

Ethnometodological on Traditional Javanese Retails: Hofstede's Culture Dimensions for Marketing

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ABSTRACT

This study aims to find the meaning of traditional retailers' marketing patterns in determining attitudes between traditional retailers and their customers based on subjective norms. This research employed qualitative research with an ethnomethodological approach. Observations were made during transactions in each traditional shop, followed by open interviews to reveal subjective norms in marketing patterns in rural areas from Blabak Village, Kandat District, Kediri Regency and Blabak Village, Pesantren District, Kediri City. The results showed that Hofstede's four cultural dimensions, namely Power Distance, Collectivism, Femininity, Uncertainty Avoidance, developed positively. Retailers position themselves as partners, develop brotherhood, that enable them to empathize with customers by using a basic attitude of mutual trust for the smooth fulfillment of individual needs. The Kediri people's cultural values of "*nyaur nggowo, podho mlakune*" and mutual trust have created stronger customer loyalty. Traditional retailers also practice the service quality dimensions of reliability, assurance, tangibles, empathy and responsiveness.

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1. Introduction

Director of Indonesian Employers Association (Apindo) Research Institute, Agung Pambudi said that "Until today, the retail industry, especially traditional retail, still has room to continue to grow. Traditional retail has to compete with modern retail industry. This is because the traditional retail is favorite shopping place due to location and ease of getting daily necessities, and the equally important is the rich social values in relationship between traditional retailers and buyers based on trust" [1]. Data from Central Statistics Agency (BPS) stated in 2016 that real sector contributed 15.24% to GDP and absorbed 22.4 million workers or 31.81% of non-agricultural workforce. The distribution of Indonesian retail stores in 2017 was still dominated by traditional stores at 82.3%.

The previous research found that at several villages in District and City of Kediri showed an increase in traditional retailers by an average of two to three business actors. This phenomenon occurs because this traditional retail business is considered easier and faster to start a business in order to make a profit. Business capital is too large, as an activity in spare time, utilizing empty space at home, quick return on investment, and quick profit are the reasons to choose this business. Retailers take advantage of proximity and

create service attributes that impress customers, such as offerings to donate, offerings that minimize financial risk (giving customers trust to provide shopping loans) and aligning with government policies (service with WA) during Covid-19 [2][3]. This adaptability is also something that traditional retailers consciously do during the Covid-19 pandemic [4][5][6][7].

The shop atmosphere should be improved [8]. The traditional retailers also realize that consumers need convenience in shopping although has not been done maximally [9]. Limited management skills and insight in retail is not the reason for them to choose retail as their business to earn income and have their own business. The society often uses retail as an opportunity to get income and work opportunities in an urgent economic situation. Retail also creates high hopes for community to have their own business. It is proven in Forbes that 400 richest people in United States are successful entrepreneurs in retail [10]. Competition between retail business actors is quite tight where the development of modern stores reach 31.4%. The emergence of shops, mini markets, department stores and supermarkets has a good impact on economic growth. This provides a positive phenomenon for growth and development of traditional retail in Indonesia. Roy Mande (Aprindo) stated that in first semester of 2018 it grew 7 - 7.5%. This figure was higher than in 2017 of 5% [11].

The character of Indonesian consumers is very distinctive. Indonesian consumers have ten unique characters, namely short-term thinking, unplanned, stuttering technology, context oriented, like foreign brands, religious, prestige, strong in subculture, less concerned about the environment, and likes to socialize [12]. Culture as a comprehensive unit to include knowledge, beliefs, arts, laws, morals, habits, other capabilities and habits controlled by individuals as members of society [13]. According [14] culture as a set of behavioral patterns that socially acquired and expressed through symbols and other ways to community members. The world of education also teaches what to do, why it is done and how to do it to becomes a culture [15].

The cultural effect on consumer behavior and traditional retailers can be interpreted as a complete form of beliefs, values and habits learned by a particular group to create behavior in transactions. Beliefs and values are the mental bases to shape a person's attitude to do something. The effect of sub-culture on consumer behavior depends on several factors, including: (1) the uniqueness of sub-culture, stronger the sub-culture maintains its identity to create difference from others will increase the potential to affect; (2) sub-culture homogeneity, sub-culture with homogeneous values tends to have a strong effect on the members; (3) exclusivity of subcultures, subcultures deliberately separate themselves as a separate group to defend and protect their beliefs.

