

Phenomenological Research on Values Systems of Mataraman Javanese Consumer

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Abstract:

Background: Consumers in shopping is a social process. Each ethnic group will practice their culture and still maintain their unique beliefs and cultural values in their lives, including in consumption behavior. Controlling ethnic consumers is a challenge for market participants. Therefore, market participants must understand society's attitudes and views on consumer behavior and beliefs more carefully. Based on that, this research tried to describe the values system of Mataraman Javanese consumers.

Materials and Methods: This research was conducted with a qualitative approach using a phenomenological model. The informants were chosen purposively with the main criteria: Javanese consumers affected by Mataram cultures. The data collection uses semi-structured interview and observation models. Then, the collected data is analyzed thematically with an inductive model (inductive thematic analysis) after being validated communicatively, argumentatively, and ecologically.

Results: The results of this study stated that the values systems of Mataraman Javanese consumers were expressed in the following terms, namely "aja gawe gelaning liyan", "nyedhulur", "tuna sathak bathi sanak", "welas asih", "ngundhuh wohing pakarti", "narima ing pandhum", and "gemi setiti". All the values reflect the living purpose of Mataraman Javanese, namely harmonization, brotherhood, compassion, and advice. In harmony, for Mataraman Javanese Consumers, social harmony or harmony is a big chain for the occurrence of welfare living together. In brotherhood, shopping and consumption can be viewed as social practices to mark the individual acceptance of social identity. In compassion, for Mataraman Javanese Consumers, the willingness to be generous and share is necessary. Traditions and values have been considered an expression and manifestation of family identity. Share not only happiness but also fortune). All those values systems will lead the Mataraman Javanese consumer have long-term relationships. **Conclusion:** The retail format for shopping in Mataraman Javanese culture still holds cultural values passed down from one generation to another. Mataraman Javanese consumers still hold on to their group identity through self-identity to explain the comparison between consumers in the group and consumers outside the group on their values, social status, and tastes. The attitude of Javanese Mataraman consumers to shop is formed from family values, personality, and desires. Attitudes that value harmonization in social life and the desire to interact with other individuals in shopping activities are essential variables in their behavior as consumers

Key Word: Mataraman Javanese consumer, Values systems, Phenomenological research.

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I. Introduction

It is widely understood that consumer behavior is an essential factor and must be understood by both companies and marketers. Companies or marketers can design appropriate strategies according to their target market by understanding consumer behavior. Consumer behavior is a social process where the interaction between sellers and buyers is influenced by ethnicity and will change over time. The behavior of certain ethnic groups reflects the values that the group itself believes. Each ethnic group will practice its culture, maintain its beliefs' uniqueness, and maintain cultural values in its lives. This condition also occurs in consumption behavior which is unique because each ethnic group has different norms and nonverbal communication. Each ethnic group needs to be treated differently in marketing activities, which will be different from other ethnic groups. Therefore, marketers must better understand society's attitudes and views towards the behavior and beliefs of consumer behavior.

Based on the population census conducted by the Central Bureau of Statistics in 2010, Indonesia has at least 1,340 ethnic groups with different backgrounds, customs, values, and beliefs. The Javanese are the largest ethnic group. The Javanese make up 41.7% of Indonesia's population, and most of them are domiciled in Central

Java, East Java, and Lampung, but many are also spread across all provinces in Indonesia. Therefore, they are potential buyers, so it is essential to understand their behavior in determining shopping preferences. Consumers in shopping is a social process. Each ethnic group will practice their culture and still maintain their unique beliefs and also cultural values in their lives. This situation also occurs in consumption behavior, where Indonesian consumers of various ethnic groups or ethnicities are unique because each ethnic group has different norms. Each ethnic group requires different treatment in marketing activities, which will be different from other ethnic groups.

