

THE HEGEMONY OF HEDONISM LIFESTYLE OF SALES PROMOTION GIRL (SPG) IN INDAH HANACO'S *THE CURSE OF BEAUTY*

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Abstract

The mainstream of pop literature has developed fast now. It tells the lifestyle of urban society which is too glamour, consumptive and hedonistic. In this era of industrialization and capitalism phase influence them to trap in luxurious habit. It does not only affect the upper class but also the poor society. The activities such shopping branded stuff, hanging out in the mall, changing the up to date mobile phone only for chatting and playing social media become the addiction. Unsurprisingly, there are many people do everything to make it come true. They never realize, they are the victim of this fake light life. One of them is Sales Promotion Girl (SPG) workers. The hedonism lifestyle has hegemonized their life until they take the risk to come in this Job. They do not know, their body has been exchanged by hedonism lifestyle. This phenomenon does not only happen in the reality but also in the pop literature as like Indah Hanaco's work. Her novel the *Curse of Beauty* tells about the true lifestyle of SPG that is trapped to hedonism lifestyle, therefore, they are willing to do sell their precious life to the prostitution world. This paper aims to show the form of SPG's hedonism lifestyle in this novel. Then, it tries to find the causes of those habits until they are willing to sell their body. Finally, it comes to the purpose of the author to take this situation become the pop literature.

Keywords: hegemony, hedonism lifestyle, capitalism, sales promotion girl, *The Curse of Beauty*

Introduction

Nowadays, *Sales Promotion Girl* (SPG) has become the interested profession of women especially teenagers. SPG is a woman who has certain criteria then she is recruited by the company to inform, promote and sell her product to the consumers. The main function of SPG is to persuade them to buy it. Based on this main function, thus many factories decide the strict criteria for the recruitment of this job. Sometimes, good looking, high, sexy and slim body, smooth skin becomes the common criteria to be the criteria for applying it. Nevertheless, these selective criteria never influence to attempt SPG world. On the contrary, the request of SPG's service increases together with the highness of social consumerism level.

The highness of social consumerism level gives the chance for the SPG's

provider. Many requests for this service causes the appearance of the agencies of SPG. Through them, the companies automatically will be easier to get the proper SPG for their products. This phenomenon happens because they have become the part of the addictive economic system. The addictive economy is an individual principle that love consumption more than production potency until they are addicted (Sumrahadi, 2006, p. X).

Many agencies of SPG make the decision criteria is more selective and strict. This condition causes the tight competition between the candidates. This situation is like a beauty contest where they should justify themselves. It has made them as the individual who criticizes their body weakness. They always have to be up to date concerning the grace and beauty of the body.

date to date, hours to hours until minutes to minutes should be spent for following the beauty trend in that time period. In addition, they are never absent to see their body weakness in the mirror. Bordo argues "woman cast in the role of the body, "weighed down," in Beauvoir's words, "by everything peculiar to it." In contrast, a man casts himself as the "inevitable, like a pure idea, like the One, the All, the Absolute Spirit" (Bordo, 1995, p. 5). In the other hand, here, women begin to experience mental burden through the subjectivity to their role as sex type.

As SPG, they are demanded to always have a good appearing. They should look beautiful and perfect in their daily performing. It absolutely needs much stuff. Some of them choose the expensive makeup, the branded accessories, and the famous electronic tool. They are not aware that they actually are hypnotized by the capitalism to use them. They are hegemonized of upper-class culture by copying that habit. This is as the capitalism strategy to overthrow them in hedonism lifestyle that is spread through mass media and advertisement.

Through mass media and advertisements, the capitalism demonstrates how the glory of life looks like. It disperses the behaviors of high class. It also invites the adorer of pleasure to buy the products. As the people who work to offer the products to the consumers, SPG also has become the consumer of the capitalism products. As the seeker of pleasure, they are pleasantly buy everything which is actually they do not need it. They do it only for getting the recognition if they are being the part of the upper class.

Here, they have entered the hedonism lifestyle where they consider their life once, therefore, they should use it to have fun. This hedonism lifestyle cannot be separated with pop culture. Dominic Strinati gives the illustration of the pop culture limitation is based on the popular experiences which born because there is consumption culture that is supported by modern technology (Dewojati, 2010, p. 17). It shows as the victim of

consumer society, they have been controlled by their desire to always use and show their high-quality stuff. They do it to get the confession from the society that they are in the high class now, although they only work as SPG.

