

CHAPTER II

POSTMODERN SOCIETY

A. The History of Postmodern

The term “postmodern” first introduced by Frederico de Onis in 1930 in his *Antologia de la Poesia Espanola a Hispanoamericana*, to show the reaction of the modernism. Then, it was introduced to the historiography field by Arnold Toynbee in his study of history (1974). According to him a new historical era has begun by the coming of postmodern. Postmodern era marked by the end of Western domination and the decline of individualism, capitalism, and Christianity. He said that this transition occurs when the Western civilization shifted toward irrationality and relativism. When this happens, the power moved from Western culture to non-Western cultures and emerged a new pluralist world culture.¹

Modern and Postmodern are generic terms, immediately apparent that the prefix of "post" has the sense of something that came afterwards, a split or disconnection of the modern that is defined by the distinction way of it. But the term “postmodern” is stronger based on a negation of the modern, an exemption, or split from modern definitive picture. This makes the definition of postmodern term become relatively unwell when it seen only at the beginning of something that is considered to be an alteration, and did not observe it from the position that see the postmodern as an earnest positivity, which can be defined in a comprehensive manner. Based on this statement, these two terms will define accurately.²

Postmodernism has a comprehensive definition both in negative and positive sides. It is not only a term that comes after modern. On the other hand, postmodernism is a reaction or a critique of modernism. It is inevitable,

¹ Tommy F. Awuy, *Latar Belakang Teoretis Postmodernisme in Postmodernisme dan Masa Depan Pieradaban*, (Yogyakarta: Aditya Media, 1994), p. 4

² Mike Featherstone, *postmodernisme dan budaya konsumen* translated by Misbah Zulfa Elizabeth 2nd pub., (Yogyakarta: Pustaka Pelajar, 2005), p. 6

that “what modernism is” became a very important discussion to be described first.

B. Modern

Bambang Sugiharto in his book *Postmodern Tantangan bagi filsafat* (1996) explains in detail that there are some problematic situations and circumstances that have fueled the emergence of the postmodernist movement. He said that the social order and the image of the world inspired by Descartes³ has been considered to revealed a variety of adverse consequences for human life and nature around it, those are:

1. Dualistic view that divide the whole fact into subject and object, which lead to excessive natural objectification and arbitrary natural depletion, so that it make the crisis of ecology.
2. Views that are objectivistic and positivistic has led to a tendency to make man as an object of a vehicle as well, and society has been engineered like a machine
3. Making a positive - empirical science as the ultimate truth, thus eliminating the moral and religious authority.
4. Materialism
5. Militarism, due to the loss of moral values and religious causes the objective norms tend to disappear.
6. The revival of Tribalism, that mentality to favor his own tribe or group.

Sociologist Peter Berger, Brigitte Berger, and Kellner Hansfried in *The Homeless Mind: Modernization and Consciousness* suggest that the modern society plagued by an identity crisis permanently. Modern identity is open, temporary, and ready to change constantly, while the subjective and particular

³ Descartes (1596-1650) is the founding father of Modern Philosophi who argues that the highest truth is the human ratio. He is the firs one at the middle century who formulates strong distinct argumantation and concludes that the philosophi is ratio, it is not sense, believe and revelation. See Atang Abdul Hakim and Beni Ahmad Saebani, *Filsafat Umum dari Metodologi sampai Teofilosofi*, (Bandung: Pustaka Setia, 2008), p. 248

of identity environment is subject matter of an individual step in reality. They saw that the modern identity has "typically individuated".⁴

On the other hand, the birth of modern countries, with a voracious industrial revolution as a form of "modern conditions", has removed the sense of a whole world and awareness of our place in the cosmos. This is in accordance with what is said Bambang, that nature or something other than human, is only an object that can be used arbitrarily at this era.

C. Postmodern

Around the turn of the 20th century, the term of "postmodern, post modernity and postmodernism" were emerged in the discourse of philosophy. Those terms is often encountered, although the intention is not clear enough for many people and the meaning are often filled with ambiguity.⁵ Postmodern does not provide an alternative or a new recipe instead of the modern. Human will not be able to find the correct and objective reality, it is what postmodern said.

