

Jurnal 2

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Local Wisdom Daling with the Modern Market: The study about the role of Pitutur Jawa against Poor Families Housewife in the response to the presence of Supermarket and Mall in Madiun Regency and Surrounding

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Abstract

Local wisdom is a local culture that contains the values of life policies, the valuable views of life. In this globalization era local wisdom is indispensable to reinforce our identity and personality. These values at this time are necessary to fortify ourselves in consumptive behavior, particularly for urban poor families with the Mall or Supermarket. There are many local wisdom values in the Javanese culture that can be used to teach poor families wisely in spending money. Therefore internalizing the values of the local wisdom is important especially for urban poor families dealing with the invasion of the modern market.

Keywords: Local Wisdom, Modern Market

1. Introduction

Trading in the context of human economic activity has historically been around since ancient times. Even the trading activity in the simplest level already started when humans settled down. When people had a sedentary life and economic activity of agriculture, humans began to recognize the activities of barter trading. They did trading activities on a small scale by exchanging the goods they needed.

The trading activity continues to grow in accordance with the socio-cultural development of society. In the influence time of Hinduism and Buddhism and then the trading activities developed and started to form the market. The Traditional markets in Java community will be busy only on certain days, in accordance with its pasaran. Therefore, in any given region or area that is relatively limited there will be a traditional market doing economic trading activity on a particular time. For example, pasar pon, pasar kliwon, pasar wage and others.

In the modern era, the existence of traditional markets is increasingly marginalized, as the presence of modern market in the form of a super market or mall. Government policies give more space to the modern market unwittingly affected on retail stores and traditional markets. Indeed, the macro through taxes, modern market provides more increasing of local revenues and will create new jobs. However, it does not mean that retail stores and traditional markets do not provide the same thing, though not great. Because it is a family business, traditional retail stores and traders in traditional markets is more involved family members. Because the capital is not too large, then they are categorized as micro enterprises, which are often not registered and are not taxed.

The problem is, traditional retail stores and traders in traditional markets have become a buffer for poor families. They are not only as buyers, but it is not uncommon with limited capital they also get into the economic system, particularly as traditional merchants or working to help traders/sellers of retail stores. Not to mention, the emotional connection they may owe in advance without interest. Thus this way help poor families to cope with their needs. In short, traditional retail stores and traditional markets have a social and economic function not only for its perpetrators, but also for the surrounding community, including the poor families.

Madiun for example, the growth of malls and plazas in two decades increasing from only 1 (one) plaza, into 4 (four) mall/plaza. The First Plaza is the Presiden Plaza adjacent to the Madiun square. The department stores have now been bankrupt. Around 1998, Sri Ratu Plaza stood at Jalan Pahlawan, Madiun. Sri Ratu is one branch of the Sri Ratu Group, based in Semarang. In addition to Sri Ratu, has now been standing Madiun Plaza (Matahari), Carrefour (formerly Alfa) and Timbul Jaya Plaza (Giant). These three plazas stood after the 2000s. Fourth plaza located in Madiun with visitors expected from the city and regency of Madiun, Ponorogo and Magetan.

Table1.
 Total of stall/shop and Modern Retail Store that observed

No	Descriptions	Regency		City	
		F	%	F	%
1.	Village/Kelurahan	10		10	
2.	Stall/Shop				
	a) Total	27	65,85	32	72,73
	b) Average distance between stalls (m)	75		50	
	c) Estimated extent (m ²)	8		4	
3.	Modern Retail Stores				
	a) Total	14	34,15	12	28,27
	b) Average distance between stalls (m)	1.500		500	
	c) Estimated extent (m ²)	200-400		100-250	

Source: Based on field observation

Based on data in the table, it can be described that the existence of stall or mrancangan shop in the Madiun Regency totals are 27 pieces or about 66%, while for the Madiun City totals around 32 pieces or 72%. Based on the data in the table which is very alarming is the rapidly growth of Modern Retail Stores. In Madiun Regency there are modern retail stores totals 14 units or approximately 35% with an average distance of 1500 m, while in Madiun the number is 12 units or approximately 28% with an average distance only 500 m.

