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Stratification and Differentiation in the Social Life

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1. INTRODUCTION

Social stratification is a concept that is manifested in the social, national and state systems. Therefore, proper analytical procedures are needed so that the results of the analysis can be used for various purposes that are beneficial to the community itself or for those who wish to become agents of social, economic, political, legal and even cultural change¹. Definition, social stratification is a concept that shows the existence of differentiation and/or grouping of a social group (community) in stages. For example: in the community, there are high strata, medium strata and low strata. This distinction and/or grouping is based on the existence of certain symbols which are considered valuable or valuable or valuable socially, economically, politically, legally, culturally or in other dimensions within a social group (community)². These symbols are, for example, wealth, education, position, piety in religion, and work. In other words: as long as in a social group (community) there is something that is considered valuable or valuable, and in a social group (community) there must be something that is considered valuable or valuable, so long as there will also be social stratification in the social group (community). Sociologically, if traced back, the concept of social stratification is indeed less popular with the term social class, where the term social class was originally introduced by the ancient Roman rulers, according to Ralph Dahrendorf (1986). At that time, the term social class was used in the context of classifying the population of taxpayers. At that time there were two groups of people, namely the rich and the poor. In the 18th century, the term social class was used by European scientists in a different sense, which is used in the sense of social status or position. In other words, the terms of social class and social status are considered the same³. In the 19th century, the term social class began to be used in the analysis of social inequality, which is rooted in the economic conditions of a society. Finally, since Marx proposed his concept of social class, the use of this term is distinguished by the term social status. In sociological studies, the term has a co-existential relationship. For example, if there is social status, of course, there will be a social role, the higher the social status the more social roles, or the higher the social status the less social role. The explicit differences between social class and social status, among others, were stated by Max Weber, by proposing his concept of social class, social status and party⁴.

According to Weber, social class is a social stratification related to the relations of production and wealth control⁵. Meanwhile, social status is a manifestation of social stratification related to the principles adopted by the community in consuming its wealth and/or lifestyle. Meanwhile, parties are social associations that are oriented towards the use of power to influence certain social actions.

Weber's concept of social class is an extension of Marx's concept. According to Marx, social class is the association of people who perform the same function in the organization of production. Social classes in the community are differentiated based on their different positions in the economic order, that is, differences in their position of control over the means of production. Weber, using the term social class in the sense

used by Marx, added two factors, namely individual capabilities and the market situation. According to Weber: first, the class is an association of people who are in the same situation; and second, the class is not a community⁶. Many dimensions can be used to describe the social stratification that exists in a social group (community), for example, the dimension of wealth ownership (theorized by Koentjaraningrat), so that there are the wong sugih and the wong cilik strata. This dimension was originally used to identify Javanese society, so what was called wealth ownership would focus on economic symbols commonly valued by Javanese society. For example, ownership of land (house, yard or rice field)⁷. There is a dimension of resource distribution (theorized by Gerhard Lensky), so that there are landowners, free peasants, traders, employees, farmers, craftsmen, unemployed, and beggars⁸. This dimension was initially applied to pre-industrial societies where the system of social stratification was not as complex as industrial societies. There are seven dimensions of social stratification (theorized by Bernard Baber), namely: occupational prestige authority and power ranking income or wealth educational and knowledge religious and ritual purity kinship and ethnic group local community. The seven dimensions, either separately or collectively, will be able to assist in describe how the social stratification arrangement of a social group (community) and what factors are the basis for the formation of this social stratification⁹.

The notion of society is formed by a group of individuals, each of whom has different potentials or abilities. This diversity of interacting individuals is called "social difference". Diferensiasi social is the process of placing people in different social categories, which are based on socially created differences. According to Soerjono Soekanto, social differentiation is the variation of occupation, prestige and power of groups in society, which is associated with interactions or general consequences of other social interaction processes. Social differentiation occurs as a result of individual interaction patterns that have different physical and non-physical characteristics, including 1) Physical characteristics such as body shape and height, facial expression, skin colour, hair colour, etc. 2) Socio-cultural characteristics, including intelligence, motivation, dedication, interests and talents. In a broader scope includes organizational forms, customs and other cultural value systems¹⁰. Social differentiation is a social characteristic that makes individuals or groups separate and different from one another. This difference is based on several factors, namely age, gender, ethnic background. There are several forms of differentiation based on the forming factors mentioned above, namely: 1. Race and ethnicity 2. Religion and belief 3) Gender 4) Clan (Klan) 5) Ethnicity.

2. LITERATURE REVIEW

Humans are creatures that can be viewed from various points of view. Since hundreds of years before Jesus, humans have become objects of philosophy, both formal objects that question the nature of man and material objects that question humans as what they are with their various conditions¹¹. As it is known that humans are thinking creatures or homo sapiens, creatures who do or homo Faber, creatures that can be educated or homo educandum and so on¹². In the dictionary of Echols & Shadaly (1975), the individual is a noun of the individual which means person, individual, and person. Based on the above understanding, an environment can be formed for children that can stimulate the development of their potential and will bring about any desired changes in their habits and attitudes. In its growth and development, humans have needs. At the beginning of

his life, for a baby to prioritize his physical needs, he does not care about what happens outside himself. He is happy when his physical needs are met. In the next development, he will begin to know his environment, need communication tools (language), need friends, security and so on. The bigger the child, the more non-physical or psychological needs it needs¹³.

