

Discourse on the Consumerist Community Consumption

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Abstract

This article aims at analyzing community consumption as a practice model which will create a new model in the understanding of the consumption to the consumptive pattern. In its development, community consumption pattern brings about a shift because of technology and modern facility availability. An approach used to write this report is library research, while the analysis technique applied is a content analysis aiming at getting a valid inference and can be reobserved based on its context. The presence of technology as a representation of facility in the fulfillment of needs are able to encourage the creation of social change, like the spreading of consumerist culture, the change of fashion and lifestyle mode where this condition is institutionalized in a community culture structure so that consuming goods do not only depend on the needs logic but also cover to someone's emotional substance. That situation systematically shifts traditional values and directs to the global behavior. Consumption towards the construction of consumptive society becomes a conceptual and historical illustration to understand the consumption shifting to the consumptive practice.

Keywords: Consumerism; Construction; Consumptive society; Discourse.



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1. Introduction

Modern societies are those having a consumptive characteristic whose intensity is getting higher, it is proven by the increase of virtual economic activity and the behavioral change of society. Consumption conducted is not only an activity deriving from the production or the activity of human's basic needs fulfillment because it has become a culture and been able to change the way societies think so that shifting the meaning of consumption to the consumptive.

Consumerism begins when people start to admire the existence of consumerism theory, there is a displacement of meaning at the level of theoretical, an individual realizes that life is not only to achieve or seek for the source of the economy but also to manage those sources to last long even last forever for individual welfare. The change of production method followed by large social disorder will finally destroy traditional way of life that based on the agricultural production (Ritzer and Smart, 2009). There is a tendency of evolution during the journey of consumerism as an incarnation of advantage value from a commodity due to the shifting of goods function. For us all, the existence of consumerism does not depend on time, but on the opportunity in a capital ownership and the availability of economic sources which direct into the law of dominance not the law of demand (Baudrillard and Johnston, 2007). Carrying out deeper research of the massive migration to the new-established downtowns, social classes previously appeared as slavery is now transformed into a paid-labor (Ritzer, 2011).

Sulistyaningtyas and Jejen (2017) in his discourse upon the Consumerism Discourse and Ideological Calling in Commercial Website of San Diego Hills Memorial Parks and Funeral Homes states that they are encouraged to identify themselves as a part of a certain social class. Every funeral happens always adjusted to the style of the social class of the client candidate. The discourse encourages society, especially customer, to consume sign and meaning established through that interview (Sulistyaningtyas and Jejen, 2017). Meanwhile, in his study of Less Cash Society presents a finding in the form of consumption pattern of Indonesian-middle class society making a transition from the fulfillment of life needs to symbolic needs. The pursuit of identity and lifestyle causes the second-class citizens' consumption is more secondary in nature. In addition, Saputra and Listyani (2017) provides an illustration of globalization considered as the reason of foreign culture can enter into Indonesia which causes the shift in art value towards the size of privacy and economic in a community structure (Saputra and Listyani, 2017).

By understanding the result of the previous study, so this research focuses on the context discourse and the understanding of consumption itself. The perception of consumption is elaborated to get a contextual illustration theoretically and practically.

2. Methods

In this study, researchers used the analysis of content (content analysis) is an in-depth discussion of the nature of the research of the content of a written or printed information in the mass media as well as the results of scientific publications. Researchers using this approach to give priority in collecting the primary data and information with the help of various materials in the library or the internet such as documents, books, journals, magazines, stories, history. The time that researchers need for 7 months to compile, compare and sort out information related to research themes

Withdrawal of samples is done through consideration of books, articles, magazines have content-related consumption in accordance with community orintasi problems that researchers are discussed. Manufacture of measuring instruments or categories to be used for the analysis is based on a formulation of the problem with the indicators that are measurable (Umanailo, 2018b). In this study researchers using objective indicators such as consumption, the impact of consumption as well as the meaning of consumption. Later, the collection or data coding, done using the coding sheet that was already prepared. Once all the data is processed, and then interpreted its meaning.