Based on field data at the local level of supermarkets growth continues to grow, not only from local investment, but also nationally, as Indomaret and Alfamart. Alfamart stores in the Madiun Regency e.g. totals 29 (Pilar News, 15/02/2012, "22 Supermarket dan Minimarket in Kabupaten Madiun Bodong"). This amount is roughly equal to Indomaret. Besides Alfamart and Indomaret, local supermarket stores, Tiara also thrive in a smaller scale. When Tiara rely more on diversification outside the supermarket, but it stays in one building through the concept of one-stop service. That means, in the mall, manager of Tiara facilitates supermarket of staples, electronics, cafe until futsal and playground.

Related to Alfamart and Indomaret, both retail stores network using the franchise system, the owner of the dwelling work together to change the building into a new venture. As a result, their outlets stores are in the neighborhood, thereby competing with traditional retail stores. To strengthen traditional retail stores and markets, the government restricting the distance between the stores and other modern retail, that is 2 km. However, it is not uncommon violated. It can be seen in Table 1. The traditional retail store (stall) and traditional markets have to struggle to overcome the competition, even with limited capital.

With all the advantages, among others: the price is cheaper, convenient and complete situation, that outlet stores can overpower the traditional retail stores. The lower rate occurred because the supply of goods is derived directly from the manufacturer or distributor of the main parties. On the other hand, with the zero stock system, they sell the goods in limited stock by the conditions of small price fluctuations. It is different from traditional retail stores that the goods should be paid directly and selling in the not necessarily. Calculation of the selling immature price coupled with the limited stock reducing profit margins of traditional retail stores. Not to mention, because of personal relationships between buyers and sellers in traditional retail stores, it is not uncommon buyers owe and pay at the early next month. Meanwhile, the goods sold by traditional retail stores purchased from distributors with limited due date. This means that traditional stores will have difficulties in supplying goods and eventually marginalized.

Poor societies actually respond wiser dealing with such conditions. They look at all the benefits of each of these stores. They, whose are especially housewives, developing the concept of "convenient" and "safe". For them, convenient shopping is not associated with the physical condition of the retail store, but also the emotional connection with the seller. Similarly, the safe does not mean a cheap price and can be purchased at any time, but there are bargaining space and payments that are not always in cash.

The word "convenient" and "safe" in the shopping associated with the subsistence ethics of the poor. The two concepts are in turn provides adaptive strategies of the poor to the presence of modern retail stores and modern market. That strategy involves shopping destination to the selection of goods purchased while in the retail stores and the modern market. Their shopping destination has two sides, namely: cheap shopping at a discount and walking trails.

However, both of these goals are not strong if it is not linked by cultural values that they have. Cultural values of

society are a product produced through a long process. The value is a product of the adaptation of earlier generations to changes in the surroundings. These cultural values become a local wisdom dealing with today's changes.

2. Research Methods

This study used a qualitative approach with the perspective of phenomenological theory. It means by dismantling the awareness of mothers of poor families when facing the supermarket and mall. To examine the values of local wisdom, researchers conducted in-depth interviews to collect the values of local wisdom used to decide actions. In-depth interviews are part of the ethnographic study that seeks to understand the community (learning from people), and requires the use of participant observation (Atkinson and Hammersley, 1994: 248-261). With this technique, the research is expected to investigate constructions of reflexivity and experience, on its local knowledge (see also Boyle, 1991: 165-166, Pilliang, 2007). Meanwhile, the Delphi technique was conducted by interviewing in depth the cultural experts, then being triangulated by economists, particularly related to consumer culture.

