

THE COMMERCIALIZATION OF BODY ON THE NAME OF KONSUMTIVISMEE

*A Case Study of Women Who Work For Purel
in Karaoke X, Jember, East Java*

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Introduction

The word “development” itself is currently in the community has several meanings. According Migley (2005: 3) it means a process of economic change brought about by the industrialization process. Development also means a process of social change resulting from urbanization, adoption of modern lifestyles, and behaviors of today. Furthermore, this term also has connotations of prosperity that offer that development can increase income; increase the level of education, improving housing conditions and health.

Onslaught of mass media marketing strategy as well as modern shopping center development was able to change the orientation of people’s lifestyle, to creating the culture that puts people konsumtivismee lifestyle. Social change is influenced by the views of the value of an item that is no longer measured solely according to their usefulness (utility), but has been imaged as tend to measure materialistic well-being using the parameters indicated by the ownership of such items as air conditioners, refrigerators, mobile phones, computers, motorcycles, cars, models the latest clothes.

One of the most vulnerable populations to konsumtivismee is teenagers. There are several reasons that can be used as the first parameter, teens serve as targets for potential users based on the number, composition of the population of adolescents aged between 10-24 years to reach 64 million

of the total 220 million population of Indonesia (Ray Media, March 25, 2011). Secondly, psychologically, as described by Hurlock (www.masbow.com), adolescents are at a crisis of identity and are looking for identity. Adolescence is a period of change because there are five changes that are universal in the change of emotion, body, interests, behavioral patterns, and changes in value.

In fact, teenagers today are product of capitalist creation with a relatively high propensity consumetivism. One contributing factor, according to the Maharani (Kompasiana, December 16, 2010), teenagers easily ate a lot of ads popping up in the media, when in fact it is not so concerned with the goods offered. A study that conducted by Reynolds in Purkasih (<http://sispurkasih.blogspot.com>) states those adolescents ages 16 to 18 years of spending money to support the appearance itself. Another factor is the desire to follow the latest fashion in order to demonstrate the social environment recognizes the existence of self-existence. Existence itself is sometimes shown in the form of self-display to be admired by their peers or even to attract the opposite sex.

Adolescent girls are one of the most exploited by konsumtivisme as the impact of massive publicity, aggressive and periodically from the mass media. Based on the results of the identification of Wikipedia is known for teen magazines of 20 magazines and 22 women's magazines (id.wikipedia.org, retrieved August 5, 2011). Konsumtivisme indoctrination swift currents through the promises of mass media encourages young women are obsessed to have the goods they want, and it was likely due financial constraints, commercialize body consciously, until then trapped in the world of prostitution.

A study conducted by Aysh (2011) mentions the existence of a positive correlation between prostitution with konsumtivisme because of the lure of well-paced lifestyle. As a young woman, not only be able to eat and meet daily needs, but also meet the needs of fashion and beauty, buying the latest mobile phone, up to clubbing. As a result they voluntarily "sell themselves", without realizing that they have become victims of the capitalist system has unwittingly become one with konsumtivisme pervasive. Efforts to explore the phenomenon of commercialization on behalf konsumtivisme body is done by conducting a

study on women who worked as a purel at one karaoke center named Karaoke X, Jember. Purel that serves as the informant is a student aged 19-21 years, has worked at least 1 year as purel, and has an income of at least Rp 800.000/night. This study successfully interviewed 3 purels.

Purel: Between Lecture, Sex, Money, and Shopping

The phenomenon of commercialization of the body on behalf konsumtivismee on going Jember. This issue is very interesting to study because the perpetrators are mostly women and beautiful young student, and not a “chicken college”, but rather works as purel. This study was restricted to purel with status as a student with the considerations in more quantity and status as a student. Related to the theme of this paper the following description of it:

Socio-Economic Background of Women Who Work as Purel

The women were on average aged between 19-21 years old, and come from the district of Besuki that covers an area of Jember, Bondowoso, Situbondo, Probolinggo, Lumajang, and Banyuwangi. After graduating from high school/ equivalent in the region of origin, they then continue their education to higher education, both public and private, in Jember. Choice of continuing education in Jember is based on consideration of the mileage on average only 1-2 hours for the return trip to his native area in the district of Besuki or horseshoe area and quite a rich assortment of universities in Jember. For information, currently there are 21 private universities, and a state university in Jember. In addition, the other reason is Jember, as the largest city in the district of Besuki, so it is more crowded than other areas in the region of the horseshoe.