As the follower of consumption culture, indirectly women who work as SPG have become the slave of hedonism lifestyle. They always waste their money to buy things that they do not it. They are crazy about collecting the modern electronics to show to the public how rich they are. They also prefer to hang out to the mall to elite café only for meeting up with their friend. This is done by them to get the admission they are being of *sosialita* community. They are fond of creating the sensation to get public sympathy from their act and performing. They do not care if their behavior will make people around them envious. On the other hand, they feel satisfied when they are successful to make society jealous with their luxuriousness. Their habits are suitable with Epicurus' argumentation about hedonism where according to him, it is a view of life that considers the material pleasure and delight is the main purpose. And life is once therefore, it should be freed and enjoyed (Dewojati, 2010, p. 16)

The hegemony of consumption culture also influenced literary works. In Indonesia, the popular literary has appeared since 1970an. From its appearance, it influenced the other authors and the readers. Moreover, since many popular literary which have been filmed, given heard beating in Indonesian art development. The various theme of them gives the own effect to the readers. More and more popular the novel pop, it is easy to attract the reader to be similar to the condition of those novels pop. Popular literary was born and then it attracts many readers to adopt the habits (Dewojati, 2010, p. 6). In an example of a contemporary literary work, hedonism lifestyle can be seen in a novel written by Indah Hanaco. The title of the novel is "*the Curse of Beauty*. It is a novel pop that was published in 2012. Since

the emergence of this short story to the public, it has magnetized the people of Indonesia. It tells about the SPG life which is trapped in the prostitution world because they must fulfill the life necessities and the desire of being glamour in people sight.

There are several problems that will be explained by this paper. (1) Why could the SPG life be influenced by a consumption culture that also affected the writer of *the Curse of Beauty*? (2) How is the appearance of the hegemony of consumption culture in *the Curse of Beauty*? (3) How does the consumption culture impact to SPG's lifestyle until they are trapped to prostitution world in *the Curse of Beauty*? The objective of this paper is to examine how the consumption culture is depicted in *the Curse of Beauty*'s Indah Hanaco.

Methodology

This paper uses a qualitative data analysis method; therefore, this paper tries to find hidden or intentionally hidden meanings (Ratna 2010, pp. 94-95). Ratna says that literature using qualitative data analysis has a procedure that is similar to the hermeneutic method including interpretative, comprehension, and understanding. There are three main components of qualitative data analysis consisting of collecting data, analysis, interpretation, and writing the result of the research. Study of literature is also used as the data collection technique. This paper uses hegemony as the main theory. Gramsci describes hegemony as being a situation when a historical block of the ruler class uses social authority and leadership over their subordinate class and combines that power with conscious consensus (Gramsci in Hoare & Smith (ed) 1999; Barker 2005, p. 79). Hegemony is a process of applying the hidden power of ideology. Hegemony is a process of disseminating a set of ideas or ideology belonging to a person or group of societies that have the power to become dominant in a society (Burton 2012, p. 73).

This paper also uses the representation theory. Representation is about how the reflection of the world is constructed and served sociality to and by our self that the meaning is produced, formed, used, and understood in the specific social context (Barker 2005, p. 10). According to Hall (1997, p. 6-7), "representation is conceived as entering into the very constitution of things; and thus culture is conceptualized as primary or 'constitutive' process, as important as the economic or material 'base' in shaping social subjects and historical events not merely a reflection of the world of the world after the event." This means that the representation not only needs to learn the textual meaning but also examines the process of meaning production in various contexts (contextual meaning).

This reality is parallel to Gramsci's claim that hegemony is a means of attaining power through the mechanism of consensus rather than through the oppression of other social classes (Patria and Arif 2009, pp. 120-121; Simon 2014, pp. 19-22). Hegemony instigates consent for submission.

Findings and Discussion

A new civilization is a culture that kills human and this murder is done behind commerce (Iqbal, 1936). Through this expression can be seen how the consumption culture has become the deaden weapon for a human. People are hypnotized to buy everything although they do not need it. They consume more than produce. They consume and do shopping only to show how rich they are. Sometimes, they do it to prove that they are proper to be called as upper class. They waste their time and money only for being the slave of capitalism and hedonism.

This is what happened to the society now. The luxuriousness of life is stated by expensive and up to date stuff. Not only expensive and up to date stuff, the luxuriousness of life also can be seen from the attitude and manner. For the example, in

the west, there are table manners that differentiate the high class and proletariat. This habit is also adapted to Indonesian culture where the upper class has their own manner in enjoying the food. People who were born in the rich family should behave more discipline than they are from the poor family.

