Stratification Symbols: Ethnographic Study of Ethnic at East Nusa Tenggara Indonesia

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Abstract: *Stratification is a systematic procedure for placing individuals according to their status and roles in order to carry out their duties and responsibilities as members of the community according to positions based on levels. To make it easy to know the status and role, each owner of the status and role is given an identification with a symbol. While the symbol itself becomes something that is multifunctional and multi-meaning which is always used by both individuals and groups as a medium of interaction. So that in the context of sociology it is known as the theory of symbolic interactionism which was coined by George Herbert Mead and popularized by Herbert Blumer. According to these two figures, the symbol is meaningfully developed and where it is in accordance with the conditions faced. However, symbol that contain meaning will be formed from a convention process to agree on, (a) model, (b) material, (c) function, and (d) meaning. All of this results from the "consensus of the symbol application user society" which is abbreviated as "compass". The symbols that have been agreed will work as (1) stratification to determine positions and levels according to the criteria that are already in accordance with the changes; (2) legality; and (3) meaning. From the symbols of stratification and legality to, (i) status, (ii) roles, and (iii) ownership in order to carry out their main duties and functions (tupoksi) as members of the community. Specifically for ownership of this symbol there are 2 (two) namely general and special or private. The meaning of a symbol is always divided into 2 (two), namely, general and special meanings. And which means special property of the maker or owner of the symbol because it is tied to status and role. Because the symbol shows its position and position in accordance with the stratification system. For the highest position and level of the individual to be a representation of the dignity and worth of both, (a) himself; (b) ethnicity or ethnicity; (c) group; (d) community; and (e) society in a wider context. So individuals who are in all the highest positions in the context of sociology must become members of society in order to create social order. In order to create collective behavior as the image of the community. Because people will always see from the symbols that are attached as culture. Because the symbols used in certain time brackets contain cultural values. And for the community, owners and users who routinely always believe that the symbol contains sacred and sacred values. Cultural symbols that already contain sacred and sacred values because they are used continuously, (a) time, (b) place, (c) permanent and routine activities. So that when these symbols are used they are not in accordance with the time and place that are considered profane. Because generally symbols, besides containing meaning, there are also sacred and profane values. So sacred and profane a symbol that is determined by, (1) time; (2) place (place); (3) owner (user) (user); (4) allotment or for (allocation); procedures for using (how to use); and (5) stages of using symbols (stages of using symbols).*

Keywords: *Stratification,, Symbol, Society, East Nusa Tenggara*

1. INTRODUCTION

In people's lives, symbols are always used to facilitate all activities. It can be seen that since the days of our ancestors who were categorized as primitive but have used symbols to facilitate all activities. Because it is a multifunctional symbol for people's lives. In accordance with its development the symbol functions as, (a) informant, (b) identity (culture), (c) legality (status and role), (d) stratification (level of position) (e) rights and obligations (law), (f) prohibitions and taboos (norms), (g) ritual media (spiritual and religious) and (h) deviant media that are confidential. These are always determined based on a mutual agreement from the consensus of the various symbols user community (KOMPAS). Because symbols are needed to navigate life in interacting with one another in society.

Figures of symbolism that developed from the 19th century always focused on their disciplinary background but used symbols as a characteristic. Like Baudelaire (1851); Jean Moreas (1886); Arthur Symons (1899); Yeats (1938); Schelling (1852). Meanwhile, in sociology, the status and role of individuals are described in the system of social stratification. In order to make it easier for each individual to know his status and role as a member of society. Because status and roles have always been a source of conflict for the elites of society. So those who are dissatisfied with their status and role will engineer symbols to gain recognition from the public.

In the practice of symbolism, individuals must know what are the rights and obligations regarding, (a) status; (b) role; (c) legality; (d) meaning; (e) and ownership. Individuals as members of society have status and must play a role according to their strata or levels. Because at each stratum it is clear its role as a responsibility to the community. The role carried out becomes an obligation because it is guaranteed by legality (regulation). Where legality is a legal force (UU) that binds every individual to obey and must carry out what is ordered. Because the meaning of symbolism is related to things, (a) positive; (b) rationality; (c) materialism; and (d) spirituality. What is practiced as symbolism is generally known or referred to as the culture of the people who practice it. The Science of Symbolism, the study of the influence of it, a new way of approaching hitherto traditional problems (Ogden & Richards, 1923). Where modern society modifies traditional symbols into easier, faster and more accurate media of interaction.

2. LITERATURE REVIEW

2.1. The Process of Making Symbols and their Benefits For Society

From primitive times to modern times, symbols have become something that is needed to expedite and facilitate all community activities in any form. However, before something is made or used as a symbol that contains meaning and benefits for the community, it must go through a process of mutual agreement to define a symbol with its own meaning. As George Herbert Mead found, symbol interactionists focus on human actions and interactions, which are concentrated on the individual self. Because a symbol is not formed through mental coercion but the individual's ability to think that is exchanged when there is interaction (action) as a process of unifying understanding, namely "meaning". Then the symbols that have been determined by themselves contain meaning and are useful for the individuals involved in the forming process. With the aim of being, (1) informants; (2) community unifier; (3) social law; (4) this social status consists of, [a] active, [b] passive, [c] double, [d] legality, [e] consistency, [f] inconsistency, [g] nature and function, and [h] consequence; (5) the role includes [a] the function of the social role symbol for, {i} maintains a symbol of social order, {ii} the application of the symbol of the profession, {iii} overcomes social problems, [b] the symbol of the type of role for, {i} management (management), {ii} tension and intervention symbols, {iii} intimidation, {iv} multiple role symbols, {v} deviations from the use of role symbols, [c] role characteristics consisting of {i} individual abilities, {ii} motivation. Everything that results from the consensus of the community using the symbol application is always recognized as containing cultural values. Because basically culture, which is made by society, consists of ways of thinking, feeling, and reactions that are patterned, obtained and transmitted mainly through symbols, which are the distinctive achievements of human groups, including their embodiment in artifacts (Wellek & Warren, 1949).

From a perspective, it must be seen that society is a product of shared symbols. Therefore, the social world is built by the meanings that individuals attach to social events and interactions, and these symbols are transmitted across generations so that they are still used as guides (instructions) for behavior. Because each individual responds to the elements of his environment according to the subjective meanings they attach to these elements, and builds their own perceptions to create modified meanings through social interactions that involve symbolic communication with other individuals.

So Charles Sanders Peirce said symbols always contain natural or conventional or logical rules, norms, or habits, habits that do not have (or have released) dependence on symbolic signs that have a real resemblance or relationship with the object symbolized (English & Kirshner, 2015) . So that it is widely recognized and accepted or in other words known universally (Pickering, 1981). Because the symbol is always related to the perception of society itself. Because there are symbols that are sacred and sacred and profane. The sacred and sacred as well as the profane nature of a symbol is determined by, (a) time; (b) place; (c) procedures for its use; and (d) owner (user). Because these things are strongly influenced by the ability to think to see everything including symbols with their use value.

2.2. Community Consensus on Symbol Application Users

Pledge of obedience to the meaning and values of symbols used as a guide or guide for people's behavior. Because anything that has become a symbol, as long as it has meaning can be understood and agreed upon, and this symbol has meaning because humans give meaning to it based on agreement (Robertson, 1987). And this meaning always develops according to conditions as stated by George Herber Mead and his student Herber Blumer (1937) in the theory of symbolic interactionism that the meaning of symbols develops according to the dynamics of interaction. Because the meaning of symbols is always dynamic, depending on the creator as the owner and the user community. For more details, see Figure 1 (one) below.

