

# Analysis Reception of Cosmopolitan Magazine and Fashion TV

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**ABSTRACT:** This study discusses the preferences of women's media in relation to consumption practices and the meaning of such consumption practices. This research is about to obtain knowledge whether individual consumption practices are really influenced by the media; whether the influence is deterministic, in the sense of the media having an absolute influence; or whether it is dialectical, in the sense of mutual relations and mutual influence; or reflective, in the sense that the media gives a particular message in the individual's consciousness as a phenomenological experience; Or even refractive, in the sense that each individual 'refracts' what the media exposes. Morley in his comprehension research analyzed and placed the audience in three categories of interpretation: Dominant side, negotiating side and opposition side. The conclusion is that audiences negotiate the meaning in the media and that according on cultural background, family, attitude and value preference, gender factors, etc.

## INTRODUCTION

This study discusses the preferences of women's media in relation to consumption practices and the meaning of such consumption practices. This research is about to obtain knowledge whether individual consumption practices are really influenced by the media; whether the influence is deterministic, in the sense of the media having an absolute influence; or whether it is dialectical, in the sense of mutual relations and mutual influence; or reflective, in the sense that the media gives a particular message in the individual's consciousness as a phenomenological experience; Or even refractive, in the sense that each individual 'refracts' what the media exposes.

One main premise of reception analysis is that to produce an audience study that includes usage and impact it must first go through a study that combines content analysis and audience analysis at once. The reception analysis assumes that the text and message recipients are part of the elements of a complementary study corpus in which both are social aspects of discursive communication.

Utilization of reception analysis theory as a supporter in the study of the audience actually to put the audience is not merely passive but seen as cultural agent which has its own power in terms of generating meaning from various discourse offered by media. The meaning of the media then can be open or polysemic and can even be responded in opposition by the audience (Fiske, 1997).

David Morley who in 1980 published the Study of the Nationwide Audience later became known as an expert who practiced in-depth reception analysis. The central question of the Morley study is to know how individuals interpret a television program's content is viewed in relation to the socio-cultural background of its audience (Morley, 2005).

David Morley writes in his book the following sentence (Morley, 1986);

"I would argue that it is only in this context that of the wider fields of social and cultural determinations which frame the practices of viewing that individual "choices" and "responses" can be understood"

The cultural background of each audience will differentiate the practice of watching television or reading magazines, ranging from the choice of

program and also what response is given to the media consumed.

Starting from the consumption of the media, then it is also a reference for the audience to consume in the context of daily life. So, most people today consume no longer focused on something that is based on usability but rather to symbols and even images.

Based on the above, the researcher determines the city of Samarinda as a research location and it cannot be separated from the fact that Samarinda is the most expensive city in East Kalimantan, even nine in Indonesia. The people of Samarinda are "attacked" by the media through advertisements, infotainment, soap opera, which are always showing instant, glamorous life, from zero to a hundred. So that researchers see there is a correlation between media exposure and mimicry patterns that occur in Samarinda. Social conditions of society in Samarinda now increasingly shows the growth of new social classes with lifestyles that mostly adopt impressions on television such as fashion tv or from some fashion magazines in consumption such as cosmopolitan magazine.

Problem Statement is how are the upper-class women interpreting textual content on Fashion Tv and Cosmopolitan magazines seen from relation to the socio-cultural background of the audience and how are the relations between the meaning of the tv fashion show and cosmopolitan magazine to the lifestyle of the women who belong to the upper class.

## REFERENCES

*The beginning of the birth of Reception Studies*

Stuart Hall is reputedly to be a milestone in the birth of the Reception Studies. In 1973, the hall presented a memoir containing the report on the importance of the development and focus of a new study within the center of the study. By Hall, mimeographed was then published in a book (Hall,1980a) which contained the view that the researcher (media) should concentrate on Encoding that is the analysis of the social and political context in which the content is produced and Decoding is the consumption of media content. The researcher should not ignore the assumptions about both encoding and decoding, and the study goes with these assumptions and when reviewing media content in relation to the social and political context

in which the content of the media is produced and the contexts of everyday life media content is consumed.

In compose the view on decoding, Hall proposed a media audience research approach known as reception studies, or reception analysis. One of the main ideas of this study is its focus on how diverse the characteristics of the audience understand a particular form of message content (media). According to Hall, while most of the texts are polysomic, but the message-maker generally has the intention of getting the reader to capture or understand the message as the author wants it to

#### *Morley's Research the Nationwide Television Studies*

In 1980 the audience of Nationwide event program. Morley focuses on how people with different social and cultural backgrounds interpret the same television program. Morley gathered 29 people in a Focus Group Discussion (FGD) or called a discussion group and they were different people representing various levels in British society. The group was asked to watch The Nationwide in one of its episodes of a news magazine show on a British television station that was presenting the financial statements and economic implications of the government for families in Britain. Once the show is finished they are welcome to give an interpretation. The reason why Nationwide is chosen is because it regularly presents the status quo explanation of social issues and the event is designed to appeal to the lower and upper classes. Thus, Morley considers to be able to communicate the perspective of the status quo.

Morley places the course of the discussion and is categorized into three categories (Marris, 2000).

1. Dominant (or 'hegemonic') reading: the reader is in line with the program codes (which contain values, attitudes, beliefs and assumptions and fully accept the meaning proffered and desired by the creator of the program.
2. Negotiated reading: the reader is within certain limits in line with the program codes and basically accepts the meaning offered by the program maker but modifies it in such a way as to reflect his personal position and interests.
3. Oppositional ('counter hegemonic') reading: the reader is not aligned with the program codes and rejects the intended meaning or readings, and then defines the alternate frame itself in interpreting the message / program.

The reception study was conducted by Morley above is based on the thoughts of Stuart Hall, now Professor of Sociology at the Open University, and was a major figure in the history of left-wing political revival in Britain in the 1960s and 1970s. Hall himself followed Althusser's ideas and argued that the media emerged as a reflection of the reality in which the media first constructed it.

