

## **The Importance of the Cultural and Gender Outlook on Consumer Behavior Studies: An Indonesian Perspective**

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### **Abstract**

The Indonesian Core Value with Gender Sub Culture - Study of Consumer Behavior, is a study in the field of marketing management, which is discussed in depth using the library method using various reference sources, including books, journals and other related sources, in addition, direct observation is also carried out in order to find facts in the community. The purpose of this study is to find out the value the core of Indonesia is seen from the cultural and gender perspective on consumer behavior. Finally, hopefully this study will be a benefit in developing marketing management research specifically related to consumer behavior.

### **Keywords**

*Indonesian core value, culture; gender, customer behaviour*

## 1. Introduction

Equality is the main combination of the self-governing process because it guarantees the opening of access and opportunities for all elements of society. Failure to achieve democratic ideals is often triggered by distinguishing treatment of those who are dominant both structurally and culturally. This discriminatory treatment is a logical consequence of a biased view and an asymmetrical position in social relations. Biased treatment and inequality can cause harm and reduce welfare. Life for parties who are marginalized and subordinated.

Until now, gender-based discrimination is still felt in almost all the world, including in countries where democracy has been considered achieved. According to World Bank records, gender discrimination impedes equality in access and control of resources, economy, power and political participation between men and women (World Bank, 2000). In this context, women have the greatest potential for discriminatory treatment, although it is possible for men to experience it. Gender is a public construction of differences in male and female sex that produce certain attributes, positions, roles and cultural categories. Social construction is needed as part of a community's survival mechanism. Therefore, gender construction is contextual and relative to a certain space and time.

Gender is a social problem when there is a change in society because of the techno-environmental shift at the macro level but is not accompanied by changes in the pattern of relations and social positions that bring harm to those in subordinate positions. Standardization of roles in society is the most important obstacle in the process of public change. As far as gender is concerned, where globally women have the potential to experience negative impacts, patriarchal culture is considered the root of the problem. The culture of patriarchy is reinforced by the standardization of roles in which interests and 'phallo-centric' values are seen as conformity standards and is more beneficial to men (Steger & Lind, 1999).

Gender, like other social categories such as race, ethnicity, religion and class, can affect a person's life, including their participation in the lives of people, nations and countries. A society with strong patriarchal values can prevent women from benefiting from the development and progress of human civilization. Equality in this context is equality of access in the field of law, opportunities, including equal pay, equality in the development of human resources and other productive resources (World Bank, 2000).

## 2. Research Methodology

This research uses the descriptive qualitative method by using library studies and accompanied by observations related to the themes discussed to look for theoretical references in accordance with the cases or problems raised and facts that exist in society. The types of data used in scientific studies are primary data by conducting observations and secondary data, namely data obtained from books, journals, other documentation, and related sites. The several variables studied related to Indonesian

Core Value with sub-culture and gender, which are analyzed on consumer behavior as one of the most important things in marketing management research.

### **3. Results And Discussion**

#### ***3.1. Value of Nationalism, Nation and State***

Nationalism is a strong feeling towards the country or country where he was born. The implementation of nationalism has been implemented since you were a child. For example, at school, you will conduct a flag ceremony to build your nationalism. The value of nationalism will create a generation that loves their country and makes the country a priority.

Most people throughout the world, men are often regarded as superior and women as inferior mothers. "Boys, more in the family system, have always been the only hope in continuing their descent." Men are considered authority figures, while women are known as gentle creatures. Faithful and dedicated (Ratna, 2004).

The refusal was raised by the figure by caring for flowers. Not by sharing stories with other friends. Women in take were drawn up with women who were natural. Married, born and raise children, take care of the house and accept all forms of incorrect and wrong. A woman who is considered as a second-class human being. Receiving all decisions related to culture and history is an absolute matter. Even though in his heart he refused.

