang sulit diatur oleh kekuasaan negara-bangsa maupun rezim global pengatur selera fesyen di Indonesia. Melalui metode etnografi saya menelusuri alur-alur transnasional yang membuat setiap praktik fesyen di Indonesia tidak lagi mungkin kita pahami dengan melokalisasi secara kaku batasan budaya, politik, sosial dan geografis dalam kerangka negara-bangsa atau hubungan dependensi Eropa-Amerika dengan negara-negara di Asia. Tujuan saya untuk menunjukkan dua hal. *Pertama*, sirkulasi fesyen transnasional telah mengubah cara kekuasaan menyebar melalui pilihan gaya hidup dan telah mendorong aktualisasi identitas yang komsopolit: di luar identitas berdasar kategori negara-bangsa. *Kedua*, praktik nasionalisasi fesyen di Indonesia terus berada dalam ancaman oleh sirkulasi fesyen lintas kawasan. Menggunakan teori Arjun Appadurai tentang sirkulasi transnasional, dan komsopolitanisme dari bawah saya berargumentasi bahwa berbagi unit identitas orang Indonesia telah menjadi kosmopolit melalui konsumsi fesyen tanpa harus pergi jauh keluar dari negara-bangsa. Fesyen telah mendorong orang mengalami pengalaman transnasional yang kosmopolit, begitu juga sebaliknya, sirkulasi transnasional atas media, orang, teknologi, kapital dan ideologi telah menjadikan praktik lokal dan pengalaman fesyen orang Indonesia memiliki konteks, latar, dan makna yang sama sekali tidak lokal, melainkan transnasional.

Kata kunci: Fesyen, Sirkulasi Transnasional, Negara-Bangsa, Kekuasaan, Identitas, Kosmopolitanisme

ABSTRACT

Wearing batik in Indonesia essentially will have a different meaning than wearing batik in New York. The background and context of globalization cause cross-regional or transnational circulation to exist for everyone in Indonesia. Since fashion and all things about lifestyle have spread to various parts of the world, their structure, knowledge, and meaning are constantly changing too. This research is my attempt to observe these changes, to capture what it means for a new identity being born from the act of fashion consumption at the local level which is continuously being exposed to transnational circulation. Through the ethnographic method, I trace the flow of transnational circulation which makes every fashion practice in Indonesia impossible to understand by rigidly localizing cultural, political, social, and geographic boundaries within the framework of the nation-state or the European-American dependency relationship with countries in Asia. My goal is to point out two things. First, the transnational fashion circulation has changed the way power spreads through lifestyle choices and has encouraged the actualization of a cosmopolitan identity: beyond identity-based on the category-state of the nation. Second, the practice of fashion nationalization in Indonesia continues to be under threat from the cross-regional fashion circulation. Using Arjun Appadurai's theory of transnational circulation, and cosmopolitanism from below, I argue that sharing Indonesian units of identity has become a cosmopolitan through fashion consumption without having to go far beyond the nation-state. Fashion has encouraged people to experience transnational cosmopolitan experiences, and vice versa, transnational circulation of media, people, technology, capital, and ideology has made local practices and Indonesian fashion experiences have a context, background, and meaning that is not local at all, but transnational.

Keywords: Fashion, Transnational Circulation, Nation-State, Power, Identity, Cosmopolitanism