

# 1 Consumerism Indicators Construction: A Portrait of Household 2 Food Consumption in Surabaya

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## 6 **Abstract**

7 Introduction-The measurement of levels of consumerism is important to understand the  
8 characteristics of the global and domestic economy, which play a role in shaping the  
9 characteristics of the national economy. This is in agreement with the post-Fordist economic  
10 thought, which underlines consumption as an important aspect of the framework of capitalism.  
11 Consumption can influence the daily social life of community, including but not limited to  
12 lifestyle. Lifestyle in a society appears not without the role of post-Fordist capitalism, as its  
13 mode of existence depends on the activity of consuming its products (Amin, 1994).In order to  
14 understand the role of consumerism in colouring the characteristics and foundations of the  
15 national economy, it is necessary to understand the characteristics of the domestic economy at  
16 the household level. In the context of the heterogeneous Indonesian society, based on  
17 geography, social economic status and cultural backgrounds, there is a need of a  
18 comprehensive perspective to study the dynamics of the domestic economy, which indicates  
19 the economic characteristics of the society. The Indonesian society, comprising of urban and  
20 rural communities, show the importance of the dimensions of consumerism to observe specific  
21 economic characteristics that differentiate the two communities. This study focuses on the  
22 economic characteristics of the urban society, which illustrates the urban consumerist society  
23 characteristics as the realisation of the interaction of local and global economy.

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25 **Index terms—**

## 26 **1 Introduction**

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33 In order to understand the role of consumerism in colouring the characteristics and foundations of the national  
34 economy, it is necessary to understand the characteristics of the domestic economy at the household level. In  
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36 backgrounds, there is a need of a comprehensive perspective to study the dynamics of the domestic economy,  
37 which indicates the economic characteristics of the society. The Indonesian society, comprising of urban and rural  
38 communities, show the importance of the dimensions of consumerism to observe specific economic characteristics  
39 that differentiate the two communities. This study focuses on the economic characteristics of the urban society,  
40 which illustrates the urban consumerist society characteristics as the realisation of the interaction of local and  
41 global economy. The Indonesian urban society, open to the global economy through its workings in the media  
42 and various institutions, provides opportunities for the development of the practice of consumerism in the society.  
43 This study also focuses on the activity of household food consumption representing three social strata: lower,  
44 middle and upper.

### 3 RESEARCH METHODS

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45 A research done by Pacivis of FISIP UI in 2013 on the household food consumption patterns in two sub  
46 districts in Jakarta Capital Region (Lebak Bulus and Kelapa Gading subdistricts) show that the economic,  
47 cultural and social dimensions interact and build each other, resulting in characteristic patterns of consumption  
48 among households of lower, middle and upper social strata in urban Jakarta. The finding shows that these  
49 communities fulfil Bauman's (2005) definition of a consumerist society. The three dimensions show through in  
50 the characteristics of consumerism that appear in urban households, especially in food consumption. The study,  
51 which was done as a survey of 240 households, underlines the importance of integrating the economic, social and  
52 cultural dimensions in studying economic activities at the household level.

53 This article is an exposition of the results of a study applying the instrument of consumerism indicators  
54 formulated by the writers through household surveys in two districts in Surabaya (Semampir and Rungkut). In  
55 accordance to the objective of the study, the description of this article shows the household food consumption  
56 patterns based on the economic, cultural and social dimensions.

## 57 2 II.

### 58 3 Research Methods

59 This study utilises survey and in-depth interview as data collection methods. The survey is done to test the  
60 prepared indicators of consumerism, through questionnaires as the key instrument. The survey is the main  
61 method to obtain an illustration of consumerism in the urban society. In-depth interview is done to obtain more  
62 comprehensive understanding of the survey results at the household level. To that extent, in-depth interviews are  
63 done following the implementation of the survey, and directed towards informants who are expected to represent  
64 the survey data variation.

65 This study is done in two districts: Rungkut and Semampir. The choice of the two districts is intended to  
66 represent the heterogeneity of Surabaya. Rungkut is a recently developed district, marked with the development  
67 of new residential areas. The area has a heterogeneous characteristic, with a significant percentage of newcomers  
68 to the area. On the other hand, Semampir is an old urban settlement, in which indigenous Surabayaans have  
69 lived for more than two generations. There is also a significant and concentrated Middle Eastern community  
70 living in the district.

71 The survey is done to 120 households, 60 each in Rungkut and Semampir. The samples of the survey are  
72 households representing the lower, middle and upper social strata.

73 Government policies and articulations of capital concentrated domestically are push factors to the intense  
74 dynamics of the domestic economy, and also a main contributor to the development of the Indonesian economic  
75 foundations. As an attempt to understand the characteristics of the national economy, putting the socio-cultural  
76 aspect as one of the basis, this study intends to develop a construction of consumerism indicators measured  
77 through the economic, social and cultural dimensions.

78 The initial output of this study is the construction of consumerism indicators that is validated through  
79 a household survey. The conceptualisation of the indicators of consumerism is expected to demonstrate the  
80 consumption patterns of various commodities by the society ? especially foodstuffs, which has always supported  
81 the national economy of Indonesia, by showing cultural values (as the result of the interaction between cultural,  
82 economic and social elements) in the society. Besides, it also shows how food commodities that are consumed  
83 become the main form of how the society observes and practices cultural values. The indicators are expected to  
84 provide input for the government in studying and formulating decisions related to the attempt of maintaining  
85 national economic resilience.

86 The second output of the study is the verification of consumerism indicators based on food consumption  
87 patterns, done through household surveys of lower, middle and upper classes. Survey results are described as the  
88 indication of the necessity of indicators of the necessity of indicators of consumerism in measuring Indonesia's  
89 economic resilience.

90 This study defines consumerism as community consumption patternsspecifically food consumptionconsisting  
91 of households in which the food consumption patterns are formed through the influences of three dimensions:  
92 economic, cultural and social. The cultural dimension refers to cultural elements influencing the activity of food  
93 consumption by individuals/households. The economic dimension includes economic elements that influence the  
94 activity of food consumption by individuals/households. The social dimension illustrates how social elements  
95 play a role in influencing the activity of food consumption by individuals/households.

96 This study starts at the complexity of the interrelations of the concepts of consumption and production  
97 in accordance to post-Fordist perspective. In the perspective, production remains as the mainstay of profit  
98 accumulation, however, it has changed into a production of consumption. The process of consumption in post-  
99 Fordism refers to commodities resulting from a process of production (Lazzarato, 2004).

