

## PERSONAL CAR FOR JAVANESE CUSTOMERS: SEMIOTICS CULTURAL STUDY

Rini Astuti<sup>1,2,\*</sup>, Ubud Salim<sup>2</sup>, Margono Setiawan<sup>2</sup>  
and Fatchur Rohman<sup>2</sup>

**Abstract:** *This study uncovers and explains the meaning of private car for Javanese men and women and also analyzes there are sons. This study is a qualitative research with a focus on getting in-depth knowledge about the meaning and significance of private cars for the owners in semiotics perspective of Peirce. The informants are 23 men and 14 women, with education level ranging from elementary school to doctoral degree with various professions. The findings show that consumers interpret their personal cars in different ways, both in symbols or an index. Informants who interpret his personal car assist primary meaning are reflected by using the car's function as a transportation tool. While secondary meaning is reflected in car as a sports facility and refreshment, sauna, turmoil channel, charity, family conflict resolution, learning automotive, a tool kid sleep, wedding-car and silaturrahmi (visiting families and friends). Secondary meaning of car can also be called as "kelangenan."*

**Keywords:** *meaning, semiotics, cars, Javanese*

### 1. INTRODUCTION

Transportation becomes a vital element in global life. Transport importance becomes an indispensable part of daily lives. The more dynamic the community life is, the more developed their transportation tools are. In addition, economic growth leads to greater mobility of goods and people that need transportation facilities and infrastructure. Income and education level of the community also increase from day to day. As a result, streets and around us are full of many transportation tools as motorcycles or cars.

Javanese community has typical guidelines or the way of life in daily life and also have many life philosophies. For example: *Wong Jawa nggoné semu* (Javanese People

---

<sup>1</sup> University of Gajayana, Department of Management, Faculty of Economics and Business, Malang Indonesia, Email: riniastuti24263@gmail.com

<sup>2</sup> University of Brawijaya, Department of Management Science, Faculty of Economics and Business, Malang Indonesia.

tend to be not open), *sinamun ing samudana* (closed with pseudo words), *sesadoné ingadu manis* (facing any problem with a smile). The broader meaning is that Javanese thought and attitudes are not always covert or are likely to be symbolic. They are full of *sanépa*, allegory and symbolism. Many things are not expressed covertly; all of them even seem to be addressed in form of fun (Santosa, 2012). It is based on premise that one's feeling is also felt by others, so it does not need to be expressed covertly because it will give the impression that the person thinks that other people do not know, especially for things that are negative. Likewise, Spradley (2013) argues that culture knowledge in a society cannot be taken or known easily. There is a cultural knowledge that cannot be discussed explicitly; they can answer honestly without trying to hide the data. There is also a cultural knowledge that cannot be discussed easily, because it is located outside of consciousness (tacit).

Javanese is pleased to reveal something symbolic and with symbols. For those who not familiar, they can miss the meaning due to be interpreted literally (Yana, 2012). Javanese tries to avoid disputes by speaking covertly and it is difficult to find out what they want. Therefore, in-depth interviews as a technique to retrieve information or data will be able to know the meaning of actual behaviour. In addition, each person tends to differ to interpret the meaning of a sign; it depends on interests of each person. Different meanings will lead to different behaviour. One could interpret the positive, negative, or even can also mediocre for a sign. Something will become meaningful when interpreted. Interpretation is self-manifestation of the meaning. In this case, not doing anything is also considered as an action. It can be said that everything has meaning.

Car becomes a 'sign', in costumers' eye. It has many meanings. People buy car with personal/private reasons. For example, someone has a car which isn't used for transportation. The car is rarely used (only used for special cases). This may mean that consumers do not consider elements of car's efficiency of a product. The point is that the usage doesn't worth the cost of the car.

Javanese man is considered perfect in life for having five things; one of them is *turangga* or horse. Years ago, horse is used as a vehicle or a transportation tool. Meanwhile, car is also a transportation tool. This is the reason why car is also considered as *turangga*.

