

# Consumer Values Shifting in Cross Generation Javanese Consumers in Indonesia: Do Young Consumers Still Uphold Local Wisdom?

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## Abstract

This study aims to examine local wisdom of consumer values, and classify and compare consumer values between or across generations of Javanese Baby Boomers, X, Y, and Z. The study employed a mixed-method approach. The data were gathered by conducting in-depth interviews with four Javanese families, and online surveys. All respondents were Javanese consumers, with 103 from Generation Z, 154 from Generation Y, 257 from Generation X, and 17 from Baby Boomers. The total respondents were 531 persons. Data analysis was performed using the one-sample t-test, factor analysis, ANOVA, and the Kruskal-Wallis test. The shift in consumption values did not occur in the Baby Boomer, nor in the X, Y, and Z generations. Most values of Javanese consumers are thriving and are still being held by all generations. The shifting values are about ambition, patience, social recognition, *ngalah* [to yield or to succumb], *ethok-ethok* [having an indirect opinion or pretending]. This study provides follow-up implications for further research to link consumer values with other aspects of consumers such as national culture, consumer decision-making style, entrepreneurship, and other socioeconomic aspects.

## Keywords

Consumer behavior; culture; Indonesia; Javanese; value

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## Introduction

As an archipelago, Indonesia is home to more than 1,100 ethnic groups, each of which has its own cultural elements such as values, beliefs, customs, traditions, rituals, language, and artifacts. In the 2010 population census, there were 1,331 ethnic groups in Indonesia, of which 633 were major ethnic groups. In 2015, the Central Bureau of Statistics of Indonesia noted that the total Javanese population was estimated to be just over 40% of the total population in Indonesia (BPS-Statistics Indonesia, 2015). In 2020, the total population of Indonesia was 270 million, so it was estimated that the population of Javanese people was 108 million (BPS-Statistics Indonesia, 2020). With such a large number of people, an understanding of Javanese cultural values assists in creating customer value and developing effective marketing strategies.

However, the wave of globalization and technological advances has increasingly blurred cultural boundaries and triggered consumer values among the younger generation. In some cultures, the shift of cultural values has negatively influenced the consumer behavior of younger generations. Xiao (2005) found that Chinese consumer behavior of the younger generation is more individualistic than older generations. Individualism has also been found to correlate with the growth of materialism among younger Chinese people. Sobol et al. (2009, 2018) also reported that recent cultural shifts in the Netherlands had decreased consumer ethnocentrism. This finding correlates with the spread of materialism among the younger Dutch generations. As global connectivity soars, generational shifts could play a more critical role in setting generational behavior than socioeconomic differences (Francis & Hoefel, 2018).

In Javanese culture, globalization and technological developments are responsible for the change in the flow of internalization and preservation of Javanese culture from generation to generation (Budiyono & Feriandi, 2017; Wahana, 2015). Generational differences often cause problems or conflicts because each generation is attached to their specific ideal values (Christiani & Ikasari, 2020). Nida (2020) stated that in the past, the Javanese were still obedient to the values instilled by their ancestors, but with the development of the current era, they tend to change. For example, Agustin (2011) stated that the Indonesian millennial generation currently consumes products that are not in accordance with cultural values, such as inappropriate ways of dressing, ownership of gadgets, and technology.

Studies in Indonesia have explored national cultural values, especially Javanese culture but have not explicitly explored the shift in consumption values across generations (Budiyono & Feriandi, 2017; Nida, 2020; Rachmawati, 2018). Qualitative studies have also highlighted the shift in consumption and disorientation of consumer values of the younger generation that are not in accordance with Javanese cultural values (Agustin, 2011; Fauzi, 2018; Rahayu et al., 2014). However, these studies have not shown the values of Javanese consumers in each generation nor objective evidence of cross-generational shifts. Other studies have identified the character of each generation in Indonesia, but not the consumption values of the Javanese specifically (BPS-Statistics Indonesia, 2018; Christiani & Ikasari, 2020). Unfortunately, it was also noted that studies of change in consumer values and behavior in local Indonesian cultures, especially Javanese cultures, were not exhaustive, implying that they lack the kind of rigor often associated with research.

The shift across generations is reflected in consumer values across the Baby Boomers, X, Y, and Z generations. The Baby Boomers and Generation X represent the senior generation, while Generations Y and Z represent the younger or junior generations. Javanese cultural values have influenced consumer behavior. Their consumer values are a heritage of traditional values passed on from generation to generation and intend to preserve Javanese culture. Children grow up with a set of values, perceptions, preferences, and behaviors through socialization and education that involves family and other key institutions within their culture, such as schools, religious institutions, friendships, and communities (Alesina & Giulinao, 2015; Durmaz, 2014; Pandey & Dixit, 2011). In Javanese culture, family and community play a significant role in shaping and controlling one's behavior by instilling traditional Javanese values (Rochayanti et al., 2012).

This research aims to explore the extent to which traditional cultural consumer values have shifted, also classify, and compare consumer values between or across generations of Javanese. The research questions explicitly address what consumer values are owned by Javanese consumers, mainly grouped in the consumer values of the Baby Boomer, X, Y, and Z generations. In addition, the following questions are in reference to what consumer values have shifted across these generations.

The internalization of Javanese consumer culture benefits entrepreneurs and marketers to better understand Javanese consumers as one of the largest segments of the Indonesian population. This research implies that knowledge of consumer values provides an efficient and measurable set of variables, and related market analysis and segmentation (Sarwono, 1998). The knowledge of consumer values makes marketing strategies more appropriate in accordance with consumer desires, thoughts, and expectations.