The behavior that develops in certain ethnic groups reflects the values held in itself. Understanding the behavior influenced by cultural aspects, can be distinguished by three characteristics. These characteristics include 1) outer-directed, which is a buying behavior that prioritizes traditional values and norms that have been formed. Purchase motivation is strongly influenced by how other people view and think about purchasing. 2) inner-directed behavior is based on fulfilling one's desire to have something and not overthinking existing cultural norms. Consumers of this group try hard to express themselves. 3) need-driven is a group of consumers who buy based on needs and not desires on the various options available. This consumer group usually has limited income (Setiadi, 2003:82)

Controlling ethnic consumers is a challenge for market participants. Therefore, market participants must understand society's attitudes and views on consumer behavior and beliefs more carefully. This study helps understand consumer behavior and makes it easier for market participants to segment more effectively. It can design products and marketing programs such as marketing targeting and marketing mapping, considered more successful in reaching ethnic consumer groups. Market globalization and international competition require business people who can operate in a multicultural environment. Understanding consumer culture is one of the keys to the success of marketing activities. Javanese consumer behavior becomes very interesting to reveal because the Javanese are the largest ethnic group in Indonesia, namely 41.7% of the total population, most of which occupy the areas of Central Java, East Java, DI Yogyakarta, and Lampung (BPS, 2010).

Marketing theorists can generally accept culture as an essential determinant of consumer behavior. Culture is a set of values, beliefs, and habits acquired or learned and accepted by specific communities from generation to generation as a unit to guide their members to behave. In this case, values consist of several criteria: 1) values are behavioral guidelines that are considered culturally appropriate; 2) values are tenable and difficult to change; 3) values are not related to a particular object or situation, 4) values are widely accepted by society. Beliefs consist of a person's mental or verbal statements that reflect their knowledge and judgment about certain things. At the same time, habit is a behavior that is culturally accepted for behavior in certain situations (Suprapti, 2010).

Culture affects human values and even affects attitudes and behavior. In other words, humans are cultural actors because they act in a cultural environment. The best way to study culture is to investigate people's world perceptions. That perception is easily seen through the daily behavior of individuals as a tangible form of that perception. Hofstede (1997) provides several typologies of cultural dimensions helpful in studying human behavior. Its dimensions are individualism and collectivism. It is defined as an orientation that focuses on the relationship of a person or group with others. Cultural literature has traditionally considered that Eastern culture tends to be more collective than Western culture, which tends to be more individual. In collectivists, individuals are connected through strong values.

The nature of individualism is the tendency of individual values and prioritizes personal goals. Individualism emphasizes individual initiative and a focus on the individual himself. Individualism also emphasizes self-reliance and having a free mind, emphasizing individual rights rather than the interests of the people. In contrast, collectivism emphasizes group goals and group harmony and describes itself as a relationship within a group. It emphasizes shared duties and obligations. When applied to the cultural level, individualism and collectivism are seen as contradictory continuities and are described as individualist or collectivist tendencies in their orientation. In an individualistic culture, a person's identity is in himself. They are more likely to say "I" and be more concerned about themselves and their families, and feel that self-actualization is very important. In collectivist cultures, they are more likely to say "We" and look out for each other as a form of loyalty. Their identity tends to be based on the social system in which they belong and creates a harmony for which interaction is significant. Indonesians tend to be culturally collectivist (De Mooij and Hofstede, 2002).

Mataraman Javanese culture initially grew in the Ancient Mataram Kingdom, then spread to other areas. In East Java, Mataraman culture is spread in Ngawi, Pacitan, Magetan, Madiun, Kediri, Nganjuk, Tulungagung, Blitar, Trenggalek, Tuban, Lamongan, and Bojonegoro (Sutarto and Sudikan, 2004). Javanese culture is unique. This uniqueness is based on the spirit of highly appreciating Javanese values such as *ngunduh wohing pakarti* (the Javanese language means that every action will have a result and believe that *sing nandur becik, bakal becik unduh-unduhane, sing nandur ala bakal ala unduh-unduhane* (the Javanese language means that the good behavior will lead to the good, while the bad behavior will lead to the evil). Javanese society has a collectivist cultural tendency. They believe that they have behaviors and beliefs to their culture, which still

considers family values and harmony in social life. Javanese people in their daily life have two important fundamental values, namely the value of harmony and the value of honor. It aims to maintain and maintain society in harmony, peace, and tranquility without conflict (Geertz, 1983). In principle, a harmonious society is a primary goal of interacting with other people (Mulder, 2001). The way he speaks and acts always shows respect for the other person, as does his degree and position.

