

Consumption Culture of Namlea Communities

Saidna Zulfiqar Azwar Bin Tahir

University of Iqra Buru
Namlea, 97571, Indonesia
saidnazulfiqar@gmail.com

M Chairul Basrun Umanilo

Department of Agricultural and Forestry
University of Iqra Buru
Namlea, 97571, Indonesia
chairulbasrun@gmail.com

Abstract

Modern society is a consumer society people who continuously consume. However, the consumption of which do no longer merely derived from production activities. Consumption is no longer merely the fulfilment of activities and the basic needs of human functioning. Consumption has become a culture, the culture of consumption. The public system has changed, and that there is now a consumer society, where policies and rules of society strongly influenced by market policy. Namlea society is a miniature form of the countryside to the urban condition, in its development, there is a difference between development and mentality. Administratively Namlea identified as a village, but a lifestyle shows that they no longer have a homogeneous pattern and bound with magical powers

Keywords: kalesang, village, community, buru, maluku

Introduction

Modern society is a situation in which society has a consumptive character with increasing intensity, as evidenced by increased virtual economic activity and changes in organizational behaviour. Consumption that occurs is not just an activity that comes from production or activities to fulfil basic human needs, but consumption has become a culture and is able to change the way of thinking of people and is able to shift the meaning of consumption to consumptive

The beginning of the awakening of consumerism when people begin to admire the existence of consumption theory, there is a shift in meaning at the theoretical level, individuals realize that life is not merely reaching or seeking economic resources but also how to manage those resources so that they last a long time and maybe even forever for individual welfare. Changes in the way of production were followed by large-scale social chaos which eventually led to the collapse of traditional ways of life-based on agricultural production (Ritzer, Dean, and Jurgenson 2012). There is an evolutionary tendency in the journey of consumerism as the embodiment of the value of a commodity due to the shifting function of goods. For all of us, the existence of consumerism does not depend on time, but the opportunity in capital ownership and the availability of economic resources that lead to the law of domination rather than demand law (Baudrillard and Marshall 2013). Further examining the occurrence of large-scale migration to the newly formed urban centres, social classes that used to emerge as slaves are now transformed into paid workers.

Sulistyaningtyas (Sulistyaningtyas and Jejen 2017) in her study of Consumerism Discourse and Ideological Calling in the Commercial Website of the San Diego Hills Memorial Parks and Funeral Homes states that they are encouraged to identify themselves as part of certain social classes. Each funeral is offered in accordance with the style and social class of the prospective customer. Discourse encourages the public, especially customers, to

consume signs and meanings that are built through the discourse. Meanwhile, Jati (Jati 2015) in his research on Less Cash Society presents findings in the form of a pattern of consumption of Indonesia's middle class experiencing a transition from meeting the needs of life to symbolic needs. The pursuit of identity and lifestyle is what makes Indonesian middle-class consumption now more secondary.

Research Methods

Almost all social philosophers who write about the rise of consumption as individual phenomena threaten the social order. Weber (1904) views consumption as a threat to capitalist Protestant ethics. Durkheim (1964) equates consumption with community threatening anomalies that can be corrected by functional interrelations in the division of labour found in production. For economists, this is the "utility" of wanting to get a certain good at the end of consumption. Then the needs have been met by the goods available, hobbies directed by pieces of products available in the market: this is the nature of demand that can be fulfilled. Consumption is a system that is considered to run a sequence of signs and equations and grouping. So consumption is at once a moral (an ideological value system) and a communication system and exchange structure (Durkheim 2016).

According to this hypothesis, and also the paradox about it the emergence of consumption is defined as exclusive pleasure. As a system logic, the consumption system is founded on the basis of the denial of pleasure. There pleasure no longer appears at all as a rational goal, but as a rationalization of the individual in a process that aims at another (Umanailo 2015b). Pleasure will limit consumption, autonomy, and end consumption Consumption, according to Yasraf, can be interpreted as an objectification process, namely the process of externalizing or internalizing oneself through objects as its medium. That is, how we understand and conceptualize ourselves and the reality around us through material objects. Here the process of creating values through objects and then providing recognition and internalization of these values (Piliang 2004).

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

Miller concluded that "the primary purpose behind shopping is not to buy the items needed but rather an attempt to relate to subjects who want these items" Ritzer identifies changes; First, instead of having to go to many different locations, places like shopping malls and large shopping malls (also mega shops) and giant department stores) have made it possible to stop one-stop shopping at any one place. Many consumption cathedrals (such as megamall, Disney World, cruise ships, Las Vegas with its casino-hotels) with all their privileges have become destinations and people come to consume them as they consume the goods and services offered there. Third, instead of asking servants to serve consumers, many consumers now require consumers to do self-service, without pay. In the end consumption, cathedrals change social relations in such a way that consumers interact more with the place and what the place has to offer, not with people who work there or with fellow consumers.