#### *Text: The Meaning Behind the Message Receipt*

Fashion Tv and Cosmopolitan Magazine programs can provide different perceptions based on

audience interpretation. Audience audiences from different backgrounds will negotiate text in Fashion TV and Cosmopolitan magazine programs in a sensible way (make sense) based on the background of each audience. As makers of meaning, each will have different concepts in reconstructing the meaning of the reality that is displayed in the media. So that will be generated diversity of themes and ability to perception the text in the different impressions also between each audience.

The audience's active role in interpreting media texts can be seen on the premises of Stuart Hall's encoding/decoding model which is the basis of reception analysis: The same event can be sent or translated more than one way. Messages always contain more than one potential reading. The purpose of the message and the direction of the reading is there, but it cannot close to just one reading: they are still polysemic (in principle still allowing for the emergence of interpretation variations).

Understanding messages is also a problematic practice, however transparent and natural. One-way delivery of messages will always be possible to be accepted or understood in different ways. Messages in the mass media are composite of a variety of complex signs, where a preferred reading has been determined, but still has the potential to be received in a way different from how it was sent. In the study of preferred reading receptions are interpreted as meaning that is predominantly offered in the text.

Media text usually directs the intended audience in the desired direction. To find out the dominant meaning offered by the media, we can analyze the internal structure of the text. Audiences may make alternative readings that are different from the meanings offered by the media. Usually differences of meaning arise because of differences in social position and/or cultural experience between readers and media producers.

The comprehension of the relationship of production to the consumption of texts can be summarized in the following quotation from Lawrence Grossberg (1992): We must recognize that, in large part, the relationship between audiences and popular texts is an active and productive relationship. The meaning of the text is not given to some separate set of codes available where we can consult whenever we have time. A text does not bear its own political or meaning which has existed in itself; No text can guarantee what effect will occur. People are constantly struggling, not merely paying close attention to what a text means, but to make something related to their own life, experience, needs, and desires become meaningful. The same text will mean different things to different people, depending on how the text is interpreted and different people have different interpretive resources. A text can only mean something in the context of the experience and situation of the audience. Equally important, the text does not define how the texts are used or what functions can be run, before. The texts can have uses for different people in different contexts. How a specific text is used, how it is interpreted, how it functions for its audiences all of this is closely tied

to the constant struggle of the audience to understand itself and its world, and moreover, to create a better place for it self in World (Grossberg, 1992; in Storey, 2007).

The cultural studies approach alters the previous assumptions that assume a passive audience. In the tradition, studies focus on media effects. Morley called it a naive pessimistic tradition because the media seemed to have an immediate and unmediated impact on the audience. Morley recommends a new way of thinking that substitutes the habit of thinking "what the media does to its audience" to "what the audience does with the media".

Research of the audience-based has been largely structural-functional in orientation, focusing on the social characteristics of different audiences, reflecting their different degrees of 'openness' to the messages they received (Morley, 1999).

The audience-based study emphasizes the important fact that different audiences use and interpret the text in a way different from that intensified by the communicator (text-maker) and also different from other audiences. This confirms the role of audiences in constructing meaning.

The meaning of the text will be constructed differently according to the discourses (knowledges, prejudices, resistance, etc.) brought to bear on the text by the reader and the crucial factor in the encounter of audience/subject and text will be the range of discourses at the disposal of the audience. (Morley, 1999)

## RESEARCH METHODS

### *Research Methodology*

The method used in this research is descriptive qualitative method. Descriptive research is concerned with gathering facts, identifying and forecasting relationships within and between variables.

### *Unit of Analysis*

The subject of this research (as the unit of analysis) is the academic community at Mulawarman University in Samarinda. Respondents will be selected by using purposive sampling method as much as 30 people.

In this study, the media were received by the women, while the perspective used for the study was the theoretical perspective developed by David Morley. Morley in his comprehension research, analyzed and placed the audience in three categories of interpretation:

1. Dominant side
2. Negotiation side
3. Opposition side

### *Method of Collecting Data*

Researchers will use in-depth techniques involving interaction in the form of a conversation between the interviewer and the interviewee who has been selected based on certain criteria to discuss a particular topic.

### *Data analysis method*

This study also uses a qualitative method of data analysis. Method of data analysis that will be used in this research is interactive data model analysis

developed by A. Michael Huberman and Matthew B. Miles.

## RESULTS AND DISCUSSION

### *Presentation and Data Analysis*

Fashion and beauty is a matter of interest for women, but based on interviews with 5 key informants although each liked the rubric/ program about fashion and beauty in Cosmopolitan and Fashion TV, all the key informants have their own style and taste and not make Cosmopolitan/ Fashion TV as the only reflection or even make it a reference.

Lifestyle of a person in the world expressed in his activities, interests, and opinions. Lifestyle describes the "whole person" in interacting with the environment. Lifestyle is the lifestyle of a person expressed in his activities, interests and opinions in spending his money and how to allocate time

The above is also in line with the statement Prof. Aji Ratna Kusuma M.Si that she is agree with the glamour lifestyle, but depending on the circumstances and conditions. If to work, she prefer a simple style. If for a party she is nothing problem to look glamorous. (Interview, September 30<sup>th</sup>, 2016)

A total of 3 key informants stated that they always buy a product with a famous brand, 1 key informant suggested rarely buy, and 1 key informant claimed to have bought a product with a famous brand. Frequency of purchase also varied, for key informants who always buy products with famous brands declare to buy fashion products between 7 times to above 10 times in 1 year. But there are also states that only buy the product with the brand turned out as much as 1 time in a year.

The following is based on the interview with Ida Wahyuni Iskandar, M.Si, she said that when she bought a branded product its not for show, its just for its functions. (Interview October 10<sup>th</sup>, 2016)

Preferences about fashion for the five key informants have a variety of answers, in this case only 2 key informants who mentioned that their fashion preferences inspired by Cosmopolitan and only 1 key informants who answered her fashion preferences influenced by fashion tv. The rest responded hesitantly. According to Hj. Hariati M.Si she said in buying something especially fashion products and anything about fashion will be followed by her. When interested in the contents in the fashion section will soon adopt it, so it can be said that the decision to buy a fashion product is also influenced by Cosmopolitan. A total of 22 informants declared like to read Cosmopolitan magazine and liked the fashion rubric compared to other rubrics. Likewise, when informants received a stimulus about Fashion TV, most of the informants liked the fashion show on the television station. The reasons for the informants are varied, ranging from just happy to see the fashion model to the desire to buy branded product brands. Total of 19 informants love to watch Fashion TV and got knowledge about fashion and brands that are trend in the world. A total of 3 informants even claimed to have the desire to buy the latest model they saw on television.

