

Psycho-cultural Dynamics of Mataram Javanese Shopping Orientation

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Abstract

Cultural diversity influences various behaviours in Indonesia. One of them is about the consumption pattern of the society. The formed ethnic identity and their interaction with other cultural groups can create new patterns of behaviour in consumption. For this reason, the scientific research on how ethnic identity and their cultural interactions affect shopping orientation is needed. This research was conducted with a qualitative approach by using a phenomenological model. The informants were chosen purposively with the main criteria: Javanese consumers that very affected by Mataram cultures. The data collection use semi-structured interview and observation models. Then, the collected data is analysed thematically with an inductive model (inductive thematic analysis) after being validated communicatively, argumentatively and ecologically. The results of this study stated that the shopping orientation of informant is utilitarian (based on the needs, benefits, and usefulness). The utilitarian shopping orientation is qualitatively influenced by intrapsychic aspects of the family, as well as the extrapsychic aspects. The intrapsychic aspects pointed out three thematic categories, namely: family background, education in the family, and value systems that are internalised in the family, while the extrapsychic aspect also pointed out three thematic categories, namely: environment (friendship, living area, and workplace), media and gender. Then, the interactive dynamics of utilitarian shopping orientation are manifested in the form of shopping behaviour at various retail formats.

Keywords: psycho-cultural dynamics, shopping orientation, consumer behaviour, Mataram Javanese

1. Introduction

Based on the Indonesian Education and Culture Data and Statistics Center (PDSPK) in 2016, Indonesia has more than 250 ethnic groups with different backgrounds, customs, values and beliefs (different cultures). People from these ethnic groups lived in the Indonesian archipelago for a long time, even before the Dutch and Japanese colonisation, and also before the arrival of immigrant ethnic groups such as China, Arabia, and India. Every ethnic group still practices their culture and religion, maintains their unique beliefs and also cultural values in their lives. All of the processes produce a synthesis which states that the developing behaviour in ethnic groups will reflect the values adopted itself. This behaviour encompasses all dimensions of human life, including economic behaviour. Then, the economic behaviour becomes real (one of them) in shopping behaviour based on the shopping orientation that is psychological, socially, and culturally formed.

Understanding the economic behaviour (that become real in shopping behaviour based on the shopping orientation) that is influenced by cultural aspects requires three characteristics. These characteristics include (1) Outer-directed, which is a buying behaviour that prioritises traditional values and norms that have been formed. Purchasing motivation is strongly influenced by others'

views and thoughts about the purchase. (2) Inner-directed, which is a behaviour based on fulfilling one's own desire to have something, and not thinking too much about existing cultural norms. This group's consumers try hard to express themselves. (3) Need-driven, which is a group of consumers who buy based on needs and not desire on various options. This consumer group usually has limited income (Setiadi, 2003: 82).

Based on these propositions, the number of ethnic groups in Indonesia will provide ample space for market participants to examine the desires and needs of every ethnic-based on the values believed by each ethnic groups. Cultural differences in every ethnic group can be a basis for segmenting Indonesian consumers based on ethnicity. Controlling ethnic consumers is a challenge for market participants, especially understanding of consumer shopping orientation.

Samuel (2006) describes shopping orientation as something complex and has multidimensional phenomena and also dimensions of market behaviour. It reflects consumers' mindset socially, economically, and culturally in the shopping, so it is believed that the orientation of shopping for consumers can also reflect the conditions and values of the economic, social, and cultural environment itself.

Theoretically, shopping orientation is one of the essential indicators in shopping decisions. Some previous studies also confirm these propositions (Kusuma & Septarini, 2013; Nusarika & Purnami, 2015). Because of shopping orientation itself is shaped by personal, social, and cultural values that live and develop in the community, market participants must understand the attitudes and views of society on behaviour and orientation of consumer spending more closely. This type of research which involve the psycho-cultural perspectives will facilitate market participants in designing marketing products and programs such as market mapping and targetting that are considered more successful in reaching ethnic consumer groups. This approach will also be more effective because more and more involve the dimensions of human life.