## 2. CULTURAL AFFECT ON CONSUMER BEHAVIOUR

One factor that affects consumer behaviour is culture. Schiffman and Kanuk (2008: 356) stated that: "culture is a whole belief, values, and learnt habits to guide the consumer behaviour of particular community members." Fiske (2011) defines culture as a process to understand nature or external reality and also a social system as part of social identity, as well as social identity itself and the daily activities of people in system. Koentjaraningrat (2009: 144) defines culture as "the whole system of ideas, actions, and results of human work in people lives that used the property of humans

by learning.” This means that culture will redirect or even determine the behaviour of someone. Within lens of social theory (Setiadi, 2013), each person behaves in accordance with social demands. When there is a strong dogma in a society it will group members of community, so that behaviour of society members is directed by existing dogmas.

On individual side, personality is the concept of self or one’s personal image. Theory of self-concept, i.e. a person has the views and perceptions of himself; it could be success, happiness, and modern. Social behaviour and purchasing behaviour strive to fulfil the self-concept of person (Setiadi, 2013). Suitability and unsuitability of person’s behaviour will create assessment of the people related to it. Behaviour of a person in possession of anything, including having a private car, can’t be separated from the culture. This is the link between culture and consumer behaviour.

An article from Nayeen (2012) has found that Asian-born respondents had a higher score in collectivism; more aware of brand; and involve a number of family or friends in decision. These findings will provide insight on car companies positioning in relation to marketing strategy. Amirat (2012) stated that consumer behaviour is related to culture and affects meaning. His findings are five concepts that allow semiotics to describe the meaning of values associated with ownership of a private car, namely: toughness, aesthetics/beauty, stamina/endurance, technology, and social image. This article uses semiotics to analyze the data obtained.

### **3. SEMIOTICS MODEL OF PEIRCE**

In his Triadic Model, Peirce shows three main elements or dimensions to create a mark. These three dimensions are interrelated. First, representament is something that represents something else or something that can be perceived by senses. Secondly, object is something that is represented or referred by representament. Third, interpretant is one’s interpretation to a sign or something that can be interpreted. Therefore, sign = representament + object + interpretant (Piliang, 2003; Christomy, 2010).

Peirce’s opinion, according to Fiske (2011: 63) is: “Sign refers to a person, namely, creating in the mind of that person an equivalent sign, or perhaps a more developed sign. Created signs are called interpretant of the first sign. Signs indicate something, namely the object”. Furthermore, it explained that every sign determines an object; first, by taking part in the characteristic of the object, as an icon; second, by being real and in its individual existence is associated with individual object, as an index; third, with approximately approaching certainty that it will be interpreted as a sign denotes an object as a consequence of habit, as a symbol.

### **4. SEMIOTICS IN CONSUMER BEHAVIOUR**

Semiotics has a very important role for marketers. Sutisna (2003: 81) states “in world of marketing, semiotics tries to understand how consumers interpret the symbols.” Furthermore, Setiadi (2013) stated that semiotics is important to understand the

behaviour of consumers who use the product to express their social identity. Semiotics is a science to explore the relationship between signs and symbols, and their respective roles to establish an understanding. Each type of products/goods will be met by symbolic meaning; people consume the product to get the important meaning. In addition, semiotics is important to understand behaviour of consumers, because consumers use the product to express their social identity.

Hawkins et al. (1996) explained about three interrelated things that create a unity to affect interpretation, both cognitively and affectively, namely: 'characteristic of individual, stimulus and situational'. Furthermore, Hawkins et al. (1996: 194) in 'stimulus characteristics' explained that: someone will respond to stimulus, as well as customers who will interpret everything in relation with company selling. The marketers have begun to use semiotics to introduce meaning associated with stimulus. Semiotics is the science of how meaning is created, maintained, and modified. Semiotics is focused on implied signs. Semiotics is very beneficial for marketing field in order to understand the meaning of product from the market's perspective.

The role of semiotics to marketing is also confirmed by Pinson (n. d., accessed on 14 April, 2013). That article even presented various branches of semiotics that can be used for marketing discussion. Furthermore, Levy (1959) explained the meaning of 'symbols for sale' which refers to products purchased and consumed as a symbolic and pragmatic value to these products. To know the meanings of symbolic and pragmatic semiotic, appropriate analytical tools are needed. Semiotics studies in marketing field are mostly used in advertising. Pinson (n. d.: 8) also stated that: application of semiotic approach is successful in marketing mix, such as logo designs, brands, products, packaging, store, media, promotional objects, and so on.

