

Healing Practices as a Lifestyle Trend among Young People in Mataram City

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ABSTRACT

The development of social media has shifted the meaning of healing among young people from a process of psychological recovery to a lifestyle trend. This phenomenon is evident among young people in Mataram City, where healing is interpreted through various recreational, consumption-based, and leisure activities. This study aims to analyze the culture of healing as a lifestyle trend among young people in Mataram City using Mike Featherstone's consumer culture perspective. This study employed a qualitative method with a phenomenological approach through observation, in-depth interviews, and documentation. The findings reveal that healing practices are manifested in three main forms: location consumption, object consumption, and activities. These practices are influenced by internal factors, including the need to relieve stress, seek entertainment, maintain physical health, and engage in self-reward, as well as external factors such as social media and peer influence. Healing practices have positive impacts, including stress reduction, improved physical health, and better financial management, but they also contribute to consumerist behavior, Fear of Missing Out (FOMO), social media hyperreality, and hedonistic tendencies. The findings indicate that healing has evolved into a form of symbolic consumption through which young people construct their identity, self-image, and social existence.

Keywords: *Healing Practices; Lifestyle Trend; Young People; Consumer Culture; Social Media*

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INTRODUCTION

Modernization is a process of social change characterized by the development of science and technology, as well as changes in people's lifestyles toward a more modern way of life. The development of information and communication technology has brought various conveniences to everyday life, including access to information, the establishment of social relationships, and the formation of consumption patterns. One of the most evident impacts of modernization is the rapid development of social media, which can influence the ways young people think, their lifestyles, and their behavior.

Young people are the social group most closely connected to developments in digital technology. Based on data from the Indonesian Internet Service Providers Association (APJII) in 2024, the productive-age population constitutes the largest group of internet users in Indonesia, with a very high level of internet penetration (APJII, 2024). This condition has made social media platforms such as Instagram, TikTok, and X an inseparable part of young people's lives. Social media functions not only as a means of communication but also as a space for obtaining information, constructing self-identity, following trends, and displaying lifestyles to wider audiences (Sari & Ramadhan, 2022).

One phenomenon that has developed rapidly on social media is the culture of healing. Conceptually, healing is understood as a process of recovering mental, emotional, and psychological conditions resulting from stress, trauma, or life pressures (Bachtiar & Faletahan, 2021). However, in everyday life, the meaning of healing has shifted. Healing is no longer understood solely as a process of psychological recovery but is manifested through various recreational activities, such as visiting aesthetic cafés, traveling to natural destinations, taking staycations, shopping, and engaging in other forms of entertainment. These activities have subsequently become part of young people's lifestyles, which are strongly influenced by the development of social media (Putri & Hidayah, 2023).

This phenomenon also occurs among young people in Mataram City. As the capital of West Nusa Tenggara Province, Mataram City has experienced considerable growth in its recreation and lifestyle sectors. The increasing number of cafés, coffee shops, and shopping centers, together with easier access to various tourist destinations on Lombok Island, has made healing activities increasingly accessible. Based on the research findings, most informants engaged in healing activities three to four times a week for activities around Mataram City, such as spending time at cafés, shopping, or simply enjoying the city atmosphere. Meanwhile, healing activities at destinations requiring approximately one to two hours of travel, such as Senggigi Beach, Kuta Mandalika Beach, and the Sembalun area, were generally undertaken once or twice a month. This frequency indicates that healing has become part of young people's routines.

On the other hand, social media has reinforced the changing meaning of healing. Various posts featuring aesthetic places, viral tourist destinations, and lifestyle content encourage young people to follow emerging trends. Healing activities are therefore not aimed solely at reducing boredom or stress but also serve as a means of constructing self-image, gaining social recognition, and expressing identity through social media posts. As a result, healing activities are often

accompanied by consumer behavior, such as purchasing new clothes, visiting popular places, and consuming various products considered capable of enhancing one's appearance (Nathania & Amalia, 2023; Putri & Nugroho, 2023).

This phenomenon can be understood through Mike Featherstone's perspective on consumer culture. Featherstone explains that in consumer society, individuals no longer consume goods or services solely because of their use value but also because of the symbolic value attached to those goods, places, and experiences. Consumption becomes a means of constructing identity, lifestyle, and self-image in relation to others (Featherstone, 1987; Featherstone, 2007). In the context of healing, visiting tourist destinations, spending time at aesthetic cafés, shopping, and sharing these experiences on social media demonstrate that healing has become part of the consumer culture of postmodern society (Wicaksana & Fitri, 2023).

Although numerous studies have examined the phenomenon of healing, most research has focused on healing as a strategy for maintaining mental health or as a mechanism for adapting to academic stress. Meanwhile, studies that examine healing as a social phenomenon from the perspective of consumer culture, particularly among young people in Mataram City, remain relatively limited. Yet, the development of social media and the growing culture of consumption have transformed the meaning of healing from a process of psychological recovery into part of a lifestyle trend.