## Literature review

Culture is collective behavior and way of thinking that creates similarity among society members and distinguishes them from other social groups (Rewerts et al., 2009). Culture is transmitted through education and the interaction process. According to Virtanen (2007), culture can be defined in three forms, namely (a) vital cultivation process such as intellectual, spiritual, or aesthetic perspective; (b) practices and products of intellect and art; and (c) the way of life of a group of people in a certain period. Meanwhile, Schwartz and Bilsky (as cited in Xiao, 2005) provided the four quadrants of a model of a value system: (1) openness to change, (2) self-transcendence, (3) self-enhancement, and (4) conservation.

Consumption is an active social process rooted in cultural procedures (Shaw & Clarke, 1998). Culture plays a significant role in shaping consumer values. However, consumers may undergo different absorption processes due to different cultural backgrounds (Rewerts et al., 2009). Xiao (2005), on the Chinese consumers' value shift, for example, found that functional, social, and emotional values affect the consumption behavior changes of modern consumers. This study related Hofstede's cultural dimension and Sheth's consumption values (Sheth et al., 1991) in examining the relationship between consumption behavior and cultural values.

Sihombing (2014) found that Indonesian values could be operationalized with 35 items and seven dimensions of mutual assistance: democracy, religion, harmony, hospitality, religious fanaticism, and individualism. Specifically, the manifestation of consumption values in Javanese culture is also different from other cultures. Javanese society is known to be

grateful, harmonious, and humble. The concept of *nerimo ing pandum* [receiving gratefully what has been given by God] is a core value of Javanese culture, as it also maintains good social relationships.

The literature contains little about consumption values, but the following values are commonly explored (Triwijayati et al., 2014).

1. *Sabar, kabeh kuwi ono wayahe* [Be patient; all things have their own time]. In consumption behavior, this phrase implies that consumers must be patient to acquire the desired product.
2. *Ojo nggumunan* [Do not get amazed easily]. Being amazed easily to fulfill desires can lead to negative behaviors.
3. *Ojo kepengen yen ora nduwe duit* [Do not have any desires if you have no money].
4. *Mangan ora mangan sing penting ngumpul* [Whether one eats or not, the most important thing is that one can be together with the extended family]. This phrase displays that traditional Javanese culture is collectivist.
5. *Kegedhen empyak kurang cagak* [Cut the coat according to the cloth]. This phrase means that the expenses must be managed in such a way so that expenditures or lifestyles will not exceed one's ability to generate income.

Another consumer value within Javanese society is surrendering to God. The traditional Javanese value is that humans do not need to worry too much about tomorrow or a child's future because God has planned everything. The concept of this submission is held firmly by the family. God has determined that the person's soul, in the same way that one writes Javanese letters, is hanging on a line (Endraswara, 2012). The implication is that each child brings their fortune, and parents need not worry about them.

The change of Javanese consumer behavior is influenced by the wave of globalization and advanced technology (Fauzi, 2018). These two factors create broad access to vast information of global product offerings and generate intensive social interactions, both offline and online. The older generations fear that the complex effects of a worldwide culture are diminishing the good values of traditional local culture (Kasikam, 2011).

Previous research from Christiani and Ikasari (2020) stated that each generation has different characteristics, and research from the BPS-Statistics Indonesia (2018) noted that each generation has a different character. Baby Boomers tend to be idealistic, time-oriented, and principled, especially with tradition. The mindset of this generation tends to be conservative and more willing to take risks. Generation X tends to like risk and mature decision-making because of the parenting of the previous Baby Boomer generation. Generation X can accept change, prioritize image, and are hard workers. Generation Y has an open communication pattern and is influenced by technology. The Millennials, the generation between Generations Y and Z, have grown into an open-minded generation, upholding freedom, are critical, and brave. Generation Z is a generation that has an 'instant' mindset, wants to be fast-paced, creative, essential, and literate in technology and social media.

Based on the literature review and the results of qualitative studies, the cross-generational

consumer value items for Javanese consumers will be identified. Hypothesis 1 (H1) was formulated to confirm the consumer value of the Javanese people in various generations, namely the Baby Boomer, X, Y, and Z generations.

H1: The level of importance in Javanese consumers value, of Item X, is greater than Cutoff of 3.41 (Significant)

Furthermore, the consumer value items were grouped for each generation so that the consumer value of each generation group could be identified. For this second objective, the hypothesis was not formulated because the analysis was descriptive.

For the third objective, Hypothesis 2 (H2) was formulated to determine the differences in consumer value between and across generations of Baby Boomers, X, Y, and Z. This hypothesis is based on the assumptions made by Rahayu et al. (2014) that currently there is an assumption that local cultural values in Indonesia, especially Javanese culture, are beginning to be poorly understood and internalized by the community. Javanese society tends to experience changes, especially in the younger generation, who are the targets of change because they are considered more easily influenced by new cultures (Nida 2020). Javanese people, especially young people, are starting to leave the traditional teachings and standards, which instill how humans should live and act in social life (Budiono & Feriandi, 2017). The shift in values and obedience in the younger generation is due to several factors, one of which is because of the time that brings about changes, such as increasingly sophisticated technology (Nida, 2020). This difference will indicate a shift in consumer value across generations.

H2: There is a difference in the value of Javanese consumers, of Item X, in the Baby Boomer, X, Y, and Z generation

## Methods

This study used a mixed-method approach that combined qualitative and quantitative methods. The qualitative research used ethnomethodology and quantitative studies with comparative techniques. Ethnomethodology emphasizes the experience of individuals in specific contexts and subjective orientation to life experiences in a particular ethnic group (Iszatt-White et al., 2004; Mohajan, 2018). The results of ethnomethodology in this research were followed by a comparative study of the differences and shifts in Javanese consumer values.

