



The Product Strategy Analysis of Typical Regional Culinary and Ethnocentrism Consumers (Case at Jawa Tondano Village in North Sulawesi of Indonesia)

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ABSTRACT: A long history about products of a society called Jawa Tondano (hybrid of Javanese and Minahasanese) in North Sulawesi of Indonesia is one starting point of this study. These traditional products are very famous and familiar with local people but still have no specific marketing strategy. Conducting ethnographic methods, this study proposes a strategy in form of marketing network for culinary products. Beside of marketing network, this study also finds that the society keep their conservatism about "halal" image on their products.

Keywords : Marketing strategy, ethnocentrism, halal, culinary products

JEL Classifications : D11, D12, D18, D47, L66, M31

I. INTRODUCTION

Jawa Tondano society is a multiethnic and multicultural society this occurs due to historical events, namely Diponegoro War (1825 - 1830) that impact on the Dutch colonial exile against fighters from Java, Aceh, Palembang, Padang via Semarang, Jakarta Batavia until at Minahasa. Kyai Modjo exiled by the Dutch as a political prisoner to North Sulawesi Minahasa together 63 of his followers. Kyai descent Modjo has opened great expectations of her generation so it's been around 180 years the village was there. Tangible evidence such as the tomb of Kyai Modjo, and his followers such as Kyai Demak, Pulukadang, Prince Amir Perbatasari, and others, KH. Lengkong and KH. Achmad Rifa'i Kendal origin who have earned (National Hero), which is located in Tondano has now become one of the tourist destinations. Through these fighters created language and literature that have been recognized as being collectively owned Jatun Society (Babcock, 1989).

Interest of the authors to conduct research in Kampung Jawa Tondano because of the uniqueness of the village which has the tomb of National Hero Ahmad Rifai and warlord Prince Diponegoro namely Kyai Modjo and his followers, and has culinary products typical of their like (mendot, dodol, sugar tare, halua legumes, nuts rocking, nut brown sugar, nogosari, garo satay, fried sauce, ambeng, vegetable brenebon coconut milk, pickles, etc.) that feels different from the other regions. Javanese cultural assimilation under Minahasa ground to make Java so dominant culture in Minahasa, especially in Kampung Jawa Tondano is surrounded by tribal Tolou designation for the Minahasa community is very interesting to investigate. Comparative advantage rhombus culture, salawat Java, dance hadraa, barodat, martial arts, and culture and tradition that partially survived until now amid differences of society, religion and culture. Jatun communities still maintain religious values such as culture pungguan (grave pilgrimage), which has become a tradition before the advent of Ramadan, Muludan or the birthday of the Prophet Mohammed, which is celebrated every year with various acts of dance, remembrance prayers and a meal together. This culture is still maintained that their ancestors peninggalan namely Kyai Modjo. Therefore, in this paper will examine in depth the cultural values of the area as well as culinary products typical of the region in view of the marketing perspective.

Java Tondano situated in the district of Minahasa Tondano as its capital, the village of Jawa Tondano which now lies between 6 villages in the district of Tondano North extends from the West Eastward with the boundaries of the northern village of Tonsea Lama, to the East with the Village Wulauan, Next Door Luaa villages bordering the western and southern borders with Ranowangko village. Comprehensive Java village approximately = 45.5 hectares of land consisting of the settlement (35.5 ha) agricultural land (7 hectares), soil Field (3 hectares). Land and agricultural outside Kampung Jawa police region which is owned by the people of Kampung Jawa area of approximately 500 hectares. Based on data from March 2014 Population village

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JawaTondano 1,500 KK = 3,328 people consisting of 1,494 men and 1,634 women (headman of Kampung Jawa Tondano Office). Most of the Java community in Tondano is living from farming, traders, civil servants, doctors, professors, teachers and self-employed. Most of the Java communities in Tondano are Muslims although surrounded by people who are non-Muslims, but they live in harmony.

Culture that is deeply embedded in the Java community Tondano is Ketupat more in the know with the Raya Ketupat. Hari Raya ketupat often celebrated by the Java community Tondano one week after Eid or executed in the calculation of Shawwal in the Islamic calendar. Typical culinary Jaton (Java Tondano) is sticky) curry chicken, garo satay, curry beef, sambal fried lungs, which is made of beef dioleh using spices typical of Indonesia so that the taste is very delicious. Pastries they serve are also very different from the rest is the result of his own hands as mendot processed, banquet, tare sugar, peanut shake, porridge or dodol etc. Kampung Jawa Tondano as the pioneer of a culture of the diamond or called the feast Ketupan. Given the potential which is owned by the community, the development of local culinary products raw material should be made to empower the village community as managers, presenters, and the seller of the culinary products.