Poverty and Adaptation Strategies for Poor Families

As quoted by Agar (1981: 3-5), according to Levitan, poverty is the shortage of goods and services needed to achieve a decent standard of life as the living standards are different definitions of poverty then there is no universally accepted. However, according to Bradley R. Schiller is not only less, but not able to get the goods and services adequate to meet the limited needs of social. Conversely, J. Friedmann, poverty is defined as a situation of inequality of opportunity to accumulate social power base. Social power in question is productive capital or assets, namely land, housing, equipment, health, education, income, financial source (income) of political organizations, syndicates, cooperatives, social network or network to obtain jobs, and information.

Jeni Klugman (2002a: 2-3) of the World Bank said that poverty is not just low income levels, but more than that level of consumption and low income are associated with the distribution of human capital and social and physical assets (lack of opportunity), such as land tenure and market opportunities. Aside from the reduced opportunities, poverty also means the low of capability (low capabilities), the level of education and health are low, and the low level of security, which is vulnerable and incomes that are easily distracted, and last, powerlessness (empowerment), the capability of poor families in participating, negotiating with and institutional related changes that may affect the viability of his life. From Smeru research (Sulton Mawardi, 2004: 1-5), according to the poor, their poverty caused by powerlessness, isolation, material deprivation, physical weakness, vulnerability, and attitudes or behavior.

Powerlessness includes factors beyond the control of the poor, among others: employment, cost/price level (either the consumer goods, means of production and the selling price), government policy, customs system, indebtedness, security and destiny/nature, The next factor is the isolation associated with physical and nonphysical barriers in accessing opportunities to improve the welfare, among other aspects of isolated locations, poor infrastructure of transportation, low levels of education and skills, lack of access to credit, education, health, irrigation, and water supply. Another factor is the issue of vulnerability is considered the cause of poverty because they reflect instability or shock that could cause a decline in the level of welfare. (Mawardi, 2004: 1-5).

Dimensions of poverty such above said by Nasikun (1993: 4) and Chambers (1980) as an integrated poverty. In the sociological analysis, poverty can be distinguished as structural and cultural poverty (poverty culture). Structural poverty is poverty caused by the objective conditions that affect the welfare of poor families, loss of opportunity to obtain decent work to the inability to negotiate for generating government policies that favor the poor (Sritua Arief & Sasono, 1981; Chambers 1980).

With the principle of *dahulukan selamat* (safety first), poor families get around by developing patterns of economic subsistence. Products produced solely consumed by the family first. The surplus is sold to savings in crisis situations, as well as buying goods was carried out in the framework of savings (note also Sajogyo, 1985: 188), while according to Jeni Klugman (2002b: 62-63), the poor will be adapted depending on the context, there is a difference between the rural and urban areas (see table 2).

Table 1. Characteristics dan Challenges for the Poor in Villages and Towns

	Rural Area	Urban Area
Community Characteristics		
Economic Activities	Centered on production, land and natural resources	Economic activity location concentrated on industry, trading and service sector
Demography	Population living on a small community	Population concentrated on the rapid growth
Physical Access	Low Quality of transportation, infrastructure and service, High cost of time and travel	Good transportation infrastructure, but the service varies
Environmental Risks	Very influential in the production process and natural damage	Interdependence between production and population density.
Challenges for the Poors		
Living Opportunity	Reducing revenue risk, diversifying income sources, non-farm income generation, migrating periodically, depending on the <i>self-provisioning</i>	The often dualistic job market; revenue mainly from semi-permanent wage employment, informal sector, small traders; depending on <i>cash</i> .
Food Safety	Climatic conditon changes could be food shortages and starving	Obtaining food depends on the ownership of <i>cash</i>
Physical and Social Infrastructures	The facility are often <i>remote</i> and unrelated, services quality and O&M are often poor	Expensive and forbidden formal and high quality services, regulation fixes the low-cost alternative
Housing and Land	The ownership structure of land and houses are often not safe	Limited selection and high environmental risk, could lead to an unauthorized and unsafe place
Institution/Government	Less affected by the formal power structures, traditional structures take more part	Having limited access to political power, and leads to corruption, more important community and social networking
Environmental Affects	Climatic conditions greatly affect the viability	Density and bad management of urban poor affect to the natural damage and its risk

