

YOGA AS A CONTEMPORARY WAY OF LIFE

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Abstract: Yoga is becoming more and more popular as a cultural trend. Yoga is done by the majority, especially in big cities. This indicates that the role of the media helps yoga gain even more popularity. Consequently, yoga becoming a way of life in postmodern society. Yoga's growing popularity has had an impact on yoga's teachings. Regarding the transformation of sacred teachings into profane cultural products. In the yoga culture industry, there is a profane transformation of the practice that demonstrates ideological indoctrination for the purposes of capitalism. It was designed to meet needs and provide social fulfillment. It was a sign of the market's concession to commercial cultural products. As a result, the general public readily accepted yoga products. This can be seen in the emergence of diverse yoga genres that have undergone modification, massification, and increased audience interest. As a result, expanding the market share of yoga practices aimed at profit. As a result of the impact of this culture industry, there were also classes for teacher training. In order to make money, it turned yoga practices, which were originally just a cultural product, into a commodity. Yoga instruction was no longer regarded as a sacred spiritual product; rather, it could be profitably exploited for the benefit of the market.

Keywords: Societal trend; Lifestyle; Modern society; Postmodern; Engage in yoga.

INTRODUCTION

Yoga is becoming a popular culture, which is now producing mass culture throughout the rest of society. Inviting well-known instructors sponsored by major corporations, mass yoga is frequently featured at events that take place both nationally and internationally and attract hundreds or even thousands of participants. It is also common in fitness clubs, which are typically situated in strategic locations like shopping malls, offices, and studios in residential areas. In addition, the genre of yoga with a variety of benefits and uses, such as Hot Yoga, Detox Yoga, Floating Yoga, Yoga for Slimming, and Prenatal Yoga, which are becoming increasingly popular in response to market demand, is the most intriguing.

All professions, including office workers, businessmen with more flexible schedules, and housewives, engage in yoga practice based on postmodern society's day-to-day activities. This indicates that the appropriate time to practice yoga is not when one's daily activities dictate when it should be done. In order to assist in the process of mind control and concentration, the teachings of yoga, which are known

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in Hinduism, are carried out in quiet locations that can provide the vibrations of sanctity, such as forests, mountains, riversides, beaches, and ashrams. In modern times, these locations provide convenience, comfort, and even prestige value for society. They enjoy going to yoga art studios in the office or fitness centers, which are typically found in shopping centers or malls. Referring to the true meaning of the yoga teachings as a sacred teaching in the Hindu philosophy system, where its application is carried out by reciting the mantra with the intention of purification, silence, and mental concentration. This has evolved into a popular way of life for society, particularly for upper-middle-class society. The application of the yoga practice of today undergoes a change by either removing or adding components. As a result, it implies altering the practice, its purpose, and its significance in relation to the actual yoga practice.

Background of yoga changes from sacred belief system becomes a lifestyle

Svami Vivekananda introduced yoga to the West for the first time in the nineteenth and early twentieth century's, followed by other Indian yogic teachers. The holy teachers, in contrast to Yogananda Paramahansa, Maharsi Iyengar, Maharsi Mahesh Yogi, Baba Ramdev, and others. Yoga then turned out to be exceptionally famous in the West during the 1980s yet more usually known as an arrangement of actual activity (White in Suwantana, 2016). Due to the following factors, the popularity of yoga influences the transformation of yoga teachings from a sacred belief system into a lifestyle.

a) Increased public awareness of health issues Yoga asana practice offers a way to improve one's quality of life by achieving a healthy balance between one's physical and spiritual well-being. Yoga is selected as a means of achieving a healthy body with minimal, observable side effects. There are a number of advantages to yoga, including the ability to nourish the physical body, maintain body balance, improve posture, and strengthen the immune system, cure diseases, and speed up detoxification, and control emotions and stress. Yogasana is also practiced in a slow, relaxed, and focused manner. Since this will have an effect on both the external and internal systems, the nervous system, endocrine glands, internal organs, and muscles are encouraged to work well. According to Sarasvati (2002): "The asana has a physical and psychological influence that is helpful in curing diseases."