## Discussion

Currently the role of mass media is important for people's lives. Through the mass media many things we can learn. Whether it's news about the events that occur in the country and abroad and can be known quickly and easily through the mass media. All this because the mass media has the ability to provide information effectively.

The role of mass media in addition to broadening the horizon of thought. Most people who live in traditional societies consider the media to have miracles when they first get to know them because the mass media can get people to see and know places that have never been visited and know people who have never met. It is undeniable that the media has helped to recognize the lives of other people's so that they earn new insight into their lives and the mass media can function as a transitional bridge between traditional societies towards modern society.

The role of other mass media is the media can focus attention. Traditional societies that move toward the modern little by little began to rely on knowledge in the mass media so that the brand can know things about what are important and dangerous, interesting or uninteresting and so forth. The influence of mass media was great. Society gradually began to abandon the traditional deception that still upholds cultural values and began to move to modern life that sometimes does not fit with the image of local culture so that it also influences in making decisions in everyday life. Mass media are also able to cultivate aspirations, such as dress styles, hairstyles, styles of shades to the decisions in purchasing products commonly used in households.

If associated with the subject of this paper, could be a media exposure about the lifestyle of the idol, and the celebrities. When looking at the phenomenon of his "powerful" "pop icon" like Madonna, whose "body" appeal has excited the viewer. Immediately indirectly can put behavior that is considered to be perverted can be permissive by the incessant exposure of mass media.

The movement and the development of the age enough to increase the level of courage of women shows their existence in the form of consumption practices. Finally, the media, as it says it has created its own aesthetic. It is not only regarded as a cultural agent, but the culture itself. This means that when the habits of the elite in this case are the public figures entered in the media he transformed as a pop culture. This is reinforced by the explanation of the key informants that the media helped to set the life agenda of women including influencing what is considered important and unimportant, what is halal, and haram, what can be enjoyed and not, through the process of refraction. Thus, the broad lifestyle we can say is made up of mass media messages that enter in a row in the ritual of watching and reading into a form of legitimacy over the domination of the power of mass media, here the audience treats the mass media as part of their daily lives. The practice of cultural consumption became commonplace and became a form of power strategy in television discourse. While the new meaning can

appear after the interaction between the text with the audience. The meaning that emerged could have happened because of the hegemony, where every resource dissolves in what they watch and read, and apply cooperatively with the influence of mass media.

The response they give as a real audience signifies that they are reproducing, they are doing what is called secondary production as a form of operation to the texts. Equipped with knowledge of the world, the speakers are not just watching and reading. They do more than that, they compose an interesting televisual consumption discourse to observe. The critical paradigm in the methodology used by the researcher does not stop at what kind of packing is done by the informant is right or wrong, subordinated or against, but shows the diversity of fiction they can produce. Every resource can identify themselves through cultural consumption activities, the goal of creating consciousness and producing transformative praxis is necessary in this televised discourse.

## CONCLUSION

Audiences negotiate meaning in the media because each person gives a different meaning to what they get from the media. Agree, disagree, not argue, all is part of the process of negotiating audiences on the media based on cultural background, family, attitude and value preference, gender factors, etc. Each medium has a unique aesthetic shape. The embodiment of something beautiful in each media is different and we as readers are allowed to enjoy everything, although the preferences of each individual will vary so that the effect is not the same and the relation between the meaning of Fashion tv and Cosmopolitan shows, according to the women in Mulawarman University's lifestyle, most of them say that their purchasing decisions and lifestyle are not fully influenced by the mass media and they even say more about the imitation of the environment nearby. Because they know that all media have their own ideology because there is no neutral media. All media products are in a certain way promoting for themselves or for offering a particular lifestyle. Likewise, product advertisements on behalf of the welfare of life under the shadow of consumerism, the stereotyping of the domestication of women's role in maintaining the status quo of patriarchal culture, or the reinforcement of certain political and ideological roles of the party in the name of 'nationality' messages and values 'patriotism.

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# CONSUMPTION PRACTICE IN THE BAUDRILLARD PERSPECTIVE

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**ABSTRACT:** This research is a review of consumption practice with the underlying assumption of advanced post-industrial capitalist or postmodern as the consumptive society. The researcher tries to review the consumption practice and pattern of material goods or symbolic activity. Consumption in this research is the whole type of social events done by everyone so that the operation can be used to characterize and recognize him. The effort to acquire the knowledge on consumption practice of the modern society, in its development, also includes the debate on a more philosophical epistemological aspect of the 'modernity' or even 'postmodernity' terminologies. Piliang (2004:150) suggests that the use of Jean Baudrillard perspective to understand consumption that links to the consumption practice and lifestyle, in the end, will form individual or group identity which will always distribute and create signs to be consumed by the consumption society. We can no longer distinguish between truth and fake, between issue and reality. Consumption, in Baudrillard, is radicalized into the consumption of sign. It means that the consumption society is no longer bound to a morality and habit they once held, the community lives in a new culture where they see the existence from the aspect of how many signs they can consume. In this kind of society, consumption is no longer seen as an activity to consume the object but as a systematic action to manipulate the object. The consumption referred to in this study is no longer of use (usability) or exchange value but more about symbolic value. Consumption serves as an essential expression of oneself through symbolic meaning and interpretation of signs. Consumption rationality diverted its path as an effort to fulfill desire instead of needs. The real object of fulfilling this desire has disappeared, replaced by an imaginary distributed through symbols. This research also uses the qualitative approach of phenomenology. The subject of this study is the members of Ganbatte arisan group (regular revolving savings social gathering) in Samarinda consisting of 10 upper-middle-class women who work as entrepreneur and professional. This research uses an approach in the

cultural perspective as a way of life in reviewing a problem.