Local Wisdom Values in the Culture of Java Mataraman

Local wisdom in the Java community in general is sourced from Java ethics that have evolved since the time of the ancestors. Java ethic is a commonly life used or applicable in Indonesia Java community. In general Java ethics contain about customs, way of life, values or philosophy of life that takes place in the Java community. (Wiwin Widyawati, 2012; 12) According to Frans Magnis Suseno, Java Ethics is the teaching of life based on moral, conscience and feeling. Java ethics sources are stories in the epic Mahabharata, Ramayana, folklore, songs, slogans or proverbs and advices that are often repeated in the life of everyday people (Frans Magnis Suseno, 1983; .34)

Thus local knowledge or local wisdom of Java community basically also comes from the ethic of Java, which is the richness of local cultures containing life policies, a view of life which accommodate local policies and wisdom. Indeed, local wisdom is not confined to one particular region, particular ethnic, could cover a wide area, and even national.

According to Boni Hargens in Kompas (3 September 2012) stated that ¹in this globalization era local wisdom is

indispensable to reinforce our identity and personality. Many of the people is taking a pragmatic way, leaving the valuable teachings and advice that we must consider and implement to maintain harmony in life both harmony with humans fellow and nature.

Many of the local wisdom values which are the valuable legacy of our ancestors filled with the spirit of togetherness, mutual cooperation, work ethic, more harmony and so on. Local wisdom in proverbs, *rame ing gawe sepi ing pamrih*, for example, teaching us to have a strong work ethic, discipline, with lots of work and little talk. Or Dahlan Iskan says with the culture of work, work and work. Javanese proverb “*alon alon waton klakon*” teaches us to reach success step by step and not by the instant way and justifies any means.

Lots of the local wisdom in the Java community can be used to construct a thoughtful gesture to live a life in this global era. Local wisdom is a wealth of local culture, especially in the Javanese culture can be used as a way of life even as learning to develop a wise attitude in responding to cultural development. Javanese ethics culture which are the values of local wisdom that can be developed to build public awareness of poor families to be aplenty wise. From in-depth interviews that researchers did against cultural experts and the families of the poor in Madiun and surrounding areas there are many of them who understand of such local wisdom.

a. Nrima Ing Pandum

It is a Java philosophical with very deep meaning, which is taught to every human being for a maximum effort but the result is always submitted to the Almighty. *Nrima ing pandum* does not mean teaching us a form of laziness work and resigned to fate. But it implies the opposite, people must try or work as closely as possible, but what would be obtained from the result of efforts are handed over to the Almighty, to be grateful for whatever they earn. In the context of the economic needs of households, the value of this local wisdom teaches Java community to always be grateful for the gift of goodness obtained, without feeling jealous to the gift of others. According to Mr. Moh. Ngilimoen, an expert on Javanese culture, *nrimo ing pandum* will make humans do not always feel less with what they have earned, but they will feel grateful for any gift receives.

The Java ethics will make humans have no greedy attitude, voracious and feeling less.

b. Aja Nggege Mangsa

The phrase *aja nggege mangsa* consists of words *aja* (do not), *nggege* (accelerate or precede) and *mangsa* (time). Explicitly, expression of *aja nggege mangsa* means ‘do not precede time’. In ethics and philosophy of Java, that phrase has a deeper meaning. Its meaning closely related to human attitudes and identity as individual, social and created beings of God. Expression *aja nggege mangsa* is an advice in order to achieve the purpose or certain ideals, that one must be able to control the self. For the sake of a desire someone recommended not to commit fraud. Without based on self-control and confidence that everything will be determined by God, someone often slipped on the attitude of *nggege mangsa* (preceding time). From the uncontrolled desire, someone could fall on the negative actions or desires as long as the destination is reached. To keep away, then in the attempt we need to balance between the spirit of the resignation, which is based on the attitudes of *samadya* (normal, natural) and does not seem *ngaya* (too force). In order to avoid the attitude of *nggege mangsa* (impetuous in achieving something), it is needed clarity in thinking, maturity, and the ability to direct action to their ultimate goal of seeking the pleasure of God while taking the interests of other people. As what have been stated before, the action of *nggege mangsa* tends to push the negative action.