Asanas, breathing exercises, or pranayama, as well as the dhyana yoga practice of purifying one's thoughts and feelings, all contribute to a process of raising one's level of awareness. Additionally, the comprehension of spirit's creativity, which will support physical and spiritual health (Buanadjaya, 2005).

b) Lifestyle yoga trends are inextricably linked to the idea of being open in social situations. In contrast, Chaney explained that institutional reflectivity, i.e., "due to the openness" of contemporary social life, the pluralization of action context, and various authority, links the development of lifestyle and the structural change of modernity. Preparing one's self-identity and daily activities are becoming increasingly dependent on the lifestyle choice. In postmodern society, yoga as a lifestyle cannot be separated from the shift in meaning brought about by the lifestyle century. In this instance, body/self aesthetics is experiencing the appearance of self-Esthetics. The body/self and daily life transform into a project,

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planting the seeds of a lifestyle. The expression "You are stylish then you exist" is perfectly suited to describe the love of fashion for postmodern society (Chaney, 2006).

(Deleauze & Gauttari in Hartono,2007:) Human desires are essentially limited).The genuine human is the human who seeks after the craving for a definitive internal innovation like clockwork. Capitalism is able to defend its interests more creatively because of the passionate human body. Consumptive viruses easily infect one's desires by playing with the artificial needs of desire created by advertising agencies, technology, liberal economic, bureaucratic, and cultural frontiers (Raditya, 2014). The human heart's longings are always catered for in capitalism. A feeling of pleasure, ease, and infinity is the desired foundation. According to Pilliang in Adlin (2006), the concept of endless shortcomings will be used to engineer the various desires.

As a way to achieve one's goals, yoga is a popular practice. Yoga is sold as a cultural product that offers more than just health benefits. However, it can also satisfy a person's desire for pleasure and comfort. It also has the potential to relate the yoga actor's social life. The practice of yoga is also viewed as a symbolic way for the individual to display their identity in the social setting in which they live, where everyone wants to be seen and admired in front of others. Yoga is sold as a cultural product that offers more than just health benefits.

c) Consumer culture the consumption-society system's consumption rationality has undergone significant change. This change happens because people buy things, not because they try to meet their needs. However, unlike the satisfaction of a desire. The society of consumption will purchase items with symbols attached to them. As a result, many consumer goods lose value in terms of their exchange and use. After that, a symbol becomes a commodity. A sign is required for the consumption object to exist. It occurs as a result of the fact that only it can be personalized and used objects (Martono, 2014).

Consumption power is affected by the society's lifestyle. The society not only consumes things based on how useful they are, but it also becomes a consumer, spending money on things other than what they are useful for. Because of the symbolic value (social status and prestige), specifically the self-image of being attractive to others (Piliang: 2006). According to Baudrillard (2006), each person's capacity for consumption is unique, and every society experiences social discrimination and differentiation (Martono, 2014). Without people realizing it, the rise of exclusive yoga classes led to social differentiation in the level of yoga actors' consumption. A person's social position and cultural identity are expressed through consumption, which includes not only the item itself but also its hidden social meanings. A self-image as a means of expressing one's identity in the social setting results in social differentiation when practicing yoga because each person's consumption capacity is unique.

