

# REALIST ETHNOGRAPHIC APPROACH: STRATEGY TO MAINTAIN THE SUSTAINABILITY OF TRADITIONAL MARKET CULTURE BASED ON THE DETERMINATION OF "PASARAN JAWA"

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**Abstract:** This study aims to describe the meaning of traditional market culture in determining strategies based on the Javanese market through buying and selling activities. It is hoped that the results of this study are the discovery of the cultural meaning of marketing strategies based on "Pasaran Jawa". The method used in data collection are observation, interviews, and photo documentation. The analysis refers to the realist ethnographic approach (Van Maanen, 2011), a traditional cultural approach that reflects a certain position on the individual being studied. Using a simple research design with triangulation theory (Rofi'ah dan Bungin, 2021) is the model developed by the first author in this study. Interviews are based on community volunteers to respond. Twenty-four of the twelve respondents were vendors, four were market/vendor officials and eight were entrepreneurs. Data collection involved conducting visual surveys through checklists and unstructured interviews between targeted respondents on defined criteria to obtain information from informed sources to individuals/Market officials. These criteria are based on the vendor's age, position, experience and those who sell a wide variety of local products to the market using a probability sampling strategy. Meanwhile, checklists are used to determine features of urban markets that can preserve cultural heritage. The data collected were analyzed to establish the relationship between traditional products and the market in view to reflect cultural features in the design market to serve as heritage. The results of this study reveal that there is a continuity of cultural features; tangible and intangible values that can be integrated to express the cultural heritage of the community in determining market operations based on the Javanese market which remains a role model without any intention of changing it as a form of upholding ancestral culture as Javanese society in determining marketing strategies including: determining the operation of Javanese market days, Culture Javanese Market, and Kejawen. There is no intention to modernize, it remains limited, and the market structure is not built to the standards of modern trends and is considered a "unique". And market players have character in accordance with the Javanese culture that has been embraced although it is not known when it started. Based on these findings, the study recommends the integration of market space along with new market trends, modern facilities and cultural expressions of residents' heritage as the basis for market operations. The features of culture in a market vary substantially with the type of cultural function it contains as a standard in determining marketing strategy. However, the new modern trend must be integrated with extensions in women's product vendors, the provision of spaces that will increase cultural participation and stalls that will promote and enable local product production to flourish. Because of this, there is a need to achieve optimal relevance to the local population/users and

to specifically serve in protecting and preserving the indigenous (regionalism) population in the cultural design market.