In this era, *nggege mangsa* almost identical to taking shortcuts in a negative connotation. By taking shortcuts, have a tendency to violate the normative procedures, pose a dishonest attitude, and most likely will harm others. As a result of the actions *nggege mangsa* can lead to the emergence of social envy and build dishonest behavior in society. Therefore, the Javanese culture teaches that a person does not have to take action that leads to *nggege mangsa*. To arrive at an attitude to life, a person needs to hold to the Java teaching *yen pesthine mesthi klakon* (If it has been the fate of God it must be realized). In reaching a desire or aspiration, someone recommended to *mbudidaya linambaran nyenyuwun marang Gusti* (tried while praying to God). If in achieving goals based on the petition to the Lord, surely the ultimate goal of these ideals is seeking the pleasure of God. In such a train of thought, one would avoid a selfish attitude and the attitude of all the methods are likely to lead to violation of norms and harm others.

c. Gemi Nastiti Lan Ati-Ati

Parents used to educate their children to always be frugal, *Gemi* through *nyelengi* or saving. *Gemi* also has meaning of good at saving money by avoiding unnecessary use of money, look understated. According to Dr. Sutoyo, M.Ag, an expert in Javanese culture, “I remember what my grandparent said to me one afternoon”, he said, “*le suk yen kowe wis dewoso ojo lali kari simbah yo, aku weling karo kowe uripo kanti “gemi nastiti lan*

sing ati ati”; that is the grandparent message that still ringing my ears to this day, after asking to ones who understand about sesareh of that Javanese teaching, it turns out to have a deep meaning to be studied.

All humans want their life regularly, meaningful, peaceful and happy, but not as easy as we imagine, because life is already a problem, why this is so, because if our lives are filled only something that is not meaningful, then it is useless. We often attempt to pattern our lives according to our expectations by adjusting the pattern of our lives by applying strict rules, especially for our families, so that our child later will not experience the problems of life, the schedule sets since we wake up until we go to work, coming home and finally resting at night sleep has been routinely followed, but it is out of our expectation, in a day must undergo the events excluding scenarios or regular schedule, this is what need to be understood, that life has been set by Allah SWT, which apply the Invisible hand pattern that the hand of God that govern all, by the nature of Rohman and Rokhim humans do not go unpunished, but Allah miraculously intervene in people's lives in all walks of life and with various veiled scenarios which is retrospectively not logical, so although we have created scenarios and life schedule but if Allah wills other then the pattern of human has made will not be performing, the expectations with reality can definitely be different, because Allah sees it from the point of Rohman and Rokhim so if later it will not be good for humans, with the permission of Allah all will change, kita sak titah menjalankan kersaning Allah in Javanese term sakdermo nglakoni urip, so what we make surely by the permission of Allah so that all we do is always oriented in blessing and mercy of God, we are not in vain in life.

Gemi implies saving, careful and unpretentious. People who always gemi always count all expenses to be effective and efficient. Gemi attitude has completely different greedy and stingy lifestyle. Gemi based on the calculation that collects property is not easy. Sweated and hard working does not certainly success, therefore the luxury lifestyle, spending and wasting money lavishly quite contrary to gemi attitude. Actually gemi is an attitude with the economic principle based on rational thinking.

Nastiti relates to someone act of using the property. The Javanese is very calculating in using the property. The properties collected by sweated are managed to ensure expenditures do not exceed revenues, causing a lot of debt. Nastiti also means careful in using budget management, does not contain stingy elements, greedy and voracious, both with rational considerations.