Keywords: Arisan, Baudrillard, Consumption

## 1. Introduction

This research is a review of consumption practice with the underlying assumption of advanced post-industrial capitalist or postmodern as the consumptive society (Featherstone, 2001; Ritzer, 2012). The term 'consumptive society' refers to the condition where the practice has, uses, and spends the value of a product done by human become a significant activity with a particular socio-cultural meaning. Referring to Baudrillard in his book titled *Consumption Society* (2004) one of the phenomena in the consumption society that what we are consuming is a sign (message, image) rather than a commodity. It means that we need to "read" the consumption system to know what to consume. Furthermore, we all know that the "code" of the meaning of consumption of a commodity over another. This research turns arisan of women in the city in Samarinda, as the subject of the study.

Referring to the thought of Mark Patterson (2006) on consumption in everyday life. Consumption is not a new thing, but the birth of a consumer society is a matter of debate. How about the time when Queen Elizabeth who highlighted the nobility status of the fashionable and new dress. The consumer society appears in the modern sense; there are two general things to note. First, the emergence of the consumer society occurs in all phases of capitalism, even in the early stage. Second, every time the 'modern' consumption indeed happens, whether in the sixteenth, seventeenth, eighteenth or nineteenth centuries. We assume that the birth of consumer society is destroying workers and what is being produced. In short, the emergence of consumer society is often seen as something negative, unnatural and inharmonious, causing damage to the relativity and injecting alienation between producer and product.

In this study, the researcher tries to review the consumption practice and pattern of material goods or symbolic activity. Consumption in this research is the whole type of social events done by everyone so that the action can be used to characterize and recognize him. The activity here includes the practice of spending the time in his

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way so that it has its meaning for himself. The object of the consumption as a symbolic form indicating “who I am” or self-status found by consuming a product where its outer image can elevate his identity.

This topic is considered necessary because the practice of consumption is not only happening in big cities like Jakarta, Surabaya, and others, which is often referred to as the ‘orientation’ of lifestyle. This phenomenon also occurs in a small town such as Samarinda which becomes the location of the research in this paper. It can be identified with the development of news in the media social about the lifestyle of the local community. As reported by Tempo online, a woman named Amelia Masniari or Miss Jinjing claims herself as the lifestyle expert. She often tells about the lifestyle of new rich (OKB) in the inland of Indonesia and these people do not live in Jakarta or Java Island, but they live in inland, in a new regency and city of Indonesia.

“...there are a lot of new rich come from rural areas of Indonesia. At first, she was surprised by the request of 2,000 books with the price of Rp. 178 thousand per-exemplar. The result of multiplying the price of the book and the number of requests is quite fantastic. And what makes it more fantastic is that the consumer paid it in cash. What’s more confusing is that the delivery of the books she wrote addressed to rural areas with the uncommon names such as Nunukan, Pulau Rote, Kutai, Luwuk or other inlands with mining, wood and others type of business. Some of the inhabitants own luxury cars such as Jaguar, Lamborghini, and others, although they live in rural area. Furthermore, some houses have its private jet area. Most of them are low profile; they don’t act like celebrity or socialite who likes to show off in media social. They don’t have the urge to be popular because of the money, and the

reason is that in the social circle they are already popular. Miss Jinjing also tells that there are a lot of new rich from inland who like to bring cash both in rupiah and dollar to do any transaction. Not to mention to pay branded bag, luxury car, diamond jewelry, and even property such as home and apartment. According to the Miss Jinjing community, they (new rich in inland) buy property and land in Jakarta with corrupting price because they are bold enough to pay a higher price and in cash comparing to rich people in Jakarta and Java Island who mostly pay through credit. Another fact is that if the former new rich usually come to community health center, most of them now like to fly to Singapore, Australia, China and Europe even when they only have a cough. What’s more interesting from this phenomenon is that the number of the world-class diamond shop such as Frank & Co, Felice, D&C trying to sneak in the rural areas, to come to the consumer of new rich and sell their diamonds there. Most of them are selling very well like selling hotcakes, and most of the costumers pay in cash with rupiah or dollar. The presence of outlet in Jakarta is just a storefront. The reason is that most of their actual consumers are the new rich living in the inland. Miss Jinjing also wrote about several new rich communities who live in inland and owning Lexus, Land Cruiser, Jaguar and other luxury cars and even jet. However, they chose these type of cars not to show off but to support their business, so it has functional nature instead of showing off. The reason is that they don’t need to show off to others, they have

unlimited money and wealth...”

(Tempo, 06/08/2014)

The consumption value practice of similar marks of the above exposure is also indicated in the Ganbatte arisan group, the arisan group that the participants are the women of the upper middle class and the research location in this study is in the city of Samarinda. In Indonesia, Arisan is like a social gathering, usually done by housewives or female members of a community. Arisan becomes the medium for women to gather, share stories and as means to “save money” in different ways. Arisan is usually formed by profession, family relationship, age hobby, and others. Thus, in connection with this study, the contradictive development patterns fill in both social and cultural change and exhibit powerful influencers with so-called global models of society's life and become the global culture, to the point in which they accept the way of life, the lifestyle and life perspective. On the other hand, it has threatened the existence of various forms of traditional inheritance, customs, values, identities and symbols derived from local culture.

The act of determining Samarinda as the research location cannot be separated from the fact that Samarinda is the most expensive city in East Kalimantan and it's the ninth major city in Indonesia. It is not surprising because the consumption pattern of community in Rural Area is quite high. Starting from the seafood, new gadget to luxury car become the hunting objects of the upper-middle-class society.

<http://kaltim.prokal.co/read/news/12955-sebulan-2-mobil-mewah-melenggang>

It can be interpreted that the consumption community puts meaning in themselves by differentiating its consumption activity with others. Ironically, the purpose of the sign consumed by the individual is not derived from the value of the commodity he or she has consumed, but through its sign system and develop a culture. In this study, the researcher wants to know what kind of identity presented by Ganbatte arisan group to show its existence and how the consumption practice and lifestyle of Ganbatte arisan group in the Baudrillard's perspective.

The result of the early observation of the material object in this research is that the arisan group in Samarinda named Ganbatte referring to

Soekanto (1987) that this group belongs to the upper-middle-class consisting of entrepreneur and professional.

