

Dealing with Modern Market Poor Housewife Response in the Presence of Supermarkets and Malls in Madiun and the Surrounding Area

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Dealing with Modern Market

Poor Housewife Response in the Presence of Supermarkets and Malls in Madiun and the Surrounding Area

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Abstract

Numbers of data have shown modern market infiltration up at the local level, one through the establishment of franchise supermarkets. The construction certainly disrupts the traditional market mechanisms and economic families, especially poor families. It should be realized as in traditional markets are social relations that sustain poor families in meeting their needs. This study shows that poor families, especially housewives from poor families develop a response to the existence of the modern market. This response is developed starts with building a social construction of fulfillment and "building" modern market, especially supermarket. They developed the concept of "safe" and "comfortable." This conclusion results from studies with mixed-method approach in a number of poor families in Madiun and surrounding areas.

Keywords: Modern Market, Supermarket, Poor Families, Social Construction

1. Introduction

As quoted by Kompas (6/22/2004, "Big Enthusiastic towards Supermarket is Traditional Market Challenges"), the results of AC Nielsen research says a large increase in the modern market, especially hypermarkets (31.4%) when compared to traditional markets growth (8.01%). Furthermore, modern market is not only in the form of a building such as a plaza or mall, but spread into a network into a supermarket located around residential neighborhoods and villages. The strategy developed is a franchise. Homeowners to an agreement on the developer supermarket with a certain fee to residence functional shift turned into a supermarket. Not only that, the supply of goods is also guaranteed by these developers. With the facilities, the atmosphere and the availability of goods, as well as working hour to 24 hours a day, modern market is gradually displacing traditional markets and traditional retail stores as feared by Kurtarjono Projolalito (Kompas, 29/1/2003, "Hypermarket Threatens Small Retailers").

Similar developments occurred in the Madiun City/County and surrounding areas (former residency of Madiun). To City/County, the growth of malls and plazas in two decades increased from only 1 (one) plaza, into 5 (five) malls/plazas. Five plazas located in Madiun with visitors expected come from Madiun city and district of Kab. Ponorogo and Kab. Magetan. Meanwhile, at the local level to increase the supermarkets growth, not only from the local investment, but also nationally, as Indomaret and Alfamart. Alfamart stores in the district. Madiun e.g. totaled 29 (Pilar News, 15/02/2012, "22 Supermarket and Minimarket in Madiun County is Illegal"). This amount is roughly equal to Indomaret. Besides Alfamart and Indomaret, local supermarket stores, Tiara also develops in a smaller scale.

The consequences of the marginalization process, the poor would not want to buy in a retail store or a modern market, especially expanding retail stores and modern market enticing variety of marketing strategies, such as: discounts, or buy one plus one and so on. The marketing strategy is also supported by the 24-hours working time, convenience and completeness of goods. Nothing like this has become a problem when the poor, especially in urban areas is not wise in the shop. Due to the stimulant from retail stores and modern markets, the urge to shop becomes high, so it does not have any savings and in turn will jeopardize the family.

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

Therefore, the question then is how the social construction of urban poor families, especially housewives of modern markets, such as malls and supermarkets. Moreover, the existence of the modern market does have an influence on family shopping activity patterns of rural and urban poor. When an effect on pattern of activity, should also examine the housewife poor families decision-making process in regulating the expenses related to the basic needs of shopping behavior patterns in the modern market.

2. Pattern Family Shopping Behavior : A Theoretical Study

Consumer behavior is a communication system that occurs because there is a per-shift value of capital in capitalism. Jean Baudrillard (1999) gives an interesting argument about this shift in consumer activity. At

traditionally time, people perform a consumptive activities relating to the original function (the use value/use value) were obtained directly from natural or traditional markets. At the time of capitalism, people consume not by function (use value), but the exchange rate (exchange value). The exchange rate in view of Baudrillard does not mean economically as money and objects. On this, Baudrillard refute Karl Marx thought about the economic value inherent in an object or thing (Ritzer, 2001). He actually said that in today's capitalism era of a goods or products actually consumed because of the exchange rate that is symbolic (the entity cannot be seen but can be understood) (James, 2000). Therefore, people who are going to buy clothes for his decision not to cover their body, but also because there were symbols of prestige and class on their clothes. To preparing various products of capitalism like this, he built a modern market such as malls and supermarkets that luxury made.