For validity, researchers using the method of measuring productivity, i.e. degrees where the materials will be examined overall shows an indicator associated with the problem of behaviour and lifestyle of the community as well as having a relationship with the variables consumption patterns and consumption purposes (Umanailo *et al.*, 2018).

Data analysis techniques that will be used in this study is Content analysis. This analysis is used to obtain inference that are valid and can be examined based on the context (Krippendorff *et al.*, 1993). In this analysis will be carried out the process of choosing, compare, combine and sort out the various terms to be found that are relevant (Theodoropoulou, 2018).

3. Results and Discussion

3.1. Consumption Context of Sociologist Perspective

Following the historical sequence of genealogical industrial systems/consumption origin (1) production order produces machine/productive strength, (2) it generates logical capital/productive strength, (3) it produces paid worker, abstract and systematical productive strength, basically different from the real job and traditional work, (4) lastly it produces needs, needs system, demands/productive strength as a collection rationalized, united, supervised (Umanailo, 2015). All of them are created as an element of a system, and not a relationship between individual and object, showing that the relationship between human and objects, human and himself are falsified, fooled and manipulated.

Almost all philosophers write about consumption resurrection as a symptom of individual that treats social structure. Weber (1904) considered consumption as a threat for capitalist protestant attitude (Stearns, 2006). Durkheim (1964) equalizes consumption with the anomy of community threatener which can be improved with functional interrelations in job descriptions found in the production (Pedersen *et al.*, 2018a). For an economist, this is a "Utility" of a willingness to get a certain kindness especially in the end of consumption. Therefore, the needs have been fulfilled by available goods; the hobby has been directed by the piece of product available at the market: this is the essence of a demand that can be fulfilled. Consumption is a system considered to run the order of signs and the equalization as well as group unity (Umanailo, 2018b). Therefore, consumption is also a moral (ideology value system) and communication system as well as a change structure.

Based on this hypothesis and also the paradox of that matter, the appearance of consumption is defined as an exclusive enjoyment. As system logic, a consumption system is established on the basis of pleasure denial (Shimoni, 2018). There, enjoyment does not appear again anymore as a rational goal, but as an individual rationalization at a process that has another goal (Cerri *et al.*, 2018). An enjoyment will give consumption limitation for him/her, autonomous, and end consumption. Based on Yasraf, consumption can be defined as an objectification process, which is an externalization process or self-internalization through objects as the media. It means how we understand and conceptualize ourselves or the reality around us through material objects (Umanailo, 2019). This step faces a process of creating values through objects and then giving an acknowledgement and internalization of those values (Pedersen *et al.*, 2018b).

Marx discusses it directly and in detail in Grundrisse. Most of this discussion is about to build a three-copy-dialectical relationship between consumption and production (Coeckelbergh, 2018). Firstly, consumption is always a production, and production is always consumption. It means that in terms of production, there is always consumption of materials power and human power, while in order to consume object, there is a certain object of the consumer produced. Secondly, production and consumption are independent in nature. Production creates an object required for consumption and consumption creates motivation for production. Thirdly, production and consumption create each other. Production ends with consumption that creates needs of more developed production. Contrary, consumption will only be created as one of the material realities through production because needs that encourage consumption to be concrete in its relationship with particular objects which have been produced (Opel and Rhodes, 2018). According to Gervasi; "options are not made coincidentally, but under the control of social, and reflect cultural model amid the culture they make. People do not produce nor consume any goods; they have to choose several meanings based on the insight of value system (Cherry and Pidgeon, 2018). An economic goal does not only maximize production for an individual but also production related to the community value system).

A theoretical framework that differs true-use values and the fake characteristics of object analyzed and alienated (Baudrillard and Johnston, 2007). Theoretical framework and this difference define Mark approach that consumption of something functionally considered benefit will be legitimized as needs, while other consumptions related to the luxury considered as moral decline (Baudrillard, 1998).

Income and shopping for prestige create a vicious circle and confusion, as well as cutthroat consumption circle based on the needs passion called "Psychology" (Baudrillard, 1998). It has different physiological needs in what they lie on "income that depends on people having power" and the freedom to choose finally becoming a manipulable Mercia (Featherstone, 2007). Receiving that the freedom and sovereignty of a consumer is only a mystification act (empowering many people).