100 Production, thus, results in factors preconditioning the activity of consumption ??Idem, 1996 ??Idem, ,  
101 2004;;Hardt, 1999;Hardt & Negri, 2000; ??irno, 2007). This is a character of post-Fordist capitalism, in which  
102 it produces a network of social relations, which according to Lazzarato, creates a world of its own, which  
103 becomes the precondition for its continued existence (i.e. profit accumulation). If the production of goods  
104 and services are considered as material production, the production of social relations networks is considered as  
105 immaterial production ??Idem, 1996). The theoretical problems to be answered in order to develop a set of

106 consumerism indicators in the post-Fordist era are, first, mapping social relations patterns that are created and  
107 are the preconditions of the consumption of consumer subjects; second, mapping institution networks that are  
108 the materialisation of existing social relation patterns; third, describing the operations of the social relations  
109 networks in accommodating and canalising the drive of consumer subjects.

110 The aspects of social relation pattern networks, networks of institutions playing a role in creating food  
111 consumption, are structurised in the study through the development of consumerism indicators to be tested.  
112 The indicators of consumerism in the study are presented in the following matrix:

## 113 4 IV. Description of the Study Areas

114 Semampir is a district located in the northern part of Surabaya. The total population of this district is as many  
115 as 154,455 inhabitants. Semampir district consists of five subdistricts, namely Ampel, Pegiran, Wonokusumo,  
116 Ujung and Wonotopo. The district has a total area of 8.76 km 2 .

117 The main location of the study is the subdistrict of Ampel. The subdistrict has 21,907 inhabitants, and  
118 according to official data from the subdistrict, about 60 percent of the population is of Middle Eastern descent.  
119 Ampel Subdistrict is located in the southern part of Semampir District, and is quite close to the Java coast  
120 across the island of Madura. This location contributes to the composition of its population, in which there is a  
121 significant Madurese population. However, according to subdistrict officials, Ampel Subdistrict is dominated by  
122 people from Middle Eastern descent, from Saudi Arabia, Tunisia and other regions. They have settled for scores,  
123 even hundreds of years in the location. Therefore, even the people of Middle Eastern descent there speaks the  
124 Eastern Javanese dialect.

125 In the subdistrict of Ampel, one can find an object of religious tourism, namely the tomb of Sunan Ampel,  
126 and there is a highly visible presence of Middle Eastern culture. This is evident from the Islamic way of clothing,  
127 food sold in restaurants and street vendors representing Middle Eastern culture, and even the way of life of the  
128 people of Arab descent who tend to live among extended families.

129 Despite the dominance of Arabic culture and population, the subdistrict shows peaceful coexistence between  
130 people from the Middle East and Madurese descent. There is no meaningful social distance in this subdistrict,  
131 especially among males, who hang out in various corners of the subdistrict, especially in coffee shops that become  
132 meeting centres of the inhabitants. Not only ethnic differences, economic class also does not preclude relations  
133 between the inhabitants. Anyone can get along with others without being restricted by economic boundaries.

134 However, unlike men, the women, especially of Middle Eastern descent, are very much closed. Usually they  
135 only interact with their families and female neighbours. They keep a distance from the men, which is a habit  
136 from their ancestors.

137 In Ampel, it is very difficult to find "international" food such as fast food restaurant that otherwise flourish  
138 in other areas, such as Pizza Hut, McDonald's, KFC and others. On the other hand, Arabic cuisine is very easy  
139 to find, such as biryani rice ("nasi kebuli"), unleavened flat bread ("roti Maryam") etc. There are many bakers  
140 of roti maryam, Whose products are sold in Ampel and elsewhere. There is only a traditional market in the  
141 subdistrict, and no supermarket.

142 Rungkut is a district located in the eastern part of Surabaya, close to Sidoarjo. The total population of this  
143 subdistrict is 101, 252. The district consists of six subdistricts: Kali Rungkut, Rungkut Kidul, Kedung Baruk,  
144 Penjaringan Sari, Wonorejo, and Medokan Ayu. The total area of the district is 2,286.21 ha.

145 The district of Rungkut comprises mostly of indigenous East Javanese people, although there are several  
146 housing complexes inhabited mostly by people from Chinese descent. Here, one can easily find traditional cuisine  
147 such as fried duck, cow lip salad ("rujak cingur"), soto, etc., even international restaurants like McDonald's.

148 In Rungkut, there are traditional markets and supermarkets, consisting of smaller ones such as Superindo and  
149 Alfamart, to hypermarkets such as Giant and the like. In contrast to Ampel, where Arabic culture very strongly  
150 influences the activity of the community, in Rungkut, In contrast to Ampel, where Arabic culture very strongly  
151 influences the activity of the community, in Rungkut, availability of global retailers/hypermarkets and in turn,  
152 global foodstuffs, is much wider, resulting in wider consumption of these commodities. This is reflected in the  
153 availability of a variety of retailers offering products and commodities with a variety of local and global brands.  
154 In Rungkut, while the diversity is not as comprehensive as in the centre of Surabaya, there are various facilities  
155 and infrastructure that provide the food needs of its citizens fairly such as traditional markets, supermarkets, to  
156 small shopping malls.

157 Unlike in Ampel region, in Rungkut, the communities from different social classes tend to live separately.  
158 This can be seen from the varied residential complexes that mark the boundaries of social classes. For example,  
159 upper class residential areas tend to be guarded by security forces, while the middle class live in older housing  
160 complexes. The lower class lives in the peripheries of the district, bordering other districts that tend to lack  
161 middle and upper strata communities. There is only limited social interaction taking place across social strata,  
162 so that interaction tends to take place between people from the same social stratum. The intensity of interaction  
163 between neighbours in the middle and upper strata communities tend to be low. According to the informants,  
164 their economic activity taking place outside of residences is one factor that contributes to the lack of opportunity  
165 to interact with other residents.

## 10 VII. SOCIAL MEDIA AND COMMUNICATION TECHNOLOGY DEVICES

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### 166 5 V. Characteristics of Surabaya Survey Respondents

167 The survey participants consisted of 120 respondents, of which 60 each come from Rungkut and Semampir districts  
168 in Surabaya. The survey respondents represent the three social strata: lower, middle, and upper. This study puts  
169 the wife/mother as the unit of observation, considering the characteristics of Javanese culture where the women  
170 act as household managers. Thus, in order to find out information related to consuming activity -preparing,  
171 processing, producing and consuming food -the wife/mother is the person who understands the process.

### 172 6 a) Respondent Occupation

173 Of the 120 respondents, 60.8% are in salaried jobs, while 39.2 % work as housewives. Among the respondents  
174 who work, the highest proportion work as entrepreneurs. It seems that being an entrepreneur is considered to  
175 suit the status as a wife/mother, as the time spent for the occupation can be adapted to the situation and the  
176 conditions in the home and family. As described by a respondent of Arab descent, according to the norms and  
177 values of her ethnic traditions, women are encouraged to do activities centred in the home, so for her, the choice  
178 of economic activities that generate money is to trade a variety of products (bed sheets, perfume etc.) through  
179 on-line means.

