

Vespa Trash Culture Fan Communities in Bangkalan Madura

Teguh Hidayatul Rachmad
University of Trunojoyo Madura
e-mail : teguhkaneshiro@gmail.com

ABSTRACT

Madura traditional Islamic culture started there since the Dutch colonial era in Indonesia, especially on the island of Madura. As the times , traditional culture has been fused with the community Madura Madura , especially in Bangkalan. In today's era of modernity , traditional culture has experienced a shift in meaning and cultural contestation. One example of modern culture Growing in Bangkalan Madura is Vespa trash culture fan communities. In the community many cultural rituals that becomes a lifestyle to be done by community members Vespa fans trash .

Vespa trash culture fan communities grows and develops as a result of the strong legitimacy of the dominant culture in Bangkalan Madura famous with Islamic culture. Conditions and cultural situation in Bangkalan be an interesting study to set of problems amid the dominant culture . Spradley as ethnographic data analysis techniques to look for, and gather information from informants who then correlated with the conceptual framework .

The results of this thesis describes the form of contestation between the fan community as a trash Vespa subculture with Islamic religious culture of Madura in the arena of power by risking their capital in accordance with the realm, featuring a variety of strategies to maintain (Islamic religious Madurese culture) or question the authority of the dominant culture (Vespa community). Boarding schools, mosques and religious rituals that culture has led to the moment the agent out of the structure to-madurese to move to trash vespa fan community anti-structure with culture of freedom and togetherness or referred to as liminal situation .

Keywords : *Lifestyle , Power Arena , Liminal Situation.*

Introduction

Scooterist many emerging in various regions in Indonesia with a variety of cultures in their respective communities. Madura is an island with a high religious communities. TrashyVespa fan community is considered "weird" in the Madurese have plenty of room to interact. The impact of the interaction between scooterist with the Madurese, especially Bangkalan cause tension and negotiations in many arenas.

Scooterist many who drive a Vespa and not ashamed to keep up with the latest output motors that are already using the technology of injection. They use methods that look stunning by creating or joining communities as well as modify Vespa to make it look different from the others. The desire to be different is an effort representation of social position within the framework of the mechanism construction assessment (Haryatmoko, 2010: 12). Scooterist belonging in the community are not aware of a form of representation of the structure of a particular set of people. Construction obtained by scooterist especially on trash vespa community is the fruit of the hands of the public vote.

Vespa communities in Indonesia, including in Bangkalan, have the same pride of the Vespa. Scooterist emotions shape symbolized through spoken language, clothing and everyday actions. All the cultural attributes used by scooterist lifestyle Vespa fan community trash in Bangkalan Madura. Scooterist behavior in society Bangkalan many cultural friction resulting social dynamics in the arenas in society, especially in the Islamic arena. This is influenced by traditional culture inherent in Bangkalan society is Islamic culture that has existed since the Dutch colonial era to the present.

The shift of traditional cultural values as a result of the modernization of cultural developments occurred in the trash Vespa fan community in the community Bangkalan. History influx of Islamic culture in Madura, especially in Bangkalan be the beginning of the entry of Islam on the island of Madura. Bangkalan famous for the religious community because of the many mosques and boarding school stands in the area. The impact of Islamic culture to Vespa

fan community trash into one unique and interesting thing to be a scientific study on the theme discourses exploring the space between tradition and modernity in Indonesia.

The Entry of The History of Islamic Culture to The Island of Madura, Especially in Bangkalan

Madura is a place where the birth of Islamic culture is very strong with his trademark is the number of boarding schools that grew and developed in four regencies in Madura. The number of boarding schools that are a representation of Islam in Madura sporadic Began in the early days of the empire in Madura and grown until now. Madura community structure that the majority religion of Islam is the identity for the Madurese as agents in the structure of Madura. Madura Islamic religious culture that has been the identity of the Madurese begins with the first entry of the Islamic religion in Madura. Madura Island which has four districts, namely Bangkalan, Sampang, Pamekasan, and Sumenep, widely different areas but still majority embraced Islam. The first time the Islamic religion entered Bangkalan Madura through first, followed by three districts in Madura.