This type of research is also useful in international marketing and consumer classification based on culture. Market globalisation and international competition require market participants who can operate in a multicultural environment. The process of globalisation will make consumers return to their ethnicity. It will result in the different consumer behaviour that is in line with the existing ethnic differences (Lee, Fairhurst, & Dillard, 2002; Xu, Shim, and Lotz, & Almeida, 2004; Gunanto & Gusti, 2014).

This research involves Javanese consumers. The behaviour of Javanese consumers is fascinating to study because the Javanese are the largest ethnic group in Indonesia, which is 41.7% of the total population (BPS, 2010). More specifically, the Javanese consumers involved in this study were Mataram Javanese. The term "Mataram" attached refers to one of the cultural categorizations of the Javanese people. This group culturally get a strong influence from the reign of Mataram. People in these cultural categories have similarities with the people living in the Yogyakarta and Surakarta areas (Reign of Mataram). The use of Javanese language, as an example, that still seems subtle although not as smooth as the people in Yogyakarta and Surakarta. The way of life of the Mataram Javanese people is also still influenced by the Javanese philosophy. Geographically and territorially, Mataram Javanese people are mostly located in East Java Province (Mursyidi, 2017). Basically, people who live in East Java have different backgrounds, customs, values, and beliefs because they come from different ethnic groups. Each culture consists of a smaller subculture that provides identification and socialization that is more specific to its members.

Based on the description, researchers intend to study scientifically shopping behaviour that is not yet manifest in the Mataram Javanese Ethnic. It focuses on the Mataram Javanese Ethnic in East Java by analysing its shopping orientation. In general, the objectives are to find and identify the consumers shopping orientation of Mataram Javanese that lives in East Java.

2. Methodology

The research was conducted using a qualitative approach because the phenomenon studied is a social phenomenon that is unique and depends on the values, norms, and cultures of the locality. Besides, a qualitative approach to marketing research will provide a fundamental understanding of

language, perception, value, and motivation of a person (Malhotra, 2009). The qualitative model chosen is phenomenology. It was chosen because the individuals in interacting with the others had many ways of interpreting experience, and the meaning of the experience shaped the reality of the action that was revealed. Phenomenology seeks to understand the meaning of events, symptoms that arise, and interactions for individuals in certain situations and conditions (Moustakas, 1994).

This research was done in Madiun, Ngawi and Magetan District by interviewing and observing Mataram Javanese consumers. The informants were purposively chosen. The interviews processes were done individually. The results of the interviews were recorded with the informed consent of the informants. The right of the informants is also protected. Then, the collected data is analysed thematically (thematic analysis). The process of data analysis is done by organising data in patterns, categories and unit descriptions so that it will obtain a clear picture of consumer behaviour, especially its shopping orientation, based on ethnicity.

3. Findings and Discussions

Based on the research process that has been carried out, the central theme found in this study is the utilitarian shopping orientation. The meaning is that the shopping orientation of the informant is based on the needs, benefits, and uses. The utilitarian shopping orientation is qualitatively influenced by intra-psychic (intra-family) and extra-psychic (extra-family) aspects in the family. Intra-psychic aspects grouped to three thematic categories, namely: family background, family education, and a value system that is lived in the family, while the extra-psychic aspects also raise three thematic categories, namely: environment, media, and gender. Consumer shopping orientation, influenced by intra-family and extra-family aspects, is manifested in the shopping behaviour that occurs in various retail formats. Schematically, the findings of the research themes can be seen in figure 1.

Then, the categorization processes described above was tested quantitatively by the researcher using factor analysis involving 40 informants. After reducing the data through *anti-image correlation results*, it was found that the KMO value was 0.506 (greater than 0.5) so that factor analysis could be carried out. Besides, the value of Bartlett's test of sphericity is 0.000 (less than the value of 0.05), which means that the results of the analysis are significant and factor analysis can be done.

The next process was carried out by factor analysis by grouping factors into four fields. The results of the analysis showed four main factors in the pattern of consumer behaviour, namely *family values, self-values, inherited culture* and *social, environmental factors*. If it was connected with the utilitarian shopping orientation of Mataram Javanese consumers, it is necessary to study the influence of these four factors on the consumer behaviour of Mataram Javanese people.

