Kelangenan Cars In Javanese Culture

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Abstract
Javanese people comprise about 60% of Indonesian population. Malang was the second largest city of East Java. Most population represents Javanese consumers. The idea of kelangenan (the personalized most favorite object) in Javanese culture, was very important to express one's existence. This research was aimed to examine the idea of kelangenan. The research method uses descriptive approach. The samples were three Javanese who have kelangenan car. The research results showed that Javanese people manifest the idea in their belongings, including cars. Only those who have achieved Maslow's highest hierarchy of need, however, can manifest it in kelangenan cars. Their high and stable incomes enable them never consider price variable spent to have it. Yet, the kelangenan car owners were only male, represented by three informants. Yet, the three informants vary significantly in actualizing their kelangenan in conjunction with their cars. It gives implication that although the consumers' belongings to this segment were few in number, they may result in good profit if the car producers can manage them well.
Keywords: *Javanese, kelangenan, descriptive approach, Maslow's hierarchy, segmentation.*

1. INTRODUCTION
Every person has their own preference when it comes to suitable transportation method, including choosing car. With various options of model and manufacturer, people at all age compare many of cars and its features. Amirat has published research based on these various reasons. Some cars were inherited from their parents, while others were purchased to commemorate an important event in their life (Amirat, 2012). It shows that, for some people, price, features and advertisements were not the primary reason of purchasing one.

Interesting behavior can be found in Javanese culture. As the largest demographic culture in Indonesia, Javanese plays a majority role when it deals consumer activity in the country. Supported by his research, Achmadi claims that Javanese values show its dominance in cultural identity of Indonesia as a whole (Achmadi, 2004). It is not uncommon in other demography of this country to compare and adopt some of Javanese values to their own. And so, when business and commercial products are the main topic of conversation, one important detail is always about the preference of the majority. Because of its dominant influence in other cultures, understanding the preference of Javanese society is crucial to understand Indonesian market. In support of this idea, Setiadi (2013) also claims that if a company knows the differences between one culture from another, along with many of its identities such as values, traits, history etc., the said company can propose an effective market strategy that attracts their customers (Setiadi, 2013).

It is most desirable for a business entity to have their customers who are fond of the product and hopefully purchasing it. To achieve this, they must make sure that customer expectations are met by studying customer preferences. For a car company, being active in Indonesian market, where Javanese are the majority, studying their purchasing behavior is the key.

Marketing is one of the important activities a seller should prioritize as an effort to stay on the business. Vital to marketing is to conduct research into customers' needs. This element leads to what customer expects and what the seller should do to provide for them. The importance of meeting expectations cannot be undermined because customers are sellers' source of income. The more customers prefer the product, the more the sellers can achieve. As a result, the stronger they are in competing with other sellers of the same item, however hard the competition is the better.

The marketing starts with customer needs, wants and demand. Any form of product or service is a derivation from those three. This process of marketing is to satisfy the customers who purchase the item. Part of it is to identify the kind of items (product, service or ideas), value, cost and satisfaction level the sellers try to provide and any activity related to exchange of goods, transactions, and relationships between market, marketing, and the seller. Meeting consumers' expectations is one of the top priorities a seller must achieve.

A market segment with considerable potential is where producers are looking for in conjunction with *kelangenan,* because, compared to usual buyers, they differ in higher standard than normal, having no issue

with price and come in small population. Successfully placing themselves on the top hierarchy of Maslow's self-actualizing persona, people in the segment are fully aware that they are not ordinary people, having more than enough income and looking for exquisite item; in this case, car. This market segment demands different approach of business strategy because of their higher disposable income. Seller needs to adjust more to their expectations of *kelangenan*.

This article uses descriptive/interpretive approach to analyze the data. As suggested by Eliot and Timulak, this approach enables researchers to better understand the phenomenon studied. To obtain the information to be analyzed as the data of this research, open-ended interview has been applied (Elliott and Timulak, 2005). In addition, serious observation has also been carried out in order to have thick description as suggested by Geertz (1973).