Cultural symptoms often distinguish the two genders assuming certain goals. In fact, often the masculine group in literary works is the winner. That is, women are objects and are merely weak beings that are under male domination. This raises feminist theory. Literary works as a feminists means, trying to give a middle way so that the two have a balanced position. Stay adjusted to the conditions in the community.

Literary work is a tool for women to struggle for their rights, in order to obtain equality with men in the political, social and economic fields. Gender ideology produces a human view of the role of species in society.

The role of type (sex role) is a group of behaviors, challenges and traits. Furthermore, the attitude that belongs to one particular type, and not owned by another type. Stereotypes towards species have standardized views about how women "should" and how men "should." Second, without giving an opportunity to "out" of the traits that have been fixed by the community. (Murniati, 2004)

Indeed, the birth of a literary society certainly is inseparable from the expertise of the writer in exploring his ideas. The author is free to convey creative ideas in literature, even giving new ideas to his readers. A literature is more valuable, if it becomes a struggle and preservation of culture and history. So, the level of appreciation of literature from pre-static aspects is expected to be more rewarding.

### **3.2. Democratic Values**

Democracy is made to create equal rights to take decisions in a country. All Indonesian people without exception be involved in decision making in this country. They can also give some opinions on some policies. Their opinions will be distributed by the house of an Indonesian representative called the DPR. This democratic value can create critical citizens in Indonesia.

The democratization has proceeded as old as this Republic, which based its sovereignty in the hands of the people. Indonesian independence is actually a manifestation of the rejection of feudalistic traditional values and exploitative compound values. Both the feudal and colonial systems left various injustices based on race, ethnicity, religion and gender. Therefore, independence, in fact, is the gateway to the democratization process in Indonesia. Independence provides a guarantee for freedom of expression and freedom of association, which creates different political preferences. In addition, democratization also guarantees access and participation of all elements of society in various national and state lives (Sudarsono, 2001).

Susan Blackburn (Mariyah, 2001) asserts that democracy includes three basic elements. First: a right and meaningful and extensive competition between individuals and groups for strategic positions in politics by avoiding the use of violence; Second, government participation in determining the desired leader and policy is through an accurate and fair selection mechanism so that no element of society is ignored. The existence of civil and political freedom, namely freedom of expression, freedom of the press, freedom to form and become a member of an organization where these things are sufficiently able to guarantee the integrity of competition and local government participation.

In addition to the functions of governance as covered above, democratization must be directed at strengthening the existence of an independent polite society. Civil society is a context where groups formed independently and 'self-prizing' prizing' articulate sure values, from association's & solidarity and fight for their interests (Sudarsono, 2001). Courteous society consists of various social movements, which include public organizations based on religion, certain academic backgrounds, trade unions, professional organizations and women's organizations.

The process towards a democratic society does not always run smoothly in the Indonesian context. Democracy which is truly rooted in the instincts of human fit is often blocked by anti-democratic tyrannical tendencies that are intended to perpetuate power and interests (Bisri, 1996). The perpetuity of power and interests, both individuals and groups, consciously closes the equality of access to political, economic and socio-cultural entities and in turn, leads to violence, both physical and structural based on race, ethnicity, religion and gender.

#### **a. Gender Equality in Indonesia**

Indonesia's independence is a guarantee for the democratization process as stated in the 1945 Constitution which contains equal rights for all Indonesian

people, both men and women. However, this equality of gender-based rights is often hampered by various interests in which women's subordination provides political and cultural benefits. The problems of gender inequality that are still prevalent in Indonesia are as follows:

1) Inequality Level of Education is a right for every human being, both men and women. However, in practice, women's participation in education declined at a higher level of education. Girls are the most vulnerable to the tendency to drop out of school if family finances are insufficient. This is caused by a cultural view that prioritizes boys, both as a successor to the family and as a main livelihood. This view is very detrimental to women in the lower-middle economic level where they also have to contribute to the family's economy. Low access to education has a significant effect on access to production sources where they are more concentrated in low-paid informal jobs.