The concept model used as the subject of this study is the concept of arisan utilized for 'identification' of this group. The members of this arisan are hard working women, thinker with good social interaction skills. This arisan started since January 2012, initiated by Dr. ME, Assistant I Provincial Government, the initial members amounted to 10 people, and now they have 15 members. However, they have a different concept of arisan, unlike a collection of beautiful women who like to lend money from their husband. This arisan consist of hard-working women, thinker with good social interaction skills. They also call it as Ganbatte arisan group. Japanese school teachers often speak this word by the end of the lesson. The word “GANBATTE” means “SPIRIT,” although most of Indonesian often use “CAYO!!!” Ganbatte can be translated to “Never Give Up,” and it has profound meaning. Spirit is a picture where human still have a life expectancy, hope to struggle, to survive in daily life. Japanese school teachers often say it to encourage their students to keep studying and never give. This is in line with the spirit of the members of Ganbatte arisan consisting of women with full of enthusiasm in each of their field. This social gathering can only be held once a month because most of the members are very busy. The members will pick the date between 10 and 11 every month depending on the availability of the members. They always hold this social gathering in Boncafe, Samarinda to honor the social interaction in arisan. Also, they will have specific dress code every month according to the agreement.

One of the arisan groups that will be analyzed in this research is Ganbatte arisan group. For the members of this group, fashion is one of the ways to show their constructed class of identity and fashion can also have political sense. It means that one of the ways used to show positions and class of identities. In their opinion, fashion cannot be separated from the development of history of human life and culture. The importance of fashion in social context becomes more explicit about the status itself. Besides, clothing is an expression of personal identity, thus “selecting clothes either in-store or at home, means defining and describing ourselves” (Lurie, 1992: 5). For example, the recent

event in Samarinda titled “Festival Kemilau Sarung Samarinda” where Ganbatte became the only arisan group to be awarded as a group that has helped to preserve the Samarinda culture.

The upper class used to consume an excessive amount to distinguish themselves from the lower levels of the social hierarchy. Meanwhile, the lower classes try to imitate the upper-class lifestyle. However, when the lower classes manage to emulate the objects of upper-class status, then those who are in upper class will try to remove those objects and seek for new objects to distinguish themselves from the lower classes. (Veblen in Ritzer, 2014)

The problem is that what kind of identity expected by the Ganbatte arisan group to show its existence and how the consumption practice and lifestyle of Ganbatte arisan group in the Baudrillard’s perspective. Piliang (2004:150) recommends that the use of Jean Baudrillard’s perspective to understand a consumption in relation to the consumption practice and lifestyle will form individual or group identity that always disseminate and create signs to be consumed by the consumption society so that it can no longer distinguish between truth and fake or issue and reality. According to Baudrillard, consumption is radicalized into consumption of sign. This means that the consumption society is no longer bound to a morality and habit they once held, the community lives in new culture where they see the existence from the aspect how many signs they can consume. In this kind of society, consumption is no longer seen as an activity to consume the object but as systematic action to manipulate the object.

## **2. Baudrillard's theory of the Consumption Society**

### **2.1 Simulation**

Baudrillard, argues that at this moment we have entered the life of postmodern and we are no longer in the era of existing modernity. This is marked by the concept of “simulation of society.” The simulation process leads to simulacra. Simulacra can be interpreted as space where the simulation mechanism takes place. Referring to Baudrillard, there are three levels in the simulacra process (Baudrillard, 1983:54). The first simulacra that took place in the era of renaissance until the beginning of the industrial revolution. Simulacra in this stage are the representation of the natural

relationship of various elements of life. Second, the simulacra that go along with the development of industrialization era. At this level, there has been a shift in the mechanism of representation due to the adverse impact of industrialization. The third stage, simulacra is born as a consequence of the development of science and information technology.

In term of simulation, humans inhabit a reality, where the difference between real and fantasy, between original and fake are very slim. These worlds can be illustrated as Disneyland, universal studio, China Town, Las Vegas and Beverly Hills. The world of simulation looks perfect through media information such as advertising, television, and film. The world of simulation can then be said to be no longer concerned with the reality or categories of truth, deceit, right, wrong, reference, representation, fact, image, production or reproduction merged into the chaos of sign. Besides, it cannot be separated from authentic and false. In the end, it becomes part of the reality which is lived by western society today. This unit is then called as simulacra by Baudrillard; it means a world constructed from the mixing of value, fact, sign, image, and code.

The Baudrillard’s concept of simulation is about the creation of reality through the conceptual model or something related to “myth” which cannot be seen in reality. This model becomes the determinant factor of our perspective of reality. Everything that attracts people’s attention – such as art, house, household needs and so on – are projected through various media with ideal models. Here, the boundary between simulation and reality mix up creating a hyperreality where real and imaginary become unclear.

In Ritzer (2003:164) Simulation is conceptually a creation of models of reality without the reference to reality. As well as hyperreality, Baudrillard views the era of simulation as part of series of evolving phase of images.

Simulation is different from the representation. Representation presupposes the existence of an unseparated relation between the sign and the reality of the reference. Representation is a symbol or sign that serves as the presentation of reality. Representation re-represents the reality in another appearance, meanwhile, the simulation represents another appearance as reality. It serves as



a sign in the representation of an object, but it serves as an object in the simulation of the sign. In the simulation, there is no re-imagery of reality. Simulation forms a camouflage of reality to serve as a real-factual (Suyanto 2013:208)

In the Consumer Society, Jean Baudrillard outlines how consumers buy into the “code” of signs rather than the meaning of the object itself. His analysis of the process by which the sign ceases pointing towards an object or signified which lies behind it, but rather to other signs which together constitute a cohesive yet chaotic “code”, culminates in the “murder of reality”. The rupture is so complete, the absence so resounding, and the code so “totalitarian” that Baudrillard speaks of the combined “violence of the image” and “implosion of meaning”. Politics, religion, education, any human undertaking is swept up and absorbed by this process and ultimately neutralized; any liberating activity becomes complicit in the reproduction of its opposite. “The code is totalitarian; no one escapes it: our individual flights do not negate the fact that each day we participate in its collective elaboration.”

<http://infed.org/mobi/jean-baudrillard/>

The point is that Baudrillard tries to describe how consumer buying “code” from the signs and meaning of the object itself. Analysis of the process where the sign stops referring to the direction of the object or signified that lies behind it, but for other signs that mix and culminate in the “murder of reality” are very chaotic, invisible, and the code becomes very “totalitarian” and Baudrillard also talks about the merger of “violence on pictures” and “explosion of meaning”.