2.3. Concept and Consensus Process

Larry Dressler said, consensus is a cooperative process in which all group members develop and agree to support decisions in the best interest of the whole. In consensus, the input of each participant is carefully considered and there is a good faith effort to address all legitimate concerns. (Dressler, 2006).So D. L. Arietta & L. Wallace said that, "consensus as 'a journey and a destination', as a process, consensus is a way in which groups can productively solve problems, make choices or develop strategies. As a product, consensus represents a resolution—a decision that satisfies all participants" (Arietta & Wallace 2000). The results of decisions through a process of deliberation for consensus by itself satisfy all those involved in the consensus. Until Delays. P. Horton (1966) says consensus conceptualizes society as a system of actions united at the most common level by a shared culture, by agreement on values (or at least on modes) of communication" (Lane, 1976).

For a consensus to go through the stages, including, (a) determination of the main topic, (b) program plan, (c) identification of the main (important) problem, (d) determination of the main problem, (e) discussion (discussion) as a form of accommodate suggestions and provide understanding for those who are not satisfied or have objections, (f) collaboration or accommodation of differences, (g) rating ratings, (h) deliberations, (i) consensus (agreement), (j) determination in the form of symbols as joint decisions . Because in the sociological theory of consensus, individuals in society have their own interests which are united by mutual consensus.

2.4. Consensus Forms and Models

The form and model of a consensus is largely determined by, (a) problems that disturb (noise) interactions, (b) there is a good intention to solve problems (obstacles) of interactions, (c) are ready to accept the results of the agreement as a compass (director) in interactions, and (d) decision-making procedures (agreement). Consensus can also occur between individuals in primordial or personal face-to-face relationships such as in families or in friendships; it may exist in a charismatic corporate body such as a church or sect or in a society (Shils, 2018). Where traditional society prioritizes collectivity while modern individual society. This can be seen from the decision-making process as a mutual agreement.In traditional societies, they always use the model of deliberation for consensus with modern society of deliberation for elections (voting). So each individual is given the freedom to choose according to his mindset. So Smelser (1968) said the modernization consensus model, (a) differentiation characterizes a social structure that moves towards greater complexity (modernization), (b) integration balances the divisive character of differentiation but can also work to increase differentiation, and (c) social disruption results from the discontinuity between differentiation and integration (Lane, 1976). This complexity occurs because each individual gathers for the same purpose, namely, needs (interests). In the end what happens is a "social shift" or conflict.

What is described above will all be internalized into 1 (one) which cannot be separated. Because they internalize the experiences they share with, (a) individuals, (b) groups, (c) ethnicities, (d) communities, (e) institutions, and (f) the social environment in which a decision takes effect. The results of the consensus that are applied as a whole and are hereditary create cultural meaning, or a shared mental model. So Daley Paul Horton (1966) says "the consensus model accepts it as a standard by which society stabilizes" (Lane, 1976). Individuals become members of (a) ethnic, (b) community, and (c) society, when problems are solved, work is done, relationships deepen, shared values are affirmed, trust is built, traditions are passed down from generation to generation. The consensus truth of each item is also a binary value. This model has been widely applied in social and behavioral sciences (Anders, et al., 2014).

2.5. Benefits and Value of Consensus

The emergence of consensus is considered as a major benefit besides forecasting and evaluation (Winch, 1993). Because the behavioral environment, which consists of complex messages and signals, rights and obligations, as well as roles and institutions, is a culturally constructed reality which is the product of a collection of socially transmitted information (Romney, 1986). And it must be distributed according to needs based on the principle of social justice. Then (a) the distribution of roles, facilities, and macrosocial rewards, (b) certain decisions taken at the center of society insofar as they affect this distribution or are influenced by it, and (c) the institutions in which these decisions are taken or which affect distribution (Shils, 2018).

Where "value as a stable individual and social phenomenon is ideally placed to bridge the gap between micro and macro social processes" (Braithwaite, 2010). On a micro or macro scale social processes clearly bring benefits with their own value for, (a) individuals, (b) ethnic groups, (c) groups, (d) communities, and (e) society. It is formed due to the influence of systemic cultural patterns. Systemic cultural patterns are characterized as coherent subsystems of knowledge that tend to coalesce and persist as units that are limited mainly to one aspect of culture. (Romney, 1986).

Where in a dignified consensus must prioritize the principles of democracy. The principles of democracy include, (a) distribution of roles, (b) freedom of criticism and suggestions, (c) free intervention decisions, (d) compliance or application of norms, and (e) no differences between minorities and majorities on the basis of equal rights and obligations.

2.6. Consensus on Community Aspirations

In the modern era "behavioral and social sciences focus on individuals, families, groups, cultures, systems, communities, regions (McNeil, 2022). While Fleetwood et al (1989); Lo (1987) ascribes normative significance to whatever consensus one might reach, one must pay close attention to the extent of its membership (Bulger, et al., 1995). Because many factors affect the reduced number of members, (a) weak social sanctions for violators, (b) agreement on new norms through consensus as well, (c) new norms from outside the community environment, and (d) (changes in the system of power that has made norms according to the version or system adopted.. It has outlined the general principles of a tension reduction process based on the building of trust through initiative (Osgood, 1962). Including initiatives to hold consensus if there is something that is considered an obstacle (noise) in interacting to meet needs. Where social and behavioral needs focus on individuals and groups, societal reactions to them in terms of power, and other environmental and contextual factors, consensus is generated through an iterative feedback process (McNeil, 2022). The number of times the consensus is carried out is not a problem because what the community aspires to is an agreement that can protect all members in their interactions.

Thus Durkheim (1893) argued that the most attractive aspect of society is not its various dysfunctional elements, but the fact that it functions at all - something he attributed to the pre-eminence of consensus in successful and healthy social relations (Hayward, 2015). Where principles cannot, for public policy purposes, solve problems. To the extent, (a) neither party can provide conclusive arguments for its position; (b) each party can provide reasonable arguments for its position; and (c) our society is a pluralistic society in which individual views span the entire spectrum from pure utilitarianism to extreme egalitarianism, we believe that giving equal consideration to each (Bulger, et al., 1995). Because people believe that what is implemented is in accordance with their ideals. Because every major society has a dissensual and consensual culture, which is sustained by regional and class religious and cultural traditions as well as by ethical and metaphysical criticisms that are repeatedly renewed against the prevailing system of authority and the allocation of power holders and the role of the elite are the beneficiaries (Shils, 2018).

2.7. Consensus Commitments

This commitment or principle must become a tradition in everyday life. The commitment in question is an attitude and behavior that has been attached since the beginning and is in line with values and norms (Wahyudi & Salam, 2020). So Glickman argued that a person is considered committed if he is willing to sacrifice relatively more energy and time than what has been set for him, especially in efforts to increase his work (Muslim, 2013). Because there are always new and interesting offers for

each individual. New offers to individuals are a test of commitment. So O. H Green (2012) said that our views will not change when we see success as a goal, and we know that achieving this requires self-preparation, one of which is commitment (Wahyudi & Salam, 2020).

The behavior of individuals who do not have self-commitment is always filled with anxiety or confusion. This confusion arises due to too many choices that he faces. While someone has a commitment, that person can feel safe and comfortable and enjoyable in carrying out their duties and functions (Mulyasa, 2011). Because it is committed to carrying out what has been agreed upon as a symbol of choice. To realize commitment is strongly influenced by the ability to think positively which is applied through symbols of behavior, including, (a) self-discipline, (b) adherence to norms, (c) responsibility, (d) honest, (e) mentality (courage), (f) hard work, and (g) consistent behavior.