### 180 7 b) Respondent Education

181 The survey data show that among the 120 respondents, 46.7% graduated from high school/equivalent. In addition,  
182 quite a large number of respondents have university level education (23.3%). Nevertheless, 0.8% of the respondents  
183 never had any formal education Graph 1 : Educational Background of Respondents (n= 120)

### 184 8 VI. Ethnicity and Religion

185 In accordance with the location of this study, the majority of respondents are ethnic Javanese, making up 53.3% of  
186 the respondents. Although Rungkut is more heterogeneous, the Javanese ethnic group remains dominant. Based  
187 on the survey results, 34.2% of the respondents are of Middle Eastern descent (Yemen, etc.). This is due to the  
188 selection of Semampir as a survey location, being known as the Arab Town section of Surabaya. According to  
189 local history, the Arab community began to settle in the area when Sunan Ampel arrived from Arabia, alongside  
190 his 3000 followers who also settled. The Middle Eastern presence in Semampir has lasted for a long time, many of  
191 them have settled for 4 or 5 generations. As stated by community leaders in Semampir, the Arabs of Semampir  
192 tend to live clustered in accordance to their clan, and houses are passed down from generation to generation  
193 through the sons. There is thus a tendency that a family lives in the same location for a long time. Those  
194 who move out of the house, or out of the community, are the daughters of the family, because the patrilineal  
195 inheritance system passes the property to the sons. Besides, the daughters leave the house or even the cluster to  
196 follow their husbands.

197 Both in Rungkut and in Semampir, the majority of the respondents are Muslim. The composition is 92%  
198 Muslim, 5% Catholic, 2% Protestant Christian, and 1% Hindus. Islam is the dominant religion, and according  
199 to the former subdistrict head, Semampir is 100% Muslim.

### 200 9 a) Vehicle ownership

201 The survey uses an ownership indicator that is less commonly applied in social surveys to illustrate consumerism  
202 at the family level (such as house and motor vehicle ownership). The survey shows that 85% of upper class  
203 households have a car, while only 42.5% of middle class households and 5% of lower class households do. On  
204 the other hand, 77.5% of lower class households have a motorbike, while among the middle and upper classes,  
205 motorbike ownership is almost universal (over 95%).

## 206 10 VII. Social Media and Communication Technology Devices

207 The study positions the social media as one of the factors that play an important role in influencing family  
208 food consumption patterns through information shared by family members. Thus, information regarding the  
209 use of the Internet is a concern of this survey. Based on the results of survey data, Internet usage is more  
210 common in families originating from the middle social strata (42.5% using a landline and 25% using Internet  
211 subscription). This is similar to the upper social stratum, among whom the same percentage subscribe to an  
212 Internet connection and 35% use a landline. Among the lower classes, 85% of the families lack Internet access  
213 in any form (subscription or landline). In addition to the Internet, laptops/notebooks, tablets, smartphones,  
214 and mobile phones are important tools that facilitate people to communicate and access information in a global  
215 world. Among respondent families, there is a tendency that the higher the social class, the higher the ownership  
216 of smartphones and tablets for electronic communications. Over 90% of stratum do. Conversely, feature mobile  
217 phones are more commonly found among the lower stratum (85% to 75%) than in the upper stratum. The rate of  
218 utilisation of tablets and feature phones do not differ much between upper stratum households own smartphones,  
219 while only 22.5% of the lower stratum do. 22.5% of upper stratum households own tablets, while only 15%  
220 of the lower the upper and lower strata, though. Notebook/laptops are more widely used among the upper

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221 stratum (57.5%) compared to the lower (17.5%). Notebook and laptops are more convenient and flexible for  
222 users, compared to desktop computers, which cannot be carried anywhere by the users.

## 223 **11 Economic Dimension**

224 The economic dimension of consumption discusses the sources of dishes served on weekdays, weekends and during  
225 special occasions, by different households in the research locations.

226 Graph 6 : Sources of Dishes Served during Weekdays by area (n = 120)

227 The graph on the sources of dishes presented during weekdays by social status indicates that there are no  
228 significant differences between the social classes. It is interesting to note that both in Rungkut and Semampir,  
229 all social strata cook their own dishes. In Semampir, compared to Rungkut, more households of all social strata  
230 cook their dishes. This is due to the homogeneously Arabic culture and tradition of Semampir, resulting in the  
231 Arabic cuisine of the area, and the majority of the housewives preferring to cook themselves to cater to their  
232 families.

233 Similarly, there are no significant differences between social groups of households regarding the source of dishes  
234 presented on weekends. Compared to the graph on sources of dishes on the weekdays (Graph 4.7), data on the  
235 weekends (Graph 4.8) shows a similar tendency. In both Rungkut and Semampir, across the social strata, most  
236 families cook their own food. The only difference is that in both Semampir and Rungkut, the upper stratum  
237 is found to prefer buying ready cooked food or eating out in restaurants in weekends, compared to the middle  
238 and lower strata. Compared to weekdays, weekends show that in both locations, more ready cooked food are  
239 purchased, and more people eat out. However, the majority of the families still cook their own food.

240 As for the source of dishes on special occasions, there are no significant differences between the strata. Graph  
241 4.9 shows that more families cook their own dishes for special events in Semampir, compared to in Rungkut. This  
242 is due to their specific Arabic cuisine, and because each member of the extended family (kinship group/clan)  
243 contribute in preparing dishes at special events. Thus, in the economic dimension, especially in the sources of  
244 dishes, there is no significant difference between groups of households during weekdays, weekends and special  
245 events. The only difference lies in the cultural context compared to the social strata.

246 The economic dimension of this study also discusses their confidence of their income in the next 5 years, and  
247 also the use of credit cards by the households. The graph on the confidence the family income in the next 5  
248 years shows no significant differences between strata. In Rungkut, the upper households feel confident and quite  
249 confident about their income in the next 5 years, while the middle and lower households feel confident, too. It  
250 is not different in Semampir, where the upper and middle households feel confident about their income in the  
251 next 5 years, while the lower households feel quite confident. This indicates that the economy in both regions,  
252 Semampir and Rungkut, tend to be stable in the next immediate years.

253 The chart below shows the use of credit cards in households, showing that in both Rungkut and Semampir,  
254 the middle and lower strata generally do not use credit cards. The upper stratum in Rungkut, both the husbands  
255 and the wives, generally use credit cards, but the upper stratum in Semampir generally do not use credit cards.

