

CULTURAL RESISTANCE FORM OF TATTOO AS A POP CULTURE IN JAKARTA

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ABSTRACT

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Within the eastern culture, Tattoo has various meanings. They were resulting in range of perceptions towards people with a tattoo on their body. This study aimed to explore the alteration of meaning towards Tattoo in Indonesian urban society. This study use ethnography aimed to explain reasons and elements behind a cultural phenomenon. Liminal situation theory, used as an analysis tool to explore Tattoo cultural resistance.

The results show that various meanings and symbols are attached to a tattoo in the act of self-expression method. Further results show that Tattoo also has a function as a cultural preservation method, notably Indonesian culture, in the form of a sub-culture. Tattoos are not only popular and owned by one group of people within a society but in a huge range of ages and social hierarchies.

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1. Introduction

Culture, according to Edward Tylor (Tylor, 1871), could be defined as one component of a country's identity that demonstrates its history, vision, mission, and designation for the people who live there. He further added that people from all around the world are familiar with the act of courteous and cordial dialogue, which is an eastern culture (Tylor, 1871). Compassion, mutual respect for fellow human beings, and the use of good and proper words are valued in Eastern society, particularly in Indonesia, which is known for its noble culture.

Throughout all corners of the globe, especially in Indonesia, modernization, globalization, and individual actualization produce a variety of cultural norms that have no territorial bounds. According to the location of the conversation, cultural connotations, and customary rules, each region in Indonesia has its own culture. In Indonesia, indigenous culture is immensely diversified, giving it a sense of place and making it a tourist attraction on a local, national, and worldwide level. This has an influence on the development of local culture as a result of diverse cultural acculturations that have resulted in the emergence of a new culture. Modernization has become extremely fast for changes in local cultures due to the spirit and development of the times in the era of globalization.

In a multicultural Culture, cultural acculturation that leads to changes in norms, ethics, dialogue, and meaning becomes exceedingly diverse and fragile. Of course, in the context of social science and culture, this becomes quite intriguing to discuss, research, and discuss. Differences in meaning among society's cultural actors or connoisseurs about one component of culture constitute study material to be evaluated and critically examined concerning the meaning of excellent and evil. Tattoos are one of the cultural features of numerous Indonesian cultures that have grown contentious and contradictory. People with tattoos will face

community sanctions or reprimands, both verbally and in writing, on both a verbal and nonverbal level.

Various types of news, discourses, and facts of events that occur in society plainly demonstrate that there are many actions taken by people with tattoos that the government does not approve. Employment in the government or a private institution, for example, may stipulate that tattooed employees or employees will not be accepted. As reported in the news:

"According to Tirto's report, BNPB Head of Public Relations Agus Wibowo indicated that tattoos were seen as a negative attitude and behavior that did not respect personal hygiene; hence the institution did not allow them." Civil servants, on the other hand, he claims, "represent a clean and professional government." (Fauzan, 2019)

The story also underlines that tattoos are still regarded as a taboo subject in society. Work is one of the factors that support the necessity that tattoos be included in the graduation process for government employees. The existence of such requirements raises many assumptions about potential employee discrimination, and other assumptions must be applied to the requirement that people with tattoos are not allowed to work in government agencies because the work environment is conducive, organized, disciplined, and not on their own.

The community's harsh attitude and negative stigma toward those with tattoos are similar to that of the vespa gembel subculture in Madura. He describes the noble culture with subcultures in his book *Resistance of Vespa Gembel subculture: negotiation of identity, habitus, and lifestyle: cultural studies of the Vespa community standing in Madura*.

"The dominating culture that has existed for a long time is the Islamic religious culture inherent in the inhabitants of Bangkalan in particular and Madura in general. One example of Madura's cultural diversity is the formation of a group of vespa gembel lovers among the Bangkalan people. The rituals of the gembel vespa community, which frequently do not represent or even resist the Islamic culture of Madura, cause the residents of Bangkalan to regard the vespa gembel community's culture as "strange." (Rachmad, 2020)

In the study of subcultures above, it is apparent that there has been a cultural conflict on the island of Madura, which is remote from the capital city of Jakarta, between the noble culture and the subculture dominated by young Madurese. The concept of subculture resistance in Madura motivates us to investigate the tattoo culture that has emerged in Jakarta, with all of its peculiarity in negotiating noble culture with pop culture.