Consumption is an active and collective behaviour, it is coercion, amoral, consumption is an institution. It is a whole value, this term implies a function of group integration and social control integration (Umanailo 2015c). Consumption society is also a consumption learning society, social training in consumption means a new and specific way of socializing in relation to the emergence of new productive forces and the monopolistic restructuring of the economic system at high productivity.

This study focuses on studying the context and thinking about consumption itself. The meaning of consumption is elaborated to get a contextual picture both theoretically and practically. In this study, researchers used an approach in the form of library studies. A literature study is a study used in gathering information and data with the help of various materials available in libraries and the internet such as documents, books, journals, magazines, historical stories, (T and Purwoko 2018). Meanwhile, according to experts, library research is a theoretical study, references and other scientific literature relating to culture, values and norms that develop in the social situation under study.

The data analysis technique used in this study is the content analysis method. This analysis is used to obtain valid inference and can be re-examined based on the context (de Zengotita 2018). In this analysis the process of selecting, comparing, combining and sorting out various insights to be found relevant.

Result and Discussion

Following the historical sequence of the industrial system of pedigree / origin of consumption (1) the order of production produces machines / productive forces, (2) it produces capital / productive forces that make sense, (3) it produces paid labor, abstract, systematic productive forces, which is fundamentally different from real work and traditional work, (4) finally it gives birth to needs, systems of needs, demands / productive forces as a group that is rationalized, put together, supervised (Umanailo 2015a). All that is made as an element of the system, and not the relationship as an individual with an object, shows that the human relationship with the objects of human relations with itself is falsified, deceived, manipulated.

Namlea society as a form of community is moving towards change with an increasingly urban lifestyle. Meeting the needs of the community is often identified by the development and comparison of sources of mass information such as the internet and other communication media. Society is increasingly selective in choosing or deciding to shop but based on the element of identity as intended earlier.

The birth of online shopping centres and increasingly private service fulfilment needs in the city of Namlea led to a pattern of direct consumption reduced and replaced by indirect services involving third parties, examples that can be cited such as food box shuttle, clothing offers through online boutiques to the mode of payment made with online transfers.

In general, not all levels of society in Namlea City are able to adapt to trends that have forced power. Stratification of the community which is still largely low-income and local traditions that allow trust as a means of payment so that the collision between these cultures weakens low-income communities.

Marx discusses consumption directly and in detail in *Grundrisse*. Most of the discussion was about building a three-fold dialectical relationship between consumption and production. First, consumption is always production, and production is always consumption, meaning that in producing objects there is always the consumption of material and human labour; whereas in consuming objects, there are certain aspects of consumers that are produced. Second, production and consumption are interdependent. Production creates objects that are needed for consumption and consumption creates motivation for production. Third, production and consumption create one another. Production is completed through consumption which creates the need for further production. Instead, consumption is only created as one of the material realities through production because the necessity that drives consumption only becomes concrete in relation to certain objects that have been produced. According to Gervasi; "Choices are not made by chance, but are socially controlled, and portray cultural models in the middle of the culture they make. People neither produce nor

consume anything: they must have several meanings according to the value system's view. The economic goal is not to maximize production for individuals, but to maximize production related to the community value system (Manktelow 2011).

Framework for thinking that distinguishes between real use values (true use values) with false characteristics of objects that are detected and alienated. This framework of thought and differentiation defines Marx's approach that consumption of something that is functionally considered useful will be legitimized as a need, whereas all other consumption related to luxury is considered a moral decline.

As people move from the rural model which has a high homogeneity to the urban model with the consequence of heterogeneity, the Namlea community as stated by Gervasi that choices for consumption are not out of necessity but systematically controlled by social. Namlea people who were previously farmers migrated to work in the service sector with uncertain income.

The conditions in the City of Namlea as stated by Horkheimer and Adorno which describe the cultural industry are disorganized by focusing on Fordis mass-production models. Fordism not only produces homogeneous consumer goods but also standardization and commodification of manufactured cultural products. Marcuse states people recognize themselves from the commodity-social control is determined from the new needs that arise. Marcuse diagnosing problems in a consumer society is not enough to please. Consumer culture in contemporary capitalism is not a place for uncontrolled hedonism, but a place for bureaucratically controlled and rationalized pleasures. The line is "fake", the pleasure on TV or the pleasure of owning a Villa is real as "true freedom", no one lives as alienation (Newson 2004).

Simmel's analysis of the role of money in modernity. The essence of Simmel's argument is that the growth and reification of objective culture are also beneficial because it provides more opportunities for individuals to express freedom and individuality. Instead of using these vast amounts of commodities, we often use those commodities.

