

DOES IT MATTER WHAT HE NEEDS? ECONOMIC WELL-BEING AS STRATEGIC MANAGEMENT FOR RADICAL BEHAVIOUR INTENTION

The Proceeding of ICRCs

Vol. 1 No. 1 December 2022: 91-102

Susminingsih

susminingsih62@gmail.com
IAIN Pekalongan

Imam Kanafi

imam.kanafi@iainpekalongan.ac.id
IAIN Pekalongan

Abstract

This paper describes economic well-being as a strategic tool in managing individual behavior. Economic well-being is one of the triggers for someone to do radicals. Material as a symbol of civilization makes humans decide all of their thoughts and actions to achieve the fulfillment of these materials. Intention is the foundation of one's actions. Indonesia as a developing country has a significant level of poverty and unemployment. Limited economic access triggers an increase in a person's criminal actions. The methodology in policy research emphasizes the process of analyzing social problems carried out with literature study techniques. Radical behavior is an activity integrated with economic aspects that requires socio-cultural strategic prevention, in addition to law and politics in Indonesia which are known to be religious, loyal, friendly, caring, and easy to cooperation. The results of this paper are recommended to policy makers to find a way out of radicalism problem in economy perspective.

Keywords: Economic well-being, Strategic management, Radical behavior intention

INTRODUCTION

The phenomenon of radical behavior in the economic field is interesting to be academically reviewed. Various studies on economic behavior and economic radicalism have been conducted by researchers (Boyer and Petersen, 2018; Hayes and Fryling, 2014; Moore, 2011; Tsakalotos, 2004). Human will is described in the form of daily behavior. Human behavior can be determined in accordance with their wishes (Kluytmans, 2006). Human behavior is built from human values and the experiences

they have lived. There are several elements determine a person's behavior, including physical environment, observation physical environment, thoughts formed regarding physical environment, motivation, learning outcomes, capacity and so on. Everything leads to certain specific behaviors. Human behavior can be determined according to their will. However, this matter is not that easy, for example, people in the same situation behave differently. If someone perceive someone else as a good person, usually one predict he will behave properly. This means that when someone knows someone personally, knowing their nature, it is because one always react the same.

In general, human behavior that has been described occurs due to human negligence on their own nature as the best creature among any other creatures. Physical, psychological, and mental quality are not used by humans in an educated way, but only to obey the desires of the human ego. Through consumption which tends to impulsively pursue hedonism or the use of hazardous substances for the sake of production efficiency resulting in environmental pollution (Martine, 2013). Lack of desire control makes humans fall into destructive short-term behavior. The effect is when changes or problems occur, humans often take shortcuts to overcome them.

In the economic field, this behavior also easily occurs. One's and their company's survival become the main goal, so that personal or company internal conflict are easy to occur (Zabel, 2005). The attraction between entrepreneurs and consumers is very strong so the producers work hard to always create goods in accordance with market interests. This is important because the profit for the entrepreneur is determined by the quantity of goods sold in the market. As it is known that the price of goods to be marketed to the consumer, the determination of the sale value is not only seen from the cost factor and also the level of selling profit is not only seen from the cost factor and the desired profit level, but other factors that are not less important than the two previous factors are purchasing power of individuals or communities where the goods will be sold (Setiadi, 2008).

Through goods used, consumers want to communicate their economic status to other people around

them. Other individuals imitate what they watch, see and hear. This is where the brand becomes the value sought by consumers, so people will spend a lot of money to get limited edition goods. The more expensive an item or the more popular the designer's name attached to the item worn by consumers, the higher the economic status they bear.

Every day there are millions of people who have activities aimed at fulfilling their respective goals. Of these millions of people in carrying out their activities, they are in an orderly manner without real direction. Everyone carry out their respective duties in accordance with the status and role. Indeed, at a glance these activities run automatically. The order that runs as it is, it contains a set of norms and values which have a binding capacity for each of its members. The ties of values and norms provide direction to each member of the social group to carry out activities in a conformist manner (Setiadi and Kolip, 2015). Economic morals also play an important role in changing the behavior of individuals and companies, collectively. Consumers will surely be satisfied and loyal when obtaining satisfaction in quality services, goods and prices (Griffith, 2009).