Jakarta's modernity brought importance and novelty to tattoo research which is part of pop culture. The evolution of tattoos, which are more popular among young people of all ages and all levels, is a significant component of tattoos in the current period of globalization. Many tattoos have been employed, as evidenced by the presence of artists on television with tattooed bodies. However, there are still restrictions prohibiting employees or employees from obtaining tattoos on their bodies, particularly in government-owned businesses.

It can be deduced from this experience that persons with tattoos are unable to develop their potential in accordance with their passions and interests. arbitrary, uncontrolled, harsh, criminal judgments of persons with tattoos, and many other stereotypes that grow in society. The most important question that arises as a result of the above reality occurrence is: how does tattoo culture exist in Indonesian society, and what are the meanings contained in Indonesian society, which is multiculturalism in today's globalized world?

2. Method

Humans created culture, and humans live in the culture they created. Culture has evolved over the course of human history, resulting in a wide range of cultures. Culture evolves in

tandem with human life, depending on where they dwell. Ethnography is a methodology developed by researchers to better understand a culture. It was first employed in the discipline of anthropology, but it has since been applied to other fields such as sociology and, more recently, communication.

Ethnography is a method of learning about people in their own environment, as defined by Burawoy, in order to comprehend individuals in their own lifestyle, space, and time (Burawoy, et al., 1991) He went on to say that ethnographers must live in the culture in order to obtain a knowledge of people by studying them in their natural habitat and analyzing down to the smallest habit, responsibilities, and rights within their culture as they go about their daily activities.

James Spradley, as defined by Burawoy (Burawoy, et al., 1991), provides a means for incorporating ethnography into a research project as a methodology or simply Ethnology. Spradley stated that ethnography can be used as a method to better comprehend a culture that is still being practiced by particular groups of people through direct observation over a period of time. People's lifestyles and cultures can thus be examined "in their own habitat." The ethnographer can live in the culture, in Burawoy's words.

This study falls under the category of qualitative research. Qualitative research is defined as a study that depicts or explains a situation with generalizable outcomes. As a result, it is unconcerned about the depth of data or analysis. Researchers are more concerned with the data's breadth in order for the data or research findings to be considered representative of the entire population (Kriyantono, 2007).

The research is exploratory in nature. The goal of exploratory research is to discover new challenges. Following that, the new problem will be explored and thoroughly investigated through more research efforts. As an exploratory investigation, understanding of theory is still limited or hazy; however, after reviewing findings, the problem can be more precisely stated, and hypotheses developed. As a result, in exploratory research, the hypothesis is developed later, following the observation stage (Wiranatha, 2006).

In-depth interviews are used in this study (depth interview). An in-depth interview is a method of gathering data or information by meeting with informants in an informal and relaxed manner in order to gain complete and detailed information. This interview was conducted frequently (repeatedly) and thoroughly. The interviewer has little control over the informant's response in this in-depth interview; thus, the informant is free to respond (Kriyantono, 2007). This study's interviewing will take place in the city of DKI Jakarta. Interviews will be conducted online or over the phone in the most casual setting possible so that the interviewees feel more at ease and familiar.

This research draws on a variety of sources that meet the criteria for studying tattoos as popular culture in Jakarta, including tattoo users, tattoo artists, humanists, and intellectual figures. The conditions for cultural ethnographic research methodologies with a research focus on the meaning and symbolization of culture in a heterogeneous society have been met by this group of resource personnel.