The differences also happen between men and women both from rich and poor family. In the rich or poor family, the sons always have freedom more than daughters. They are educated to learn outside and spend money. It is different from the girls who have to learn in the private room and close to house managing activity. They think the boys should understand money and consumption to continue the family business. On the contrary, the girls do not need to know the function of money because when they are adult their necessity will be fulfilled and prepared by their maid. Their duty is only to do a domestic role where their function is to serve their husband and take care of the house and their children. It is not important if they have the high education or their own money through their work. Nowadays, there is a big war to worship money not only for being rich but also how to appear and be honored as a rich people (Redana, 1997, p. 141).

Through the education like this indirectly brim them to the politics of the body where their body are controlled by the family rules and they do not have a chance to refuse every order. As the human who has a right to control and have the power to rule the body, both men and women lose it. Men are not free to play around with person the same age as them. They are busied by the family business. In the young age, they should be responsible for continuity of it. The prosperity of family power is based on them. They should be a discipline of the time and money. Their schedule is only for meeting the family clients. They should produce cooperation to every person that they met. Sometimes, as the heir and the first

child, they should marry to women who are from the family client.

For women who are educated to learn in private room, follow the body movement and the appearing of her mom, they experience mental burden. As the human, they are like a doll or puppet who always tails her mom wherever he went. They are also demanded to copy her habit. Their knowledge only about becomes a good wife and household. They do not need to know the nominal of money and the way to get. They have to know their necessity will be fulfilled by the maid. The body with its parts has been filled with cultural symbolism, public and private, positive and negative, politics and economic, sexual, moral, and controversial (Synnott, 2003, p. 11-12)

This condition will affect their behavior to always see the instant way to get everything they want because they never learn how they can try to get it. This situation will bring to the consumption culture. The childhood education that teaches them their necessity will be fulfilled by the maids and they only care about having much money without trying hard will bring them to never appreciate the struggle of earning money. They never know, there are many people who have to try hard, work in the morning to evening only for earning money. They never feel the difficulties to defend their salary in the proper ways not proportionally spend it useless.

In *the Curse of Beauty*, the characters have the different social background. One of them is Leala who is from a rich family. Because of the parent divorce, she is depressed until she decides to live alone and become *Sales Promotion Girl* (SPG) and then she becomes the sexual mistress of the rich man, Irfin. The other character is Kimi. She is Leala's best friend. She becomes SPG earlier than Leala. She is from the poor family. Her dad has passed away when she was a child. The economic condition presses her to take this profession. The experience that brings her to know rich men make her trapped to become the whore.

The little salary and the demand to fulfill their life necessity take them to get a side job as a whore. The blind of being good-looking, glamor, beautiful, attractive, and *sosialita* take them to have much money. The expensive treatment cannot be done with their salary. For being first class in SPG which will bring them to higher level makes them care about their appearing. A beautiful face is impossible without good quality make-up. Smooth skin, body slim and sexy need super treatment. Getting rich customer is possible with a fabulous performance by good outfit and accessories. Both of them will spend their money.

Sumrahadi (in Baudrillard, 2006, p. xxvi), illuminates SPG (*Sales Promotion Girls*)'s consolation method. They are the backbone of *marketing*'s division in every company to attract consumers. They have been tried especially to know the sensual potential of their body. Sexy clothes should be worn to communicate the body and themselves as consolation work method. This phenomenon shows that consumption does not only talk about the product but also desire. This potency is used by the capitalist to scope the big profit through the body image that spreads in mass media. Beauty standard makes women willing to do everything and consume much beauty product while they also do not notice that they are being a part of the capitalist tool to get much income from the consumer.

They are not aware that they are being used by the capitalist to be the object of consumption culture together with the tool to get big profit. They need consume the beautiful product to support their performance while they are demanded to sell many products. As SPG they are demanded to do everything their boss wants. Barker (2005, p. 109) quotes Foucault's argumentation; the controller, wherever he is in conscious or unconscious always produce knowledge through language to create a culture that aims to get the power. The formulation of culture is through the discourse that develops in society and

automatically will construct the differences, disciplining, and corrections to the behavior and legitimation of the controller are unconsciously controlled by society because they are the personal or interpersonal controller is formulated to be a loyal subject.

In this determining, women body becomes practice arena and examining power, however, the body as individual possession must be a personal region where a person has totally right to manage. When social control begins to contact with the body that is a private world then, women do not have a freedom again. It can be seen to the SPG that their body is managed in every social practice to be a tool to get big profit for the capitalist. Here Foucault argues "sex depends on various body discipline" (Foucault, 1997, p. 168). It also becomes the instigator of the appearance in every experiment and wisdom. It is a part of sexuality that creates economical-politic from the desire to know (Foucault, 1997, p. 91).