Postmodernism emphasizes the critical attitude discourse. At first time, it was only on the themes of architecture, art (modern aesthetics), cultural, literary and than it used in the world of philosophy. The term of postmodern is undergoing expansion. Various disciplines use it to approach the issues to be understood. Consequently the perspectives on postmodernism became quite diverse, and even it tends to blur.⁶

Postmodernism is consciousness discourse that tries to question the boundaries, the implications, and the realization of the modernism assumptions. Excitement to expand the horizons of aesthetics, signs and codes of modern art, cultural discourse marked by the glory of capitalism, the spread of information and technology massively , consumerism, the rise of pseudo-

⁴ David Ray Griffin, *Visi-visi Postmodern (spiritualitas dan masyarakat)*. Translated by A Gunawan Admiranto, (Yogyakarta: Penebit Kanisius, 2005), p. 54

⁵ K. Bertens, *Filsafat Barat Kontemporer Prancis* vol. II 4th pub., (Jakarta: PT. Gramedia, 2006), p. 384

⁶ Listiyanto Santoso, *Epistemologi Kiri* 9th pub. , (Jogjakarta: Ar- Ruzz Media, 2012), p. 321

reality, the world of hyper reality⁷ and simulation, as well as the fall of the use value and exchange value by the sign value and symbol value.⁸

Postmodernism understanding can also be approached in two ways; the understanding that see postmodernism as a periodization and the understanding of postmodernism as epistemology. First, theorizing that saw postmodernism as peridization. If the modern world is characterized by a 'differentiation', the postmodern world is characterized by 'de-differentiation'. Differentiation can be seen from the details of the boundaries of inter nations, interfaith, interracial, and tribal. While the de-differentiation is a period when some boundaries have become obscure. All forms of dichotomy become very problematic because everything is mixed. What happens in certain parts of the world will quickly propagate to influence another formative on the world. The logical implication is the development of technology and information becomes the barriers and boundaries between nations, tribes, and so on, which have been the limit as now it does not matter anymore.⁹ The orientation of postmodern is destroying statement between who has been powered and the power, above and below, right and wrong. That everything is the same, have the subjectivity and have each perspective.

Second, postmodernism as the epistemology, is particularly introduced in philosophical thinking brought by Lyotard in his thought of de-legitimizing.¹⁰

⁷ Hiperrealitas: duplicate from a de-codification reality See Yasir Amir Piliang, *Semiotika dan Hiperrealitas*, (Bandung: Matahari, 2012), p. 132. Postmodern hyperrealist explore what is beyond the real, which is beyond time and space. According to Baudrillard, is accepted or not accepted, he has coursed through the remote world, through various media, such as television, computers, and the Internet. On the other hand, hyper reality is a philosophical approach, in the creation of culture. It is subjected some objects as a pure marker, with no guarantee of a specific meaning. See Yasir Amir Piliang, *Semiotika dan Hiperrealitas*, (Bandung: Matahari, 2012), p. 135

⁸ Medhy Aginta Hidayat, *Menggugat Modernisme: Mengenal Rentang Pemiikiran Postmodernisme Jean Boudrillard*, (Yogyakarta: Jalasutra, 2012), p. vi

⁹ Listiyanto Santoso, *Epistemologi Kiri IX Pub.*, (Jogjakarta: Ar- Ruzz Media, 2012), p. 326

¹⁰ Understandable that both capitalist renewal and prosperity and the disorienting upsurge of technology would have an impact on the status of knowledge. But in order to understand how contemporary science could have been susceptible to those effects long before they took place, we must first locate .the seeds of "delegitimation" its mean..... and nihilism that were inherent in the grand narratives of the nineteenth century. See Jean-Francois Lyotard, *The Postmodern Condition: A Report on Knowledge*, Translated by Geoff Bennington and Brian Massumi, (Manchester: Manchester University Press, 1984), p. 38

Postmodernism as an epistemology is characterized by the diversity argument. According to Lyotard, postmodernism means of finding instability. If modern knowledge seeking stability through the methodology, and the 'truth' as the end point of its searching, so the postmodern knowledge is marked by the collapse of the truth, the rationality and the objectivity. The basic principle is not about true or wrong, but like what has been called by Lyotard as Paralogy¹¹ or leave things open, to be sensitive to the diversity.¹²

On the other hand, postmodernism is the confusion that comes from two big puzzles: Is It obscures or against the understanding of modernism, or it implies a complete knowledge of modernism that has been surpassed by the new age. According to Komaruddin Hidayat, in his writing under title "*Postmodernism: pemberontakan terhadap keangkuhan epistemologis*", it included in the modernism, but it appear with the critic of it.