**Keywords:** sustainability of traditional markets, Javanese culture, Pasaran Jawa, ethnography, kejawen

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## 1. Introduction

The market is a gathering place for actors to buy and sell their wares (Berger et al., 1999 ; Huang and Wei, 2016 ; dan Agboola et al., 2016). Market, according to Zakariya et al., (2016) dan World Bank, (2009) refers to markets as institutions, avenues for social relations, and transactions of business and services. Markets are places where various goods and services are distributed. The importance of the market as a community gathering place for buyers and sellers at predetermined locations, and at regular times Hodder and Lee, (1974); Okafor and Onokerhoraye, (1986). Trading activities in the market either at the individual or group level, which remains the most popular activity in the informal sector of the urban and rural economy (Ogeah and Omofonmwan, 2013; Omole et al., 2012; dan Agboola et al, 2016b). Historically, the market was defined as a spatial plan that has been in existence from the beginning of a typical settlement and thus has formed an integral part of all towns and villages (Onyechi, 2012; Okafor and Onokerhoraye, 1986). The diverse roles of the market are manifested by the peculiarities and values attributable to both guests and visitors (Adejumo et al., 2013; dan Agboola et al., 2014). The multifunctional role of the market includes economic, socio-cultural benefits, religion and recreation. The market was founded because it is a place for traders and customers to exchange goods and services for currency. Hence, it can be established that the economy of any country is only on a large contribution from the market both at the state, local and national level (Shakur et al., 2012). The most important function of the market as a trading center has remained unchanged over time, while the market is again considered a cultural environment in which the lifestyle of local people is exhibited (Ashworth, 2000; Weiss, 2001; Crespi and Pérez, 2015). The market creates an attractive place for different user groups, through their activities, trade and as a vital place for people to interact (Khalilah and Nur, 2016). The market functions as a historical site and a business center when a meeting of actors selling a variety of specialty and generic products contributes to the ancient quality of the market and its culture (Khalilah and Nur, 2016). The influence of cultural heritage has implications for marketing strategy refers to the learned and socially acquired traditions and lifestyles of a group of people, including ways of thinking, feeling, and acting. Culture can also be thought of as the cumulative total of learned beliefs, values, and customs that serve to regulate, guide, and direct the behavior of members of a particular society or group. Marketing strategy The traditional market based on the Javanese market in Jombang is maintained as a public space and accommodates the economic activities of the community. Jombang Regency was the gateway to the Majapahit era, the west gate is Tunggorono Village, Jombang District, while the south gate is Ngrimbi Village, Bareng District. In 1910, Jombang Regency gain status, which broke away from Mojokerto, with Raden Arya Duke Regent Jombang Soerodaningrat as first, Law Number 12 of 1950 concerning the Establishment of Regency Areas within the East Java Province confirmed Jombang as one of the regencies in East Java Province, (Proyek Penelitian Purbakala Jakarta, 1995). The existence of traditional markets has shown the strength of the sense of connection and place of the Javanese people. Traditional markets have reflected Javanese cultural values of the past that have survived to this day. The unique activities in the market make the traditional market worthy to be preserved as a

historical place with cultural significance. In recent years, cities and cultures have shown a growing concern over the threat of urbanization to markets ( Zakariya et al., 2016; Adeyinka et al., 2016). Urbanization according to Cobbinah et al., (2015b, 2015a) and Cohen, (2006) show an increasing concentration of population in cities and have been shown to be important in stimulating social economic development (Cobbinah et al., 2015a, 2015b; and Cohen, (2006). Market development and sustainability can be viewed as changes brought about through a process of growth, expansion or urbanization of rural areas. For this reason, it is important to maintain the quality of the tangible and intangible culture of most markets during the rebuilding process and in the future (Zakariya et al., 2016). Sustainability aims for development that meets the needs of today's society without compromising the ability to meet the needs of future generations yet to come, while the biggest challenge is how to prove and manage the cultural and social sustainability of the building environment (Polèse and Stren, 2000; and (Agboola et al , 2015).

Community attachment to place promotes a better understanding of individuals, groups, and cultures through various processes (Low and Altman, 1992). Studying the market is based on: historical market peculiarities in the engagement of users with the view of developing effective planning, design, and management strategies for rural development and sustainability (Eben-Saleh, 1999; Oluwole et al., 2000; Omole et al, 2012; and Zakariya et al., 2016). Just like marketers in Java, Indonesia adheres to the concept of market day in marketing activities. In addition to the days in the Gregorian calendar, Indonesian people, especially the Javanese themselves, still use *Pasaran Day* as a time marker. The market day counts are: *Legi*, *Pahing*, *Pon*, *Wage*, *Kliwon* (Utomo, 2005). Marketing in the Javanese tradition does not only take the form of buying and selling activities, but also includes symbols of good days in carrying out commerce. *Mancapat* tradition, This tradition forms one main village which is surrounded by four other villages located in the four cardinal directions. This is where the names of the Javanese market days were born, namely: *Legi*, *Pahing*, *Pon*, *Wage*, and *Kliwon*. Lombard, (2005) explains that *Legi* is defined as a place in the east with an air element and emits an aura or white light. *Pahing* in the South with the element of fire and emits a red glow. *Wage* in the North with earth element and emits black light. While *Pon* is located in the West with the element of water and emits yellow light. And *Kliwon* is located in the middle and emits multicolored rays. The majority of sellers in the Jombang sub-district are indigenous people, who still maintain the culture of each region. Like the Javanese people who believe that there are good things behind certain days. This can be a separate strategy for business actors in utilizing cultural factors that exist in the community (Aswidyanti et al., 2021) in marketing, such as a marketer's shop that has been burned, some have been stolen. And in the end this will become a belief held (Wulandari et al., 2019).