Veblen said; the upper classes use excessive consumption to distinguish themselves from the lower classes in the social hierarchy, while the lower classes try (and usually fail) to imitate the levels above them. This impulse to imitate triggers a downward flowing effect, that is, the upper class determines all consumption that occurs underneath. The consumption practices carried out by leisure classes that have more free time than work-criticism because he uses work skills and production. So by consuming objects, we are actually consuming a variety of meanings associated with the class.

Thus we can find a determination in Namlea society in the form of consumption social class in which society is formed with a consumption system that is founded on the basis of false identity enforcement.

De Certeau explained; the main idea is that consumers are not only controlled by marketing manipulation as Marxists, neo-Marxists and others want to be convinced, but consumers themselves are also active manipulators. Instead of obediently using the services and goods of consumers as expected, consumers use the services and goods in their own way according to their needs and interests.

Conclusion

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 from the age of consumption euphoria, where it has restored rights to humans and to their desires. The problem that then arises after the articulation of the meaning of consumption itself is the ideological construction and practice of each individual or community group. Consumptive schemes in the Namlea community are more dominated by the availability of technology and shifts in the mindset of the people towards the fulfilment of the needs of life so that technology is the entry point for the shifting of society from traditional to modern and ultimately towards consumptive.

References

- Baudrillard, Jean, and Jonathan W. Marshall. 2013. "Theatre of Revulsion." *TDR - The Drama Review - A Journal of Performance Studies*.
- Durkheim, Emile. 2016. "The Division of Labor in Society." In *Social Theory Re-Wired: New Connections to Classical and Contemporary Perspectives: Second Edition*.
- Jati, Wasisto Raharjo. 2015. "Menakar Mode Konsumerisme Baru Kelas Menengah Indonesia." *Journal of Sosioteknologi*.
- Manktelow, Roger. 2011. "Community, Consumerism and Credit: The Experience of an Urban Community in North-West Ireland." *Community, Work and Family*.
- Newson, Janice A. 2004. "Disrupting the 'Student as Consumer' Model: The New Emancipatory Project." *International Relations*.
- Piliang, Yasraf Amir. 2004. "Semiotika Teks :Sebuah Pendekatan Analisis Teks." *MediaTor*.
- Ritzer, George, Paul Dean, and Nathan Jurgenson. 2012. "The Coming of Age of the Prosumer." *American Behavioral Scientist*.
- Sulistyaningtyas, Tri, and Jaelani Jejen. 2017. "Wacana Konsumerisme Dan Pemanggilan Ideologis Dalam Laman Komersial San Diego Hills Memorial Parks and Funeral Homes." *Jurnal Sosioteknologi* 16(1): 43–55.
- T, Abdi Mirzaqon, and Budi Purwoko. 2018. "Studi Kepustakaan Mengenai Landasan Teori Dan Praktik Konseling Expressive Writing." *Jurnal BK Unesa* 8(1): 1–8. <http://jurnalmahasiswa.unesa.ac.id/index.php/jurnal-bk-unesa/article/view/22037/20201>.
- Umanailo, M Chairul Basrun. 2015a. "Desa Sebagai Poros Pembangunan Daerah." <https://osf.io/gp97z/>.
- . 2015b. *ILMU SOSIAL BUDAYA DASAR*. 1st ed. Namlea: FAM PUBLISHING. https://www.researchgate.net/publication/326518651_ILMU_SOSIAL_BUDAYA_DASAR.
- . 2015c. *Mega Utama Masyarakat Buru Dalam Perspektif Kontemporer (Kajian Kritis Perubahan Sosial Di Kabupaten Buru)*. <https://osf.io/6d2g8>.
- de Zengotita, Thomas. 2018. "Phenomenology." In *Political Philosophy and Public Purpose*.

Biography

Saidna Zulfiqar Bin-Tahir is a lecturer at English Education Department of Universitas Iqra Buru, Indonesia. His areas of interest and research include teaching media, TEFL, Arabic and Linguistics, and Multilingual Education. He graduated from Al-Azhar University of Cairo in Arabic Language and Linguistics and graduated his master and doctoral degree from the State University of Makassar in English Education Department and got the short course at Northern Illinois University, USA. He has published some books and many articles in TEFL, ICT in language learning, and Multilingual teaching and learning. He had become a member of Asia TEFL, Asian EFL, International Forum of Researchers in Education (IFORE), and ADRI. He is a reviewer and editor in some local and international journals

M Chairul Basrun Umanilo is a lecturer at the Faculty of Agriculture at Iqra Buru University with specifications of rural sociology and research methodology. It has an M.Sc degree in sociology Obtained from the March University. In 2016 Began doctoral education at the University of Brawijaya. Currently still completing a dissertation on the issue of urbanization because of village development that is focused on the Central Java region