The reasons that are expected are, (1) a commitment to work together and increase cooperation, (2) create a shared understanding through discussion (socializing the agreement) that bridges differences; (3) can make better decisions; (4) create more alternatives to apply commitments; and (5) produce more effective implementation.

2.8. Symbol of Social Stratification

In general, symbols that are used to support the needs of community interaction are always made of objects or objects. So Charon said that symbols are social objects that are used to represent what is agreed to be represented by these symbols (Nasrullah, 2012). This includes determining the status and roles that are divided into each position in the stratification system. So the community consensus agrees that an object or object to become a symbol is a process of unifying ideas and determining models and types based on material consisting of physical and non-physical. There are at least 3 (three) non-physical materials to produce a symbol, namely, (a) thoughts; (b) feelings; and (c) behavior. While there is no physical limit. Because the physical nature depends on the community as (1) maker, (2) owner, and (3) user. In modern society, users always prioritize what is easily accessible, accurate and does not conflict with social norms.

2.9. Sources and Processes for the Formation of Stratification Symbols

Kingsley Davis and Wilbert Moore (1945) say that social stratification is a reality that is universal and necessary to maintain the survival of a society (Raho, 2021). The process of stratification is ascriptive insofar as traits present at birth (eg, gender, race, ethnicity, parental wealth, nationality) affect an individual's social status (Grusky, 2021). Meanwhile, Bernard Barber (2018) says that various other social-structural factors are the most important in society, such as lineage. and kinship affiliation in all societies or ethnic affiliation in ethnically differentiated societies (Barber, 2018). Universally (in general) the source and process of stratification occurs because there are 2 (two) things, namely, (a) natural; and (b) unnatural. So Jean Jacques Rousseau, (1984/[1770]) said there are 2 (two) things that form the basis of stratification, namely, (a) natural or physical because it is formed by nature, and consists of differences in age, health, body strength and quality of mind and soul; (b) moral or political equality because it derives from some sort of convention, and is established, or at least ratified, by human consent. This latter inequality consists of the different privileges that some people enjoy with the prejudices of others – such as being richer, more respected, more powerful than others, and even making themselves obeyed by others (Bottero, 2005).

The division of individual positions in a hierarchy according to the social stratification system is something that must be carried out by society. Especially status or position related to ethics or morals. However, this stratification always occurs in both traditional and modern societies. This is because there is stratification due to many factors, namely, (1) nature consists of, (a) gender, (b) age, and J. Types and Characteristics of Stratification Symbols

The type and nature of the social stratification system is highly dependent on the community. Every community environment has a tradition of forming stratification with symbols as a characteristic. But universally (in general) the type and nature of the stratification system occurs because of, (a) hierarchical status groups, (b) recognition of superior-inferior positions, (c) the degree of permanence of the structure, and (d) inheritance from previous generations. It also implies a broad consensus about values, attitudes, motives and goals (Berreman, 2018). With the aim that there is legality because it is based on an agreement.

This legitimacy is the community's acknowledgment that each type of level that exists in the stratification system has rights and obligations to be implemented in order to achieve common goals. Where there is social stratification, there must be social differentiation, but the reverse is not true (Hughes & Kroehler, 2008). Because the interdependence factor is very high to achieve the goal. Thus Otis Duncan (1968) says the difference between inequality and stratification is that 'social stratification refers to the persistence of a position in a hierarchy of inequality (Bottero, 2005). This inequality is only at the position level (level) of status and role with each other's responsibilities as a system. The variety of these systems is conditioned by the degree of vertical mobility and the degree to which people are allowed to enter and exit certain strata (Kerbo, 2006).

Where there is a combination of 2 (two) stratification systems because, (a) there is a view that the migrant stratification system is better, (b) the local (indigenous) community feels bored (tied) with the position due to the stratification system inherited from their ancestors, (c) migrants imposing their system including engineering status symbols to gain support from followers, (d) progress of the times (globalization), and (e) lack of outreach and social sanctions for members who violate the stratification system.

2.10. Symbols of Latent Caste

In traditional societies that adhere to a caste stratification system, they always maintain status. The persistence of the stratification or caste system can be seen from the symbols each group has in its position. Gerald D. Berreman (1967) has defined the caste system as "a system of stratification derived from birth, socio-cultural pluralism, and hierarchical interactions" (Subedi, 2013). Meanwhile, Edmund R Leach (1967) has emphasized that caste must be defined in terms of attributes (Subedi, 2013). The groups that make up the caste system are distinct, interacting and interdependent parts of the larger society (Berreman, 2018). This interdependence is the basis for the formation of a stratification system with many types. One (one) that is still influential is the caste system. So Weber interpreted caste as a special and extreme case of status group (Subedi, 2013).

In traditional societies that lived in ancient times, they were familiar with the caste system. Castes appeared sometime after 1500 BC (Tresna & Wardana, 2021). In this caste system, the placement of individuals in a section with status and roles based on ability is actually not shared by others. In this way it makes things easier in society. This is because a social hierarchy has been formed based on community agreements which are defined in the form of symbols. Thus in the life of society hierarchical interactions occur (lais atola). Fredrik Barth (1960) said that the underlying hierarchical interaction between castes is the existence of what is called "status sum" (Berreman, 2018). The same status in society has many individuals but only 1 (one) carries out the role. So that the status of the stratification system is a horizontal position while the role is vertical. Because the caste system is a distinctive pattern of human relations and a distinctive state of mind (Berreman, 2018). Where caste can be defined as a list of ethnographic characteristics that are characteristic (Subedi, 2013). And there is even a status claim because there is a belief as an inheritance right from the ancestors.

The claim for this status occurs because, (a) the lack of understanding of the position inherited from their descendants (non mnekun), (b) engineering of status symbols to occupy positions according to their wishes (nek sin makat), these are generally those who marry immigrants, (c) owners position does not have derivatives (non-influenced), (d) inheritance from 1 (one) father 2 (two) mothers (children will claim positions on the basis of the father's lineage), (e) inheritance from violators of marriage norms (children children out of wedlock who are prohibited from not receiving recognition from the family in the form of using a surname), and (f) immigrants who have gone through the initiation process. Understanding caste to see it as an integrated part of a social and cultural totality; hence we cannot speak of castes in isolation from the particular cultural context in which they arose. Caste is one aspect of culture (Dumonth, 1980). Because there are things that become symbols with their own meaning, including, (a) a fekat ma a lek (a symbol of position in a social hierarchy), (b) nuni ma kae (a taboo symbol), (c) tobe (a symbol of a spiritual leader) , (d) kan account (a symbol of a caste name), (e) lia suaf takpani (a symbol of endogamous marriage), (f) akuasat (a symbol of the highest position in the caste system, (g) beit ma bo to (a symbol of social segregation) , (h) nono a pe'en ma alikin (a symbol of heredity), (i) haot ma fatis (a symbol of honoring food), and (j) lais a to'la (a symbol of norms and ethics).

2.11. Caste Status Engineering Symbol

This symbol engineering is an expansion or a shift in meaning. Expansion of meaning becomes an effort to engineer a social object with all careful planning to realize social transformation in accordance with the target of the engineer or "engineer" (Rahmat, 1999). With careful planning, the engineering process will run as expected. In addition to careful planning, you must get support from other individuals as a provider of legality. Engineering status symbols in the context of caste is a process to change position to a level that is considered better. Besides that in the "caste system there is a constant effort of mobility, this is generally sought through "status emulation" when groups try to imitate their social superiors" (Berreman, 2021).