R. Pratanu a propagator of Islam and the founder of the first mosque in Madura. R. Pratanu story embrace Islam Began when he was appointed crown prince to replace his father (Fatah, 2005: 17). R. Pratanu study of Sunan Kudus Islamic religion in Java and then succeeded his father King Pragalba to occupy Plakaran kingdom located in the east Arosbaya Bangkalan. R. Pratanu who had converted to Islam and Became king Arosbaya (1531-1592) got his nickname as a King Lemah Dhuwur (who is now his grave is located in the district of Arosbaya serve as religious tourism by Bangkalan).

Communication relations between Arab countries and Indonesia, causing Madura plays an important role in the spread of the Islamic religion. The number of people who make the pilgrimage to the holy land in Arabia and take a long time has increased by leaps and bounds. According Kuntowijoyo (1980: 313) in 1880 on the island of Madura are 896 Hajj, in 1890 the number has 1,364 people. The development of Madurese who pilgrimage significantly from year to year so that the spread of Islamic religious cultures in Madura spread quickly and thoroughly in many villages, especially in Bangkalan.

A blend of Madurese culture with Islam, there are two terms, namely white and abangan Islam. Islam mutihan of muti'an (Arabic), meaning the devout Islam. While abangan of words aba'an (Arabic), that is, those flexible Islam, reject the Shari'a (Chodjim, 2003: 149). Islam mutihan commonly called students and progressed through the legitimacy of education in Islamic boarding schools in Bangkalan, one boarding school that had long been in Bangkalan, namely boarding Syekhona Kholil. Abangan Islam embraced mostly by blater¹ in Bangkalan. Bangkalan community has had Islamic lifestyle from the Dutch colonial era until now in the era of modernization. Likewise with Vespa fan community beggars who have a different lifestyle than the majority of Bangkalan Islamic society. Developments lifestyle trash Vespa fan community in the era of modernization currently visible from four communities in Bangkalan, the Scooba, Soak, Blester, and Besi.

Lifestyle

The uniqueness and lifestyle that makes Vespa fans of trashy different communities have maintained their identity from exposure wave of popular or mass culture. The amount of trash Vespa community is in Bangkalan Madura according to the authors observed that as many as four communities scattered randomly Bangkalan. The Vespa community, among others:

1. SOAK (Scooter Oriented Kamal Area) located in the district Kamal, one of the districts close to the port Perak-Kamal, a gateway to Bangkalan.
2. Scooba (Scooter Automotive Bangkalan) has basecamp in Bangkalan. One of the Vespa community with the highest number of members. Vespa has various streams, ranging from classical, chooper and trash.

¹Designation of people who feared or respected in Madura. Blater ritual process as the embodiment of Islam abangan the mystic science is to strengthen themselves in the fight carok or assist contention society is immune from attack enemies, then blater perform the ritual by visiting buju '(shrine) and read a few sentences in the yellow book. Knowledge of reading and understanding the yellow book through boarding school in Java, Madura spread.

3. Besi which is a continuation of Bangkalan Extreme Scooter Independent. A flow scooterist fans are leaning towards extreme or commonly known as trash Vespa community.
4. BLESTER (Blega Scooter Rider) which is Vespa community located on the border between Bangkalan and Sampang. It is one of the most remote communities of the city Bangkalan. Distance does not mean obstruction, meaning that when there is an event fellow Vespa community, they (scooter Blega) surely come.

Lifestyle is a unique way of everyone in achieving specific objectives that have been specified in a particular environment, where the person is located. A lifestyle based on the meaning that someone gave about his life or a person's unique interpretation of the inferiority, everyone will organize their lives each to reach its final destination and their struggle to achieve this (Calvin S. & Gardner, 1985: 79). Vespa fan community beggars come in Bangkalan around 1994 simultaneously with the formation of scooba. From there lifestyle scooterist birth and until now survive in today's modern era.

