



TECHNIUM
SOCIAL SCIENCES JOURNAL

Vol. 20, 2021

**A new decade
for social changes**

www.techniumscience.com

ISSN 2668-7798



9 772668 779000

Fashion and Desire: The Society of Spectacle in Post Reality

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Abstract. Fashion was a contemporary phenomenon that increasingly developed to meet the needs of users in its digital industry era. The rapid development of fashion has made the industry compete to present the latest fashions faster and faster. The support and advances of Internet in communication technology have helped to accelerate the spread of power through virtual networks. Digital media have brought people into a new experience, namely "post reality", that had never existed. This study focuses on fashion consumption in the form of clothes with a fast production scale or fast-fashion along with low costs, as well as sneakers that were consumed by young people. One hundred and twenty-nine students at five universities in West Java Indonesia have interviewed. Using qualitative method which were supported by the summary of distribution of questionnaires, conducted throughout 2019 and early 2020, the results of this study were then analyzed using Guy Debord's theory of spectacle society. The study has found that the consumption of fast fashion and sneakers by students had an impact on their spending patterns, self-identity, self-confidence, and the role of the user as a commodity spectacle on today's fashion industry.

Keywords. fashion, fashion industry, post-reality, the society of spectacle

Background

The world has entered the third millennium which begins in the 21st century, in which advances in information and communication technology have developed in a rapid fashion. In this era, humans enter a digital world where trade and other aspects of life are practiced virtually. The Covid-19 pandemic has made digitization in various areas of life more widespread and massive. The process of buying and selling transactions, for example, which used to run so long and was relatively expensive, now only takes a few seconds. This is the kind of world we face today, a world that is no longer physical or metaphysical, but a pataphysical world, or what is often called post reality (Piliang, Y.A., 2004).

Economic transactions and trade which become easier and faster have made several industries, including the fashion industry, more developed. They are competing to present the latest fashions faster and faster. Fast fashion is a term attached to this phenomenon. International brands such as Zara, H&M, or Uniqlo are some examples. In line with those are sneakers, which are also included in the fashion category and experience same rapid development. Sneakers such as Adidas, Reebok, Puma and others are still increasingly sought after and favored by consumers even though they are sold at quite high prices.

With the presence of virtual markets (marketplaces) and the quick and cheap keeps and delivery of products, today's fashion industry moves more and more massively and expanding. In the past, consumers had to buy products abroad, but now thanks to the advances of technology, they only have to order them via an application, plus affordable shipping costs and the goods ordered will arrive in a matter of days or weeks on their doorstep. The Internet and information technology innovation support Fast Fashion.

The "market" that was once limited to the local and national levels has now suddenly become large, occupying an increasingly large and gigantic "space". Today's market is formed by an infinite network of information technology. As long as there are networks and connections in a place, new "markets" will enter and be created there. The fashion industry is now a giant and moves even more massively. The conventional model market is starting to dwindle at this time. Even if there is and left, there are not as many visitors or consumers as before.

At the same moment, certain brands of sneakers that are attached to famous sports players or celebrities make young people want to have and wear them even though the prices are quite daunting. As a result, the lifestyle is increasingly consumptive, attracted by clothes that always appear with the latest models and by sneaker shoes. Both needs were previously secondary and now creep up to become a priority need.

Therefore, it is important to answer the following questions: (i) How does fashion affect the behavior and lifestyle of young people today?, and (ii) How does this behavior impact their social and environmental lives? This research is aims to find and explore the answers to these two questions, which so far have not been studied by other similar studies.

Fashion and Fashion Industry

Fashion is a word that is etymologically derived and developed from the Latin word *facere* which means *to make* or *to do*. Therefore, fashion is more of an activity than a noun that describes a particular object. In terms of style, dress and clothing, fashion can certainly be used as a verb and a noun. All of these refer to the activities and items used in the activities and products of these activities. Clothing and wear that are closely related to the understanding of popular fashion and defined as fashion products and clothing as well as wearing clothes and clothes oneself. Today, fashion is present in various roles or aspects that include protection, politeness, attractiveness, communication, individualistic expression, and social values and status.

