

# CONSUMERISM IN COMMODIFICATION OF YOGA PRACTICES AS PROFANIZATION IN YOGA CULTURE INDUSTRY

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## **ABSTRACT**

*Today, Yoga become a mass culture, almost everyone knows and have practiced yoga, in short the word yoga is interpreted and accepted as a representation of the purpose of life and harmony of human life in community. But practicing yoga now is practice of yoga that has experienced profanisasi. Yoga is packaged as a cultural product that not only can produce benefits but also be able to provide a satisfying desire for pleasure and comfort. In addition, it can also relate the social life of yoga practisioner. Practicing of yoga has been decontextualized from the traditional or sub-cultural, played in a superficial way, with people having fun in the fact that the marks are superficials so that they can not be deciphered from their fundamental meaning. Practicing of yoga in the postmodern era makes yoga as lifestyle to triggers culture industry in terms of yoga production. This is demonstrated by the production of diverse yoga classes with the commodification of yoga postures to attract and increase public interest as a compromise step taken to expand market share. Propanization of yoga brings a variety of impacts in life especially in addition to changing the face of yoga which initially is a sacred spiritual teaching into a commodity with aim of making profit. In conclusion, today practicing of yoga in the postmodern era has become a cultural industry that is engaged in sophisticated form of ideological indoctrination using entertainment to sweeten oppression while undermining cultural standards that deprive the true nature of yoga.*

**Keywords: Consumerism, Yoga Practices, Profanization, Yoga Culture Insdustry**

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## **I. INTRODUCTION**

Currently, Yoga has become a mass culture, almost everyone knows and has practiced yoga. Interpretation of yoga teaching is well appreciated by the community to make yoga as a culture that is not unstoppable development. Understanding the benefits of yoga practices makes yoga a new culture among rapidly growing posmo community. Yoga as a new culture is able to answer wishes and expectations of this society. In short the word, yoga is interpreted and accepted as a representation of purpose of life and harmony

of human life in community. Yet, current society is a society that represents a new model of representation, life experience and aesthetic sensitivity (Pakulski in Haryanto, 2007). Practicing of yoga in today's society is carried along in the flow of self-image as the character of a posmo society that always wants to present itself in front of others and show its existence in its social environment to bring development of yoga teachings into popular culture. This environment can not be separated from conceptence of "openness" (openness) in social

life where lifestyle choices increasingly important in preparation of self-identity and daily activities.

Lifestyle of community has implications for its consumption power. Society not only consumes something based on the value of using, but turned into consumer, which consume something other than to spend the value of using also because of the symbolic value content (social status, dignity and prestige) self-image in order to look good by others (Piliang, 1998), so that markets with production mechanisms and media imaging play an important role in making Yoga Asana a profane at middle-class urban lifestyle.

## II. THEORITICAL REVIEW

Baudrillard in his theory says that now reason logic of public consumption is no longer based on use value or exchange value, but there is a new value called “**symbolic value**”. People no longer consumes goods based on exchange rates or use values, but consumes because of the abstract and constructed symbol / symbolic value. Due to parts of the advertising offer that it denies the consumer’s need for product excellence, but by attacking the hidden sense of conceit within a human being. It’s means that product is offered as a symbol of prestige and a luxurious lifestyle that fosters a cliché of pride in the wearer. So, people who consumes something not because of they need, but because they want to get a certain “imaging” (Haryanto, 2012: 298).

According to Jameson, in the era of multinational capitalism there has been a tremendous cultural explosion in all aspects of life called “cultural dominant.” In Jameson’s view, the dominant culture is in this postmodern era because almost all “aesthetic production has been integrated into commodity production” (Jameson in Ritzer, 2011: 98).

Economic interests of the capitalists force producers to produce new goods and encourage them to innovate and continue to experiment

with creating new goods. This era also called postmodernism is characterized by massive commodification in almost all spaces of life, including in practicing of yoga. In other words, dominant culture of postmodernism structurally is cultural and ideological representation of late capitalism and socially accepted as a culture of consumerism.

Concept of cultural industry refers to idea that in the era of mass products, culture is an object manufactured or at least using manufactured products (Burton, 2012: 35). Adorno describes the culture industry that manufactures products. In process unchecked in popular culture is experiencing process of change from pure production culture into commodities that generate profits so that there is commodification in practicing of yoga. Commodities that occur in practicing of yoga as a form of profanization that treats yoga practice as a commodity whose final destination is to be traded.

## III. RESEARCH RESULTS AND DISCUSSION

Profanisasi in practicing of yoga can be seen with changing of meaning of yoga as sacred spiritual teachings become popular culture society in postmodern era. This is not separated from changing of meaning in posmo society as age of lifestyle. In this case, appearance of self estetization which body / self and everyday life into a seed of seeding lifestyle project.