Contemporary society tends to assess a product from its sign value despite the stagnancy of its minimum quality. So what's important is the meaning (Desmond, 2003). The same argument is also delivered by Sutisna (2003). According to him, when consumers buy a product brand, she does not longer pay attention to the core benefits of the product. The central concern is whether the product is able to assist consumers to express values in demand.

A product contains a mark. Each product or the same product has different meanings in consumer's eyes. This means that a product is a sign that will be precisely analyzed by semiotics. Therefore, semiotics may give benefits in marketing and management and needs to be applied further. This study was conducted to construct this thought.

## **5. THE CULTURE AND PHILOSOPHY OF JAVANESE SOCIETY**

Furthermore, it is explained as a way of life to be developed and shared by a group of people and passed down from generation to generation. Javanese culture is the same. However, it should be stated that Javanese culture prioritizes balance and harmony. All of the elements of life must be in harmony, side by side, essentially everything

must be confirmed. Anything that can cause incompatibility should be avoided. Things that can disturb the harmony must quickly be discussed to be corrected in order to return to a harmonious state again.

The balance of human life can be achieved when the body and the soul are in harmony. This philosophy of life is held firmly by Javanese community. The concept of Javanese life refers to words of wisdom (*Unèn-Unèn/proverbs*) based on universe view. This gives an overview to the creation of the world so that people can understand the universe.

According to Saryono (2011), Javanese philosophical value is the value that corresponds to truth and the accuracy of everything that is required by Javanese to achieve the safety and perfection of life. For Javanese, everything that is correct, good and proper (*pener/proper*), or consistent with the measure of truth and accuracy is well-established, aligned, and together. Something that has not been and/or is not well established, is not in harmony, and not together is seen as something that is incorrect and/or inaccurate. Javanese establishes values with respect to stability of everything according to its place, size, rights, obligations, presence, business, et cetera in the universe at its broadest meaning.

Javanese is known as an ethnic group with a lot of philosophy of life and very broad *unggah-ungguh* (ethics). It is loaded with discussion, style, and connotations. In a bad mental state, one can still show positive expression and grammar. It is very different from other ethnic characteristic which are firm and straight forward. Javanese promotes harmony and figurative language in action.

Meanwhile, Suryadi (in Endraswara, 2002) explained that man success in Javanese is based on five things they have. They are *curiga* (heirloom), *wisma* (home), *turangga* (horse), *Kukila* (birds), and *wanita* (wife). The original Javanese community is known as patriarchal culture. Javanese society has certain restrictions in gender relations to show that the position and role of man is more dominant than women or it can be said that man has a special position.

## 6. JAVANESE WOMEN

In feminist theory, the main viewpoint is woman. It explained that generalization of systems ideas about social life and human experience are developed from the perspective centered on women or situations and experiences of women in society. Women are the central tools, meaning that in this view the special social world is from women point of view. When viewed from the feminist cultural theory, men and women are not equal in terms of behaviour and experience. Woman is described as having an inferior position and is a subject to man (Ritzer and Goodman, 2004).

In ancient times, conversation about Javanese women revolves around the physical and moral beauty, while the task of Javanese woman is to use make up, cook, and childbearing (*macak, masak, manak*). Javanese woman is called "*kanca wingking*", which is defined as a member of a nuclear family with task to take care of house affairs, and

should not be in front. *Wanita* (*wani ditata*), implies that woman should let herself to be laid out in a rule, which determines her position and responsibilities. This understanding is characterized with passivity of Javanese women. For Javanese, real woman is a woman who remains meek and plays well at home as a mother and wife. However, actual Javanese woman is like a film director who works behind the scenes and never to be seen in film but can determine the course of film. According to Handayani and Novianto (2008), in Javanese concept, a man (husband) without a woman (wife) is like a body without a soul, while a woman (wife) without a man (husband) is like spirit. Therefore, Javanese women are not forbidden to determine the policy as long as it does not appear in decision.

Moreover, women still have the opportunity to participate in work outside the house, with a motive based on various things, ranging from economic motives (to increase family income), desire to gain self-esteem or a need to actualize themselves which is no longer applied (Ratnawati, 2008). The same thing was stated by Setiadi (2013) that more women have higher population and higher employment status compared to men, this change of women role reinforce that opinion. In addition, education level change creates higher income for women to attract marketing manager. At the same time, there has been a shift in status and gender relations in Javanese community. The advance of education, modernization, emancipation of women, and the effect of Western culture have shifted the pattern of gender relations causing the value of culture to change from what was previously adopted. It certainly can give affects on the life of Javanese community. Despite this change, the value and concept of Javanese on women are still alive in minds of many Javanese communities in both urban and rural area.

