

THE TRANSFORMATION OF SPACE AND PRACTICE OF BALINESE WOMEN'S BEAUTY IN THE GLOBALIZATION ERA IN DENPASAR CITY

Ni Made Wiasti

Anthropology Study Program, Faculty of Humanities, Udayana University
mwiasti@yahoo.com

ABSTRACT

Globalization becomes a marker of a new era that new "fever" has emerged. No one can resist or refuse this new "fever." A truly new world or just a new engineering is not so important because the "new" diction becomes an ideology that globalization brings. This means that many socio-cultural structures in the societal life have changed from radical, fast, instant, or evaluative, slow and thoughtful condition. No exception for the body also experienced globalization transplantation. Women experience aesthetical changes through the construction process of space and practice of beauty. Similarly, men do not miss the style that is increasingly difficult to be distinguished between one place and another. The construction of Balinese women's beauty in today's era of globalization refers not only to the socio-cultural aspects of Balinese society (local culture) but also to the market-oriented which is strongly influenced by the media. The simple and very private space and beauty practices now come with high technology and very publicly can meet the desire of Balinese women to obtain beauty in accordance with the ones presented in various media. There are three interesting points to be examined in this paper. Firstly is the changing space and practice of beauty. Formerly, the beauty-oriented practice of the royal family belonged to the tri-caste group, but it is now very capitalistic and full of imagery. Secondly, the beauty products are increasingly complex. In the beginning, the forms of women's appearance or beauty products were recognized through fashion or the fashion in use and limited only to certain moments, but now Balinese women have enough courage to look expressive in everyday life. Thirdly is the Beauty Service Model. Beauty services, such as beauty salons, beauty clinics, fitness centers, and other body care establishments continue to improve, both in terms of number and variety of the services provided.

Keywords: transformation, space and practice of beauty, and globalization

INTRODUCTION

Denpasar city as the capital of Bali province is very open to receive various influences, including globalization which is identical with the tourism industry. Globalization is defined as a marker of a new era that new 'fever' has emerged. No one can resist or reject this new 'fever.' A truly new world or just a new engineering is not so important because the 'new' diction becomes the ideology that globalization brings.

This means that many socio-cultural structures in the societal life has changed, ranging from radical, fast, instant, or evaluative, slow to thoughtful in nature. Ironically, Barker (2005: 133) explains and acknowledges that the globalization discourse also provides new chaos in the context of a multidimensional cultural change interconnected with the fields of economy, technology, religion, gender and identity. Furthermore, it is said that the process of economic globalization refers to a bunch of economic activities as the practices of capitalism where in this respect it is related to the issues of cultural meaning and global cultural processes (Barker, 2005: 150).

Many impacts of globalization have almost touched on all aspects of human life including the body also experiences globalized transplantation. Women experience aestheticization through construction process. Similarly, men do not miss the style trend increasingly difficult to be distinguished from one place to another. The construction of Balinese women's beauty in the current globalization era refers not only to socio-cultural aspects of Balinese society but also to market-oriented aspect which is strongly influenced by media. Space and beauty practices that were formerly simple and very private have now come with high technology and very public so they are able to meet the desire of Balinese women in obtaining their beauty in accordance with what presented in various media.

There are three interesting points to be reviewed in this study, namely: (1) the changing beauty space and practices, (2) the increasingly complex beauty products, and (3) the model of beauty services.

METHODOLOGY

This research is conducted by applying qualitative research approach that relies more on observation techniques, in-depth interviews, and documentary studies. Collection of the data and information were made through: determination of the location of research, determination of informants, observation, in-depth interviews, and exploration of relevant documents. Data analysis technique was carried out ethically by interpretative analysis technique and native point of view.

DISCUSSION

Space and Beauty Practices

The city of Denpasar in its status as a provincial city as well as district city developed into tourism area makes Denpasar a city community that essentially reflects the image of the Bali's city based on local culture. As an open city community, the nuances of modernism and globalism increasingly enter into the order of life physically, behaviorally and in the manner of value orientation. At the physical and lifestyle level, the face of local culture is visible through the styles of building, transportation model, catering system, fashion, media, entertainment and mode of criminality (Geriya, 2005: 1).

Related to fashion and attires constituting the lifestyle of Denpasar downtowners, it is definitely very important to have the support of adequate beauty facilities. Therefore, the places of body and beauty care also experience a very rapid growth. People no longer only need conventional treatment places, such as haircuts, facial treatment or Balinese buns provided by beauty salons. But more than that, where the need is more directed to modern, even super-modern beauty care provided by spa houses, saunas, fitness centers, gymnasium, and super-sophisticated beauty clinics. Moreover, many healers, shin-she (Chinese traditional healers), yoga center, and other alternative treatments are emerging in Denpasar where all promise and claim to be able to provide services and the best body and beauty treatment. These beauty and body treatment places continuously experience improvement not only in terms of quantity, but also in terms of variety of services and quality.

For women in the public sector (employment), in addition to having a positive impact because they become more economically independent, they are also required to be able to appear in accordance with the rules applicable in the workplace. To that end, beauty and body care places becomes their choice. No doubt someone's profession can influence it in making decisions for the selection of the types of body and beauty care as that happens to Denpasar downtowners. In this case, women look to get hegemonized by various powers, namely workplace and capitalism.