Therefore, the appropriate method in this study is ethnomethodology. The ethnometodological can describe the life value of rural Kediri who conduct everyday transactions day to fulfill daily needs. The rural society in Kediri still depends on traditional retailers in their environment. The unique character of Indonesian consumers along with business actor's trust becomes an interesting perspective to be examined. The concept of synergistic relationships in business and social culture should stronger as a driving force for people's economy.

This study should reveal the local wisdom, especially the relationship between traditional retailers and customers amid growing free market. This study focuses on traditional retailers (grocery stores) with a sales area of less than 10m squares and their customers in rural and suburban areas in Kandat Subdistrict and Pesantren Subdistrict. As far as researcher's knowledge, this marketing research has never been carried out, let alone published, in terms of retailers and consumers. The cultural dimensions developed [16], used are power distance, individualism/ collectivism, masculinity/ femininity and uncertainty avoidance. This research aims to answer the problem formulation to reveal and find the meaning behind traditional retailer marketing patterns, customer attitudes towards the implementation and analyze deeply the interaction between traditional retailers and their customers and study the subjective norms in these marketing patterns.

2. Method

This is a qualitative research with an ethnomethodological approach. Normatively, ethnomethodology can be defined as the study of “everyday activities as a members method for making those same activities visibly – rational – and reportable – for – all-practical- purpose i.e. “accountable” as organizations of commonplace everyday activities”. The focus of ethnomethodological studies is routine activities and refers to daily activities of non-individual groups [17]. The researchers act as an ethnomethodologist to become a participant observer to obtain directly the activity and relating it directly to indexicality and reflexivity. The research locations are rural areas, namely Blabak village, Kandat Subdistrict, and Blabak Village, Pesantren Subdistrict, City District. The initial research data were obtained on new retailer's growth and customer's persistence in each traditional retail or grocery store. The study subjects are traditional retailers and retail customers.

Informants are the most important aspects for example traditional retailers and their customers . Data sources are an important part of research. The data is importance to find a series of problems related to research focus. Sources of data used in this study are primary and secondary data. The data is obtained from direct informants and to complement data from informants, researchers also seek information in form of graphic documents, photographs, recordings and videos. Establishes three stages of analysis in studying agreed daily activities within group members [17][19]. First stage: Indexicality analysis. This stage is to find and understanding the themes agreed upon by traditional retailer groups and merchant groups. The researcher will create theme indexes through the expressions and body language of retailer and his customers. The second stage: Reflexivity Analysis. After observations and finding the indexicality expression, the researchers will examine the reflexivity of expression. Third stage: Contextual Action Analysis. Fourth stage: Presentation of Common Sense Knowledge of Social Structures.

This research comes to the comprehension of social structure patterns. Researchers will get an overview of index in daily life and community agreement. This description, index comprehension and reflexivity relation will reveal the indexicality action created. This comprehension will lead to general culture. It is clear the impacts of managing digital marketing and the causing factors of not optimal digital marketing.

3. Results and Discussions

Customers are brothers. The customers of traditional retail or grocery stores are local residents who still have very close brother relationships with retailers. This brother relationship creates to motive to help each other (*tepo seliro*), sharing and interacting in a full family manner. The main customers are 10 houses from left-right and front-back side of retailer, have blood relations as nephews, uncles, aunts, distant relatives from retailer's father or mother. They are often involved in joint activities such as recitation, party, community service, and various other forms of mutual cooperation. This causes the relationship between the customer and retailer seems as a sibling relationship.

Thus the above statement was approved by “Mrs. Puah” and “Mrs. Lis” as traditional retailers from Blabak village, Kandat Subdistrict and Blabak village, Kandat Subdistrict. The following is the statement of two informants during the interview.