Postmodernism is an endeavor that never stops looking for experimentation and life revolution continuously. According to Ibrahim Ali Fauzi in his writing on *Postmodernism and Its Problems*, postmodernism is a global movement of the Renaissance of renaissance, enlightenment of enlightened.¹³ In such perspective, postmodernism is defined as a distrust of all forms of grand narratives, the rejection of metaphysical philosophy, philosophy of history and all forms of the total thought.¹⁴

There are several Philosophers who talk about Postmodern, such as:

¹¹ Victor E. Taylor, *Para/Inquiry Postmodern Religion and Culture*, (New York: Routledge, 2000), p. 17. It has not been possible within the limits of this study to analyze the: form assumed by the return of narrative in discourse of legitimation. Examples are: the study of open systems, local determinism, antimethod-in general, everything that I group under the name *paralogy*. "The conditions of production of scientific knowledge must be distinguished from the knowledge produced There are two constitutive stages of scientific activity: making the known unknown, and then reorganizing this unknown into an independent symbolic multisystem.. The specificity of science is in its unpredictability" .See Jean-Francois Lyotard, *The Postmodern Condition: A Report on Knowledge*, Translated by Geoff Bennington and Brian Massumi, (Manchester: Manchester University Press, 1984), p. 100

¹² Jean-Francois Lyotard, *The Postmodern Condition: A Report on Knowledge*, Translated by Geoff Bennington and Brian Massumi, (Manchester: Manchester University Press, 1984), p. 60

¹³ Ibrahim Ali Fauzi, *Postmodernisme dan Problematikanya in Postmodernisme dan Masa Depan Peradaban*. (Yogyakarta: Aditya Media, 1994), p. 26

¹⁴ Listiyanto Santoso, *Epistemologi Kiri 9th Pub.*, (Jogjakarta: Ar- Ruzz Media, 2012), p.

1. Lyotard and delegitimation of knowledge.

a. Lyotard and Postmodern

Lyotard (1984) is the first philosopher who has associated some postmodern terms with philosophy in his book *The Postmodern Condition : A Report on Knowledge*, and he is known as one of the key figures of the flow of postmodernism.¹⁵

According to Jean- Francois Lyotard who has born in Versailles, humans now are no longer believed in the possibility of the project of modernity. Our age is characterized with fragmentation and loss of the unity. Some grand narratives have become replaced by many mini narratives or "micro logy" which may be combined into one whole entity.

Lyotard discusses the postmodern society, or the postmodern era, which is based on the movement towards postindustrial order. Its particular interest are the effects of "computerized of society" of knowledge, it means replacing the narrative knowledge by a plurality of language games, and universalism by localism that has been character of modernism.

Lyotard prefers to give emphasis that postmodern should be viewed as part of the modern.¹⁶ As he said that the postmodern is a term that is very bad because this term conveys the idea of a historical "periodization". But "making of periodization" is still the ideal "classic" or "modern". Postmodern indicate a mood, a state of better mind.¹⁷ According to Lyotard, 'Post' is defined as the termination of the entire pattern of modernity.

¹⁵ K. Bertens, *Filsafat Barat Kontemporer Prancis* Vol II 4th Pub., (Jakarta: PT. Gramedia, 2006), p. 384

¹⁶ Mike Featherstone, *postmodernisme dan budaya konsumen* translated by Misbah Zulfa Elizabeth 2nd Pub.,(Yogyakarta: Pustaka Pelajar, 2005), p. 7

¹⁷ *Ibid*, p. 8

b. Narrative Knowledge and Scientific knowledge

The scientific knowledge does not represent the totality of knowledge, scientific knowledge is always compete and conflict with other knowledge which Lyotard call as the narrative. In traditional societies, it has an important position. Narrative (popular myth, myths, legends, and fairy tales) legitimate social institutions or represent model of integration, both positive and negative, in the existing institutions. Narrative determines criteria of competence and or explains how the criterion has been specified. Thus, the narrative determines what can be said and done in a culture¹⁸

