

The Modernization of Madura in the Style of Surabaya: A Study of Shopping Mall in Bangkalan

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Abstract—This paper discusses the efforts of modernization that occurred in Madura with the development and functioning of a shopping mall in Bangkalan namely Bangkalan Plaza. This case is a part of efforts to the development of Madura to meet modernization. The analysis carried out focuses on the habitus that occurs in the Madurese community and the consumerism ideology that has spread effortlessly along with the rapid technology expansion, especially mass media technology. The research method used was descriptive qualitative with a case study approach. This research intensively focused on a particular object that examined it as a case. Case study data can be obtained from all parties concerned, both from interviews, literature reviews, and other data collection methods. The study shows compelling results that the establishment of shopping malls in Madura does not necessarily make Madura more modern. Madurese habits do not change only with modernization efforts instead consumerism continues to occur. Initially, shopping malls aimed for consumptive activities to be centered within the Madura region itself, but it was a total failure. The habit of going to shopping malls is not the main action of Madurese to show classes, whereas going and mingling in Surabaya are considered as the main arena to become classy people.

Keywords—Modernization, shopping mall, consumerism

I. INTRODUCTION

Humans are social beings who have to interact with other creatures. Exchanges and transactions become a way for humans to survive in life, that is where humans are also known as homo economicus, a term comes from Latin with the meaning of economic humans. The term homo economicus is the depiction of humans as rational figures and has freedom in determining the choices that exist to achieve certain goals.

Human behavior that was initially more independent slowly shifted to addictive behavior, especially consumptive behavior that occurred in all walks of life and society, ranging from housewives, community leaders, religious leaders, to even humanists experiencing consumptive behavior both consciously and unconsciously. The public sees a commodity as no longer a material to fulfill basic needs, but rather has new attributes that make it a unique identity that gives rise to addiction.

One place to fulfill human consumptive nature is a market, both traditional and modern markets. The market as a place where goods as primary commodities are available in large quantities and is a part of the consensus in society that

agrees on a centralized place for selling and buying goods and services. Society wants a gathering point where the institution will facilitate society's access to meet their needs. Initially, the market did not have standardized structures and rules. The place layout of the commodity provider (trader), the type of commodity (goods and services), and the price rules were formed incidentally that the traders determined themselves where he will promote the goods and services, also depending on who came first to the place.

In subsequent developments, the market has become more organized. There is management that regulates and sets standards regarding prices, locations, types of commodities to be provided. This management has finally made the market divided into two types, the traditional market and the modern market. Traditional markets still stand with their main offer of buying and selling goods and services, while modern markets offer a sensation more than just shopping for goods and services to meet basic needs and stand only in urban areas. One form of a modern market is a shopping mall.

Shopping mall is an area or a large place inside a building consisting of various kinds of shops, such as supermarkets, online games like Time Zone, bookstores, record stores, clothing stores, canteens or cafe for hanging out, office stationery stores, and electronic stores (cell-phone, audio player, etc.) [1]. It is usually supported by one or more department stores which are surrounded by large parking lots. A shopping mall must have an open space (in a roofed building) called an atrium. Visitors who enter the shopping mall directly encounter a large space (atrium). If you look up, you can see a very dense mass flow and pass by on the top floor according to their needs. This multi-story building also offers a view of grandeur as a means of recreation.

Those changes make people's consumption patterns change, people come to the market no longer just to buy goods, services, and other basic needs to survive. People come to the modern market due to changing cultural movements. Beauty, grandeur, and luxury become new elements in the needs of modern society, not just life, and make the behavior tend to be consumptive to fulfill the new desires. This consumptive behavior has happened everywhere. Globalization makes unlimited information flow. The term "global village" has given people the awareness that interaction, communication, message flow, and transactions are becoming wider in a way that is faster, closer, intensive, and even tends to be uncontrollable [2].

Consumptive behavior becomes a new culture created in society and occurs regularly in modern society.