The term *fashion* refers to clothes, bags, shoes and accessories that are produced following a growing trend to meet the needs of its users. Clothes and accessories that are worn are no longer only a body covering or decoration but more than that, namely a marker of personal identity (Davis 2013; Entwistle 2015). Barnard (2010) and Hinton (2013) define that the clothes we wear can mean displaying messages, revealing social identities as personal or group social identities through various kinds of social interactions.

The problem of dressing as identity is often a social dialectic in articulating reality. Clothing conveys messages and is an image to emphasize various social functions in social transformation. Polhemus and Procter (Barnard, 2006) show that in contemporary society such as those found in Western countries, the term *fashion* is often used as a synonym for the terms *grooming*, *style* and *clothing*. Lifestyle (lifestyle) sociologically (in a limited sense) refers to the typical lifestyle of a particular group (Featherstone, 2001). Meanwhile, in modern society, a lifestyle helps define a person's attitudes, values, wealth, and social position (Chaney, 2004). In modern society, this term connotes individualism, self-expression, and self-awareness for style. Body, clothing, speech, leisure time, food and drink choices, houses, vehicles, even choice of information sources, and so on are seen as indicators of a person's taste and lifestyle.

One study in America on customer involvement in product development ranging the presence of an emotional connection, satisfaction, and loyalty to a particular product, from consumers who are fashion conscious (update) to those who are not. It found that involving customers in product development could also be an important way for fast-fashion retailers to build their emotional bonds and loyalty and increase fashion awareness which is initially low. In addition, it is imperative to design any digital platform to foster customer loyalty and engagement (Kim, J., et.al., 2018)

Research on fashion that is quite different from others and does not just focus on economic value and sales is research on how to create sustainable fashion. *Sustainable clothing* is a term widely used today to indicate that brand trends are no longer the most important thing. The more important one is fashion that is socially responsible and environmentally friendly, i.e. how fashion products can serve the future demands of consumers who are aware of ecological problems and adopt this sustainable fashion. Today's consumers are more educated (aware) about materials and processes of fashion making, which generates greater interest in social responsibility. A more ethical and transparent way with the environment and customers in mind in beginning to be adopted by the fashion industry. Several new and old fashion products have undergone a day-by-day transformation with new business models, new age fashion labels and supply chain practices to build awareness and demand for sustainable clothing (Khandual, A., and Pradhan, S., 2019).

The phenomenon of a lifestyle that follows fashion also occurs in Indonesian society. According to Ibrahim (2007), Indonesian consumer society has grown together with the history of economic globalization and the transformation of consumption capitalism which is marked by the proliferation of shopping centers such as malls, fashion or the fashion industry, beauty industry, culinary industry, gossip industry, luxury residential areas, real estate, incessant growth of advertisements for super luxury goods, vacation tours abroad, establishment of expensive schools, love of fascinating brands, fast food, cell phones (HP), and invasion of lifestyles through the advertising industry and television shows. Lifestyle is a new commodity in capitalism. It can even penetrate religious symbols and move from within while offering the concept of "pious but trendy" or "worship yes, slang yes". There are social preferences that are secretly adopted by society and replace old values (Hendariningrum, R. and Susilo, M.E., 2008).