Every individual has traits and traits or inherited characteristics (heredity) and characteristics that get from environmental influences. Congenital characteristics are hereditary characteristics that are owned since birth, both related to biological factors and social psychological factors. Nature and nature are terms commonly used to describe individual characteristics in terms of physical, mental, and emotional at each level of development. A newborn baby is the result of two family lines, namely the father's line and the mother's line. Since the occurrence of conception or a new conception of life, it is continuously influenced by various stimulating environmental factors.

The community in Greek is "friendship". As a reflection of the meaning of the word, Aristotle argues that humans live together in society because they enjoy bonds that work together, to fulfil their basic needs and to find the meaning of life. The community in the context of community empowerment is the community or community in English or community¹⁴. Etymologically, "community" comes from *kommunitat* which are rooted in community or common¹⁵. The community has two meanings (Talizi, 1990-49): 1) As a social group that lives in a certain location, has the same culture and history 2) As a small town above it is a small town (town), and above the city small town or city (city). Hillery (1995) and Lewis (1977) have summarized much of the literature and proposed four main components for defining the concept of community. First and foremost that community involves people. Territory and residence are also elements in community development. However, not all authors add territory, land, or boundaries to their definition of community.

Wilkinson (1986) argues that communities are humans who live together in a local ecology with biased territorial boundaries¹⁶. But he writes that boundary habits are irrelevant if they are used as one of the main characteristics of a community or the environment. Thomas Hobbes argues that community is a natural process in which people live together to maximize their interests. Hobbes feels that self-interest can be found in groups. Other opinions have heard that communities are identified as small settlements of people, self-contained and different from one another: 1) The community has a strong group consciousness. 2) The community is not too big so that they can get to know each other personally but not too small so that they can work together efficiently. 3) The community is homogeneous. 4) The community is self-sufficient¹⁷. According to the Indonesian encyclopedia, the term "society" contains at least three meanings: 1) Same as *Gesellschaft*, namely a certain form of rational based social groups, which is translated as *patembayan* society in Indonesian. Meanwhile, other social groups that are still based on the instinct of kinship are called *gemeinschaft* or *paguyuban* society. 2) Is the whole "human society" covering all life together. This term results from the development of human dependence which in recent times has been very much felt. 3) Shows a certain social order with its characteristics (identity) and an autonomy (relative), such as western society, a primitive society which is a tribal group that has not had much contact with the surrounding world¹⁸. Based on the above understanding, it can be stated that community groups are characterized according to human relationships and prevailing social values as follows. 1) According to their

livelihoods, such as farmers, fishermen, labourers, traders, etc. 2) According to the environment they live in, such as forest, coastal/coastal communities. 3) According to the level of economic life, such as the poor, which is distinguished from the rich 4) According to the level of education, such as the educated, intellectual/knowledgeable society, which is distinguished from the common people 5) According to the environmental/settlement arrangement of the community such as rural, urban, metropolitan communities. 6) According to the circle of religious associations such as scholars, students, churches. 7) According to the level of civilization such as civil society, as a civilized society that is dichotomized by the ignorant community. 8) According to the level of social life such as advanced, disadvantaged and so on. 9) According to the sexes that are differentiated between women and men¹⁹.

From the example of community grouping as above in the context of community empowerment, the focus of attention is more focused on community groups that still need to be empowered considering the condition of society is powerless. The concept of a good community contains nine values (the competent community)²⁰. 1) Every member of the community interacts with each other based on personal relationships. 2) The community has autonomy, authority and the ability to take care of its interests. 3) Having viability, namely the ability to solve problems on their own. 4) Evenly distributed wealth, everyone has the same opportunity and is free to express his will. 5) Opportunity for each member to actively participate in managing common interests. 6) Community gives meaning to its members to what extent is the importance of the community for a member. 7) Within the community, heterogeneity and differences of opinion are possible. 8) Within the community, community services are placed as close and fast as possible to those with an interest. 9)²¹ In the community conflicts can occur, but the community can manage conflicts.

Social interaction can be defined as a dynamic and mutually influencing reciprocal relationship that occurs between individuals or groups of individuals in society. The pattern of social interaction can be in the form of a reciprocal relationship between 1) individuals and individuals, for example, two friends who are having a conversation 2) individuals with groups, for example, a teacher who is teaching in class 3) groups with groups, for example, interactions that occur in a football match²². Social interaction can take place if the following conditions are met: 1) Social contact, namely the occurrence of a social relationship, connection or touch (can be accompanied by physical touch or not) between two or more people. 2) Communication, which is the process of delivering messages or information from one party (communicator) to another (communicant) using symbols. Symbols can be in the form of words, sounds, gestures, objects, and so on. The communication process is stated to take place when there has been a common understanding of the symbols used by both the communicator and the communicant. Contact and communication can take place either primary or secondary. The definition of primary contact or communication is contact or communication that occurs directly face to face or face to face (face to face). For example two or more people who meet and talk in a meeting room. Meanwhile, secondary contact or communication is contact or communication that occurs with the help of communication tools such as letters, telephone, e-mail, conversations on the internet, and so on (direct secondary), or through the assistance of third parties (indirect secondary).