2) Gaps in Access to rewarding Resources Gender differences can lead to inequality of access to productive resources of information and capital, including ownership of land. In rural areas, women's land ownership is lower than that of men. Many women do not have access to capital, such as men, which influences their contribution to family resilience. In the workplace, the position of women tends to be lower managerially and structurally. Gender bias about leadership results in low opportunities for women to occupy these positions. Differences in the division of production and reproduction work between men and women contribute to sharpen structural inequalities. In general, reproductive work such as domestic work and childcare that is culturally handed over to women is not given the equivalent value of production work in work policies. The dual roles (production and reproduction) that must be done by women make them unable to compete objectively in achieving promotion and rank and further education. At a lower level, the limited access of women in the economy also reduces the resilience and bargaining power of women in the household (World Bank, 2000).

3) Inequality of Political Participation Women's and men's inequalities in education and access to productive resources also influences governmental participation. The pattern of patriarchal relations of Javanese pianist and the concept of a colonial 'breadwinner' were adopted to create managing of goods and political dependence of women on men (Murniati, 1992, Dzuhayatin, 2001). The governmental benefits of standardizing this role is a combination of the concept of patriarchal control and economic capitalism. In simple terms, it can be assumed that those who control the economy are those who control power. In a more macro structure, a country with large economic capabilities and controlling global politics and at a more micro level, including in the pattern of family relations with those who have access to a cash economy '(salary) is a determinant of family political orientation. Conservative devout interpretation contributes to this pattern of dependence by making the 'livelihood' aspect that supports women's reproductive functions a function of women's submissive dependence on male superiority in the home and,

also, outside the home. The pattern of dependence that is culturally gaining religious legitimacy and structurally needed by power has weakened women's position in public policy making, both in the community and in national politics. According to Mar'iyah (2001) women constitute 57% of voters (voters) in the last election. However, the number of women in strategic and political positions did not reach 10%. The same thing was pointed out by Maridjan (2002) that the representation of women's voices declined from time to time. In the 1987 election women's representation reached 13%, 1992 decreased to 12.5%, 1997 9.8% and in 1999 it declined again to less than 9% namely 45 women from around 500 legislative members. This number is getting worse at lower levels such as in provinces and districts. Position at the executive level also shows figures that are still bleak, such as ministers, governors, Regents, sub-district heads and village heads. In addition, the low parliamentary participation of women is also caused by conventional political traditions that are 'power over' which tend to govern, control, dominate and dominate the character of masculinity. Women who are formed with 'power for' characters who prioritize conscience, potential and protect become hindered from being able to enter politics (Mar'iyah, 2001).

Gender-based violence the gap in education levels and the gap in access to productive resources and the low level of women's political participation caused them to.

#### **b. Democratization and Efforts to Achieve Gender Equality**

The ongoing democratization after the reformation is expected to create a life that is more equal to respecting diversity as a necessity. Democratization does not go well if prejudices and stereotypes against social categories such as race, ethnicity, religion and gender are still political views. As emphasized by Sudarsono (2000) that strengthening polite society is a prerequisite for the continuation of democracy. Civil society can be enforced if social relations can run in an egalitarian and responsible manner. Such relations can only take place when each element occupies an equal position in obtaining opportunities to get fair benefits from its environment, including politics, economics, socio-culture.

Various techniques are being carried out, which are attempted to reduce, if not eliminate, gender inequality that causes social injustice. These efforts are carried out both individually, in groups, even by the state and locally, nationally and internationally. These efforts are directed at:

1) Ensuring Equality of Rights Basic rights such as social, legal, political and economic matters greatly determines access of men and women to various opportunities, resources and skills and can strengthen both productive participation in society (World Bank, 2000) . These restrictions on basic rights can reduce the ability of both to survive and achieve quality of life. Furthermore, equality of basic rights enables everyone to benefit from the opportunities offered by development and progress in the fields of education, health, economics, politics and socio-culture.