Based on these conditions, this study aims to analyze the culture of healing as a lifestyle trend among young people in Mataram City through Mike Featherstone's consumer culture perspective. This study is expected to provide an understanding of how healing practices are interpreted, the factors that encourage them, and how these activities represent the lifestyles of young people in the era of consumer society.

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

The concept of healing is commonly understood as a process of recovering from psychological, emotional, and mental pressures. However, the development of social media has shifted its meaning among young people toward recreational activities, consumption, and lifestyle practices, such as visiting cafés, traveling, shopping, and engaging in leisure activities.

This phenomenon can be understood through Mike Featherstone's consumer culture perspective, which argues that consumption is not limited to functional value but also involves symbolic meanings related to identity, lifestyle, and self-image. In this context, healing activities become forms of symbolic consumption through which young people express themselves and gain social recognition. Previous studies have mainly examined healing as a strategy for coping with stress, while its development as a lifestyle and consumer culture phenomenon among young people in Mataram remains relatively limited.

The conceptual framework of this study therefore links social media and peer influence with internal needs such as stress relief, entertainment, physical health, and self-reward. These factors shape three forms of healing practices: location consumption, object consumption, and activities. The practices generate both positive outcomes, such as stress reduction and physical well-being, and negative consequences, including consumerism, FOMO, social media hyperreality, and

hedonistic tendencies. Ultimately, healing becomes a form of symbolic consumption that contributes to the construction of identity, self-image, and social existence.

METHOD

This study was conducted from October 2025 to July 2026 in Mataram City, West Nusa Tenggara Province. The study employed a qualitative method with a phenomenological approach to gain an in-depth understanding of the meanings, forms of practice, and factors driving the culture of healing as a lifestyle trend among young people in Mataram City. As explained by Creswell (2018), a phenomenological approach is used to understand the meaning of individuals' lived experiences of a phenomenon they have directly experienced.

Data were collected through three techniques: observation, in-depth interviews, and documentation. Research informants were selected using purposive sampling and consisted of young people aged 18–27 years who resided in Mataram City, actively used social media, and regularly engaged in healing activities. Data analysis was conducted in three stages: data condensation, data display, and conclusion drawing, following Miles, Huberman, and Saldaña (2018). Data validity was established through source triangulation, technique triangulation, and time triangulation (Satori & Komariah, 2014).

FINDINGS AND DISCUSSION

Healing Practices among Young People in Mataram City

The findings show that healing has become part of the lifestyle of young people in Mataram City. This activity is undertaken as a way to reduce boredom arising from academic routines, work, and everyday life pressures. Most informants engaged in healing activities approximately three to four times a week for activities around Mataram City, such as visiting cafés, shopping, or exercising. Meanwhile, healing trips to tourist destinations requiring longer travel times, such as Senggigi, Mandalika, and Sembalun, were generally undertaken once or twice a month. This condition indicates that healing has become a routine activity carried out according to each individual's available time and financial circumstances.

Healing practices among young people in Mataram City are not limited to a single type of activity. Some informants chose to visit various locations, such as cafés and natural tourist destinations, to experience a different atmosphere and reduce boredom. Others regarded purchasing or consuming various objects as a form of healing that could provide satisfaction and improve their mood. In addition, some informants chose physical activities such as exercise as a way to restore their physical and psychological condition.

Internal Factors Influencing Healing Practices as a Lifestyle

The findings show that internal factors encouraging young people to engage in healing include feelings of fatigue, stress, boredom, academic and work pressures, and the need to attain peace of mind. Informants regarded healing as a way to restore their mood and reduce the burdens they experienced after carrying out their daily activities. From Featherstone's consumer culture perspective, the need for comfort is subsequently expressed through various forms of experiential consumption. As a result, healing has become not only a mechanism for psychological recovery but also part of a lifestyle that is repeatedly practiced.

External Factors Influencing Healing Practices as a Lifestyle

In addition to internal factors, healing practices are also influenced by external factors, particularly social media and peer environments (circles). Instagram, TikTok, and other social media platforms present various types of content about tourist destinations, aesthetic cafés, and lifestyle trends that encourage young people to engage in similar activities. Peer environments also play a role in determining choices of places and healing activities. Social media establishes new lifestyle standards that encourage individuals to visit places that are currently popular so that they do not feel left behind by their social environment. This condition indicates that healing practices develop through processes of social interaction as well as an increasingly powerful digital culture.

Positive Impacts of Healing Practices

1. Reduced Stress Levels

The findings show that healing has a positive impact on reducing stress levels among young people in Mataram City. Most informants stated that activities such as visiting tourist destinations, spending time at cafés, exercising, and gathering with friends could reduce boredom resulting from academic routines, work, and various pressures in everyday life. After engaging in healing activities, informants felt more relaxed, experienced improved moods, and had greater motivation to resume their activities. These findings indicate that healing continues to function as a coping mechanism for dealing with psychological pressures. Although healing practices have shifted in meaning and have become part of a lifestyle, these activities continue to provide benefits by helping individuals attain calmness and emotional balance. Thus, healing is not merely a recreational activity but also one way for young people to maintain psychological well-being.