Ati ati attitude is the decision of thoughts and feelings that are trying to avoid the worst risks both for them and others. Everyone should always be ati ati, full consideration, using a scale of priorities for spending the money in accordance with their needs should not be indulged.

d. Gegedhen Empyak Kurang Cagak

Javanese proverb that are loaded with the values of local wisdom in Indonesian means “Besar Pasak Daripada Tiang”, which implies a person who has a great desire beyond its capability. The economic context has meaning of people who spend more than their income. People must be able to measuring and understanding how much money they earn adjusted to the expenditure. In the economy agrarian of rural communities although almost all needs can be met through agricultural activities, but it has to be carefully in regulating the balance between its economic resources with expenditure to meet their needs. In industrial societies or urban communities, the community must always consider the balance between economic resources with expenditure, so that life does not run into difficulties because of that too much expense, to make ends meet with their income.

e. Kalah Satak Bathi Sanak

This Javanese proverb phrase has a meaning, a loss in terms of funding, but the gain in the form of sanak, sedulur or relatives. Local wisdom value in Javanese culture has a sense of human brotherhood as it is more valuable than material possessions or money. According to Moch Nagalimoen, Javanese is better losing or losing properties instead of brothers. With many brothers or in the Java language called by sanak, will reap the most benefit, you will be able to add a lot of sustenance, the opportunities of economic cooperation, mutual help and so forth.

Application of Local Wisdom Values dealing with the Modern Market

The values of local wisdom which is basically a very useful Javanese cultural ethics to serve as a guide for the community to learn to be wise and intelligent in regulating subsistence. With ethics of Javanese culture in the form adage or proverbs, Java community expressions, societies are expected to take a lesson from a moral message inside. Based on in-depth interviews of some poor families related to Java ethics, can be used as follows;

a. Build Cultural Relations in Society

Mrs. Wartsiati (53 th), for example, she never shops at the Mall or supermarket because she thinks it is better to

shop at a grocery shop or mracangan because there are Javanese proverb expressing as follows:

..... “kalah satak menang sanak” With the phrase or Java proverb Mrs. Warsiati said she never shops to the Mall or Supermarket, going to the Mall if only to take a stroll seeking entertainment or recreation. Mrs. Warsiati prefers to shop in the stall or at the grocery store around her house, because she will get more relatives (sanak). She said sometimes the Mall or Supermarket is cheaper if there is a discount, but she still prefers to shop at the stalls to add relatives or at least to maintain fraternal relations. Even according to her that shopping at traditional markets or mrancangan can confide each other about various things, could owe first, could even order the needs they need for the next few days. Thus there are strong cultural relations when they shop at traditional markets, mrancangan that they will not get in the modern market, Mall or Supermarket.

b. Take into account the Uncertain Revenues

According to Mrs. Herlis (24), she never shops at the Mall or supermarket besides just to take a stroll or entertainment only. She worries that shopping frequently at the mall or supermarket would be complacent to buy items that do not fit their needs or simply to the wishes of course, so it will be spending shopping money quickly. She is very careful in managing family finances, because there is a Java adage as a local wisdom that has always held firmly in her life, as follows:

“I have never shopped at the Mall or Supermarket except to buy the ribbon and cleaning tool face, worrying of being complacent to buying unnecessary things and just to satisfy desire ... wong iku kudu gemi setiti lan ati ati ..” (Herlis 24 yrs). Mrs. Herlis expression indicates that there is a local wisdom recommending that we should be frugal and cautious in managing the family finances. According to her, life should be saving, can adjust expenditure by avoiding the use of unnecessary, not wasteful and should be nastiti, meticulous in managing the family financial budget.