## 2.2 Hyperreality

The above terminology refers to anything that is “beyond reality.” According to Baudrillard, hyperreality is the most noticeable feature of the simulacra. For example, a deodorant advertisement used by a woman with smooth white skin in an airport. With her style, she raises her hand while looking for the intended passengers and all of the men’s eyes is directed at the woman’s armpit until they almost collide and fall. Another example is a refrigerator advertisement where the mother is busy looking for stuff in the small fridge that she did not realize that her toddler can already learn how to dribble a ball. Finally, the mother decides to replace the old refrigerator with a wider refrigerator of brand “A” so that she can have more time to watch her baby dribbling the ball. These examples are only to satisfy the hyperreality, namely the subject of the unreal of possible in everyday life. Roughly speaking, it can be said that hyperreality is the “lie” brought by simulacra.

Hyperreality creates a condition in which falsity mixed with the authenticity; the past mixes with the present; the fact is confused with the engineering; sign melts with the reality; lie unites with the truth/ the categories of truth, falsehood, originality, issue, reality seem to be no longer valid in such world.

“Baudrillard accepts the radical consequence of what he sees as immensely pervasive code in the late modern period. This code is clearly related to the computerization and digitization, also quite fundamental in physics, biology, and other natural sciences in which it allows for the perfect reproduction of an object or situation; this is why code can pass the real thing and open up the opportunity for the emergence of a reality called Baudrillard as hyperreality.” (Lechte, 2001: 352)

The circumstance of hyperreality makes the modern society becomes excessive in the pattern of eating something with unclear essence. Most of these communities consume not because of their economic needs but because of the influence of simulation models that cause people’s lifestyle to be different. They become more concerned with their lifestyle and value they uphold. Rojek (2001) in his book titled *Celebrity* explains that one of the changes occur in celebrity and social media is that how capitalist market turns the celebrity to be a

commodity due to the society's desire as the consumer to know and 'own' everything about the celebrity. This fact is then used by the consumer society to justify whatever they do relating to the consumption practice.

Industry dominates many aspects of life; the industry produces a myriad of products ranging from primary, secondary, to tertiary. Accompanied by the power of semiotics and simulations, the distribution of product advertising becomes more vigorous, and the information technology that enables the entrepreneur to get information about what the society is currently facing, and the consumer receives information about the needs they want, but they do not need. The assumptions formed in human thought and this desire make the man cannot escape from this hyperreality state. There is a phenomenon revealed in this hyperreality term about the front stage and backstage that the individual plays a role in a drama where he plays two different properties that when met with the public will show the front step, but he will show his backstage if he is not in the public space. It can be explained that commodity products dominate the society or the individual can influence and to show the class and socioeconomic status. Today, it is considered necessary because social stratification is determined regarding each economic power.

### 2.3 Symbolic Exchange and Temptation

The application of signs is always ambivalent, always functioning to avoid the dual meaning of a term: by raising other terms to bind through the signs (strength, reality, luck and so on) and to bring something to be denied and pushed back. We know that magical thinking in their myth is aimed at preventing change and history. Through the certain way, consumption that is generalized with pictures, actions, information also aim at removing the fact of signs, and to get rid of history in the signs of change and so on.

One of the examples is an Advertisement, according to Baudrillard, destructive advertisement intensity of meaning and without clear territory. The presence of advertisements in every media either in the intersection of roads, radio, television, newspapers, magazines, and others will form an awareness of information that only occurs only on the surface. However, today's society remains fascinated by its presence. The fascination

presented is related to the consumption mark, without necessarily reflecting it.

Baudrillard, as it is known in various phenomena of life (media, commodity, fashion, sexuality, music, object, art) can be interpreted in term of semiotics as a condition of the dominance of sign in various aspects of reality. Sign dominates reality as it defines the reality itself. This means that the sign as the representation of reality precisely controls the reality and claims the truth in it based on its mechanism, which is independent of the truth of reality itself. Through the free play of signs, a painting of reality is built as if it is a truth where the real truth is hidden behind it. The very dominant of sign causes the reality as its reference to sink (Piliang, 2004:76).

Even now consumption can no longer be based on material activities. As in Saussure's thought of the bond between marker and sign. The point at which these sign and marker escape causing the movement of meaning to become unlimited and wild. Everything in the world has the potential to stand on its own and can exchange meaning to each other. The originality of the material becomes something that no longer needs to be pursued. In Baudrillard's thought, consumption can occur on every sign. The abundance of existing signs has the potential to be interchangeable to be attributed to the abundance of commodities present in society. Consumption has nothing to do with what we perceive as a reality, but consumption relates to systematic and unlimited ownership as a sign of the object of consumption, and in a consumer society controlled by the code of human relations is transformed into the object, especially the consumption of the object. These objects have no meaning because of their usefulness and necessity but have their meaning as a sign rather than use value or exchange rate and consumption of the signs of this object using the language we understand. Commodities are purchased as a style of expression and sign, prestige, luxury, power and so on.

So, the value of exchange in the object of consumption is no longer valid. It turns into the symbolic exchange. Signs presented in an object exchanged with another thing closer to the environment of those who consume those objects. This can be seen when the competition that occurs among upper-middle-class society.

Jean Baudrillard says that the current social order has been based on the rationality of hedonism based on the satisfaction of need and pleasure through consumption. This means that the present life of the society who have been exposed to the influence of modernization and globalization that have created a hedonistic culture in which community will perform various ways and activities that aim to give priority to pleasure in their lives. People will work to find money that will be used to buy goods that they think can satisfy the needs.

Also, those who have money will spend it for useless stuff such as organizing a party with glamorous style, doing plastic surgery so that their face will look prettier and so on. Thus, the traditional life full of the teachings about piety, simplicity, altruistic, attitude and suppression of the desire or lust has undergone many shifts in life that is based on hedonistic morality that prioritizes on excessive consumption previously known to be spread by the mass media.

### **1. Methodology**

The type of the research used is qualitative research with phenomenology approach. The qualitative analysis tries to explain how people catch the meaning of an event and learn to see an event from the various perspective (Neuman, 2000).