Power distance in Javanese society has a huge difference. Everyone has a position in the social hierarchy. In Javanese culture, where there is a big difference in power, one's social status must be absolute and precise so that people can respect elders, and status is critical to show power. In cultures with minor power differences, people tend to look for younger people and look for weaker people. Like Malaysia, Indonesia has a trend to be in a significant power distance culture. The Javanese still maintain social status in a society whose status has consequences for power; this indicates a significant power distance. Javanese society tends toward masculine cultural dimensions. The dominant values in a masculine society are success and achievement, while in feminine society, the dominant values are mutual care and quality of life. In a masculine society, performance and achievement are highly valued; and achievements must be demonstrated. Status is vital to show success, so the status of a product such as jewelry, vehicle, and house can indicate a person's success (de Mooij & Hofstede, 2002). In masculine culture, housework is not divided equally; there are substantially different roles between men and women; This can be seen in the life of Javanese society, where women are responsible for all household chores. The dominant values of a feminine culture are a concern for others and quality of life. This culture has a societal orientation, and status does not matter. Uncertainty avoidance is a culture that always feels threatened by uncertainty and ambiguity and always tries to avoid these situations. In a strong uncertainty avoidance culture, there is a need to apply rules, competencies, and formalities to govern life. People will express their need for perfection in their decision-making.

In a weak/low uncertainty avoidance culture, people tend to be less open to change and innovation. He has faith in reference groups (De Mooij & Hofstede, 2002). Javanese tend to have a low uncertainty avoidance culture; this can be seen from the influence of family or co-workers in decision making. Javanese consumers are unique in their attitudes and behavior or in the decision-making process in evaluating and buying something. Javanese people have unique norms and nonverbal communication. Even among tribes and ethnicities in Indonesia, norms and nonverbal communication have their variety. For example, differences in eating habits between tribes and ethnicities will make a difference in the development of the food industry from one area to another. It is pretty difficult for a product brand to dominate the Indonesian market in each region for food and beverage products.

Javanese culture is used to educate children, and cultural values are taught from a young age. Values are continuously transformed from one generation to the next so that the effect is received unconsciously. The family is a single personality; cultural values and emotional well-being are formed in the family (Geertz, 1983). Mulder (2001) stated that the family is a moral world with strict stages; it needs to be directed based on solidarity. Parents must guide and direct while children must take and obey (obedient) with the guidance of their parents. To interact with other people in daily life, Javanese people have two fundamental values that are highly valued, namely the value of concord and harmony. Harmony aims to create a calm, peaceful, and harmonious society without conflict (Geertz, 1983). In principle, a harmonious society is a primary goal of interacting with other people (Mulder, 2001). Javanese people have to *ngeli* (the Javanese language means that people have not to mess things up and maintain harmony); they are not allowed to upset the social balance for their ends. In addition, the Javanese must *nerimo* (the Javanese language means that people have to accept and be sincere for all the circumstances) and surrender their fate to a higher power (God). They must realize that their life is part of the whole society. In every situation, they have to act as is. This value teaches us that we must speak and behave concerning others according to their degree and position (Suseno, 2001). This point of view expects a good pattern of society; everyone knows their place and position.

The interpretation of the value of honor can be seen in three behaviors. The first is *wedhi* (the Javanese language, which means fear), the culture of fear, the fear of doing something wrong or something that makes other people unhappy, as a reaction to the uncertainty of what people will do to themselves. Javanese jargon: If it hurts to be pinched, do not pinch someone else. The second is *isin* (the Javanese language, which means shame), the culture of shame: a person will feel ashamed if he feels inferior to others. One of the strongest motivations for Javanese people is to adapt their behavior to societal norms. The third is *sungkan* (the Javanese language, which means reluctance), a culture of reluctance. It is shameful in a positive manner and has a positive connotation of one's personality for the honor of others.