In addition, observations made by researchers at the Gudo Jombang market show that there are marketers who adhere to the Javanese market. Observations were made with audio recordings, stating that sellers at the Gudo Jombang market said that according to them, *Pon* day is a good day and is usually crowded with sellers and buyers, while for other markets they usually take turns and according to their respective places, but mostly the days have been determined. and the place where the market will be opened, because according to the market seller in Jombang, it is not alternate and adjusts to the Javanese market day. The possibility of a Javanese market in the market buying and selling system in every market in Jombang has different days in the Jombang gudo market, Wednesday and Sunday, for the Javanese calendar, *pound* and *pahing*. The Javanese market is one of the myths of symbolic activity which consists of a series of activities (multiple behaviors) that are repeated from time to time. In practice, rituals are carried out to interpret various events from human birth to death. Rituals are generally carried out open to the public, related to certain spiritual aspects or beliefs, or certain ceremonies. Behavior is usually carried out formally, and written (Utomo, 2005).

Is the neptu of the day and the market occult? Most Javanese people use Neptu's calculations to do things that are occult. For example, the calculation of matchmaking with weton/birthday (day and market of birth) for the bride and groom. All of that is not necessarily true for its application, so there are things that are occult. In addition to calculating weton, neptu is also used to calculate wedding days, events, luck and others. The way to calculate the numbers on the market day and date is for example Kliwon Friday, (Friday: 6, Kliwon: 8). So the market Neptu for Friday Kliwon is  $6+8=14$ .

**Tabel 1. Neptu Hari dan Pasaran**

Name of the day	Neptu (score)	Name Pasaran	Neptu (score)
Sunday	5	Legi	5
Monday	4	Pahing	9
Tuesday	3	Pon	7
Wednesday	7	Wage	4
Thursday	8	Kliwon	8
Friday	6		
Saturday	9		

Source : Utomo, 2005

Meaning of Day and Week/Pasaran: Total Neptu: 7, 11, 15 the symbol: janggleng, meaning if the war feels slow, returns often, will not succeed if you collect or owe; amount Neptu 8, 12, 16; the symbol: wild boar, meaning if the war is confused, it will not succeed if it collects or owes; the number of Neptu 9, 13, 17 The symbol is loud, meaning if the war will be completed, it will be easy to successfully collect or owe; Neptu 10, 14, 18 Symbol: Kithing, meaning nothing will happen if you want to fight, will not succeed if you collect or owe. So it can be seen from neptu or the resulting value, that the result of the sum of neptu determines different meanings. Neptu itself is the sum of the values of days in the Gregorian calendar with days in the Javanese market.

The approach used in this research is Realist Ethnography, not just a form of data collection; it aims to clarify the way culture (or microculture) is simultaneously constructed and formulated by people's behavior and experience. Ethnography aims to explain patterns of action that are cultural and/or social rather than cognitive and focuses on the sociocultural importance of markets (Sherry, 1990). Ethnography not only establishes the context and subjective significance (ernie) of experiences for particular groups of people, but also seeks to convey the comparative and interpreted (etie) cultural significance of these experiences (Denzin, 1997). This paper aims to describe the cultural meaning of Traditional Markets in determining a sustainability strategy based on the Javanese Market through buying and selling activities. The result of this research is the identification of the sustainability of the cultural meaning of traditional market strategies based on "Pasaran Jawa".