## 7. WEST AND JAVA ETHICS

Western and Javanese ethics seem to have many similarities. For example, doing good deeds to others is done and seen as a good thing. The output of action might be the same but the principle of the behaviour of a society isn't the same, or very different, because the philosophy applied in West and Javanese isn't the same.

Western people help others to be perceived as good people or because they want to be good people. This is different from Javanese. Being good or not doesn't matter because it was just a God-given role to be played. So, what's important is to play that role. That is called belief. Therefore, if someone is entrusted a car (all in nature is entrusted), then it should be treated properly (in order to appreciate the giver's trust). For Javanese, helping people is a part of implementing the concept of surrogate role and fulfilling it. Within self, possessions, or whatever are the rights of others (not just for poor people only) to be implemented. The car is only as a facility or *dilewatké* (authorized). Others can have a lift or borrow the car and without having to pay, this is the ethical behaviour of Javanese (Magnis-Suseno, 1984). In addition, Javanese apply a view that all objects are alive (all objects can be damaged), so it should be treated properly (even named for some). Some feel lost if the object is released, for example

sold. Javanese ideology embraced pantheism (everything lives), a concept of an inanimate object does not exist. Man is part of nature and has a spirit. Western people separate human from nature and the man manages the nature (Saryono, 2011: 11-36).

## **8. RESEARCH METHODS**

This research uses qualitative design with cultural semiotics approach. Semiotics is used to analyze a wide range of signs and meanings. Specifically, cultural semiotics is the science of signs to examine the prevailing system of signs in culture of a particular society (Vera, 2014).

This research was conducted in Malang, with consideration of Malang being the second largest city with a high level of heterogeneity and slighter inter-ethnic cultural friction compared to Surabaya. Malang is included in *tlatah "Arek"*, where about 49% of economic activities are controlled by this *tlatah* (Kristanto & Wahyu, 2008).

By following the exponential discriminative snow ball model (Bungin, 2012), informants were chosen for this research. The informants are thirty-seven people, both men (23) and women (14). The amount obtained is based on the appropriate similarity level of each information so it can be concluded that the data has reached saturation point. The informant is limited to those who reside in Malang, men and women of Javanese family (descendant), with at least one father or mother is Javanese, being second generation, and having a private car. The informant is a private car owner, in sense of their own car. Based on these criteria, age, education, occupation, and income is not restricted.

Informant composition includes women with age range between 34 years to 60 years, men with age range between 43 years to 64 years. Education level varies between elementary school until doctoral. Their employment varies, from self-employed, civil servants, lecturers, workshops, retirees, artists, and lawyers. The level of income is between 1,500,000 IDR to 20,000,000 IDR per month for informants who were willing to tell. There are some who weren't willing to tell, and there also some who asked the researcher to estimate it by himself. The data of age, education level, income level, type of job, and type of car that's ever been owned are used to determine the socio-cultural background of informant.

Data from informants is in verbal expressions (language usage), which explored by in-depth interview; other data is field notes taken from observations and information obtained from additional informants, for example, a husband or wife. Such data can be entirely verbal or a mixture of verbal and non-verbal. In-depth interviews produce answers about the car while observation produces field notes (with fact). Information from informants is considered sufficient when it reaches the saturation level.

Data analysis in this research uses semiotics model of Pierce. This model assumes that something is considered as a sign if the sign itself is addressed by subject (person), so the subject performs an action in associated with the sign (a response or behaviour of consumers towards private cars). Meaning in Peirce (Triangle) is composed of:

representament, objects, and interpretant. Informants interpret his car as icon, index, or symbol (Zoest, 1993). Furthermore, it is interpreted with theories of cultural interpretation of Javanese on *turangga*.

## 9. DATA ANALYSIS AND FINDINGS

The primary meaning of car as a transportation tool is delivered by all informants to accelerate their mobility in daily activities. In addition, there is also a secondary meaning. For this meaning there are nine groups. First, car is interpreted as turmoil channel. This is delivered by WM that "... my car is a place to entertain myself." If the informant is stressed, then he will "go around" while listening to songs or singing in his car. To fulfil these functions, his car is equipped with good audio-system sound, in accordance with his wishes. In this regard, he stated that "Usually after doing so, the stress is gone."