Table 1. Respondent Characteristics

Informant	Statement
Mrs. Puah	<i>Sing blonjo teng mriki kabeh dulure dewe, wong liyo o yowis koyok dulur dewe</i> (Those who shop here are relatives of the same descent, if there are other people they are considered like brothers). <i>Lha piye ben dino yo wong iki-iki ae ketemune..yo dadi konco ngaji, konco koyah, konco rewang, konco sambat hehehehe.</i> (While smiling she explains that every day they always meet each other in various activities as in reciting the Koran, gossiping, events, and venting). <i>Dadi kulo anggep kabeh dulur kulo piyambak, mboten mikir golek bathi sak okeh-okehe, enek sing nyuwun empon-empon, seledri, godong jeruk, tempe bosok mek sithik yow is tak wenehi ae ora usah bayar.</i> (I consider that they are brothers, do not make much, some ask for cooking spices/herbs such as turmeric, keys, ginger, bay leaves, lime leaves, old tempeh. I give them for free.).
Mrs. Lis	<i>Sedoyo sederek mbak sing teng mriki, pernah misasan, mindoan, tonggo omah, tonggo adoh lak sak deso nggih panggah kenal sae dadose inggih sampun kados sederek piyambak.</i> (All relatives come here, as nephews, cousins, neighbors or outsiders. If I know them well, I will consider them as brothers). <i>Umpami tumbas yotrone kirang sekedik misale kirang sewu gedene sedoso ewu kulo inggih mboten kabotan.</i> (If you buy it but you don't have enough money, for example, less than a thousand to ten thousand rupiah, I don't mind either). <i>Mergo pun kenal sae raose kados disilihi dulur piyambak, toh mbenjing kan nggih mesti mbalik blonjo mriki malih.</i> (Because I already know them well, I feels like own brother, after all they will also return to shop here).

The statements of the two retailers can be interpreted that retailers and customers are both women so that feminism element of Hofstede cultural dimension is very thick. Mrs. Puah and Mrs. Lis admit that customers are their relatives. They often show empathy, desire to help, and irrational attitudes, for example shopping is still given even though the money paid by customer is not enough. Large profit is not their main motive for trading and assuming all customers are brothers.

Service based on trust. Both retailers both acknowledge that mutual trust between retailers and customers is the main capital in running this business. Based on observations

and discussions with the two informants at their respective grocery store locations, it shows that some transactions are based on a high mutual trust between retailers and their customers.

Table 2. Respondent Characteristics

Informant	Statement
Mrs. Puah	<i>Toko kulo niki inggih ngeteniki enten e. Menawi enjing pas bukaan dugi pasar, toko langsung bek tiyang tumbas, langsung mundut barang-barang dagangan, mboten enten sing ngawasi. (My stall is like this, as soon as it comes from the market, the stall is immediately full of buyers, they immediately take the goods they want to buy, without anyone watching). Dados umpami wonten tiyang sing nakal sejo elek, ndelikne sayur nopo sabun kulo inggih mboten ngertos tapi kulo yakin tiyang-tiyang mboten wonten sing tego, wong kulo mboten tau nglarani, blonjo mboten mbeto yotro mawon kulo layani. (So, for example, there are shoppers who are naughty, intentionally misbehave, hiding the vegetables or soap, I also won't know, but I'm sure people won't have the heart, because I've never hurt them, I don't just take money for shopping). Prinsip kulo lek kulo nandur sae,nggih InsyaAllah gusti bakal nglindungi. (My principle is that if I plant good deeds, God is willing, Allah will protect).</i>
Mrs. Lis	<i>Ibu-ibu ingkang blonjo teng ngriki roto-roto pun taunan dados langganan kulo. (Buyers who shop here on average have been customers for years). Sayuran, bumbon, utawi kebutuhan dapur nggih kulo berusaha nglengkapi kados selera e tiyang-tiyang. (I try to provide vegetables, spices or cooking spices, even other kitchen necessities in according to customer tastes). Kados mie, sabun, kopi, teh, krupuk, minyak nggih nopo mawon sing kulo dep niki, oleh kulo niteni suwunane tiyang-tiyang. (I provide noodles, soap, tea, crackers, oil and others in according to my observations when they shop). Dados lek mlebet toko inggih langsung mut-mut mundut piyambak-piyambak. (They enter the stall and immediately take goods without asking).</i>

That both Mrs. Puah and Mrs. Lis are retailers who respect, trust and want to please their customers in their own way. Mrs. Puah admits that her store security system is very weak, but she has the principle to trust her customers because she serves well and often even helps customers who are short of money, based on her belief in her faith. The behavior of these two retailers indirectly has implemented five dimensions of service quality, namely reliability, assurance, tangibles, empathy and responsiveness [20]. These five dimensions of service quality are done rightly based on retailers' trust in their customers. Trust means the retailers always please their customers. Happy customers will increase customer loyalty. That means the retailers will never be afraid of losing their customers.