Capitalism is increasingly creative to defend its interests in mocking and satisfying artificial needs of human desire through workings of advertising agencies, technology, economic libidal, bureaucracy, and economic and cultural frontiers, one’s passions are easily infected by the virus (Raditya 2014: 68). Practicing of yoga is popular today as manifestation of attainment of desires. Yoga is packaged as a cultural product that not only can produce benefits but also be able to provide

satisfying desires for pleasure and comfort. In addition, it can also relate social life of yoga actors. So that, practicing of yoga is interpreted as a symbolic activity to show their identity in their social environment.

Practicing of yoga as a popular culture is seen to have been dominated by advertising world. Clothing, body, face are provisions taken from other side of life, imaginary, advertising as well as infinite suggestions of urban iconography (Featherstone in Chambers 2008: 239). It is these signs that decontextualize from traditional or subcultural order, played in a superficial way, with person having fun in the fact that the sign / symbol is shallow so that it can not be deciphered from its fundamental meaning.

Barker argues that this is due to shifting of discursive cultural forms toward form of figural culture that appears in emphasis on visual image and not the words (Lash {in Barker (2000: 157)}). Barker's opinion is also affected in yoga culture today. Lately, emerging types of yoga that for some people is said as a unique thing and some people call it "strange" (Bahasa: "*nyeleneh*"). Yoga practiced is certainly brought a mission to achieve certain goals and certainly one of them is making a profit. This is according to Featherstone as a form of blurring boundaries of art, culture and commerce that blend with the increasing importance of postmodern 'figural' which has resulted in general aesthetics in everyday life. (Featherstone in Barker (2000: 300).

Yoga practiced today by industry players have been adjusted so that it can be practiced by wider community with aim to capture broad market so as to achieve profit. According to Bungin yoga as a popular culture moves indefinitely into a culture called mass culture (Bungin, 2009: 77—78). That is, practiced yoga is currently nontradisional and generally yoga activities supported by mass communication that is closely related to infotainment or entertainment events. In addition, cultural

products are increasingly developed and reconstructed according to taste and taste image to bring public interest to them. Nature of capitalism brings society into mass, meaning that society is melted from its traditional boundaries into one massive consumption (Strinati, 2016: xv).

Yoga as a popular culture creates mass culture products that are constantly being reproduced and mass-produced, so that industries created from this mass culture are oriented towards creation to gain most profit in the consumer audience. Yoga practices undergo a process of modification and masification. This modification is done by changing some, even almost all cultures to be more commercial or have high selling value that aims to attract public interest.

Commodities that occur in practiced yoga such as changing or alteration of Sanskrit term into English, Indonesian or other symbolic terms of objects in various postures of yoga is an attempt to transform profanization of yoga practiced that shows doctrine of ideology for purpose of capitalism in yoga culture industry. It aims to meet needs and satisfaction of society, which marked compromising to market through commercial cultural products so that yoga products are easily accepted by public. In culture industry, market intention is main interest. Cultural products will follow tastes and market desires in consuming these cultural products. It is a cultural product that adapts itself to interests of the market. So that commodification that occurs in practiced yoga is interpreted as an effort to prioritize profit gains compared to other goals (Burton, 2008: 198).

Yoga as a popular culture makes it a form of mechanism that modifies distribution and using of its products, as well as emergence of various yoga genres today. This arises from a variety of considerations what audiences want or demand related to practiced yoga, thus bringing up supply to market/community.

Emerging various cultural productions from variance of yoga are an attempting to keep consumers in a way that Chaney said that it is a very creative form of reflection in generating markets to meet needs and satisfaction of society, marked by a compromising to market through commercial cultural products for purpose of making a profit. Popular culture supported by the culture industry has constructed a society that is not merely consumption-based, but also makes all cultures industrial products called commodities. It gives birth to a new society's face, that is consumptive community that breed pop culture and impose worship, education, and cult ecstasy lifestyle because of influence of consumerism.

According to Sugihartati, practiced yoga is as a cultural industry that is involved in the form of indoctrination ideology using entertainment to sweeten oppression while undermining cultural standards with aim of suppressing any form of expression that defies the existing order. (Sugihartati, 2014: 28-29), so that it can be misunderstanding teachings of the truth of yoga.

#### **IV. CONCLUSION AND SUGGESTIONS**

Development and change of practiced yoga today is motivated by meaning logic of society in postmodern era which is 'figural' that mean's prioritizing visual compared to meaning and closer audience to desire for culture products so that it blends with aesthetics of daily life. Practicing of yoga can show image of people themselves.

In addition, today's society places a postmodern culture within framework of a stage theory of society in which people have character of wanting to present themselves in front of others while demonstrating their existence in community. Power of media and consumption shapes and transforms people's realities into popular realities and popular realities are in many ways determined by mass communication to make yoga as advertising

that sometimes offers enchanting and intoxicating visual style. Through yoga can represent lifestyles by instilling smoothly (subtle) importance of self-image to always appear in public.

For the whole, implications of yoga teaching is bringing changes to purely cultural practicing of yoga into commodities for purpose of earning profit that produces commodification in current yoga practice.

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