There are a number of theories that explain the shopping behavior. First, socio-logical shopping behavior must be understood in the social fact or socialization. As a social fact, shopping behavior could not be separated from the objective conditions that predispose a person to go shopping. Reference groups, such as families, schools, and communities, also affect the shopping behavior (Moschis and Churchill, Jr., 1978). Moreover, the reference group was also used as a market (Baudisch, 2007).

Second, consumption as a lifestyle (life style). In this context, consumption practices are considered as part of differentiate social activity (social distinction). Those who buy or use a particular product will make him different from other people. In this context, it does not mean mere construction of social classes which are economic, but also political and cultural construction (Chaney, 2007). When someone has the latest HP does not mean he is a rich man, but also can be labeled as an officer, a career woman, or intellectuals. When someone choosing fast food, he could be classified as busy people or want to eliminate gender-based binary opposition (wife cooks for fathers and their children). Therefore, it can be said that consumer behavior is closely related to social tastes. This then creates a taste difference identity, habits, values, or social behavior. Therefore, when someone criticizes someone consumer behavior, meaning he was criticized taste (taste) himself (Furbank in Chaney, 2007: 43). The taste of this identity unwitting "stimulates" person to always buy and shop without regard to their financial management. Economical rationality plays less optimal, because it could be met after the activity met.

Third, consumption activity as ethics (ethics of consumption). One of the avant-garde (forerunner) of consumer ethics theory is Campbell. The logic that he woke up it was inspired Max Weber's Protestant ethic. If Weber saw the development of the economic surplus of society in this era of modernity through theological ethics (Protestant), then his thoughts on the nature capitalism very narrow. Therefore, capitalism is no longer based on production, but also consumption. This condition cannot be separated from the historiography of the pattern of economic life of society. Campbell contrasted right pattern of economic life that is traditional and modern society

In traditional societies, the consumption product is limited to basic needs such as food, drink, shelter, sex, and others. The basic requirement is framed by the limitations of traditional values and norms of society. Those who eat meat too much, it will be punished by community norms. In traditional societies, consumption is still followed their rationality. So, if there is someone who has more food, then they will share it with other members in difficulty. Activity in the consumption of traditional society was arguably easier, because nature has provided everything. Meanwhile, public rationality in modern life that is calculative was no longer has a high degree. Because, in modern society is such psychological impulses and libido hedonism emotions provoked by the economical imagination (economist imagine). And so, they consume no longer constrained by the norms of the group. Indeed, it is them who do not consume will get "social sanction" (for example derision) from the community. This is what distinguishes public consumption characteristic of traditional vs. modern society (Campbell, 1997: 266-176). In this modern society of consumption becomes a way of life and ideology (way of life), because it is able to provide the inner satisfaction (self-gratification). This is what is referred to as ethical consumer Campbell (Corrigan, 1998: 13).

3. Research methods

This study used a mixed approach (quantitative and qualitative), namely: surveys and qualitative studies. The location chosen was Madiun and surrounding areas. The region reflects the activities associated with the consumption of industrialization as a form of advanced capitalism (Baudrillard, 1999). The existence of a sugar factory in the late 19th century brought the Madiun community move from agriculture to industrialization.

The number of respondents was 70 poor housewives. Most are (57%) of childbearing age (15 s / d 50 years). 70 respondents, 77.1% married, 52.9% not working or part-time working. Therefore, they have an economic dependency with her husband or her son. Once mapped to the survey, a number of respondents to become informants observed and interviewed in depth to dig an understanding of the modern market and the decision making process. Survey data were analyzed with descriptive statistics. Qualitative data, the observations and interviews were analyzed ethno methodological to produce construction and action framework decision making poor housewife

4. Findings and Analysis of Data

Survival strategies and mechanisms. For the poor, poverty is actually not their will. They honestly do not want to be poor. They have ability and willing to fight to overcome poverty, at least to. In this research, in-depth the team asking how the work makes their life necessities done, who are working and how housewives also participated in the activities of the question was submitted to examine strategies that are then applied in the form of a poor family survival mechanism. The essence of the answer to poor families represented by housewives said that they mobilize all members of his family to work in order to meet the needs. If you cannot work, then they had expected from other family members.