Socially, the background of these women comes from families with parents working as civil servants, entrepreneurs, or employees of private companies. Some women are even classified as coming from a family prominent since offspring respected clerics in the region. Then, using qualitative parameters based on money transfers from parents per week on average Rp 250.000, have at least two famous brand mobile phones, having laptop before worked as purel, and lived in the boarding house to rent per month Rp 250.000, then based

on it can be seen that the economy of these women came from middle-class family economy.

Guests or customers come from various backgrounds different. Starting from business to the local level officials from the district of Besuki.

Being Purel: Initially Accompany Up Play “Fire”

Before becoming purel, these students first started working as sales promotion girls (SPG) tobacco products. After some time working as SPG, they were turned into an invitation purel because fellow friend who has previously worked as purel. Purel is a profession with its main task to accompany the karaoke guests sing. The purel is not a karaoke center employees, but rather as a “partner” because of the purel existence is the main attraction. Usually guests and purel had known each other and have the purel desired to make an appointment at the karaoke center at a certain hour. Purel composed into two categories: first, purels are only willing to accompany the karaoke room, secondly, that commercializing purel body in order to earn a great income.

The influence of social environment has a tendency to affect the outlook, attitudes, and values held by individuals so as to form something new in accordance with current social environment. Individual adopts in order to adapt to the environment so it can be accepted as part of that environment. This process occurs in a student who worked as purel. At first only to accompany singing, but slowly, through her sensory experience, began to form perspectives, behaviors, and new values about how to earn money quickly in large amount by way of commercializing her body.

At the simplest level, the form of commercialization of such body is to allow customers feel part of the breast. The next higher form is touching and being touched again, making out, dancing striptease in a drunken, even deliberately thrusting her breasts to be enjoyed by customers. Highest level of commercialization purel body is sexual services at high prices ranging between 1-2 million for short time for a new purel, for senior purel be priced at least Rp 500.000. Accordingly, income derived purel different. Lowest in on night, purel can earn Rp 900.000,- and the highest could reach Rp 3.000.000,- In addition

to the money, these purels was still get may gifts by guests such as watches, mobile phones, clothes, shoes, etc.

The only reason for commercializing purel body is for the money. Values about virginity, sex, and marriage are contained in the community and religious teaching is seen as the traditional rules that are less relevant to modernization. Purel thinks that women are entitled to commercialize her body as the legitimate owner and does not harm others. Even in looking at the risk of pregnancy due to sexual relations outside of marriage was takenlightly because it will resort to abortion. The low indifference is also actualized by having gun-protected sex with multiple sex partners. The consequences of infection of sexually transmitted diseases and HIV/AIDS were not taken into account.

Purel, Money and Shopping

Shopping is a purel routine agenda after obtaining substansial money work the night before. The allocation of funds intended for the majority of shopping activity. In one week, average up to three times to shop and spend a minimum of Rp 600.000 for all shopping. The money is used for body care to the salon, shopping for clothes, shoes, electronic items, cosmetics, and meals. Shopping centers in Jember frequently targeted purel to spend her money. Sometimes purel also visits the boutiques when there are the latest clothing models. Besides, these purels are frequently visiting the online shopping site or see the catalog are offered to them.