Phenomenology focuses its study on meaning-based society attached by the member.

There are three stages of reduction according to Husserl (Hendrik, 2010:119) namely:

- 1) Phenomenological reduction is the screening of everyday experience of the world, to see the world in its original meaning. Or in other words, this decline is “self-cleaning” of all subjectivity that can interfere with the journey of reaching that reality.
- 2) Eidetic reduction, according to him this stage is nothing but to discover the Eidos or the essence of hidden phenomena.
- 3) The transcendental reduction is excluding and filtering out all observed phenomena from other phenomena. Transcendental reduction intends to find pure consciousness by eliminating empirical knowledge so that self-awareness is no longer grounded in connection with other events.

Phenomenology attempts to reveal the phenomenon as it is (to show itself) according to Ellson's self-explanation, "according to Elliston's explanation," phenomenology can mean: to let what shows itself to be seen through itself and within its boundaries, and it shows through itself "(Elliston, 1977: 279).

### **4. Result and Discussion**

In this research, identity does not stand alone but an integrated form of personal identity. Furthermore, characters of individual are different from each other, the uniqueness that carried by each of it shows the integrity. There are no two individuals who have the same personality even if they are twins. It is found that identity presented by Ganbatte arisan group to show its existence is with its fixed members of the upper middle class with the existence demonstrated in the public sphere and the uniqueness they possess, because the specificity arises from the existence of professionalism which necessarily gives space and time which cannot be seized by anyone, indeed, in fact, this arisan is quite famous in Samarinda because its members are women who are known in the public and mass media.

Simply search on google with keyword Ganbatte arisan then several profiles about them will appear immediately. They are not only advertising through online media but also offline. This group consists of various races, ethnicities, religions, and ages from different fields and settings. This group simply looks very colorful. The conversation finally came true and formed a group called "Ganbatte." A short word that is nice to hear from the Japanese term of "Ganbatte Kudasai" which means "Spirited up." The reason is that they are the beginning of arisan group with characters in Samarinda and similar arisan groups formed with the diverse concept.

Dr. ME, Assistant to the Provincial Secretariat is the Captain of the arisan group. If someones wants to join this arisan group she will be selected by her because Dr. ME has the job to maintain the exclusivity of this arisan group. According to her “Selecting good and bad friend is like selecting perfume seller and a blacksmith. Perfume seller may give your more perfume, or you can buy it from her, even if you don’t buy anything you will still smell good because of her. Meanwhile, a blacksmith can give your trouble of

the sparks of fire, even so, you will still get the smell of the smoke which is unpleasant most of the time.” Other members are NR, the Consultant/Advisor and professional/certified translator in English and Japanese. TP, the fashion designer. The Chairman of the Organization. drg. IC, Practitioner drg, former Princess beauty. MM, the owner of Salon Japan, wife of the police office, LS, the owner of House of Beauty and Boutique. EL, the owner of Hair and makeup salon. IP, the owner of the most prominent Phone store in Samarinda. FK, Personal Assistant and Secretary of the Governor. IS, a financial officer in the State Office of Samarinda. They are all professionals in their field, and for them, arisan is the way to gather and save money in another form.

According to Imey and other members, Ganbatte is not only a group of arisan but a group of women who are active, resilient and optimistic. These are the characteristics they are expecting as self-reflection. Although they come from a various background such as beauty expert, salon owner, doctor, businesswoman, lecturer, they feel connected to each other. The members think that it is fun to hang out with friends who are the expert in different fields so that they can exchange information with each other.

Ganbatte is not an ordinary group; this is not a group where most of the members like to gossip or talk about negative things of others. Ganbatte’s activity is more than just that. Also, the rule of this group is “not allowing its members to talk or gossip about other people, they are encouraged to come and bring happiness to others.”

As already stated, no one is exclusively in only one identity. Personal identities described throughout this paper are part of the group identity. Although everyone has his or her uniqueness in their personality, she or he will keep the interest between one and another in the group whether it be cultural, hobby, life plan, and other emotional boundaries.

Every personal identity is part of the group identity. Meanwhile the group identity is the sole single identity for an individual. There is an Indonesian proverb “When in Rome, do as the Romans do.”, this saying means that we should not only show someone’s culture, but we also have to adapt ourselves to the culture where we currently live in because the culture has its own identity.

Concerning the consumption and lifestyle practices of the Ganbatte arisan group in Baudrillard's perspective. The consumption practices done by the members are about the needs of food, fashion, electrical fashion, recreation as done by LS and IP one of the members of Ganbatte. Top class beauty treatment is done to support the appearance such as Botox Injection and increase the volume of eyelids because IP has slit eyes and she wanted to have eyelid. Some members also like to do Dental Veneer routine to boost their confidence when meeting the customers. Another case is the IS about fashion shopping; she loves to buy branded goods because she thinks that it is better to buy an expensive but durable product than purchasing cheap goods with low quality. But these members are more frugal in terms of expenses. For Indun, she likes to wear shoes and slippers, she wants to wear the Everbest brand, Bonia watches, and for hijab, she usually wears Dian Pelangi, and she trusts Erha Clinic for her cosmetics. Another member of Ganbatte named EL prefers the vehicle, and she thinks that car is the ultimate satisfaction for the one who owns it. Thus, she uses Lexus for his daily activity because it is more classy for the car category in the city. To support her appearance, she likes to wear watches, because according to EL, successful people appreciate the time and she often wears Rolex brand watch. For holidays, she rarely prefers Indonesia as the tourist destination; she likes to go to locations that are not usually visited by the tourists. For example, she just recently visited Bhutan, a country located in the valley. She even had to hire her plane to go to that country, and it cost her almost IM. There should be an exceptional pilot because the airstrip in Bhutan can only be used by the pilot with unique specification who can fly the plane to that country. EL’s goal was to do devotional act in Butan because she is a Buddhist. She also often visits India, in her opinion going to India is like going to "umrah" for his Buddhist.

Another example is NR who always trusts Channel as her cosmetics derived from his grandmother and her mother. TP prefers Japanese cosmetics named Menard, and she also prefers Hammer as her car. For the members of Ganbatte, Hermes brand remains a favorite because according to them the quality is excellent and it is quite classy.