This basic rights often cannot be obtained equally because they are caused by various traditions that are no longer in line with the necessity of the times. The interpretation of religion which is the basis of legal reform, for example, actually shackles women rather than protecting them. Renewal of regulations carried out by various regions in the context of decentralization has greatly limited women's movement in a reasonable and free manner. The regulation on the use of heads carves in public spaces and the prohibition of going out without a 'mahram' as suggested by the Muslim Shari'ah designer is more detrimental to women than to protect them. Many women actually experienced violence such as hair pulling, beatings after the socialization of the implementation of Islamic Shari'a was rolled out.

For this reason, it is necessary to reinterpretation that can enable the re-actualization of Moslem teachings as 'rahmatan lil alamin'. In fact, I developed Islamic studies, both classical and contemporary, provide methodological tools for renewal. However, as, pointed out by Mernissi (1992) asserting that conservatism itself is not due to defending Islam but maintaining authority. "Teaching tolerance and freedom of thought, humanism (secular) is an attack, not against God but against position, position ..." (Mernissi, 1992: 55). Maryam Rajawi (2000) reminds that the beginning of a theocratic regime like Iran and Afghanistan began how to control women and make them appear as a symbol of the establishment of an Islamic state and at the same time cover all forms of tyranny carried out by the name of Islam. Controlling women is only the beginning of repressive efforts to control all social elements and this is a sign of 'death of democracy'

2) Proactive Policy Maker to Overcome Gender Gaps In addition to reconstructing values. Culture through the reinterpretation of the teachings of the dominant religion, more concrete steps need to be taken at the policy level. Gender mainstreaming is now being encouraged to narrow the gender gap in access to productive resources. Therefore, it is necessary to 'affirmative action' at the central and regional government level to encourage increased participation of women in education and the economy. According to World Bank records (2000) there is a positive correlation between increasing levels of education and increasing family health. While strengthening the economy of women can increase women's awareness of their reproductive health.

Affirmative Action is directed at providing public support for women, who, due to their traditional roles, face obstacles to benefit from progress. The provision of practical gender needs of women such as time infrastructure, child care services in the workplace, freedom of work when women have to perform reproductive roles such as menstruation, pregnancy, childbirth and breastfeeding can significantly strengthen women's socio-economic position which, also, is strengthening family resilience. The shift in the development paradigm within the World Bank's body from economic growth and efficiency in an economy oriented towards human well-being has provided much improvement to the quality of life for women. The

incentives for natural and traditional roles that were previously considered efficient are part of the form of strengthening women.

3) Increased Political Participation. The above efforts cannot be maximally achieved if women's active participation is not maximized. Functioning as participation in the political arena is a prerequisite for ensuring the rights of women in a fundamental manner such as the right to adequate family benefits for women, and generative leave rights. In fact, in a country like Australia, for example, concern for the reproductive rights of women has become part of the community so that the fathers and husbands demonstrate to be able to get paternity leave rights for two weeks before and after the wife gives birth. Meanwhile, they demanded maternity leave for their wives for 14 months (Bernas, 2002). Women's representation in politics is also a public agenda after the reform movement to meet the recommendations of the Social and Economic Council (ECOSOC) that UN member states need to meet the minimum target of women's representation in decision-making positions by 30 percent. Even the Beijing World Conference plus 5 in New York proposed representation of 50 percent in 2005 (Masruchah, 2002).

In Indonesia, the gender mainstreaming process implemented through Inpres No. 9 of 2000 continued to be followed up through various local regulations and Governor Circular to increase women's political and social participation. In Yogyakarta, Governor's Letter No. 411.4 / 0195 of 2002 became a reference for the implementation of development starting from the preparation, planning, implementation and evaluation of development programs in DIY (Bernas, 2002). Regarding the issue of women's political participation, the 2002 Annual Session of the People's Consultative Assembly (MPR) through MPR Decree No. IV / MPR / 2002 has ratified the number of female representation in decision-making institutions by 30 percent. Masrurah (2002) added that article 46 of Law no.39 of 1999 stipulates that the electoral system, party system, legislative member election, system of appointment in the executive and judicial fields must guarantee women's representation according to the specified conditions.