Second, car is interpreted as sports facilities and refreshment. Informant HAS said that cleaning/washing the car is the same as having exercise. Body movements he does while washing the car made him sweat. Meanwhile informant M stated that he's enjoying the car washing itself as a refreshing time. Driving a car is also considered to be a mean of recreation because while driving the car, we can also enjoy the atmosphere of the area along the path. According to the informant, driving car makes all the organs of body active and all the nerves in body work just like exercising.

Third, car is interpreted as a means of charity. This meaning is expressed by all informants. This occurs because the Javanese likes to go together with relatives, neighbours, or friends. It is consistent with opinion of Haq (2011), Javanese considers every member of community as a family/relatives that have an obligation to help others. Javanese community implemented by going together, such as attending wedding party, attending funeral, visiting the sick. Almost all of informants do not mind if relatives, friends, and neighbours ask for help by using his car. Informant S stated that his car becomes charity for surrounding environment; it could be relatives, friends, or neighbours. The term is '*kalau bisa ya nètès*'/good deed should be 'dripping' from their belongings. With regards to charity context, car has become a means of wedding transport. It is conveyed by NAS who lends his car to be used as a wedding-car by neighbours. NAS feels proud when he sees his car decorated with colourful flowers. Likewise E informant is happy to lend his car for wedding-car. "My car is not very nice, but it is ok if someone borrows it for wedding, places flowers on it, and put it in front of the building, I am happy."

Fourth, car is interpreted as a means to lull children. This is conveyed by SM who has problems to persuade her son go to sleep without breastfeeding him. Her first child which is still being 'weaned' finds it difficult to change his habit before sleeping, thus making him fussy. As a mother she tries to find ways to entertain their children. Informant SM managed to find a way to make her kid sleep by going around in town with hers car. This lasts until now even though she still does not have to breastfeed.



Fifth, is interpreted as a mean for *silaturahmi* (visiting family and friends). Informant E is a lecturer. He uses his car to establish a relationship with his former students in order to carry out the task to track the success of alumni. Likewise, when Eid comes, his car is used to visit relatives, friends, and neighbours.

Sixth, car is interpreted as a mean for sauna. It is delivered by KL. KL is an entrepreneur with a high mobility rate, so that he has difficulty to manage his time for exercising. If he wants exercise, on his way home from the office, while driving his car, he does his sauna by closing all of the windows and turning off the air conditioner. As a result, air temperature in his car becomes hot and makes KL sweat profusely. With so much sweat she becomes thin without diet and exercise. The same thing is also conveyed by FP, which said that "... because Malang has cool temperature, especially in the morning, jogging can't make me sweat much. Until now I continue to have sauna in my car, I don't turn on the AC, I close the doors and windows tightly, and go. In this way I can sweat much more.

Seventh, car is defined as a tool to resolve quarrels with his wife and to look for a way out to resolve a family conflict. This meaning is conveyed by AS. In family life, there's got to be a mismatch that leads to quarrel. Therefore, since they have two children at home, certainly it wouldn't be good if they hear their parents arguing. To overcome this, we decide to have the quarrel outside the home, which is in the car while they go around until they find a solution.

Eighth, car is interpreted as a mean to advice children. It is delivered by FP. In everyday life sometimes children are naughty or do not behave nicely. In order to advise their children, this informant uses a car because at their house there are housekeepers that it becomes uncomfortable to give advice or to discuss with children in front of them.

Ninth, car is interpreted as a mean to learn automotive for child. This meaning is conveyed by S. Informant S who is an expert in automotive and he hopes that his sons can understand many things about car just like him. To achieve that goal, S frequently changes his car to other type and brand for his sons to study and as a testing tool. The main reason is to teach his sons to learn mechanical engineering. Practicing/studying at home, by resolving cases related to automotive would be better than relying on opportunities provided by campus because it is based on real experiences that occur in field which are not contrived.

Tenth, cars are seen as social status. This definition were stated by 11 informants (AS, KL, MH, NAS, MW, AD, Mg, GBW, AH, ASI, and HAS). Their reason was that cars are exclusive products, according to their price, rarity, or both. Cars that are driven by the informants could symbolize their social status when they're meeting clients, as its presence could result in better treatment compared to when they go by motorbike, they'd be treated as if they have better position, while the cars could be used to attend special events (such as marriage), or lent for events like campaign.