So Less and Presley, sociologists, define social engineering as an effort that contains elements of planning, which is implemented until it is actualized in real life (Rahmat, 1999). Whereas Shah (2005) says members of lower castes, as a group, claim a higher social status when they imitate the customs, rituals, and ways of life of the upper castes (Ramu, 2018). Because to get sympathy or support everything that is done must be the same. Especially symbols and procedures for using symbols. And the meaning of the symbol should not be changed because if the meaning of the symbol is changed, people will be suspicious or not believe it. Because the meaning of the symbol that they understand is ingrained or from generation to generation has been used for all activities.

2.12. Dimensions and Forms of Stratification Symbols

There are many dimensions that can be used to describe social stratification that exists within a social group or community (Svalastoga, 1989). From the dimensions used to describe stratification, it is generally seen from the form of symbols that exist in individuals with the provisions of community traditions. The latter includes economic, political and symbolic or cultural. Culture can be seen both as an artefact and as a place where judgments are formed" (Anthias, 2001). Individual placement should be based on socially valuable resources. This is because the stratification system is a sociological study that has just emerged in the modern era. Meanwhile, caste or individual placement in a position with a role based on certain criteria has existed since humans started farming (neolithic) or stopped gathering and working (paleolithic and mesolithic). The people of Timor Island know the farming era (neolithic) which is symbolized in the words "taham mtasa, matinum mtasa" while gathering and working (paleolithic and mesolithic) "tah mate, mati tiun mate". So Nadel (1954) says that stratification is de facto and de jure… but the definition of caste must take into account the values of society and the meaning given to the term by the people themselves (Mayer, 2018).

Within the Weberian framework (Weber, 1964) social stratification has also been identified with forms of sociality and "economic" inequality, which are related to the areas of distribution, allocation and exchange of skills and resources (Anthias, 2001). While Max Weber himself said "the differences in the position of individuals and groups in social space do not only come from ownership relations, but also from relations with power and the level of social prestige, 3 (three) main dimensions of stratification: class (economic position), party (power) , and status (prestige). One form leads to another" (Lavrentsova, 2010).

3. METHODOLOGY

3.1. Paradigm, Approach and Type of Research

The research paradigm has a deeper dimension than theory, because it has several theories and is able to describe the main problem, procedure, as well as its different parts. Schutz (Aspers, 2009) may understand other people's subjective meanings, their motives, whys and purposes, and gain insight into the context of one's meaning. However, it can only be partially achieved and it is true that it is always predictable, and observers must rely on their own interpretation of life experience. As Schutz points out, whenever we use or interpret a word, its actual meaning always points back to the unique circumstances of the situation in which we learned to use it, or where the individual has used it. The interpreter should try to detect certain subjective experiences of the speaker in situations when the speaker connects the sign and the signified; that is when they "establish" the meaning of the sign. Not only Meaning, the meaning of a word is also "occasional" and is determined by the whole discursive context. As Schutz put it: "discourse is the act of using signs" The majority of the subjective faculties of knowledge derive from the experiences of others who are socially objectivated, i.e. stocks of social knowledge. Once again, it must be emphasized that due to the subjective nature of biographical

amalgamation, it must undergo a certain reconfiguration according to the prevailing context of individual meaning. There are three main theories in the social definition paradigm, namely social action theory, symbolic interactionism theory and phenomenological theory.

This research approach uses qualitative while this type of research uses ethnography with reference to Spradley (Spradley James & McCurdy. (1975).

4. RESULTS AND DISCUSSION

4.1. Privileges and Rights

The granting of special rights and obligations is a tradition (adat) of society. This tradition has coexisted with the tradition of selecting men and men's interests as the main cause of women's subordination, building an unbridgeable gulf between the interests and needs of men and women (Anthias, 2001). But those who adhere to the matrilineal system, women occupy the highest position to carry out certain obligations. Besides that, special rights and obligations are ranked based on capacity (resources) owned by individuals based on symbols as differentiators in the stratification system. Stratification of distinctions between classes as a material form of stratification, and ethnicity and gender as forms and symbolic or cultural constructions (Anthias, 2001).

So the construction of symbols is a culture of society to place individuals based on special rights and obligations. Privilege and prestige are not a one-way street, although privileges can bring prestige, prestige can also bring privileges (Henslin, 2006). Stratification is a purely social indicator of status or prestige as an assessment given to different social statuses based on comparisons made by community members (Lavrentsova, 2010). Because (a) social stratification can be seen in terms of results related to living conditions; (b) the predisposing and opportunity framework constructed by individual placements; and (c) dimensions of loyalty and collective identity related to competition for resources (Anthias, 2001).

4.1.1. Dignity and Dignity (Prestige)

Social status is associated with a certain level of social appreciation and respect through the category of "prestige" (Lavrentsova, 2010). Respect (prestige) is a symbol of recognition of individual (human) dignity. The ability of those with higher status to use their position and contacts to secure and further enhance their own position and resources (Wrong, 1959). Each status is ascribed to certain symbolic rewards, external symbolic praise or prestige. And this prestige serves to legitimize the status community and its social position… symbolic created by the status community, with its distinctive social and subcultural language of communication (Lavrentsova, 2010).

In accordance with the view of the sociological jurisprudence school that good law is law that is in accordance with the law that lives in society (Mushafi & Marzuki, 2018). One (1) dimension of social punishment is exclusion. As a result of this social exclusion, social distance is created by itself. Respect and social punishment are normative once in people's lives. And even in the life of traditional society this social respect and punishment is applied to, (a) individuals, (b) ethnic groups, (c) groups, and (d) tribes. Because with social punishment there is a deterrent effect for individuals. And conversely respect for achievement (prestige) becomes his pride.

5. TRADITION (CULTURE)

Position patents are known from the status symbols and roles used (owned) by the individual (clan or clan) concerned. And this is classified as an ascribed status system because it inherits the position from the ancestors for generations. Individuals occupy certain positions due to hereditary attributes (Lavrentsova, 2010). Individuals who occupy a hereditary position in a stratification system do not experience a change in position as a result of social relations. Layered social relations occur when social differences are arranged hierarchically along several dimensions of inequality (Bottero, 2005). This is because the arrangement of positions in traditional society is always through consensus with the provisions of the agreement in the form of symbols. So this symbol becomes a significant attribute because it has the power of social law (adat). The dominant impact and significance of certain attributes in the area of status, hereditary or acquired, depend on the particular historical age and type of society. (Lavrentsova, 2010). In traditional and modern societies each has symbols that can be used to place the status of that society.

Where the symbols of traditional society are, (a) the power that occupies the position above is highly valued (for example stratification in the family the father has the power to regulate all family members) (b) agriculture becomes a hierarchical symbol (stratification), (c) kinship (ethnicity)) is still strong, (d) minimal mobility vertically because it is bound by customary law, (e) mutual cooperation behavior, and (f) prioritizing deliberation for consensus (no voting). This becomes, "a model of social stratification that captures the full complexity of the reality of social stratification" (Barber, 2018). While the symbol of modern society, (a) power is a formality because it is limited by by rights, as an example in family stratification, children can disobey their father and even bring it into the realm of state law if there is coercion of power (violence), (b) industry is a symbol of the progress of the times, (c) science and technology, (d) high mobility because it is guaranteed by human rights, (e) individuals adhere to individualism, (f) voting becomes the right of individuals to express opinions and (g) prioritizes the profession. Modern society prioritizes the profession to place individuals in a stratification system. So the profession becomes a symbol in the stratification system.

6. SUCCESS (ECONOMY)

Wealth is in the first place a person can be said to be successful in his life (Herlianto, 1992). So that "wealth is starting to become a measure of success in life...the goal of achieving wealth is not just to fulfill life's needs and comforts, but also to be appreciated socially" (Bakti, 2020). Meanwhile, Ibn Khaldun is famous for his theory, "the level of existence of wealth" can determine social class. In this case, he said, "then the wealth is distributed in society, and determines the level of social position. The highest class is the position of king, there is nothing higher that can give something to other humans. While the lower class is from people who do not have anything among the like, as well as among people of different classes" (Kasdi, 2014).