Lyotard said that the narrative knowledge certify themselves without having to refer to the arguments and evidences. However, some scientists have questioned the validity of the truth of the narrative statements and conclude that knowledge is not subject to argument and evidence. According to scientists, the narrative is often categorized as knowledge that has different characteristics, such as: wild, primitive, backward, conservative, alienated, composed of opinions, patterns, authority, prejudice, ignorance, and ideology. Narrative is a fable, myth, legend, which is only suitable for women and children.¹⁹

According to Lyotard , scientific knowledge can not know and explain that scientific knowledge is true, if not refers to the type of another narrative knowledge, that is from the standpoint of scientific knowledge is not knowledge at all. Shortly, the narrative repeatedly appeared in scientific knowledge.²⁰

In *la condition postmoderne*, in the current context, Lyotard disputed issue of post modernity did not as an aesthetic issue, but an issue of knowledge. For Lyotard Postmodern shift in science and

¹⁸ Madan Sarup, *An Introductory Guide to Poststrukturalism and Postmodernism*, (Hertfordshire: Harvester Wheatsheaf, 1993) p. 75

¹⁹ *Ibid.* p. 75

²⁰ *Ibid*

social science is associated with the development of the post-industrial "society information". Such a shift is characterized by a change of legitimized knowledge. In modernity, the natural sciences and human sciences have been legitimized through the "great meta narrative". The crisis of science at the early twentieth century is limited by distrust when dealing with universal legitimating. Postmodern study faces with a set of new legitimating; with a system of limited "appearance" and legitimacy through "discovery".²¹

Lyotard tried to introduce an understanding that the postmodern is a period where everything was in delegitimation. Delegitimation is a logical result of fundamental changes of technology information that provides a variety of information repeatedly coming within the community wherever and whenever.

Lyotard has refused totalitarianism. There is no global agreement, every culture has its own views are only relevant to particular circumstances. It gives chances to appear again the alienated thought, values, tradition, and the other of social problem. It seems like give purpose to rise the 'little world's identity' that have flung over the global culture.

2. Jean Baudrillard and Human of sign

In his book *For a Critique of the Political Economy of the Sign*, Jean Baudrillard develops his concept of the 'signifier simulation'. This concept is a critique of 'fetishism commodity' and Marx's political economy, as well as the attack of the concept of Saussurean structural semiotics. Against Marx, Baudrillard saw the deadlock of some theories of political economy and his inability to see and predict the commodity status movement as a 'sign' of global capitalism society, which is increasingly complex and dominant. In Baudrillard's view, the early society is the

²¹ Scott Lash, *Sociologi Postmodern*, translated by A. Gunawan Admiranto, (Yogyakarta: Kanisius, 2004), p. 103

'occupiers' of signs and codes into almost every commodity, as a 'dispenser' of signs and power (pleasure, status and symbol).²²

Everything in the community, both in the term of knowledge, education, services, information, sports, body, sex, and death becomes a commodity, and every commodity is loaded with signs (status, prestige, symbol) which are coveted and purchased, rather than use value or utility value²³

In the consumption which is based on sign value and images rather than the utility value, the underlying logic is not the logical "need" but also the logic of "desire". When the 'desire' can be met through the objects, in the contrary, 'desire', will never be fulfilled, because the only object that can fulfill the desire is the desire object that appears unconscious on an imaginary stage, this desire object has been lost forever and can only search for substitutes in the consumed world of objects and symbols²⁴

3. Desire machine Gilles Deleuze

According to Gilles Deleuze and Felix Guattari, in their book of *Anti-Oedipus*. 'Desire' or 'carnality' will never be fulfilled, it is always reproduce in higher forms by what is called as 'desiring machine' (a term which use by them to describe the own reproductive 'deficiency feeling' (lack) continuously.²⁵ Once the desire is fulfilled, it will appear the higher desire and has been considered more perfect and more relentless. Human have a desire for an object is not due to the lack of nature of that object, but their own production and reproduction 'deficiency feeling'

“.....The presence of desire as something that is supported by the requirement, while the need is, and its relationship with the object as something 'less' or missing, is form the basic of desire productivity continuously.”²⁶