## 256 **12 Cultural Dimension**

257 This section describes the influence of traditions, culture of origin and religion professed by the families. The  
258 influence of tradition is indicated by the frequency of traditional dishes served in the daily menu for the  
259 consumption of the family. Meanwhile, the role of religious values in the consumption pattern is represented  
260 by the concern in regard to the halal status of food products. In addition, this section also outlines the views of  
261 respondents about their image to be shown through the food they consume.

262 Based on the results of the survey shown in the bar chart below, there are similar indications among respondents  
263 in Semampir and Rungkut that they tend to eat traditional meals on a daily basis. Nevertheless, the higher  
264 tendency is found in families in Rungkut. The results of in-depth interviews in Rungkut and Semampir show that  
265 traditional foods from the place of origin are still the main dishes on the menu on a daily basis. The Javanese  
266 families in Rungkut serve at least one Javanese dish daily, while in Semampir, the community dominated by  
267 families of Arabic origin (Middle Eastern) continues to routinely prepare and serve ethnic food. Survey results  
268 on the role of religious values shown in the graph above show similar indications between households in Rungkut  
269 and Semampir, namely the tendency of families to consider the halal seal and halal product in their consumption  
270 patterns. While among the different strata there are similar indications, among the upper strata, there is a slight  
271 difference between the two locations. In Semampir, the importance of halal seal is stated by 95% of respondents,  
272 compared to 70% in Rungkut. Similarly, the importance of halal products is mentioned by 100% of respondents  
273 in Semampir, compared to 80% in Rungkut. This is because families in Semampir are of Middle Eastern origin,  
274 who hold strongly Islamic values, including the issue of halal food. The graph above shows the role of religious  
275 values in the consumption patterns of families on the importance of halal producers and retailers. The survey  
276 indicates the same indications among the middle and lower strata households in Semampir and Rungkut, who  
277 consider important the issue of halal manufacturers and retailers. However, the upper strata in the two locations  
278 show a difference. Those in Rungkut generally consider halal manufacture to be quite important, or are neutral,  
279 unlike those in Semampir, who consider halal manufacture to be important. Similarly, regarding halal retailers,

## 15 CONCLUSION

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280 those in Rungkut tend to be neutral about it, while in Semampir it is considered important. This difference is  
281 due to the staunchly Islamic value of the families in Semampir.

282 The graph above shows the image to be shown by the family through food consumption. The survey indicates  
283 that the upper and middle strata in Rungkut and Semampir intend to show their family health identity in their  
284 pattern of consumption. Among the lower stratum, in Rungkut, they tend to show their economic identity, while  
285 in Semampir, they tend to show the health identity. This illustrates how the lower strata in Semampir families  
286 have a high awareness of the importance of healthy food for the family.

287 X.

## 288 13 Social Dimension

289 The social dimension includes sources of halal food information, healthy food, and traditional dishes according  
290 to the views of the household.

291 Graph 13 : Sources of Information of Halal Food Information (n = 120)

292 The above graph shows that there are no sources of halal food information in both Rungkut and Semampir,  
293 in all social strata. This means that the consumption of halal food is already known in generations, so no certain  
294 sources are mentioned. Other information is obtained through the printed and electronic media, instead of the  
295 social media, family/relatives, friends, and experts.

296 Sources of healthy food information show differences between the social strata. For the upper stratum, the  
297 main source is the media, for the middle stratum, experts, and for the lower stratum, the media. It is interesting  
298 to see that for healthy food, many middle class households in Semampir and Rungkut obtain their information  
299 from experts. This is partly due to two factors. First, there is an awareness of the importance of health not  
300 household spending due to the cost of care required due to preventable food borne diseases. Second, the presence  
301 of family members or relatives working in the medical sector can be sources of credible information.

302 Graph 15 : Sources of Information of Traditional Dishes by area (n = 120)

303 In all social strata, information about traditional dishes is obtained from the family. This is because family  
304 members, including children, become the reference when choosing traditional dishes. Among those who answer  
305 'none' for the question, it means that consumption of traditional food is regarded as part and parcel of the family  
306 culture, so no specific information source is references. The social dimension shows that there are different sources  
307 of information depending on the social class and type of food.

## 308 14 XI.

## 309 15 Conclusion

310 This study intends to critically examine Indonesian economic fundamentals reflected through food consumption  
311 patterns at the household level. Food consumption is the focus to analyse consumerism, as food is a basic need of  
312 each household. The illustration of consumerism shown by food consumption will provide another perspective to  
313 review the characteristics of the national economy, influenced by the global economic structure, and the dynamics  
314 of local and domestic economics. Household consumption patterns are domestic realities, yet are influenced and  
315 result from interactions with the global economic characteristics. Global economics manifest through the types  
316 of dishes, eating activities, especially as a form of recreation, and processing of food for everyday consumption.  
317 The penetration and influence of global economics are facilitated through various channels, facilities and media.  
318 Facilities such as hypermarkets and supermarkets, modern retail shops, are present alongside small domestic/local  
319 markets. The media take form as mass media (TV, newspapers and their advertisements), social networks  
320 (Facebook and the Internet), including ownership of various modern communications gadgets allowing exposure  
321 to various food commodity products, either local or global.

322 Besides, the roles of financial institutions and modern manufacturers are important in colouring household  
323 consumption patterns.

324 In order to obtain more comprehensive understanding about food consumption patterns, this study uses  
325 the three dimensions of economy, culture and social, to illustrate the interaction between the three dimensions,  
326 which results in characteristic consumption patterns among the lower, middle and upper social strata. This study  
327 concentrates on the urban area, considering that the global and domestic economic interactions, marked by the  
328 flow of information about global products and commodities, and availability of global and domestic facilities,  
329 are more at urban areas, compared to rural. In general, the three dimensions influence consumption patterns,  
330 although the strength of the influence depends on the social class of the respondent being studied.

331 This study intends to develop indicators of consumerism as an alternative method to study national resilience  
332 and characteristics of the Indonesian economy. As indicators to be developed into an index applicable at the wider  
333 scale, the study implements a survey to verify the results of the consumerism indicator construction. The survey  
334 is done in 120 households, which proportionally represent the lower, middle and upper social strata, respectively.  
335 The research is done in Surabaya, namely Rungkut and Semampir Districts.

336 In relation to the economic dimension, this study shows that the majority of households, especially in providing  
337 meals on a day to day basis, continue to cook the food themselves. The role of modern economic institutions,  
338 namely credit cards, is beginning to be visible among the upper social strata, although still on a limited basis.  
339 However, what is interesting from the findings in general is that the ownership of credit cards, which is a symbolic

340 status of the consumer society, is quite low in the Semampir Districts, those who access credit cards come from  
341 the upper social strata. This indicates that in the Semampir Districts, credit card ownership in one household  
342 is still not regarded as a necessity and has not even been considered as a desire. In contrast, the upper social  
343 strata of the Rungkut Districts are indicating that credit card ownership in one household is necessary and has  
344 become a desire, such as the character of a consumer society.