2. Maslow's Hierarchy of Human Needs

The interpretation of Maslow's theory according to Schiffman (2011) and Kanuk and Setiadi (2013) is that human have certain needs which can be divided into categories ranging from the lowest to the highest form of necessities. These groupings are best shown as a pyramid shape respective to the categories. The lowest forms of need are in the bottom part of pyramid and the highest are at the top. The pyramid shape also shows that the lowest category has the greatest volume compared to the top, which are also a correct representation of model. The lowest level consists of physical needs such as food, oxygen, water, housing and sexual activity. The next category is safety and security, usually in the form of protection, orders and stability. The next one, or the third category, is anything related to human feelings, for example love, friendship and ownership. The fourth category is about ego, for example, status and pride. The fifth, or the highest, is about self-actualization (Schiffman and Kanuk, 2011; Setiadi, 2013). Based on this model, the highest form of human needs is only important and meaningful for a very small number of people.

Maslow states that the four lower categories are classified as basic needs while the top one is what he calls meta-need. Meta need is the primary motivation characterized in self-actualizing people and so, it is also called meta-motivation.

The fourth category is ego that is closely related to prioritizing herself. Ego can be oriented towards him/herself or towards other people. Examples of ego which come from the person him/herself are self-worth, success, independence, and satisfaction. On the other hand, image, status, and acknowledgement are some examples of ego that come from other people.

Unlike ego need, self-actualization is the highest growth in which one will fully use his/her effort, potential, skill, and capability. Basically, self-actualization is an effort, the best one, from someone to hone their skill so that they will achieve their dreams. And by doing so, it shows him/herself and other people the meaning of life in his/her perspective. People capable of performing self-actualization will appear different from ordinary people. They make decisions not because of social pressure but purely because of their own judgment. They do not feel lonely when alone because their happiness does not depend on other people but themselves. They always give respect to life while also trying to understand it deeper.

The term self-actualization stems from Humanist psychological theory, mainly product of Abraham Maslow thinking. Maslow promotes the term to describe the growth of a person based on their highest level of needs, the meaning of life, for example.

To deal with uncertainty of life, a person wants to be the best they can be. That person wants to make their dream come true while also having a purpose in their life. Along with that, they desire to be happy, fulfilled, and being in the state of peace. Everybody is in the same direction, to perform self-actualization. Rowan has stated in his article that "… relating Maslow's idea of self-actualization to the Jungian idea of individuation. It turns out that self-actualization was quite a definite and achievable level of consciousness, within reach of all of us. Individuation, on the other hand, was only vaguely stated, and it seems quite doubtful as to whether it was achievable at all" (Rowan, 2015).

Other people feel that there was something off about Maslow's concept of self-actualizing people. One opinion was that his concept actually comes from the social condition of the place where the theory was constructed, just like many other theories are. In this case we were going to present one dominant factor of Western culture where Maslow constructs his theory. That is, the degree of individualism, which is very high. In contrasts, Eastern culture is popularly known as collective, something rarely seen in Western society. This dominant factor affects social mindset and so is the construction of social concept. Western-born psychological theory fails to provide solutions for people with Eastern mindset as proved by research about psychology in Indonesia. To understand local behavior, it was of importance to understand how local social mindset works (Joseph, 2020; Han, 2021). In Indonesian context, Javanese culture is quite

dominant because Javanese people are the majority. Hence, understanding Javanese culture is required to recognize and apply Indonesian consumer's behavior. Ivtzan also agrees with the idea of self-actualization is not present in a society where individual mindset does not occupy a major point. His research involved a sample of a hundred British people and a hundred India people to compare. He has concluded that the individual British people move toward self-actualization; while the collective Indians do not (Ivtzan, 2008). Another criticism rose by Nevis that "Further that criticism was directed at the fact that Maslow's recognition of self-actualized individuals was almost exclusively limited to Highly Educated White Males. Critics believe that analysis of personality based solely upon the upper stratum of the dominant culture has failed to deliver a truly universal description of personality. Some of these same critics also claim that implicit sexism, racism, and classism stem from Maslow's work and therefore do not represent a valid way of understanding basic human personality" (Nevis, 1983). Hofstede has studied national cultures in relation to individualism versus collectivism, large or small power distribution, strong or weak uncertainty avoidance, and masculinity versus femininity. Hofstede's study was related to theories motivation based on the dimension of individualism-collectivism; and his findings confirms Nevis's claim (Hofstede, 1984). Apart from these criticisms, however, another research has shown that some people who can achieve self-actualization were also those who were from the group of high academic degree, although they were not white (Astuti, et al., 2016).