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Based on the ethical approval, informants in the ethnomethodology study were determined using the purposeful technique. The key informants were given a consent form to elicit their consent as research subjects. The participants were asked to sign an informed consent document before participating in the research (including the permission to record the interviews). The in-depth interviews were used to obtain actual data from the informants. Meanwhile, in the comparative study, the sampling technique used is convenience. Data were

collected through surveys. There was no identifiable information of the respondents, making the data anonymous.

## Ethnomethodology research

The purpose of this ethnomethodology research was to answer the formulation of research problems related to what consumer values are instilled from generation to generation that exist in Javanese society. Has there been a shift in these values from the older generations to the younger generation? The ethnomethodology design emphasized qualitative exploration based on individual experiences of Javanese families because Javanese consumer values have not been explored in-depth in previous studies.

The Javanese have the highest population of all Indonesian ethnic groups, and most of them live in East and Central Java, with smaller minority populations in other provinces. Consequently, data collection was carried out in Central Java, where all study informants resided. The primary informants were grandmothers, mothers, and grandchildren; thus, there were three single gendered-women/female informants in one family. To provide insight into the purity of Javanese cultural values, the selected informants met the criteria of being female, native Javanese, married to a native Javanese, and the age of grandchildren was at least 12 years old. The specific criteria for selecting female informants was because, in Javanese culture, there is a widely held belief that women are seen as more essential to take part in the domestic sector, cleaning the house, cooking, washing, and raising children (Budiati, 2010). Because the role of raising children is attached to the wife or mother, the mother becomes a symbol of morality whose spirit lives in her husband and children (Pramudita, 2016). Women have the right to be called *wrangkaning raos* [feel/soul wrappers] because babies need their mother's sincerity to educate them since they were in the womb until they were born (Adhitiya, 2015).

Giorgi (2008) recommended at least three participants to facilitate different individual experiences. This first study uses four groups of families. The data collection technique used was unstructured in-depth interviewing. The main questions directed the interviewer to ask about Javanese consumer values in cognitive-affective dimensions of behavior. The criteria used in qualitative validity and reliability are (1) transferability, (2) credibility, (3) conformability, and (4) dependability (Daymon & Holloway, 2010; Shenton, 2004). The data was analyzed by themes and interactive techniques (Groenewald, 2004).

## Comparative Study

After obtaining the results of the ethnographic study, the study continued with a descriptive comparative method to analyze Javanese consumer values and cross-generation shifts. The comparative analysis aimed to answer the formulation of the problem in exploring consumer values and shifting values owned by Javanese consumers and each generation of Baby Boomers, X, Y, and Z within an objective context through the involvement of many respondents.

The study was designed to survey Javanese consumer values obtained through ethnomethodology. The consumer value items were redeveloped, and literature was reviewed in quantitative research to form research instruments. The Likert Scale was used. Before delivering the instrument to the respondent, a validity and reliability test of the

research instrument was carried out. The validity test results showed that all items were valid at 0.05. The reliability test showed that all items were reliable ( $\alpha = 0.65$ ).

Questionnaires were distributed online to 600 random samples of Javanese consumers in Indonesia. The total response was 531 people (88.5%) distributed as follows: 103 from Generation Z, 154 from Generation Y, 257 from Generation X, and 17 from Baby Boomers. Data were analyzed using the following techniques:

1. One-sample t-test to identify the Javanese consumer value of all generations.
2. Factor Analysis to group the consumer values of all generations.
3. ANOVA and Kruskal-Wallis test to analyze differences in consumer values between or across generations.

As a prerequisite for ANOVA, a homogeneity test was performed. If the conditions were not met, then the factors that did not meet these requirements were tested by the Kruskal-Wallis test.

## Results

### Qualitative results

Although consumer values are passed down from one generation to the next, those values appear to have shifted, giving rise to the following questions: "Have Javanese consumer values shifted between generations? If so, what is the nature of the shift?" The interviews sought answers to these questions.

#### **The qualitative results: The cause of consumer value shifts**

Consumer values have more or less shifted. Some causes were expressed through the following interview. First, there is a lack of character and ethical education. Many young generations now have less respect for their parents, so they assume that their parents' values are outdated. Second, the development of business, technology, and economics have contributed to rapid social change. The unstoppable development of communication technology has caused a shift in consumer values. Communication tools and various brands of products also increase the customers' desire to buy. Third, a change in the view of friendship has also caused changes in consumer values. The rapid development of products models, features, and designs has quickly shifted consumer values.

#### **The qualitative results: The shift of local wisdom value in Javanese**

The fundamental question is whether Javanese consumer values can survive or shift. So far, third-generation consumers (grandchildren) still hold, understand, and apply the same consumer behavior as the older generations. However, they are very likely to change their consumer values. Their parents were concerned because the changing times significantly affect marketers and consumers.

Although convinced that consumer values are still held firmly, consumer families were concerned about the changing times and technology related to the shift in consumer values. The items generated from qualitative research, as shown in Table 1, are then developed into question items by first being analyzed based on the concept of consumer values. Furthermore, the question items were tested for validity and reliability. The following table (Table 1) contains the qualitative results developed from in-depth interviews. Table 2 below indicates quantitative research questions generated from qualitative research.