## 10. CAR AS KELANGENAN

In addition to meanings mentioned above, there is one meaning that is very closely related to Javanese culture, namely car as *kelangenan*. Those who think this way are those who have excessive amount of money because, to fulfil this wish, they would need quite much amount of money. It is very important for Javanese because *kelangenan* confirms the existence of one's success (social class), as said by ASI informant. First, he has Jeep of Daihatsu Taft, black in colour. The car was made in 1992. From the outside it remains similar as a regular car. However, the interior is exceptionally nice, neat, and clean. To confirm the value of privacy, his car is equipped with a 3 security lock (lock for door, steering wheel, and spare keys) so that no one else can enter the car. If anyone got, the person wouldn't be able to start the engine. Therefore, ASI stated "There was this time when someone wanted to buy the car, but I didn't sell it because I felt *éman* (too dear)", whereas the bid was very high compared to cars with the same type which were produced in the same year. It was because of the cost to modify the car was enough to buy a new car.

According to this informant, *kelangenan* is interpreted as pride because it has historical value and perpetuates the culture. His Jeep has a historical value because ASI purchased it through effort, by saving little by little. In addition, all of his extended families use Jeep for family gathering. In this case, his jeep is a symbol of grandeur, in addition to the family symbol; the important thing is that it is comfortable to drive. If the car is parked near a group of his peers, it would look dashing and strange, I am happy and I never meant to harm others, but it is up to everyone else to think differently.

Second, Suzuki Karimun which is black in colour is the *kelangenan* car for HAS informant. This car retained its authenticity, the kilo meters is only at 19,429 km which means it doesn't travel much while it was manufactured in 2003, even bar code stickers of the engine are still attached and clearly legible. This car is very rarely used, except when HAS has to go to gymnastics and if there is an invitation to get together with a social group. Unlike ASI who spends big amount of money to affirm the meaning of his car as *kelangenan*, HAS informant feels proud with the authenticity. To maintain it, this car should not be used, especially borrowed by anyone, including his own son.

Third, yellow Suzuki Jimny Jeep is a *kelangenan* car for KL informant. According to him, *kelangenan* car is a car that he likes. That car could bring a sense of pride, a sense of fun to the owner. For others, it might not be a good car, but if he likes it, it will make things different. This jeep is my *kelangenan* car, because it can go anywhere. The treatment to distinguish it from the others is that it *diragadi* (funded more) which does not make sense to most people. The *ragad* (budget) to modify the Jeep type produced in 1983 is beyond the expense that could be spent to buy a new Avanza. There is no need to calculate the expense, which means it would be a real loss if he sells the car since it would be difficult to look for similar car. This informant spends the *ragad* (budget) to increase the car's performance in terms of larger engines and tires which are good for off road. It may be borrowed although not everyone is allowed to borrow.

Other than yellow, white and yellow-white combination also dominates the colours of the cars he has ever had. In this respect, he said, the first car I've had was yellow, as I wanted more, I realized that all of my cars I use for business are yellow. However, I also like white. My favourite type is jeep, it is gallant, and there is also Strada. Javanese man should have gallant car, I suppose. *Turangga*, I don't want pony, but big horse. In relation with the function, car should be able to reach difficult places. I have had Suzuki or Chevrolet Jeep. The type should be the same, but the brand doesn't have to be changed. Jeep prestige is not too much, because the car was an old car. So it becomes centre of attention. Consciously or not, certainly people have weird stuff. Smaller jeep doesn't mean it looks less gallant. It can't be too big, since I still consider the function. Actually I feel proud when I drive the car in city; everyone looks at me and my car. I don't care what other people think, what's important is what I like.

#### 11. WOMEN WANT A CAR THAT IS GALLANT YET BEAUTIFUL

SM informant repeatedly said that private cars should be gallant, but beautiful. When asked for the reason, she replied, "It has to be different with others" The colour of a gallant car is black, but it can also painted in an uncommon colour, yellow for example, a very cool colour. The car that she thinks could fulfil her desire is the Wrangler Jeep. A similar opinion was approved by MH informant who is tall and big, and prefers trousers than skirts. Modern era and feminism have changed Javanese women insight about womanhood (feminism). This change also influences an informant who chooses Escudo. When asked for the reason, she replied that Escudo is a gallant car. I like Escudo, because it is *gedhé* (large in size), suitable for my posture, although she also acknowledged that *Wong wèdok Jawa iku kuduné lembut* (Javanese woman was supposed to be soft), gallant is not women's posture but men. As for colour, MH likes white because white is beautiful but manly.