It was mostly agreed that Javanese tend to value collective ideals. Astuti further declares that some people also show an effort to provide themselves with the highest tier of Maslow's pyramid, which indicates an individualist ideal. The three Javanese people who were interviewed were in ownership of more than one car; and with different purpose. One car was to help them fulfill collective ideals and the other one was for individual need to express their self-actualization. This car was exclusively reserved for each of them only, which they call them as *kelangenan*. They, indeed, uphold a strict rule that the car was not to be used by people other than themselves except when situation forced them to do so and they themselves will drive the cars. So, the highest forms of human needs were self-actualization, self-existence and using one's potential to the fullest. It was the urge to show and prove themselves to their peers on some levels, while self-actualization was essential to get acknowledgement from other people.

Self-actualization these individuals have performed, hence, was strongly personal and independent when it assessed from the realm of Javanese cultural value. They were making effort to be focusing on their growth and trying their best to form recognizable social image only after their communal obligation was achieved. Therefore, very few people were actually on this phase, usually they were old people. Maslow stated that maturity comes at age 60. Some of the meta-needs include uniqueness, beauty, joy and happiness. Self-actualization was not a static condition, it was a continuous effort where creativity and joy were used accordingly. Even when the product was in similar form, for example car, the route towards purchasing one was itself full of creativity. Their efforts were full with happiness and without feeling any sort of pressure to be able to own car suitable to their *kelangenan*.

3. *Kelangenan*

Kelangenan is a noun which derives from *langen* meaning happy, beautiful, or entertaining. Thus, *kelangenan* means happiness, beauty, or entertainment; and *kelangenan* goods refer to any object resulting in happiness due to its beauty and entertainment it offers. The *kelangenan* goods enable the owner to feel incomplete whenever s/he was away from her/his *kelangenan*. Furthermore, other people assess *kelangenan* as enjoyment and the beloved functioning as symbol of one's social status. Anyone having *kelangenan* usually will willingly do anything and spend nearly unlimited amount of money for it. Indeed, having *kelangenan* for Javanese people is pleasurable.

People assume in Javanese culture that having *kelangenan* is merely for the sake of pleasure. However, this was certainly not the only reason for its existence, because it, moreover, also promises pragmatic values both individually and socially.

Javanese, generally men, used to have *kelangenan* in the forms of rooster, horse, *perkutut* (zebra dove, a kind of singing bird), or kris. Therefore, in Java, having those, or even just one of them, results in the owner to have special status among the neighbors.

This was because the success of Javanese men was determined by five belongings, i.e. *curiga* (literally, it means weapon but with supernatural power), *wisma* (house), *turangga* (horse), *kukila* (bird), and *garwa* (wife) (Suryadi, 1993). Out of the five determinant factors, *turangga* was the one used to support one's mobility. Nowadays, the idea of *turangga* has been substituted by car (Astuti et al., 2016)

The contemporary Javanese culture still has tendency to pursue *kelangenan*. It is evidently present in those who consume goods symbolizing modernity. For these people, having *kelangenan* remains well promising symbol of social prestige they have to achieve.

4. Market Segmentation

The diversity of consumers including their origin, background, need, and demand, makes market segmentation or division really necessary. One company can't possibly satisfy every demand of each consumer. There can only be some segments a company can handle in order to focus on their customer service. By doing so, they can ensure that their customers in those segments were satisfied (Maier et al., 2024).

Market segmentation divides market into homogenous groups or specific groups of consumers that matches the company's ability in fulfilling their need. The purpose of market segmentation was to identify consumers with similar need and to fulfill it by offering a product. This strategy was made to maximize company profit. Segmentation can be defined as consumer grouping based on their need. This grouping was made according to a variable, such as salary, age, etc., or a combination of those.