Fashion is an inseparable part of everyday appearance and style and has become a person's identity. A person's social identity is formed through a social process that distinguishes him from other people in terms of social characteristics such as clothing habits, spending habits in leisure time, shopping habits and so on. A study on the use of sneaker in the city of Surabaya in Indonesia found that there is a community of sneaker lovers of various brands that are formed from: (i) forums on one social media, (ii) community members who are inspired by their red band, (iii) or wearing sneakers as a hobby, to identify oneself and to build a good image in society (Sahrul, M.S.P, 2019)

A number of research institutions have found that statistics on world fashion consumption in a year can reach 1.8 trillion USD in 2015 and are expected to reach 2.1 trillion USD in 2025 which will have a huge impact on, and further strengthen, the fashion industry. This calculation is based on the very rapid growth of public consumption in developing countries. The negative impact in a year is that as many as three out of five fast fashion products end up in landfills, aka burning garbage. As much as 235 million clothing waste occurred in 2017. This also shows that the level of consumption of fashion has major implications for ecological problems. Humans have a behavioral tendency to continue to keep possessions in the form of clothes, shoes and other fashion products.

<https://lifestyle.kompas.com/read/2019/03/15/160933720/fast-fashion-tren-mode-yang-lestarikan-sifat-konsumtif?page=all>..

There has been a shift in production patterns in the fashion industry. If in the past fashion industry produced designs only in summer and winter, now the fashion industry's production pattern has increased. Currently, new production designs appear every season for 4 consecutive seasons - spring, summer, fall, and winter. The implication is that new products in the world of fashion now appear almost every week. Several well-known fast fashion brands--H&M, Zara, and Uniqlo--offer the latest fashion trends at affordable prices. The increase in prices is not too big, not many times like luxury fashion labels, making the consumerism of society stronger and growing rapidly. The concept of man as a rational being has currently collided with the phenomenon which shows that man is a creature that is governed by desire and whose behavior is shaped like a commodity by industry.

The development of consumerism among the social media activists in Indonesia is driven by the "desire" to show who they are on social media. Desire is considered to have an important role in influencing the consumerism of social media users. A literature study shows that desire is an important element that can influence social media users in Indonesia to perform consumeris activities. Various desires among social media users influence each other, because desire moves like machines that connect to each other through networks in cyberspace (Olivia Saputri A., 2014).

Today's youth, especially students at a number of universities in Indonesia, show the phenomenon of wanting to appear beautiful, neat, and at the same time showing their social status and self-expression - their identity - through what they wear. Fashion, therefore, manifests itself as individual and social needs of self-desire and culminates in the sublimation of human identity. With fashion, a person's identity appears to be in line with what they wear in social life.

While it is clearly closely related to social values as well as social status, economic status has a different position. As in the history of British industrialization, the economic identity of work is embedded in the terms "white collar" and "blue collar". In the present, there is ambiguity about the appearance of fashion as a preference for expression of a person without a corresponding profession and identity. Humans today prefer fashion preferences as an interest rather than the real role identity. The ability to consume fashion products with certain economic capacities is shown precisely as the background of fashion choice. Consumption activities have been a cultural concern ever since. This development seems to be more significant since the development of subcultures provides a variety of commodities to produce alternative and oppositional meanings. (Storey, John, 1996).

Desire and Consumption

In the Marxist theory of consumption, a distinction is made between capitalist and pre-capitalist social formations. The pre-capitalist social formation was marked by a long history of feudalism and after its collapse, capitalism emerged with a system based on markets, money and profit. From that time on, consumption became separate from basic and simple needs. Consumption appears as a human activity that holds important and complex aspects.

The desire to have influence satisfies the human desire to be different and unique. This desire is satisfied by consuming or shopping excessively. Human desire is revolutionary and free by nature. Capitalism in this case plays a role in regulating the desire of social media users in Indonesia to be free and revolutionary, but still within the rules of capitalism that want consumerism to exist. Capitalism produces new products which never satisfy human desires. Consumerism prompts humans to go to the schizophrenic stage. However, Deleuze's wish that

human desire could get out of the prison of capitalism did not happen. Something that happens only stops at the stage of schizophrenia or a state of overlapping meaning between one another's desires.