Social status or position is the place, position or position of an individual in the social structure of a group or society. Individuals with different social status will have different rights, responsibilities and obligations. To facilitate understanding of status, it

can be stated that in society there are people who are of high, middle and some low positions. There is a position or status that is obtained by someone from birth (called ascribed statuses), for example, gender, an aristocratic title, caste title, etc., some are obtained through struggle or achievement (called achieved statuses), for example, status as an individual. experts, teachers, doctors, journalists, company managers, and so on, and some are obtained because of the provision based on services that have been provided to the community (called assigned statuses), for example, the title of development hero, the hero of the proclamation, the hero of reform, doctor of honour, and so on. About social action and interaction, it turns out that different ways of acting and social interaction are found between people of different social positions²³.

The differences can be seen in, for example, the way of speaking, the words and language used, the posture, the way of dressing, the status symbols used, and so on. The status that a person bears is also related to their social role. What is meant by social role is the expected behaviour of a person or group to the status or position they carry. When someone has a certain status, for example, someone has the status of a father, teacher, minister or president, then the public will expect or even demand that that person behaves in a certain way following the status and position he bears. A father must be responsible for providing for his children and wife, a teacher is required to behave in a way that can be "digested" and "imitated" by his students, a minister is required to master all problems in his department, and a president is required to be able to protect all the groups and strata that exist in society, their words and actions must reflect the noble culture of the nation. There are three kinds of social roles: 1) Ideal roles, namely roles that are initiated, formulated or expected by society for people with a certain status. 2) Perceived roles, namely roles that are carried out in certain situations. For example, a teacher when accompanying his students on excursions acts like a brother or friend to his students. 3) The role is carried out, namely the role that is carried out by a person or group of people. It can happen that the role that is carried out is not the same as the ideal role.

In the implementation of social roles, a person can experience what is called a status conflict and role conflict. Status conflict is a conflict between the statuses that a person carries when a social interaction takes place due to differences in interests between these statuses. This can happen because, in reality, a person will simultaneously hold various social statuses. When a social interaction takes place, there is an active status, which is a status that functions, and there is a latent status, which is a status that does not function when a social interaction takes place. Status conflict occurs when a social interaction appears more than an active status and its interests are different. For example, a young policeman on duty on a highway has to sanction a girl who rides a motorbike who violates traffic rules, and it happens that this girl is the future wife he loves²⁴. Within the young police, there can be a conflict between the status of a police officer who must take action against traffic rules violators and the status of a potential husband who must protect him. Meanwhile, what is meant by role conflict is a situation that occurs when a person is unable to carry out his social role following the expectations of society²⁵. In the police pack in the example above, role conflicts can occur because they cannot act as policemen in dealing with traffic rule violators. Role conflict can also occur when we have to do actions that are not according to our heart's desire. An engineering scholar who works as a bicycle repair shop, or an economics scholar who works as a waiter at a grocery store, may experience role conflicts because he will feel compelled to undertake work that according to his judgment does not match

the status he holds.

3. CONCLUSION

The emergence of social stratification in society has had a visible impact that can be found easily in everyday life. According to Kamanto Sunarto, the impact caused by the inequality in the social system, namely the difference in lifestyle caused by the existence of a status symbol that indicates a person's status in society. In Peter Berger's view, people always show others that what they have achieved by using various symbols can conclude that the status symbol serves to tell the status occupied by a person. This status symbol is manifested in the way of greeting, language, speech and nonverbal communication such as gestures, clothing styles, and use of accessories. Besides, all differences in social differentiation and stratification make the structure of society a pluralistic one. A plural society generally has diverse cultures. This can lead to social conflicts or at least by a lack of integration and interdependence among the social units which are its parts. However, plural society does not always have a negative impact. The plural society structure certainly has rich cultural treasures. Furthermore, this condition makes society seem compartmentalized. This situation encourages the emergence of primordialism. The term primordialism describes the existence of a person's ties in social life with things that are brought from the beginning of his birth, for example, ethnicity, regionalism, race, and others.

From primordialism, ethnocentrism emerged. Ethnocentrism is an attitude that views other people's culture from the perspective of one's own culture. As a result, it can create a social conflict. The impact of the social stratification system makes the structure of society have social inequalities. This is because the stratification system contains social layers of society based on high and low positions. Therefore in society, there is a vertical classification, namely the community group that is higher or lower than other groups. These differences often lead to oppressive attitudes towards other groups.

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