Setiadi stated that there were four variables that can be used as the basis of segmentation. First of all, geographic-demographic variable that includes population (individual or organization), cohesion measurement, network, transportation, weather, and living cost. The second was personal demographic that includes age, gender, education, mobility, income, occupation, marital status, family size, and ethnicity. Organization consumer, the third variable, includes product consumption, company size, company development pattern, and the age of the company. Last of all, consumer's life styles that includes social class, family life cycle, purchase structure, consumption level, brand consumption experience, personality, motive-innovativeness behavior, and leadership opinion (Setiadi, 2013).

A different opinion was stated by Schiffman and Kanuk. They divide market segmentation to nine. The first was made according to geographical segmentation. This includes region, town size, region density, and climate. The second was based on demographic limitation which includes age, gender, marital status, income, education, and occupation. Third, being psychological segmentation, include motivation of needs, personality, perception, involvement in study, and behavior. Psychographic segmentation was the fourth; it was based on life style segmentation. Next was the fifth which was based on socio-culture that includes culture, religion, sub-culture (race/ethnicity), social class, and family life cycle. Then we have the sixth that was related to consumption, including consumption level, consciousness circumstance, and loyalty towards a brand. Seventh, it was usage-condition-base segmentation, which includes time, purpose, location, and people. The eighth was the benefit segmentation; i.e. comfort, society acceptance, durability, money-saving, and monetary value. Lastly, the ninth, was a combined segmentation that includes demographic/psychographic and geo-demographic background (Schiffman and Kanuk, 2011). With regard to this research, the items were selected and combined which cover Setiadi's geographic-demographic segment and Schiffman and Kanuk's psycho-graphic segment (Schiffman and Kanuk, 2011; Setiadi, 2013).

5. Culture as Segmentation Tool

Zmund and Arce stated that individual and social aspects of identity concept define cultural identity concept as a base identity the purpose of which was to differ a group from others. For this purpose, cultural identity, also known as ethnic identity, was a concept that roots back to the culture of an ethnic group intended for member identification and to apply specific behavior and psychological characteristic (Zmud, and Arce, 1992). Furthermore, Zmund and Arce, quoted Tshumi's opinion (1975), described cultural identity as a result of two factors: (1) past interpretation and traditional content regulated by cultural heritage, and (2) experience interpretation and original feature of the individual (Zmud and Arce, 1992). Adversely, Andrew and Sally stated that culture should not be used as a segmentation variable (Andrew and Sally, 2003). This research has combined these two oppositional ideas into one: taking small number of people coming from the largest cultural ethnic background. The result of this research, therefore, can be put into consideration by any organization planning to build market strategy which aims a minor ethnic group as their target although Javanese culture covers 60% of Indonesia's population (Haq, 2011).

Another different opinion was that of Sahlaoi and Bouslama, who studied the potential of utilizing cultural affiliation as a segmentation method, especially in developing countries. In reality, the merging of western life style and consumerist culture in global era has changed consumption taste of the society and triggered the change in cultural identification. In this regard, comprehension of identity exchange of a

culture between the tendency of acculturation and local culture identification can be used to formulate an alternative segmentation method in the form of cultural affiliation (Sahlaoui & Bouslama, 2016). However, that was not the case in this research, because the major ethnic (Javanese) in Indonesia still maintains its culture. This was proved by the presence of *kelangenan* culture that was done not only by older generation, but also by younger generation who has reached their stage of self-actualization (Astuti et al. 2016).

6. Car and *Kelangenan*

There was a behavior that was very closely related to Javanese culture, which was to have a car as *kelangenan*. This behavior was manifested by three Javanese people, HAS, ASI, and KL. Their cars were different in type and brand but none of them can be considered luxurious. *Kelangenan* culture results in a unique behavior that was relevant to the highest level of Maslow's hierarchy. As mentioned by Mittelman, Maslow has precisely concluded that there was something unique and invaluable about the individuals involved in his study. Despite having made the statement, Maslow couldn't find the distinctive point on the individuals having achieved the top hierarchy (Mittelman, 1991). This research has succeeded to solve this problem.