Consumption can be seen from various perspectives. In an economic perspective, consumption is seen as a pressure on the utility of the desire to obtain a good which is subjective. In other words, an economic perspective speaks of a demand that can be fulfilled. On the other hand, the psychological perspective emphasizes being "instinct oriented" rather than "object oriented" as motivation in consumption activities. This means that consumption motivation comes first internally within humans who have the instinct to fulfill their needs, wants, desires, and satisfaction, rather than external influences in the form of the consumption object itself. In a socio-cultural perspective, what is emphasized is the awareness that humans as individuals have a need to be satisfied. Especially, humans with the predicate of consumers have awareness of what they want and need (Jean Baudrillard, 2004).

Social media activists in Indonesia no longer see needs and functions, but rather see the meaning carried by these items for the sake of self-identity. Man brings his identity to trade and consumption of cultural commodities and identity is also formed there. Consumers bring their experiences, feelings, social position, and social membership to their encounters with commerce (Adorno, T. W., 1991). Then even though there is ambiguity in today's fashion, economic activity between consumers and capitalists in trade is a systematic embodiment of desire. Economic enthusiasm in fast fashion is a form of system that is carried out in the complexity of humans and the economic system, championed by capitalism. Fashion, which is a symbol of human justification for individual and communal identity, becomes an inevitable impetus for human desire to express themselves and others.

Social media, newspapers, TV, and the Internet are all good examples, because in them a lie and a distortion is presented to the viewer beyond reality. These distortions and lies are interpreted as hyperreality and even post reality, which results in facts being subordinated and finally dissolved altogether, making it impossible to distinguish between what is fact and what is seen. Real events today are increasingly taking on a "hyper-real" character so that there is no more reality, only post reality (Piliang, Y.A., 2004; Suyanto, 2013).

Malcolm Waters based his argument on globalization on the understanding that globalization is a phenomenon that is born from the confluence of cultures. This meeting has the intention, namely exchanges between cultures through material in trade (economy), exchange of power through the existence of state diplomacy and the creation of the United Nations (politics), as well as symbolic exchanges that enable the presence of cultural assimilation (Malcolm Waters, 1995). However, reality does not simply show the presence of a balanced exchange, or does not even show exchange in its true meaning. From an economic perspective, economic exchanges only occur in material transactions globally. The fashion market becomes large and the economic ecosystem is present as a result of global exchange, which presents global marketing, a system created for a brand to become global.

Symbols such as class, taste, identity, and the like, which are internalized in the global public consciousness regarding fast fashion are not based on symbolic exchange but symbolic doctrine. Commodity fetishism which is an extreme phenomenon in the world of fashion as well as various other symbolic drives can be seen as biopower. The term biopower was first introduced by Michel Foucault as a term that refers to the condition of a society that is controlled by a network of dispositional construction or apparatus that produces regulation of productive habits and practices. Initially, the controlling power functions through constructing people's behavior through social integration and exclusion within the community itself. Furthermore, when the awareness of a construction has worked, power no longer needs to be physically

present, because a false awareness of self-autonomy has been formed and this power has become a belief that controls people's thinking and behavior.

In short, biopower is a form of power that regulates social life from within, makes people follow it, interprets it, absorbs it, and re-articulates it. That is, in perceiving and articulating a symbolic understanding of fashion, first of all, there is a dominating side of consciousness, which ultimately leads to global fetishism over fashion commodities, which in this study are obsolete clothing (called fast-fashion) and sneakers.

The main stream of economy in the context of globalization has experienced a shift from the 16th to 19th centuries marked by "owner-manager capitalism" to "lifestyle consumerism" in the 21st century. This economic trend towards marketization requires freedom from the chain of command, boundaries and status, as well as monopoly. In other words, the economic principle of "laissez faire" as a paradigm is still considered relevant in the contemporary world. Mainstream culture in the context of globalization has also experienced a shift from the 16th to 19th centuries marked by class / ethnic sub-culture into global idealization and reflective individuation. The cultural trend towards universalization, value abstraction and very high standard generalizations allows for extreme cultural differentiation (Michael Hardt & Antonio Negri, 2000).