However, efforts to guarantee women's representation often leads to polemics, both from women themselves and men. In fact, as Masrurah (2002) pointed out, President Megawati himself as the highest political figure for Indonesian women said in the 73rd Mother's Day speech on December 22, 2001 that women's progress should be carried out fairly without engineering. If what is said to be engineering is affirmative action, then the statement is a step backward. Because the special treatment is intended to provide justice to those who are left behind because of discriminatory attitudes, both based on race, ethnicity, religion and gender to be able to catch up. This was done by Mahathir Muhammad who carried out action for Malay people in the economic field and within a certain period of time. This affirmative action is not intended to provide lasting privileges for women but is temporary until the social gap is overcome.

Although the quota system has been established, many parties doubt its success, due to various factors. According to Maridjan (2002), the quota is difficult to fulfill if the election still uses a proportional system. Therefore, the agenda for strengthening women's politics must also be directed at the existence of changes in legislation. Without this, the quota system failed in increasing women's participation. Maridjan and Priyatmoko (2002) assess that women's quota in parliament is not a substantial thing, because women who hold strategic positions, such as the president do not automatically have a feminist perspective and are sensitive to women's issues. According to them, quotas are not important but how women's interests are represented in decision making.

Feminists view quotas to be important because they can provide a political justification and encourage the process of increasing capability (Nussbaum, 1999: 101). Therefore, quotas must be fought at the normative level through various state mechanisms such as laws and the like. At the same time, women's empowerment of strategic and practical issues for women must accompany the process of fulfilling the quota. The interests of marginalized groups based on differences in race, ethnicity, religion, class are often overlooked when they are not physically represented in decision making, as are women's interests.

### *3.3. Democratic Values*

Gender comes from English, which means sex, John M. Echols and Hassan Shadily, Indonesian English dictionary, (Gramedia, 1983). Gender is interpreted as a visible difference between men and women in terms of values and behavior. Whereas in Women's Studies Encyclopedia gender is explained as a cultural concept that attempts to cause a change in terms of roles, behavior, mentalism, and emotional characteristics between men and women who develop in society.

Empirically it was found that women have the same potential to lead men. The similarity between male and female leaders should not be so visible. Almost all studies that pay attention to it, use managerial positions as synonymous with leadership. Thus, the sex differences that appear in the general population become non-existent. This is due to career self-selection and organizational selection. Just as people who choose careers in law enforcement or civil engineering have much in common, (Abdulafaiq, 2006)

Whereas Kusumawati (2001) in his research entitled gender-based leadership - GbL (a study of transformational and transactional style based on perceptions of employees of state and private banks in Malang), concluded that GbL perceived by employees did not show a significant difference, in other words, none relevant differences between male and female Transformational, Transactional and Non Leadership based on employee perceptions. Nevertheless, there are some differences in leadership style between men and women. Women tend to take a more democratic leadership style. They encourage participation, various powers and information, and try to increase the self-esteem of their followers. They prefer to lead through

involvement and rely on their charisma, contact, and skills between individuals to influence others. At the same time, men are more likely to use a directive style of command and control. They rely on the formal authority of their position as a base for their influence. Trends for female leaders.

This reality reflects that men and women both have the potential to lead. Because there is no gender difference in terms of intellectual ability, leadership, oral communication, and work stability (Powell, 1995). If there is a slight difference in the pattern of leadership between men and women, this is due to the emphasis adjusted to the developing situation. That means there are a number of other factors that are non-stereotyped, and therefore, gender is not the cause. That if female leaders are deemed unsuitable for doing work that has traditionally been done by men, Hofstede (1997) is firm, then not because technically they are not able to do it but because their actions in such matters are deemed incompatible with existing cultural symbols, the man has a hero. I Furthermore, added that work activities became dominant values in masculine symbols that are characterized by being strong, decisive in deciding, and if necessary resolving conflicts by violence.