In the community, the most important thing to do is how to make other people happy first because making them happy will give them great relief, which will show harmonization. The two fundamental values are values that are believed to behave, including consumption and shopping behavior. The relationship between marketers and consumers will more or less be based on values that are believed to have been passed down from one generation to another. The relationship between culture and consumer behavior can be seen from the

terminal value, instrumental value, and product attributes which are the primary considerations. Terminal value is the goal and will be achieved through instrumental value. Based on consumer behavior, this instrumental value is shown through product attributes that are the primary consideration for purchasing. Culture influences consumer behavior at several stages of the consumer decision-making process; the people of certain countries have their buying behavior.

In a collective society such as Java, the relationship between one individual and another is built through emotional ties, interests, and the same social status or mutually beneficial social activities. Javanese people believe that they have deep-rooted attitudes and beliefs while respecting the values taught by the family. Based on the description above, this study aims to examine the values that form the basis of shopping behavior in the Javanese Mataraman ethnicity. The main focus of this research is the scope of the Javanese Mataraman ethnic group in East Java by analyzing the value system they believe.

II. Material and Methods

This research was conducted using a qualitative approach because the phenomenon studied (consumer behavior) is a unique social phenomenon and depends on the values, norms, and culture of a region. The qualitative approach used in marketing research will provide a basic understanding of one's language, perceptions, values, and motivations (Malhotra, 2009: 134). The qualitative model chosen is phenomenology because individuals interacting with each other have many ways of interpreting experience. The meaning of these experiences shapes the reality of the actions shown. 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 conducted in Madiun by interviewing and observing married Javanese Mataraman consumers. Determination of informants using a purposive and snowball approach. The number of informants is a small group and is a good number in qualitative research to understand Javanese consumer behavior. Interviews were conducted individually for approximately 1 (one) to 2 (two) hours in five (5) meetings. In this study, interviews were recorded based on informed consent; they will have the protection documents and their rights protected confidentially. The data collected is then analyzed thematically (thematic analysis) to obtain information that can be used for decision making. The data analysis process is carried out by organizing and sorting the data into patterns, categories, and units of description. Based on that, the finding or conclusion is produced so that a clear picture of consumer behavior based on ethnicity will be obtained, especially the values that are still firmly held.

III. Result

Schwartz's research on value aims to solve the problem of whether the values held by humans can be grouped into several value types. Then each of these types also consists of several more specific values. Each type of value is a separate area of motivation that plays a role in motivating a person to behave. Therefore, Schwartz also calls this value type a motivational type of value. From the results of his research in 44 countries, Schwartz (1997) suggests that humans embrace 10 value types. First is power. This type of value is the basis for more than one type of universal need, namely the transformation of individual needs for dominance and control identified through analysis of social motives. The main goal of this type of value is the achievement of social status and prestige and control or domination over other people or particular resources. The specific values of this value type are social power, authority, wealth, preserving my public image, and social recognition. The second is achievements. The goal of this value type is personal success by demonstrating competence according to social standards. Competent performance becomes necessary if a person feels the need to develop himself and if social interactions and institutions demand it. The unique values contained in this value type are: successful, capable, ambitious, and influential. The third is hedonism. This value stems from organismic needs and the pleasures associated with satisfying those needs. This type of value prioritizes pleasure and satisfaction for oneself. Specific values that belong to this value type are pleasure and enjoying life. Fourth is stimulation. This value stems from the organismic need for variety and stimulation to keep one's activities at an optimal level. Biological factors influence the variety of these needs, and coupled with the influence of social experience, will result in individual differences in the importance of these values. The motivational goal of this value type is excitement, and challenge in life. Specific values that belong to this value type are online, varied life, and exciting life. Fifth is self-direction. The primary purpose of this type of value is independent thoughts and actions, such as choosing, creating, and investigating. Self-direction stems from the organismic need for control and mastery and the interaction of the demands for autonomy and detachment. The unique values that belong to this value type are creativity, curiosity, freedom, choosing own goals, and independence.