The marketing pattern of “Podho mlakune (success together)”. The traditional retailers that closer to end consumers are a distinct advantage for their business growth. This geographic and social proximity makes the relationship between retailers and customers more humanistic than for profit business. This statement is supported by opinions of Mrs. Puah and Mrs. Lis. They admit that their business and serving their customers use the principle of *podho mlakune* (win-win solution) as the basis for

transaction. The business principle contains values and norms to create a long-term relationship and this is an advantage for both parties. Mrs. Puah conveyed *nyaur nggowo* (paying for yesterday's shopping, and bringing today's goods). It is often done by customers to keep customers loyal to shop at her shop. This is because Mrs. Puah knows exactly her customers income.

Mrs. Lis has larger and more complete shop, the principle of *podho mlakune* (success together) is shown by giving special treatment to loyal customers, namely giving gifts just before holidays, giving lenient payments (*nyaur nggowo*), and discriminating the prices to household customers and customers who own a shop. With their respective transaction styles, the two sellers maintain a long-term harmonious relationship with their respective customers. The transaction behavior of these two retailers can be analyzed in depth with cultural dimension [16]. These dimensions include Power Distance, Individualism / collectivism, Masculinity / Femininity, and Uncertainty Avoidance.

Power distance. Mrs. Puah lives in Blabak Village, Kandat Subdistrict, and Kediri District. Mrs. Lis lives in Blabak Village, Pesantren Subdistrict, and Kediri City. They show the behavior that retailers place themselves in low power differences to themselves as customer's partners to meet their respective needs. They do not intimidate the customer to get as much profit as possible in trading. In other languages, it can be interpreted that retailers do not recognize differences and assume there are similarities in society levels.

Individualism/collectivism. The two retailers showed their attitudes and behaviors to prioritize common interests with principle of mutual benefit "*podho mlakune*" in running their business. The collectivist culture accepts responsibility from family, community groups, and ethnic groups as a form of loyalty. The fact that their customers are blood relatives and distant relatives with various forms of social relationships, makes retailers have the responsibility to build a mutual relationship.

Masculinity/femininity. The dominant value is shown by two retailers, where femininity culture characterizes the concern for others and quality of life, fraternal relations, and caring for weak. This was shown very clearly during observations and interviews with retailers. Customers are 95% women create empathy based on mutual trust, softening payment methods, helping each other to improve their lives and very strong customer loyalty. The two retailers create kinship relationships that more important than profit. This becomes one of characteristics of a feminine culture, namely having a community orientation, and the status is not so important.

Uncertainty avoidance. During the pre-research period until the observation and interview period, Mrs. Puah and Mrs. Lis showed a very high optimism attitude based on their religious values and beliefs. They have belief that if you do good will be protected by Allah. If you never hurt the customer, the customer will reply with same attitude, and fact that their customer is a loyal customer who has been shopping at his shop for years. These facts indicate that both retailers have a low level of uncertainty avoidance, more relaxed so that practices are more dependent on principles and deviations will be more tolerable, there is an attitude of mutual trust between retailers and their customers.

Uncertainty about the future is the basis of people's lives. Both retailers have a low level of uncertainty, never take action to reduce the impact of uncertainty with technology, regulations and rituals. This has been proven since this traditional shop was established, it

has never been equipped with a good security system. For example the shop room is not fitted with glass, there are no waiters who are also supervisors when customers shop, there is no CCTV, there are no rules taped inside the shops and retailers never perform rituals to solve all problems (theft / fraud) in their business.

Retailers are brothers. Demographically and sociographically, customers have very close relationship, within a radius of less than 500m in one hamlet with same culture, values and social and religious norms. The very close relationship between traditional retailers and customers creates emotional closeness, even in transactions between the two. The informants are customers are housewives who have been customers in their respective stores for more than five years, namely Mrs. Rukayah who lives in Blabak village, Kandat Subdistrict, Kediri district as customers of Mrs. Puah and Mrs. Siti Zulaikah from Blabak Village, Pesantren Subdistrict, Kediri District, as a customer for Mrs. Lis store.

The interviews collect information on justification of this observation statement from both informants. Mrs. Rukayah stated that "why do you shop far way to market if your close family provide it and Alhamdulillah, it can help my family than giving profit to other people ". The meaning of Mrs. Rukayah's statement is the customers choose to shop at family place due to distance, the desire to keep in touch and are more willing to provide benefits to brother retailers than other stores. The same thing was conveyed by Mrs. Siti " although here is close to Alfamart and Indomart but I still buy at Mrs. Lis store, because she is my friend and my neighbor, and if there is a celebration I always come look to her for vegetables and spices".

