Ideal Traditional Store Model for Small Traders

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Abstract
This research purpose is to find the ideal traditional store model for small traders. The research objects are small traders who have a traditional store in Singosari Subdistrict, Malang Regency. A qualitative grounded theory approach is done based on Strauss and Corbin (1998): 1) Interviews, 2) Field Notes, 3) Incidents (Important Statements), 4) Sub Category, 5) Category, 6) Main Categories, 7) Propositions, and 8) Existing Model. In-depth interviews with five traditional key store owners (key informants) are determined by snowball sampling. This study found four research propositions.
Keywords: Traditional store, small trader, mini market, field notes, open coding, axial coding, selective coding.

INTRODUCTION

Since the early 2000s, mini markets such as Indomaret, Alfamart and others have been present in Indonesia. The development of this store model has made rapid progress, not only in Jakarta, but has started to spread throughout the archipelago. Currently, even have reached the village. AC Nielsen Survey (2005) shows modern stores grew 31.4 percent annually. The result of initial exploration of researcher with one Indomaret's managers shows that the target is to open 10 new outlets every month in East Java. For Alfamart, competition strategy is 'where there is Indomaret, and then there must be Alfamart'. So, addition of this modern store can be doubled, not to mention other mini market, which will also apply the same strategy. The future can be ascertained that this kind of store model will be more booming.

The question is how the fate of small stores belongs to little people? They are losing everything, from price, merchandise availability, merchandise renewal, service, capital, access to financial resources, and so on. Are we going to let this situation continue without any solution? Keep in mind that numbers of traditional stores are many and become the livelihood of small people. They also need to support their families and send their children to school. If the current situation continues without right solution for them, then the traditional store will become extinct.

Presidential Regulation no. 112 of 2007, Article 3 paragraph 1 explains: The location of Shopping Center and Modern Store establishment shall refer to Spatial Plan of Regency / City Region, and Spatial / City Spatial Detail Plan, including its Zoning Regulation. However, the fact is mini market operates right up to villages.

This research tries to find solutions by looking from side of traditional stores. It tries to find the ideal traditional store model for small traders, traditional stores that can compete with retail business giants like Indomaret. How is the way? It can be done by examining deeply what is the ideal traditional store model. This is the main target of this research. Keep in mind that traditional store traders also have their own uniqueness in managing their business. The results of Nasharuddin Mas (2014) found that one thing to makes traditional markets traders can survive is due to social capital, compassion, a close relationship between traders and their customers, and so on. What kind of store model? Is it more focused on selling basic foods? Or set an ergonomic layout? Or is there the other? Therefore, main problem of this research is how is the ideal traditional store model for small traders?

LITERATURE REVIEW
Understanding the Past Research Results
Davids, Sexton, Dunkelberg and Cooper, Sutton, Welsh and White, Timmons, as well as Welsh and White, suggest some entrepreneurial traits such as Ambition, energetic, independence, responsibility, and self confidence (Gray, 2010). Why can small traders of traditional stores survive? They may have self confidence or independence. Jones et al. (2009) and Scheiner (2009) mentions the factors are growth orientation, achievement motivation, locus of control, training, personal value orientation, source of formal authority, self-discipline and perseverance, desire to succeed, action orientation, and energy level.
Relationship of Small Trader Sustainability and Social Capital
Mahmud Tang (2010) explains that Arab Muslim community in Netherlands buy a spacious house, partly used as a mosque, another partition was used as a store. After praying, they are shopping. This social capital is also found in Singosari Market, there are many people shop for pity to see the seller, neighbor in village, and friendship (Nasharuddin Mas (2014).) Tolciu (2010) has investigated the success factor of migrant entrepreneurs Turkey in Hamburg Germany. He found that key success factors of Turkish migrant entrepreneurs are the social capital and economic resources. Leksono (2009) has conducted a qualitative study in Pasar Besar Malang and found that main cause of traditional market backward is the collapse of social capital. There is no longer trust between them, either

among traders, their suppliers, as well as their customers. The nature of humanities has disappeared; the trade has followed the modern ways, as cash and carry. Sandhu et al. (2010) found that lack of social networks in Malaysia entrepreneurs hamper their entrepreneurial tendencies.

Past Research Results

Table 1 below show some previous research related to this research.