3. Results and Discussion

The word tattoo is said to have come from the word *tattoo*, which comes from the Tahitian language, which means to mark, in the sense that the body is marked by using a sharp hunting tool to insert a dye under the surface of the skin. In Indonesian, the word tattoo is an Indonesianization of the word *tattoo* which means scratches, pictures, or symbols that form a design on the skin of the body. According to the Indonesian encyclopedia, tattoos are permanent colored paintings on the skin of the body (Olong, 2006). At first, tattoo locality was a culture that existed in their respective regions, including in Indonesia. Indonesia is recorded to have the oldest tattoo culture in the world, including the Mentawai and Dayak tribes. Tattoos had experienced good and bad times in all parts of the world, including in Indonesia, starting from the time when traditional tattoos were considered good because they contained good meanings and prayers to the time when tattoos were worn by thugs to add a dashing or scary impression. , also to give a sign to the inmates who, in the end, make the tattoo image bad (Olong, 2006).

When compared to a few years ago, tattoos have certainly progressed significantly. Many young people are following the tattoo trend. In the past, tattoos were dominated by men, but nowadays, many women are also fond of tattoos with various designs. Tattoos are now also widely used for reasons of supporting style in fashion to make it look more fashionable. Along with the development of tattoos that have become pop culture, permanent tattoos are now being looked at as a medium of expression.

Jakarta, as the epicenter of tattooing, has a number of well-known tattoo artists and has become a popular destination for tattoo enthusiasts. Tattoo studios continue to spring up all throughout Jakarta, providing a plethora of options for each customer. Because the service of tattooing is so unique, it can only be pursued by persons with measured skills. Tattoos themselves come in a variety of styles.

The first is a non-professional tattoo done by an amateur. The second option is to get a professional tattoo done by a professional. Cosmetic tattoos for permanent make-up, such as brows, are the third option. For specific rituals, there are also cultural tattoos. Then there are medical tattoos, which are created for medicinal reasons. If you're not a fan of body tattoos, at least this last one is safe to have for medical reasons. According to mediaini.com (Jay, 2021), there are seven tattoo artists in the community that are quite the trendsetters with varied types of tattoos that have become their own own qualities. Among them are the following:

1. Revolver



Figure 1. Revolver Tattoo Style

Revolver is a tattoo studio in Jakarta that could serve as a model. This studio is located at Jl. Green Lake City Boulevard Ruko Columbus No.B 11, RT.003/RW.009, Petir, Jakarta, and has been open since 2015. The prices vary considerably, ranging from Rp. 650 thousand to Rp. 1.7 million. This facility also provides laser tattoo removal services for those who desire to emigrate by eliminating all tattoos.

2. Babyeyestylist



Figure 2. Babyeyestylist tattoo style

Babyeyestylist is the second tattoo workshop in Jakarta for your consideration. Are you hesitant to get a permanent tattoo? It makes no difference. Temporary tattoos are popular since they fade away after a set amount of time. It's only that you'll have to wait three years, and you'll probably want to remove it before then. They do this because they employ herbal ink, which is commonly used for brow embroidery. It is located at Apartment Green Pramuka Tower Penelope and costs between Rp. 150 thousand and Rp. 2.5 million.

3. Kata Tatto



Figure 3. Kata Tattoo Style

Kata Tatto is the recommendation for the next tattoo studio in Jakarta. You can choose a black and white or colored tattoo. The price range is Rp. 400 thousand. You can find it at The Green, Cluster Bellagio, Blk. F3 No.17, Serpong, Kec. Serpong, South Tangerang City, Banten 15310

4. Tatotatoan.id



Figure 4. Tatotatoan.id style

The fourth tattoo studio in Jakarta that we recommend is Tatotatoan.id. The Tattoo is a handpoke, which is a type of Tattoo that is done without the use of any instruments. The needles, as well as the ink, utilized by tattoo needles in general. However, unlike the process of making a tattoo in general, which resembles writing, the production technique involves inserting a needle into the skin. Rp. 500 thousand is the pricing range. Jl. Radio I No.23, RT.3/RW.4, Kramat Pela, Kec. Kby. New, South Jakarta City is the location.

5. Nobigdeal Tatto Jakarta & Supply.co



Figure 5. Nobigdeal Tatto Jakarta & Supply.co Style

This tattoo studio's fifth location has already opened in Jakarta and Bali. A little tattoo on the back of the body is an option. Of course, you should consider your options thoroughly before getting a body tattoo. The pricing range is Rp 700 thousand. Jl. Abdul Majid Raya No.3A, RT.4/RW.11, Cipete Utara, Kec. Kby. New, South Jakarta City is the location.