All the efforts made by researchers (both with qualitative and quantitative approaches) in studying scientifically the psycho-cultural dynamics of Mataram Javanese shopping orientation indirectly reinforce Bandura construction of social learning processes which confirm the existence of an interactive-reciprocal relationship between behaviour, environment, and individuals (Bandura, 1991). It is also in line with ecological system theory developed by Urie Bronfenbrenner that stated that every individual is influenced by their micro, meso, exo, macro, and chronosystem (Darling, 2007). Based on the theory, the shopping orientation of informant must be understood as a dynamic, interactive, and reciprocal processes involving aspects of the environment and aspects of the individual to the family in which the individual lives. In a different formula, the orientation manifests in reciprocal interactions between the friendship, work, living environment, media, and gender which then interact reciprocally with the value system that is lived by informants in their lifespans in certain families and communities.

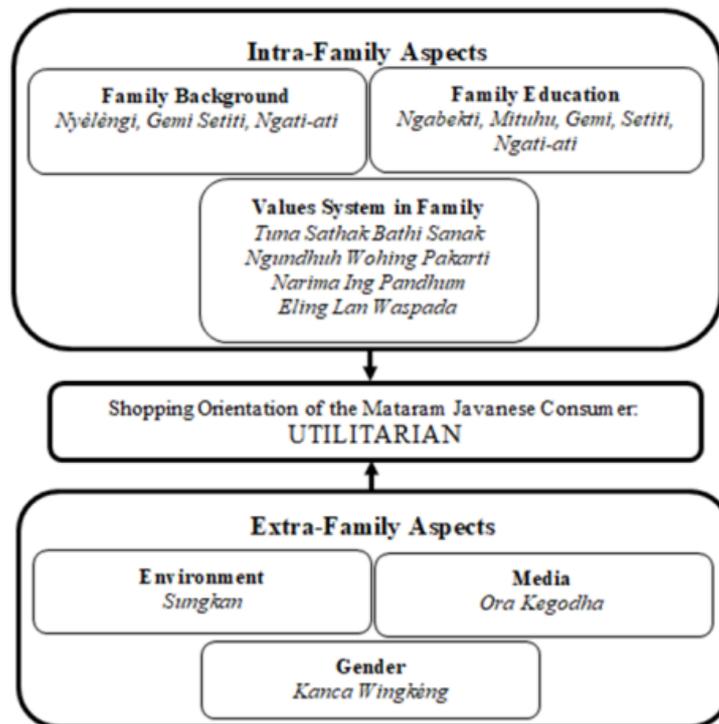


Figure 1: Themes of Research Findings

3.1 Utilitarian Shopping Orientation

The finding of shopping orientation on ethnicity-based consumer analysis reinforces previous findings which also state similar results that personal, social, and cultural values that live and develop in the community form a practical orientation and behaviour. Does it mean that there is no hedonistic orientation, or in a different formula, are Javanese Mataraman consumers not hedonic? Aren't some scientific studies stating that economic growth and the movement of globalisation of the world economy have a significant effect on one's impulsive shopping behaviour (Kusumowidagdo, 2010; Bong, 2011; Fihartini, 2016)?

Even though having a utilitarian shopping orientation, researchers concluded that Mataram Javanese consumers were also hedonic oriented. It was reflected through their shopping orientation which was also driven by the fraternity and friendship. The theme of the findings that emerge is *tuna sathak bathi sanak* (Javanese word, literally means "loss of money but luckily friends"). Informants do not manifest their shopping orientation solely on the needs, benefits, and usefulness, but also on efforts to maintain their brotherhood and friendship. This finding confirms one of the principles of Javanese Ethic that maintains harmony (Magnis-Suseno, 1984).

Hypothetically, these findings lead to the understanding that Mataram Javanese consumers also have a hedonic shopping orientation, although previously formulated to have a utilitarian shopping orientation. Something that distinguishes is its manifestation. If in the modern market the hedonist shopping orientation is stimulated by various developments in communication and information technology, market modernisation, and also economic globalisation, so the hedonist shopping orientation of Mataraman Javanese consumers based on the value system that they have been living in. If we assume that the value of *tuna sathak bathi sanak* has been lived in a long time, then actually the hedonistic shopping orientation has also been lived for a long time too, even before modern markets have developed as they are today.