This condition is also portrayed by Indah Hanaco in her novel

"Pernah nggak kamu bayangin beratnya harus berdiri selama berjam-jam demi melariskan sebuah produk? Belum lagi harus berdandan heboh dan selalu tampil cantik. Padahal kadang ngaak ada hubungannya antara produk dengan penampilan si SPG. Intinya, perempuan hanya dijadikan pajangan. Dan itu rasanya...hmmm.... Sangat merendahkan" (the curse of beauty, 2012, p. 18).

"Have you ever imagine how difficult to stand in hours only for selling a product? Moreover, should dress up over and always appear beautiful. Whereas sometimes there is no relation between the product and SPG's appearance. Basically, women only become decoration. And it feels too humble" (the curse of beauty, 2012, p. 18).

This illustration shows that they are tricked by the capitalist (here their boss) to

sell the product using the full body decoration to attract the consumer to buy the product while there is no connection between the product and the appearing. Moreover, they should dress more than usual and they are willing to do this. Moreover, they feel proud of being SPG and selling many products while hoping to get a big salary and high level or meeting rich men who will change their status soon.

Meanwhile, they should follow the trend of beauty in that period. The concepts of beauty change because there is an influence from the capitalists through mass media and the development of technology. Both of them create the definition of beauty through the standard of beauty which becomes the trend in each period. Beautiful women are women who have white bright skin, long hair, and slim body. This beauty is obtained by a plastic surgeon, the consumption of cosmetics products, using medical tools etc. Mass media changes lifestyle of Indonesian women that have simple lifestyle becomes the consumptive lifestyle. According to Baran, women magazines have a big role to create the character and lifestyle of Indonesian women in this time (Baran, 2011, p. 166).

These conditions can be seen from the beauty conception which is standardized by them in every country. In Western, the concept of beauty is realized by the appearance of the famous doll, Barbie. It becomes popular in 1959 until 2009. It has the perfect body. It is a young girl that has a slim body, white skin, long hair and beautiful eyes. Its popularity makes it is the icon of the culture (Roger, 2009, p. 5). Then, women begin to create their body to be similar to this doll. They do many body treatments such as a plastic surgery to make their face beautiful. Do strict diet to make their body slim. Brightening their skin uses the whitening product. And hair extension is for changing the short hair being long hair.

As the same as of Western, Indonesia also has a standard of beauty which changes every period. In Old Order beautiful women

are described as women who have tan skin or yellow skin, long black hair, and good manners. They also should be Indonesian indigenous women, not mixed residents. Moreover, this definition changes in New Order period. Beautiful women are valued for everything that can be seen, during they are nice to be seen and during they have perfectness compared to the other woman, then those are a category of beautiful women. It doesn't matter from anywhere they come from (Rahayu, 2013, p. 4). These conditions show how capitalism and mass media play a trick on the construction of women beauty.

The other criterion from the standard of beauty which is created by media is using men valuing. Most of the researchers always choose men as the appraiser of the standard of beauty. However, every man has a different opinion about women beauty. Most men also categorize beautiful and attractive women as women who have a big breast and buttocks. These parts are the part of the body that becomes the main of sexual attraction. Pranoto in his book "*Her Story, Sejarah Perjalanan Payudara*" argues woman breast is made into a myth as the main sexual attraction while the vagina is in the second place and the buttocks are in the third place (Pranoto, 2010, p. 14). It shows the beauty of a woman is symbolized by having a big breast.

Talking about the role of mass media in creating the concept of beauty, there is a research which is done by Dr. Thamrin Amar Tomagala. His research examines the content of four magazines in Jakarta. His research shows; the descriptions of women are should appear attractive, manage the housework, become the object of men satisfaction, do not leave kitchen matters, and always worry to be rejected by the certain environment (Suherman, dkk, 1998, pp. 156-157). From this research shows mass media also has a contribution building the image of women based on their sex function.