345 The workings of the cultural dimension is marked by the role of the values and principles of tradition and  
346 religion that strongly influence food to be consumed and eating locations selected when eating out. The role of  
347 tradition is shown in the habit of households of all strata, which routinely serve traditional dishes in daily menus.  
348 The role of religion also shows in the issue of halal food, which is regarded as important in all social strata.

349 The social dimension is marked by the role of various institutions to household consumption patterns. Reference  
350 groups and the media play important roles in influencing consumption patterns, and social strata confirms these  
351 factors. Survey findings show that the role of the electronic and printed media are quite significant in influencing  
352 all social strata in obtaining information about healthy and halal food. Information about traditional food is  
dominatingly provided by family members and relatives. <sup>1 2</sup>

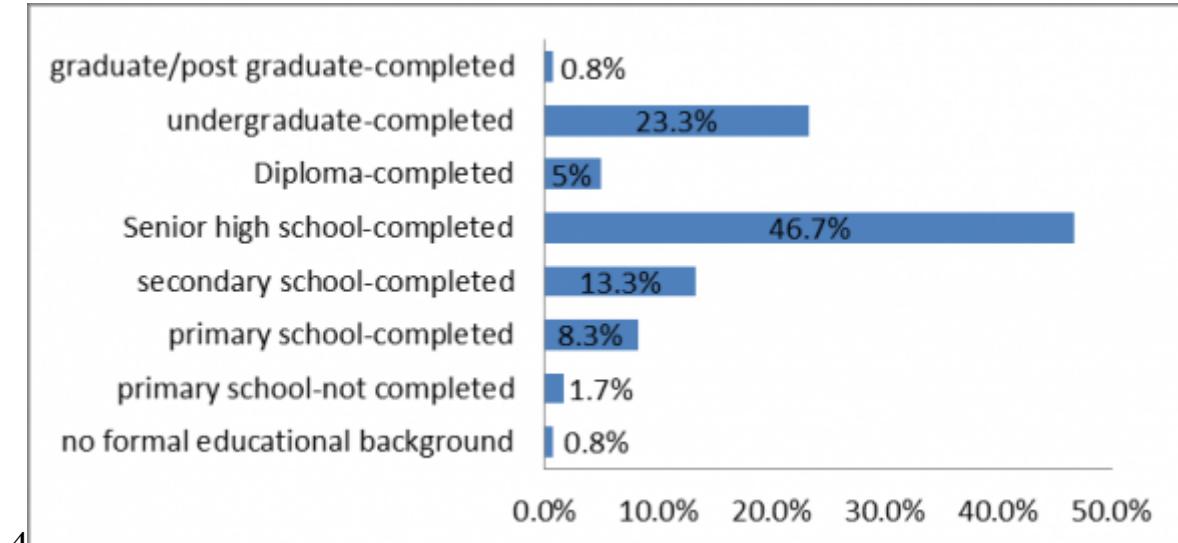


Figure 1: Graph 3 :

353

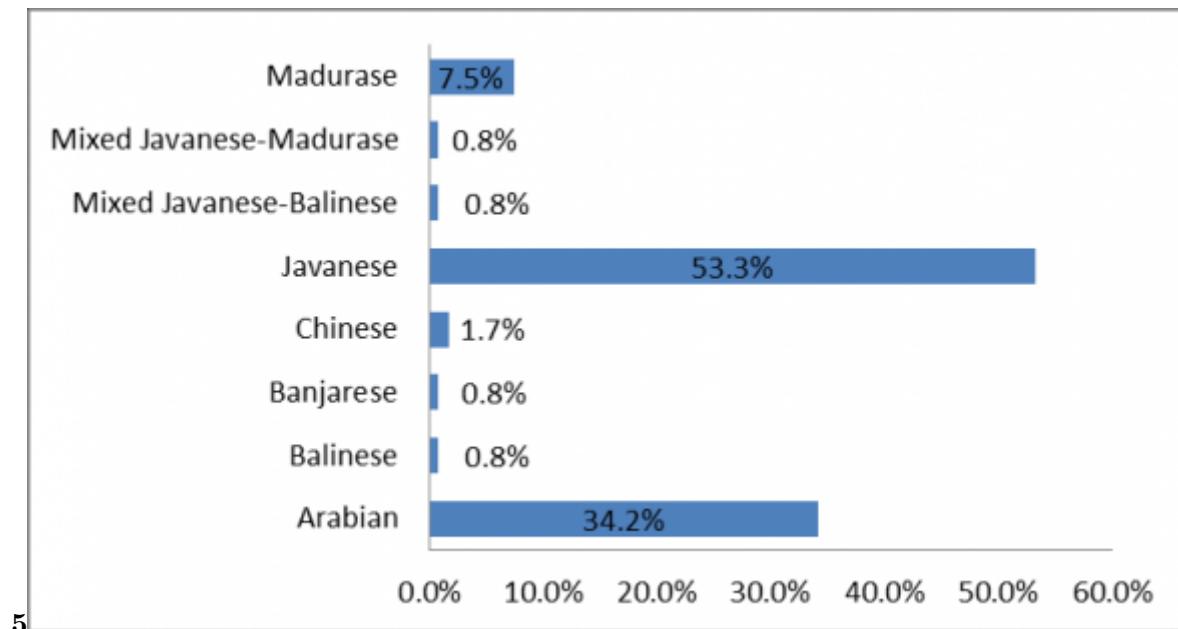
<sup>1</sup>© 2014 Global Journals Inc. (US)

<sup>2</sup>Consumerism Indicators Construction: A Portrait of Household Food Consumption in Surabaya



4

Figure 2: Graph 4 :



5

Figure 3: Graph 5 :