In fact, the position of the king is only power. So Ibn Khaldun's theory is in line with the philosophy of the people of Timor Island, especially the Dawan ethnic, namely, "meup on ate, tah on usif" means "work like slaves, eat like kings". The philosophy of the people of Timor Island is ontologically that the king owns wealth because he gets tribute (taxes). Meanwhile, the people must work diligently to get results to meet their needs. So in the economic context of the people who produce, distribute to the king.

7. LEADERSHIP (SOCIOLOGICAL)

In simple terms, Gaitano Mosca (1858) said that all societies, from those that are still modest to the most advanced societies, will always appear 2 (two) groups or classes in society, namely, the ruling class and the ruled class (Sudrajat, 1993) . Meanwhile, according to Afdhal (2004) leadership has been discussed since ancient times, since Plato was still alive (Haryono, 2015). And even long before Plato's era, society already had leaders but they were not discussed in detail like now. The presence of leaders in people's lives because of necessity. Because the community needs leaders as, (a) regulators, (b) liaisons, (c) problem solvers, and (d) community representatives. So leadership is needed by humans because of certain limitations and advantages in humans (Toha, 1994). Although there are many perceptions from each individual about the presence of leaders in people's lives. Leadership is not based on position or position, but lies in one's authority and prestige (Haryono, 2015).

In fact, the presence of the leader is only as a coordinator so that individual traffic within the community plays its role well. Traditional community symbols for leaders in ethnographic studies always use natural objects which are interpreted based on their nature. Like Moejono (2008) regarding Hasto Broto's teachings which describe the nature of 8 (eight) "manifestations" (manifestations) of God Almighty in this universe, namely the properties of (a) earth, (b) fire, (c) wind , (d) water, (e) space, (f) moon, (g) sun and (h) stars (Lase, 2008). The people of Timor Island also have teachings about leadership which are symbolized by natural objects and animals with meanings or characteristics as contained in Hasto Broto's teachings. For more details about the illustration of the meaning of leadership, such as the Hasto Broto version of the Timor Island Community which is called "sen sen ma lasi".

The symbols of nature and animals that are used as teachings to leaders both in the Javanese community (Hasto Broto) and the people of Timor Island contain a very deep meaning, so that the leaders in ancient times were very wise. A wise leader must be able to move all members of society to carry out their roles properly and correctly. Because a leader is a driving system for a job, where he

has the expertise to apply management functions in the decisions he makes, the power of leadership in the organization and even in politics can affect the organization through policies and regulations that can facilitate the achievement of goals (Badu & Djafri, 2017). Which then becomes a representation of good dignity for, (a) himself, (b) ethnicity, (c) groups, and (d) society.

8. THE PRINCIPLES AND FUNCTIONS OF STRATIFICATION SYMBOLS

The social principles that exist in society are agreed and determined in the form of symbols that contain their own meaning. The meaning contained in the symbol contains high social value. High social values, namely ethnic prestige and dignity or the lowest in the social stratification system are clans or clans. There are several principles of stratification put forward by David B. Grusky (2014) as follows, (a) social stratification is socially defined as belonging to the community rather than individuals in that society, (b) social stratification is reproduced from generation to generation (c) social stratification is universal (in every society) but varied (different according to time and place), and (d) social stratification involves not only quantitative inequality but also qualitative beliefs and attitudes about social status (Grusky, 2014).

The principle of maintaining symbol values that are always used as a compass during good interactions, (1) individuals with individuals, (2) individuals with groups, (3) individuals with communities (4) individuals with communities, and (5) groups with groups . Ali Amran said there are three principles of social stratification, namely, (a), the main attribute of humanity is the mind that makes him see this life as a secret that must be answered, (b) the animalistic attribute inherent in humans in the form of lust requires him to fulfill everything forms of needs both physical and non-physical and make humans dissatisfied with what they have obtained, and (c) human dissatisfaction with what has been achieved in these two fields causes competition between one another to precede and dominate each other (Amran, 2014).

So in social life individual behavior always represents, (a) family (household), (b) clan or clan, (c) ethnicity, (d) ethnicity, (e) race, (f) religion, and (g) nation. So individual behavior as a qualitative representation of social status. So in the context of social stratification individuals must be instilled with the principles of interaction that have been defined in the form of symbols as compasses (norms) to be used as basic guidelines when interacting. Because in the context of symbols, individuals who interact with themselves (self) must also obey the norms that have been used as social principles for interaction.

9. THE MIRROR OF SOCIETY AS THE PRINCIPLES AND BENEFITS OF STRATIFICATION SYMBOLS

The things that reflect society as principles in the system of stratification (status and roles) originate from, (a) individual, hereditary and professional forms of status and prestige, Weber introduces a very important difference, which will then acquire sociological qualifications. the ascribed and attained status (Lavrentsova, 2010); (b) sex (gender). In most approaches, stratification of gender and ethnicity is seen primarily as related to the symbolic or cultural realm, while class is considered to be related to material inequality (Anthias, 2001); and (c) ethnicity. knowledge of a particular culture, including language or other facilities for interaction, may be a skill that enables market entry and then determines class position (Anthias, 2001).

These things have always been a symbol as a representation of society in life. This is because it has been determined objectively, (a) objectively by sorting society into several layers according to objective measures that are easy to measure quantitatively based on (1) age category (age category), (2) level of knowledge (knowledge level) and (3) financial (financial), (b) Subjective determination of status and roles is measured according to the subjective awareness (tradition) of the community itself, and (c) Reputational status and social roles are arranged by means of subjects by assessing individuals based on certain criteria.

10. VARIOUS PRINCIPLES AND FUNCTIONS OF STRATIFICATION SYMBOLS

10.1. Stratification as a Symbol of Social Integration

Social integration is problematic at many levels, from small groups to societies… at high levels it is a "good thing": it promotes social stability, gives meaning to life, and ensures survival (Angell, 2018). Because integration is a process in which individuals and groups come to interact freely and equally in society regardless of differences (Wilson, 2018). The differences that exist between the components

of society are sought to become a strong foundation for the realization of a social unitary structure (Sairin, 2000). This is the responsibility of individuals who occupy high positions with predetermined roles to manage existing differences to become a symbol of strength in order to form social integration.

10.2. Stratification as a Symbol of Individual Position Arrangement

Each position is functionally necessary for the survival of society because there is a division of status and roles of individuals who are placed according to capacity. Placement is placing someone's position into the right job position (Mathis & Jackson, 2006). Placement of individuals in certain positions must be based on ability (resources) in order to be able to carry out the work (role) properly. So Sekiguchi (2004) defines work placement as a match between a person's abilities with job demands or one's desires and job attributes (Ollani, et al., 2017).