The problems that exist in the village of Java Tondano is a marketing activity that they do from the beginning until now is still conventional. That is still much to be done based on orders not their daily routines in the manufacture or produce their culinary Tare such as cakes, "banquet", "mendot", "binyolos", "dodol", "kacang goyang", "sate garo", fried sauce chicken, etc. If we are to succeed in seizing the local market we have to have a marketing strategy that is appropriate as an example of a strategy that is in use by bread Kamang where their culinary products of bread are still traditional but still survive to this day with the strategy of visiting customers with a way around the village to use the bike every day. According to the village headman Jawa Tondano if there is a celebration in Minahasa regency government often ordered dodol origin Jaton 1000 seeds so are cakes mendot etc. According to him the cake mendot if made in other areas it will be very different from "mendot cake" which is made of the village of Java Tondano. The production process of the pastries they do not use the machine but still use the traditional way by hand and burning using firewood as well as still bound by workers who are not professional. If workers are sick or unavailable, the production process is not running properly. If we look at the area Airmadidi every day we can find dodol they produce and sell both in the marketplace and in the culinary industry housing. (Observation researcher 2014). Results in Java Tondano home industry has not marketed to other areas because of the lack of continuity in the process of production and marketing, so marketing opportunities these cakes are taken by the other regions.

Ethnocentrism negative attitudes in society have the Java Tondano is they would not receive food or other regional culinary products for their consumption, this also influenced the attitude of bigotry or fear of culinary products outside their area who are considered not kosher. In the village of Java Tondano very rare to find other areas of culinary products such as bread, pastries or foods that circulate in stalls or shops there. This research is very important to be done by the author, because it will bring a change in marketing products unique culinary Java Tondano so they can know the local market, and national levels. Given this research unique culinary products Jaton will have brands, halal certificate and attractive packaging. Javanese culture Tondano would be known not just for the feast ketupan but can be in the know in the community around Java Tondano if people Jaton has a routine agenda art show every year.

Based on looking these background then the objectives of this study are :

1. Determine the right marketing strategy for typical region culinaryproduct of home business of Jawa Tondano village.
2. Create a marketing network model which used contionuosly with culinary product approach towards the culinary products and the culture of Jawa Tondano village.
3. Develop a flexible attitude of ethnocentrism of consumer to improve the preservation of the cultural products and the typical culinary products of Jawa Tondano.

II. LITERATURE REVIEW

Listiana (country of origin and the brand of a product is a gesture extrinsic influences consumer perception in evaluating the product. Information country of origin acting as attributes stand out on the evaluation of consumer products (Johansson, 1989), to stimulate consumer interest in the product (Hong and Wyer, 1989), affect behavioral intentions through social norms, and influence buying behavior through the process of affective as in the case of patriotic feelings consumers about their own country (Han and Terpstra, 1988). Evaluation of the overall product is affected by stereotypes state, namely, the image consumers have of a particular state will influence their perception of the products from the country. (Bilkey and Nes, 1982).

International Journal by Chistian Donald Pentz, research is based on a literature review, covering aspects such as marketing, consumer behavior, especially the phenomenon of globalization and the country of origin and consumer ethnocentrism. Quotes from the reviews empirical literature based study investigating about consumer ethnocentrism in South Africa. A new contribution of this study is that consumer ethnocentrism investigated between groups of different races in the same country. This is done to assess whether there are

significant similarities / or differences between different racial groups in terms of ethnocentrism consumers and one attitude variables which are relevant to international marketing.) A conceptual model (containing sixteen variables) was developed as a guideline from a literature review to investigating consumer ethnocentrism and how it could affect consumer attitudes in South Africa (of different races) against the importation of foreign products (in this case Chinese clothing) and eventually the consumers' willingness to buy imported clothing.

Marketing Concepts

Marketing covers things that will be done by the company to choose a target market and encourage or changing market demand for the company's interests. Marketing includes selling and some other elements, namely: research, strategic action, advertising, publicity and sales promotion, which actually means to monitor the effectiveness of marketing programs ". According to Kotler and Keller (2009: 38) "Marketing is the process of planning and executing the conception, pricing, promotion, and distribution of ideas, goods, and services to create exchanges that satisfy individual and organizational goals. The definition of marketing by Kotler and Armstrong (2012: 28) which says that: "The process by the which companies create value for customers and build strong relationship with customers in order to capture value from customers in return" "which means the process by which companies create value for customers and build strong relationships with customers to get the rewards of that value ". Event marketing is often defined as the activity in the market a product that is bought and sold by the company and addressed to the consumer. The conclusion from all the above opinion, which is that marketing is an activity carried out by the management and organization on an ongoing basis for planning, researching, implementing, supervising, pricing, promotion, and distribution of ideas, goods, and services and conduct an assessment of the various activities designed to satisfy the needs and desires of customers as well as to achieve the purpose or satisfaction organization. From the above definition, it can be highlighted include the marketing effort that starts with:

1. Identifying the needs of consumers who need to be satisfied
2. Determine the product to be manufactured
3. Determine the appropriate product prices
4. Determine the ways of promotion and distribution/sales of products. Kotler and Armstrong (2012:28)

Marketing Mix

Kotler and Armstrong (2012: 92) "Marketing mix is good marketing tool is a set of products, pricing, promotion, distribution, combined to produce the desired response of the target market". Swatha & Irawan (1993: 87) defines "marketing mix is a combination of four variables or activities that constitute the core of the company's marketing system namely: product, price structure, promotional activities, and the distribution system". The fourth of these activities should be combined and coordinated so that the company can perform marketing tasks effectively, so companies do not just pick the best combination, but also had to coordinate the various elements of the marketing mix to implement effective marketing programs.