From this phenomenon indicates the role of the capitalists build the concept of

beauty through mass media using men perspective is for tricking women's unconsciousness to beautify themselves by their sex appeal potential because there is no absolute description about women beauty. Pranoto says the meaning of beauty is abstract. It does not have a certain definition because the beauty is relative. That relativity depends on men lust to appraise women but this assessment is usually of sex appeal (Pranoto, 2010, p. 77). However, women have different sex appeal. It can be seen from their face, their eyes, nose, lips, chin, teeth, posture, breast, skin etc. Every woman does not have the perfect body. Nobody is born perfectly. Men perspective which is blended by women conception in mass media gives the big impact of women consciousness. They cannot differentiate again between their real beauties with *pseudo beauty*.

Women are seemingly hypnotized by the display of advertisements and the promotion of beauty products which is shown by media. Then, they are a willingness to buy or change their body shape through medical tools. Beauty which is created by the capitalists' products covers the reduction of reality; beauty as the essence of women is no longer belongs to them. But the construction of the capitalists takes advantage of women unconsciousness. As Piliang (2012, p. 138) argues; the consumption is the phenomenon of unconsciousness. Therefore, this phenomenon is called as *pseudo beauty*.

These situations are also portrayed by Indah Hanaco in her novel.

“There are some women who have the similar age like me that will do the test series to be SPG. Their faces are beautiful. When I compare to them, I am the most simple makeup woman in this place. The first candidate is Millie, she looks beautiful with a mini skirt and good blouse. So do Alicia, Riko, and Heidi. They wear sexy clothes with makeup and incredible bag and shoes. First of all, my body is sized

how high I am. The owner of the agency, Miss Zoe requires having 165 cm” (*The Curse of Beauty*, 2012, p. 123).

From this scene denotes their beauty is constructed suitable for media image. Through the discourse of pseudo beauty, women feel pain. They are oppressed by their sensual body potential and their physical beauty. They are demanded to always look great from up to down to the public. From the face, they must appear fabulous. Consequently, they must put heavy makeup on their face in a long time. Then, they have to wear attractive clothes. The tight clothes which will show their body curve. They are also obligated to exhibit their beautiful foot with wearing high heels and transparent stocking. For getting these wonderful look is not easy. They should do a long process which spends their money. They have to visit beauty clinic, salon, and hairdressing shop to do body treatment. They also must go to the shopping center to buy their accessories such as high heels, transparent stocking, bag etc.

From this illustration, it also can be seen how women who get a profession as SPG should consume more and more with little salary to support their performance. These habits continue in their usual life. The daily appearance when they work as SPG unconsciously brings them to always dress up not as usual. They often apply heavy makeup to their face although they are not working. They also wear tight clothes, however, they only stay at home or go around the city. They use high heels only for hanging out with their family and friend. Their appearance is not enough with those things. They still need another thing like accessories to point out how fashionable they are. Finally, they do not know that their appearing is strange and further from fashionable.

Women do those things because they want to be beautiful in society sight which can make them live like a socialite. They are fond of hunting the trend of fashion,

accessories, and cosmetic which is booming at that time. They are also crazy about glamour activities such collecting the trend of electronic product or killing the time in the expensive places. Those habits bring them to hedonism world. They are being addicted to brand stuff to show their class to the other women. These conditions are suitable for Rahayu's argumentation; women are difficult. Being women is a grace at once a big challenge. The questions "how can be seen as beautiful, stylish, not out of date always full their mind". Then, to answer these questions they have to fulfill their necessities start from the hair until the foot. These ways become their priority to pay attention to their beauty and appearance (Rahayu, 2013, p. 3).

This condition is portrayed in Indah Hanaco novel

"For the first time, Kimi does not leave me alone in the holiday. Since afternoon she dresses me up beautifully. I feel she is too much (The Curse of Beauty, 2012, p. 139).

"Kim, should we wear a dress only for watching the film?" my objection while seeing her with a beautiful dress. With a luxury car of Kimi's boyfriend, we go to the elite mall in this city (The Curse of Beauty, 2012, p. 139).

From this scene, it can be told that Beauty for women is a grace from the God. Nevertheless, when the products or medical tools are used for beautifying themselves, thus the beauty which is projected with an imaging is being pseudo. As like Yasraf Amir Piliang says in his book entitled *Semiotika dan Hipersemiotika: Kode, Gaya, dan Matinya Makna* (2012, p. 56); lies, falseness, and pseudo which are packed interestingly through perfect imaging make it become the truth or being more real than the reality. Women seemingly wear the mask which covers their real face. Medical tools change the original body of women into more beautiful than before. On the other

hand, they create the self-image beautiful after using the capitalists' product. The consumption of the beauty products is a reproduction process of lust to be beautiful in social eyes, moreover, the other sex.