So there is a recruiting system. The recruitment process is a way to sort and determine the suitability of individuals who are entitled to occupy these positions. Individual suitability for work (placement) takes into account the types of individuals needed with 4 dimensions, namely performance (task performance), atmosphere (contextual performance), adaptation (adaptive performance), and counterproductive work behavior (counterproductive work behavior) all of which include a description of how performance someone (Koopsman, et al., 2011)

10.3. Stratification as a Symbol of "Social Welfare"

Welfare is a symbol of individual success in carrying out its role in the context of fulfilling needs. Because Abraham Maslow (1943) argued that basically all humans have basic needs. He shows it in 5 (five) pyramid-shaped levels, people start pushing from the lowest level (Prihartanta, 2015). For more details about the pyramid of needs according to Abraham Maslow. Maslow's pyramid of needs is a symbol of the stratification of human needs. So that the individual who occupies the highest position must be able to carry out his role to meet the needs of society. And in general, individuals who are considered worthy of occupying high positions are able to fulfill their psychological needs, which include the need for appreciation. So still according to Abraham Maslow that, 'Only unmet needs will be a source of motivation; fulfilled needs do not create tension and therefore no motivation. (Burkes, 2007). So if an individual gets a high position in the stratification system because he has exceeded basic and psychological needs, it becomes an opportunity to fulfill the need for self-fulfillment (self-actualization). Because each individual always has a concept to realize himself in his life. Realization of self-concept, (Self-concept realization) means that a person will always be motivated if: (a) he lives in a way that suits his preferred role, (b) is treated according to the level he likes more, and (c) valued in a way that reflects a person's appreciation for his abilities (Kadji, 2012).

10.4. Stratification as a Symbol of Social Relations

Social relations or social relations become the central interaction in the life of individuals in society. During the interaction process by itself a relationship will be built. Social relations are a process in which individuals pay attention, respond to other individuals, so that they are rewarded with a certain behavior (Mar'at, 2008). This mutual reciprocation is an interaction because between those who build a relationship, they accept one (1) from the other. In social life each individual will try to build relationships with anyone. So Robert N. Entman said, "the process of selecting various aspects of reality so that certain parts of the event are more prominent than other aspects. It also includes the placement of information in a unique context so that certain sides get a larger allocation than others" (Eriyanto, 2002). With the duration of social relations that are built in a good community environment, (a) individuals, (b) groups, (c) communities, and (d) communities will develop a pattern. This pattern is a symbol of social relations in various forms.

Where social relations or social relations that exist between individuals that last for a relatively long time will form a pattern, this pattern of relationship is also referred to as a pattern of social relations. Social relations consist of two kinds, namely (a) associative social relations, namely the processes formed by cooperation, accommodation, assimilation and acculturation which tend to unite; (b) dissociative social relations, namely processes formed by opposition, for example competition (Spradley and McCurdy, 1975).

10.5. Stratification as a Symbol of Social Control

We have a tendency to act, and the ability to consider what will happen next, behavior is a function of its consequences (Laub, 2002). Travis Hirschi (1969) says that social ties combine elements of determinism and free will; individual choice (Hagan, 2013). In the social context, individual choices are indirectly an integral part of other individual choices as a result of social attachment factors. Then social control must start from the individual (internal). Internal control is more influential than external control (Setyadi & Kholip, 2011). Social control theory suggests that the strength and durability of individual bonds or commitment to conventional society inhibit social deviance (Simpson 1976). Social bonding which basically states that delinquency occurs when a person's bonds with society are weakened or broken, thereby reducing the personal risk of conformity (Hirschi, 1969). Caused by the absence of attachment or lack of (moral) attachment of actors to society (Santoso & Sulfa, 2013). Whereas individuals who occupy high positions with roles (authority) will give more sanctions because there is a belief that their behavior violates binding norms. People in positions of authority, on the belief that society's rules govern one's behavior (Hirschi, 1969).

10.6. Stratification as a Symbol of Change Agent

Individuals who occupy the highest position are called symbols of change carriers because they have a central role in controlling everything related to change. Because there are 2 (two) types of changes, namely, (a) natural changes, and (b) human engineered changes. These two changes cannot be avoided by society. So that Gilin & Gilin say social changes as a variation of accepted ways of life, either due to changes in geographical conditions, material culture, population composition, ideology or due to diffusion or new discoveries in society (Soekanto, 2010). According to Robbins & Coulter, agents of change are people who act as catalysts and manage the changes that occur (Supriyanto, 2016). In Havelock's formulation (1973), an agent of change is a person who helps implement social change or a planned innovation (Nasution, 1990). According to Griffin and Pareek that change agents are, "professional people whose job is to help communities or groups plan development or reshape goals, focus on problems, seek possible solutions, organize assistance, plan actions, intended to improve situations, overcome difficulties, and evaluate the results of planned efforts" (Wibowo, 2006).

10.7. Stratification as a Symbol of Socialization (Education)

Socialization is the delivery of something of good value to other parties (individuals). From that process the individual is formed to behave in accordance with the behavior of the group and learns to be a member of the community where he is a member (Berger, 1984). Socialization is determined by the social, economic and cultural environment in which the individual is located, but it is also determined by the interaction of his experiences and personality (Sutaryo, 2004). During the socialization process there will be interaction with the symbol exchange system. Symbols characterize the culture of community interaction. So the individual who conveys it will display symbols with the aim of facilitating the process of understanding. There are two aspects of interaction that need to be considered in socialization, namely, (a) a person must know the behavior that is appropriate in certain situations, and (b) a commitment to some or all of that behavior. To arrive at that goal, there are three processes that can be carried out, namely, (1) imitation, (2) generalization, and (3) reinforcement (Waters & Crook, 1946).

In order to realize an individual personality that is able to adapt. This is very much determined by the place and pattern (model) he gets socialization about things that are informal as social capital when he is independent in life. Place and pattern of individual socialization in several environments. Because the objectives of socialization include, (a) providing, (b) training, (c) developing, and (d) equipping. Besides the purpose there is a place and stage of socialization. There are stages, (a) preparation (preparatory stage), (b) imitating acting (play stage), and (c) acceptance of collective norms (Generalized Stage) (Mead, 2018). The socialization process must start from the environment, (1) family, (2) school, (3) community, (4) education, (5) community, (6) religion, (7) mass media, and (8) authorities (government).

10.8. The Impact of Stratification Symbols

The impact of stratification cannot be seen from the positive and negative sides but the model or pattern of the community's stratification. Because stratification has an impact on what we want (Kohn, 1977). Meanwhile, David Cannadine, (1998) views the hierarchical society as a seamless network;

triadic version with upper, middle and lower collective groups; and the dichotomous image, the animosity, in which society is divided between "us" and "them" (Bottero, 2005). Contradictory positions and between them construct identities and actions which are important starting points for understanding the dynamics of social stratification, on the one hand, and social integration on the other hand (Anthias, 2001).

The dynamics of this stratification occurs due to the influence of (a) the development of the times, (b) individual dissatisfaction with their position, (c) whether or not the owner of the highest status in the stratification system adopted, (d) weak cadernization, and (e) natural disasters (loss of territory) application of the stratification system). Then the stratification system must undergo changes according to the conditions of society by changing status symbols and individual roles. Stratification also has an important impact on social relations (Bottero, 2005). Because social relations are natural laws which say that individuals (humans) cannot live without other individuals. The impact of this natural law is that what happens in a stratification system is kinship and social distance. The reality of this social stratification certainly has an impact on the community concerned, where this social fact will result in people competing in their lives to get the desired position or stratification (Amran, 2014).

This competition occurs because individuals want to occupy positions to obtain legal status symbols and roles. Because each position in the stratification system has symbols that provide status values in people's lives. If there is unhealthy competition, there will be social inequality. Only the result of the struggle for the symbol of stratification. An unequal social life is often living in different places, with different types of people, who have different lifestyles, tastes and interests. This is a consequence of the effects of stratification on the social order, but it also helps reproduce stratification (Bottero, 2005).

The reproduction of this stratification occurs because the existing system (model) does not work according to the wishes of the community. This is the result of the behavior of individuals who occupy wise positions. When taking a policy is not in accordance with the norms that have been set as a compass for all components that have a role. So what happened was, (1) social kinship, (2) social friendship, (3) social distance, and (4) social conflict.