3.2 Family Background And Shopping Orientation

Shopping orientation is a representation of the buyer's motivation or desired experience and goals when completing their shopping activities. It was found that the shopping orientation of informants was formed from the background of family life, which was experienced from childhood to the present. The family of Javanese Mataram consumer in East Java always teaches saving behaviour (*nyelengi – It is Javanese word*), saving on spending (*gemi – It is Javanese word*) and being careful in shopping behaviour (*setiti, ngati-ati – It is Javanese word*). Stone (1954) defines four types of shop selection motives to learn shopping motivation of the shopper. The four types of shopping orientation are economics (price awareness and spending power), ethical (where they have to shop), personalisation (choosing a store for personal service and attention), apathy (choosing a convenient store but not having prominent characteristics). Based on its concept, store perception and customer selection motivation have been given attention.

This result is consistent with the research that was conducted by Shim and Gehrt (1996). In their study, ethnic groups who were aware of the social class played an important role in influencing the approach to youth spending. The three ethnic groups studied were Hispanics, Native Americans, and Whites. Their findings indicate that there are differences between the three ethnic groups of adolescents. Using an ethnic group approach to shopping, Hispanic teenagers showed the greatest tendency towards social/hedonistic shopping orientation compared to other groups. They tend to have a high awareness of the novelty of fashion and brands. Native American teenagers are confused by excessive and impulsive choices.

Shim and Gehrt (1996) concluded that consumers under this ethnic group are not pragmatic and also do not get pleasure from shopping. However, the shopping orientation of white teenagers is categorized as an ethnic group that prioritises product quality and price and has low brand loyalty. It can be concluded that different ethnicities will create a different shopping orientation, depending on the family background and the group that teaches them.

3.3 Family Education And Shopping Orientation

The Javanese people are usually to instil cultural values in their children since they were little. Cultural values are transformed from generation to generation very smoothly so that their influence is barely realized. The cultural values and emotional well-being are built in the family (Geertz, 1983). As stated by Mulder (2001), the family is a structure of moral order with various level. It works based on solidarity. Parents must lead and exemplify, and children have to follow and accept (*manut – It is a Javanese word*).

The findings in this study are that in everyday life, informants are always instilled with respect and obedience to parents. Therefore children must express respect (*ngabekti – It is a Javanese word*) to their parents and have the right to obtain blessings by fulfilling their life cycle obligations. Javanese consumers are consumers who refer to culture as a basis for behaviour. The values that have been instilled early form personality in every Javanese consumer. A child is expected to be a person who is able and willing to obey the wishes of parents with sincerity (*mituhu – It is a Javanese word*), including the formation of the shopping orientation. The values of *gemi, setiti, ngati-ati* (*It is Javanese word*) that is manifested into behaviour are applied as life learning and furthermore will become a guide for children's lives.

Based on the research, Furn (2004) stated that formal education (the Malay National Primary School) relatively influenced by the orientation of consumer shopping. The findings revealed significant differences for consumer shopping orientation among respondents who studied at Malay national schools and in other types of primary schools. The result shows the difference in the context of the Mataram Javanese consumer, where shopping orientation is shaped by education in the family. Marketers must be aware of the influence given by parents and other social agents. Marketers must consider family institutions in the decision making processes to design marketing strategies. When children become teenagers, they begin to receive information from various sources and marketers must not forget to consider their ethnic culture and background. The findings of this study also contradict with the findings of Helmi (2011) who examined the

comparison of Sundanese and Javanese ethnic shopping styles, where the results showed that Javanese consumers were more hedonic compared to Sundanese consumers. Mataram Javanese consumers have a utilitarian shopping orientation.