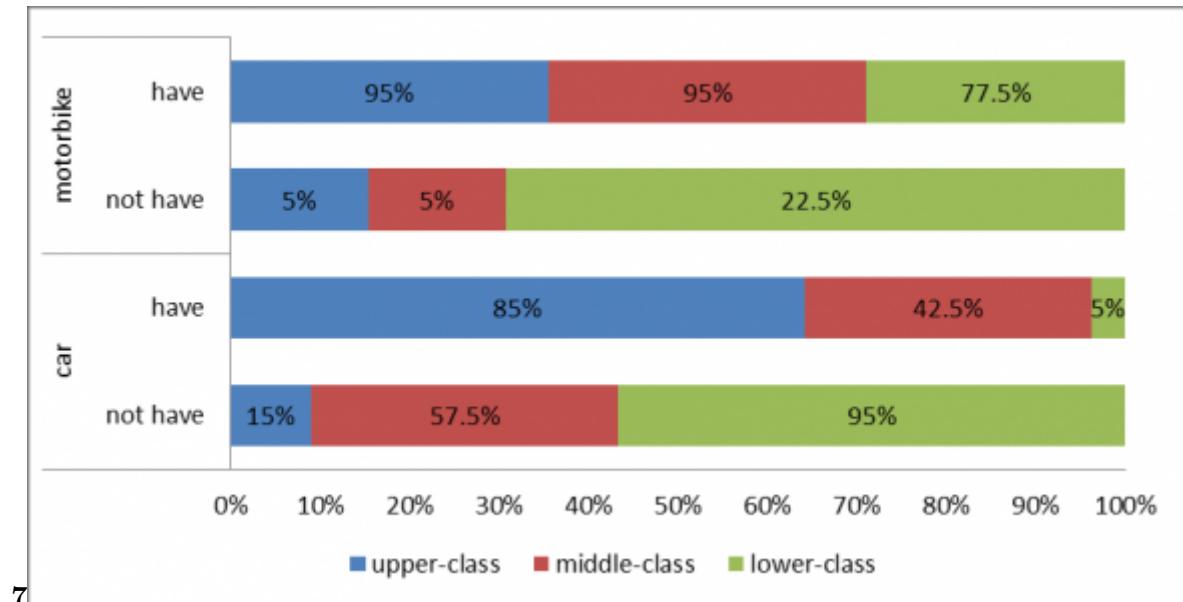


Figure 4: Graph 7 :

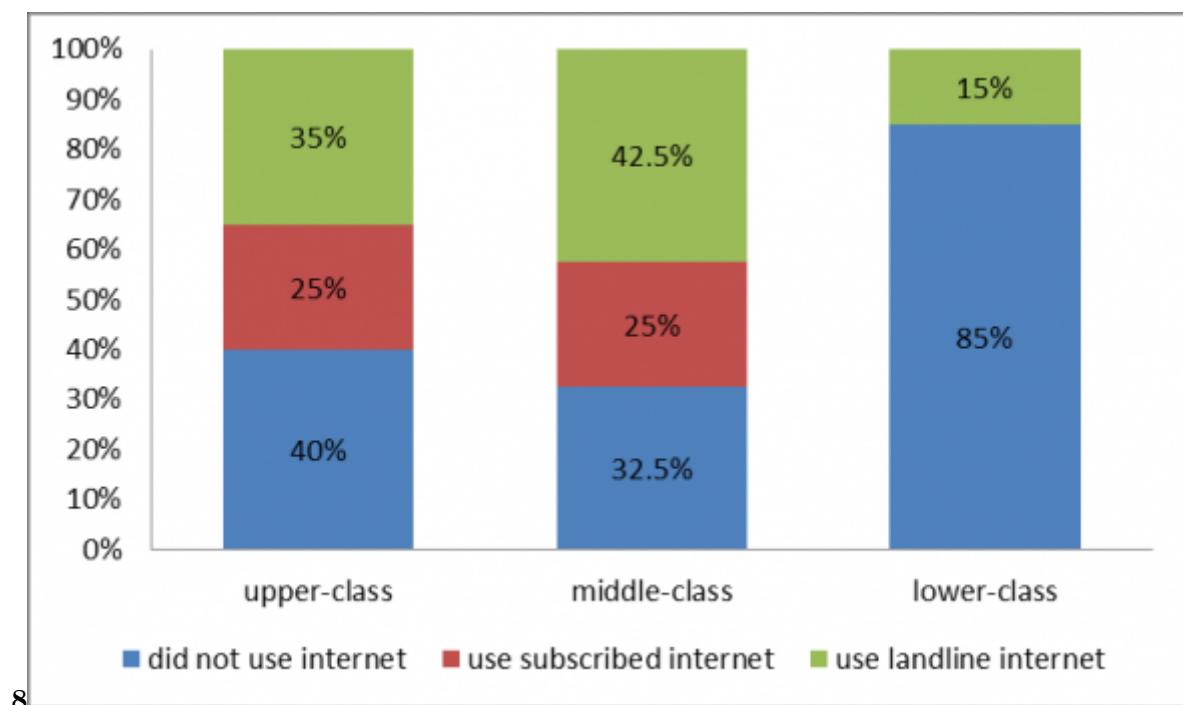


Figure 5: Graph 8 :

## 15 CONCLUSION

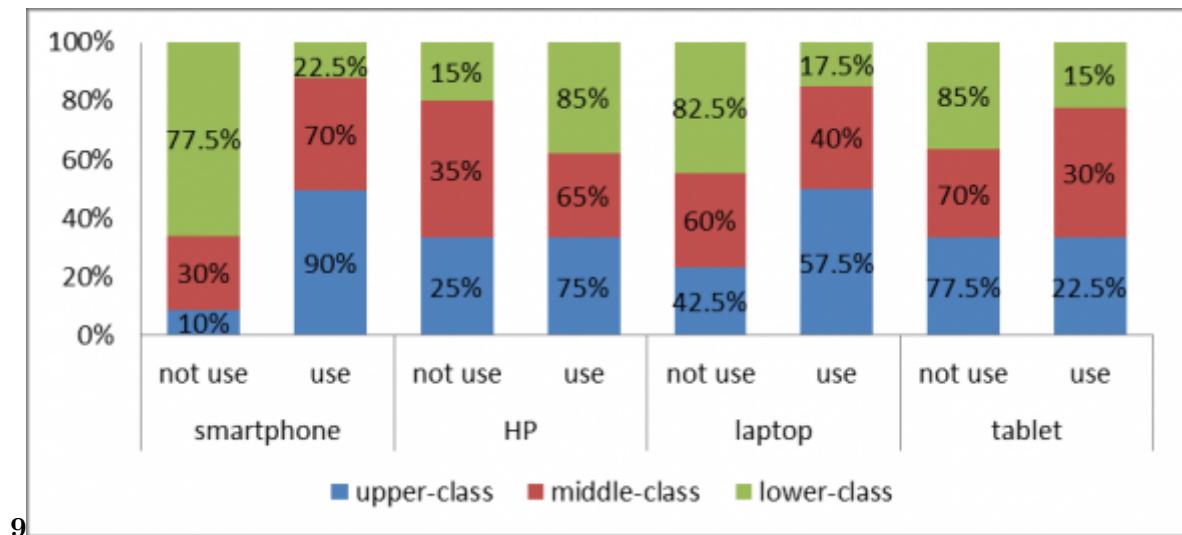


Figure 6: Graph 9 :