The sixth is universalism. This type of value includes the values of maturity and prosocial action. This type of value emphasizes respect, tolerance, understanding of others, and protection of the welfare of humanity. Examples of unique values that belong to this value are broad-minded, social justice, equality, wisdom, and

inner harmony. Seventh is benevolence. This value type is closer to the previous definition of the prosocial concept. Suppose prosocial is more concerned with the welfare of all people under all conditions, the type of benevolence values more on other people who are close to everyday interactions. This type can come from two needs: the need for positive interaction to develop the group and the organismic need for affiliation. The motivational goal of this value type is the enhancement of the well-being of individuals involved in intimate personal contact.

Specific values that belong to this value type are: helpful, honest, forgiving, responsible, loyal, true friendship, and mature love. Eighth is tradition. Groups everywhere develop symbols and behaviors that represent their shared experiences and destiny. Tradition is mainly taken from religious rites, beliefs, and norms of behavior. The motivational goal of this value type is appreciation, commitment, and acceptance of customs, traditions, customs, or religion. Specific values that belong to this value type are humility, devoutness, accepting my portion in life, moderation, and respect for tradition. The ninth is conformity. This type of value restricts behavior and individual drives that are inconsistent with social expectations or norms. It is drawn from the individual's need to reduce social divisions when group interactions and functions are not working well. Specific values that belong to this value are politeness, obedience, honoring parents and elders, and self-discipline. The tenth is security. The motivational goal of this value type is to prioritize security, harmony, and stability in society, human relationships, and oneself. It stems from the basic needs of individuals and groups. This type of value is the achievement of two individual and collective interests. The unique values that belong to this type of value are national security, social order, clean, healthy, reciprocation of favors, family security, and sense of belonging.

Almost all participants said that their decision making as consumers was influenced by 6 (six) factors, namely: (1) family values, (2) the desire to share income; (3) enlarged brotherhood, (4) personality, (5) harmonization and (6) habits. Family values are cultural values passed down from one generation to another; they teach children to follow, accept, and do as their parents did. The desire to share income is a view that assumes that some of the income we have belongs to someone else. Strengthening brotherhood is a fundamental value for the Javanese Mataraman people in interacting with each other. Personality is related to decision-making, which is strongly influenced by the group's opinion or leader, who is sometimes emotional. Harmonization is behavior that does not cause conflict in every decision.

Moreover, it is an attitude that does not want to cause conflict in every decision. At the same time, habits are attitudes carried out without rational consideration. For them, shopping is not only an activity that has economic value but also has social value, so shopping is influenced by a group of references or people's perceptions of their social status. Mataraman Javanese consumers still believe in Javanese cultural values.

Harmonization

Harmonization in social life is a behavioral guide for the Javanese Mataraman community and is reflected in shopping behavior. Mulder (2006) emphasized that the Javanese Mataraman ideal was a harmonious society. For Javanese Mataramans, social harmony or harmony is a big chain for the occurrence of welfare living together. In realizing the concept of harmony, depart from two highly upheld values, namely harmony and respect. These two values are the guides in the dynamics of the daily life of the Javanese Mataraman people. According to Geertz, the principle of harmony and respect in Javanese Mataraman society is the most decisive basic rule in the pattern of social life. The value of the pillars intended by the Javanese Mataraman community is to uphold the conditions to maintain a harmonious, peaceful, safe, and free society. In addition, it also has an attitude that was called *nrimo*, in the sense that every individual has an attitude of surrender to a higher power, realizing that his life is part of the wider community (Mulder, 2006). At the same time, the value of respect is closely related to its relationship with other people. In Mataraman Javanese society, a hierarchy limits them to behave toward others. For example, children to parents, younger people to older people, or students to their teachers.

The harmonization value shown by Javanese Mataraman consumers is the reluctance to conflict in the shopping process. Whatever seller sets the price, it will be paid without a bargaining process. This practice applies to modern retail formats and traditional retail formats. One of the life philosophies that Javanese consumers still believe in is "*aja tansah gawe gelaning liyan, iku perasasat gawe gelaning awake dhewe*", a Javanese language which can be interpreted not to always disappoint others because it will disappoint ourselves. Always prioritizing the happiness of others first, and this is believed to provide happiness for him in the future. Mataraman Javanese consumers are very respectful of other people, especially those older than themselves. So that it influences purchasing decisions. For example, they will be shy and tend to choose one particular retail format because of a feeling of "reluctance". Hesitancy, in this case, is a feeling that is followed by actions that are stimulated by greetings, reprimands, or offers made by retailers. Mataraman Javanese consumers will tend to behave irrationally with a feeling of "reluctance".