Baudrillard (2006) used language and sign systems to compare consumption to modern societies in The Consumer Society. Everywhere, humanity needs a symbol that is praised and prayed over. In the event that there used to be a tree or a sculpture, these days, the general public likewise has its own factions, dissimilar to the items bundling, pictures, and TV (Baudrillard in Haryanto, 2012). It is referred to as a

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simulation because it promotes the emergence of hyper-reality, which causes modern society to consume excessive quantities of food that do not clearly represent its essence. The vast majority consumes not in view of their financial necessities, but since of the impact of recreation models that prompt individuals' ways of life to appear as something else. They become more concerned about their high-valued lifestyles and values (Jhon, 2001).

d) The mass media as a new cultural mediator the mass culture trend is consistent with Baudrillard's view of advertising as a simulation. As a result, the media in this instance serves as a reflection of a larger social reality. Both our sense of the social reality and our sense of being a part of it are shaped by the media (Currant, Bennet in Strinati, 2016).

Yoga turned into a pioneer with regards to way of life for postmodern culture. Strinati was marketed to mass consumer audiences supported by media intermediaries and produced using industrial techniques for mass production. Advertising, in particular, plays a crucial role in the role of mass media as a sophisticated and methodical tool for indoctrinating society into yoga practices and understanding. The media's promotion of consumerism practices by making the body into a living capital to demonstrate social identity and prestige illustrates imagination. As a result, the middle-class city lifestyle of Yoga Asana is promoted by the market, production mechanism, and media imagery.

Advertising is a big part of keeping the yoga audience interested in yoga practices. There are some efforts made. One of them is performing yoga exercises at specific times that support the goal and benefits of the exercise. Numerous forms of yoga-related public relations are frequently carried out in large groups. All of the information about yoga is available to the public in the form of print, electronic, and banner advertisements for numerous yoga courses that are strategically placed. In addition, yoga-related advertisements, such as studio or yoga studio, appear in gyms and fitness centers more frequently on social media. The advertisements not only show the lifestyle but also make it seem natural. When advertisements appear and are sung repeatedly, they gradually instill a false sense of security in their customers. It seems as though the thing that is advertised becomes a natural fact (Abdullah, 2009).

RESEARCH METHOD

The qualitative approach is used in this study. As a result, the analysis is based on paraphrasing in order to provide a brief look at yoga as a way of life in postmodern society. This is a library study that is supported by various theories and phenomenologist's' observations of the time. Through document study, interviewing, and observation, data are gathered.

RESULTS AND ANALYSIS

Yoga practice varieties towards postmodern society

In Hatha Yoga, yoga classes that look different from Kapha Yoga, Hot Yoga, Gentle Yoga, and others are called "co modification." The yoga genre that emerges as a form of capitalism to maintain the yoga

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practice's specialization market The new yoga classes have a new name, a different set of asanas, a new location, and new things that go with them. As a result, people continue to be intrigued and motivated to try yoga. Producing new products in the form of a new yoga class aims to keep society interested for businesses that practice yoga. As a result, they still have a strong point of differentiation that can be leveraged to expand their market share and make a profit. Barker (2006) characterized co modification as an affiliation cycle of free enterprise, i.e., articles, characteristics, and imprints act as products (Piliang in Barker, 2000).

The conversion of an asana posture's name or term from its original Sanskrit name or language to an English name, animal, or object in the posture itself. In contrast, Parvatasana is known as down face single, Sirsasana is known as headstand, and others aim to make it easier for the general public to remember. Sanskrit asanas are regarded as extremely challenging to remember due to the unfamiliar language. In contrast, it will be simpler to comprehend the instructor's requests for practiced postures if English or Indonesian is used. An attempt to alter the propagation of yoga practices that demonstrate ideological indoctrination for the purpose of capitalism in the yoga culture industry is the removal or alteration of Sanskrit names into English, Indonesian, or other symbolic terms in various yoga postures. It plans to meet the social requirements and fulfillment, which denoted the split the difference to the market through business social items. As a result, society readily accepts yoga products.

Chaney describes the wide range of yoga-related activities that pop up as an effort to keep customers is a very creative way of reflecting on how to meet their needs and satisfy them in the market. It is characterized by a concession to the market in the form of cultural products that are sold for a profit. The production of various forms of related cultural production or related to yoga is a form of mechanism that alters the distribution and use of its products because yoga is a popular culture. In an effort to keep the market focused on yoga, various cultural productions arising from yoga varieties, such as yoga retreats, yoga content, and yoga fairs, are created. In the yoga industry, the variety of yoga practices is a form of cultural production that is produced with the consumer as the objective production.