Rapid progress in the field of education that women also prove that women have the same potential as men in terms of universal ability. Apparently, this dramatic progress is often with socio-economic improvements, great political commitment to advance women. The most difficult thing in applying the concept of equality (egalitarianism) in practice is the fact that humans are not always the same, both in character, capacity, pleasure, and need (Megawangi, 1998).

### ***3.4. Value of Equality***

The concept of gender is the nature and behavior inherent in men and women who are constructed socialist or culturally, or some that interpret it as part of the roles and responsibilities between men and women who are determined by society and culture, socialized through historical processes that long. Because it is socially formed, "Gender" is not God's nature or provision. Because it is not God's provision, Gender is not permanent so it can be changed from time to time, different for each class and race. For example "when you know the type of child to be born, parents tend to prepare all baby equipment according to the sex of the child, as an illustration, rosy for the color of women, blue for men." From the birth of our culture attached that "azure is the color for men "And" pink for women." During this time, the community in which we live is creating gender-based attitudes and behaviors, which determine what should distinguish women and men.

Belief in the division of teres but is inherited from generation to generation, through the learning process in the family and society, through the process of domination. That is, the process of socializing the concept of gender is not done smoothly or in the form of indoctrination. The process requires that both men and women think, behave, act according to the socio-cultural conditions in which they live. The concept of gender also causes the formation of stereotypes that are culturally

defined or general things about specific gender characteristics, in the form of paired characteristics that can describe gender differences. It can be seen that it is formed in contradiction, but its characteristics are interrelated. For example, men are logical beings. Women have opposite characteristics, namely irrational and natural.

According to Endang Budiarti (2007) the characteristics of men and women are:

**Table 1: The Characteristics of Men and Women**

<b>Characteristics of Men</b>	<b>Characteristics of Women</b>
Masculine	Feminine
Rational	Emotional
Assertive	Flexible / wishy-washy
Competition	Cooperation
Arrogant	Always give in
Orientation Domination	The orientation is to establish a relationship
Calculation	Using instincts
Aggressive	Passive
Objective	Parenting
Physical	Fussy

So according to Mansoer Fakhri, all things that can be exchanged between the nature of men and women, which of course can change from time to time and differ from place to place, or differ from one class to another, that is what is known as the concept gender. Therefore:

**Table 2: The Sex and Gender**

<b>Sex (Types of Harmony)</b>	<b>Gender</b>
Cannot change	Can change
Cannot be exchanged	Can be exchanged
Valid for all time	Depends on the period
Valid everywhere	Depending on the culture of each
Valid for class and color any skin	Different from one class to another class
	Not God's nature but man-made

Basically, every citizen of the Republic of Indonesia, both male and female, as long as they fulfill the requirements in accordance with the provisions of the legislation, they are entitled to become leaders. This, among others, is confirmed in Law No. 39 of 1999 concerning Human Rights, namely that women have the right to choose, be elected, appointed in jobs, positions and professions in accordance with the requirements and legislation. Nevertheless, the real conditions of the community have not been fully like that. This can be seen from the existence of differences of opinion among the wider community regarding women's leadership.

### ***3.5. Multicultural-charged Educational Values***

The reason and at the same time is the answer to the question why education has a gender perspective, because almost all kinds of life are found in gender inequality. Gender injustice is at home, at school, in the community, in the office, and in different jobs. Gender injustice in various lives actually arises from the perspective of society about two sexes, for example. Women are considered to be weak creatures, which must be protected, such a perspective, which then attaches a theatre of women in their place in the household that deals with food preparation, house hygiene, and childcare. Similar views that are not few are found in the community and later become the cause of differences in treatment between two types of gender, that boys become leaders. Girls will become housewives.