Research Method

The research method used in the research consists of literature study and interviews. The resulting data included data in the form of descriptions that have been processed from the interview transcripts and the results in the form of numbers as a summary of the questionnaires that have been distributed online. The population chosen as respondents includes five universities in West Java. The questionnaire was first circulated to one hundred and fifty respondents at five universities, and continued by interviewing ten respondents who were willing to be further contacted. The respondents represent students from the Engineering, Economics, and Social majors. The results of the interviews were subsequently transcribed and discussed in the research team by inviting an expert in the field of culture.

Data Collection

There are six questions that were given through a questionnaire at the beginning of research, namely questions about: (i) shopping habits, (ii) the most frequently visited places for shopping, (iii) the frequency of shopping for fashion in a month, (iv) planning for fashion shopping, (v) the reasons for shopping for fashion with certain and well-known brands, and (vi) the fashion budget compared to the money owned and the budget for other needs. 200 questionnaires were circulated before the pandemic, but only 150 were returned and filled in completely, and could be processed. The results are described as follows.

For the first question, as many as 48.1% of respondents answered that they had shopping habits, 51.9% answered that they did not have shopping habits. The second question was responded to with an answer, 51.2% often shopped for fashion at the mall, while 48.8% shopped for clothes through e-commerce. The third question about the frequency of shopping in a month at the store (fast fashion and sneakers) offline and online was answered with 71.2% of respondents shopping with a frequency of 1-2 times a month, 17.3%, shopping 2-3 times a month, and 11.5% of respondents answered that they shopped for fashion more than 3 times a month.

The fourth question about the habit of planning for fashion purchase before going shopping was responded to by the following respondents, 71.2% answered "yes", planned ahead, and 28.8% answered "no" was planned. The fifth question about the reasons for shopping

for a particular fashion brand showed a variety of answers. Because respondents could choose more than one reason, there were several reasons that underly the pleasure of consumers shopping at fashion stores with certain brands. The reason was, 74.3% answered that the style is more fashionable and trendier, and 22.4% answered that certain brands provide more attractive choices. As many as 18.8% answered that the price is affordable and the atmosphere of the store or digital platform feels comfortable.

The sixth question about a month's budget spending compared to the money owned in that month yielded a variety of answers. As much as 51.9% of respondents answered that the spending on fashion amounts to 10% of the total allowance. 25% answered that fashion spending reaches 20-25%, 17.3% of respondents stated that budget spending makes up 30-50% of the total allowance. Meanwhile, 11.5% answered that budget spending on fashion could reach 50% or more of the total allowance in that month, with the consequence that spending on other needs must be more suppressed.

Interview Results

From the results of the initial questionnaire, ten respondents with various answers, from five universities in West Java, were selected to be contacted and interviewed. There were several keywords that emerged in the interview questions, namely: the desire to have fashion, lifestyle, self-identity, social demands, its desire to show or actualize oneself through fashion, and the role of social media. The answers to the questions presented in the interview are summarized as follows:

a. "Hedonistic" Lifestyle

"I see that the current student lifestyle tends to be hedonistic, as if there are social demands. Indeed, I admit that there is an attraction in itself if you follow the latest fashion trends, and there will definitely be some who will. It's kind of a trend setter..."

"Each campus can be different, but campuses in big cities generally update with fashion models. In contrast to campuses in small cities or suburbs, the students will probably be more indifferent to what they wear."

"I personally don't like fashion. Actually, I am more indifferent. My interest in spending money is more on skin care, or food. So, for me personally it's not that important. However, sometimes I see a lot of people, on campus or on Instagram, wearing one good and famous shirt or pair of sneakers, so I want to have one too."

b. The Spread of Fast-fashion and Sneaker's Phenomenon

"Fast fashion actually follows the designs of well-known brands, but at very low prices. The rotation of the model is quick in fast fashion. So, people's buying interest is also high, because there is always something new. Even if someone says: 'Oh, no money right now!' But still I ended up buying it because I still had money in my pocket. Especially when there is a discount."