#### 12. MEN WANT A FEMININE CAR

Sedan cars are often advertised by beautiful women and seem feminine. But there are men who like this car. When asked why, it was not because of femininity but because the sedan also has an elegant impression. Meanwhile, WM informant stated that many officials use sedan type as the official car and looked authoritative. Therefore, KPS chose sedan as his first car. When he changed car he didn't choose a sedan, not because he didn't like it anymore, but rather because of practical reason, so he chose a city car with similarities to a sedan. Although he admitted that it give more feminine impression, this informant still love it because of its small size, agility, *ènthèng* (light weighted). The small body makes it suitable to use in congested streets.

Most informants interpret the car from the function (not from decency). Some of them interpret car as a prestige (male informants such as NM, AS, M, KL, HAS, ASI, B, IS, KPS, AH) so it becomes a index. US and KL informants for example, stated that his job requires to shows the appearance of a certain prestige because it is associated with another person; whereas IS interprets it as a form of adjustment with his colleagues

by saying “*Kok ya kani ngaya temen* (isn't it weird) if he doesn't have a car, while all of his friend have one; [so he feels] inappropriate.”

KPS informant gave a different answer on this. As a lecturer, he stated that it feels right to drive sedan as it indicates a certain social class. B Informant doesn't want to buy a car which type is used as taxi because, according to him, it is not longer prestigious. The car is not just a transportation tool but also a symbol, which is actually more important than the function.

With respect to colour, informants WM, S, HY, AS, and AH stated that the colour of the car means something. In this case they chose the black colour because it looks more vivid, elegant, dignified, worn by officers, and if given accessories it became gorgeous, *serem* (scary). This opinion are differs from KL, Mg, BC, and KPS who stated that white colour is Macho, deemed good (*pantes*), bright, clean; whereas M chose red because it seemed clean (*rijik*), shiny (*murub*) and brave. ES and EH as female informants, stated that silver calories elegant and charismatic, while black looks *wow* and gallant. MH has a different opinion. For him white colour is beautiful yet manly. As for gorgeous colour, SM has another opinion. For her, yellow colour is beautiful and also cool. Therefore, the colour of a car is considered to have a symbolic meaning. In addition, there is also an informant who gave the car name. A woman informant named her cars Klepon, Sekudo, Hitam Cantik, Black, and Mungil. Meanwhile, there is a man informant who named his car Gagak Rimang.

### 13. CONCLUSION

First, beside defining cars primarily for transportation to ease their activity, Javanese informant *tlatah Areh* also define cars secondarily. This includes: getting rid of depression, working out and refreshing, charity, putting their kids to sleep, keeping connection with other people, sauna, problem solving, giving advice to children, learning about automotive, social status, and *kelangenan*.

Second, *kelangenan* cars reflects self-actualization for male informants. In application, self-actualization is divided to two kinds, having their *kelangenan* cars to be enjoyed by others or just self-satisfaction. This doesn't apply to female informants. It's caused by their dependence to man which makes it unlikely for them to own *kelangenan* cars.

Third, cars according to Peirce categories including symbol, index, and both. Symbol is related to the type and color of the cars, a combination of symbol and index is related to *kelangenan*, while index itself is related to getting rid of depression, working out and refreshing, charity, putting their kids to sleep, keeping connection with other people, sauna, problem solving, giving advice to children, learning about automotive, and social status.

### Reference

- Amirat, K. 2012. The Consumer's Behavior in the Arms of Semiotics: New Revelations, *Journal of Marketing Research & Case Studies*, Vol. 2012, p. 12.