Table 1. Previous relevant researches

No	Researcher and Location	Findings
1	Benedict Sheehy (2006), Australia	The social cost created by a modern store (Wall-Mart) suck up the purchasing power without creating local economic dynamism, pressure on suppliers, labor, democracy, culture, foreign, consumerism, and environment.
2	Mridula S. Mishra (2007), India	India Consumers prefer shopping at Mall for convenience and variety.
3	Vishal P. Singh, Karsten T. Hansen, and Robert C. Blattberg (2004), USA	The entry of Wall-Mart caused the incumbent store lose the sales volume by 17%. Consumers who visit the Wall-Mart are mostly with babies and pets. While the visitors of traditional grocery stores are the ones who will buy fresh product, seafood, and restaurant items.
4	Emek Basker (2007), USA	The presence of Wall-Mart has an economic impact on local communities, as well as the national and global economy.
5	Emek Basker (2005), USA	The entry of Wall-Mart in United States has a strong impact on price of some products such as shampoo, toothpaste, and detergent. The amount varies by product and specification, but generally ranges from 1.5 - 3% in short run and twice in long run.
6	Shinn-Shyr Wang, Christian Rojas, and Nathalie Lavoie (2010), USA	1. For the lack of strong bargaining with monopolistic suppliers, small traditional stores choose to improve their quality. 2. Large retail presence causes the consumer's prosperity increase, as large retailers continue to discount the prices they get from suppliers to consumers.
7	Isita Lahiri and Pradip Kumar Samanta (2010), India	India Increase in literacy rate, number of working women, income, low credit availability and media advances along with product quality assurance encourages the consumers in India switch to buy cloth at organized stores or mall.
8	Jabir Ali, Sanjeev Kapoor, and Janakiraman Moorthy (2010), Inggris	Consumers priority to buy food product depend on cleanliness / freshness, price, quality, variety, packaging, and non-seasonal availability. Consumer preferences in marketplace depend heavily on ease purchase, availability of additional services, attraction for children, basic facilities, and affordability. Most food and groceries are purchased in loose form at nearby outlets. Fruits and vegetables are mostly purchased daily or twice a week because of their rapidly wilting, while grocery items are seldom to be purchased
9	Kathleen Seiders and Douglas J. Tigert (2000), USA	Supercenters as Wal-Mart, Kmart, and Target Supercenters have gain 15% to 20% from major buyers and a larger proportion of them come from secondary buyers . Low price and assortment become main reasons to choose stores, especially for Meijer and Wal-Mart. While the main buyers of traditional markets are less willing to location convenience trade off or, quality and assortment.
10	S. Leksono (2009), Malang, Indonesia	The low social capital becomes an important factor the decline of traditional markets (Pasar Besar Malang)

RESEARCH METHODS

This study used the Grounded Theory Method from Strauss and Corbin (1998) to when both examined how doctors and paramedics treat dying patients, namely: 1) open coding, 2) axial coding, and 3) selective coding, and also checks the validity of data (Myers, 2009). After doing snowball sampling technique (Stake, 2010), five key informants are selected: 1) Mr. Sukoyo (Kebat Jaya Store), 2) Mrs. Is (Barokah Store), 3) Mr. Subiri (Subiri Store), 4) Mrs. Sri (Blue Store), and 5) Mrs. Amelia (Amelia Store). The details are described in detail at table below.

1. Interview

The examples of interview results is shown in table 2 below

Table 2. Interview Results

No	Source	Question	Response
3	Mr. Sukoyo (Kebat Jaya Store)	Are you sure can still stay open store?	I am sure the sustenance has been managed, while pointing to upwards.

2. Field notes

The example of Field notes interview comes from informant 3 namely Mr. Sukoyo (Kebat Jaya Store):
Question: "Are you sure can still stay open store?"
Answer: "I am sure the sustenance has been managed, while pointing to upwards."

3. Open Coding

Example of open coding from field notes to open coding is shown in table 3 below.

Table 3. Open Coding: from Field Notes to Open Coding

No	Source	Incident (Important Statement	Sub Category
3	Mr. Sukoyo (Kebat Jaya Store)	The sustenance has been managed, while pointing to upwards.	God manages the sustenance

4. Axial Coding

The example of axial coding from open coding to axial coding is shown in table 4 below. It is used to create categories.