"Even though certain sneaker brands are more expensive than other brands, in terms of quality, the price is far different... Adidas or Puma are still more expensive than other sneaker brands. There are those who use well-known brands that are more expensive to support their appearance and appreciation, but I am not someone who is concerned with appearance or fashion, I am more concerned with quality."

“Famous fashion brands have good branding, they have succeeded in forming the consumer mindset that the quality is better than local goods. But I personally like local brands. From junior high school, I liked local products like AMBLE, BRODO. It turns out that there is a local brand as good as that! But I don't deny that the mindset of ADIDAS, NIKE and the others is good, because they were popular first and blah-blah-blah. People are easy to brainwash”

“In terms of the sense of fear of missing out (FOMO), today's students are afraid of goods that run out quickly, limited products that are less and less available, the competition will be tougher. So, in my opinion, maybe that is what arouses students' impulsiveness to want to buy things, such as UNIQLO or H&M products ... they are very limited products so they are even more popular. Fast fashion among campus students is very influential. And the role of social media is very active too. Students are very up to date, they have more knowledge, like for example: 'oh this date the Blah blah blah brand will be launched', then 'in Indonesia that date will come out, we'll have to prepare' meaning they are already one step ahead in knowledge of that thing. Well, that's what influences someone to own a product from a certain brand, and it will continue to other updates. Social media play very important role and is actively used by students to find information about fashion.”

c. Blending and New Identity

“People have to blend in, be able to enter and adapt to various environments. So, on the one hand, there are stigmas in the social environment that are actually different and like it or not, it must be followed, at least they can mix or match. For example, in my campus the environment does not like it when someone smells, or is dirty, meaning that person does not fit in with other people in a tidy environment, likes to socialize in high class activities, actively organizes with friends from well-respected circles... It's a bit difficult there, because life has to work together, do activities with others.”

“In my opinion, fashion is still important, it means how people can adjust and look good, not necessarily expensive or not. Looking good here means we dress according to the atmosphere, we can't deny that many social groups like to talk about people because they stand out or are weird. There were positive comments, some were negative, like someone commented: 'Wow, it's cool, he can be confident' but there are also negative ones, saying: 'Wow, that's a really crazy person, pretentious.' We have to be able to follow but not to join in. Just follow the style, but at least so that it can mingle and be accepted by the environment”

d. Desire and Existence

“In my opinion, desire is very important in the consumptive lifestyle, for life style. When someone buys fashion, desire plays more important than need, the percentage can be 70:30! The shorter the life of the product, the fewer the goods, the higher the desire to buy can arise in a person. The more fashion-conscious he is, the more he is following today's fashion trends.”

“If it is considered that the average monthly spending budget for fashion among college students is 1.5 million rupiahs, that is probably 50:50 compared to other needs. Budget spending of that size is reasonable on my campus or other large campuses, maybe even up to 5 million a month... how much is the price of sneakers, not the clothes... crazy,

right? But for those who have money, no problem, nowadays the important thing is to look cool, usually there will be followers, so shows and fashion role models.”

“In my opinion, desire is quite significant, yes, from the percentage, maybe this desire moves at 80% and maybe the need is only 20%. Sometimes we say like this, 'Wow, my clothes are running low on stock and I need them' even though it's more of a desire, because I want new clothes with this style and that. There, the rational component loses just as much desire. For fast fashion itself, the budget for spending is rational, because the price is low, right, so for example, there are two choices, you want to buy a famous brand that costs 2 million or an H&M shirt which costs 150,000-200,000. It's like our choice. I chose fast fashion which was cheaper and quite trendy, so it was more rational. Besides that, it's not outdated, people watch or see it as pretty cool”

The average respondents agreed that they have to follow fashion developments, and be a part of it. Starting from the reasons for being accepted in a new social environment, because they had to collaborate with other people, or maintained a respected campus image. As a result, consumptive behavior that tended to be hedonistic was inevitable. Some even admitted that their spending budget for fashion was quite large and outrageous compared to budgets for other necessities.