**Table 1: Qualitative Results**

	<b>Qualitative Result</b>	<b>Item Codes in Questionnaire</b>
a.	It is easy to want a lot of things. This concern is understandable considering the times and the technology that allows a greater volume of products to be offered to consumers.	Items 1, 2, 3, 13, 16, 17, 19, 21
b.	The fear of the future. The generation is now afraid or worried about future needs and less committed to their own lives. These current fears and concerns are applied to the need for future investment.	Items 3, 5, 5, 8, 9, 13, 14, 15, 16, 17, 18, 19
c.	The younger generations are considered not to understand the condition of the elderly; they can always simply ask for what they want. This means they have no “fighting spirit” in life as they can easily ask their parents for things.	Items 4, 10, 11, 13, 16, 20, 21
d.	The next value is simplicity. The young generation is less able to prioritize, that is, to see which needs are essential, and which should be postponed.	Items 3, 10, 13, 15, 16, 17
e.	They act excessively according to changes in times and developments in technology. Most consumers are excessive in following technological development, especially communication technology.	Items 5, 1, 15, 7, 13, 16, 17, 19
f.	It is rare to find consumers who have positive consumer views.	Items 2, 3, 7, 13, 16, 17
g.	The characteristic of showing off. The difference in relation and situation with the environment in the previous generation makes young people more expressive.	Items 1, 6, 7, 14, 19
h.	Consumers now follow trends. They tend to keep up with the latest technology and products that will give prestige in the eyes of others and gain their appreciation.	Items 5, 1, 7, 13, 16, 17, 19
i.	Consumer values have shifted from being economical to being consumptive. This is also seen in consumers’ tendency to keep up with the latest trend and buy products without carefully considering their financial position.	Items 7, 9, 6, 13, 16, 17
j.	The younger generation tends to want to be recognized and appreciated without considering their financial resources and the risks in future consumer decisions.	Items 6, 1, 5, 13, 16, 17, 19

**Table 2:** Indicators From the Results of Qualitative Research Developed From Literature Review Into Items in Quantitative Research Questionnaire

Factor	Value	Sources
Item 1	Social recognition	Debats (1996); Musil et al. (2009)
Item 2	Ambition	
Item 3	Self-control	
Item 4	Family-oriented	Albert & Duffy (2012); Prayoga Kasmoo et al. (2015); Triwijayati et al. (2014)
Item 5	Willingness to take risks	Lawson & Todd (2002); Triwijayati et al. (2014)
Item 6	Hedonist (proud of one's wealth)	
Item 7	Live for today (short term planning)	
Item 8	Religiosity (belief in God)	Sarwono (1998); Triwijayati et al. (2014)
Item 9	Harmony with nature	Sarwono (1998); Sharma et al. (2007); Sihombing (2013)
Item 10	Hard-working	Kartika (2016); Sihombing (2013)
Item 11	<i>Ngalah</i> [to yield/to succumb]	Murtisari (2013); Triwijayati et al. (2014)
Item 12	<i>Ethok-ethok</i> [acting and/or having an indirect opinion/pretending]	
Item 13	Patience	
Item 14	<i>Lila/rila</i> [sincerity]	
Item 15	<i>Nerimo</i> [accepting what God gives]	Trilaksana & Sudarmiani (2016); Triwijayati et al. (2014)
Item 16	<i>Nggege mangsa</i> [do not impose on circumstances/time]	
Item 17	<i>Gemi, nastiti, ati-ati</i> [thrifty, careful, careful in managing money]	Triwijayati et al. (2014)
Item 18	Uphold traditional customs	Moffatt (2012); Sihombing (2013)
Item 19	Fear of shame/humiliation	
Item 20	Be careful in social interaction	
Item 21	Firm in saying 'YES' and 'NO.'	

## Quantitative comparative study

First, the research respondents were described. Most respondents were from the lower and middle social classes, while the percentage of men and women was more or less the same. Based on family status, 64.2% of respondents were married, 39.4% were husbands, 23.8% were wives, and 33.3% were children. The majority (65.4%) had a college degree, and 15.9% had senior high school education. In terms of income, 48.8% had an income of IDR 2,400,001–4,800,000 (USD 168–335) and 21.5% had an income of IDR ≤ 2,400,000 (≤ USD 335). Based on employment data, 41.3% were unemployed, including homemakers, 14.6% were office workers, 13.1% were middle-level managers, small business owners, government officials, professionals, and police/army officers, and 11.4% were teachers, engineers, and other freelancers.

## Javanese consumer values in the Baby Boomer, X, Y, and Z generations

The following table (Table 3) displays Javanese consumer values found using the one-sample t-test. The majority of the consumer values of each generation are significant at a cut-off of 3.41. The cut-off figure was obtained from the distance interval of 0.8 from the Likert scale 1–5 used in the questionnaire.