This means that Mrs. Siti chooses to shop at Mrs. Lis store because of her social relationship, namely friends in recitation, social gathering, neighbors, and because she is often assisted by retailers every time she has a need for something. The dominance of female character is reinforced by demographic factors (the very close distance between retailers and customers). The existence of this familial social relationship makes the customers feel comfortable and loyal to shop at traditional store closest to home to meet their daily needs.

Table 3. Respondent Characteristics

Informant	Statement
Mrs. Rukayah	I often order over the phone at night to buy vegetables, without leaving any money. The next day when I go shopping, all the vegetables I ordered had been packed and only had to pay, sometimes even if my money was not enough, she still allow metode to bring them.
Mrs. Siti	Even though I often bid, Mrs. Lis still serves and gives special prices because she knows that I will sell it back in form of finished food. Therefore, my shopping is always priced cheaper than housewives who are only for their own consumption.

Service based on trust. The friendliness of retailers to serve customers, to facilitate customers in payment problems, the freedom to choose their own groceries, and bargaining system are very popular with women customer. Laughter, jokes, sincere words and happy expressions can be seen from customers in the transactions. The expression and gestures of

retailers and customers are confirmed by statements of Mrs. Rukayah and Mrs. Siti that “we have respect for each other, help each other and really trust each other. We often shop with less money but they still allow us to take all our groceries”. The trust foundation practiced by retailers makes customers more loyal to traditional retailers, the customers have been their customers for more than five years.

The marketing pattern of *podho mlakune* (success together). Both customers both recognize that their needs and cooperation with retailers are based on principle of mutual benefit, even the retailers often offer assistance and payment relief. Based on observations and discussions with two informants at their respective grocery store locations, it appears that some transactions are based on mutual help. The two retailers (Mrs. Puah and Mrs. Lis) are considered by their customers are equally helping each other to meet their respective needs. Household customers are still served in a friendly, comfortable manner and receive a guarantee that groceries ordered will be prepared. This shows that aspects of reliability, assurance, tangibles, empathy and responsiveness are fully- carried out by traditional retailers in creating " podho mlakune " as the mutualism symbiotic relationships.

4. Conclusion

The retailers show the values of life, behavioral values, and guidelines society to meet customer needs based on family values, trust and commitment to help each other for mutual success. The Hofstede cultural dimension of Power Distance put them in a low position of power. Collectivism is shown in togetherness in mutual benefit by traditional retailers. It is evidenced by ease of payment "*nyaur nggowo*", giving the price discrimination "*podho mlakune*" to loyal customers and merchants. The femininity is shown by empathy to poor customers to take little profit, and put customers as brothers. Uncertainty Avoidance is managed positively based on religious beliefs, that good deeds will be rewarded with kindness, becomes the basis for transactions with customers, so that retailers do not use technology and rituals to handle the problem of theft or fraud.

The customers have positive attitude to marketing patterns of traditional retailers for long-term loyalty. The basic attitude of mutual trust of retailers makes the customers more comfortable, more trusting and more loyal for more than five years in their respective grocery stores. The dimensions of service quality which include reliability, assurance, tangibles, empathy and responsiveness are fully carried out by traditional retailers when making transactions as basis for customers to be loyal to fulfill their daily needs.

The interaction and subjective norms between traditional retailers and their customers are very thick with noble values of Javanese culture, namely kinship, mutual help, mutual trust, and trusting in future because the belief factor in retailers is quite strong. The principles of *podho mlakune*, ease payment of *nyaur nggowo* , and mutual trust between traditional retailers and customers, and strengthened by demographic and sociographic similarities further strengthen the closeness of its relationship in future. The motivation for trading or transacting between traditional retailers and their customers is very different from western theory about marketing that marketing activities and establishing long-term relationships with customers remain oriented towards the trader's profit [21][20], this is the novelty of this research. Every country definitely has a wealth of cultural values that can be

a strength in building a business strategy, so it is very possible to develop and research from the perspective of other cultural values.