3.4 Values System And Shopping Orientation

Shopping and consumption can be seen as a social practice. Informants describe that shopping orientation and what to buy can be used to mark the individual acceptance of social identity. Shopping activities are not only to get the items needed but also to be a medium for social interaction. Mataram Javanese consumers believe that the value of *tuna sathak bathi sanak* (*It is Javanese word*) is profitable because it produces the benefits by increasing brotherhood (Ardhanari, 2013). This value wants to teach that even though in shopping interactions the primary consideration is just looking for the profit, but it does not need to be a problem as long as it can get the brotherhood (friends or relatives). Even though having money is still considered important, having some friends or relatives are more meaningful than having some money (material). This value, on the other hand, also teaches that relatives or friends are more profitable than profits in the form of money. With more and more relatives or friends, they will certainly help if we get into trouble.

The Mataram Javanese consumer rarely takes into account the retail attributes of the purchases he made. The reason is that there are benefits from the other side, namely an interaction that can increase brotherhood (relatives). In the Mataram Javanese family, shopping and food consumption is a manifestation of the form of attention and convenience. This situation illustrates that shopping can express a relationship of love and attention. Shopping activities can be a joint activity in the family (interaction between wife, husband, and children).

Informants have the willingness to be generous and share. Tradition and values have been considered as an expression and manifestation of family identity. Sharing means not only happiness but also fortune. This Javanese philosophy can be interpreted as harvesting the fruits of the action that it does. This philosophy broadly wants to teach us about the consequences of his actions. The emergence of this philosophy is a representation of the understanding of the belief in the law of *karma* that until now was adopted by the Javanese. This belief is a sign of the law of universe harmonisation. It can happen that the value of *undhuh-undhuh* (*It is Javanese word that means like karma*) does not target the person who did it but also your siblings, children, grandchildren, spouse, or even their descendants. Therefore, for the people who believe in this value, they will be afraid of doing contrary because the negative things will later happen to themselves, their siblings, and their descendants.

The value *narima ing pandhum* (*Its Javanese word that means receiving all God have given*) is self-control for someone in order not to break the applicable rules (*eling lan waspada - It is Javanese word that is mean alert*). If the Mataram Javanese consumers obey this expression, of course, they will always accept what God has given to them. This attitude of *narima* (*it is Javanese word*) even makes the poorest people feel happy, because their happiness does not arise because of material things, but because of the satisfaction of what has been achieved.

3.5 Environment And Shopping Orientation

For Mataram Javanese consumers, harmony is a key concept. This concept is manifested in the obligation of individuals to adapt to the group, such as family and communities. In a collective culture, individuals have to be in line with the group. Collectivist societies have a sense of belonging to each other and adjust to each other in the group (Gregory & Munch, 1997). Because of this need, they are more affected by other members in the group so that it raises the value of *sungkan* (*It is Javanese word that means shames with others*) in their behaviour (Ardhanari, 2013).

Based on this value, the family has a positive influence on the attitude towards the purchase and the purpose of the purchase. There is a relationship between the attitude of parents and their children. The parents strongly influence the attitude of children toward an object. Other family members also influence their parents. Peers or reference groups can influence purchasing behaviour. Assael (2004) found that group have more possibilities to influence buying behaviours than advertisements. This

study also stated that groups and reference groups could influence shopping orientation. The reference group provides several influences, namely informational/normative influences and the effect of values. The informational influences affect the selection of a product or brand from a consumer because of the advice of the reference group. Suggestions from reference groups are followed because they have better knowledge and information.

In cultures with substantial differences in strength, a person's social status must be transparent. The results of this study proved that in upper-class consumers, product purchases are also understood as a sign of social differences. For Mataram Javanese consumers, buying an item have not only an economic purpose but also a social purpose. Triandis (1994) explains that in Asia, social norms are relatively more important than attitudes in determining behaviour. Mataram Javanese consumers tend to be more careful in choosing retailers to buy goods and are more willing to get social harmony and more afraid of losing face (*sungkan*).

3.6 Media And Shopping Orientation

Individuals adopt the beliefs and behaviours of others because they take the information as a guide. These people see parents and friends as influential groups who can provide valuable sources of information for their decision making. This information can shape individual perception and future behaviour. Information sources can generally be media such as newspapers and television or social agents such as parents and friends. This information source provides information or suggestions for consumers to make purchasing decisions. The fact that information sources have a relationship with shopping orientation is actual in the sense that information forms and influences consumer perceptions. These perceptions lead to decision-making processes (Schiffman and Kanuk, 2008).