Product Strategy

According to Saladin, SE. in his book entitled Elements of Core Marketing and Marketing Management (2003: 45) explains that the product has several meanings, namely:

- In the strict sense, the product is a set of physical properties and chemical tangible collected in a similar form and which has been known.
- In terms broadly, the product is a group of properties that tangible (tangible) and intangible (intangible) in which is included color, price, packaging, the prestige of the factory, prestige retailers, and service provided consumers and retailers acceptable as a consumer satisfaction offered to the desires or needs of consumers.

According to Stanton, (1996: 222), "A product is asset of tangible and intangible attributes, Including packaging, color, price quality and brand plus the services and reputation of the seller". This means that a product is a collection of attributes that are tangible and intangible, including the packaging, color, price, quality and brand reputation coupled with service and sales. Quality is the core / main framework of consumer-based brand equity (Aaker, 1996; Farquhar, 1989). Quality impression as a dimension of brand equity (Aaker, 1991, Kapferer, 1991, perceived quality adds value to the brand in some way that gives the customer a good reason to buy the brand and enable brands to differentiate themselves from competitors, to establish a premium price, and have a solid foundation for the expansion of the brand (Aaker, 1991). Marketers in all categories of products and services increasingly recognize the importance of quality impression in brand decision (Morton, 1994, in Yassin et al., 2007). Kotler (1991) noted the close relationship between product and service quality, customer satisfaction, and profitability.

Speaking about the product to the quality of the product. According to the American Society for Quality Control, Quality is "*the totality of features and characteristics of a product or service that bears on its ability to satisfy given needs*", meaning that the overall characteristics and code of a product or service that

demonstrates its ability to satisfy the needs of implied. This definition is the notion of quality customer-centered so that it can be said that a seller has provided quality products or services if the seller has already meet or exceed consumer expectations.

According to Kotler and Armstrong (2004: 283) the quality of the product is *"the ability of a product to perform its functions, it includes the product's overall durability, reliability, precision, ease of operation and repair, and other valued attributes"* which could mean the ability of a demonstrating the product in its functions, it includes the overall durability, reliability, accuracy, ease of operation and repair products including other product attributes. The quality of products is a necessary part of the company is a major concern in this case the manufacturer, considering the quality or qualities strongly associated with satisfaction, which is the purpose of marketing activities.

Brand (Brand) branding they each play an important role as a means to take advantage of the marketing strategy that adds value for the company's goods or services because the brand is accepted as a fundamental factor effective on consumer behavior. Consumers can identify a product or service through a brand. Through the brand consumers can distinguish between products or services to one another. Brand is an intangible asset whose value is expensive, compared with physical assets such as buildings and machinery production. Due to a brand that is known and trusted will be easier for consumers to find the products or services. Brand has a feedback potential to bring kepercayaan consumers Consumers are loyal to a brand (brand loyalty) will bersedia pay more for the brand because they felt they had to get the value or value that is unique in the brand and can not be obtained in any other brand (Jacoby and Chestnut, 1978).

Packaging may affect consumers directly or indirectly in determining the choice of product to be bought (Kotler and Keller, 2007) There are four functions of packaging (Assauri, 1990), namely : (1) to prevent physical damage; (2) to prevent or hamper forgery or impersonation;(3) to ensure cleanliness and container "container" for the product in the form of liquid goods; and (4) as a communication tool to provide information on the packaging about the use, storage, product composition and so forth.

Labeling is important in implementing product strategy. Label is the simple etiquette of posting on the products that are part of the package. Label has several functions: identify the product or brand, for example Sunkist oranges are stamped on. Label also can indicate a class of products, can explain the product: who made it, where made, when made, what it implies and how to use it safely. Finally the label might promote the product through attractive graphics (Kotler and Keller, 2007).

Warranties and guarantees is very supportive in product strategy. All sellers are legally responsible to meet the expectations of buyers normal or reasonable. Security is a formal statement of the performance of the product is expected by employers. Product warranty will provide security to consumers especially food products (Kotler and Keller, 2007).

Another thing to note manufacturers to increase the number of sales related to product strategy is a service (service). The successful marketing of a product is determined by both the poor service provided by the company in marketing their products. Kotler (1997) explains further that "If the physical product is not easy didiferensiasi, the key to success lies in improving service and quality.

Day and Wensley (in Li and Calantone, 1998) demonstrated the superiority of products related to product attributes such as quality of technology, new uses and uniqueness. According to Cooper (2000) uniqueness of the product is essentially derived from the research to meet the needs of the customer (customer orientation) and involves innovation and high technology. The use of technology (Technology) modern to traditional regional food product development and improved quality of care as the design development of food preparation will speed up the process of food production itself. The use of modern technology in marketing, namely the use of modern technology such as the internet, television, radio, included in making ads that use visual digital audio.