6. Lawless Tattoo



Figure 6. Lawless Tattoo Style

Lawless Tattoo is located in Jakarta's sixth tattoo studio. The address is on Jl. South Jakarta, Kemang Selatan VIII No.64 B. This studio follows three guidelines. Cleanliness, skill, and pricing are the rules. There is also a minimum charge of IDR 800,000 that must be paid. In addition, a tattoo costs IDR 18 thousand per square cm.

7. Sidespace Tattoo



Figure 7. Sidespace Tattoo Style

Sidespace Tattoo is the final studio. This studio is in the South Jakarta neighborhood. Nadya Natassya, Danang Prihantoro, Agatha Pratiwi, and Jati are the artists behind this studio. Rp. 850 thousand is the minimum price. There is also an Rp. 1.65 million hourly fees.

The tattoo studio in Jakarta serves as a meeting place for tattoo connoisseurs to debate, share, remain in touch, and communicate with one another. Tattoos have long been considered a popular culture, with some people wearing them, some admiring them but not getting them and others perceiving tattoos from their own cultural perspectives. Tattoos are currently entering a period in which they are becoming a lifestyle; however, many experts concur that, despite their inclusion in pop culture, tattoos still contain an expression of self-identity (the expression of personal identity of the tattoo media), and are not just accessories. stranded in a void of meaning

The meaning and symbols utilized by tattoo lovers who voluntarily and gladly construct pictures, words and symbols from ink that is etched onto one portion of their body to make it look more exotic or colorful are obvious from the research results found in the field. Most tattoo connoisseurs will consult with the tattoo artist before deciding on the image, text, or symbol that will be represented on their body. This will help to equalize perspectives and give the tattoo artist advice. This is done to ensure that the outcomes of the Tattoo displayed on the tattoo connoisseur's skin are satisfied, that there are no complaints, and that the tattoo artist feels proud of his or her work. As a result of changing times, technology, and modernism, the meaning of tattoos has shifted, namely:

1. Form of Art

Tattoos are no longer associated with criminal activity or the like. Tattoos have long been seen as a type of art employing the medium of human skin. There is a wide range of forms available, from realistic to simple words. Tattoos are the result of a person's desire to get a tattoo and a tattoo artist's attempt to interpret that desire. When the design is written on the skin, it becomes rather lovely. However, tattooing is not as simple as it appears. But having one isn't difficult either. Tattoos, according to Dodo from Tattoo 13, are not considered a crime. Tattoos are a form of artistic expression. Tattoos can be removed with laser technology, so don't get one only to regret it afterward.

Do it yourself Tattoo was meant to make the Tattoo looks more virile. It is made without the aid of a machine, using only needles and ink put into the skin layer. Residents of penal institutions are usually the ones who carry it out (prisons). It should, however, be done by a professional, according to Dodo. If done alone, this is quite risky. According to Dodo, tattoos come in several types and styles :

a. Oriental

Images of animals or mythological living creatures that are common in eastern cultures, such as the dragon, koi, kappa (frog), sakura, tiger, and some animals that match the zodiac or feng shui of each person's birth, are frequently used in oriental tattoo styles.

b. Old school

Tattoos are evolving not only in eastern countries but also in the western world, with tattoos that are in keeping with the western world's culture and environment. Many specific symbols and icons are tattooed on the bodies of western people to correspond to their vision and mission. The following are some examples of Old School tattoo images:

An old tattoo of the anchor can be discovered in Western Europe. It represents a sign that aids in constant endurance, i.e., it provides hope for strength and salvation. Anchors are popular among sailors since they are strongly associated with naval work. Sailors from all over the country have tattoos like this.