10.9. Symbol of Legal Status and Role According to Customary Law

For people who adhere to customary law when there is a violation there are sanctions that are obtained from, (a) humans (society), (b) the universe, and (c) Allah Almighty. Meanwhile, the ruler is only a mediator for settlement in the event of a violation of customary law because social sanctions are always applied. Social sanctions, such as shame and loss of reputation, or sometimes socially sanctioned violence, are powerful ways of encouraging cooperation to prevent what is perceived as antisocial and deviant behavior (Platteau 2000). This is a social law that has been passed down from generation to generation which later turned into customary law. And those who are always responsible for social sanctions are individuals who occupy the highest positions in the stratification system.

Social stratification is always an independent variable and cultural factors are always the dependent variable (Barber, 2018). Because differences among stratified groups are caused by micro-interactions of everyday experience, which can occur along the two dimensions of vertical strength and horizontal solidarity (Collins, 1975). So each individual must comply with customary law which has regulated the status and role of the stratification system with legality which is determined to be a symbol as a property right to be passed on to the next generation. So status and roles in the social stratification system need to consider differences such as between having and managing roles (Barber, 2018). As society evolves from closely kinship groups to larger and more diverse communities with more complex activities, the need for more formal rules increases (Fukuyama 2010).

In customary law which regulates the most important status and role regarding, (a) ownership of symbols as rights and obligations as members in an ethnic environment, (b) ownership of symbols is general in nature as an ethnic representation, (c) ownership of symbols as evidence of the position of social stratification in society , and (d) the ownership of symbols is private (special) as the property of descendants (marga). So the main purpose of symbols in the context of customary law is to provide status and role legality according to custom which concerns dignity or self-esteem. Weber defines "status" in terms of "honor" and "lifestyle" (Barber, 2018). Because the old system of social stratification, however, is being changed and replaced by the new social norms and ranking criteria of the modern system of stratification.

Social stratification is considered here as the differential ranking of human individuals constituting a given social system and their treatment as superior. and inferior relative to one another in certain socially important ways (Parsons, 1940). Thus Geoffrey Crossick (1991) explains that the reflection of external reality, but the intervention in it', is not a simple attempt to describe the world, but 'at the same time an attempt to shape it' (Bottero, 2005). Form according to the current generation version by ignoring customary law. Social stratification also illustrates that in each community group there are differences in the position of a person from high and low positions as if they were layers that intersect from top to bottom (Hartomo, 2001). The division of individual roles is always based on a need. While status is based on (a) prestige, (b) reputation, (c) property, (d) income, (e) occupation, (f) education, (g) skills, (h) gender, (i) race, (j) ethnicity, (k) age, and (l) disability.

10.10. Dynamics of Symbol User Society

The symbols used indirectly form (a) individual physiology, and (b) behavioral patterns. A society with character is a society that has symbols as a compass to direct the behavior of all members who are bound by norms because it is demanded by, (a) several goals, (b) values, and (c) common interests. So MacIver said that society is a system of ways of working and procedures, of authority and mutual assistance which includes groups and other social divisions, systems of control over human behavior and freedom, systems that are complex and always changing, or networks of social relations. (Saebani, 2012). This complex system in society consists of several interrelated components or elements, namely, (a) objects, (b) symbols, (c) environment, and (d) relational traditions (interaction procedures). Relatively necessary societies are also directly based on human nature, but they are structures with limited functions, such as ethnic groups (Messner, 2018). It is in this structure that a system is formed that when operating (acting) must obey the symbol that has been set as a compass.

Individuals who have a commitment to become social capital to get opportunities for empowerment in all respects. Chavis (1983) identified a process of empowerment, which occurs through community development (McMillan & Chavis, 1986). So that the role of the individual as a member of society brings a change in accordance with the norms and values that characterize (characteristic) of society. The characteristics of this society can be classified into several, namely, (a) traditional (homogeneous) society, (b) modern (heterogeneous) society, and (c) pluralist society (Pluralist). So early on Durkheim (1964) said modern societies develop communities around interests and skills more than around localities (McMillan & Chavis, 1986). According to Blumer, society is not composed of macro structures, the essence of society is in actors and actions: "society consists of people who act, and people's lives can be seen as consisting of their actions (Ritzer & Goddman, 2005).

10.11. Characteristics of Society

Society exists only in which social beings "behave" with each other in ways determined by their recognition of one another, not limited to humans (Green, 1968). Because what is seen is a form of life together and fixed or stable with certain characteristics as a symbol of identity. Many factors can be used to determine the type or characteristics of the community as a dynamic. So actually what characterizes society is (a) the use of interacting symbols, (b) interacting behavior, and (c) the practice of socio-cultural values.Thus Nisbet & Perrin (1977) state, "first and foremost of social ties is the symbolic nature of any actual behavior or interaction" (McMillan & Chavis, 1986). So Ferdinand Tönnies, ignores the fact that society in any form must rely on the sharing of values, especially values that according to humans are revealed in their nature as a moral binder for life in society (Messner, 2018).

From the description of the experts and the results of the author's study, the characteristics of society are at least 5 (five) community groups, namely, (a) standard or (pre-agrarian); (b) flexible (agrarian) (c) dynamic (modern); (d) transition; and (e) social (information). The "cons" group will "stay" in the conditions that are being carried out because according to their way of thinking it is the best for themselves.

a) The "neutral" group takes a stance by combining things that are considered valuable to them.

b) The "pro" group takes a stand to leave the old lifestyle and enter the new one as a whole.

Everything related to the previous pattern of life is ignored or left behind and replaced with something new. The dynamics or changes in society can occur due to several factors, including, (a) the

dissemination of information, including the influence and mechanisms of the media in conveying messages or ideas (thoughts); (b) capital, including human resources or financial capital; (c) technology, an element and at the same time a factor that rapidly changes according to the development of science; (d) ideology or religion, religious beliefs or certain ideologies influence the process of social change; (e) bureaucracy, especially related to certain government policies in building their power; and (f) agents or actors, this is generally included in human capital, but specifically what is meant is individual initiatives in "looking for" a better life (Salam, 2010).

There are several things that encourage (motivate) people to try to change their lifestyle, namely, (a) the situation that is being lived does not give a sense of satisfaction as desired; (b) there are ideas to improve lifestyle to make it better; (c) there are prejudices against cultural values that exist as obstacles; (d) there are community efforts to adapt according to the times; (e) open attitude of society to change by accepting new things; and (f) the progress of the times has made people's needs very complex and limited in number.

So the dynamics of an ideal society, (1) build cooperation, (2) evaluate together, (3) hold consensus, (4) joint control to achieve results according to the process, (5) improve the system of cooperation (inculcation of social values), and (6) respect individual freedom, because self-control is in oneself.

b. Community Component

In social life each component will be connected or related to one (one) with another according to the interests to meet the needs. Social life depends on different things such as (a) political life; (b) economic life; (c) voluntary associations; (d) educational associations; (e) communication methods and; (f) family (Abrahamson, 1988). So Emile Durkheim said that, (a) society consists of parts that are almost replicas of each other; (b) is a society that has complex differentiation, where there is an organic relationship between the parts of the community (Soekanto, 1983).

All factors of life within the limits of unity as a characteristic, namely, (a) customs, (b) norms, (c) law, and (d) rules both from government and religious institutions. These things become a special unit that is different from other human units because there are differences in territory. Society is a system that is realized from living together with humans which is commonly referred to as a social system (Takeno, 1993). In this social system, each individual has a status and role that must be carried out so that social goals can be realized.