This paper attempts to see how modern metropolitan society view shopping mall and how Bangkalan people who still have thick local culture view shopping mall. Among the four districts in Madura, Bangkalan is the only district that has a shopping mall named Bangkalan Plaza.

II. LITERATURE REVIEW

A. Habitus

Habitus is "structures structurées prédisposées à fonctionner comme structures structurantes" (a structured arrangement which tends to be used to function as arranged structures) [3]. That means habitus is said to be structure structurée because it is produced through an individual socialization process. Besides, habitus is also said to be a structural structurantes because habitus is a structural compiler and can give birth to infinite new praxis.

As long as these dispositions produce a unified system, habitus is a tool that unites individuals to think and do things. Similarly, if each individual comes from the same social group and has lived in the same socialization, habitus can also explain how the same way of thinking, how to feel and how to act from each individual who has the same social class. However, it does not mean that the habitus dispositions do not change from one derivative to the next. The social movements of individuals can change their habitus, adapt to the environment and new place conditions but will not change their habitus as a whole.

As In [4], which talks about social structure, the existence of 'style de vie' or lifestyle that is seen based on different class positions. For instance, there is a relationship between social practices (or behavior) of workers. The relationship between the food of the worker is proportional to the taste of his art. For workers, the food is important to satisfy, often heavy and fatty, regardless of health. This is the same as his artistic tastes who like realist art and dislike abstract art, which is difficult to understand. They also found that the way workers dressed had something to do with the type of food they consumed and their artistic tastes. They prefer clothes that are useful, regardless of their beauty. The lifestyle of these workers is interrelated and always relates to their 'benefits' not their 'beauty'. The lifestyle of these workers is formed or built based on its substance (or its usefulness) not on its form (or beauty).

B. Consumerism

Shopping malls are "fascinating shopping spaces, not only because of their arrangement but also because of the commodities they market. In this regard, it is not surprising that shopping malls are a fusion of cultural platforms that reflect global villages and global fantasy villages. This means that people who enter shopping malls no longer feel that they are in the local locality, but rather enter a global civilized world [3]. "Even more interesting, this condition gives rise to a fantasy where the place or space that we step on is an outside world (overseas).

Shopping malls are not only a shopping arena but also icons and signs for the upper class to show class or social status. Likewise, the middle class and lower class also come and visit shopping malls, not to show their social class, but to

match the lifestyle of the upper class to gain temporary satisfaction [3]. This is the origin of the blurring between original and imitation boundaries. Things, in the end, have new signs that make them belong to valuable and worthless groups, not only needed and not needed. This can arise, one of which is because of the touch of architecture that is designed like spaces abroad to bring up a sensation that leaves reality. From these facts, it can be seen that shopping malls hope that the community is well served, feels sensations that cannot be obtained elsewhere, and invites people to linger in the mall. All of these offers indicate that shopping malls are ideologically charged. Consumerism.

III. METHOD

This research used descriptive qualitative research. Qualitative research is a research method that aims to explain a phenomenon profusely through profuse data collection. Descriptive qualitative research is research in the form of a case study approach or method. It intensively focuses on one particular object that examines it as a case. Case study data can be obtained from all parties concerned, in other words, this kind of study is collected from various sources [5]. A proper case study must be done directly in the real life of the case being investigated. However, case study data can be obtained not only from the cases studied but also from all parties who recognize and understand the case well. In other words, data in case studies can be obtained from a variety of sources but limited to cases to be examined [5].

IV. RESULT AND DISCUSSION

A. Shopping Mall in The Metropolitan Society

Shopping malls in metropolitan cities can be regarded as a symbol, even a landmark of the city. There is a link between the grandeur and city status with how magnificent and how many malls stand in the city. Certainly, this is the root of the consumptive behavior of the metropolitan city society. The massive exposure to the value of a mall makes people have a new perspective of the mall. People will flock to the mall because they think it is marvelous and arouses pride. Shopping malls are not just modern markets in luxury buildings in binary opposition to traditional markets, but also an arena to widen and maintain class differences [6]. A shopping mall is considered as a place of cultural consumption, both consciously or unconsciously, to fulfill social functions in establishing social class differences in society