Table 4. Axial Coding: from Open Coding to Axial Coding

No	Sources (FN)	Sub Category	Category
18	Mr. Sukoyo, Mrs. Is, Mrs. Sri (3, 32, 113)	God manages the sustenance	
19	Pak Sukoyo, Bu Amelia(11, 128)	Effort to get sustenance	
20	Bu Amelia (125)	The results fit with sustenance	Physical sustenance

Groups categories with same meaning is used to create the main categories, as shown in table 5 below.

Table 5. Creating Main Categories

| No	Categories	Main categories
1	Service quality	
2	Customers behavior	Marketing
3	Smoothly	
4	Creativity	
5	Inovative	Enterpreneurhip
6	Optimist	
7	Trade learning	
8	Background	Pengalaman
9	Heredity	
10	Belief	
11	Action	
12	Outcome	Religius
13	Alms	
14	Physical sustenance	
15	Competitor	Threats
16	Capital	
17	Responsibility	Family responsibility
18	High cost	Management weakness
19	Solidarity	
20	Network	Social Model
21	Culture	
22	Facility	
23	Flexible	The advantage of traditional store
24	Traditional store service	
25	Traditional store physic	

5. Selective Coding

The selective coding relates to the main categories. It is used meaning to create the following propositions:

- Proposition 1: Marketing improvement, entrepreneurship, and learn to trade relates to improvement of ideal traditional store model for small traders.
- Proposition 2: Religious enhancement affects the improvement of ideal traditional store model for small traders.

- Proposition 3: Increased threats, family dependents, and management weaknesses have an effect on the increase of ideal traditional store model for small traders.
- Proposition 4: The increase benefits of traditional stores and social capital affects on the improvement of ideal traditional store model for small traders.

6. Existing Model

These propositions are shaped into a model called the existing model, in terms of existing ideal traditional store model for small traders.
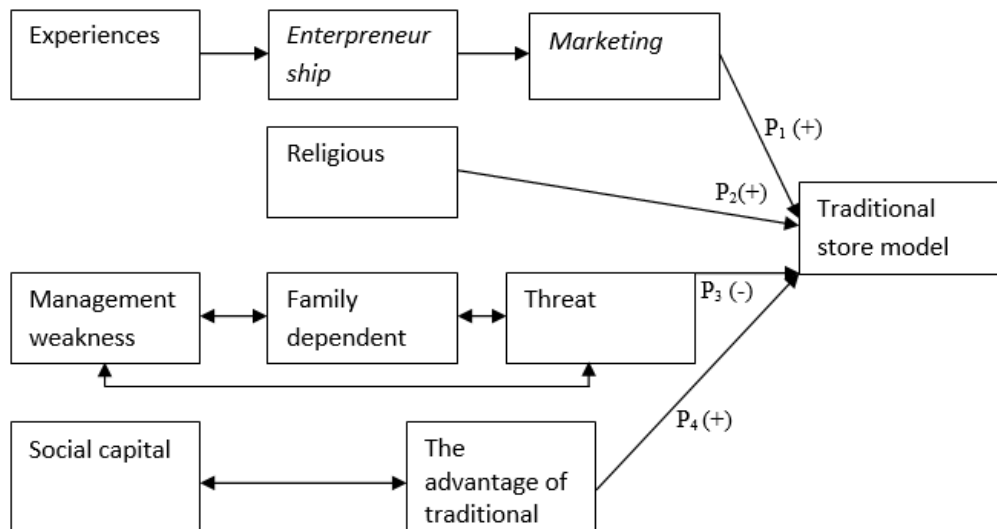
Traditional store small traders know the term "*lumintu*", which means there is still someone shop to them although not booming. The word *lumintu* means an understanding of continuity. Modern management from west introduced this term. The company survival is more important than the others. It would be better if today is a mediocre shopping but they are loyal to spend to our business. In the west knows continuity, in Japan has Kaizen term. These have meaning as *lumintu* from Java. The small traders believe in this, they are sure they will be able get buyer, according to them sustenance does not go away if it is indeed their sustenance.

These small traders generally have low formal education. However, they learn to trade based on everyday experience. The maxim says that best teacher is the experience. These small traders learn to understand buyers, what they want, when the time for people to spend, bestselling times, how to sell cash or provide delay payments, sometimes they can also understand economy, for example why the price of rice rises, because not yet harvest season, why LPG is rare, buyers crowded shopping if new payday or new date, and so forth. They also have been able to estimate the profit, it because they has long been trading so that their knowledge is qualified.