"Suami sebagai Kuli Bangunan. Saya turut bekerja sebagai kuli" (Fitri, 28 tahun)

"Suami menjadi penjahit. Saya membuka salon kecil-kecilan." (Rika, 27 tahun)

"Semua bekerja sebagai pedagang, atau apapun. Iya, Bapak, Saya dan Anak-anak. Tidak terkecuali." (Muriani, 50 tahun)

"Suami bekerja sebagai buruh pabrik tahu. Saya menjadi pembantu rumah tangga." (Ningsih, 30 tahun)

"Saya janda. Sudah tua. Saya hanya mengharapkan kiriman dari anak-anak. Setiap bulan mendapat pendapatan dari anak yang bekerja di Surabaya senilai Rp. 300.000/bulan." (Supi, 65 tahun)

However it is obtained it is managed carefully by housewives to meet their needs. *"Iya dicukup-cukupkan."* Or, in other words that appear, *"Cukup tidak cukup. Iya itu yang kita makan."* The term "makan" the answer was not meant only for food consumption, but also means that the entire family's needs. In short, the adaptation poor family's strategies in the District and Madiun City of are minimizing needs and maximizing the resources they have. The mechanism is to consume food minimally or in the political language of the 1990s with the term "tighten our belts," double work for the head of the family and forcing the entire family to work.

Gathering as saving and alternative funding sources. The views were wrong to think that if poor people do not want to think about tomorrow. That view appeared when they always spend what is earned on the same day. It actually happened because of what is obtained can only be used for that day. There is no more money, even for food consumption is not infrequently they have to reduce, from three meals a day to twice with a potluck dishes. The picture shows very clearly presented on a number of television stations, such as TV7 with Orang Pinggiran, or TransTV with Aku Menjadi. The latter even more justified opinion of Gans (1972), poverty as a commodity for people who are not poor.

The reality in this study suggests that they are in fact also having a savings strategy through the gathering. Gathering force them to leave the money. A two local organizations that most often accessed by the respondents to the activities raising fund, namely gathering village religious and village level, while the greatest benefit that can be perceived by members of the local organization of the activity fund raising is done is for the purpose of tackling/reducing the impact of disasters and to aid funds to hold a celebration. Associated with 56.12% of respondents who joined the village gathering for the purpose of tackling the disaster, then these activities can be indicated as a survival mechanism they are doing to reduce the vulnerability to shocks of external factors.

Shopping: Ethics Test Poor Family Subsistence. When following the provisions of the World Bank, poverty is measured on revenue per day per person. Very poor if its income 1 dollar per day, or with the current exchange rate is Rp. 13.000,00 and poor or near-poor when income ranges from 2 dollars per day. The Government through the Central Bureau of Statistics (BPS) suggested a minimum revenue provision in the districts/cities. However, regardless of the amount of income, the issue is how to make ends meet with an income like that. Meanwhile, the economists of the World Bank as outlined in A Sourcebook for Poverty Reduction Strategy (Klugman, 2002) prefers to measure poverty following emergency of the expenditures. Spending it actually seems how revenues are owned by poor families. Note, too, when following notes peasant family of Eric Wolf (1983) and Oscar Lewis (1988) in the story of five families in Mexico, hence the need not only food, but social activity and ritual is not uncommon to suck the energy is so large, there is even a who suspected that these costs increasingly difficult for them to break free from poverty. On the other hand, it is necessary to build social ties and treating the pain of poverty.

They do not always meet the needs of the purchase. Related to food needs, Table 1 illustrates that it is not uncommon to meet the needs of their own manufacture. They are a group of farmers and farm workers leaving the crops or wages in kind for their needs. By James Scott in the Moral Economy Farmer (1983), the patterns of these actions related to the ethics of subsistence. In difficult conditions, at least they can meet the needs themselves. But if it is excessive, the harvest is sold to buy other goods. In rural areas, because of the poor, they are also willing to not consume certain foods, including rice as their main food. Consumption of rice is replaced by other types of food, such as tubers