Swallows are a good luck and happiness symbol. Sailors created these tattoos after traveling a long distance. Swallows represent a safe return home for them. The heart symbolizes femininity; therefore, it is a sign of expressing love. It has it all: loyalty, friendship, and comprehension. She is frequently represented on the breast in Old School style, representing her vigor and compassion. Rose, like the heart, represents genuine and unadulterated love. She is a world ideal, and as a result, she is popular with both men and women. Roses with thorns only speak of love, but roses without thorns speak of love at first sight.

c. New school

After Tattoo passed the Old School, it evolved into New School Tattoo. Color approaches have produced light effects and several color collaborations, resulting in richer dimensional display graphics.

d. Geometric Tattoo

Another style of Tattoo is called geometric tattoo style. The primary pattern of a geometric tattoo is a collection of line elements such as straight lines, curves, zigzags, spirals, and other fields such as rectangles, rectangles, circles, kites, and other shapes.

e. Water Color Tattoo

The latest trend of style that arose is watercolor tattoo style. This watercolor tattoo picture styled like watercolor splashes is highly artistic and can be used as a reference for cover-ups, because the shape is "abstract" but neat.

2. Commitment

Tattoos are permanent and a lifelong commitment, the same as marriage. This is due to the fact that tattoos are attached to our skin permanently. Researchers from France discovered that the layer of tattoos could survive in the dermis, the middle of the three layers of skin, thanks to a type of white blood cell called macrophages, in a study published in the Journal of Experimental Medicine.

As a result, when the tattoo artist's needle pierces the skin, macrophages "invade" the region right away. These white blood cells will then swallow the tattoo ink, which is regarded as a foreign body, before settling in the dermis and eventually dying. That's when, according to the current research, a cycle in the body occurs, making tattoo pigments a permanent part of human cell tissue.

3. Message

For the audience, tattoos have meaning. Tattoos are like a profound statement that should be made and displayed in front of everyone or just himself. Tattoos convey a variety of meanings to collectors and the general public. Tattooing's dialectic is influenced by messages with multiple meanings. The following are the meanings of tattoo messages that exist in today's society:

- a) The meaning of the tattoo message as a structural form, particularly the visual meaning of the tattoo structure, as evidenced by the use of the picture, position, color, and placement of the Tattoo.
- b) Tattoos can express rebellious, political, and critical attitudes, as well as social position, according to the meaning of tattoo messages as social influences.
- c) The interpretation of tattoo messages, that is, tattoos can display interpretive values that refer to an understanding of existing symbols or tie them to the culture in the issue.
- d) Tattoo messages as self-reflection, i.e. tattoos, can reveal a very personal side, as well as the significance of the images utilized and the motive for getting tattoos.
- e) Togetherness (commonality) is the meaning of the tattooed message, and tattoos can reflect group status, access tools, loyalty, and attitudes of tolerance between group members.

4. Body as a Canvas

The tattoo enthusiast and the tattoo artist have two mutual agreements that govern how they use and choose tattoos. As in the example of a painter who uses his brush and ink to produce a work of art that reflects the painter's feelings, desires, and imagination on a canvas that is still white and pristine. It's not dissimilar to a tattoo artist who uses his body, particularly his skin, as the canvas. The ink used is also not the same as that used to paint on canvas paper.

Tattoos are made using special inks that can penetrate the skin layer and persist for a long time, if not forever. It also depends on the quality of the tattoo artist's work and the type of skin he or she has. The tattoo artist's expertise and experience, as well as the quality of the tattoo artist's machine and ink, determine the quality of the image according to the tattoo connoisseur's demands. The body becomes a medium for channeling thoughts and desires (Sanders, 2006)

5. Expression

One of the reasons people get tattoos on their bodies is to express themselves. When people have a life experience that they will cherish, it will be expressed in their bodies as a reminder of self-expression. This is in line with Hudson's findings (Hudson, 2009), which claim that persons with tattoos on their bodies are effectively information books who do not need to speak.

Tattoos, for example, have grown in popularity as a result of the industrialization and globalization era. To show everyone that the body is a type of embodiment of the feeling of what has been experienced, all forms of expression are poured into the body. Today's youth are part of a global culture in which a sense of self is inextricably linked to a sense of realization (Turner, 1977).