The three Javanese people afore mentioned use their personal car as their *kelangenan* because they have had "surplus" income to fulfill their need of self-actualization—according to Maslow's hierarchy of need—because the persons in question needs a large amount of money. Indeed, middle class people seem to have achieved this level of income. Therefore, according to Wolfe and Sisodia, there was a serious change in consumer behavior affecting the rules of successful market management due to the psychological factors which result in the upward mobilization from middle class life to self-actualization (Wolfe and Sisodia, 2003). In line with this, according to these persons, this was very important for Javanese, because the presence of *kelangenan* underlines their success, as seen in the following elaboration.

First of all, a black Suzuki Karimun, the *kelangenan* car owned by HAS. He was a professor who treats his car very dearly. Looking at the type of the car, it was not a luxurious one, indeed. This car was just a city car station wagon that was no longer new, being a product released in 2003. Despite being a twelve years old car, however, this vehicle had only traveled through 19,429 km, which was very short considering that it was released back in 2003, even the barcode sticker of the engine was still on its place and clearly legible. In average, this car only travels through 1,619.083 km a year, a considerably short distance because HAS drives his *kelangenan* car very rarely that he proudly said, "I often replace the oil before passing the kilometer threshold because it's been already the time to do so. Oil needs to be replaced every six months. Otherwise, it would instead damage the engine."

One of his ways to show that the car was his *kelangenan* was by proudly using the Karimun car to meet with his social group–for example Chief of District Police, Commander of Military District, Commander of Air Force, Head of District, etc. although his friends drive luxurious cars such as Pajero Sport, Land Cruiser, and so on. He doesn't lose his confidence having to park his car among those. He's very proud of having low distance and original parts, except its tires which have their expiry date, on his car. Not to mention the car engine barcode sticker that's still on its place and clearly legible.

Looking at how he treats his car, it was very reasonable to categorize the car as a *kelangenan* because he really loves it and disregards the economic value. In addition to that, his thought on his car being in the same level as other clearly luxurious cars can be considered very biased and a very good reason to put his car in *kelangenan* category as he loves this car so much that he does not allow anyone else drives it. Even when his son or daughter needs one, he would only allow them to use his other car, a Suzuki Carry.

The second case was somewhat similar. This informant was also a professor working at the same public university in Malang. Unlike the first informant who has a Suzuki Karimun released in 2003, this informant really loves his four-wheel drive car, popularly called a kind of *Jeep*, i.e. a black Daihatsu Taft. That was the *kelangenan* car owned by ASI. To show his love, he has spent over seventy million rupiahs back in early year of 2000-s, which only covers his spending on its sound system, excluding the interior. At that time, the amount he spent for the audio system was more expensive than the car itself. Even the seats were also replaced with different types. While other people tend to keep the originality of their cars, he prefers to modify his. The wheels were not exempted. They have been replaced in accordance with his favorite type while the original ones that were still good were kept at home. In short, all those were modified to his personal preference. He removes what he doesn't like and adds others he likes. Released in 1992, this car looks just like the original product, particularly from the outer appearance. Upon further

inspection on the interior, however, it was surprisingly luxurious, neat, and clean; and when he turns the music on, it was just like a music studio. Additionally, the car was loaded with various accessories, that even siren was present in this car.

To emphasize the personal value of this car as his *kelangenan*, he even installed three levels of sophisticated security on it. This professor stated, "I installed three locks on my car (door lock, steering wheel lock, and one extra lock) so that no one can enter my car. Even if I gave anyone the key and he/she can go in, they still wouldn't be able to start the engine if he/she succeeded to unlock the door."

He was more willing to lend his new car, a Fortuner, instead of his Daihatsu Taft. ASI also mentioned "... there was a time someone wanted to buy this car, but I just couldn't say yes to that," despite the considerably high price offered for it compared to other cars with the same brand and production year. This was because the expense on engine modification and additional accessories was so high that it can actually be used to buy a new car instead. Just like the first informant, he also keeps this car exclusive to him. He does not even let his son and daughter to drive it.