²² Yasraf Amir Piliang, *Semiotika dan Hiperrealitas*, (Bandung: Matahari, 2012), p. 155

²³ *Ibid*, p. 156

²⁴ *Ibid*, p. 105

²⁵ *Ibid*

²⁶ Deleuze dan Guattari, *Anti- Oedipus: Capitalism and Schizophrenia*, (Minneapolis: University of Minnesato Press,1972), p. 26

As Deleuze and Guattari said, Desire machine, is always *different, something else*. There is no desire for the same thing, for something that is already owned. And the risk of this is, it can sink into the controlled subject under their control sign, confusing or contradictory, that is contained in a series of different objects. The objects of consumption that flowed unending in high speed inside the arena of consumerism will never fulfill the need.²⁷

Product, style, images that come and go, just create the interplay and contradictory jungle signs, and it also create an overlapping network of sign which has called by Lacan as 'schizophrenic'. Every time people consume the product, sign, or new image. Those are the responses of the information/ questions/ appointments/ persuasion from that era.²⁸

In this discussion, Consumerism can be regarded as a form of the 'power'²⁹ behind the production and consumption of art in a consumer society now. With the cheers of colors and shapes, the noise of idioms and styles, a maze of signs, and overlapping codes that mark the art of postmodernism.³⁰

In the consumer society, 'Self' is a reflection of the images offered by the mass media and commodities. It means that, the ontological values of the 'self' is merged into those images. The mass media and the commodity is a vehicle where someone can find their existence. The development of a free market in consumer society provides the self identity establishment, which is to be seen, watched, and judged. The diversion of attention and awareness of the wider society through the 'styles' that is offered to be a feature of the culture of consumer society. The creation of style is the process of the image creation through the commodity totally to be believed

²⁷ Yasraf Amir Piliang, *Hiper-realitas Kebudayaan*, (Yogyakarta: LKiS, 1996), p. 106

²⁸ *Ibid*

²⁹ As Foucault's concept of power in this sense it has greater meaning as "the ownership". Foucault said that wherever is a power is no longer then the leader or influential entities in the community but the power set from the strengths and the contributions from each subject. There is a mutual trust and support one against the other, there is recognition of the power and intelligence of each person as a contribution to living together.

³⁰ Yasraf Amir Piliang, *Hiper-realitas Kebudayaan*, (Yogyakarta: LKiS, 1996), p. 107

and followed by the public. The ability to the total 'styling' of this kind rang from cloth, food, violence, politics and the others. It is a characteristic of the consumer society.³¹

Deleuze and Guattari tried to test their theoretical perspective, as a reaction to the dominance of Marxian thought, psychoanalysis of Freudian and structuralism of Saussurian. Foucault labeled Freudian and Saussurian followers as "the poor desire technicians" who are interest in "every sign and Simpton" which would indicate a desire uniformity of the multiplicity of legal structure and lack.³²

Foucault views the fascism as the enemy of the various kinds of studies conducted by Deleuze and Guattari. It is not on a political fascist regime but also our fascism; in our minds, and every behavior in our lives, the fascism that causes us to love a power, lust after everything that dominates and exploits us. *Anti-Oedipus* is an attempt by Deleuze and Guattari to free their selves from the dominant mode of thinking and liberate society from fascistic coercion, both external and internal³³

The core of the explanation above is an idea that we have been oedipal and going crazy since socialization process; consequently, it has been forced into fascism. The aim is to our freedom of this bondage and let our desire to hang around; the goal is the "desire revolution". The mode of someone who is free from the bonds of Oedipal, which has freedom desires, is schizophrenic.³⁴

Postmodernism is a term which has an always undergoing a process of redefinition reference. In philosophy, the main characteristics of postmodernism are self-liberation from logo centism and conceptual breaking of search epistemological certainty that has marked the west

³¹ *Ibid*, p. 144

³² George Ritzer, *Teori Sosial Postmodern* 5th Pub. translated by Muhammad Taufiq, (Yogyakarta: Kreasi Wacana, 2009), p. 210

³³ *Ibid*,

³⁴ *Ibid*,

since of Descartes era. Anti foundational postmodernism Philosophy and sometimes considered as a contemporary skepticism.³⁵

D. Characteristic of Postmodern

One feature of postmodernism is not to make the ratio as a judge of everything. The ratio is only one truth method after the empiric. The highest truth is captured intuitively. Thus is the opinion of a postmodernist, Henri Bergson. Intuition captures the world meanings that are not captured by the quantitative ratio and inexact. Intuition captures the qualities of life. Intuition rebel imprison and lethal life structure.