The scooterist touring and assembled as to meet the needs of human beings would desire as social beings. The desire to come together by Aristoteles said as *zoon politicon*, that human beings are basically always wanted to get together to hang out with other human beings in order to meet any needs (Suryana. 2001: 43-44). Accessories that are used ranging from toilet seats, head of cattle, and animals that have been preserved with alcohol. There is no requirement to modify the limits and in accordance with the tastes of those who have it. according to scooterist understanding, that look impressive vespa sloppy but with machines that are ready to be made far way, such as reflecting the personality of his fans, who seem "cool" and free of rules, but in his heart very uphold friendship. They really love to wander the beloved Vespa from city to city, and this is one manifestation of how vespa make their life colorful. The trip also makes solidarity grow and flourish among users vespa. Vespa fan community lifestyle that completely trash shabby, dirty, and very courteous considered contrary to the traditional culture of the Islamic Madura (full of good manners, cleanliness, and all-white clothes symbolizing purity). There is a saying Islam which says that: cleanliness part of faith. This is the key to get into the discussion about the power struggle in the Islamic arena.

Islamic Arena

Bangkalan community in particular, and Madura generally, famous for its Islamic culture is very strong, so anything that is forbidden by Islam automatically be avoided. Social spaces that there is a very nuanced with various attributes of Islamic cultural and religious practices, which is very different from the culture of trash that Vespa fan community is upholding the freedom of expression. In the language of Bourdieu, cultural differences are often exploited to widen and maintain class distinctions (use of the term "class" in this case is positioned in a double sense, namely socio-economic categories and certain quality level). Bourdieu mention one example, the "culture of consumption". Her cultural consumption has been determined, consciously or not, to fulfill a social function of legitimation of social differences (Bourdieu, 1984: 5). Scooterist tend to perform negation of Bangkalan society in general, but they also follow the activities related to the practice of Islamic culture.

As well as that expressed by Abah (founder and person in charge Blester) below:

"Bulan puasa ini minggu depan ada takjil dan buka bersama di Bangkalan kota (minggu pertama). Minggu kedua di Kamal, dan minggu ketiga di Blega². (Interview conducted on 18th July 2013) "

Although the Vespa community has been viewed by the public trash Bangkalan with one eye and ignored its existence, but to do some routine scooterist mainstream culture, namely the Islamic culture. When writers come in Iftar organized by Blester, dishes presented to the scooterist of trash Vespa fan community Bangkalan very simple, far from luxurious. The dish is served just warm cooked rice and tea, different from Bangkalan community or communities other motors that make iftar along with food and beverage menu is varied and exclusive option, as seen below:

²In this fast next week there Iftar in Bangkalan city (the first week). Kamal second week and third week in Blega.



Photo by: Teguh H. Rachmad (2013)

Figure I.1

(The event is organized iftar Blester and attended by all the trash Vespa fan community Bangkalan)

Fashion that is used far from being formal, just wearing T-shirts with the theme of Vespa and flip-flops. Scooterist just wear modest clothing and attributes, without luxury. Nobody uttered criticism of scooterist to the host as the food or dish served less tasty.

Vespa community culture makeshift trash, ranging from clothing, vehicles, and position scooterist while eating quite different to Islamic culture. The majority of people will use ordinances Bangkalan clothing and customs that have been adopted by mainstream culture. Will perform very striking difference between trashy Vespa fan community culture with Islamic culture if both are brought together in one place. Vespa fan community trashy culture to look sober, in contrast with Islamic culture that must be obeyed. Both cultures were rarely, if ever matched in one event and the same place.