## 2. Literature Review

### Cultural Sustainability

**Culture** is the most effective sustainable dimension of development and creativity is an enabler for sustainable development; in this sense, creativity is "urban" renewal" (Zhou, 2015). Generative heritage lies between tangible and intangible heritage, tangible as resources and intangible as energy. Duxbury and Jeannotte, (2010), culture contributes to a city that living and cultural places act as physical assets for cultural engagement. Places that offer opportunities for cultural participation are cultural places such as museums and theatres, and such community places as libraries, community parks, markets and festivals (Jackson, 2006).

**Kejawen** is a belief that has been ingrained in the people of Indonesia, especially traditional communities on the island of Java. Kejawen teachings are mixed beliefs and rituals of formal religions with worship of natural forces. For example, many Javanese adhere to Islam, but their knowledge of their religion is arguably still lacking in depth (Suyono, 2007). Woodward, (2004) statement that he referred to the mystical variants of Javanese Muslims (priyayi and abangan) as Javanese Islam and of kebatinan people (mystics) as kejawen.

**The market** has been recognized as an important economic and cultural place for a city. The iconic market, which is rich in heritage values, has become a significant urban tourist attraction (Abd Ghapar et al, 2014). Its dynamic form and intangible qualities make it a clear and inclusive public space for local people as well as tourists. Market rebuilding is a common process for many markets around the world because change is an inevitable part of urbanization that affects the ups and downs of markets (Fava et al., 2010). The market must be resilient to evolve with modern developments; Important cultural qualities of markets have a tendency to fade as markets become more modern than their previous state (Vural, 2015; Dursun, 2009; Dursun and Kilic, 2012), space design begins with gaining an understanding of living culture, space constraints and variables, user needs, their preferences, requirements and movement patterns.

**Traditional markets** are a reflection of the existence of social life in a certain area Mulyadi, (2021). According to Presidential Decree No 12, (2007), traditional markets are markets that are built and managed by the government, village government, private sector, state-owned enterprises and regional-owned enterprises, including cooperation with the private sector with business premises in the form of shops, kiosks, stalls, and tents owned/managed by small, medium-sized traders, non-governmental organizations or cooperatives with small-scale businesses, small capital and with the process of buying and selling merchandise through bargaining.

**Marketing strategy** is the marketing logic by which a business unit hopes to achieve its marketing objectives (Kotler and Armstrong, 2010). According to Boone and Kurtz, (2008) marketing strategy is the entire program of the company in determining the target market and satisfying consumers by building a combination of elements from the Marketing Mix; product, distribution, promotion, and price.

### 3. Method

#### Research design

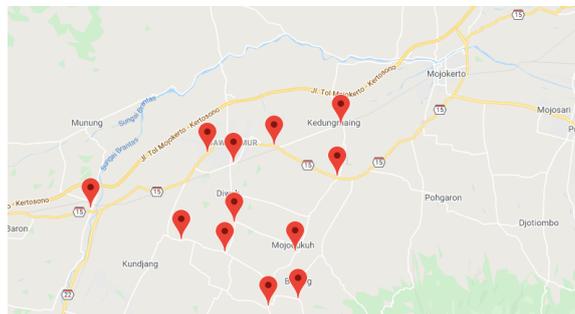
The methods used in data collection are observation, interviews, and photo documentation. The analysis refers to the realist ethnographic approach by Van Maanen, (2011), a traditional cultural approach that reflects a certain attitude towards the individual being studied. Using a simple research design with triangulation theory (Rofiah and Bungin, 2021) is the model developed by the first author in this study. There are 7 main steps : (1). Social context and research question (2). Literature review (3). Research methods and data collection (4). Data analysis (5). Draft Report (6). Triangulation Theory (7). Reporting and Findings. This model is more effectively used so that the research stages can still be accounted for, especially in finding findings in research. Non-participatory observation technique, where the author is not involved or participates in the activities being observed. Observations or observations were made in the environment of six traditional markets in Jombang. Questions about the experience of the informants in implementing the Javanese market in their business, the occurrence of the Javanese market among marketers in Jombang, interpreting that the Javanese market is influential in the seller's marketing strategy, the demographics of the informants that will underlie this research process. Interviews are based on community volunteers to respond. Twenty-four of the twelve respondents were vendors, four were market/vendor officials and

eight were entrepreneurs. Data collection involved conducting visual surveys through checklists and unstructured interviews between targeted respondents on defined criteria to obtain information from informed sources to individuals/Market officials. These criteria are based on the vendor's age, position, experience and those who sell a wide variety of local products to the market using a probability sampling strategy. Meanwhile, checklists are used to determine features of urban markets that can preserve cultural heritage. The data collected were analyzed to establish the relationship between traditional products and the market in view to reflect cultural features in the design market to serve as heritage.