The urge to spend more dominated by a strong desire rather than necessity. Purchasing an item is not based on the needs and values useless. The strong desire to shop is always influenced by the emergence of new industrial products, so it would seem to have it the always-up dating, trendy, and not outdated. Although in the end is not necessarily the items that have been bought will be used daily. Thus, purel will feel her existence higher than her friends will. Money is not a problem for purel because it is easy to get it. Therefore, there is no burden at all to spend money to feel idle. Purel believes that guests or customers who are always ready to give money, whatever was asked, during purel willing to make the switch by giving her body.

Besides all, confidentiality status is something that must be maintained so self-image in front of family and friends remain good college. In Javanese culture, women are placed as a symbol of morality and purity, and are in accordance with the jargon of paradise under the heel of the mother. Heaven is a symbol of everything that is good and holy. Therefore, if people know their status as pure, then stigmatized as prostitutes, sinners, adulterers, and various other labels will be attached.

The efforts to keep the image is done by demonstrating polite behavior while on campus, as well as use the simple clothing that is not flashy attention. Even some of them are wearing Muslim clothing that was sealed. Choosing a boarding place was cultivated together with friends from the same profession. Talking with fellow friends was using everyday language that polite with a soft tone of voice. Everything is neatly arranged and adapted to the habits prevailing in the campus.

Purel: The Social Problems of Time Bomb That Ready to Explode

“Blaming the victim” or to put any fault on the victim is the easiest way to show that women are commercializing their body is antagonistic actors in social situations. As if the behavior is performed based on the will of individuals without the intervention of another larger system or by Sutomo (1995: 70) known as individual blame approach. Huda (2009: 34) explains that based on the systems theory a system is essentially a part of a larger system. Thus, a system is a subsystem of other systems. Referring to this view, then industrialization along with the mass media is a huge system behind the creation of female adolescents konsumtivisme behavior- in this case purel, which is actualized through the commercialization of the body in order to obtain large amounts of money in a nutshell. This view is based on a system that contribute to the problem or by Sutomo (1995: 70) mentioned as a systems blame approach.

Based on system blame approach can be described about the connection between industrialization and the mass media to build imaging systemically thus creating konsumtivisme culture in society. Women imaged

as a figure of beautiful, white, straight hair, intelligent, sensual, and various other imaging according to the interests of the mass media and industry. Everything owned by women are exploited for the benefit of the industry. Individual images are then combined with the creation of popular culture that glamorous, be extravagant with money, practical, materialistic, and thus affecting the modern subconscious is slowly but constantly and continuously, to make a person in accordance with such imagery. Therefore, the choice of a woman commercializes her body, either as purel or in other forms, is closely related to the social system that creates konsumtivisme and hedonistic lifestyle.

In such a social context, women bear a double burden as victims and perpetrators. As a perpetrator, the women in the context of this study unilaterally connoted as prostitute, sex maniac, teaser, beast, and cheap. To avoid social stigma, then the purel disguising itself through the appearance of courteous and even some of them using the Muslim fashion. Situations that cause women commercializing her body were never corrected. Side of woman as victims tend to be ignored, to then be used as a means of satisfying the interests of male sexual desire.

The social reality of commercialization of women's bodies are increasingly confirming the position of women as a vulnerable group who are vulnerable to social stigma and the low degree of health quality of life due to the possibility of women infected with sexually transmitted diseases and HIV/AIDS. The women were not only purel, but good housewives but the infection from husbands who did promiscuity with purel without using a safety. In fact, since the babies are still in the womb had been forced to bear the same risks.

To avoid the possibility of the widespread problem of women that caught in prostitution circles for reasons konsumtivisme or hedonism, then at least there are two directions of motion that needs to be done. First, at the level of policy makers, both executive and legislative branches perform the supervisory role of mass media and industry to protect its citizens, in this women case. Second, at the community level, such as customers care organizations educate the public to be a smart consumer to protect society from capitalist exploitation. Both are implemented in the context of efforts to ensure the social welfare of

the public that in the future social problems can be managed well, the community's needs can be met, as well as social opportunities open to the maximum (Midgley, 1995).

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