Brotherhood

Brotherhood is a manifestation of the term *nyedhulur* (a Javanese language interpreted as live together, brother, close, familiar like family). Shopping and consumption can be viewed as social practices. Informants described that the choice to shop and what to buy could be used to mark the individual acceptance of social identity. Shopping activity is not only to get the items needed but also a medium for social interaction. In Javanese society, Mataramans believe in the saying " *tuna sathak bathi sanak* " which means one loss (one measure of money) but gains by increasing brotherhood. This proverb wants to teach that even in shopping interactions, the primary consideration is looking for profit and a loss of a certain amount of money. There is no need to be a problem if you can get "relatives" (relatives) or friends. Friends or relatives seem to be a more meaningful choice than just money (materials).

On the other hand, this proverb also teaches that relatives (relatives) are far more profitable than profits in the form of money. With more and more brothers, they will inevitably help if we get into trouble. Help from such a person without realizing it is worth much more than when we get money when we carry out buying and selling transactions in the past.

Mataram Javanese consumers rarely consider the price difference that arises from their purchases. The reason behind it is that there are benefits from the other side, namely an interaction that can increase brotherhood (relatives). In Javanese Mataraman families, shopping and food consumption is a manifestation of a form of attention and comfort. 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 wives, husbands, and children. As is known, the Indonesian people are a group with a strong level of socializing. The Javanese expression, which states that "it is important to gather together," can mean that gathering is more important than eating. It reflects the power of forming groups and communities. The existence of associations in the form of women's dharma, social gathering, and youth organization is a tangible manifestation of the life of the Indonesian community.

The impact of this vital community level is enormous for marketing strategies, especially in the context of market penetration. Not only the socializing factor, but the habit of Indonesians who talk a lot about personal things and have a strong tendency to share information is a flavoring ingredient for word of mouth communication. It is not surprising if America notes that if consumers are satisfied with telling about 2-5 people, this figure is exceeded for the Indonesian market. From one of the studies I did, satisfied Indonesian consumers will tell about 5-15 people, depending on the type of product and the targeted market. The various external factors above also affect internal factors such as perception formation, memory capacity, motivation, attitude, lifestyle, and finally, the process of buying behavior. The value of *sedhulur*, when applied to behavior as a consumer, will view shopping activities as a means to interact and increase brotherhood. So that in, shopping is based on a long-term relationship orientation. Mataraman Javanese consumers do not want to be excluded from the group and social relationships.

Compassion

Compassion is a manifestation of the term *welas asih* (a Javanese language which can be interpreted as an affection, amalgamation of sympathy and empathy, feeling the suffering of others, and being moved to do something that is the solution for others). This study shows that informants are willing to be generous and share. Traditions and values have been considered an expression and manifestation of family identity. Share not only happiness but also fortune. Family identity can be described through the use of products and shopping activities. There is a value believed by Javanese Mataraman consumers, namely *ngundhuh wohing pakarti*. This Javanese philosophy can be interpreted as harvesting the fruits of the work/action he does. Broadly this philosophy wants to teach about the consequences or consequences of one's actions. The emergence of this philosophy represents the belief in the law of karma, which the Javanese have embraced. This belief is a sign of the belief in the law of harmonizing the universe. It may happen that the downloads or harvests from the experts are not about the person who did it but about relatives, children, grandchildren, life partners, or even their descendants. Therefore, people who believe in this understanding will be afraid to do negative things because the negative things will later affect themselves, their relatives, and their descendants.