The complexity of how the shopping mall means for humans can be observed [7], that In a society of global capitalism, the world view and the people's way of thinking are socially constructed in such a way that they make "commodities" as a way to create "differences" or "distinctions" of themselves as individuals, as a way to build "self-identity" within the broader framework of social relations. Consumption in its present form in a society of global capitalism is not merely concerned with the fulfillment of functional values in a narrow sense; it is now a way of fulfilling both material and symbolic. Consumption is now an inseparable part of the creation of "lifestyle" that is styles or patterns in the consumption and use of time, space, money, and goods, which are loaded with certain symbolic meanings

Shopping malls and traditional markets are indeed the same market, but show a striking difference. [1] These differences eventually lead to imaging, that is, shopping malls have a deeper image in all respects than traditional markets such as more luxurious, more modern, more prestigious, more practical, etc. Humans are trapped in a culture of image or appearance, especially with an understanding of class, the view that the upper class is higher than the lower class results in them preferring shopping malls as a shopping arena.

If someone frequently visits the shopping mall, then consciously or not, there is a great opportunity to be infiltrated by the ideology of consumerism. In this context, "Shopping mall can be likened to school which directly or not, it can educate someone to embrace the ideology of consumerism. The repeated presence that gives rise to habituation can result in a person easily absorbing consumerism cognition, attitudes and social practices instilled by shopping malls. These goals work well not only from the high number of people visiting shopping malls but also reflected in the defeat of traditional markets in resisting the power of shopping malls in metropolitan cities [8]. This defeat is not only seen through the number of public visits but also the number of traditional markets in an area compared to modern markets or shopping malls.

B. Bangkalan Madura in Surabaya-Style

Shopping mall for the Madurese is nothing new. They are geographically adjacent to one of the largest metropolitan cities in Indonesia, Surabaya, so that the existence of this modern market is generally known by Madurese society. Globalization is also able to convey the splendor of the mall and its various functions to them, so that it also raises the desire of the Madurese people to feel the sensation of being in a luxury shopping center, new, and joining the upper-class society.

Bangkalan which is the gate of the Madura island from Surabaya gets the opportunity to follow the global flow. So, after the operation of the Suramadu bridge in 2009, Bangkalan district also began to receive investment offers for economic development. Precisely in 2012, the Bangkalan city built a shopping mall called Bangkalan Plaza. At the beginning of its establishment, three big investors were behind this development. Hypermart, Matahari Department Store, and the Mokko Factory. The public euphoria of the first mall establishment on the Madura island was extraordinary. People were waiting for modern life they had been imagining. The perception that Bangkalan would become a city like Surabaya emerged and was discussed.

Behind the euphoria, the Bangkalan city was also faced with public protests since this modern market was built right next to a traditional market called the Ki Lemah Duwur market. Traders of traditional markets felt threatened by the mall right beside the market, they were afraid of losing the customers who move to the mall. Certainly, the traders have the right to worry since their perception of the market is just a place to buy basic needs experienced by the whole community. They have no idea that the Mall is not merely a place for buying and selling, but also for recreation. This will later relate to the consumptive culture of the community, where something consumed is not just basic necessities offered in traditional markets.

Bangkalan people see the mall as part of their entertainment in leisure. visiting the mall is like showing a more beautiful life, artistic and is considered fashionable for the more educated community.[3] This becomes people's motive to enter the social class. This is also explains that young people always have the opportunity to cross, break through the brick boundary between art and everyday life. The impact is that although in Bangkalan Madura a mall has been established as part of a simulation of modern cities, these youths do not feel enough to visit that mall. The option to visit Surabaya as a metropolitan city is the most considered tempting choice.

Many factors can encourage consumers to shop at traditional markets, cheap product prices, the existence of a bargaining system that creates communication and familiarity between sellers and buyers, and strategic location (accessible by public or private vehicles). This is not owned by shopping malls whose transactions are direct and cannot bargain. Rabia, Arsyad, et al [9] explain that shopping will form a pseudo awareness of consumers and eventually bear the endless consumerism patterns. So, traditional traders should not have to worry about the threat of the market segment competition since the pattern of human consumption will never run out, especially with clear segmentation, purchasing power will be the most rational consideration for people in choosing a place to meet their consumptive nature.