Horkheimer and Adorno illustrate cultural industry disorganization by focusing on Fordism's production models (Erman and Kara, 2018). Fordism produces not only homogenous consumer goods but also standardization and commodification of factory-built cultural products (Laamanen *et al.*, 2018). Marcuse states that people know him from social control commodity determined from the new needs appeared. Marcuse diagnoses problem at consumer community is a never-enough-enjoyment (Jaca *et al.*, 2018). Consumer culture in contemporary capitalism is not a place for an uncontrolled hedonism, but a place for controlled enjoyment bureaucratically and rationalized. "Fake" boundary line, enjoyment of having TV or villa is as real as "the pure freedom", there is no one lives alienation (Gurău and Dana, 2018).

Simmel's analysis of money role in modernity. Simmel's argument main idea read that the growth and the objective's culture reification are also beneficial because it provides more opportunity for an individual to express freedom and individuality. Instead of using these various commodities, we are actually utilized by those commodities.

Veblen proposes; upper-class consumers consume more to separate their selves from the lower-class in a social hierarchy, while the lower-class (and sometimes failed) to copy the lever above them (Gunderson *et al.*, 2018). Veblen proposes; upper-class consumers consume more to separate their selves from the lower-class in a social hierarchy, while the lower-class (and sometimes failed) to copy the lever above them (Molek-Kozakowska, 2018). Consumption practices conducted by the leisure class are criticized because she/her uses working competence and production. Hence, by consuming objects, we are actually consuming various meanings related to the class.

De Certeau explains; the main idea is that consumers are not only controlled by marketing manipulation as Marxists, neo-Marxists, etc. want to convince, but consumers themselves also become active manipulators (Haucke, 2018). Instead of obediently using services and consumer goods as expected, the consumers use the services and goods in their own way according to their needs and interests.

3.2. Consumption Object

Adam Smith approached the study of consumption objects by the concept of commodities (Jaca *et al.*, 2018). Smith and Marx state that commodities are mainly seen as a part of the production process. Jean Baudrillard in "the system of objects" writes that to be an object of consumption, an object must first be a sign (Baudrillard, 1998). Therefore, understanding our consumption needs is being able to read consumer goods as a series of signs with language that requires interpretation.

Baudrillard explained that an object begins to become an object of consumption if it is no longer determined by the following things such as the location of objects in a production cycle, the usefulness of the functional objects and also the symbolic meaning of the objects (Baudrillard and Johnston, 2007). Consumer objects are messages; consumer goods are software and hardware in an information system whose main business is monitoring their own performance. The consumption metaphor as a sign manipulation is more useful for distinguishing consumption and language than for equating it (Erman and Kara (2018). Consumer goods work in harmony to create a meaningful and consistent unity. Buying a new pair of shoes creates an incompatibility with the old suit; (Nguyen *et al.*, 2018) so, people have to buy new skirts, new blouses, and new wallets so that all consumer objects can be combined and matched.

3.3. Consumption Subject

Gabriel and Lang show that consumer types are greatly various; victim, voter, communicator, experimenter, identity seeker, hedonist, artist, rebel, activist, or citizen (Kannisto, 2018). This list is indeed incomplete but managed to convey the fact that there is diversity among consumers. Habitus is a structural system that combines to become a regular unity, created to respond to objective conditions and learned through socialization (Gallopín, 2018). The most important characteristic of habitus is it is not controlling the actor, but can be defeated through reflexivity. In *Distinction*, Bourdieu connects habitus to taste. By the concept of habitus, Bourdieu is able to connect the micropracticism that appears to be voluntaristic which is usually associated with the micro tastes of the structure of capitalist classes. In this view, consumption can be considered as choices of conscious strategic lifestyle made by consumers based on the unconscious tastes that characterize a class habitus.

Consumption is conceived as a domain where the intentions and goals of individual actors are sustained and transformed through experimental manipulations on the system of objects. Bauman argues that the experience of freedom associated with consumption will avoid these two problems (Shimoni, 2018). First, because modern consumption location are more centered on lifestyle than goods. Second, those who shop for lifestyle can experiment with community forms that can be entered and abandoned without compromising their individual freedoms.