Yoga development implications of the sacred belief system become lifestyle

a) Yoga as a mainstream society became start of mass culture development

Yoga prevalence traverses the distance isn't short. Svami Vivekananda, followed by Rsi Paramahansa and others, was the first person to teach yoga. Yoga has become a way of life for many people all over the world, including in the United States. Furthermore, it likewise shows its presence over the most recent decade. As a popular culture, the long yoga span has implications for numerous driving factors. According to Bungin (2009), yoga is referred to as a mass culture because it develops indefinitely within a culture. Yoga is modern and for the most part, yoga exercises are upheld by mass correspondence that is firmly connected with the occasion of infotainment or amusement. A mass correspondence in yoga exercises has a significant and compelling job to impact social way of behaving and homogeneity in the public eye. The objectives of advertising and marketing are encapsulated in mass communication. In addition, in

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order to pique the interest of the general public, cultural products are increasingly being developed and reconstructed in accordance with feeling and image. The nature of capitalism brings society into mass, resulting in the melting of society's traditional boundaries into one massive consumption (Strinati, 2016).

Non-traditional, religious, and cultural barriers are caused by widespread communication, which leads to widespread yoga practices. Yoga is a popular culture that makes products that are copied and made in large quantities all the time. As a result, the industries spawned by popular culture are geared toward creation in order to maximize profits among consumers. Additionally, only class symbols are used in the production of yoga as a popular culture. As a result, it seems destined for a modern society that is homogenous, constrained, and closed.

b) The role of popular culture industries in yoga Adorno and Horkheimer (1979), in their article "The Culture Industry Enlightenment as Mass Deception," criticized the idea that the growth of cultural industries results in co modification. It is evident from a variety of popular culture-produced goods. In this sense, pop culture has the goal of being sold or marketed, not making as much money as possible. Profit through demand and supply mechanisms in the market is, without a doubt, the goal.

The capitalist society, according to Bataille (2006), aims to channel the mandate part into full economic growth in order to achieve endless growth (in Featherstone, 2008). Images and places of consumption that encourage excessive pleasure emerge as a result of capitalism. An image and locations that encourage the blurring of the culture's original boundaries. The yoga industry saw the opportunity to further introduce, develop, and increase audience interest in yoga when there was an increase in interest. It transforms the yoga practice from a cultural production into a product whose purpose is profit. Yoga instruction is no longer regarded as a sacred spiritual product but can be used for commercial gain. Due to the fact that various yoga classes are produced and developed in response to market demand, the new varieties of yoga appear to be becoming increasingly diverse. Yoga is a popular culture that makes products that are copied and made in large quantities all the time. As a result, the industries developed as a result of this popular culture are geared toward creation in order to maximize profits among consumers. Yoga practices are changed and made more mass-produced. This change is brought about by adapting some cultures—even nearly all of them—to become more commercial or by mastering the high selling value that aims to pique interest.

According to Baudrillard's view, which he presented in his book *Ectasy of Communication* (1987), the mass yoga movement revolves around the topics of tourism and entertainment. It is stated that society's transparency, meaning, and information have surpassed the threshold for permanent bliss (Ibrahim, 1996). Society, bodies, and information are all included in an area of the world of things that is subject to economic logic's intervention. The logic of those who always want to "look over" the way they find channels through the pop culture industry. Consequently, in its development this culture has assisted with building a general public, or at least, its way of life is refined and loved. In contrast to Adorno (2006) brought up that social peculiarities act as a type of 'social paste' and put individuals on the lived real factors. In a capitalist society, culture production and consumption are unavoidably standardized. Be that

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as it may, the normalization isn't just disregarded the contrast among significance and capability, yet it likewise cannot be known the way in which far the way of life is normalized (Strinati, 2014).