For them, fashion is one of the ways to show the constructed class identity and style is also

political, in the sense that it is one of the ways in which positions and characters of are used. According to them, fashion cannot be separated from the development of the history of human life and culture. The importance of fashion in social context becomes more explicit about the status itself. Besides, clothing is an expression of personal identity, thus “selecting clothes either in-store or at home, means defining and describing ourselves” (Lurie, 1992: 5). For example, the recent event in Samarinda titled “Festival Kemilau Sarung Samarinda” where Ganbatte became the only arisan group to be awarded as a group that has helped to preserve the Samarinda culture.

Baudrillard explains that the current consumption practices are not only influenced by purely economic factors or based on rational choice, but there is also a cultural system and social meaning system that can direct the individual's choice of a particular commodity and show the identity. About the explanation put forward by Baudrillard and the above informant statement, it shows that to join the Ganbatte arisan there must be a standard to be made by what has been chosen by ME as the Chairman of Ganbatte arisan group. The selection of a member of Ganbatte arisan group is part of the social meaning system that can direct the individual choice of a particular group.

Consumer pattern caused by capitalism gives impact to mass production which then creates a culture. The culture is so attached to the community over the possession of over-production goods raising the popular culture. Then, popular culture is already seen as a distributed sign. In his book titled *The Consumer Society: Myth and Structures*, Baudrillard tries to explain that the existing social structure refers to a collective social structure without neglecting individual differentiation. It is seen when the ownership of an object determines the identity of a particular individual.

The object becomes a determinant of identity that is presented through a sign that has been created. Therefore, every member of Ganbatte who wants to have a character, inevitably, consume the goods to get the built sign. The purpose of consumption is no longer to spend or utilize the use of consumer goods but to use the signs that are deliberately entered into the consumer goods by the producers through a conscious manipulation effort

that is assisted by the sophistication of the mass media. For example is what has been done by IP, Baudrillard says that the consumption society is related to what they have as a sign of consumption object and the consumption society is controlled by the sign because the object is used as a sign, not as a consuming part.

## **5. Conclusion**

Everyone always wants to show his or her existence by showing off his identity. The ultimate human personality is the identity as a human. This point is depicted in various other characters that lead to personal identities. Therefore, the identity of a person does not consist of a single identity but multi identities (Molan, 2015: 68). A person's identity becomes an issue when being exclusively singled out, and the individual will deny the other identities. The identity shown by Ganbatte arisan group is the life of a narcissistic woman such as the mutual attitudes of freedom, and the implementation and consumption practices of Ganbatte's members emphasize more on the 'mark value' of the objects of industrial construction.

In term of lifestyle in describing the whole pattern of someone in taking action and interacting in the world. Also, Martin Lindstrom in his book titled *Buy Ology* explains that advertisers have long assumed that logo is everything. Companies have spent thousands of hours and millions of dollars creating, engineering, sharpening, testing, and making sure their logos are stamped on our face, head and under our feet. Indeed they have been focusing on directing and motivating consumers visually for a long time. Ganbatte members always put the logo in the purchase decision because visual images will be much more efficient and memorable when combined with other senses, such as hearing and smell. It suits where they gather at Boncafe or The Grill because the two restaurants serve great views to be seen and the lively atmosphere and the aroma of the food that is present can make consumers imagine the fancy taste.

To be more emotionally involved. Indeed companies find something that they think is better than just throwing logos at us, involving the scent into our nose and ears. This is called Sensory Branding. Overall, it cannot be separated from the name of imaging. Imaging is the most urgent thing in the community's life covering all of the surrounding behaviors. Thus, Ganbatte members

that consist of women should utilize the branding of occupation, an activity that creates money and comes from the result of their work. The reason is that all of the effort related to that thing, without going through the medium of imaging, will be perceived as something bland and futile. Thus, what is considered to be essential and unimportant to be known by everyone as the target will be become increasingly blurred. Therefore they are pleased when talking about their occupation because through this profession their image is lifted. Although they are fond of makeup, shopping and hanging out, they still have a steady job, and it makes them more confidence. If they have saved enough money or achieve enough wealth, they will have more time to have fun. Thus, in today's society, the ability to live by having fun is used as the tool to show of someone's degree or status. The more she is unbaled to work in productive tasks (leisure), the higher her degree in the society.

Ultimately the existing imagery no longer speaks of right and wrong or worthy and unworthy. But the most important of the depicted image is part of the representation of the happening events. Thus, in such an imaging model, any analysis or interpretation can be right and even wrong, and further mislead the public opinion goes on at the same time.

Based on the overall explanations above, those things we are consuming is not the object of consumption itself but the meaning and value of the sign. Baudrillard's ideas open up a complicated question of the role of commodities play as a matter of daily living culture. However, the Baudrillard's statement that demand in a modern consumer society is merely a product of the manipulation of commodity-value signs done by the institutions through advertising and mass media, and those needs are always 'immanent' and premature.

Ganbatte with some of its members who come from the same class always share about their day-to-day life in every meeting, and they also talk about new items they have bought and the price of it. Most of the topic of the conversation include only these things. They want to show their class to the public or their fellow members in the Ganbatte group directly. According to Assael's (1984: 252) explanation of the behavior of the Ganbatte group, that "A mode of living is identified by how people spend their time (activities), what they consider

important in their environment (interest), and what they think about themselves and the world around them (opinions) ". Ganbatte arisan group implements how people from the same sub-culture, social class, and job can have different lifestyles

This is in line with Baudrillard's explanation that consumption has become "...a process of significance and communication, based on the rules (code) in which consumption practices enter and take their meaning. Here, consumption is an exchange system, and correspond with language. Only the discussion of structure that can enter this stage ... besides, consumption as a process of social classification and differentiation, whereby these objects/marks are ordained not only as significant differences in one code but as a corresponding value (rule) in the hierarchy ... being the object of determining strength, especially the distribution of values." (Baudrillard, 2004: 61).

Thus, he wants to say that in today's society the object of consumption controls us, not the other way around. Consumers are stuck in the rhythm they make. Instead of the symbols, the prestige that we can even dissolve in the system. We often assume that consumers have the freedom to use the object, but it works the other way around now.

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