**Table 2 Distribution of Respondents**

Years of Business	Number of Vendors	Products
10 - 15 years	3 vendors	Fashion
16 - 20 years	1 vendor	Herbs
21 - 25 years	3 vendors	Barang Bekas
26 - 30 years	6 vendors	Hewan Ternak
31 - 35 years	11 vendors	Other businessmen & Market Officials

Source: Researcher, 2021



**Figure 1. Jombang Market Distribution Map**

Source : <http://disdagrin.jombangkab.go.id/manajemen-pasar/persebaran-pasar.php>

**Table 3. Market Locations Using the Pasaran Jawa**

No	Market Location	No	Market Location
1	<b>Diwek Market</b> Address: Sidowarek Village, Diwek District Day Pasaran: Pon Livestock Market : Goat	5	<b>Mojoagung Market</b> Address: Gambiran Village, Mojoagung District Market Day: Wage Livestock Market : Cow, Goat
2	<b>Ngoro Market</b> Address: Ngoro Village, Ngoro District Market Day: Legi Livestock Market : Cow, Goat	6	<b>Kabuh Market</b> Address: Kabuh Village, Kabuh District Market Day: Wage Livestock Market : Cow
3	<b>Tunggorono Market</b> Address: Tunggorono Village Market Day: Kliwon Livestock Market : Cow, Goat	7	<b>Legi Market Jombang</b> Address: Candimulyo Village, Jombang District Market Day: Legi Market: Daily Necessities
4	<b>Janti Market</b> Address: Janti Village, Jogoroto District Market Day: Pahing Livestock Market: Cattle	8	<b>Pon Market</b> Address: Kaliwungu, Jombang District Market Day: Pon Market : Daily necessities and second hand goods

Source: (Disdagrin, n.d.)

## 4. Result and Discussion

### Javanese Culture Reflection

#### Understanding the Meaning of Javanese Market Culture

In traditional markets where they sell, they have been divided according to the Javanese market, type and needs, most traditional markets are favored by buyers because they can choose and bid on merchandise directly. Although most traditional markets are famous for their dirty and shabby impression, they are crowded. People who come to the market come from different socio-cultural backgrounds and places so that the market becomes a melting pot for various people from various places and cultures. However, all activities in the market are never diverted from Javanese cultural traditions. Traditional markets are very liked by buyers because buyers can immediately see physical copies of the goods being sold, but from time to time many traditional markets have undergone changes from the goods being sold to the places to sell also experiencing changes but all that does not reduce enthusiastic people who buy to the traditional market.

The Javanese market is a calculation in the Javanese customs, business actors believe that the Javanese market can have a good impact on marketing, besides that consumers provide cultural values which will be analyzed by business actors as a marketing strategy based on cultural aspects. The seller applies the Javanese market in selling and according to the Javanese people selling according to the Javanese market, there are many benefits because the belief in luck is supported by the buyer having memorized the days and Javanese calculations so that it is easier to sell his wares.