- Bungin, M. B. 2012. *Penelitian Kualitatif Komunikasi, Ekonomi, Kebijakan Publik dan Sosial Lainnya*. Jakarta. Kencana Prenada Media Group.
- Christomy, T. 2010. Peircean dan Kajian Budaya, dalam T. Christomy dan Untung Yuwono. 2010. *Semiotika Budaya*, Depok: Pusat Penelitian Kemasyarakatan dan Budaya Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia. Hlmn.:109-45.
- Desmond, J. 2003. *Consuming Behavior*. New York. Palgrave.
- Endraswara, S. 2002. *Seksologi Jawa*. Jakarta. Wedatama Widya Sastra.
- Fiske, J. 2011. *Cultural and Communication Studies: Sebuah Pengantar Paling Komprehensif*, Alih bahasa Drs. Yosol Iriantara, MS. dan Idi Subandy Ibrahim. Yogyakarta. Jalasutra.
- Handayani, C.S dan Novianto. 2008. *Kuasa Wanita Jawa*. Yogyakarta. LKiS.
- Haq, M. Z. 2011. *Mutiara Hidup Manusia Jawa: Menggali Butir-Butir Ajaran Lokal Jawa untuk Menuju Kearifan Hidup Dunia dan Akhirat*. Malang. Aditya Media Publishing.
- Hawkins, D; Neal, D; Quester, P; & Best, R. 1996. *Consumer Behaviour: Implications for Marketing Strategy*. Australia. Richard D. Irwin, Inc.
- Koentjaraningrat. 2009. *Pengantar Ilmu Antropologi*. Edisi Revisi. Jakarta. Rineka Cipta.
- Kristanto, I, & Wahyu, Y. 2008. "Geo-Kultural: Kualifikasi Peleburan di Tlatah Jawa Timur". *Kompas*. Senin 21 Juli. hal.5.
- Levy, S. J. 1959. Symbols for Sale. *Harvard Business Review* 37: 117-124.
- Magnis-Suseno, F. 1984. *Etika Jawa: Sebuah Analisa Falsafi tentang Kebijaksanaan Hidup Jawa*. Jakarta. PT. Gramedia.
- Nayeen, T. 2012. Cultural Influences on Consumer Behaviour. *International Journal of Business and Management*. Vol. 7, No. 21, URL: <http://dx.doi.org/10.5539/ijpm.v7n21.p.78>
- Piliang, Y. A. 2003. *Hipersemiotika: Tafsir Cultural Studies Atas Matinya Makna*. Yogyakarta. Jalasutra.
- Pinson, C. (t.t.) 'Marketing Semiotics' [on line Google Search Engine "Marketing Semiotics". diakses 14 April 2013]. h:1-13.
- Ratnawati, S. 2008. Perempuan dan Ajaran Parnialisme dalam Serat Wulang Putri. *Bahasa dan Seni*. Tahun 3. No.1. Februari 2008.
- Ritzer, G. dan Goodman. D.J. 2004. *Teori Sosiologi Modern*. Jakarta: Prenada Media.
- Santoso, I. B. 2012. *Nasihat Hidup Orang Jawa*. Jogjakarta. DIVA Press.
- Saryono, D. 2011. *Sosok Nilai Budaya Jawa*. Malang. Aditya Media Publishing.
- Schiffman, L. dan Kanuk. L.L. 2008. *Perilaku Konsumen*. New Jersey. PT Indeks.
- Setiadi, N. J. 2013. *Perilaku Konsumen: Perspektif Kontemporer pada Motif, Tujuan, dan Keinginan Konsumen*. Jakarta. Kencana.
- Spradley, J. "Ethnography and Culture". Dalam James and David W. McCurdy (Eds). 2013. *Conformity and Conflict: Readings in Cultural Anthropology*. Fourteenth Edition. Boston: Pearson. 2013. Pp.: 6-12.
- URL: < <http://en.bookfi.org/g/%20David%20W.%20McCurdy> > Diunduh: 2 JUNI 2015.
- Sutisna, 2003. *Perilaku Konsumen dan Komunikasi Pemasaran*. Cetakan Ketiga. Bandung. Penerbit Remaja Rosdakarya.
- Vera, N. 2014. *Semiotika dalam Riset Komunikasi*. Bogor. Ghalia Indonesia.

- Yana, M. H. 2012. *Falsafah dan Pandangan Hidup Orang Jawa*. Yogyakarta. Bintang Cemerlang.
- Zoest, A.v. 1993. *Semiotika: Tentang Tanda, Cara Kerjanya dan Apa yang Kita Lakukan Dengannya*. Jakarta. Yayasan Sumber Agung.