Adorno (2006) asserts that the moral issues brought about by consumer engineering through commodities emerge in the emerging capitalism. A method of manipulating society through a form of total administration known as commodity culture or popular culture is the regulation of a mass of people (consumers) by producers to make society passive. In order to turn society's preferences into mute masses and vice versa, producers impose certain standardization on society's tastes, consolidating the current dominant order of production and ideology (bourgeois ideology) (Piliang, 2006). A society that is not only based on consumption but also treats all cultures as commodities is the result of popular culture, which is supported by the culture industry. It creates a new image of a commodity society that promotes pop culture and imposes a lifestyle of worship, prayer, and cultism.

a) Body capitalization in yoga practice through various yoga practice-related commodity productions, the body becomes a capitalist commodity as a buffer against mass consumption. In a variety of discourses and media, numerous descriptions of the benefits and outcomes that can be attained through practicing yoga are presented. The body is viewed with the same level of objectivism as other commodities in the capitalist world as a commodity. The body is transformed into a symbol and image loaded with particular ideas, themes, and meanings. The terms "maintaining body fitness," "flexing the body," "eliminating illness," and "slimming the body," as well as "make ageless," "increase fertility," and "conducted labor well process" to "increase stamina in the sexual life" have been incorporated into some yoga products.

In the capitalism sign exchange system, the body becomes a kind of raw material in the capitalist world. As a result, the body is polished, processed, packaged, manipulated, and engineered to create a charm that sells for a buck. The body's "seduction" power, or the capacity to freely play its markings into an advanced capitalist society's "system of seduction," is the culture of capitalism's strength. The appearance, the game of the sensible world, and the body signs that make the seduction work (Raditya, 2014).

As a means of segmentation, social differentiation, and body-related social differences, the body is loaded with particular concepts, themes, and meanings. Media construct body marks and images to place the body in a semiotic differentiation system. It aims to make commodities attractive and enjoyable to look at. The body has as of now not the capability of cast or subject in this training however transforms into an item object that expects to acquire benefit. In contrast to Yoga Detox. "An instant way to lose two kilograms in three days" is the slogan. The social perspective that everyone can lose weight through yoga detox is built into this product. It is possible to say that the body is exploited in capitalism for the purpose of capital and profit rotation.

b) Implications for religion Yoga should be practiced for spiritual reasons, specifically through the seven stages of Ashtanga Yoga. Nonetheless, these days, the yoga rehearses unequivocally disposes of the otherworldly angles contained in pratyahara, dharana, dhyana, and samadhi stages. Because of the

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deficiency of the yoga quintessence as a profound way to redemption. Yoga is a yoga practice that has been influenced by the culture industry. Today, yoga is practiced with all kinds of comfort and entertainment facilities, making it one form of physical exercise. It can be entertained in a way that aims to draw in customers and, as a result, increase market share for profit.

c) Implications for culture As a new postmodern culture, Hatha Yoga is able to cross all cultural barriers without revealing social hierarchy. As a result, yoga quickly spreads to all walks of life, implying the emergence of sophisticated ideological indoctrination through the use of entertainment to sooth the rise of cultural hegemony and gradually undermines cultural standards in Hatha Yoga practice. The objective is to prevent any expression that goes against the established order. The presence of industrial products indicates a larger culture that is repressive and prone to deceit. It may cover up people's true understanding of yoga's teachings.

CONCLUSION

The current lifestyle society has an indirect impact on the development of the yoga practice's cultural industry. It is coupled to media support, the yoga practice turned into a business culture that led to enormous ecstasy through the general public destructive culture in the postmodern time that had ramifications for the general public debauchery culture. It obscures the principle of the yoga practice's meaning and utility with the exchange principle of goods and entertainment, which promotes yoga practices with the intention of profit.

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