Many literatures have placed a lot of attention to the issue of consumption, religion and economy well-being. Previous research has stressed that consumers with a high degree of cognitive religious commitment viewed sales personal friendliness, shopping efficiency and product quality as being of greater importance in selecting a retail store than did those low in cognitive religious commitment. Religious contribution, a behavioral component of religious commitment, was positively and significantly associated with sales personnel friendliness/ assistance and credit availability. The consumption affected by personal value. The personal values are the individual's beliefs about what are desirable for themselves, therefore self centered and deriving from, and modified through, personal, social and cultural learning (Fernandes, 2012).

DISCUSSION

The level of prosperity is correlated with the satisfaction and happiness of life desired by people

(Becchetti1 and Conzo, 2018; Rojas, M. 2018). Ownership of property either from saving or debting habit makes someone easily take the decision to consume goods and services (Borgeraas et al., 2016). Welfare and financial convenience make a consumer make subjective decisions about goods choices (Hewa, 1998). Purchasing is not always because of the principle of need, but more because of desire. The value of the benefits of an item or service is no longer a fundamental reason, but rather the prestige or judgment of others to the buyer. Consumers also often do not care about the economic problems that will arise due to their consumption behavior. However, there are some people who still have the opposite principle, namely that welfare is not merely measured by the availability of materials or objects, but welfare is measured subjectively (Binder, 2010; Angner, 2010).

Behavior of producers who are reluctant to innovate but take destructive actions are actions such as copying brands or manipulating materials. Manipulative action is also an indicator of radical behavior, because there are elements of coercion of reality in it. The urge to fulfill desires for someone by confessing something that is not his right is a negative symptom that can harm consumers or others, for personal satisfaction. In the economic field, the drive to fulfill the economic "needs" often makes one take various actions and some even "deviate", such as stealing, robbing, corruption, all of which are caused by economic motives (Setiadi and Kolip, 2015).

Basically, economic behavior can be educated through innovation training. Negative behavior often arises because humans feel no longer appropriate or comfortable with a condition. Aside from the lack of knowledge and the reluctance to take certain risks or expenses. Meanwhile for consumers, hedonic or consumptive behavior is also caused by personal factors (lack of knowledge, lack of religion understanding, economic level) and social (social circle, status, prestige). This phenomenon occurs generally due to the lack of awareness that every thing anyone do, all will be accounted for. Humans still often think that behavior has a single dimension, regarding itself alone, even though this is not the case. Humans are born to live together with other humans. Their rights are limited by the

obligations of others. Her freedom is limited by the concerns of other people's conditions. This makes a no one can act on his own no-limit free will, in all aspects of life. Facts like this confirm that sociologically a person is bound by his rights and obligations to others. The ties were derived from values adopted from their sources, including religion.

Appreciation to someone is often related to the amount of material they have. The more expensive the materials a person has, the higher the community's judgment on him. This is what makes matter as an object that endangers itself, because social status is then identified with material ownership. Consumption based on usefulness does not always run smoothly, especially when consumers are faced with the demands of materialism. This is where religion has a very big role in controlling one's behavior including in terms of consumption. Ujang stated that religion must animate the attitudes, perceptions, ways of thinking, and behavior of the consumers. Consumers who carry out religious teachings properly and correctly will be able to build a good consumer personality, namely consumers who are wise, productive, very critical, and not influenced by the world of materialism. Consumers must have a self-concept that does not emphasize materialism or interaction symbolics. Consumers should not always associate the concept of themselves with the ownership of goods and services so that they can avoid excessive consumption patterns without regard to their purchasing power.

The principle of symbolic interaction and materialism will encourage consumers to love materials excessively which in the end they will look at other consumers with ownership of property or will consider the honor of themselves and others based on property ownership. As a result, a culture of corruption is rife in Indonesian society, people will justify any means to raise money quickly because of the demands of having a lot of goods. People will not value process, people want to get everything quickly even in forbidden ways. Consumer's love of property has indeed become a basic human trait, so it is not surprising that consumers always associate the

concepts of themselves with property ownership (Sumarwan, 2011).