Vespa fan community trash not only participate in the race or the events on the days of the Islamic religion, but also to follow religious events in daily life while he was in the middle of the Madurese, especially in Bangkalan. One example that comes scooterist in a religious ceremony that is Didit tahlilan as chairman of the Besi. Didit attend tahlillan consecutive week after taking place every day until the seventh day. Then held back on the fortieth day and hundredth. Events tahlilan a ceremonial ritual that is practiced by the majority of the people of Indonesia to commemorate the day of death. Taken together, gather relatives, along with the surrounding Bangkalan community to read some verses of the Qur'an, dhikr, and with certain prayers. Because of the material contained a sentence reading tahlil repeated (hundreds of times even up to a thousand times), then the event is known as "Tahlilan". Didit who despite coming at a religious ceremony in Bangkalan, nonetheless received a satire of the surrounding community, as said by the head of the local neighborhood, "vespa child was also able to participate tahlilan!". The response from Didit just smile and nod of the head indicating that Didit accept the satire.

Scooterist in Bangkalan and joined the Vespa fan community trash almost all will come in events that are packed according to Islamic culture Bangkalan, such as regular lectures and read verses of the holy Qu'ran. Cultural attributes are used to adjust the Islamic culture and is not the same as being in a community vespa trash. One example is disclosed by members scooterist Soak, namely Simon;

" Kalau di rumah saya memakai pakaian yang bersih dan muslim. saya juga harus professional dalam memakai pakaian dan kondisinya seperti apa.³(Interview on 1 July 2013) "

Simon⁴ dressed in a clean and tidy condition recitation attending events to confront Islamic culture in Bangkalan. Clothing worn by Simon, not only imposing and focused way of acting, but also requires to face the exterior world (Eco, 2004: 256).

Trashy Vespa fan community does not recognize the existence of strata grading, as in Bangkalan people who know Duke class (descendant raden or kings in Madura), kiai or religious leaders, Bangkalan district government leaders, cultural, and commoners. Scootersit all together in a community, sharing together, love, sorrow, sad, happy and feel the phenomenon of living together, throw ideas - ideas that are contrary to the sense of togetherness. Scooterist creating alternative spaces with class equation for a moment out of the regulatory structure or Islamic religious Bangkalan called Victor Turner as liminal situation⁵. Turner also explains the relationship between the agent with a structure in liminal situations:

"It is as though there are here two major "models" for human interrelatedness, juxtaposed and alternating. The first is of society as a structured, differentiated, and often hierarchical system of politico-legaleconomic positions with many types of evaluation, separating men in terms of "mor e" or "less." The second, which emerges recognizably in the liminal period, is of society as an unstructured or rudimentarily structured and relatively undifferentiated comitatus, community, or even communion of equal individuals who submit together to the general authority of the ritual elders." (Turner, 1977: 96)

As Turner described above are correlated with scooterist then the agent will experience a transition from the structure to the Madurese culture vespa fan community trash. The transition was marked by place, time, manner of dress, and customs differ from Islamic religious culture, and some have tended to oppose it. Concept for scooterist trashy clothes with a jacket, shirt and pants at all concerned with aspects of hygiene. Getting dirty, shabby, and tear the higher level of interest scooterist to wear it. Vespa fan community trash looks like less work, it felt too slovenly, motors much garbage, so many people Bangkalan view them negatively.

Action " cool " performed by Vespa fan community trash in Bangkalan is one way to get out of the structure of the religious culture of Madura. Scooterist try out while on the Madurese to obtain the freedom of the individual. Culture in the trash Vespa fan community who have the same position regardless of class makes the Madurese as scooterist was getting his freedom. If scooterist it has gained experience with various attributes of cultural freedom vespa trash in the community, then he will come back again into the religious structure of the Madurese community.

Alternative spaces created by scooterist in Bangkalan refers to a rite of passage that resulted in three phases: separation, Margina and aggregation⁶. Madura people who come out of the structure of Madurese culture will be referred to as scooterist and undergo ritual process Vespa fan community trash. Clothing and lifestyle Madurese be scooterist will change from clean to dirty, from good to bad habits, and from structural to independent. This phase is referred to as phase separation or segregation. Time and space began to make a habit of

³If in my house wearing clothes that are clean and Muslims. I also have professionals in wear and what the conditions are like.