According to this informant, *kelangenan* means pride because it has historical value and a form of act to sustain culture. This historical value of this *Jeep* roots back to the time before purchase, it took ASI a good amount of effort, saving his money bit by bit for a long time and even postponing his other needs. Not to mention that all his relatives drive *Jeep* for family reunion. In this case, ASI sees *Jeep* more as a symbol of luxury instead of family symbol, and more importantly, it was comfortable to drive one. The appearance of his *Jeep* stands out when it was parked amongst other cars. Being different without affecting others negatively makes him happy and he does not care about what other people say about his behavior. In conclusion, unlike HAS who been proud of his car's originality, this informant been willing to spend huge expense to emphasize the value of his car as a *kelangenan*. On the other hand, similar to HAS, he does not let anyone borrow his car, and that includes his own son and daughter.

The last one, KL, was a bit similar to the first informant. He was a successful businessman and also a highly educated one. He, who changes his personal car every two years, but he keeps his cars with the same number plate as its identity. He shows his identity through that number. Just like the previous two informants, despite having more than one car, which were much better and more luxurious, he likes to use his Suzuki Jimny, a small four-wheel drive car.

The yellow *Jeep*, a Suzuki Jimny, was KL's *kelangenan* car. According to him, *kelangenan* car was the same as favorite car. It was the car that makes the user happy and proud. Even when other people look down on the car, he still feels unique, since it was his favorite. KL considers the *Jeep* as his *kelangenan* because he can drive wherever he likes. His distinctive treatment according to KL was "... the expense spent on that car was *absurd*. The amount of money spent on the *Jeep*, which was released in 1983, was enough to purchase an Avanza, [a middle-class family wagon]. No real calculation was ever done that if it was to be sold, it's very clear that there will be no profit and it would be hard to find a similar car."

This informant explains that the expense was spent for its performance. The engine and wheels were upgraded so it can travel off-road comfortably. Despite being his *kelangenan* car, however, KL mentioned that he allows people to borrow the Jeep, but, on the other hand, he was quite sure that not everyone would dare to ask for it. On a side note, he also mentioned that yellow was indeed his favorite color besides white. Therefore, those two colors dominate the color of the cars he has ever had.

His first car was yellow and it made him want more yellow car. This was why all his work-related cars were yellow despite his favorite color being white. Even though the car that he was proud of was not a luxurious one, he explains that, "... the dashing one was this [Suzuki Jimny] now, there used to be a Strada. Javanese man has to have a dashing car, in my opinion. Just like *turangga* (horse), I wouldn't take a pony, I'd only take a big one. Regarding the function, to travel through challenging routes, [this time] I take Suzuki, I used to have a Chevrolet *Jeep*. I might take a similar type from a different brand. The prestige of having *Jeep* isn't always true, but since it's an old car, people tend to look at it although he/she denies it, definitely [I'm sure]! People must be thinking of the owner as having weird stuffs. The *Jeep* was small, not dashing enough, isn't it? Indeed, I put function into consideration more than the size. Driving it in city and to be in the center of attention was actually what makes me proud. I don't care what they think, what matters was what I like [it]."

The three cars were all in the same category because *kelangenan* can be related to the behavior of loving one's belonging excessively as it symbolizes their pride. They love their belonging so much that it seems to be a part of them that cannot be touched by anyone except themselves and a few trusted people. To show their love to their belonging, they do not hesitate to spend a huge expense. Traditionally, *kelangenan* was

usually in a form of bird, *kris*, or ring. As each of them was a loved belonging or animal, the owner tends to have only one or two, meaning that it was not a hobby or a collection.

The bond between ASI and his car roots back to the process of the car was purchased. It took so much effort because he had to save money for a very long time and prioritize it over his other needs. In addition to that, the interior and audio system of the car has also been modified to look luxurious.