The definition of the market according to the Regulation of the Minister of Home Affairs is a meeting place for sellers and buyers to carry out transactions, a means of social cultural interaction for the community, and the economic development of the community. On the other hand, the definition of market according to Said Sa'ad Marthon is that the market is a mechanism that can bring together sellers and buyers to make transactions for goods and services; both in terms of production and pricing. While the main condition for the formation of a market is a meeting between the seller and the buyer either in one place or in different places. The market is also an economic element that can realize the benefit and welfare of human life (Rohiman, 2017: 3). Meanwhile, when viewed from the history of market development, at the beginning of its growth it was a field without buildings or not permanent buildings (Graff, 2012; 32) And the market was a gathering place for buying and selling. With the passage of time and the development of trade by land in 1830, there began to be extensive market networks and permanent regional markets, and played an important role in cross-trade, Wiryomartono (2000: 24). The market grows and develops as a node of regional exchange of goods and services which then generates various activities within the city. Here, when people buy and sell, not only goods and services are exchanged, but also information and knowledge (Ekomadyo, 2012: 5). In its development, *pasa* is classified into two forms, namely traditional markets and modern markets. The definition of traditional market is a market that is built and managed by the government, private sector, cooperatives or local non-governmental organizations with places of business in the form of shops, kiosks, stalls and tents, or other names of the like, which are owned/managed by small and medium traders, with a small and medium scale business. small capital, with the process of buying and selling through bargaining (Permendagri No, 42 C.E., 2007). It was also added that the traditional market as the center of people's socio-economic activities, thus the pattern of economic relations that occurred in the traditional market resulted in the establishment of close social interactions between traders-buyers, merchants-traders, and traders-suppliers which was a social heritage representing the need to socialize between individuals.

Some traditional markets in Java adhere to the concept of market day in their operations. In addition to the days in the Gregorian calendar, Indonesian people, especially the Javanese themselves, still use *Pasaran Day* as a time marker. The market day counts are: *Legi*, *Pahing*, *Pon*, *Wage*, *Kliwon* (Utomo, 2005:19). Next, Gunasasmita, (2009:19) reveals that market days have character. *Pahing*, has an ambitious and clever nature. *Pon*, which means less calculating, arrogant, and likes to flaunt wealth. *Wage*, his character is stubborn and firm in his stance. *Kliwon*, his character has a forgiving nature, is good at keeping things in his heart, and is good at composing words both verbally and in writing. Lastly, *Legi* is sincere, easy to forgive, and kind to others. The concept of culture in the use of market days affects the community in carrying out economic actions, in this context, namely activities in traditional markets in Java. One of the "unique" traditional markets that operates as a place for trading goods and services every day but also applies the Javanese market. The interesting thing about this market is that when it comes to market day, on that day the Javanese market is not just an activity to fulfill needs, but there is more hope in activities that involve the seller and the buyer. Today's society still uses the market day as the concept of time. When *Legi* market day arrives, the thing that pops into people's minds is "legend". *Legen* is a term for people who carry out activities at *Legi* Market which operates on *Legi* day.

On *Legi* market day, the market looks different from usual days. On *Legi* day, the market is not only transformed into a place for those who are sellers and buyers, but many visitors come to just "wash their eyes" or to interact with other people. However, as a place full of social and cultural influences, it's too shallow to look at the buying and selling process between sellers and buyers. Digdoyo, (2015: 65) reveals that the formation of culture is the result of interaction between humans and the world around them. Every community in the Java Market Market on *Legi* market day, forms a knowledge system related to the actions they take in that place. What things are done by the community in the market can explain how the community's knowledge system about the market on *Legi* market day. Socio-economic issues in the market, where so far we know the market as limited to economic flows, are very interesting to study. Some people come to the market with the main purpose of carrying out economic activities, but not a few people who use the market as a place to just carry out various social activities. This of course has become something that cannot be separated from the culture of the community itself.

### **Javanese Culture**

Javanese culture also upholds the ethics of courtesy, courtesy, and simplicity. The relationship between values and attitudes to life is called mentality. For example, patient, willing (in Javanese it is called *legowo*), and *nrima* (accepting or being open), and *humble* (*andhap asor*), *laten* (diligent). Every Javanese will automatically apply the etiquette of manners that his parents have taught him since he was a child. The application of Javanese culture as a Javanese should not forget the customs and culture that apply to Javanese society, and are still applied in everyday life.