⁴Simon is a nickname for Vespa fan community trash "Soak". Simon is the son of one of the teachers of the Koran, and is the son of the owner of the boarding school in Lamongan. Most settled in Kamal-Bangkalan Madura, rather than having to return to his home nearby, namely in Surabaya. The house is in the area of Surabaya was used as a gathering place Koran and Islamic cultural events. Simon daily life as a student and always bring vespa when to campus.

⁵Liminal situation, in view of Turner, is a situation where everyone has equal opportunity to all the existing attributes. Specifically Turner discusses about liminality associated with head or authority of a region. When the person is in the process of liminal, then he is not positioned as the head, but has the same position and is equivalent to the general public. In this condition, the various attributes of the head was not fully utilized, since the head (or prospective head) alone is in a position liminal. After the liminal process occurs, then the head will occupy the position that is available to him and enter into the structure of society.

⁶Liminality is a concept borrowed from Van Gennep, are simply used to refer to the rite of passage or rites de passage. Rite of passage itself happens to mark a change or transition point, state, social status and age. Implementation of a rite of passage was implemented in three phases, namely the separation, Margina, and aggregation. The separation is characterized by the formation of symbolic behavior which is a marker for separation of individual (or group) from its initial position in the social structure. Margina is the position, in which the individual (or group) has not been able to fully release its attributes, while not yet able to fully achieve the new attributes. While aggregation is characterized by the formation back through the provision attributes after the inauguration process is completed (Turner, 1977: 94-95).

Madurese who became scooterist to undergo daily routine with ideology Vespa fan community trash. However, scooterist it still can not leave the Madurese culture that affect Islamic religious dress that still use religious symbolism that cap in the middle of the community gathered vespa. Moreover, also by modifying vespa using Islamic symbols in certain moments. This is referred to as phase Margina or marginalization. At events held by the Islamic cultural and religious figures, the Vespa fan community trash will also attend the celebration at the same time, as in the event Idhul Fitr, Eid al-Adha, Nuzulul Quran, and many other events. At this time referred to as the aggregation phase. Three phases are automatically also made by all scooterist in Bangkalan.

Summary :

Islamic culture is Bangkalan Madura traditional culture that has existed since the Dutch colonial era to the era of the kingdom Plakaran led by R. Pratanu and given the title as king duwur weak. Madura is famous for Islamic religious culture with various attributes of its Islamic culture, such as skullcap, gloves, veil, rosary, and Muslim garments that symbolize the sanctity of Islamic Shari'a compliant has become habitus for the majority of the Madurese, especially Bangkalan. Boarding school who stood in Bangkalan with a relatively large amount because almost in every village / wards are boarding.

Islam is in Bangkalan now (in the 20th century) is the result of the construction of Islamic identity in the past. Modernity affect traditional culture Bangkalan become more diverse. Islamization in Bangkalan got the negotiations and the voltages of various popular culture, especially the culture of trash Vespa fan community. Freedom, togetherness and family is one of the guidelines in the scooterist lifestyle Vespa fan community.

Modernization requirements for flexibility and freedom of expression raises an Islamic cultural contestation Bangkalan with scooterist in all arenas, particularly in the cultural arena. Vespa fan community member who is Bangkalan community with a fairly high Islamic culture ultimately must undergo a change of identity in accordance with the circumstances in Bangkalan Madura society called the liminal situation.

Scooterist will experience two different cultures, traditional and modernity, which are both very contradictory. Traditional culture will be a lot of regulatory requirements and levels of strata in society became one of the emergence and development of modern culture. Liminal situation can create agents are in two different cultural structures. Bangkalan Islamic society can be in the structure of traditional culture with many rules and grading, then in different times they also can become a member scooterist with the requirements of modern culture of freedom and togetherness. Any time Bangkalan community that has entered into a trash Vespa fan community member, will also return to its initial structure Bangkalan Islamic cultural structure.