Unlike ASI, HAS built his bond with his car through the time he has spent with it. The bond became even stronger when he found out about the clearly legible barcode sticker and he has been trying to maintain it ever since. The usage of this car was strictly limited, resulting in a short distance travel, which was 19,429 kms. The originality of the car was carefully maintained, including color, accessories, and interior. Special maintenance on the car's battery was also done in routine with an exclusive charger to prolong the battery life span. Not to mention the engine oil that's routinely replaced even though the car was barely used.

KL has already started to treat his car as *kelangenan* the moment he bought it. This was not without reason, as he had been looking for the car for a long time before he found it. This was why, as soon as he got it, he instantly spent his cash to modify the car. He upgraded the wheels and engine, changed the color to his favorite, picked the number for its plate, modified the interior, and last of all, the sound system. In conclusion, once self-actualization was done, the car has developed to a symbol. This symbol can be seen directly or indirectly. A direct example would be the case of KL. Picking a color that stands out and big wheels invites people's attention. ASI and HAS on the other hand, chose an indirect approach by maintaining the car's exterior. The symbolic value can only be seen by knowing them more personally or when they proudly compare their cars with luxurious ones.

7. The Javanese Way of Self-Actualization

A famous theory of self-actualization proposed by Maslow shows that buyer was in the highest level of pyramid of human needs when it was about self-actualization. This idea was supported by Setiadi who claims that buyer will not hesitate to make purchase to satisfy their needs of self-actualization (Elliott and Timulak, 2005). Sellers respond to this behavior by putting more on price tag on their products such as car. By agreeing with these price tags, buyer expects more from the product they were advertised before deciding to buy it. The implied degree of exclusivity was a normal thing in this market segment. With that in mind, it was important to take a step back and realize that self-actualization was very personal with every person having their own 'taste' (Schiffman and Kanuk, 2011).

The Javanese people who have succeeded to achieve the level of self-actualizing also develop their own preferences. The preferences actually show an inexpensive but non-luxurious car by the car standard, different from what Setiadi's proposed behavior. Some Javanese shows interest in cheap car even. These cars were what they call *kelangenan*.

Examples of Javanese people who owns the car were ASI, HAS, and KL with Daihatsu Taft (a four-wheel drive car or *jeep*), Suzuki Karimun (city car), and Suzuki Jimny (a four-wheel drive car or *jeep*) respectively. All the three were inexpensive cars yet bring so much value for each of their owner. ASI, for example, was having a memorable experience and history with his car that he will never forget.

He needed to make an extra effort and prioritization at time when he really wanted the car. Saving money, live in simple lifestyle and delaying other unimportant purchases. He strongly desired in having one of Taft but never considered loan option as a matter of personal view. When he successfully bought one, he really treated the car with love. He upgraded its seats and wheels while reserving the old one.

Years later he upgraded the audio system, even with the price tag that shadows the car price itself. Many modifications were made to suit his personal style. In total, the money he has spent on that car was equal in value of buying a present model car. He even installed three-level security systems to prevent anyone else driving his car. There were so much personal touch on the car, he has never considered selling it even when someone tried to negotiate with him with good price.

ASI were so invested emotionally with the car that he sees it like his personal item similar to clothes, room or even a house, which makes his friends really appreciate it. His two children never tried to ask their dad to let them use the car.

He gave permission to one of his friends to use the car for campaign purpose on one occasion though. He was very welcome of this idea and felt proud as he demonstrated how to use the added siren in it. Below were some parts of ASI's car.

Figure 1. ASI's Car

Figure 2. Back Seat

Figure 3. Dashboard

Figure 4. Front Seat

A different way of showing self-actualization was found in a different person. HAS was a very informed man when it was about automotive industry. Combined with his usual overseas trip to Europe and Japan he was not short on international view of today's car. His pick on Suzuki Karimun as his personal car was influenced by his international experience. He saw it firsthand that international stage gives Suzuki Karimun top respect on its overall quality for its category. Later, he bought one and treats it like a showroom car. He made it clear that his Karimun was only for his use. For that, he also stated his view of comparing Karimun with sedan, a widely accepted car type of luxury car, that he was comfortable with a straight seat configuration rather than low seat.