From an emotional human perspective, consumers are described as individuals who have deep feelings and emotions that influence the purchase or possession of certain goods. Feelings such as pleasure, fear, love, worry, fantasy, or memories greatly affect consumers. For example, someone will continue to maintain his furniture as well as possible, even though its an old furniture, even though he can replace it with a newer one, he does it because it has a deep connection with someone who provides the furniture.

Consumers who make emotional purchasing decisions, they look for very few information before buying. This kind of people is more considering the mood and feelings at the time so that "just do it". This does not mean that emotional humans make irrational decisions. Buying a product that meets emotional needs is a rational consumer decision. If one has to choose two different brands of clothing, for example between Arrow and Choya. One choses Arrow maybe not because it looked better, but one chose the brand because it gave a better feeling, a decision like this was rational. Mood is as important as emotions in consumer decision making. Mood is a feeling state or state in mind. Emotion is a respos to a certain environment, while the mood is more to an unfocused condition that has arisen before when consumers see advertising, retail environment, they know the product. Shop owners try to influence the mood of consumers by providing a store image and store atmosphere that pleases consumers. Consumers who have a good mood will stay longer in the store, and then consumers will be more interested in shopping at this store (Sumarwan, 2011).

Meanwhile, there are consumers who want to identify themselves with someone or a group of other people who have a "more" value as seen by themselves, a kind of idol. So whatever the idol wears, they want to have it too. This action is also a "proof" for the idol that they are "one" with his idol. This consumer is known as a follower. There are also consumers who really want to own an item not because they want to be a trend setter or follower, but because they know the function and usefulness of the item they are going to consume. It is said that a product

produced by a producer becomes valuable or valuable not because of the various physical attributes of the product, but also because there is a value that is considered valuable by consumers. Physical attributes attached to an item are such as the raw material, the durability, the shape or design, etc. The physical attributes of an item in essence determine the functional role of the item in meeting consumer needs. On the other hand, the value contained in an item will provide psychological satisfaction to consumers in utilizing the item. This value can be sourced from the image or brand, history, manufacturer's reputation of the item, etc. The physical attributes of an item are basically objective in nature, comparable to one another, but the value attached to an object is of subjective value. In Islamic economics view, a product is also a combination of physical attributes and values. The Islamic economics concept about the physical attributes of an item may not be different from the view in general, but the concept of values that must exist in every item is Islamic values. The existence of these values will ultimately give *maslahah*, because blessing is an important element in the concept of *maslahah*. Likewise, a product/service that contains a lot of blessing cannot be considered as the same with other goods that contain only a small amount of blessing (P3EI, 2015). So they they do not paying attention with the price and how do they pay for it. There are even consumption behaviors that are only based on these desires that make consumers miscalculate the priority scale of needs. If it keeps repeating, it will become a wasteful habit.

The phenomenon of wasteful behavior is an attraction in developing countries. As mentioned by Yusuf Suit and Almasdi (2006) that in general, the mental attitude of people in developing countries are more wasteful compared to people in developed countries. The increase in people's income in developing countries is always accompanied by an increase in spending. They did not hesitate to spend all of their income for consumptive purposes. In other words, they think very little of life for tomorrow (Suit and Almasdi, 2006).

Well-being, which is often characterized by abundance of property, encourages a person to create an "image" of himself through all forms of goods he

consumes. Sociologically, consumption behavior has a cultural and social impact because it is seen, imitated by those who see it. Psychologically, well-being also proceeds in the way a person thinks before he makes the decision to spend the money he has earned. As from the side of feeling, the power of consumption shifts from physical needs towards the trend of closeness to the natural environment such as green consumption. The power of consuming also plays a role in shaping behavior to reduce stress or depression (Ong, et al. 2013). Radical behavior in economic aspects that requires socio-cultural strategic prevention. The value of consumption in Islam as a majority people in Indonesia which is prefer or give priority to simplicity not lavish style, make the priority to primary need i.e. education, health, environment, the worship rather than the luxury need were reflected the Indonesian people who are known to be religious, loyal, friendly, caring, and easy to cooperation.