The second finding (proposition 2) of this study suggests that religious affects the improvement of ideal traditional store model for small traders. Perhaps we ask, what is the relationship between religious and business success? Today many large companies believe the relationship between profits and religious. A large supermarket chain in Italy provides special time to all employees to pray in morning before starting work, even this prayer event is held together, and as a result, company is continuously profitable. What is the traditional store model in relation to religion? There are five categories that make up the main categories

Beliefs. Generally small traders in Singosari believe to *suut* term, which means the star is shining again. Traditional store traders believe that if a person is experiencing *suut*, then whatever he does will work. If he trades, then his merchandise will be in demand and having many fortune. Thus, if they feel the star is shining again, usually they dare to take risks (risk taking). Their term, everything has a time. If it is the time (Javanese term, *wayae*), everything must be achieved. *Tawakkal* is also one of belief categories. *Tawakkal* means intact surrender to the decision of God Almighty, only depend on Creator of Universe. According to traditional store traders, trade needs *tawakkal*. Every time they open the store, they read *Bismillahi Tawakkaltu Alallahi Lahaula Walakuwwata Illabillah*. Sincerity is also concerned, it means everything only for God. All job is no other designation except to God the Most Merciful. The small traders in Singosari believe that trade sincerely will get the result that *barokah (*although the result is little, but sufficient). Indeed, in scientific rational realm, perhaps this is paradox, a little cannot enough. But, at confidence level, the thing can happen, and that is the mean of sincerity. A hadith narrates that once the Prophet SAW with his 70 companions drank milk from a small container, but they were all satisfied and not thirsty again. This is the mean of *barokah*. Why barokah? The answer is sincere. We hope that these religious issues can become a solution in future business management.

Action. Religious related to action are morals, prayers, endeavors, recite, worship, and *istiqomah*. The Prophet said "I was only sent to improve morals". The main purpose of God to send His messenger is to improve

mankind morals, or improve his civilization, including in trading. Generally, small traders in Singosari diligently follow the study and prayer together or *istigotsah*. There is a routine recitation that is often followed by traders, "*Slosoan*" learning, because it is held every Tuesday morning. The participants are about 300 hundreds people. They come from some areas, as Pasuruan and South Malang. The merchants believe the prayer of Kyai (Islamic leader) is "*mandi*", meaning his prayer is granted, so the best-selling is achieved. In addition, they also joint in "*ngaos (*learning)" or *istigotsah* (pray together). These small traders also *istiqomah* (consistent) to other worship, such as pray at mosque, come to pilgrimage and so forth. Of course, they do not leave the effort to open the store.

Outcomes. Religious relates to outcomes are gratitude, honesty, and blessing. God has said in Quran that anyone who is grateful for favors it receives, then God will add to that blessing, but who is not thankful, then God will deprive the favor (doom). Small traders of traditional stores in Singosari hold this verse. Although it seems as cursory, the effort still "Monday-Thursday", meaning the result is relatively small, but these small people are always grateful, because they believe that thankfulness will add the sustenance, and more importantly is blessing. Little but sufficient, food and clothing needs are fulfilled, and their children can also go to school. In addition, these small traders always keep their words, to maintain honesty. According to them, once we are not trusted, it is very difficult to rebuild that trust.

Alms. Prophet SAW tells us that alms can bring sustenance and cure illness. Traditional store traders in Singosari generally make charity or *infak*. Usually they increase the amount of alms and *infak* at *Friday*. Generally they are alms and *infak* to mosques or orphanage. These small traders sure that their store will be best selling if they give alms and *infak*.

Physical sustenance. According to our observations, this category largely determines traditional store models. They believe that there is a set of sustenance, namely *Ar Razzak* or the Sustenance Giver. Traders of traditional stores in Singosari strongly believe that the effort will create sustenance. They are not worried about competition if they talk about sustenance. According to them, the outcome is consistent to sustenance. They believe that everyone has their own fortune, and it has been established before man born into this world. The belief to sustenance makes traditional store traders still dare to open the store, although Indomaret and Alfamart are near them. They do not waver because they believe the buyers will come because they have sustenance.

The third finding (proposition 3) of this study suggests that threats, family dependents, and management weaknesses have an effect to improve the ideal traditional store model for small traders. This proposition is negative relationship.