HAS takes pride in keeping all of its Karimun components as original as possible. Every bit of its parts was unchanged except the tires but not because of being used a lot, rather because its life cycle has expired. Another 'showroom approach' can also be seen in its dashboard where the odometer was very low given the age of the car. Somehow similar to ASI, HAS has never allowed his friends and even his children to drive the Karimun.

Figure 5. HAS' Car

Figure 6. Right View

Figure 7. Odometer at 19.429 kms

Figure 8.Engine Barcode

KL has his own way to express self-actualization in his Suzuki Jimny. It started with a car that could give him the best combination of specific needs in low fuel consumption, a jeep type car of 4X4 configuration, an old car and an inexpensive one. After looking for some time he came to a decision of buying a Suzuki Jimny. Being not a new car, he prefers to see it as a unique and rare rather than an old car. He then made modifications to his Jimny to make it more unique and, similar to the two people previously mentioned, feeling attached to their respective car emotionally. He transformed his car to his liking, being proud of his achievements.

KL shows an approach that somehow close to unconventional spending of money. He dedicated plenty of his income to his Jimny without feeling bad whatsoever. Instead of feeling bad, he was proud of it. KL also took care of the car more seriously compared to his other cars as seen in his way of keeping the car clean at any times. Look at the pictures below.

Figure 9. KL's Car

Figure 10. Rear Cabin

Figure 11. Front Seat

Figure 12. Dashboard

Figure 13. Back View

Figure 14. Front Left View

The three examples presented were showing that, of a personal 'taste', they were not looking for a car most people consider a luxurious type. They would rather have an affordable car to show their way of self-actualization. Their primary reason apparently was having its root at Javanese tradition and cultural perspective about being modest in appearance or "*urip sak madya*", as Javanese says it. But when people see the interior of their car, they were looking at product of extensive care, sometimes unimaginable, or perhaps taking too much effort of decoration and cleanliness. This was just a way the owner expressing

their feeling of satisfaction, comfort, and happiness. Normal people may sense a bit of exaggerated elements in what the owner perceive as a normal thing, but that was what Javanese people are. And in doing so, this falls in a category of what Maslow describes as a self-actualization effort.

This research found some things that were important to highlight as a result. The desire in having 'a car to my liking' presents on some people who have more than standard amount of income. By having significant surplus income, they were able to purchase car they like and then make some arrangements, upgrades and modifications on it. The result also shows that this kind of personal car was found only in male. No female was found to have, or to make effort to have, car suitable to their respective 'taste'. Usually, it was supposed, female participants were not well-informed and they only make small effort to know which car to buy. Combined with Javanese traditional value where wives usually prefer to give highlights to their husbands, they do not feel the need to buy car to express themselves in front of other people. Javanese marriage oriented wives mostly to support their husbands. These traditional Javanese values were open for discussion, or even research, as access to modern perspectives were more available to anyone including outside perspective about Javanese female role in their society. Financially speaking, high number of Javanese women was having no problem to support themselves but even then, they still prefer to put themselves besides their husbands, culturally. Married Javanese woman who holds significant position in their career such as rector or city governor will not affects how people call their husbands even if he was not holding any important positions himself.

CONCLUSION

The *kelangenan* culture in Javanese society still applies in form of car ownership. The findings in this research show that *kelangenan* car isn't necessarily luxurious, but the amount of expense spent on the car for them to meet their owner's need isn't cheap at all and may actually be high enough to get a new car. This was what makes the car special and different to be considered a *kelangenan*. Communal bond in Javanese culture however, was exceptionally strong and a *kelangenan* car will only be obtained once a certain level on the bond has been reached.

The presence of *kelangenan* car ownership builds a separate segment. Although there aren't many consumers in this segment, they don't hesitate to provide high expense in order to achieve self-actualization. Javanese self-actualization in form of *kelangenan* car ownership was an example of real life practices of one of the cultural principles which states that Javanese men will only be considered successful once he manages to own five belongings: *curiga* (weapon), *wisma* (house), *turangga* (horse), *garwa* (wife), and *kukila* (bird) (Hofstede, 1984).

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