Ethnocentrism Theory

Ethnocentrism is a sociological concept that was first introduced by (Sumner: 1906) which refers to the attitudes, beliefs, standards and behavior of someone who exaggerated to something in the environment. Ethnocentric customer is a derivative of the original concept of "ethnocentrism" espoused by (Sumner, 1906) which is a view of something where your own group is the center of everything. Definition ethnocentrism by (Sumner, 1906) in (Shimp and Sharma, 1995) is a view of something in which the group itself as the center of everything and everyone else is measured and seen with the reference group, each group fosters pride and arrogance itself, boasts itself superior , exalting their own god looked down and saw the other outside groups. From the definition, it can be concluded that the actual ethnocentrism it as a view that assumes that the group itself is better, superior, superior to the other groups. Ethnocentrism beneficial for efforts to sustain the group and their culture through group solidarity, appropriateness of behavior, cooperation, loyalty and efektivitas in groups (Sumner, 1906) Understanding the level of customer owned ethnocentric very useful for marketers knowledge about the tendency of consumers to prefer the consumption of products in the country or abroad.

(Shimp and Sharma, 1987) was the first to use this ethnocentrism view in the marketing concept that became known as "ethnocentric consumers". This term is used by (Shimp and Sharma, 1987) to represent the belief held by American consumers about the propriety and morality, on the purchase of foreign-made products. The concept of "ethnocentrism" by (Shimp and Sharma, 1987) formulated as a concept for studying consumer behavior and the implications for marketing. (Shimp and Sharma, 1987) suggests that some consumers generally believe that the purchase of products that are produced locally is morally decency in a normative consciousness. Subsequently (Shimp and Sharma, 1987) developed a scale measuring consumer ethnocentric tendency level, known as Customer Ethnocentrism Scale (CETSCALE). Seventeen items CETSCALE (located on the methodology of the study authors) has been widely adopted in many countries as a measure of the level of consumer ethnocentric valid and reliable (Hamim and Elliot, 2006). CETSCALE used to identify consumers who have a tendency to accept (or reject) the products made overseas. consumers with high ethnocentric feel inappropriate or feels wrong to buy foreign-made products, while consumers with lower levels of ethnocentric tend to assess foreign-made products are better or higher quality. Consumer purchase behavior both in terms of what to buy, when and how to consume highly influenced by their personality. (Schiffman and Kanuk, 2000) states that reflect the personality of the individual differences, is consistent and durable, and can be changed. Further according (Schiffman and Kanuk, 2000) one of the aspects of personality that must be understood by marketers is on the level of ethnocentric consumers in their target markets. It is becoming increasingly important, especially for marketers who are dealing with global competition where the competitors not only from the country but also from other countries.

III. RESEARCH METHODS

This study is using a qualitative approach by using ethnographic methods to measure the cultural and culinary products native to the area in the perspective of marketing, to measure ethnocentrism consumers using Scale CETSCALE of (Shimp and Sharma, 1989) who developed a concept called CETSCALE (Consumer 's Ethnocentric Tendectes) by using 17 items as a question. Some opinions in detail the stages of qualitative research, as proposed (Creswell, 1998) in his Research Design, mentions that the stages or pcedures in the qualitative approach includes the following steps:

1. The Assumptions Of Qualitative Designs
2. The Type of Design
3. The Researcher's Role
4. The Data Collection Procedures
5. Data Recording Procedures
6. Data Analysis Procedures
7. Verification Steps

This research was conducted in the village of Kampung Jawa Tondano is located in an area with the capital Minahasa Tondano, Kampung Jawa Tondano which now lies between 4 villages in the district of North Tondano. When the study started since March 2014.

In the process of ethnographic techniques must pass the data validation process. Having obtained the entire findings, in a study conducted elections and grouping findings. For a sample study started from informants in the village in this regard Pak Lurah Kampung Jawa Tondano, which can provide information and description as the first step of the researchers to determine the sample, and scrolling to other informants to get information on already saturated or concluded by the researchers are already qualified to start analyzing the data. (Maulana, 2006). The author takes a diverse sampling of the students, the students due to measure the level of ethnocentrism consumers among young people, as well as from among the civil servants, teachers, entrepreneurs, to measure the level of ethnocentrism consumer among the workers, and the rest is to measure the level of ethnocentrism consumers in the full service or retired. Meanwhile to measure people's culture, more respondents than among traditional leaders are more aware of the history of the origins of the village and the Jawa Tondano and the formation of their culture. To explore the level of consumer ethnocentrism JATON community of researchers using CETSCALE Scale (Consumer 's Ethnocentric Tendectes). (Shimp and Sharma, 1989) As below:

Table 1 : CETSCALE (Consumer's Ethnocentric Tendectes).

CETSCALE (Consumer's Ethnocentric Tendectes) made by the researcher are as follows:

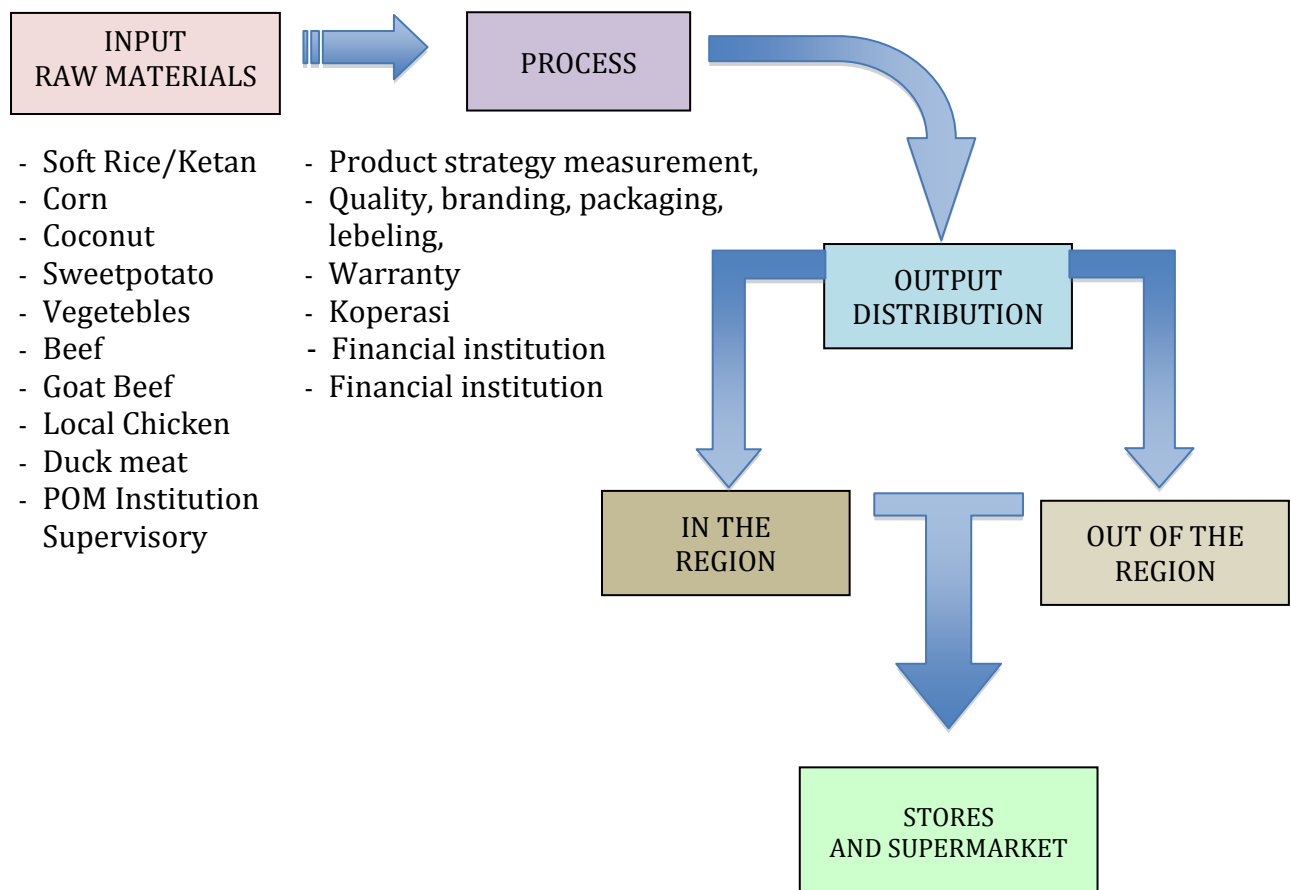
No.	Item
1.	People of Java Tondano (Jaton) should buy the culinary products made in their own area in comparison from outside the area.

2. Only products of the culinary and cultural areas not owned in Java Tondano may be entered into the area.
3. Buying products - the products and culture of the area of origin means maintaining the survival of the local community.
4. I will buy the product in the local culinary-products Jaton forever.
5. Buy a product and receive other regional culture means it is not a native of the village of Java.
6. Buying products other regions is a wrong move because it would take away jobs from the local people.
7. People who claim to be Java Tondano will always buy the products of the area.
8. Respondents should buy products made in the area though so other areas will benefit from our area.
9. Respondents should buy products made in the area though so other areas will benefit from our area.
10. Buying a culinary and cultural product from other regions should be in small quantities or as needed.
11. People in the region should not buy products outside the region because it will hurt business in the area and will create unemployment for the region.
12. All types of products outside the region should have been restricted.
13. Although it would make respondents spend much money in the long run but I will always support the products in my area.
14. People outside the region we are not allowed to sell their products or their culture in the market or in the area.
15. Product outside area supposed to be wearing a levy or to reduce the high price their products entry into the area.
16. We are only allowed to buy the products and culture outside the region if only the product can not be obtained in our area.
17. Consumers who bought the product area of the other regions will feel sorry for the people of the area were thrown out of work.

IV. DISCUSSION

Figure 1

Marketing Network for Culinary of Jawa Tondano Village



Marketing Network for Typical Culinary Products of Jawa Tondano Village

Here the researchers create a model of network marketing for Java culinary products Tondano. Her intent in network marketing for culinary products so that from the beginning in this case Inpun, be provided by the Java community Tondano so are the processes and outpun no obstacle in producing culinary products. Starting from raw material inputs, meaning that raw materials must be produced by the area this would mean that the availability of raw materials for culinary products remain there continues to anticipate shortages of raw materials when the raw material is derived from outside the area. In Java Tondano own raw materials they provide for the independence of the Java community Tondano since being in Kampung Jawa Tondano they are already used to provide everything yourself. Starting from planting rice to the need for rice, Rice planting pulo for the needs of culinary products such as diamonds make cakes, porridge, lalampa, mendot. Coconut palm trees Menamam taken to make milk even coconut oil are often made by citizens of Java Tondano for personal consumption or for sale in the stalls. Raw material such as vegetables, grown in the courtyard houses such as pumpkin, eggplant, Japanese cucumber, beans, tomatoes, chilies, shallots, leeks and other living plants such as the kitchen for daily needs. Many fruit trees are also planted in the yard or garden of the residents like the mangosteen tree, banana, Landsat, rambutan, pomelo and others. Plantation crops they produce is often sold in traditional markets around Java Tondano has even penetrated to the traditional markets in Manado as market Karombasan, market Bersehati and surrounding areas such as vegetable beans, squash, eggplant, tomatoes, peppers, onions shallots, garlic and others.