**Table 3: One-Sample T-Test**

Factor	Generation Z N = 103			Generation Y N = 154			Generation X N = 257			Baby Boomer N = 17		
	Mean	t-value	Sig	Mean	t-value	Sig	Mean	t-value	Sig	Mean	t-value	Sig
Item 1	3.84	4.19	.000	4.16	9.16	.000	4.28	15.57	.000	3.71	1.01	.329
Item 2	3.77	4.08	.000	3.80	5.34	.000	3.78	5.98	.000	3.24	-0.66	.519
Item 3	4.60	13.90	.000	4.73	29.02	.000	4.77	45.41	.000	4.71	11.38	.000
Item 4	4.46	14.93	.000	4.74	26.71	.000	4.80	44.17	.000	4.82	11.03	.000
Item 5	4.00	7.94	.000	4.08	10.74	.000	4.14	12.70	.000	3.53	0.38	.706
Item 6	1.89	-15.11	.000	1.68	-20.63	.000	1.53	-32.89	.000	1.88	-6.79	.000
Item 7	2.05	-12.20	.000	1.64	-21.49	.000	1.61	-28.70	.000	2.47	-2.82	.012
Item 8	4.79	30.57	.000	4.67	18.94	.000	4.88	54.26	.000	4.94	26.03	.000
Item 9	4.46	16.25	.000	4.57	20.63	.000	4.46	20.74	.000	4.53	8.97	.000
Item 10	4.63	19.32	.000	4.71	28.80	.000	4.80	51.66	.000	4.65	10.35	.000
Item 11	3.36	-0.41	.681	2.96	-3.58	.000	2.77	-6.85	.000	3.94	2.65	.018
Item 12	2.67	-6.58	.000	2.26	-10.56	.000	2.15	-14.70	.000	3.12	-1.03	.317
Item 13	4.26	9.88	.000	4.57	23.71	.000	4.59	29.14	.000	4.47	7.01	.000
Item 14	4.41	14.88	.000	4.60	23.32	.000	4.62	28.95	.000	4.59	7.86	.000
Item 15	4.49	15.28	.000	4.48	16.06	.000	4.65	27.80	.000	4.77	9.93	.000
Item 16	4.16	9.30	.000	4.41	14.50	.000	4.54	24.57	.000	4.35	5.54	.000
Item 17	4.26	9.28	.000	4.58	19.01	.000	4.67	31.25	.000	4.41	5.19	.000
Item 18	4.02	6.67	.000	4.39	13.53	.000	4.18	11.21	.000	4.41	6.68	.000
Item 19	3.69	2.42	.017	4.25	10.07	.000	4.26	13.17	.000	4.06	4.06	.001
Item 20	4.29	11.12	.000	4.56	18.65	.000	4.63	28.82	.000	4.41	6.68	.000
Item 21	4.21	9.14	.000	4.51	18.21	.000	4.66	31.73	.000	4.24	4.09	.001

Based on the results of the one-sample t-test in Table 3, the results for Gen Z are as follows:

1. Held these values: self-control, family-oriented, courage to take risks, religiosity, harmony with nature, hard-working, patience, sincerity, accepting what God gives, do not impose circumstance/time, thrifty, careful, careful in managing money, following/upholding customs/ culture, fear of shame, firm in saying 'Yes' and 'No,' (Items 3-5, 8-10, 13-21 are positive and significant).
2. Items 6 and 7 are negative and significant; Javanese consumers are not hedonistic and still think of the long term.
3. Items 1 and 2 are positive and significant in Generations Z, Y, and X but not among Baby Boomers. Baby Boomers and other generations have also shifted in the value of social recognition and ambition.
4. Item 12 is negative and significant (Sig < 0.05); Generation Z lacks courage in taking risks and ethok-ethok [having an indirect opinion/pretending].
5. Item 11 concerning ngalah [to yield/ to succumb], negative and not significant (Sig = 0.681). The older generation is more yielding while, the younger generation no longer sees it as a positive value.

### **Grouping consumer values in each generation of baby boomers, X, Y, and Z**

Factor analysis was used to classify Javanese consumer values across generations. The following are the results of the factor analysis for each generation.

**Baby boomer generation.** The results of extraction of seven groups of factors. Determination of factor groups was determined by looking at the most significant correlation value. Here are the factors formed:

1. Factor 1: Items 13–18 and 10 (patience, lila/rila [sincerity]), nerimo [accepting what God gives], aja nggege mangsa [do not impose circumstances/time], gemi, nastiti, ati-ati [thrifty, careful, careful in managing money, following customs, working hard]). This factor is Patience in Bearing Everything.
2. Factor 2: Items 1, 2, 6\*, 7\* (social recognition, ambition, hedonist, live for today). This factor is Social Recognition.
3. Factor 3: Items 12, 4, 5 (acting and/or having an indirect opinion/pretending, ethok-ethok [having an indirect opinion or pretending], family-oriented, courage to take risks). This factor is Family-Oriented.
4. Factor 4: Items 8 and 3 (religiosity and self-control).
5. Factor 5: Items 20 and 21 (be careful in talking and interacting, firm in saying 'YES' and 'NO' - is Firm and Cautious).
6. Factor 6: Item 11 is Yield (succumb).

7. Factor 7: Items 19 and 9 (fear of embarrassment/humiliation and harmony with nature-called humiliation)

**Generation X.** Based on the factor analysis, extraction results were obtained from six factors. The Kaiser-Meyer-Olkin (KMO) and Measure of Sampling Adequacy (MSA) figure was 0.868 (> 0.5), showing the adequacy of the sample. The KMO and Bartlett's test of 1.736E3 (Sig = 0.000) shows a correlation between variables and that further processing is feasible. The total of the six factors explained the variable of 62.12%. Determination of factor groups is determined by looking at the most significant correlation value. The following factors are formed:

1. Factor 1: Items 14, 17, 20, 13, 21, 16, 10, 15, 3 (lila/rila [sincerity], gemi, nastiti, ati-ati [thrifty, careful, careful in managing money], be careful in talking and interacting, patience, strictly say 'YES' and 'NO', aja nggege mangsa [do not impose circumstances/time], hard work, nerimo [accepting what God gives], self-control). This factor is called Patience to Endure.
2. Factor 2: Items 7\*, 6\*, 12\* (live for today, hedonist, ethok-ethok [acts and/or argues indirectly/pretends]). All these items have a negative value, so this factor is Think Wisely.
3. Factor 3: Items 11, 1, 19, and 2 (ngalah [to yield/ to succumb' /yield], social recognition, fear of shame/humiliation, ambition). This factor is Social Recognition.
4. Factor 4: Items 18 and 9 (following customs/culture and harmony with nature).
5. Factor 5: Items 5 and 4 (courage to take risks and family-oriented). This factor is Risk Seeker and Family Oriented.
6. Factor 6: Item 8 is Religiosity.