C. Not The Shpping Mall But The Surabaya

The extraordinary euphoria at the beginning of the Bangkalan Plaza establishment, the only mall in Madura, finally meant nothing. The euphoria is merely a fantasy of Bangkalan people who in the end did not feel the urgency of the sensation of living like in a metropolitan city. If at first, the traditional traders felt the threat of bankruptcy due to customer switching, it turns out that this modern market is slowly declining. Many outlets have been closed. Even Hypermart, which has existed since the beginning of this plaza, finally had to close its outlet in 2018 since it was unable to develop. Matahari Department Store also repeatedly laid off its employees. This seems paradoxical to the initial desire of the Madurese society. But as is well known, Madura's locality is one of the most discussed issues. Madura's local culture which tends to be rigid makes the consumptive culture brought by globalization not penetrate many lines of society. Many factors affect it including the environment in general and family environment in particular.

There are environmental factors as variables that greatly influence one's consumption behavior. The environment here is a place where individuals or communities live. Society itself has a culture that is part of the structure that builds society. This is quite complex, such as science, beliefs, art, morals, customs, habits and norms that apply in society. Society cannot be separated from these things because it has bound the existing reality. Especially with the Madura'slocality that is thick and fanatical.

Consumptive behavior is also influenced by local cultural values that exist in the family environment [10]. Effective family relationships make numerous values existed in the local culture of Madura conveyed well in the next generation, including children. This happens because the family in Madura is also

an educational institution. Parents also become teachers for their children, education at an early age is mostly done by their parents. The patterns of attitudes, behaviors, and values of the local culture that parents instill in children are the foundation for the further development of children's behavior.

So that the culture formed in Madurese society in general, and Bangkalan in particular is not as flexible as the culture existed as in metropolitan areas. Finally, Bangkalan people have their grip which still tends to be homogeneous. Culture refers to a set of values, ideas, artifacts, and other meaningful symbols that help individuals communicate, make interpretations, and evaluate as members of society [10]. This stiffness finally made Bangkalan Madura's consumptive behavior not depend on the mall, but rather a fantasy about the Surabaya.

V. CONCLUSION

The explanation above explains three things, the first is public awareness that shopping malls are not just luxury buildings as an arena for buying and selling various commodities, but also have various other functions, namely psychological, social and cultural functions. The various uses results cause shopping malls are always crowded by upper-class adults to show their social status identity. The heterogeneity of class will be the excuse of the ideals of life in fantasy and sensation. Shopping malls implicitly campaign for hidden ideologies, namely consumerism or consumerism culture where this ideology tries to accustom people to the functioning of shopping malls as an arena of fulfilling desires and desires. As an outcome, the community will adopt the ideology of consumerism.

Secondly, the shopping mall as part of the consumerism ideology campaign is unable to penetrate the local culture of Madura. The shopping mall in Bangkalan is unable to shift the role of traditional markets as centers of buying and selling as well as service providers. Shopping Mall in Madura is even threatened with bankruptcy. Apart from paying attention to the people's purchasing power, the homogeneity of the local culture of the Bangkalan people made them not interested in the projection of the upper and lower classes. Education in the local culture of the family is the main basis for this understanding.

The third is, shopping mall as a symbol of the aesthetics of daily life in Bangkalan Madura does not have a significant impact, Bangkalan Madura people prefer metropolitan cities like Surabaya as part of the aesthetics of daily life. Someone can be considered stylish when he becomes a part of city life, not just standing and consuming shopping mall products.

This paper seems to bear a new question related to the city culture that is increasingly entering the villagers. There are skeptical questions about the impact of rampant urbanization. If shopping malls do not have such a large influence on consumer life in Bangkalan, Madura, it is important to examine the architecture and the social life design of the people resulting from urbanization for further discussion.

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