Competitors. Traditional stores face heavy competition from modern stores like Indomaret, Alfamart, and like. This mini market has reached the villages, adjacent to small store owned by small trader. Anyone who sees will say that this is unhealthy competition, like a bull pitted with a goat, certainly not balance. The price is cheaper, store is bright and air-conditioned, this modern store is also often give discounts, so it is expected to threaten the sustainability of this small business, which rely their lives and their children school to *pracangan* (small store). In addition, it also appears a new rival of shophouses. Many shophouses in Singosari also has functions as *klontong* store. It's not the same as a modern store, but almost synonymous with it. Thus, even this becomes a threat to traditional stores.

Capital. Traditional small store traders are plagued by capital. They do not have access to funding from banks, because their management is not good as desired by creditors, so to obtain credit still have to prepare collateral of house or land certificate. Actually, KUR funds from government already exist, but the amount is limited, the most IDR 25 million, and even then still ask for collateral.

The main categories of family dependents are shaped by one category, namely responsibility. Every good person must have responsibility to his family, children and wife, and their dependent. The family head has responsible to prepare enough food and cloth. Everyone should work, including these small traders who sell in his simple store. If asked what prompted them to open a store, generally spontaneous answers are the demands of kitchen and to support the family, school children. The traders give priority to sparing life. They said the sparing is way toward rich.

The main category of management weakness is high cost. As mentioned earlier, one obstacles faced by traditional small store traders is capital. They do not have access to big banks to get cheap and fast credit. Thus, many of these small traders are entangled by expensive financing, but fast. It is known as *titil* bank. This small bank continues to seduce the merchants with various lure, such fresh money without collateral. However, the problem arises because the interest is very large, it can triple of the big banks. The management of these small trader is not perfect. The business finance is still mixed with family finances. Sometimes they have trouble to install if *titil* bank comes. They forced to borrow to other *titil* bank to cover the bill, "dig a hole to close other hole ".

The first finding (proposition) of this study suggests that the advantages of traditional stores and social capital affect on improvement of ideal traditional store model for small traders. The main categories of traditional store advantages are: 1) facilities, 2) flexible, 3) traditional store service, 4) traditional physical stores. These manifestation can be explained below.

Excellence in position and store location. Almost all traditional store merges with home owners. The size varies between 3 x 5 meters to 2 x 3 meters, depending on size of house. Store position is always placed in front of garage or living room. One advantages is closer to road where buyers passing. Buyers can stop in front of store, even motorcycle also allows for shopping. This is one of advantages of traditional stores. Along with development and progress of store, these small traders began to renovate the building of his store. They worried if bad display could make buyer switch to Alfamart and Indomaret. Enhanced lighting and painting improve the convenience of buyer and store owner.

Simple, easy, and fast. Shopping at traditional store is simple and fast, Javanese call it "*ga ribet*". The goods directly visible from front of store. We just point and say "I want to buy this cigarette ", then immediately get quick service. At Indomaret, surely we must take the goods first then to cashier, and even then often long queue. But traditional store is fast and simple.

Independent in store opening. Traditional store buildings generally merge with house. So, owner of this traditional stall independently determines when to open store and close the store. There is no pressure from other. One advantages is the store opening can earlier. Store closing can also be later, average above 9 pm, depending on buyer. If there are still buyers who knock the door, although it is late at night, usually they still served if the owner has not rested.

Strong payments. One hallmarks of traditional stores than modern stores is the delayed payment from trusted neighbors and acquaintances. Fixed payments are usually paid up to a month. So, if shopping today October 11, 2017, then the pay can be in November 2017, can be at beginning of month or until the end of month.

Sembako. Selling sembako (nine basic food) is the main advantage of traditional stores. Rice and eggs are the best-selling commodities. Although modern stores also sell rice and eggs, but these two commodities are cheaper in traditional store. In addition, quality is better, because the turnover is higher. Rice is also directly from farmer and many. In addition, it also provides delivery service, such as rice and LPG. In future, traditional store model should strengthen the selling of *sembako*, good price, quality and service.

Delivery. Traditional stores provide delivery services for certain commodities, such as rice and LPG. However, the modern store also has delivery services for a certain amount of expenditure. This is a challenge for traditional stores. The traditional store excellence is still gives service even for a 3 kg LPG.