As a result of the differences in treatment of the two types of gender, it was found, as can be seen by in schools that the class leader must be masculine or male dominated, in the community who became RT heads, Rows, Hamlet Heads, Village Heads. All demonized manly chiefs -this is the case in offices and in various companies. Women's representation in the center of power and decision making in Indonesia has not shown political openness for women. Data in 2010, shows a representation of women in MPR 8.06%, DPR 8.08%, MA 14.89%, BPK 0% and DPA 4.44% .27 Gender perspective education is not only an effort to optimize the potential of students without discrimination in two types of gender, but also to increase awareness gender in the ranks of bureaucrats, school educators, parents, and the community to accelerate the realization of gender justice.

The Indonesian government has ratified the Convention on the Elimination of All Forms of Discrimination against Women in the national education system, through the Republic Of Indonesia Law Number 20 of 2003 concerning National Education System and Republic of Indonesia Government Regulation Number 48 of 2008 concerning education funding.<sup>28</sup> As a form of state commitment to various forms of discrimination in differing fields of life, through the education system.

The commitment was strengthened by the signing of the Optional Protocol to CEDAW by the Government of Indonesia on February 28, 2000. Diverse laws and regulations were then elaborated into varied policies, programs and activities, which were written in various government documents and prepared to assume recognition of the role of women in the life of society, nation and state. The Indonesian government also supports all the Millennium Development Goals (MDG) agreements declared in 2000. The MDG commitment is a continuation of various global commitments to support equality and justice between women and men, such as the convention of the elimination of all form's discrimination against women. Another worldwide commitment that is the reference for the MDGs is the Dakar Declaration, about education for all, in which Indonesia as a member of UNESCO also ratified it. Some of the contents of the agreement relating to education and gender equality are:

- a. Ensure that by 2015 all children, particularly women, children are in difficult conditions and those including ethnic minorities have deep access
- b. Complete free and compulsory fundamental education of good quality.
- c. Achieve a 50% improvement in the literacy level of adults by 2015, especially for women and fair access to simple and sustainable education for all adults.
- d. Remove gender disparities in the field of primary and secondary education by 2015 with a focus on guarantees for women for full access and equal achievement in quality basic education

Could the multicultural education discourse be implemented in the reality of national education in Indonesia? To answer this question, a philosophical basis is needed as a thinking approach in conducting analysis. The critical education school is the author's reference in analyzing this problem. In the school of judgmental education, especially important theory of the Frankfurt School found the theory as stated by Joe L. Kincheloe and Peter McLaren, that critics are those who use their works as a form of social and cultural criticism based on basic assumptions, all thoughts are basically mediated by power relations are constructed socially and historically, this school expresses its views as follows:

- a. Facts cannot be separated from values and ideology. Public facts are the result of battles from various ideologies. The dominant ideology which then greatly influences the formation of the social face of a society.
- b. The relationship between theory and object, signifier and signified, is never static, stable or fixed, but dynamic and dialectical.
- c. Language is a vital element in the formation of subjectivity.
- d. Certain groups in a society are privileged compared to others, and such conditions have always not changed as long as the oppressed think.
- e. That conditions are ordinary and natural.
- f. Research practices generally have an impact on the reproduction of the system of social oppression, race and gender.

#### **4. Conclutions and Future Research**

In the end, research related to marketing management related to consumer behavior will not be separated from problems related to culture and gender. Therefore, every researcher which conducts research both qualitatively and quantitatively and examines the theme of consumer behavior to become a concern about gender and culture. However, this study only relates two sub-core values in Indonesia that are related to consumer behavior, the next study that can be done is the core values relate to Belief Values, Humanity, the Unity of Indonesia, Democracy, The Justice and can be done in the field of study others are not just limited to management.

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