Chart 1
Respondent Place to Buy Types of Food

Types of Food	Place to Buy															
	Super rmarket		Mall		Traditional Market		Stall		Peddler		Own Production		Not Consume		Total	
Grains	1	2,70	1	8,33	33	16,50	34	9,34	7	3,24	4	25,00	1	0,51	81	8,51
Tubers	1	2,70	0	0,00	12	6,00	10	2,75	12	5,56	4	25,00	9	4,57	48	5,04
Fish	1	2,70	1	8,33	16	8,00	13	3,57	26	12,04	2	12,50	1	0,51	60	6,30
Meat	0	0,00	0	0,00	15	7,50	8	2,20	23	10,65	1	6,25	2	1,02	49	5,15
Egg and Milk	5	13,51	1	8,33	12	6,00	51	14,01	7	3,24	0	0,00	0	0,00	76	7,98
Vegetables	0	0,00	1	8,33	19	9,50	17	4,67	46	21,30	1	6,25	0	0,00	84	8,82
Nuts	0	0,00	0	0,00	13	6,50	19	5,22	44	20,37	1	6,25	3	1,52	80	8,40
Fruits	1	2,70	4	33,33	29	14,50	8	2,20	11	5,09	0	0,00	2	1,02	55	5,78
Oil and Fat	10	27,03	3	25,00	6	3,00	45	12,36	8	3,70	0	0,00	0	0,00	72	7,56
Drinks	7	18,92	0	0,00	14	7,00	55	15,11	6	2,78	0	0,00	0	0,00	82	8,61
Spices	1	2,70	0	0,00	15	7,50	50	13,74	10	4,63	0	0,00	0	0,00	76	7,98
Manufactured food	9	24,32	1	8,33	9	4,50	28	7,69	7	3,24	0	0,00	1	0,51	55	5,78
Processed Food	1	2,70	0	0,00	7	3,50	26	7,14	9	4,17	3	18,75	2	1,02	48	5,04
Beverages Food	0	0,00	0	0,00	0	0,00	0	0,00	0	0,00	0	0,00	70	35,53	70	7,35
Tobacco	0	0,00	0	0,00	0	0,00	0	0,00	0	0,00	0	0,00	16	8,12	16	1,68
Total	37	3,89	12	1,26	200	21,01	364	38,24	216	22,69	16	1,68	107	11,24	952	100,0

Table 1 also shows a tendency to choose stalls/shops and traditional markets as a place to buy basic food needs. Although the modern market (mall) and department stores (supermarkets) provide similar needs, poor families prefer the old pattern. The choice cannot be separated from the purchases that are based on daily needs, or "tidak nandon." In supermarkets and malls, buying rice already in packages of 5 kg, 10 kg or 25 kg, but they prefer to buy 1-2 kg each day. On the other hand, especially in rural areas (district), they prefer to buy in the shop/store nearby because it does not require the cost of transport. Or, they waited pitchman. Other art shop at traditional markets stalls/shops and mobile vendors are bid and given extra (extra), such as the purchase of vegetable soup-can politely get leek-celery leaves.

Construction of the shop/stall, Supermarkets and Malls. Most poor families in the District and the City of Madison can still have a job, although they had to try harder. This capability is actually supported by the residential status. Because as a native, most have networks and adaptable. Both in the old village, as well as new villages, they live in relatively comfortable conditions. In urban areas, the ethics of subsistence are so different than in rural areas. Some informant purchases fried foods (cakes), but buyers are people around her neighborhood. Meanwhile, in Madiun County, because it is in rural areas, and worked as a laborer, they develop the ethics of subsistence as in accordance with the observations of James C. Scott (1988) Hasil division of the owner of the land at the time of harvest labor so consumed by their own families. The wages of work, other necessities of life are filled with shopping with stalls/shops around the neighborhood.

Regardless has undergone social change different from previous decades, the work can no longer rely on the agricultural sector; however, the ethics of subsistence also remain in force, despite a metamorphosis. Metamorphosis level depends on the family work. If it is still in the agricultural sector, then the rice received as an additional stipend only consumed by the family. Another deficiency derived from the work "odd" non-agricultural. In the urban poor families, the income is set in such a way to meet the needs of the household. Therefore, when shopping, they perform quite complicated rituals, starting from selecting and prioritize goods, find the cheapest price (although it must ignore the quality), to carry out the complicated bargaining process until the end should refuse to buy if expensive price. When the final decision like that, then they do the substitution, or "owe" ("ngebon") when it is really a need for it up