Wholesale and retail. There are some traditional stores that serve as wholesale, but more to retail. Indeed there is wholesale in Singosari, but the price is not far from retail price. Most traditional stores in Singosari sell in retail only.

Store layout. Traditional store space is relatively narrow, at most only 3 x 5 m. The room creates problems for a lot of merchandise to set. Nevertheless, according to these small traders, this narrow room is even better, , because the merchandise looks many, thus shopper sees a lot goods. Traditional store layout is usually arranged in presence of glass cabinets as barrier between the buyer and store owner. Sachet of shampoo is hanged, looked interesting and many, cigarette is a window glass itself. Fish and vegetables are usually placed at front of a couch or wooden bamboo, rice, eggs, sugar, water dos, and LPG at one place.

Various merchandise and the periphery. We will difficult to find traditional snack at modern store, such as spring rolls, nagasari, and like. However, most traditional stores sell that traditional snack, especially in morning, the cakes are still warm. Vegetables, fish and spices are also sold in traditional stores. There is something unique in traditional store that is a lot of merchandise sold but the brand is not so well known. For example, soy and sauce in traditional store are not famous brands. They are used by stalls and meatballs sellers. The cooking oil is likewise, there is no brand, or known as bulk cooking oil.

There are two main categories discussed in proposition 4, namely traditional storefront and social capital. The first one was discussed above, while the social capital will be discussed. The main categories of social capital are formed by three categories, namely: 1) solidarity, 2) networks, and 3) culture. These three categories will be discussed below.

Pity. Indonesians have a unique shopping behavior. Some Indonesians buy something not solely based on rationality consideration, as price, goods quality, cleanliness and store convenience. They also consider the feelings, such as sorry for seller. This is the surplus of Indonesian society that may not be known in western countries. Perhaps Peter Drucker and Philip Kotler do not understand this. If we can compare and we want to tell the truth, there are no else left by modern store for traditional store, the price, goods quality (except food) and services are better for modern stores. However, the fact show the shopper of traditional store shopping considers feelings of compassion and sustenance. When it comes to feelings consideration, then the scientific realm of quantitative cannot explain it. Therefore, this research tries to study through grounded theory approach, and one biggest findings is solidarity variable.

Harmony. Important thing in life is the peace. Everyone wants this, including traditional traders. The traders keep the harmony with citizens who are also their consumers, for example by attending householdhood and householdhood group meetings, or praying at night Friday night.

Family involvement. Traditional store is a family business. All family members are involved in selling, but

the decision-maker remains one person. The price of this item and supplier are still decided by one person. However, child, or husband sell the goods.

Social networks. Traditional small store traders actively build social networks, for example by building *ukhuwah* (brotherhood), silaturrahmi (visiting), attending the invitations, Javanese terms is "*bowo*", and attending the religious gatherings, such as Riyadul Jannah. Traditional store traders in Singosari are actively involved in these activities,

Supply Chain - Traditional small store traders also build networks with distributors. Many distributors offer various types of. The trader can buy to distributor, but most of them deposit the goods, and the payment is done later.

Adat. Javanese is very rich in customs. Whatever activities are always prominent custom. For example, parents who will marry off their children, start looking for good days with certain meticulous calculations, and various other customs. Business affairs also did not escape from custom. For example, most Javanese do not open store or do not sell on *legi* Friday night. They do not dare to break the habit. They fear to 'kualat (curse)'. The Javanese are known for their *manut* (submissive) culture. If you can take his heart (*dipangku*), then your relationship will continue and become a loyal business partner.

Norm. Small traders usually uphold religious and society norms. For example, they do not dare to sell illicit goods openly, such as alcohol. Normal morals are also highly esteemed, for example, dressing to close aurat (all body). This is also needed in business.

CONCLUSION

There are five main categories that make up the traditional store survive, namely beliefs in religion , consistent action with good moral, grateful for the outcome received, gives alms and seeking physical sustenance. The threats, family dependents, and management weaknesses have an effect to improve the ideal traditional store model for small traders. The threats consist of competitors as modern store, low capital and management weakness. The advantages of traditional stores are Excellence in position and store location; Simple, simple, independent in store opening, Strong payments, selling nine basic food, fast delivery, becoming wholesale and retail, store layout and space, various merchandise and the periphery. The social capital also adds the advantage of traditional stores, as pity feeling, keep harmony, family involvement, social networks development, Supply Chain development, prominent custom and holding religious and society norms.

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