Other raw materials they produce to create culinary products are poultry such as chicken, duck, beef and lamb. Jaton society still many villages raising chickens in their backyard or let free to roam in the front yard while the cattle they keep it in a separate place. Beef raw materials used in their culinary products such as garo satay, curry, sambal fried cow lungs, jerked and others. is the typical culinary their area which consists of fresh beef, hazelnut, clove, nutmeg, ginger, garlic and onion brown sugar and pepper for almost 180 years this village there Javanese life Tondano own self like this until they own their own home, mrnyekolahkan their children, buy motorcycles, cars and even rice fields. This also happens because they are the descendants of Kyai Modjo exile from the mainly Muslim and surrounded by different religious communities with them. Kefanatismeaan still very attached to Tondano Java community for the security of their raw materials and the production plant itself.

Marketing network model Java Tondano culinary products in terms of process, the authors propose a marketing strategy to implement the marketing strategy is to create an attractive packaging of culinary products they produce. Culinary products from Java Tondano still use traditional packaging means dodol they make only input into woka or similar leaf made from young coconut leaves. As well as with other traditional cakes simply wrapped in banana leaves. If packed in plastic containers and given brand with attractive packaging will add consumer appeal for mengkonsimsinya, let alone taste culinary products they are very tasty. Here the authors recommend to manufacturers of small and medium enterprises in the village of Java Tondano to implement the marketing strategy in this case using the attractive packaging and the use of brand names for each product kiliner them. For example, "Culinary dodol Typical Jaton" mendot typical culinary Jaton "Culinary rendang JATON Typical" which has been packed in airtight packaging so that it can survive the culinary long up and not stale. It does require a packaging technology that is usually used by businesses that have professional culinary. With the brand name will make Java Tondano culinary products can be known people if marketed outside the village of Java Tondano and be safer than those that mimic the taste of the product.

The most important characteristics of food by Moslems is "halal", a language that had been taken from Arab language. By "halal" certificate or "halal" logo on their culinary products typical of the region make the culinary products are safe to consume both for Moslem and Christian people. Or pastries wet as mendot, and other pastries. Based on this it is necessary to build a brand branding proper technique (Knapp, 2001), including: differentiation, relevance, esteem, awareness, and idea. As Knapp (2001) argues about the brand strategy based on what he has examined. The doctrine of brand strategy is a comprehensive plan of action that is used by an organization to determine its essence, created a paradigm of brand and gain competitive advantages continuously. Dry or wet cake typical Java Tondano much demand within the government Minahasa and often in every message there is a big event. Pastries for both Eid and other major holidays are already using the brand attractive and hygienic packaging in culinary products and obtain halal certificate from the Indonesian Ulema Council that is the main goal for any marketing strategy in trying author.

The Marketing Strategy in Terms of Registering a Brand that Needs to be Considered

Referring to the regulations in Indonesia number 15 for year 2001 chapter 6 (point 1a and 1b) about trademark registration application will berejected if the brand:

- a. Have similarity in principle or in its entirety with the brands owned by other parties who have registered in advance for goods and / or services that are similar;
- b. Have similarity in principle or in its entirety with well-known brands owned by other parties for goods and / or the alike.

Ethnocentrism Consumer of Jawa Tondano Community

From the data analysis on ethnocentrism consumers in Java Community Tondano obtained discussion as follows: Consumer ethnocentrism like domestic products and is obliged to support domestic production and believe that with the purchase of foreign products will hamper economic growth in the country and creating unemployment (Sumner, 1906).

Question No. 1 on consumer ethnocentrism which states, people of Java Tondano (Jaton) should buy the culinary products made in their own area in comparison from outside the area. The results of respondents' answers on these questions are answered disagree 7, 6 person answering neutral. 87 people answered strongly agree. From the results of respondents on the question no one showed the Java community Tondano loved culinary products from the region itself and includes consumer ethnocentrism. Consumers who have understood the high ethnocentrism will feel guilty when consuming products from abroad because they think would be bad for economic development in the region and the country.

Question No. 2 on consumer ethnocentrism which states, only those products and the culinary culture of the area that are not owned in Java Tondano may be entered into the area. Of these questions there are 7 people answered disagree, and 9 answered neutral. 83 people answered strongly agree, this means that most people can accept the Java Tondano foreign products that are not produced in its own country can enter in their area that certainly halal standards.

Question No. 3 stating, buy products - the products and culture of the area of origin means maintaining the survival of the local community. The results of these 6 questions answered neutral and Ninety-two people answered strongly disagree. This suggests that the majority of Java Tondano love their own home-made products and includes consumer ethnocentrism.