"Letaknya terlalu dekat dengan pasar tradisional/warung/toko kecil. Super-market buka setiap saat. Belanja mudah. Kekurangannya tidak semua barang ada, terkadang ada di warung/toko kecil" (Suyati, 65 tahun)

"Supermarket di sekitar rumah sudah banyak berdiri, contohnya alfamart. Ke-lebih-annya, kita dapat memilih barang sendiri. Tempat nyaman. Tapi, tidak boleh hutang. (Mursiyati, 62 tahun)

"Di sini, ada indomaret. Ada Alfamart juga. Mereka menyediakan banyak sekali jenis barang. Tapi, harganya mahal." (Harmani, 45 tahun)

"Kalau ada promo, supermarket menguntungkan. Kalau tidak, harga barangnya mahal." (Yofi, 26 tahun)

The presence of the grocery store or supermarket addressed differently by poor families. Of all the differences, there are fundamental similarities in their construction of the supermarket. First, supermarkets are considered "competitors" of the shop/store which became one of the ornaments of their culture. Not only because it is too close, but the numbers a lot. They experienced the same fear as when "big" "ornament" culture was, among other things: reog Ponorogo, recognized by other countries. In the ornament stalls/shops and traditional markets, economic ritual they do, namely: searching for goods without paying attention to quality, the most important is cheap. Other rituals are bargain prices. It was not in supermarket.

Secondly, however, they are honest people. They acknowledged the advantages of self-service, ranging from complete and high quality goods, up to a cozy atmosphere and clean, to take the goods as he wishes, and is

open 24 hours. Things that are not owned by stalls/shops and traditional markets. Opening morning stalls/shops and traditional markets around 6-7 o'clock. For the traditional market, it is already closed approximately at 2pm. Meanwhile, shop/store until 9pm.

Although he never went into the supermarket, but labels price is displayed as part of the promo, some respondents look at the supermarket as a distant world. No shadow under on admission, especially when in reality they're expensive. The word "expensive" as a form of denial the existence of supermarket in the neighborhood

Mall as a place of recreation or shopping? For the poor in both urban and rural areas, the presence of the mall is a strange building. When following the phenomenological understanding, the poor form of knowledge based on everyday experience. Shopping with a variety of products for them is the traditional market. In the market, there are dozens of shops with a wide range of products it sells. Go to the traditional market for them is also not a requirement that is done every day of their needs are sold in the shop/store owned by a neighbor. If there are no stalls/stores, they set such time to be shopping at traditional markets. In several hamlets in a number of villages (Kab. Madison), the market is located in the center of the village. The distance between villages with the (village) village center can reach 2-3 km and rural transport (angkudes) is erratic. Not so in urban areas, transportation is very easy and cheap, the problem lies in the financial ability of the family. Because time becomes very meaningful. If it can be deferred, it is very good because it does not lose his livelihood.

It is conceivable; to go to the traditional market may not always be done each day, mall also. For the people of Madiun County, central mall Madiun. In some districts far from the city, going to the mall is a new thing. Going to the mall be a part of recreation. That is, do not at any time and give pleasure to them. Going to the mall is like entering another world. Therefore, what was Mrs. Warsinem (45 years) said could be understood.

"Tidak pernah pergi ke Mal, karena tidak tahan dengan hawa di Mal yang dingin." (Warsinem, 45 tahun)

"Jarang ke Mal. Sekali-sekali, hanya untuk rekreasi." (Muriani, 49 tahun)

"Mal di Madiun bagus-bagus, saya sering diajak anak saya ke sana. tempatnya lengkap tetapi tidak belanja" (Yuliana, 33 tahun)

"Di Mal belanja dengan harga yang murah, bisa membeli barang 24 jam penuh" (Mursiyati, 62 tahun)

"Mal itu bagus. Tempat mudah terjangkau. Semua barang mudah tersedia. Harga barangnya bersaing, meski dikenakan pajak. Mal bukan tempat rekreasi" (Sumari, 48 tahun)

However, others have a different opinion or construction. They form the awareness that more or less in line with wanted by the manager of the mall. As a shopping mall complete with competitive price. The word competes on price as a marker of a dilemma problem between the desire to go to the mall and avoid. Competitive price as opposite to the "cheap" price in economic terms (price). In short, behind the word, Mrs. Sumari (48 years) wants to say is actually more expensive than in the place where purchased, but can be understood because it is taxable. Moreover, the mall advantages are attraction that cannot be found in place where we usually buying needs. Therefore, Mrs. Wiwin (36 years old) and Ms. Harmani (45 years old) prefer the more extreme side; do not go to the mall to social class.