The other scene which tells about women is trapped in the danger of fake beauty that is useful to operate hedonism lifestyle is portrayed in the dialogue in the story of Indah Hanaco's novel

"I try to think beauty does not always give goodness. It is like a horrifying curse. at least, that is what I experience" (The Curse of Beauty, 2012, p. 106).

"I often see a beauty is considered as the tool to seduce the other sex. Men think they have a right to do everything to women. From a naughty whistle until the serious interference" (The Curse of Beauty, 2012, p. 107).

"I am bothered with this condition. Experience makes me think a beauty is a big mistake in this life. Many people who want to take advantage of it (The Curse of Beauty 2012, p.109)."

From the story above, the author tries to show the fetters of beauty which is faced by women consciousness that a beauty is no longer a grace from the God. In the end, it becomes the curse of themselves because there are many people who take advantage of it to fulfill their necessities. Moreover, they do not know their condition. And they follow their lust of adoring the beauty. Judy Blume's forever (1975), weight issues are deeply embedded and barely acknowledged, in later texts, body image becomes an acknowledged and often crucial aspect of the characters' development (Younger, 2003, pp. 45-56).

The body figure becomes the requirement or dominant factor in every social exchange. Social acceptance and the boundaries of social relationships are

influenced by the person body shape which becomes the standard size of someone's attracting. Foucault explains sex is an integral part of sexuality apparatus and because of it, power on sexuality can be positive on creating politics of the body and pleasure (Kali, 2013, p. 61)

Talking about SPG has the strong relation with mass media. Being SPG means being the icon of a product. It is sold to the consumer through the mass media imagery. As the icon of a product, women who have a job as SPG must have a good appearance that is constructed by mass media. Irwan in his book "*Sangkan Paran Gender*" says "in mass media women body becomes persuasive tools to sell the product, the erotic attraction is a strong stimulus factor to pull the consumer. Pleasure, beauty, pleasantness, freshness, agility are the women characters that are produced by mass media" (Irwan, 2006, p. 20).

Finally, it comes to the purpose of making women as a victim. They become the tool in distribution process and lifestyle. They are also exploited through forming and bringing out the part of their body to expose the image of the product that they sell. From this point, as the icon of the product, they have to care their body to always show the good appearance of their body while they work as SPG and offer the product to the consumer, regardless they also need to consume a various beauty product. Here, they also become the object of capitalism product. In this condition, Foucault states "body and sex are often treated as a commodity to satisfy the desire and get the profit" (Kali, 2013, p. 140).

This condition is also portrayed by Indah Hanaco in her novel

"Aku selalu merasa kalau ...eh ... menjadi SPG itu agak Bagaimana yaa... tidak manusiawi..." (The Curse of Beauty, 2012, p. 16).

"I always feel if.....being SPG is not human" (*The Curse of Beauty, 2012, p. 16*).

"Bagus, kalau gitu. Aku juga kurang setuju. Profesi itu seringkali merupakan topeng".

"Topeng?" tanyaku tidak mengerti.

"Keenan mengangguk. "banyak diantara mereka yang berprofesi ganda. Yang dipromosiiin tidak hanya sebatas produk yang diwakili. Tapi yang lain juga" (The Curse of Beauty, 2012, p. 21).

"Good. I also disagree. That profession is often a mask".

"Mask?" my question because I do not understand.

"Keenan affirms. "most of them who has a double profession. They are not only promoted the product but the other thing (the curse of beauty, 2012, p. 21).

These illustrations also show that women have hegemonized by dazzling life. They want to be seen as high class, upper class and rich people with the branded stuff around them and good appearing and accessories. They never realize that hedonism lifestyle has tricked them into a useless life where everything that they get and want is no longer theirs. Women should trap their side job as a whore only for satisfying their consumption desire. They should be mistress sex of rich men only to be the slave of luxurious life which finally bring them to the lost hill.

Conclusion

Glamor and luxurious life are a longing for every person especially women who are always considered as the second creature. By being rich people means their level and status will rise. They will be respected and honored by the other people. They will do everything and get everything that they want easily. In the other hand, they never realize pleasure and delight will no longer bring them in a good life. In the fact, they are only being the slave of the capitalist. They are not only blinded by dazzling life but also trapped to hedonism lifestyle that will take them to darkness.

As the example, there are women who have a job as SPG in Indah Hanaco's

the Curse of Beauty. They should try hard to survive in the difficulties of life. They are always underestimated because of their social status. This condition brings them to get a side job as whore and mistress sex of rich men. In the beginning, they feel like they are at a high level but in the end only the regretting that left.

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