Question No. 4 on ethnocentrism which states, I would buy the product in the local culinary-products Jatun forever. From the results of the tabulation find respondents who disagree are 5 people, while strongly agree numbered 95 people. This shows that the Java community is very menyukai Tondano culinary products of their own, regardless of any other regional culinary products, because they think the other regional culinary products are not necessarily kosher.

Question No. 5 on ethnocentrism stated, buy the product and receive other regional culture means it is not a native of the village of Java. Tabulation of results in 11 respondents answer can not agree with that question, 11 respondents answered neutral and 77 people answered strongly disagree. It shows the love of the respondents to its own country is very big can say as a consumer ethnocentrism. (Landis, 1992) defines ethnocentrism as a form of prejudice that considers the cultural group is right and others are wrong culture.

Question No. 6 on ethnocentrism states, buy another product area that is a wrong move because it would take away jobs from the local people. Tabulation of results can one hundred percent answered strongly agree with the question. This proves that the Java community Tondano so love their regions and their culinary products so it is very difficult to buy culinary products from other regions. This proves the level of ethnocentrism very strong in the Java community Tondano.

Question No. 7 on ethnocentrism states, people who claim to be Java Tondano will always buy the products of the area. Tabulation of results that answer can not agree, there are 10 people, while a neutral answer six people and 84 people answered strongly disagree.

Question No. 8 on ethnocentrism stated we should buy products made in our own area though so other areas will benefit from our area. Tabulation of results that answer did not agree there was 13 people and the neutral or impartial answered there were 5 people. While that answered strongly agree numbered 82 people. This shows that the love of society for their own local products is very high and they would invite other areas to buy their culinary products.

Question number 9 on ethnocentrism which states There will always be the best thing to buy the products of the area. Tabulation of results that answer does not agree there are 3 people who answered a neutral and there were 5 people, while there were 92 people strongly agree. It shows the love of the products they are very large area.

Question No. 10 which states buy culinary and cultural products from other regions should be in small amounts or as needed. Tabulation of results may respondents who answered disagree numbered 6 and the neutral answer amounted to 3, while that answered strongly agree numbered 91 people. It is proved that the respondent was not too concerned with the culture of culinary products and other areas, they just want a culinary and cultural products of their own. Love of respondents to the culinary products and their culture is still very

high considering respondents who answered strongly agree numbered 91 people. This concurs with the statement of (Soekanto in Helmi,1990), that ethnocentrism is an attitude that assess elements of another culture by using the existing norms in the culture. (Guilford in Helmi, 1990) suggested that ethnocentrism is the tendency of individuals to assess their own culture as the best and use cultural norms as a benchmark to judge other cultures.

Question No. 11 which states "People in the region should not buy products outside the region because it will hurt business in the area and will create unemployment for the region. Tabulation of results that answer does not agree there are 5 people, while neutral there are 4 people who answered strongly agreed while there are 91 people. This proves that the respondents are very concerned with the culinary and cultural products of their own. Respondents are very concerned about businesses in their area if people switch to the other culinary products will occur on unemployment for the region.

Question number 12 which states All kinds of products outside the region should have been restricted. From the tabulation of data that do not agree with that question only one person and that answer is no neutral third person. And who answered strongly agree 96 people. This proves that the public in this case represented by the respondents do not want other regions outside of culinary products circulating in their areas, especially in stores or stalls the area.

Question No. 13 which reads Although it will make the respondent a lot of money in the long run but I will always support the products in my area. From the results tabulation who answered disagree No 4 and No 8 the neutral answer. Respondents who answered strongly agree there were 88 people. This proves that the respondents are willing to sacrifice to spend their money in large numbers to keep mengkonsunsi products in their own area.

Question No. 14 which reads People outside the region we are not allowed to sell their products or their culture in the market or in the area. Tabulated results obtained from respondents who disagrees as many as 5 people, addressing the neutral there are 5 people. Respondents who answered strongly agree numbered 90 people. According to Taylor, Peplau and Sears (2000), in a group, individuals are interdependent and have the potential for mutual interaction.

Question No. 15 which reads Product of the outside area supposed to be wearing a levy or to reduce the high price their products entry into the area. From the tabulated results obtained answers do not agree that only one person and neutral answered 13 people, who answered strongly agreed while there are 86 people.

Question No. 16 which reads we only are allowed to buy the products and culture outside the region if only the product can not be obtained our area. The tabulated results obtained were answered disagree No 6 respondents who answered a neutral and there were 7 people, while respondents who answered sangat agreed amounted to 87 respondents. This proves that the level of ethnocentrism Jaton society is very high with the result of respondents who obtained. At some level, is difficult to avoid ethnocentrism either formally or informally.

Question number 17 which stated Consumers who buy the products of the area other regions will feel sorry for the people of the area were thrown out of work. The tabulated results obtained were answered disagree No 4 respondents who answered a neutral and there are 14 respondents, while respondents who strongly agree numbered 82 people. Paul (the Baron and Byrne, 2000) argued that a group consisting of two or more people who interact, have the same goal, a stable relationship, interdependent, and feel that they are part of a group. Ethnocentric person who would assume something that is both familiar and unfamiliar or foreign is bad. At some level, is difficult to avoid ethnocentrism either formally or informally.