The phrase "the Javanese have lost their Java, or in Javanese it is called "*wong Jawa ora njawani*" is an expression intended for Javanese people who forget their own cultural traditions. According to Saddhono and Pramestuti, Javanese culture is a system that serves as a guide for Javanese people in behaving and behaving. This is because Javanese culture has local wisdom that functions as a strong driver in the life of the Javanese people (Saddhono and Pramestuti, 2018: 15).

### **Characteristics of Javanese Culture**

According to the Javanese people, believing in the *weton* calculation and then using it as a calculation to find good days is an attempt to measure the luck that can be obtained in the future. Therefore, almost every Javanese society who upholds Javanese culture and traditions

will always use Javanese weton calculations as a benchmark for doing everything. If they have a good day they will do it and avoid bad days as much as possible. The Javanese community has a lot of customs that apply, one of which is about the Javanese count, the reason why the seller applies the Javanese count is that the Javanese market day is faster than normal days, so it can be concluded that the shorter the count, the faster the results obtained by the sellers. . Communication between traders and buyers in the market in buying and selling activities allows for direct feedback on the spot, so that traders and buyers can directly catch the reaction of the interlocutor and can immediately respond back, as revealed by Rohim, (2009:16) that There is an important element here, namely feedback that can be verbal or nonverbal, intentionally or unintentionally, which helps the communicating party to find out whether the message and meaning conveyed has been well received or not. The use of Indonesian, Javanese, and Madurese languages is carried out by traders and buyers in the market for smooth communication, if buyers who shop use Javanese or Madurese, the traders respond in the same language so that the message conveyed can be more easily understood. In conducting buying and selling interactions in the market, traders and buyers can understand each other the symbols and messages exchanged, so that in communicating feedback can be given directly. Blumer, (1969) that symbolic interaction refers to the distinctive nature of interaction between humans, namely humans interpret each other and define each other's actions. Here, traders and buyers both understand the intentions of each party through the language and symbols used. For example, when a buyer shows a doubtful face, the seller is not told what the buyer is thinking, so the seller tries to convince the buyer to buy.

### **Marketing strategy**

In determining the strategy for choosing a place of business, the actor chooses a place that is easily accessible and visible, which will make it easier for consumers to know, observe, and understand the products or services offered. Access roads that are easy to pass for selling will make it easier for buyers to make decisions. In a group with similar needs, the seller's goal is to dominate the segment. In selling, vendors choose one product to sell, because there is no pressure from other products, the division of the place and the day of sale are also important factors. It can be seen that a strategic selling place and the selection of the right product segmentation can affect sales results.

A marketing strategy is a plan that allows a company to optimize the use of its resources to achieve marketing and company goals. Marketing strategy can also be interpreted as an effort to market a product, be it goods or services by using certain plans and tactics so that the number of sales is higher. marketing strategy according to experts, including: Kotler et al., (1990), marketing strategy is the marketing logic in which the business unit hopes to achieve its marketing goals. According to Boone and Kurtz, (2008) marketing strategy is the entire program of the company in determining the target market and satisfying consumers by building a combination of elements from the Marketing Mix; product, distribution, promotion, and price. Tjiptono, (2002) also suggests that marketing strategy is a fundamental tool designed to achieve company goals by developing sustainable competitive advantages through the market entered, and marketing programs used to serve the target market. In the context of strategy formulation, marketing has 2 dimensions, namely the current dimension and the future dimension. The current dimension relates to the relationship that already exists between the company and its environment. While the future dimension includes future relationships that are expected to be established and the program of action needed to achieve these goals.