Appearances have become quite a priority in the interactions on several campuses that were observed. This was supported by the economic background of students who came from middle to upper economics strata. The term "early adapters" was adopted by some students in following the latest fashion developments for social and psychological reasons. Although no one stated that they like being watched or praised without realizing it, today's students had taken the role of (part of) the fashion industry "commodity". They became the best and free marketing agency. Although there were negative impacts in the form of clothing and shoe waste, these young people did not seem to pay attention.

Discussion and Analysis

A popular fashion brand with a shorter product life has now become available in outlets in malls and in e-commerce. Based on the positive value category in a fashion brand, it can be seen that the most encouraging reasons for shopping for most people are good quality, fashionable style, and many choices of fashion. This shows that the product object has more value than branding for students. In addition, it is the product that primarily drives consumption and brings consumer interest. The price and discount factors further increase student consumption of fashion products. The desire to appear wearing a certain fashion brand has become increasingly prominent, and there is also a need that arises related to product quality. This further affirms that fast fashion and sneakers as a recent phenomenon have major implications for user desire and consumption, in this case or this study the users being young people, namely students.

Guy Debord, a Marxist philosopher, introduced the concept of spectacle society which initially existed in the context of the mainstream television media. However, this concept can be interpreted broadly as various phenomena that exist in society, one of which is the sneakerhead. The reason sneakerhead can be categorized in the concept of spectacle society is because the community concept of sneakers is the interaction between the display of commodities and the individual's logical satisfaction with fulfilled desires. Finally, sneakerhead can get caught up in images, not realities. In other words, humans are only visual objects seen by other individuals. (Debord, 1992)

The prestige of identity that is built with the material object of sneakers or fast-fashion eventually becomes a representation that is transformed into a pseudo reality and is considered the real reality through certain media (mediated reality). Thus, the reality of the fast-fashion and sneakers trend in society and the prestige identity it generates is a form of construction that occurs in society to achieve a certain awareness and satisfaction by justifying its position in the subjective community of “sneakerhead” or other bourgeois communities. The danger is that, real reality is reduced from consciousness, and humans experience alienation from real reality. Or, in another sense it is called post-reality.

Conclusion

For a variety of reasons, young people, namely students on five campuses in Indonesia - among others, to look fashionable, to be accepted in social settings, and for other social reasons - were very interested and quite active in following fashion trends which had an impact on their monthly budget spending. A lifestyle that led to hedonism was inevitable.

Fast Fashion in the context of the capitalist system did have a neat strategy in capturing profits for the fashion industry. With production patterns and designs that were rapidly expiring and supported by fairly low prices (for fast-fashion) and a bourgeois brand image, consumer consumption was increasing because it was driven by the desire to own. Desire became a sublime need in economic, cultural and social transactions. The desire to express and show one's self-identity, or to be a spectacle for others, had been unconsciously controlled by the capitalist system of the fashion industry which was independent of the rational needs and individual freedom of humans.

Even though humans are supposed to be rational subjects who have manageable desires, in today's fashion case, there doesn't seem to be one. The economic, social and cultural landscape of the 21st century is marked by various increases in the tempo of life, faster patterns of production, consumption, viewing and entertainment. This is the so-called stage on which the ecstasy of communication, fantasy frenzy, and information bombs are exposed. Global cultural discourse becomes a display space where excitement, indifference, and even self-nudity are exhibited. (Piliang, Y.A., 2004).

Humans should be able to organize themselves to be able to limit the level of consumption, and care about their environmental problems, social inequalities and the problem of waste due to excessive consumption. In this context, self-control is important. Indeed, there is a dilemma in the economic development of a country (especially in developing countries) if there is a concern that decreasing public consumption will have an impact on economic turnover which will have implications for a decline in the national economy as well. The role of the government in this case is considered important to instill a new awareness in the community to have a more realistic attitude to life and prioritize the use of local products.

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