From the tabulation of data on ethnocentrism questions above, showed most respondents in this case represents Tondano Javanese society is a society that ethnocentrism or consumer etnosentries. This can be proved from the tabulation of data indicating a love of the respondents to the regional culinary products which they own, in comparison with the culinary products made in other areas. Java Tondano love the community about their culinary products can be seen from the results that the majority of respondents answered strongly agree on every item in question CETSCALE that created the researcher. CETSCALE used to identify consumers who have a tendency to accept (or reject) the products made overseas. Consumers with high ethnocentric feel inappropriate, or feels wrong to buy foreign-made products in the research area of Jawa Tondano village products. While consumers with lower levels of ethnocentric tend to assess foreign-made products in the study of other regional products, better or higher quality. Consumer purchase behavior both in terms of what to buy, when and how to consume highly influenced by their personality. (Schiffman and Kanuk, 2000). According to Cohen (1992), ethnocentrism can affect positive and negative). In the opinion of Cohen (1992), ethnocentrism can be positive and negative impacts. The positive impact of ethnocentrism which can be used to thicken one's loyalty to the group, is also to boost morale, patriotism and nationalism them. While the negative effect is the inhibition of the changes, in society they are positive for the community members. Because the ideas from the outside are always suspect or considered one of the issues in society that should be easily solved becomes difficult to resolve. In Kampung Jawa Tondano attitude of ethnocentrism in the Java

community property Tondano positive impact is with their love of culinary products which they have traditionally - generations will bring a sense of nationalism, loyalty or allegiance to their culinary products and the impact is to preserve the culinary products. With consumer ethnocentrism regional culinary products and culture of the region can continue to be sustainable. In this case the Jawa Tondano community is so in love with the own homemade culinary and continue to preserve their culture by maintaining the diamond culture, customs, dances that they live for this.

Meanwhile the negative effect is the inhibition of the changes inside the society which is giving positive for the community members. Because the ideas from the outside are always suspect or considered one of the issues in society that should be easily solved becomes difficult to resolve.

Cultivate Ethnocentrism Flexibility in Jawa Tondano Community

According to Matsumoto (1996) ethnocentrism is the tendency to see the world only through the lens of their owned culture. Ethnocentrism outline the culture itself is higher than the culture of others, then the foreign culture is assessed through the lens of their own culture and every aspect that is not the same or different than the culture itself will be seen as a weakness. Given the importance of having a flexible ethnocentrism in a multicultural society such as Indonesia, then the necessary efforts is to strengthen it.

The three ways that we can do to strengthen flexible ethnocentrism by (Matsumoto, 1996) are:

- 1). How can we understand reality as we usually do in a certain way.
- 2). Acknowledge and appreciate the fact that people who come from different cultural backgrounds have different ways of understanding reality, and that their version of reality is valid and correct for them as our version of a legitimate and true for us.
- 3). Knowing about your own culture and other cultures and their influence on the ways to understand the reality in certain circumstances is not enough to foster a flexible ethnocentrism.

To support the establishment of a flexible ethnocentrism in society Jatun takes order community of people who are willing to share with groups or communities outside Java Tondano. This means that should grow a sense of tolerance and trust between one region to another, thus the absence of any suspicion of the Java community Tondano with culinary products in this culinary products traditional pastries another area to get into Java Tondano like bread , brudel, onde-onde, binyolos, Bronies, crackers, and others by multiculturalize educations as to how to value the culture of other regions, how to respect religious tolerance, how to build trust between community and other areas. Multicultural education means education of the values of diversity that teaches how tolerant of differences. For education can be reached via formal or non-formal approach such as family, association and the mass media.

Tondano Java community can not directly eliminate their consumer ethnocentrism attitude, because this has become a tradition and custom that has been entrenched in the individual part of the population of Java Tondano since they were in the village. But in the context of Java Tondano towards tourism village little by little people will have to accept the culture of culinary products and other areas into the area of Java Tondano. One way to other areas of culinary products can enter and sold in Java Regional Tondano is outside the area of culinary products must have a certificate from the Halal MUI. With the halal certificate all culinary products from outside the area to be entered in Kampung Jawa Tondano make the local communities not worry anymore to consume.

V. CONCLUSION

Importance of a culinary products have Brand Name, this is to simplify the product tersebut known by consumers and other producers to avoid the replication of the product. Brand has a feedback potential to raise consumer confidence Consumers are loyal to a brand (brand loyalty) would be willing to pay more for the brand because they felt they had to get the value or value that is unique in the brand and can not be obtained in any other brand (Jacoby and Chestnut 1978).

Packaging a culinary products in containers are hygienic and attractive can make the culinary products in the consumer prefer. By having a halal certificate from culinary products will create culinary products to be safe for consumption beagama Java Tondano Islamic and other communities. To support the establishment of a flexible ethnocentrism in society Jatun takes order community of people who are willing to share with groups or communities outside Java Tondano. This means that should grow a sense of tolerance and trust between one region to another, thus the absence of any suspicion of the Java community Tondano with culinary products in this culinary products traditional pastries another area to get into Java Tondano like bread , brudel, onde-onde, binyolos, Bronies, crackers, and others.

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