In his book, Akbar Ahmed explains some of the characteristics of postmodernism, such as:³⁶

1. Distrust in the project of modernity has begun the rise of the spirit of pluralism, skepticism towards traditional orthodoxy, rejection of the view that the world is a universal totality, and relativity.
2. Postmodernism along with the media have made the world seemed to be more narrowed, as if eliminating the dimensions of space and time, then making the media become central dynamics that dominate and influence on human behavior.
3. The emergence of ethnic and religious radicalism. This phenomenon is arise thought as a reaction or an alternative when people are increasingly skeptic about the truth of science, technology and philosophy were considered to have failed to fulfill its promise to make human freedom, but instead, what happens is oppression .
4. The existence of appreciation of rationalism attachment with the past, and the emergence of a tendency to find its identity.
5. Metropolis becomes central of postmodernism, this is because most of the population inhabit in urban areas that make it as the center of the

³⁵ Ludwig Wittgenstein, *Pemikiran Ketuhanan & Implikasinya terhadap Kehidupan Keagamaan di Era Modern*, (Yogyakarta: Pustaka Pelajar, 2004), p. 140

³⁶ Akbar S. Ahmad, *Posmodernisme Bahaya dan Harapan Bagi islam*, translated by M. Sirozi, (Bandung: Mizan, 1992), p. 26-41

development of science and culture, and this pattern can also be applied on the dominance of developed countries to developing countries.

6. Postmodernism drive the democratic process, this is due to the opening of a social class or group in giving an opinion.
7. Postmodernism provides an opportunity, even encouraging discourse alignment, image fusion, convergence culture, it make difficult to put a person in exclusive places
8. Sometimes the idea of a simple language has overlooked by a postmodernist, so it contains a lot of obscurity and paradoxes.

E. Postmodern Society and Ethical Relativism

Postmodernism proclaim and spread the plurality and diversity that feels indefinitely. Postmodernism also carries messages of decentering, criticism, making to be relative³⁷ and humility. It certainly breathed freshness in the midst of the social mainstream, repressive, dominative and hegemonic³⁸ politic and culture.³⁹

Postmodern society is faced by a lot of offering (alternative) of the truth of admitted knowledge as an option. The logical consequence is that the truth of knowledge is no longer homolog (unity) but paralog (diversity). Such those situation is suitable with the basic spirit to acknowledge the plurality in society. Homogeneous situation with one parameter of the truth (knowledge) actually 'reduce' the meaning of plurality and counterproductive to the diversity of human knowledge.⁴⁰ From this has appeared the understanding of the relativity of truth, where the truth is no longer 'born' from one uterus, but could be raised from many uterus. What has been said true by A is not

³⁷ There is a relativism ideology; it can be understood as a rejection of a particular form of universal truth. Or belief that something, for example; knowledge, morality, relative to certain principles and it is the most correct to rejection of that principle. see Muhammad A. Shomali, *Relativisme Etika*, translated by Zaimul Am, (Jakarta: Serambi Ilmu Semesta, 2005), p. 31

³⁸ Modern Era synonymous with everything that unity, hegemonic: nature of hegemony: the influence of leadership, dominance, power, etc. of this country over another country (or state)

³⁹ Yasraf Amir Piliang, *Hiper-realitas Kebudayaan*, (Yogyakarta: LKiS, 1996), p. v

⁴⁰ Listiyanto Santoso, *Epistemologi Kiri* 9th Pub. ,(Jogjakarta: Ar- Ruzz Media, 2012), p.

necessarily the same as what the B perspective, and vice versa. That truth is relative.