The shopping style of Javanese consumers who tend to be loyal (*ora kegodha* (It is Javanese word that is mean not tempted)) is also reflected in the differences they show in their attitude when facing new things. The Javanese show an innovative style of shopping that is lower than the Sundanese. Sundanese gets more sensation and pleasure from looking for new products and are aware of fashion. This tendency makes it very difficult for new producers or new products to be introduced to the market. The number of promotional offers in supermarkets was responded more positively by Javanese consumers. Java consumers are more sensitive to this offer. Most of the promotions in supermarkets are price-cutting programs (discounts) made by producers and shops. Reactions that are sensitive to promotion can be seen from their preference for choosing products that are promoted. Buying products that are promoted to take more advantage. Spontaneous or impulsive shopping styles that are owned by Sundanese and Javanese consumers make promotion-sensitive shopping styles to be high (Helmi, 2011).

Boedeker (1995) compares two types of consumers. New buyers or those who are oriented to experience or leisure experience the emotional benefits of shopping and simultaneously the convenience of retail outlets. This group of consumers wear fashionable clothes, enjoy shopping, do not plan their previous purchases. Meanwhile, traditional buyers tend to compare prices, hunt for cheap goods or various kinds of merchandise, feel that too many items that do not need to be bought at this time, tend only to make purchases that have been planned before and of course, tend not to buy new products before their friends do. This shopping style is the development of an advertised-special shopping orientation, which shows the orientation of consumers to shop for advertised products. Shim and Kotsiopoulos in Zhang (2010) stated that buyers who are aware of prices are those who pay attention to save money. They will visit various websites to look for promo prices or to find price comparisons about the products they want.

The information search is an essential stage in the consumer decision-making model. The source of information that is widely used by informants today is the internet. It happens because it can facilitate online searches and actual purchases. The information collected can be in some models such as the specifications of goods, prices, brands, forms, and materials etc. which are taken into consideration by consumers to make purchases. This phenomenon makes opportunities for retailers to utilise technology that offers convenience to consumers.

To get many buyers, retailers try to promote their merchandise through the internet. Not only that, but many retailers also make specific sites which they call as 'online stores,' to meet the needs

of consumers who want the convenience of shopping. Online shops are a natural choice for people who have little time to shop but have many needs to be fulfilled. They can choose and buy the desired item at any time without having to go to a shop or shopping centre.

3.7 Gender And Shopping Orientation

In Javanese society, women have a domestic role or household affairs (*kanca wingkeng* - It's Javanese word), because of their obligation to take care of the household and children, while men have a public role (fields outside the home or public activities) because they have to provide various things to meet the needs of their wife and child. The division of work based on sex is considered as fairness (Ihromi, 2006).

A shopping orientation connects shopping activities. It is called shopping for gender roles. This dimension is critical because of the habit of family shopping where wives tend to be considered responsible for shopping activities and sensitive promotion. The findings in this study indicate that men are more utilitarian than women (their wives). The female informant said that the price factor was the first reason they were shopping. This result is also in line with the research of Seock and Bailey (2008) which states that female consumers are considered more sensitive to product prices than men. Ownbey and Horridge (1997) have developed the concept of market segmentation with ethnic Asian-American consumer segments. The results showed that low acculturation groups in Asian-American ethnic groups had the highest significance value on gender roles.

4. Conclusion

Current research can enable marketers to understand the actual ethnic segmentation and plan marketing strategies better to reach the target market. In Mataram Javanese consumers, shopping orientation is influenced by intra-psychic aspects within the family of the informant as well as the extra-psychic aspects. Intra-psychic aspects give rise to three thematic categories, namely: family background (*nyelengi, gemi, setiti, ngati-ati*), family education (*ngabekti, mituhu, gemi, setiti, ngati-ati*), and a value system that is lived in the family (*tuna Sathak bathi sanak, ngundhuh wohing pakarti, narima ing pandhum, eling lan waspada*), while the extra-psychic aspect also raises three thematic categories, namely: environment (*sungkan*), media (*ora kegodha*), and gender (*kanca wingkeng*). Marketers must design different strategies for different ethnic groups when their consumption behaviour is homogeneous.

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