2. Better Financial Management

The findings show that healing practices do not always result in wasteful spending. Some informants stated that they had adopted better financial management by establishing priorities before engaging in healing activities. They adjusted the frequency and expenses associated with healing to their financial circumstances so that their primary needs could still be met. This condition indicates that awareness of expenditure management is one effort made by young people to ensure that healing activities do not cause economic problems in the future. By considering their financial capacity, healing can be undertaken more prudently without reducing the benefits obtained. These findings demonstrate that decisions to engage in healing are not always synonymous with consumerist behavior but are also influenced by individuals' ability to manage their finances.

3. Maintaining Physical Health

In addition to psychological benefits, this study also found that healing has a positive impact on physical health, particularly among informants who choose exercise as a form of healing. Activities such as jogging, cycling, leisurely walking, and other physical activities are undertaken as ways to relieve boredom while maintaining physical fitness. These findings show that healing is not always manifested through activities that are consumptive or require substantial expenditure. For some young people, healing takes the form of simple activities that provide comfort, improve physical condition, and help maintain a balance between physical

and mental health. Therefore, healing can provide broader benefits when understood as an activity that supports overall quality of life.

Negative Impacts of Healing Practices

1. Increased Consumerist Behavior

The findings show that healing practices can encourage consumerist behavior among young people in Mataram City. Some informants stated that they often spent money on new clothes, food, beverages, and various supporting needs before engaging in healing activities. Such expenditures were not always based on necessity but were more strongly influenced by the desire to enhance their appearance when visiting places considered attractive and aesthetic. This phenomenon shows that healing has shifted into part of consumer culture. From Mike Featherstone's perspective, consumption is no longer oriented toward use value but toward sign value. Consumed goods become symbols of lifestyle; therefore, healing practices are not only interpreted as efforts to reduce stress but also as consumption activities that display self-image within the social environment.

2. Encouraging Fear of Missing Out (FOMO)

This study also found that social media encourages Fear of Missing Out (FOMO) among young people. Various posts about tourist destinations, aesthetic cafés, and healing activities that are currently viral encourage informants to visit the same places so that they do not feel left behind by their peers or trends developing on social media. This condition indicates that decisions to engage in healing do not always originate from personal needs but are also influenced by social pressures. The desire to follow trends ultimately makes healing part of a lifestyle that is continually reproduced through social media. Consequently, healing activities are undertaken more to fulfill demands for social existence than for the need for self-recovery.

3. Hyperreality through Social Media

The findings show that social media constructs an idealized image of healing through visual content depicting tourist destinations, aesthetic cafés, and seemingly perfect vacation experiences. These representations encourage young people to display appealing healing experiences through photographs and videos in order to gain attention and recognition from other social media users. This phenomenon demonstrates a condition of hyperreality, in which representations on social media are considered more important than actual experiences. From the perspective of consumer culture, healing activities consequently become performances of identity that emphasize visualization and self-image rather than the actual meaning of psychological recovery.

4. Hedonistic Behavior in Healing Practices

This study also found that healing practices have the potential to encourage hedonistic behavior among some young people. Visiting popular places, enjoying culinary experiences, shopping, and traveling are undertaken as ways of obtaining pleasure and temporary satisfaction. The more frequently these activities are performed, the greater the tendency to continue seeking new experiences considered more attractive. From Mike Featherstone's perspective, this condition demonstrates that consumption has become part of lifestyle formation in postmodern society. Healing is no longer viewed solely as a need to maintain mental health but has become a lifestyle symbol oriented toward the pursuit of pleasure, experiences, and

social recognition. Consequently, the meaning of healing shifts from a process of recovery to a consumption activity that continuously follows emerging trends.

CONCLUSION

Based on the findings, healing practices among young people in Mataram City have undergone a shift in meaning from a process of psychological recovery to part of a lifestyle trend. Healing practices are manifested in three main forms: location consumption, object consumption, and activities. This shift is influenced by internal factors, namely the need to reduce stress, seek entertainment, maintain physical health, and engage in self-reward, as well as external factors in the form of social media and peer influence, which shape young people's preferences in engaging in healing activities.

Healing practices have both positive and negative impacts. Positive impacts include reduced stress levels, improved financial management through prioritization of expenditures, and improved physical health among young people who use exercise as a form of healing. On the other hand, healing practices also produce negative impacts in the form of consumerist behavior, Fear of Missing Out (FOMO), hyperreality in social media use, and tendencies toward hedonistic behavior. These findings show that the culture of healing among young people in Mataram City is consistent with Mike Featherstone's consumer culture perspective, in which healing no longer functions only as an effort at self-recovery but has become a form of symbolic consumption used to construct identity, self-image, and social existence.

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