References :

- Abdurachman., dkk. 1978. *Madura II*. Proyek Penelitian Madura Departemen Pendidikan dan Kebudayaan RI, Dalam Rangka Kerjasama Indonesia-Belanda
- Bourdieu, Pierre. 1977. *Outline Of Theory of Practice*. Cambridge: Polity Press
- _____. 1984. *Distinction: A Social Critique of the Judgement of Taste (Translated by Richard Nice)*. United State Of America: Harvard College
- _____. 2012. *Arena Produksi Cultural Sebuah Kajian Sosiologi Budaya*. Terj. Yudi Santosa. Yogyakarta: Kreasi Wacana
- Chodjim, Achmad. 2003. *Mistik dan Makrifat Sunan Kalijaga*. Jakarta : PT. Serambi Ilmu Semesta.
- De Jonge, Huub. 1989. *Madura Dalam Empat Zaman ; Pedagang, Perkembangan Ekonomi dan Islam*. Jakarta: Gramedia
- Fashri, Fauzi. 2007. *Penyikapan Kuasa Simbol: Apropisasi Reflektif Pemikiran Pierre Bourdieu*. Jakarta : Juxtapose.
- Fatah. 2005. *Bangkalan Era Otonomi Daerah Perspektif Pembangunan Kabupaten Bangkalan Dalam Kepemimpinan Ir. HM. Fatah MM*. Bangkalan : Al Hasaniy Assyafiy

- Harker, Richard (et all). 2005. *(Habitus x Modal) + Ranah = Praktek Pengantar Paling Komprehensif kepada Pemikiran Pierre Bourdieu*". Pent: Pipit Maizier. Yogyakarta; Jalasutra.
- Haryatmoko. 2010. Makalah yang pernah dipresentasikan di Pasca Sarjana Sosiologi Universitas Indonesia dan Pasca Sarjana Universitas Gadjah Mada Prodi Kajian Budaya dan Media dengan judul "*Habitus dan Capital Dalam Strategi Kekuasaan, Teori Strukturasi Pierre Bourdieu dengan Orientasi Budaya*".
- Jenkins, Richard. 2004. *Membaca Pikiran Pierre Bourdieu*. Terj. Nurhadi. Yogyakarta; Kreasi Wacana.
- Kuntowijoyo. 1988. *Perubahan Sosial Dalam Masyarakat Agraris: Madura 1850-1940*. Yogyakarta: Pusat Antar Universitas-Studi Sosial (PAU-SS) Universitas Gadjah Mada.
- Rifai, Mien Ahmad. 2007. *Manusia Madura*. Yogyakarta: Pilar Media
- Rozaki, Abdur. 2004. *Menabur Kharisma Menuai Kuasa, Kiprah Kiai dan Blater sebagai Rezim Kembar di Madura*. Yogyakarta: Pustaka Marwa
- Sarti, Giorgio. 2011. *Vespa. The Complete History From 1946*. Vimodrone (MI) Italy: Giorgio Nada Editore (second edition).
- Spradley, James P. 2007. *Metode Etnografi*. Terj. Mizbah Zulfa Elizabeth. Yogyakarta : Tiara Wacana
- Sugiyono. 2009. *Memahami Penelitian Kualitatif*. Bandung: CV. Alfabeta.
- Sumantri, Suryana. 2001. *Organisasi Sosial*. Bandung : Universitas Padjadjaran.
- Turner, Victor. 1977. [*The Ritual Process: Structure And Anti-Structure*](#). Ithaca, New York : Cornell University Press
- Wiyata, Latief A. 2013. *Mencari Madura*. Jakarta : Bidik-Phronesis Publishing.

Internet :

- Yunus, imam. 1999. Demam scooters ekstrem. Online:
<http://www.vespaindonesiaonline.com/artikel/demam/scooters/ekstrem/>,
<http://vespaku.com/2012/08/vespa-gembel/>,
<http://www.vespaworlddays2013.com>,
<http://www.motorexpertz.com/content/read/a5SSmA/Ribuan-Pengendara-Vespa-dari-21-Negara-Kumpul-di-Belgia>,