"Tidak ke Mal karena tidak terlalu berkesan. Tidak akan terkecoh dengan bangun-annya yang bagus." (Wiwin, 36 tahun)

"Jarang sekali pergi ke Mal karena barang mahal" (Harmani, 45 tahun)

That does not mean they do not have a strategy when going shopping and recreation in Mall. From interviews with a number of respondents, they acknowledge that the plan properly how much money should be spent when Mall and what items were purchased. First, for them, go to the mall with obvious reason, namely: recreation while shopping for goods. If necessary, they are only the taking a walk without spending money, as by Mrs. Warsiati done (53 years). Secondly, buying goods must pay attention to the price. That is, before buying, they have to remember what the price of the item in its usual place. Third, the word "discount" is the key word when the goods cheap.

"Biasanya mengajak anak jalan-jalan. Membeli barang di Mal kalau harga murah, seperti ada diskon untuk sabun dan minyak goreng. Dibatasi paling banyak Rp. 100.000." (Rahayu, 40 tahun)

"Tidak sering ke Mal, hanya 3 bulan sekali itupun hanya beli sandal atau pakaian anaknya saja. Biaya yang dikeluarkan Rp. 300.000-500.000." (Yofi, 26 tahun)

"Ke Mal belanja bila akan ada hajatan karena barang kebutuhan ada di satu tempat. Mengabiskan uang Rp. 200.000. Itupun diajak saudara." (Darmini, 55 tahun)

"Tidak pernah belanja di Mal, paling hanya jalan-jalan dengan anak-anak" (Warsiati, 53 tahun)

Chart 1.
Poor Family Constructions of Modern Market vs Traditional Market

<i>"Pleasant"</i>	
Traditional	Modern
Being in the neighborhood Own Neighbor sellers <i>face to face</i> Relationship	Being in the neighborhood (<i>supermarket</i>) <i>Spacious, parking area, air-conditioned</i> Can choose their own (and, not. Just taking a walk)
Cheap. Quality is not important, quantity is more Can "Bargain" Can "Owe"	Assured quality with the risk of higher prices (including tax) Kalau mau <i>murah</i> , buys when there are promo/discount Open 24 hours (supermarket)
<i>"Safe"</i>	

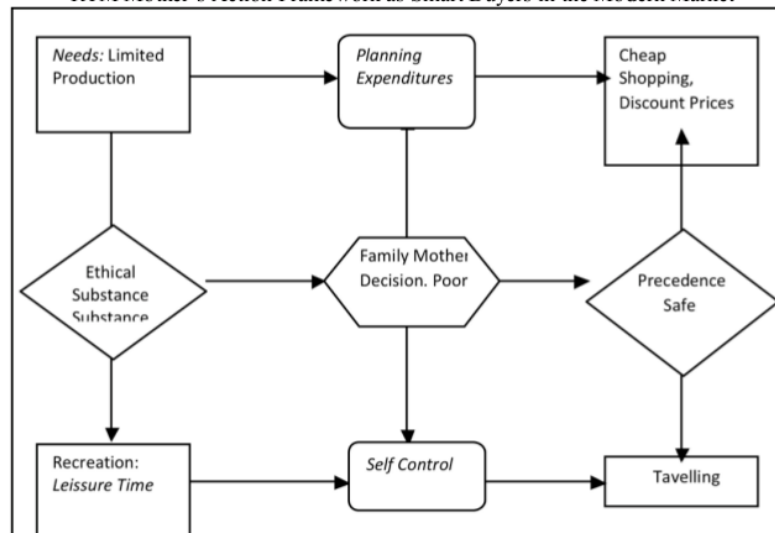
Posts by Ronald Paul Hill and Jeannie Garnies (2007) reinforce the picture of the pattern of consumption of poor families. The same was written by Oscar Lewis (1988). Attempt to distinguish between needs and wants of a keyword to poor families if it does not want to fall in more painful conditions. In the cases observed by Hill and Garnies (2007), preference crime becomes high when the poor failed to identify their needs and are more concerned with his desires. The decision to spend the money how much anything done Mrs. Rahayu (40 years old), Mrs. Tutik (47 years old), Mrs. Yofi (26 years) despite only 3 (three) months and Mrs. Darmini (55 years) is less wise than decisions Mrs Herlis (24 years old) and Mrs. Warsiati (53 years).