6. Identity

Tattooed respondents attempt to reveal their identity through tattoos, which Atkinson sees as a means of identity construction (Atkinson, 2003), as well as to gain pleasures like adoration and participation in certain groups (Atkinson, 2004) Because of the trend among their acquaintances, several respondents decided to get tattoos for the first time. When people understand the meaning and story behind the tattoos, their desire to get one develops. When considering getting a tattoo, it's important to consider a design that is significant and as cohesive as feasible. The more tattoos someone has, the more likely they are to recognize other tattooed people.

People already have tattoos as body modifications for a variety of reasons that touch on different elements of their lives, aside from the fact that, according to Durkheim, people are naturally directed to paint or stamp on their bodies what reminds them of life (Durkheim, 1995). Tattooed people get tattoos to express their individuality social status, to beautify themselves, to treat themselves, and to represent memories from past life experiences. Tattoos become history in and of themselves, revealing the circumstances that led to their creation or existence on a person's body. A tattoo that is engraved contains a memory, and the Tattoo becomes an integrated part of a person's self, both physically and mentally.

Tattoo culture has undergone a dramatic transformation in Jakarta as popular culture. Tattoos are popular among people of all ages, from university students to married couples. People who like tattooing their bodies do not distinguish between social classes, such as those in Jakarta's Capital City who are familiar with the bourgeois class (Sultan, Billionaire, Owner), Kiai or religious leaders, government officials in DKI Jakarta, culturalists, and the proletariat. People with tattoos are all the same in society, sharing common feelings, pleasures, sorrows, sorrows, joys, and experiencing the phenomenon of living together, rejecting concepts that are opposed to a sense of unity. People with tattoos construct alternate areas with equal access to all classes to escape the official norms of the DKI Jakarta framework for a brief respite, or what Victor Turner refers to as a liminal state. In liminal settings, Turner also describes the link between agent and structure:

"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-legal economic positions with many types of evaluation, separating men in terms of " more " 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)

Agents or people with tattoos will experience a transition from the structuralist cultural system of Jakarta to a tattooed society, as Turner mentioned above, which is linked to people with tattoos. A distinct place, time, way of dressing, and practices from Jakarta's culture mark the transformation, which some even reject.

People with tattoos, in particular, develop a community as a site of communication to correlate the vision, mission, and aims of the equality of creative expression in the body in the form of tattoos. Communities that appear, grow and develop in Jakarta, especially people with tattoos, call themselves Masberto, namely: People with Tattoos. The majority of the messages utilized as discussion material are on current trends and fashion tattoos in Jakarta and throughout the world.

Masberto has also used a particular tattoo magazine as a source of information in order to broaden his tattoo knowledge. The masberto values quality in terms of health and art as well. The norms that emerge and grow in Masberto are based on the privacy of tattooed individuals. Norms are rules of behavior that apply to a specific group. Norms are produced by the community and utilized as guidelines, instructions/guidelines, standards/measures in performing, acting, and behaving, according to the above definition. Norms eventually seek to establish social order, which is a social state indicating the presence of a harmonious (harmonic, harmonious, and balanced) living. In social life, the role of norms is as follows:

1. As a rulebook that governs people's life.
2. To serve as a model for how to think or act.
3. As a means to meet the basic needs of the community in order to achieve a prosperous, peaceful, orderly, and safe society. (Lawang, 2004)

Masberto, which is an objective structure containing agents with varied mental structure origins. The Masberto agents and the Masberto structure produce the dialectic of Masberto's rules and norms, which constitute Masberto members' habitus. There are no classes in Masberto; everyone is treated equally. They share their sentiments, joys, sorrows, sufferings, pleasures; they are pleased to feel the bitterness of living together; they dismiss ego; they toss away notions that contradict the sense of oneness. They do not refute Masberto's condition, which is directly tied to drugs or alcohol; only regular people have bad feelings against him. Masberto's social behaviors are an example of egalitarian popular culture.

4. Conclusion

Tattoos are a form of culture that is part of pop culture. The change in the meaning of tattoos from thuggery or violence to the meaning of art or self-expression is a process of cultural acculturation. There are still many people, especially in rural areas who regard tattoos as a deviant culture rather than popular culture.

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