10.12. Individuals

Individuals actually become the centralization of the mobilization of each component or element that exists in society. Because the components or elements that exist in the individual community environment carry out the role with the status where he is. So George Hebert Mead said human society emerged from individuals, not individuals from society (Mead 2018). Because "individuals who are components of a social structure are not seen from a biological point of view, but are seen from the person who occupies a position, or status, in the social structure" (Marzali, 2006).

So individuals have multiple roles because they have to play roles for, (a) themselves, (b) other individuals, (c) family, (d) ethnicity, (e) religion, (f) groups, (g) communities, (h) citizens, and (i) community members. Social role is an individual action or behavior that performs a certain position, is distinctive, certain in dealing with individuals in other positions (Sanderson, 2000). Because a role is a collection of relatively homogeneous behaviors that are normatively defined and expected of someone who occupies a social position that is achieved or given in the context of social life (Friedman, et al., 2014). Individuals who carry out a role in society in general must be in accordance with the status or position. There is no role without position or conversely there is no position without role (Linton, 1956). Because these two things are like 2 (two) different sides of a coin but become a unified whole for a purpose

10.13. Social Institutions

The role of this individual is always determined by the ability to think. The ability to think has always been the main criterion for individuals to gain status and roles in a social institution in society. So there are several sociologists who provide definitions of social institutions or institutions according to the background of their way of thinking. Examples (a) Karl Marx (1874) argued that social institutions are determined by the mode of production of their society, (b) Max Weber (1917)

described social institutions as interdependent but no single institution determines the remainder, and (c) Emile Durkheim (1895), of religious institutions promoting social solidarity and collective conscience. Social institutions as social institutions (Social Institutional) as a system of social patterns that are neatly arranged and relatively permanent and contain certain strong attitudes, ideals, behaviors and aim to provide satisfaction and fulfillment of the basic needs of society (Idi, 2001).

Robert Melver & C. H. Page said social institutions are social institutions as procedures or procedures that have been created to regulate relations between humans who are members of a community group (Soekanto, 1984). While W.G. Sumner saw institutions from a cultural point of view. Social institutions as social institutions are actions, ideals, attitudes, and cultural equipment that have eternal attitudes and aim to meet the needs of society (Soekanto, 1984). The opinions of some of the experts mentioned above were picked up by Soerjono Soekanto, it is clear that there are social institutions in society to regulate relationships between individuals in a clear, systematized pattern so that each one carries out a role so that the needs of the community are met. Social institutions are a system of behavior and relationships that are centered on activities to meet the complexities of special needs in human life (Koentjaraningrat, 1980).

10.14. Symbolic Society

Shared symbol systems have several important functions in creating and maintaining a sense of community, one of which is maintaining boundaries (McMillan & Chavis, 1986). Because the benefits of symbols are (a) perfecting, (b) explaining, (c) informing, (d) keeping secret, (e) mediating, and (f) directing. Because humans as creatures think, feel, and behave with symbolic expressions (Herusatoto, 1984). Because symbolism is so fundamental for humans to support community interaction that is always recognized as a cultural value. The most symbolic aspect of culture is language (Levi, 2018). The basic unit of society is considered a meaningful social action, that is, an action that has meaning for actors because it takes into account the behavior of others (Potvin, 2018). Because society is not a population but a complex system of actions in which population units participate (Mayhew, 2018). So that it is accommodated into 1 (one) unit which is called a symbolic society because all activities (interactions) are supported by symbols.

In a symbolic society, symbols are always made as something that contains a double value in their lives. And according to the reality, almost all people in the world always use symbols as something that contains values and meanings that are highly recognized and used as role models or pride for them. Ortner's (1973) key symbols, which characterize all societies, nations, religions (Levi, 2018). Because the symbols that society uses as something originate or originate from individual minds. Whereas society reaps the best benefits from individual energy that is properly harnessed and developed, attempts are made to see that normal and sometimes even abnormal individual weaknesses have the least influence on society (Hossain & Victims, 2014).

So in the theory of symbolic interactionism put forward by the main character, George Herbert Mead, says, "Human society cannot exist without mind and self, because all of its characteristic features presuppose the ownership of mind and self by each individual member, but individual members of society will not have thoughts and self if all is absent or arises from social processes in the lower stages of development, stages which are the result only of, and depend entirely on, the physiological differences and demands of the individual organisms implied therein (Mead, 2018).

In a society that has a patterned system by itself it will survive. Because symbolic society has, (a) symbols or emblems (malak ma hetis); (b) traditions and rules (ukan ma plenat); (c) the sacred and sacred values of the symbols (muik knino ma knao wages); (d) time of use of cultural symbols (taboo he fuat ma tabes), (e) place of use of cultural symbols (rituals) (bael fuat tam ma ta bes), (f) expert interpreters of symbols (mnane or a ote naus), and (g) ritual leader (tobe). The first thing to see is whether or not the existence of these people survives from the symbols or emblems they use to show identity and idealism.

11. CONCLUSIONS

11.1. The Highest Position in the Stratification System Becomes a Symbol of Representation of Community Dignity and Dignity

Individuals who occupy the highest position in the stratification system are symbols of representing the dignity of society. Because it gets legality to apply symbols that have been determined by

consensus as a compass for all in behaving in the midst of society. And this applies hierarchically according to the culture of the people who adhere to a stratification system. Because the stratification system always applies according to the culture of society. Meanwhile, the culture of society is always limited by ethnicity and region. Where the stratification system is always based on the culture of society regulates the procedures for placing individuals in accordance with the main tasks and functions to carry out these roles. Because these symbols contain benefits as, (a) information, (b) legality, (c) elaboration of main tasks and functions (TUPOKSI), (d) behavior guide, which contains rewards and sanctions (punishment), and (e) status as a member of society. Because in the stratification system the lowest position is the community (the people). Has the main role to obey and carry out what has been mutually agreed upon through consensus and remains as a symbol.

11.2. The Highest Position in the Stratification System is the Community's Compass

Individuals who occupy the highest position in stratification have a main role, namely directing all those in the system to carry out their respective roles. The main role of the individual who is in the highest position as a compass to direct things that are good (positive). However, when the application goes wrong, the individual in the highest position must instruct those who have a role to impose sanctions (punishment). Because the main role of the individual who occupies the highest position is the compass of society. In Kompas community, there are provisions that must be obeyed. So that individuals do not take advantage of the status as the highest position to act not in accordance with the direction that leads to people's lives. Because in accordance with the existing reality, often individuals who have had the opportunity to occupy a certain (highest) position always take advantage of the opportunity to direct everything according to their wishes. So with the existence of a compass that has been filled with provisions (rules) to direct the role of the individual so that it leads to society.

11.3. Symbols Attached to Society are Social Culture

The symbols used to determine the role of the individual as a member of society in the stratification system are inherent as a culture that is passed down from generation to generation with a fixed status. Because it is used continuously and passed down from generation to generation. Because the symbols used show the identity of the community, especially ethnicity as the owner. So that everything that is used as a symbol for himself and other individuals always contains sacred and sacred meanings and values. In the life of society, sacred and sacred values are very important. Because it has been attached to them since the time of their ancestors and inherited from generation to generation.

And even modern society itself must have a symbol that is firmly attached as a characteristic of existence in the midst of a global society. An example of the Indonesian nation with the symbol "Garuda Bird". As stated by the main figures regarding the meaning of symbols by George Herbert Mead and Herbert Blumer that develops in accordance with the needs of the new community creates meaning. As in the premises of the two main figures in the theory of symbolic interactionism. So the writer agrees with the premise of the two main characters but what is the meaning of a symbol if there is an agreement. While this agreement must result from a consensus. So actually the meaning of a symbol based on the consensus results is in the form of "agreement" which in the context of sociology is "attitude". This attitude is the result of self-interaction or dialogue between me (I) and me (Me).

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