5. Closing : Modern market as Entrance of Wilderness Modernization and Globalization

In this year (2013), there are two interesting movies playing in theaters. First movie is Upside Down (2013) by Christian Dust as one of his players. The movie tells the story of two worlds that run in parallel, top and bottom. Under world energy contributed so much to the world over, but it appears dirty and gargles. Underwater world inhabited by poor workers. Meanwhile, the world over seem beautiful, clean and prosperous. Both worlds are connected by the building (tower) and the people working in it, though the population of the world that cannot be mixed with each other due to the influence of gravity. Described, in adolescence, the two characters, Adam (Jim Sturgess) and Eden (Christian Dust), relate and establish a romantic story. Forbidden love affair that ultimately can be solved with the discovery of the underwater world of the fluid that neutralizes gravity. Adam and Eden were united. The story more or less similar, though ended with his tragic figure is Elysium movie. In the year 2154, because the earth exposed to heavy pollution, a group of wealthy people build a world in outer space (elysium). They also developed a sophisticated treatment technology, which is a tool Med-Bay, a tube that can perform genetic engineering and cure the disease. It's just a tool in every house in Elysium and only used by citizens (Elysian). Max along with the pain of the earth in such a way to get a fight. Although at the end of the film he is dead, but through the efforts of all citizens of Earth acquires the facility.

Both films can be used to analogize how poor families see, approach, enter and then leave the modern market, including supermarkets. Modern market (malls and supermarkets) do not always come from the world "there," but as Indomaret, Alfamaret and Sri Ratu is a genuine product of the local corporation. However, they apply the principles of the modern (and global). With these principles, they are actually no longer part of the Madiun life community, especially both rural and urban poor communities. They display comfortable to be compensated by high prices on each product sold.

Chart 2.
 RTM Mother's Action Framework as Smart Buyers in the Modern Market



The concept of "Safe" differs between those who live in the modern market and a traditional market. In the modern market, safe ranging from safe environments, airy to cool because the air conditioner (engine). Meanwhile, the concept of safe means the relationship between the seller and buyer are familiar. Both of these pull each other (see chart 1). The Government, through the regulation of regents tried to play its part to not only raise one, but deadly to another. The distance restriction as an attempt "to break up" the attraction. The reality is different, modern market (and supermarket) it is no longer far away somewhere in the urban areas, but it is getting increasingly closer and gradually their neighbors. That will happen when they have violated the rules regent. As a result, the modern market is steadily approaching it slowly displacing traditional markets (including stalls / shops). Thus, the presence threatens the sense of "safe" poor families. Poor families are actually not concerned about the quality of goods purchased. Because face to face relationship (face to face), with trust (trust) (see Fukuyama, 1999), through his words a seller to provide guarantees for the quality of it. They are very trusting. Trust the social capital it becomes stronger when they can offer and even owe.

Do not take the story of two (2) of the movie above. Poor families who are trying to struggle into another world. Alternatively, poor families stealing pleasure from another world. Housewives as decision makers have different ways. The trick approximately the same as the movie Kabayan Saba Metropolitan (1992). In the story, the threat Abah to sell the land, si Kabayan persuaded to metropolis, diimingi lure of money and wealth. Si Kabayan initially follow the Abah advice, though ultimately chose to be a simple village. Similarly, poor housewives who visit modern markets, although eventually returned to the traditional market. It follows the thought Jamces C. Scott (1985), they entered the territory of the modern market due to the inability to produce goods needs. In a "pas-pas", if able and there, poor families prefer to consume what is produced rather than buy. In rural areas, farm workers would rather keep the results of work at the time of rice harvest. For the sake of ethics of subsistence, they follow the principle of precedence survived (safety first) by shopping as needed. Not only according to need, they bought goods at low prices. For that, they are unfocused calculate discounts and compare prices at other places (see chart 2). Another option is to shy away from the mall, or when it comes, just as visitors to refrain from buying anything.

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