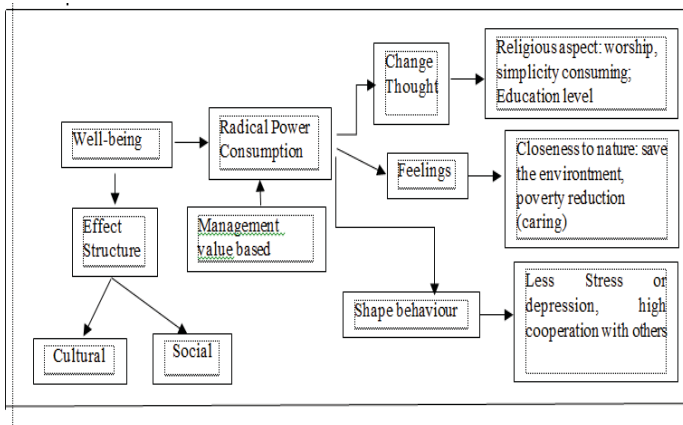


Figure 1
Research Analysis Framework

Slowly but sure, consumers get caught up in hedonic behavior that is only chasing a momentary pleasure that is easily changed. This is the beginning of the catastrophe in the profile of religious communities in the economic field, when consumption becomes a king who must defeat one's productive activities. The impact of hedonism and

consumerism based on materialism has finally led to unlimited greed. As a result it has threatened the sustainability of the natural environment, the continuity of the harmonious survival of others because humans have the desire to master what is in the interests of their personal egoism to get their endless satisfaction (Nixon, 2007). At this level of hedonistic and consumeristic egoism, humans forget the intrinsic meaning of their lives which is actually limited and that humans have never created themselves (Asy'arie, 2015).

Consumption finally experiences extraordinary development, from consumer materialism to deep consumption behavior, compulsive consumer behavior. A consumer consumes an item not because the needs to benefit from it, but because someone else consumes it. For materialists, goods can become symbols of identity in life. The impact is someone will buy certain items to show their identity to the wider community. At a higher level, this materialist attitude develops into deep consumption behavior. Consumer moods are correlated in spending, so that consumers are often get a happy mood when they increase their consumption. Because it is classified as not good, the means to control or to eliminate requires a variety of therapies (Schiffman, 2008).

CONCLUSION

Welfare has an impact on one's behavior. At the level of prosperity, generally a person is challenged to spend his wealth with the motive of meeting the needs and desires. Even at the poor level, someone is challenged to fulfill their needs as expected. Both will lead to radical behavior, manipulative to the standard needs are then created. Both require strategic management to control, so that it does not lead to wastefulness and crime. Radicalism of consumption can be measured in the decisions of actions taken by a person as a result of a thought process that considers the values one believes in, whether they are sourced from religion or culture. The process of how a person decides to spend if it is based solely on ego centrics, it will certainly resulting in behavior that is different from someone who thinks altruistically and is empathetic in one's environment.

Radical economic behavior is the result of construction of social and cultural learning processes.

REFERENCES

- Angner, E. 2010. "Subjective well-being". *The Journal of Socio-Economics*, Vol. 39, No. 3, pp. 361–368.
- Asy'arie, Musa, 2015. *Filsafat Ekonomi Islam*, Yogyakarta: LESFI.
- Baum, William M., 2011. "What Is Radical Behaviourism? A Review of Jay Moore's Conceptual Foundations of Radical Behaviourism", *Journal of The Experimental Analysis of Behaviour*, Vol. 95, No. 1, pp. 119–126.
- Becchetti, Leonardo, and Conzo, Pierluigi, 2018. "Preferences for Well-Being and Life Satisfaction", *Soc Indic Res*, Vol. 136, pp. 775–805.
- Binder, M. 2010. *Elements of An Evolutionary Theory of Welfare*. London: Routledge
- Borgeraas, Elling, Poppe, Christian, Lavik, Randi, 2016. "Consuming the Home. Walking the Thin Line between Welfare and Catastrophe", *Italian Sociological Review*, 2016, Vol. 6, No. 1, pp. 87 - 111
- Boyer, Pascal, and Petersen, Michael Bang, 2018. "Folk-Economic Beliefs: An Evolutionary Cognitive Model", *Behavioural and Brain Sciences*, pp. 1-65.
- Crump, Thomas, 1992. "Money as a Ritual System", *The American Behavioral Scientist (1986-1994)*, Vol. 35, No. 6, pp. 669-677.
- Fernandes, M.T. 2012. "Value Construct Towards Innovation", *International Journal of Innovation, Management and Technology*, Vol.3, No. 1. Pp. 10-19.
- Griffith, David. 2009. The Moral Economy of Tobacco, *American Anthropologist*; Vol. 111, No. 4. pp. 432-442.
- Hayes, Linda J. and Fryling, Mitch J. 2014. "Motivation in Behaviour Analysis: A Critique", *Psychology Rec*, Vol. 64, pp. 339–347
- Hewa, Soma, 1998. "Toward the well-being of mankind: Rockefeller philanthropy and the problem of economic research", *The International Journal of Sociology and Social Policy*, Vol. 18, No. 11/12, pp. 85-129