**Generation Y.** Based on the results of the factor analysis for Gen Y, the extraction results from five groups of factors were obtained. The KMO MSA number = 0.888 (> 0.5). The KMO and Bartlett's test was 1.757E3 with a significance of 0.000. The total of these five factors explains the variable of 68.36%. The following factors were formed:

1. Factor 1: Items 8, 15, 16, 20, 4, 9, 18, 19 (religiosity, nerimo [accepting what God gives], aja nggege mangsa [do not impose circumstances/time], be careful in talking and interaction, family-oriented, harmony with nature, following/upholding customs/culture, and fear of embarrassment/humiliation). This factor is Religiosity to Endure Everything.
2. Factor 2: Items 13, 14, 21, 17, 10, and 3 (patience, lila/rila [sincerity], firm in saying "YES" and "NO," gemi, nastiti, ati-ati [careful, careful in managing money], hard hardworking, and self-control). This factor is Self-Control.
3. Factor 3: Items 11\*, 12\*, 1, 7\* (ngalah [to yield or to succumb], not acts and/or argues indirectly/pretends, ethok-ethok [having an indirect opinion or pretending], social recognition, and live for today—short term planning). Because items 11, 12, and 7 are negative and significant, this factor is Thinking Wisely, Refusing to Budge, and for Social Recognition.
4. Factor 4: Items 5 and 2 (courage to take risks and ambition). It is Risk Seeker Because of

Ambition.

- Factor 5: Item 6\* Hedonist. Factor 5 is not owned by Generation Y because it is not significant. This factor is Smart Consumer.

**Generation Z.** The extraction of six groups of factors was obtained. The MSA value was 0.751 (> 0.5). The KMO and Bartlett's test number of 730.953 with a significance value of 0.000. The total of the six factors also explains the variables of 63.05%. The following are formed factors:

- Factor 1: Items 8, 14, 13, 15, 10, 18 (religiosity, sincerity, patience, nerimo [accepting what God gives], hard work, following/upholding customs/culture). This factor is Religiosity.
- Factor 2: Items 17, 3, 20, 16, 9 (gemi, nastiti, ati-ati [thrifty, careful, careful in managing money], self-control, be careful in talking and interacting, aja nggege mangsa [do not impose circumstances/time], harmony with nature). This factor is Self-Control.
- Factor 3: Items 12\*,11, 7\* (acting and/or having an indirect opinion/pretending, ethok-ethok [having an indirect opinion or pretending], ngalah [to yield/ to succumb], and Item 7\* Living for today – short-term planning). Because Item 11 is not significant, while Items 12 and 7 are negative, this factor is Thinking Wisely.
- Factor 4: Items 5, 4, and 21 (courage to take risks, family-oriented, firm in saying 'Yes' and 'No'). This group of factors is the Risk Seeker and Family Orientation.
- Factor 5: Items 19 and 1 (fear of shame/humiliation and social recognition). This is Social Recognition as Shame Avoidance.
- Factor 6: Items 6\* and 2 (not hedonist and ambitious)

**Table 4:** Summary of Formed Factors

Factor	Baby Boomers	Gen X	Gen Y	Gen Z
1	Patience to endure everything	Patience to endure everything	Religiosity	Religiosity
2	Social recognition	Think wisely and smart	Self-control	Self-control
3	Family-oriented	Social recognition	Thinking wisely, refusing to budge, and to the point	Thinking wisely and smart
4	Religiosity	Harmony with nature and culture	Risk seeker because of ambition	Risk seeker and family-oriented
5	Firm and Cautious	Risk Seeker and family-oriented	Smart consumer	Social recognition
6	'Yield'(succumb).	Religiosity		Not hedonist and ambitious.
7	Humiliation			

### Differences in consumer values between or across generations of Javanese

Differences in consumer values between generations were tested with ANOVA. The test of homogeneity of variances showed that most of the variants of items were not the same ( $< 0.05$ ) or reject  $H_0 = 0$ . Based on homogeneity tests, the remaining factors to be tested by ANOVA were Items 1, 2, 6, 7, 14, and 20 (Levene's test sig  $> 0.05$ ). Aside from those items, Levene's test score was  $< 0.05$ . This means that these variables had variant differences, so the ANOVA test was invalid for testing this relationship. Furthermore, those variables that were not homogeneous were tested with the Kruskal Wallis Test.

**Table 5:** ANOVA Test

Items	Value	Levene's Stat.	Sig	Homogeneity	F	Sig
1	Social recognition	.729	.535	DV	6.40	.000
2	Ambition	1.302	.273	SV	1.85	.138
6	Hedonist (proud of one's wealth)	1.438	.231	SV	3.91	.009
7	Live for today (short term planning)	1.926	.124	SV	7.52	.000
14	'Lila/rila' (sincerity)	.578	.629	SV	2.34	.073
20	Be careful in social interaction	2.497	.059	SV	5.47	.001

*Note: DV = different variants; SV = same variants*

Based on Table 3, the ANOVA test showed no differences in Items 2 and 14 in the four generation groups (Not rejecting/accepting  $H_0$ ), with  $p$  values = 0.138 and 0.073. Thus the hypothesis "There is a difference in ambition and lila/rila [sincerity] in the four generations of Javanese consumers was rejected. The ANOVA results on Items 1, 6, 7, and 20 showed a significant difference (rejecting  $H_0$ /p-value = 0.000) between the four generations. Thus the alternative hypothesis ( $H_a$ ) was accepted. The t-test was done to see which groups were different through Post Hoc Test, which is not shown in this paper.