The value of compassion can be seen in behavior that cares about the difficulties of others and helps others to be free from their difficulties. The belief is that each person is given a different gift (in the Javanese language was called *beda beda panduming dumadi*) to form awareness to *narima ing pandhum* (Javanese language, which can be interpreted as an ability to accept what has been given). One of the life attitudes of Javanese Mataramans who understand that everything is arranged. For the Javanese Mataraman, the expression of *narima* is an expression of gratitude for all the gifts obtained from God. One does not have greed or envy with the life principle as *narima ing pandum*. The expression *narima ing pandum* is a person's self-control to not violate the applicable provisions. Suppose Mataraman Javanese consumers obey this expression, of course. In that case, they will always be aware and alert so that what they get is in accordance with their own abilities,

accepting what God has given them. This narima attitude makes even the poorest people feel happy, because their happiness does not arise because of material things, but because of satisfaction with what has been achieved.

Mataraman Javanese consumers try to share their fortune in their shopping activities. In this consumer's understanding, the fortune he receives is part of the fortune of other people, so in the context of marketing, consumer income is also part of the seller's income. In choosing a retail format for shopping, Javanese consumers are not based on price considerations or the need for goods but based on feelings of compassion. However, with the increasing economy, the higher the level of education, the easier it is for technology and information to be accessed by the public, thus creating new cultural values. This value arises from adopting cultural values from other countries that are adapted to the meaning, language, and beliefs of Java (co-optation). So that, in the end, will create a status symbol in consumption activities.

Advice

Advice are a manifestation of the term *wejangan/pitutur* (a Javanese language which can be interpreted as lessons, warning, orders, or good words for someone to prepare to live life. The habit passed down in Javanese families is *gemi setiti, ngati-ati* (Javanese language which can be interpreted as an ability to be careful about spending their income). *Gemi* is a thrifty or efficient attitude. Every income earned is not spent on consumption but is developed as much as possible. The results of work are maintained and developed in order to provide welfare. Avoid being extravagant and wasting income. *Nastiti* is moral behavior, much the same as *gemati*. If you are careful and careful in maintaining and maintaining, then the goods used will be more durable. *Nastiti*, so that her expenditure does not exceed her income, means decision-making based on careful consideration. Everything was carried out according to a plan that was decided wisely. *Nastiti* is related to a discrete attitude, namely weighing carefully. *Ngati-ati* is careful, is an attitude of mind directed to God. Prudence is not only in the present life but is also related to life in the future. The meaning of *gemi setiti ngati-ati* is a value taught to do everything sparingly, carefully, accurately, and obediently and to be careful to be safe.

IV. Conclusion

Our research has identified that the choice of retail format for shopping in Javanese Mataraman culture still holds cultural values passed down from one generation to another; they include harmonization, long-term relationships, and tolerance. Seock and Chen Lin (2011) stated that consumers would naturally return to their ethnicity, a process to find self-identity in globalization. Each ethnic group will practice their culture and keep their unique cultural beliefs and values in their lives. However, technological advances and the growing modern retail format have made some Javanese Mataraman people lose their cultural values. The expectations of friendly and friendly sales officers and satisfying services such as the use of credit cards are an effort to practice the lifestyle and consumption patterns of consumers in developed countries.

This study also shows that Mataraman Javanese consumers still hold on to their group identity through self-identity to explain the comparison between consumers in the group and consumers outside the group on their values, social status, and tastes. The attitude of Javanese Mataraman consumers to shop is formed from family values, personality, and desires. Attitudes that value harmonization in social life and the desire to interact with other individuals in shopping activities, besides the desire to share and carry out habits passed down in the family, are essential variables in their behavior as consumers. Consumer choices are most closely related to past experiences and habits, i.e. behaviors carried out unconsciously. For Javanese Mataraman consumers, shopping is not only an economic activity but also has social value. Shopping activities are strongly influenced by the perceptions of families, groups, and communities, which will be the basis for making decisions to maintain their social status.

Limitations of the research are that to reveal the deep meaning of individual behavior, and it is necessary to approach other disciplines such as psychology and sociology. This research method (total participants) used by researchers has not been able to reveal the deep meaning fully; this takes a lot of time because the researchers are from different cultures. Awareness and lack of openness shown by several informants made this observation unable to be carried out optimally. This is because the sample uses a circle of relational relationships. Using a sample like this, researchers cannot represent consumers at various social strata in Javanese society. Further research can be carried out by considering the existence of social strata and the real expenditure consumed by the community. It takes a lot of time to understand the behavior of the informant with his background and habits.

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