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APPENDIX

Java Language	English
<i>Tepo Seliro</i>	Tolerance
<i>Kendurenan</i>	Praying together for a specific desire
<i>Sing</i>	That
<i>Blonjo</i>	Shop
<i>Teng</i>	To
<i>Mriki</i>	Here
<i>Kabeh</i>	All
<i>Dulure</i>	Family
<i>Dewe</i>	Sendiri
<i>Wong</i>	People
<i>Liyo</i>	Other
<i>Yowis</i>	Accept
<i>Koyok</i>	Same as
<i>Lha Piye</i>	How
<i>Ben</i>	Every
<i>Dino</i>	Day
<i>Yo</i>	Yes
<i>Iki Ae</i>	This one
<i>Ketemune</i>	Meet with
<i>Dadi</i>	Ok
<i>Konco</i>	Friend
<i>Ngaji</i>	Reciting
<i>Koyah</i>	Talk together
<i>Rewang</i>	Helping other
<i>Sambat</i>	Ask for help
<i>Anggep</i>	Though as
<i>Piyambak</i>	Alone
<i>Mboten</i>	No
<i>Mikir</i>	Think
<i>Golek</i>	Search
<i>Bathi</i>	Benefit
<i>Sak</i>	Size
<i>Okeh</i>	Many
<i>Godong</i>	Leave
<i>Tempe Bosok</i>	Rotten tempeh
<i>Mek</i>	Only
<i>Sithik</i>	Little
<i>Tak</i>	I do
<i>Wenehi Ae</i>	Given
<i>Ora</i>	No
<i>Usah</i>	Nothing
<i>Bayar</i>	Pay cash
<i>Pernah</i>	Family

<i>Misanan</i>	Family from grandmother/grandfather
<i>Mindoan</i>	The child of uncle or aunt
<i>Tonggo</i>	Neighbor
<i>Omah</i>	House
<i>Adoh</i>	Far away
<i>Lak</i>	If
<i>Sak</i>	Size
<i>Deso</i>	Village
<i>Nggih</i>	Yes
<i>Panggah</i>	Fix
<i>Kenal</i>	Know
<i>Sae</i>	Good
<i>Umpami</i>	If
<i>Tumbas</i>	Buy
<i>Yotrone</i>	Money
<i>Kirang</i>	Less
<i>Sekedik</i>	Little
<i>Misale</i>	Example
<i>Sewu</i>	A thousand
<i>Gedene</i>	Big
<i>Sedoso</i>	Ten
<i>Ewu</i>	Thousand
<i>Mboten</i>	No
<i>Kabotan</i>	Unwilling
<i>Mergo</i>	Because
<i>Pun</i>	Already
<i>Raose</i>	Hearth feeling
<i>Disilihi</i>	Lent
<i>Toh</i>	At the end
<i>Mbenjing</i>	Tomorrow
<i>Mesti</i>	It must
<i>Mbalik</i>	Return
<i>Malih</i>	Again
<i>Ngeteniki</i>	Today condition
<i>Enten E</i>	Exist
<i>Menawi</i>	If
<i>Enjing</i>	Morning
<i>Bukaan</i>	Opened
<i>Dugi</i>	Come
<i>Bek</i>	Full
<i>Mundut</i>	Take
<i>Ngawasi</i>	Watch
<i>Nakal</i>	Bad deed
<i>Sejo</i>	Do willingly
<i>Elek</i>	Bad
<i>Ndelikne</i>	Hide
<i>Nopo</i>	What

<i>Ngertos</i>	Understand/see directly
<i>Yakin</i>	Sure in the hearth
<i>Wonten</i>	Exist
<i>Sing</i>	That
<i>Tego</i>	Do willingly
<i>Tau</i>	Ever
<i>Nglarani</i>	Hurt
<i>Layani</i>	Service
<i>Prinsip</i>	Live principle
<i>Nandur</i>	Plant
<i>Bakal</i>	Will
<i>Nglindungi</i>	Protect
<i>Roto-Roto</i>	Average
<i>Taunan</i>	Years
<i>Langganan</i>	Customer
<i>Bumbon</i>	bumbu masak dapur
<i>Nglengkapi</i>	Completing
<i>Dep</i>	Sold
<i>Olehe</i>	Come from
<i>Niteni</i>	Watch
<i>Suwunane</i>	Demand
<i>Mlebet</i>	Enter
<i>Mut-Mut</i>	Self take directly
<i>Podho Mlakune</i>	Go together
<i>Nyaur Nggowo</i>	Pay for yesterday and bring goods again

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