1. Comparison of the average of Items 1, 6, 7, and 20 are Sig  $< 0.05$  across generations. For Item 1, Generation X saw social recognition as more important than Generation Z.
2. For Item 2 (ambition), the average value of Generation Z was no different from other generations. From the descriptive average data and the one-sample t-test, the Baby boomer generation was the only generation that lacked ambition.
3. Comparing Generations Z and X for Item 6 (Sig = 0.007), there were no differences in the average hedonic impression and behavior between Generations Z, Y, and Baby Boomers. The results of the one-sample t-test showed that all generations were convincingly non-hedonic.
4. In Item 7 -short-term planning, all generations tended not to think/plan in the short term. Generation X was the generation that tended to think long-term compared to other generations.

5. Generation Z and X were significantly different (Sig=0.043) on Item 14. The one-sample t-test showed that all generations displayed the character lila/ rila [sincerity].
6. For Item 20, Generation Z was significantly different from Generations Y and X. The one-sample t-test results showed that all generations displayed a cautious character in speaking. Generations Y and X had an average character of high caution in speaking, and Generation Z tended to be slightly less than other generations.

As described earlier, most variables other than Items 1, 2, 6, 7, 14, and 20 would be analyzed by the Kruskal-Wallis test. Meanwhile, Table 6: Kruskal Wallis–Test Statistics displays the test results.

**Table 6:** Kruskal-Wallis Test Statistics

Factors	Mean Rank in Generation				Chi-Square	Asymp . Sig
	BB	X	Y	Z		
Item 3: Self-control	264.06	286.55	276.72	226.90	19.13	.000
Item 4: Family-oriented	299.35	288.71	276.47	218.47	29.42	.000
Item 5: Willingness to take risks	206.21	288.60	267.70	248.37	9.616	.022
Item 8: Religiosity (belief in God)	293.65	285.82	257.28	257.66	13.07	.004
Item 9: Harmony with nature	261.85	271.98	280.96	256.65	2.15	.542
Item 10: Hardworking	246.00	288.00	260.75	254.50	9.37	.025
Item 11: Ngalah [to yield/to succumb]	368.79	247.59	273.12	306.55	18.77	.000
Item 12: Ethok-ethok [acting and/or having an indirect opinion/pretending]	364.09	247.04	267.69	317.44	23.35	.000
Item 13: Patience	254.38	288.78	270.90	226.66	15.74	.001
Item 15: Nerimo [accepting what God gives]	302.59	284.95	254.65	246.76	10.75	.013
Item 16: Aja nggege mangsa [do not impose on circumstances/time]	247.38	292.55	268.02	217.44	22.22	.000
Item 17: Gemi, nastiti, ati-ati [thrifty/careful in managing money]	244.68	292.68	268.92	221.69	22.91	.000
Item 18: Uphold traditional customs	283.32	273.46	288.46	234.50	9.342	.025
Item 19: Fear of shame/humiliation	234.09	289.75	283.57	210.42	24.80	.000
Item 21: Firm in saying 'YES' and 'NO'	214.79	298.20	263.56	222.23	28.57	.000

The result of the Kruskal-Wallis test mean rank for Items 4, 8, 12, and 15 showed that the Baby Boomer generation had the highest value (Chi-Square = 0.013) of differences. The results of Items 3, 5, 10, 13, 16, 17, 19, and 21 indicated that Generation X had the highest value among other generations (Sig = 0.000). Item 10 (Sig = 0.025) and Item 13 (Sig = 0.001) were the highest among the different generations on these variables. The mean rank results of Item 9 showed that Generation Y had the highest perceived value among other generations but was not significant (Sig = 0.542), which meant that generation groups did not differ, whereas, for Item 18, Generation Y had the highest perception value (Sig = 0.025). Generation X had eight Javanese character values. Generation X and Baby Boomers had the highest mean rank value. It was also interesting that the Kruskal-Wallis test results indicated that none of Generation Z had the highest mean rank value compared to other generations.

## Discussion

The one process of globalization is localized globalism which consists of the specific impact on local conditions produced by transnational practices and imperatives that arise from globalized localisms (de Sousa Santos, 2006). Global cultural media increases the availability of products worldwide in shopping centers and creates an impulse feeling of a global culture (Featherstone, 2006). The open society and the western, modern, logically set cultures have been extensively recognized as superior. In contrast, traditional culture is viewed as old-fashioned. Modern young people are ashamed to connect to "ancient" subjects (Kasikam, 2011). The fundamental question is whether the consumption values in Javanese society can survive or even be shifted.

Based on the results of our comparative study, it is found that all generations have these values: social recognition, self-control, family-oriented, courage to take risks, religiosity, harmony with nature, hard work, patience, sincerity, accepting what God gives, do not impose circumstances/time, thrifty, careful, careful in managing money, following/upholding customs/ culture, fear of shame, firm in saying 'Yes' and 'No.' The Baby Boomer generation tends to lack social recognition and ambition values, but these values exist in Generations X, Y, Z. The older generation is more yielding while, the younger generation no longer sees *ngalah* [to yield/ to succumb] as a positive value. Senior generations (Baby Boomer and Generation X) tend to have patience value, family-oriented, religiosity, *ethok-ethok* [acting and/or having an indirect opinion/pretending], and *nerimo* [accepting what God gives]. The Baby Boomers have humiliation values, firm, and cautious, while other generations have risk seeker values. Generation X sees social recognition and tends to think long-term to be more important than Generation Z. Generation Y has a high tendency to values 'harmony with nature' and uphold traditional customs. The young Generation Y and Z have self-control, think wisely, smart, ambition. Generation Z is not hedonistic and thinks long term, tends to be slightly less than other generations, does not have *ethok-ethok* [an indirect opinion/pretending], and is hard working.