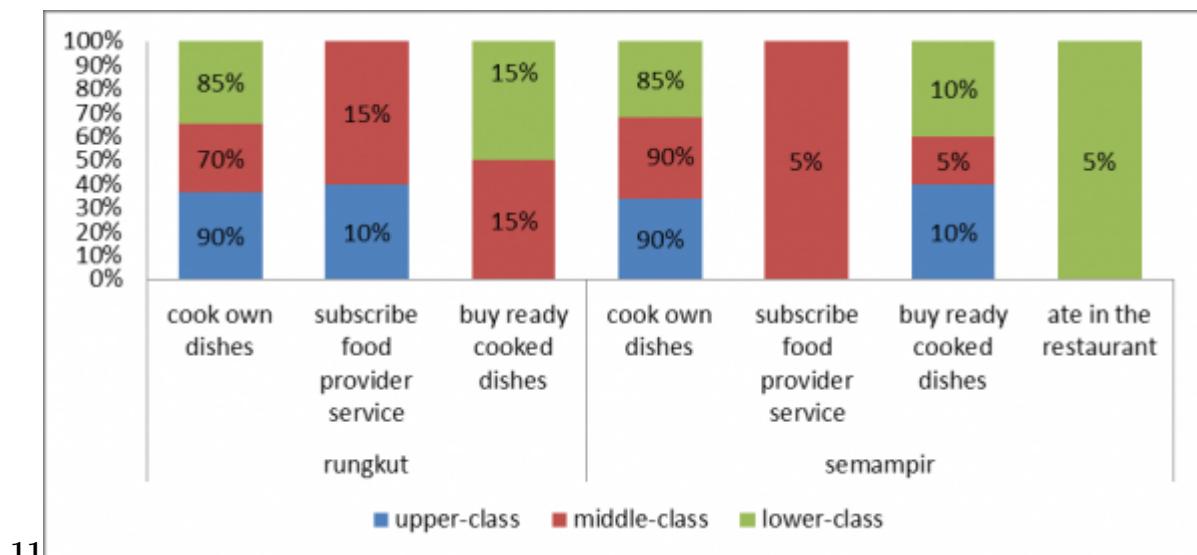


Figure 7: Graph 11 :

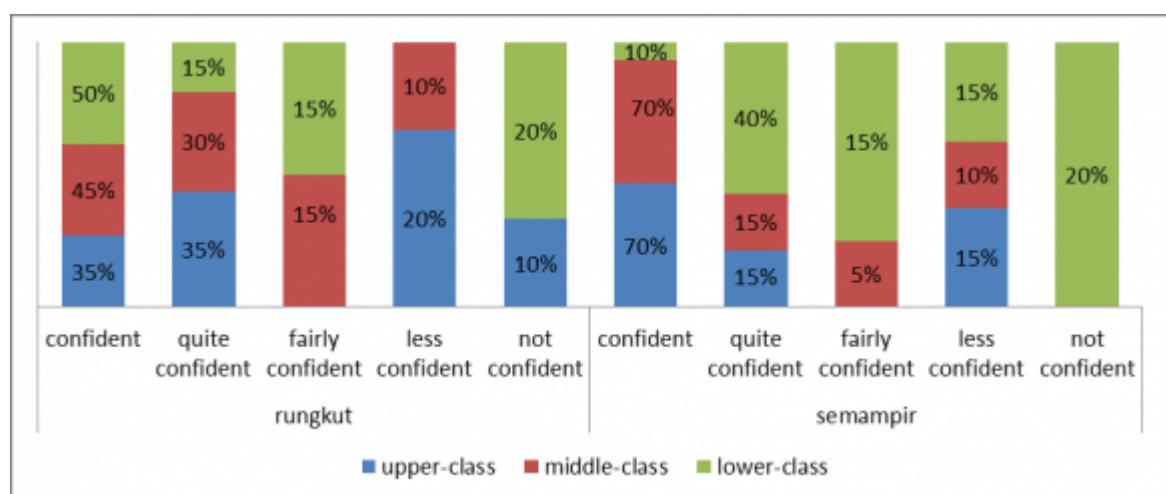


Figure 8:

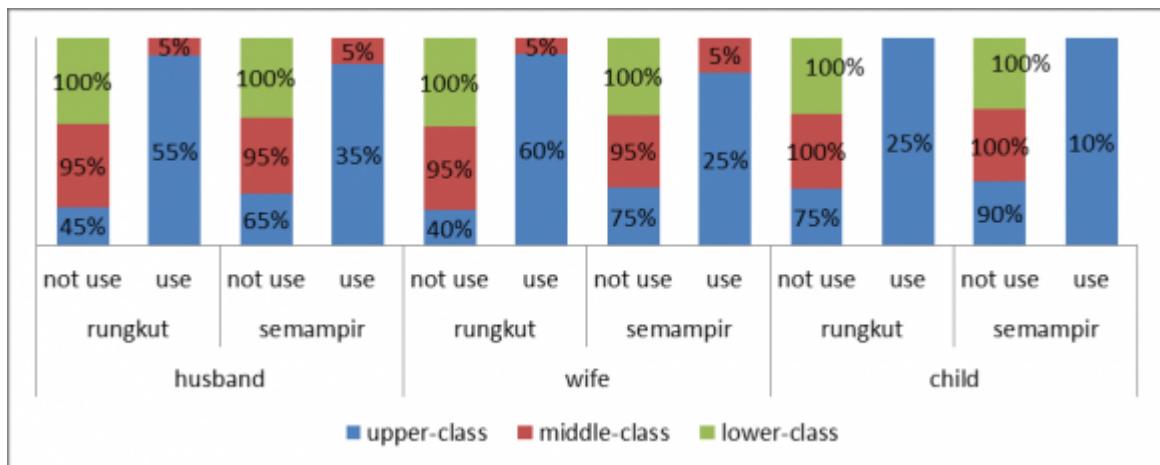


Figure 9:

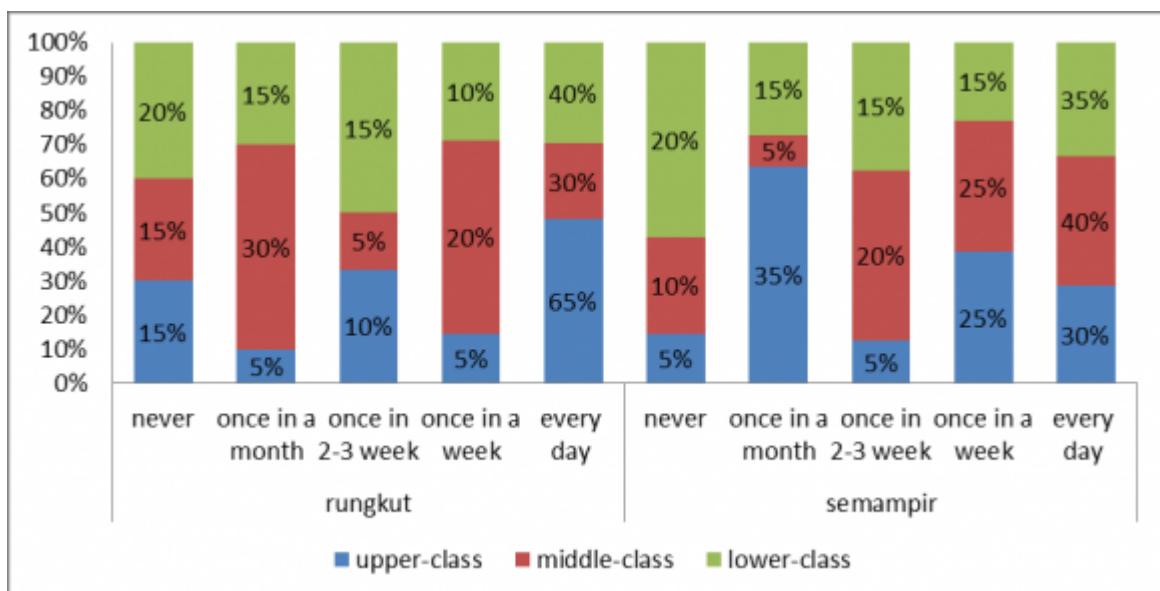


Figure 10:

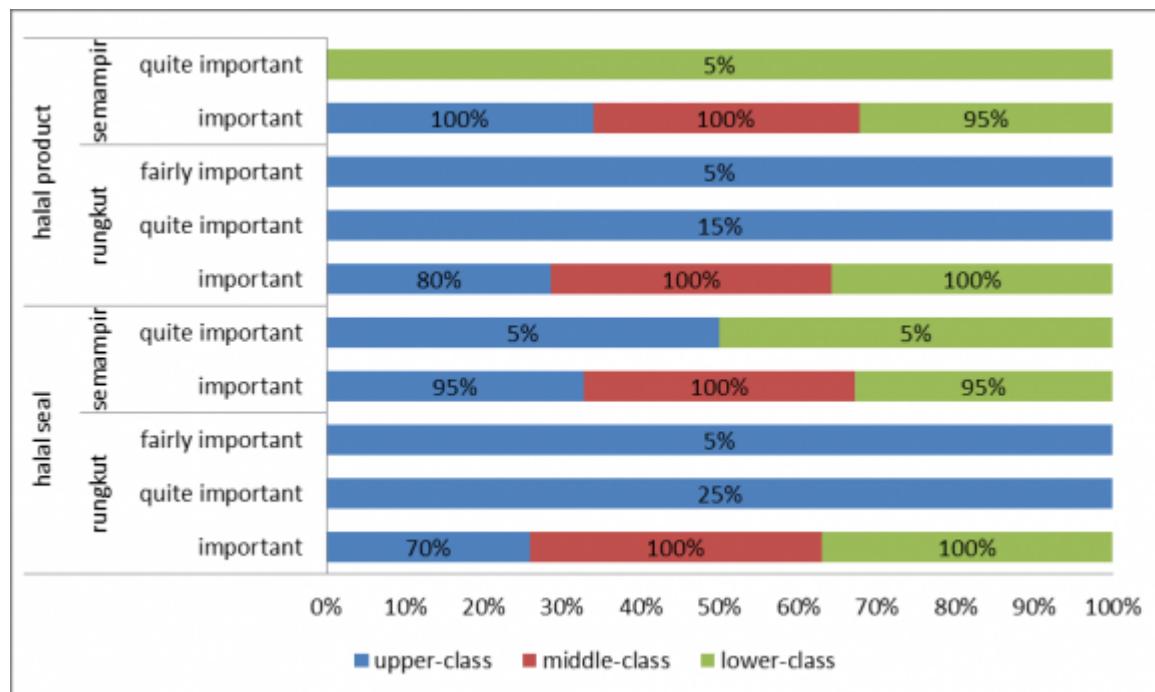


Figure 11:

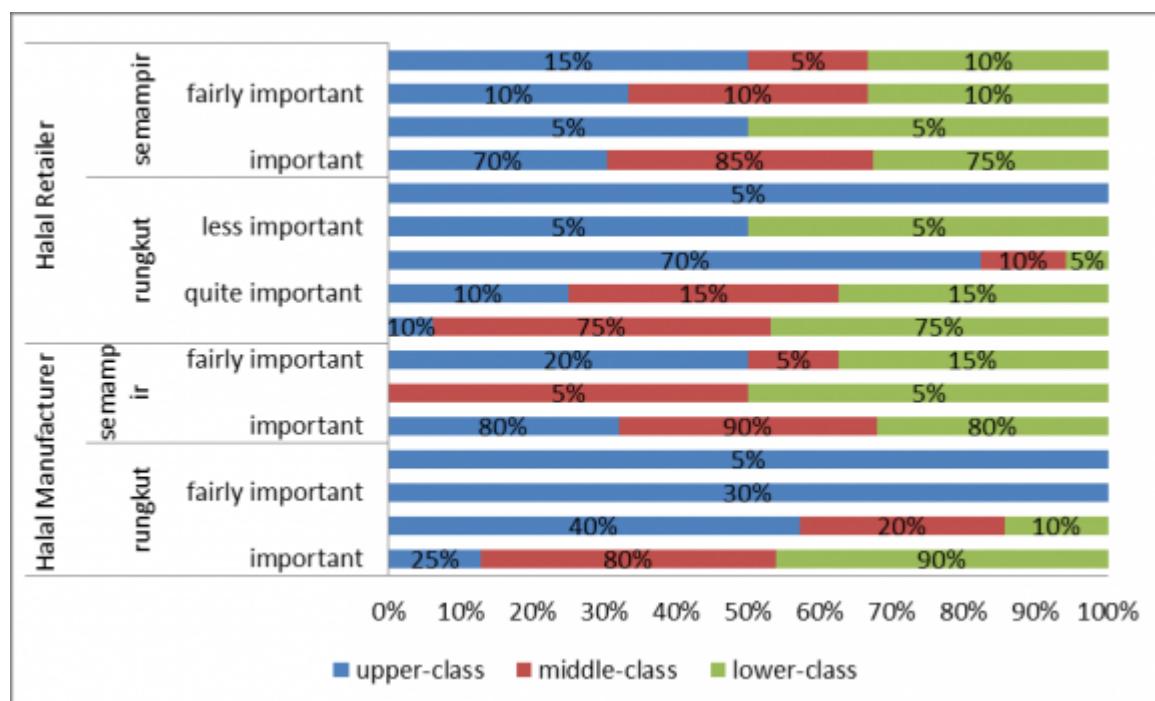


Figure 12:

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