In marketing, the strategy adopted there are three stages, namely: Selecting the Targeted Consumers; Marketing efforts will be more successful if they can choose consumers who will be the targets of the products being marketed. These consumers must get better satisfaction and trust so that consumers are willing to make repeat purchases; Identifying Consumer Desires In

identifying consumer desires, knowledge about consumer behavior is required and a research on the market needs to be conducted, namely about what underlies consumers in buying a particular product. After knowing the consumer's desire, the company needs to formulate a plan on marketing policy. Determining the Marketing Mix (Marketing Mix); The marketing mix is the combination of variables or activities that are the core of the marketing system. Or in other words, the marketing mix is a collection of variables that companies can use to influence consumer responses. To achieve marketing objectives, the components of the marketing mix must support each other, or in other words, management must strive so that the components of the marketing mix can be integrated to achieve the goals set by the company. So with the marketing mix it will be possible to determine the level of marketing success followed by customer satisfaction. One of the marketing mix is: Place, Determining a place that is easily accessible and visible will make it easier for consumers to know, observe, and understand the products or services offered. Determination of the place is based on the type of business or product created. For example, for products that will not last long, it would be better if they were placed near the presence of consumers. For valuable and high-quality items, it would be better if paid in a luxurious place. The placement of a product or service greatly affects the price level, the more representative a place is, the higher the value of a product will be.

## 5. Conclusions

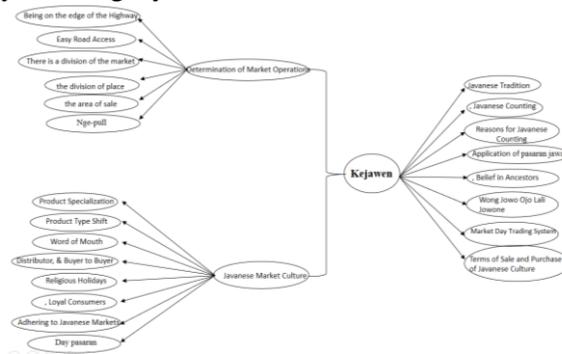
This research reveals that there is a continuity of cultural features; tangible and intangible values that can be integrated to express the cultural heritage of the community in determining market operations based on the Javanese market which remains a role model without any intention of changing it as a form of upholding ancestral culture as Javanese society in determining marketing strategies including: determining the operation of Javanese market days, Culture Javanese Market, and Kejawen. There is no intention to modernize, it remains limited, and the market structure is not built to the standards of modern trends and is considered a "unique". And market players have character in accordance with the Javanese culture that has been embraced although it is not known when it started.

## Recomendations

Based on these findings, the study recommends the integration of market space along with new market trends, modern facilities and cultural expressions of residents' heritage as the basis for market operations. The features of culture in a market vary substantially with the type of cultural function it contains as a standard in determining marketing strategy. However, the new modern trend must be integrated with extensions in women's product vendors, the provision of spaces that will increase cultural participation and stalls that will promote and enable local product production to flourish. Because of this, there is a need to achieve optimal relevance to the local population/users and to specifically serve in protecting and preserving the indigenous (regionalism) population in the cultural design market.

The identification of the sustainability of the cultural meaning of traditional market strategies based on the "Pasaran Jawa" obtained is presented through the following diagram to help facilitate understanding which results in three important things as the main variables, including: (1) Determination of Market Operations (Being on the edge of the Highway, Easy Road Access, There is a division of the market, the division of place, the area of sale, the pull); (2) Javanese Market Culture (Product Specialization, Product Type Shift, Word of Mouth, Distributor, Buyer to Buyer, Religious Holidays, Loyal Consumers, Adhering to Javanese Markets, Market Days); (3) Kejawen (Javanese Tradition, Javanese Counting, Reasons for Javanese Counting, Application of Javanese Markets, Belief in Ancestors, Wong Jowo Ojo

Lali Jowone, Market Day Trading System, Terms of Sale and Purchase of Javanese Culture)



**Figure 2. The Sustainability of the Cultural Meaning of Traditional Market Strategies Based on the "Pasaran Jawa"**

It is hoped that with the disclosure of the identification of the sustainability of the cultural meaning of traditional market strategies based on the "Javanese Market" it becomes local wisdom that can be maintained as an ancestral heritage that needs to be preserved.

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