Postmodernism is associated with relativism ethic, he has a view of the characteristic which is necessary to see something as "good" constructed socially, so that what is considered good in a society is not necessarily good for the other communities. As what Neimark said that, "*what form the ethical behavior in any moment is like a general knowledge that has been formed socially. It is a product of time and space.*"⁴¹

Postmodern culture has left much rationality, positivistic criteria, universality, certainty, instrumental as the exclusive standard, and at the same arrogance of modern culture, is also a desire to abandon the need for myths, narratives, or excessive knowledge frame⁴². And now, the world-especially the world of art and philosophy are faced with a kind of indeterminacy, 'legal uncertainty' and 'uncertainty value'.⁴³

In this postmodern era, the world of philosophy and arts or more broadly, the total conditions of life become a kind of area of new free unlimited 'language games'. It is not the messages to be conveyed, but the excitement and ecstasy in 'language games' itself. As if there is no legal limit, moral rationality, aesthetics, and ethics, there is no boundary between the moral/immoral, rational/irrational, good/bad, the message/media, should/should not be, reality/fantasy, form/meaning. As if no message is conveyed, no more division or distinction between media, message and cause. In fact, according to Marshall McLuhan, 'media' itself has become the message.⁴⁴

⁴¹ Muhammad A. Shomali, *Relativisme Etika*, translated by Zaimul Am, (Jakarta: Serambi Ilmu Semesta, 2005), p. 67

⁴² Ibid., p. 66

⁴³ Yasraf Amir Piliang, *Hiper-realitas Kebudayaan*, (Yogyakarta: LKiS, 1996), p. 11

⁴⁴ People drowning in interest on the packaging sign, the simulated or images through sophisticated technology, signs has no longer refer to reality. What are being the needs has been defeated by what has become an imagination see Yasraf Amir Piliang, *Hiper-realitas Kebudayaan*, (Yogyakarta: LKiS, 1996), p. 12

As the previous explanations, postmodernism is a discourse that seems to elude from the definition.⁴⁵ On the other hand, it often accused of being a culture that has not 'responsible' (Irresponsible), which allowed anything (anything goes!), there are no rules or legal certainty in there.

Therefore we need to examine some conditions for receiving the positive of postmodern concept and its appearance as a strong cultural image, regardless of actual and definite cultural changes and social processes that are expected to appear as a hint of postmodern by several parties, which is said to be the change upon the modern.

Some people argues that the implications of the postmodern are people should try not to trust and to leave the old methodologies and do not attempt to make sense of postmodern, people must practice postmodernism and formulate the social postmodern⁴⁶ by take the positive side of it.

Postmodernism society whose is often negatively associated with: Exhaustion, Pessimism, Irrationality, and Disillusionment with the idea of absolute knowledge⁴⁷. It would seem to offer a liberating. And the suggestion for human now is to teach “their own postmodernism” based on their true and best perspective.

F. Social Postmodern Vision

Capitalist society and socialist society has created relationships that are contrary to the nature, based on the science vision of the Enlightenment which was rape the nature. It threatens the natural ecology and alienates the works of human from the roots of the natural, social, and religious.

One of the themes that come from postmodern thinkers is, for the realization of a healthy and sustainable society, to make the public life to be religious values reflection. This belief requires some preexisting beliefs that public policy should reflect moral values, and that morality is ultimately

⁴⁵ Victor E. Taylor, *Para/Inquiry Postmodern Religion and Culture*, (New York: Routledge, 2000), p. 119

⁴⁶ Mike Featherstone, *postmodernisme dan budaya konsumen* translated by Misbah Zulfa Elizabeth 2nd Pub., (Yogyakarta: Pustaka Pelajar, 2005), p. xii

⁴⁷ Glenn ward, *Teach Yourself Postmodernism*, (Chicago: Contemporary Books, 1997), p.

rooted by a religious vision, it is mean of a rejection of the modern assumption that morality is autonomous.⁴⁸

So, the discussion is mostly about how the postmodern world can overcome the destructive characteristics of modernity. However, modernity also has many good characteristics that need to be expanded and maintained by post modernity. Some of these traits are the ideals progress and the triad ideal of "liberty, equality, and fraternity" that had triggered by French Revolution.⁴⁹

⁴⁸ David Ray Griffin, *Visi- visi Postmodern (Spiritualitas dan masyarakat)*, translated by A. Gunawan Admiranto, Yogyakarta: Penerbit Kanisius, 2005), p. 38

⁴⁹ David Ray Griffin, *Visi- visi Postmodern*, p. 38