Some participants in this qualitative study believe that traditional values will survive because parents still help their children, even though the children now have their own families. As Alesina and Giuliano (2015) stated, family ties become indicators of culture and influence how children learn culture from their parents. The shift in consumer values and behavior is controlled by communication between parents and children and between children. Changing times require different ways of teaching consumer values. Positive values need to be instilled from childhood (Kartika, 2016). The shift of consumption values depends on the willingness to look and learn from the parents' experience, themselves, and others. The consumption values change also depend on limiting the unpleasant relationships in consumption. When parents become permissive in educating the consumption values, then the shift in consumption values will occur.

This study found that Generation Y has a high tendency to value 'harmony with nature' and uphold traditional customs. Social ties form a culture and tradition reflected in everyday life (Sigarete et al., 2018). The change in relationships also causes changes in consumer values. Traditional cultural values within the family have eroded because families are not prosperous enough to maintain quality leisure time. Other causes are the role of the media, income mobility, and education (Gans, 1974).

Indonesian consumers tend to be slow and try to find harmony with others (Sarwono, 1998). From the results, all generations still hold most of the traditional values of Javanese consumers. Generation Z still has many of the values. But on the other hand, there are some records of value shift. Values that did not exist in Generation Z and then shifted are the values of patience, social recognition, ambition, yielding, acting, and/or ethok-ethok [having an indirect opinion/pretending], and nerimo [accepting what God gives]. The young generation speaks directly without being *sungkan* [shy], impatient, and ambitious. Whether this is a shift in values conveyed by Sarwono (1998) or not, more in-depth research is still required.

Young people tend to give less respect to parents, so they consider that the traditional values of their parents are now out of date. The shift of consumer values is fundamental in the changing era and thought to be rapidly degraded by a cultural shift in the second generation (Gans, 1974). So far, the third generation of Javanese (grandchildren) still tends to hold, understand and apply traditional consumer values and consumer behavior. However, the third generation (grandchildren) are likely to shift their consumer values to their parents' concerns.

## Implications

Times have changed, and technology is changing rapidly in the era of globalization (Kasikam, 2011). Generally, cultural meaning is drawn from a culturally constituted world and transferred to a consumer good and the individual consumer (Sarwono, 1998). The choice and demand of products are not developed independently or randomly but are the function of the human role in a social system (Gans, 2005).

From this research, the shift of consumer values is that the young generation in Indonesia intends to want to be recognized, appreciated, and insisted on new products. Millennials have adapted to their social system. Generations Y and Z in Java have the characteristics of being impatient, ambitious, less concerned with social values, thinking wisely, less nerimo [grateful], and not pretending. The practical implication that can be conveyed is that this young consumer value will be related to intelligence, speed, and competition. The young generation has adapted to their social system. Young Indonesian consumers are more digitally knowledgeable and focus on health and wellness (Deloitte Southeast Asia, 2020). Moreno et al. (2017) stated that Millennials are a desirable market. It is vital to research and pay attention to them as they are born and grow, as technology provides a platform for personalization and immediate gratification in all aspects of life. As a result, a buying characteristic for Millennial consumers is the pleasure of spending time on social media, the web, virtual advertisements. The brand loyalty they accept is relative.

Because of the value of ambition and not ethok-ethok [pretending in speaking], young Javanese consumers have the ambition to succeed, take risks, and work hard. These results support research from the BPS-Statistics Indonesia (2018) and Christiani and Ikasari (2020), which stated that the Baby Boomer generation is idealistic and traditional, while Generation Z is open, creative, and critical.

Traditionally the Javanese have valued personal relationships over physical wealth (Trilaksana & Sudarmiani, 2011). Young consumers are a hypercognitive generation that is very comfortable collecting and cross-referencing many sources of information and

integrating virtual and offline experiences (Francis & Hoefel, 2018). When consumer goods are in unlimited supply, these technologies have made financial transactions easier. This development of communication technologies is unstoppable, affecting the number of products offered, the means of communication, and various brands of products in the market and being a shift-value antecedent in consumption. With this development era, it is faster and smarter for young people getting money. Young people have become a potent influence on people of all ages and incomes and the way those people consume and relate to brands (Francis & Hoefel, 2018).

Further research could consider the links between consumer values and other consumer behavior factors, such as national culture, decision-making styles, entrepreneurship spirits, and socio-economic aspects. Careful judgment of cultural values and emerging contemporary values will enable researchers to identify new product opportunities, market segmentation, assessment of changes in size and composition, and market positioning.

## Conclusion

In this study, the shift in consumption values did not occur in the Baby Boomer generation, nor in Generations X, Y, and Z. The central values of the Javanese are that people still hold on to religiosity, sincerity, *nerimo* [accepting what God gives], hereditary, social recognition or prestige or fear of shame/humiliation. Other values held by Javanese people are self-control, family-oriented, harmony with nature, hard work, *lila/rila* [sincerity], *aja nggege mangsa* [do not impose circumstances/time], *Gemi, nastiti, ati-ati* [thrifty, careful in managing money], uphold culture, be cautious in talking and interaction, and decisive in saying 'YES' and 'NO.'

The shifting values are about ambition, patience, social recognition, *ngalah* [to yield/ to succumb], and have *ethok-ethok* [an indirect opinion/pretending]. The senior generation Baby Boomers and Generation X tend to be patient, lack ambition, emphasize social recognition, yielding, and have *ethok-ethok* [an indirect opinion/pretending]. In contrast, Generations Y and Z tend to be the opposite.

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Consumer Values Shifting in Cross Generation Javanese Consumers in Indonesia: Do Young Consumers Still Uphold Local Wisdom?

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