c. Advance the need than desire

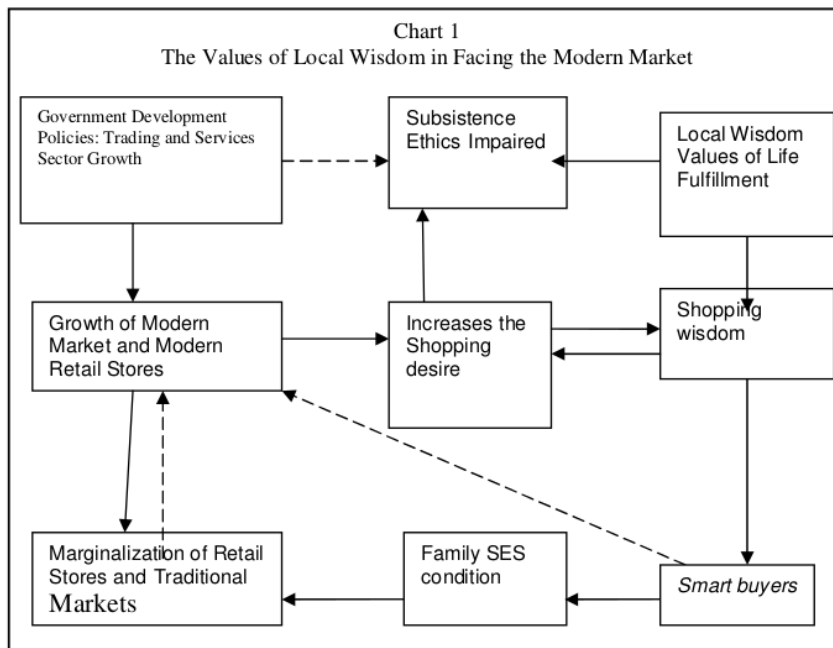
Another case with Mrs. Yofi (26 yrs), she said that she rarely goes shopping to malls or supermarkets, at least once in 3 months to buy the needs that grocery store is incomplete or if there is a discount, shopping between 300 thousands to 500 thousands rupiah. According to Mrs. Yofi we must be wise in this life. Do not let us live like.... “Gegeden empyak kurang cagak” ... do not spend more than the income. Even she also said not to let our live like.. mubra mubru.. means that do not shop excessively exceed the actual needs. People should be able distinguish between need and desire, because the desire and will of human has no limit, so we should be able to sort out where the need and the desire to match the financial resources.

d. Adjusting to the ability of the Self

According to Mrs. Tutik (47 years), I come into the Mall or Supermarket usually just to buy soaps spending 50 thousands, the rest I take a stroll. According to her that being person aja gumunan aja kagetan ... Therefore she is not tempted by some good stuff and consumptive that sold in the Mall or supermarket, so she is lulled to spend money just because of tempted by the good stuff but not a requirement that must be met immediately. According to her, the living is also “aja nggege mangsa”, all of them will definitely be achieved in time. Does not expect too much if it is untimely, do not accelerate if it is untimely to have something by buying goods on credit or borrowing money. Life must be samadya, running as they should be so there will be no trouble at a later date, “yen wes pestine bakal kelakon”, she said.

3. Closing

Local Wisdom is the local culture containing such life policies that ¹ this time is necessary to fortify ourselves in consumptive behavior, particularly for urban poor families with the Mall or Supermarket. Many values of local wisdom in Javanese culture that can be used to teach poor families to act wisely in spending money with the invasion of modern markets around them. To obtain a comprehensive understanding about how the values of local wisdom can be used to face the invasion of modern market in shopping for poor families can be seen in the following chart.



Based on the results of interviews with poor families many of those who know and understand the local wisdom in the form of advices, folklore, proverbs or slogans containing the policies values that they often hear in the daily life. But to understanding and applying it in everyday life especially in shopping behavior sometimes they often forget. Therefore internalize the values of the local wisdom are important especially for poor families in urban areas dealing with the invasion of the modern market. By doing a Focus Group Discussion (FGD) focus on the values of local wisdom in Javanese culture and inducement sufficient funding to train shopping according to the needs at the right shopping place they are expected to be wise and smart buyers too.

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