3.4. Consumption Places

Benjamin's approach to consumption centers on the role played by technological change (Gilleard and Higgs, 2018). The appearance of photos and threats which is brought to the painting. Rosalind Williams's study of the history of social theory and consumption can be considered to link Benjamin's work with Durkheim's anomie concept (Niva and Jallinoja, 2018). Williams emphasized the role played by these special venues (world fairs, department stores) in arousing and burning consumer desires, as well as in fostering the consumer community. World expositions and department stores, in this period, are the world of dreams chosen to arouse consumer interest in consumption, entertain consumers, and provide places, goods, and services that are able to meet their imagination needs (Bradley, 2018). These places captivate and tempt consumers with fantasy.

Ritzer's offer more contemporary efforts to balance traditional interests in consumers, consumer objects, and the consumption process, with more attention to the places of consumption (Ritzer and Smart, 2009). John Urry calls these places as "places for consumption". The context when goods and services are compared, evaluated, bought and used. On the one hand, these places are forced to rationalize and bureaucratize, especially if those places try to serve large numbers of clients and customers and operate in a number of different geographical environments.

3.5. Consumption Process

An interesting study about the consumption process is A Theory of Shopping by Daniel Miller, three stages towards consumption. The first stage is a pure shopping experience vision, commonly called 'real shopping'. In this vision, hedonistic consumers are irresponsibly plundering and destroying resources, collaborating with capitalism in self-and-earth destruction. The second stage, consumers apply strategies and skills in saving. In practice, shopping is usually explained as an opportunity to save money, not to spend it. The third stage, consumption processes are associated with real and ideal social relations that shape the shopper's world. Especially for this stage, a typical consumer associated with one gender buys a particular brand or taste in connection with his understanding of not only a matter of mere needs but his thoughts on what will improve his quality as an individual.

Miller concluded that "the primary purpose behind shopping is not to buy the items needed but an attempt to connect with subjects who want these goods". Ritzer identifies he changes, firstly, instead of having to go to many different locations, locations such shopping mall and mega-mall (also department store and mega department store) have enabled the presence of one-stop shopping in a certain location Many cathedral consumption (such as mega-mall, Disney World, cruises, Las Vegas with its casino-hotel) with all its features has become a place of destination and people come to consume these places as they consume the goods and services offered there. Third, instead of asking servants to serve consumers, there is now a lot of consumption which requires consumers to do self-service, without being paid (Ritzer, 2011). Finally, consumption cathedrals change social relations in such a way that consumers interact more with the place and offered by the place, not with people who work there or with fellow consumers (Ritzer, 2011; Wieser and Tröger, 2016).

Consumption is an active and collective behavior, it is a compulsion (Theodoropoulou, 2018), a moral (Kagan et al., 2018), and consumption is an institution (Bozzaro, 2018). It is a whole value; this term has implications as a function of group integration and social control integration. The consumption community (Baudrillard, 1998) is also a consumption-learning society; social training in consumption means a new and specific way of socializing in conjunction with the emergence of new productive forces and monopolistic restructuring of the economic system at high productivity.

All consumption ideologies want to convince us that we have entered a new era and a decisive humanitarian revolution, which separates the sad and heroic era of production with the epoch of consumption, where it has restored rights to humans and to their desires. Consumption seems contrary to real ideology, as a dimension of coercion which: (1) Dominated by coercive meaning at the level of structural analysis (2) dominated by forced production in the strategic analysis (socio-economic-political). "Thrift is unamerican"

4. Conclusion

Analysis of consumption content can be elaborated by looking at the various perspectives put forward by experts, the substance which can be argued that consumption is a style of thinking and acting of humans in understanding the needs and adjustments to the environment around them. The problem that then arises after the articulation of the meaning of consumption itself is the construction of the ideology and practice of each individual and community group. Consumptive schemes in modern society are dominated by the availability of technology and a shift in the mindset of the community towards the fulfillment of the needs of life, so that technology is the entry point for the shifting of society from traditional to modern and ultimately towards consumerism.

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