Model of Beauty Services

In Denpasar city, beauty service facilities, such as beauty salon, beauty clinic, fitness center, and other body treatments are constantly appearing in numbers and variety of services. Location of the business premises of the body and beauty care services is not only focused downtown Denpasar but has spread across villages in the four subdistricts around the city of Denpasar.

Beauty salon businesses located in the city of Denpasar can be divided into three levels, namely the small, medium and large beauty salon business. Their location is not only in shop-houses on the main road sides but also on smaller road sides and alleys. Currently, beauty salons are also found in some shopping malls and supermarkets in Denpasar. This phenomenon indicates the purpose of visitors to shopping mall or supermarkets is also to beautify them in beauty salon located in the shopping malls or local supermarket in addition to refreshing or shopping. In addition, there are also people offering beauty salon services on call. This beauty salon does not require business premises because the services are provided at the residence of customers. By and large, they offer specific body and beauty treatments such as facial, haircut, coloring, straightening, cream bath, body scrubbing and other traditional treatments.

A small beauty salon usually occupies a small cubicle consisting of a treatment area and a set of guest chairs where both services and equipment are placed in one room. The service facilities provided are very standard, including hair and facial treatments. The types of hair treatment include washing, hair cut, blow, tonic, hair coloring, and various types of hair curling as well as hair straightening (rebonding and smoothing). Then, skin cares include facial wash and makeup commonly accompanied with the installation of Balinese bun or modern bun. This salon treatment is usually handled by the owner only or can also be assisted by an employee, and the customers belong to lower class housewives and students.

In the city of Denpasar there are also facial beauty care centers with high technology and offering a variety of beauty products such as those offered by Natasha Skin Care with high technology. This beauty salon and clinic is indeed very exclusive occupying a magnificent building and two-storey with spacious parking lot as well as using a beautiful artist smooth-skinned Anya Dwinov as the icon. The types of treatment offered in the Natasha are entirely intended for facial treatments such as acne, blackheads, scar, hyper-pigmentation, anti-aging, enlarged pores, dull and dry skin, and sensitive skin.

Beauty Products

The presence of women with various forms of appearance or makeup is currently easy to be found in Denpasar. Such a scene can be witnessed not only at certain moments, but also on a daily basis. Variety of this beauty denotes the products yielded by services that grow flourishingly in the city of Denpasar.

Initially the style of the women's appearance or beauty products is recognized through the attires in use as one of the indicators of beauty products. As a cultural manifestation, the attire does not only function biologically that provides protection and security for the body, but also functions socially with aesthetic and ethical values. The touch of the art appearing in the type and variety of attires can definitely also bear other values contained in the material objects. In the process, these values give the users the characteristics and identity. Anak Agung Ketut Agung, in her article entitled "Balinese Customary Attires" (2004) explains the attires include ornaments of the head and bodily parts. Based on this explanation, a variety of attires emerge and develop that can be used for daily purposes and those that must be used in particular moments.

Currently, Balinese women have enough courage to look expressive in everyday life. To some people, physical conditions are considered less attractive, so this apparently does not become a barrier for them in expressing themselves. A woman with thick lips for instance, does not need to feel uncomfortable to use light red lipstick. "Instead, it makes the thick lips look sexier," said Mrs. Dayu, a civil servant in Denpasar. Meanwhile, Mrs. Made, a chicken dealer in a traditional market, having a huge belly and fatty hip does not feel awkward to use lagging pants and straight type T-shirt following the body curves and thigh protrusion even though all eyes glance at her with amusement.

The presence of markets in its various manifestations such as advertisement, beauty salon and beauty clinic, fitness center as well as self-promoting products sold freely cannot be underestimated in producing women's beauty. Balinese cultural practices demand for the appearance of women always looking different but also contextual come to enliven the women's beauty products. Religion and customs as dominant factors, in addition to the demands of work, pleasure and passion and other interests, are also very instrumental in constructing the beauty of women. Currently, the body and beauty care products are accessible in a very easy way, either through those offered by beauty salons and beauty clinics or by producers of the products to beautify consumers. Ultimately, these give birth to various forms of female appearance or beauty products. Almost every part of the female body, from tip of hair to toe, can now be formed to get a beautiful impression.

CLOSING

Being pretty for women is not a private matter because what women display with their body becomes public. The processes and identification originally denoting a product of tradition have been commodification. Being beautiful for every woman is perhaps a passion on these days. At all times television, radio, billboards and word of mouth constantly have propagated the importance of being

beautiful. Hundreds of variations of beauty products, from natural, chemical to technological as well as from legal to illegal ones continue to be produced and thronged as well as hunted by women. Dozens of beauty salons, beauty clinics and fitness centers are opened almost everywhere in Denpasar. Every woman apparently competes eagerly to pursue the beauty and be beautiful.

In the fulfillment of this beautiful desire, the women's body becomes the central point and center of capitalistic culture. The body becomes the central point of the machinery of production, distribution and consumption of the machine of capitalism. The body is produced as a commodity by exploring beautiful desires. Besides, the body is also used as a meta-commodity namely the commodity to sell other commodities (cover girl). At last, the body also has a central role in the distribution system, namely as a companion commodity (promotion girl).

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