- Kluytmans, Frits, 2006. *Perilaku Manusia (Pengantar Singkat Tentang Psikologi)*, Tr. Samsunuwiyati Mar'at dan Lieke Indieningsih Kartono, Bandung: RefikaAditama.
- Lichtenberg, Judith. 1996. "Consuming Because Others Consume", *Social Theory and Practice*, Vol. 22, No. 3, pp.
- Moore, J. 2011. "A Review of Baum's Review of Conceptual Foundations of Radical Behaviourism", *Journal of The Experimental Analysis of Behaviour*, Vol. 95, No. 1, pp. 127–140
- Nixon, Mark G, 2007. "Satisfaction for Whom? Freedom for What? Theology and the Economic Theory of the Consumer", *Journal of Business Ethics*, Vol. 70, pp. 39–60.
- Notowidagdo, Rohiman, *IlmuBudaya Dasar Berdasarkan Al-Qur'an dan Al-Hadits*, Jakarta; RajaGrafindoPersada, 1996
- Ong, F. S., Phillips, D. R., Chai, S. T., 2013. Life Events and Stress: Do Older Men and Women in Malaysia Cope Differently as Consumers?, *Journal of Cross-Cultural Gerontology*, Vol. 28, No. 2, pp.195-210.
- Pusat Pengkajian dan Pengembangan Ekonomi Islam (P3EI), 2015. *Ekonomi Islam*, Yogyakarta: PT Raja GrafindoPersada.
- Rojas, M. 2018. Indicators of People's Well-being, *Social Indicators Research*, Vol. 135, No. 3, pp. 941-950.
- Schiffman, Leon G., dan Kanuk, Leslie Lazar, 2008. *Consumer Behaviour*, Tr. Zoelkifli Kasip, Jakarta: PT Indeks
- Setiadi, E. M. and Kolip, U, 2015. *Pengantar Sosiologi, Pemahaman Fakta dan Gejala Permasalahan Sosial: Teori, Aplikasi dan Pemecahannya*, Jakarta: Prenada media Group.
- Setiadi, Nugroho J., 2008. *Business Economics and Managerial Decision Making, Aplikasi, Teori Ekonomi dan Pengambilan Keputusan Manajerial Dalam Dunia Bisnis*, Jakarta: Kencana Prenada Media Group.
- Suit, Yusuf dan Almasdi, 2006. *Aspek Sikap Mental dalam Manajemen Sumber Daya Manusia*, Bogor: Ghalia Indonesia.

- Sumarwan, Ujang, 2011, *Perilaku Konsumen, Teori dan Penerapannya dalam Pemasaran*, Bogor: Ghalia Indonesia.
- Tsakalotos, Euclid, 2004. "Homo Economicus, Political Economy and Socialism", *Science & Society*, Vol. 68, No. 2, Summer 2004, 137–16.
- Vonk, Martine, 2013. "Sustainability and values: Lessons from religious communities", *Proceedings of the 11th conference of the International Communal Studies Association*, Social Sciences Directory, ISSN 2049-6869, Vol. 2, No. 4, 120-130, October 2013
- Zabel, Hans-Ulrich, 2005. "A model of human behaviour for sustainability", *International Journal of Social Economics*, Vol. 32, No. 8, pp. 717-733