

Phenomenological Research on the Values Systems of the Indonesian Traditional Herb Consumer

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Abstract - Healthy life patterns are essential for human beings. Some Indonesians maintain a healthy life pattern by consuming Indonesian traditional herbs called *jamu*. The research aims to investigate and explore the attitudes of Indonesian traditional herbal consumers. It is qualitative research with an interpretive paradigm using the phenomenological research design. The informants were chosen purposively with the main criteria: Javanese consumers who regularly consume *jamu*. The data collection uses in-depth interviews. Then, the collected data is analyzed with an inductive thematic analysis model. The data was validated communicatively, argumentatively, and ecologically. Results of the research stated that the behavior of consuming *jamu* has been constructed from the habit inherited from generation to generation, from the culture tightly attached to consumers' self-concept, and from the product characteristics consisting of the product design, product composition, and safety in consuming such product. The values attached to a culture are essential in forming the consumer attitude. Social norms have a significant influence on the formation of behavior. Parents and colleagues become the individuals introducing *jamu* through the provision of information, knowledge, and advice. The parents' knowledge of the efficacy of Indonesian traditional herbs plays an essential role in understanding the next generation of Indonesian traditional herbs.

Keywords - phenomenological studies, values system, Indonesian traditional herbs (*jamu*) consumer.

I. INTRODUCTION

A healthy life pattern becomes a vital need for the new community (Kraus, 2015). In the last few years, public opinion seems to be a tendency regarding the necessity of returning to nature (Murdopo, 2014). Consuming herbal medicine products can contribute to maintaining good health. The Indonesian people call the drink made of natural herbal material *Jamu*, meaning the traditional herbs medicine. The development of Indonesian traditional herbal companies is supported by the potential of medicinal plants, cosmetics, and aromatics. As a tropical country, Indonesia has a tropical climate, so it has many plants that can be used as the primary materials for traditional medicines. The existence of Indonesian traditional herbs gives its unique phenomenon because they still have the consumers who remain loyal to their products in the middle of the so-great mixed marketing strategy of modern medicines. The doers of the modern medicine industry develop their businesses so massively. The network and retail distribution of modern medicines develop very fast. The continuous business expansion of the modern medicine doers also increases the consumption pattern in

using the aforesaid modern medicines.

People usually compare the characteristics of products and benefits of traditional and modern medicines before buying them, when using them, and after consuming them, which significantly influences the evaluation of modern and traditional medicines. The in-depth understanding of consumer behavior related to psychological factors such as social, personal, motivation, feeling, emotion, or cultural factors makes it more suitable to use *the qualitative research approach*. Products and trademarks purchased by consumers and the benefits expected from purchasing a product are based on the cultural factor (Kim, Forsythe, Gu, & Jae Moon, 2002).

Individual behaviour, mutually interacting, reflects various variables, such as motive, value, nature, personality, and attitude. And then, all these variables interact with the background factors, such as education, ethnicity, earning, experience, and exposure to media, in determining the behavior. One of the theories which can understand and explain individual behavior is *the theory of planned behavior* (Ajzen, 2005). Empirical research of planned behavior theory has been researched in England and its surroundings and Asian countries, including Indonesia. In purchasing organic food, the social norm significantly influences the desire to buy organic food. This output strengthens the influence of the study on the application of *the theory of planned behavior*. *Perceived behavioral control and attitudes* are the best predictors of the wish of someone when the social environment is in the supporting and conducive condition to perform a behavior. It can be concluded that the study on the theory of planned behavior is successful in playing a significant role in establishing the desire or the wish to buy and end-up up purchasing such organic food products (Al-Swidi, Mohammed Rafiul Huque, Haroon Hafeez, & Noor Mohd Shariff, 2014; Tarkiainen & Sundqvist, 2005; Hsu, Chang, & Lin, 2016; Shah Alam & Mohamed Sayuti, 2011; Teng & Wang, 2015).

An empirical study on *jamu* (Indonesian traditional herbs) in Indonesia has also been conducted. However, it is more focused on only to know the influence of mixed promotion, mixed marketing, product quality, customer satisfaction, trademark reputation, customer loyalty, attitude, and interest in herbal medicine (Rahmawati & Sudarso, 2013; Hermawan, 2011; Muljani & Susanti, 2011; Abubakar, 2005). Moreover, there is still no research explaining the motives behind consumer behaviors in Indonesian herbal medicines

consumption in the Indonesian community. Therefore, the empirical study of social values and norms regarding Indonesian traditional herbs consumption behavior is expected to contribute to the development of science and knowledge in the field of marketing science.

II. LITERATURE REVIEW

Consumers are social creatures, namely creatures living together with other people and interacting with each other. These surrounding people are called a *consumer environment*. Consumers interact with each other, mutually giving their influence in setting up behavior, habit, attitude, belief, and values deemed necessary. Culture is social and environmental elements (Sumarwan, 2011). Culture is the overall beliefs, values, and habits learned to help direct the behavior of consumers and certain community members (Schiffman & Kanuk, 2008). Value is a culture if most people in a social group share the same fundamental meaning. The fundamental changes occur in line with many village people moving to a more significant urban community. Such cultural change can influence the various meaning of culture within society in a continuous process. The change in these shared values brings them new beliefs and attitudes towards products able to communicate their social differences resulting from the change in purchasing behavior (Setiadi, 2003).

Culture is complex, comprising the science, belief, arts, morals, tradition, habits, and norms applied in society. It can be defined as the output of human creativity from one generation to the next, which determines the form of behavior in their life as members of society (Mangkunegara, 2002). In other words, it becomes the most prominent factor in decision-making and purchasing behavior. Therefore, culture is something that needs to be studied. Consumers are not born spontaneously to understand the values and norms of the social life of each consumer. Consumers must learn what they have received from families and friends (Setiadi, 2003). Learning is a process of obtaining knowledge and experience, and this knowledge and experience will cause relatively permanent changes in attitude and behavior (Sumarwan, 2011).

Human attitude is not something imbedded since birth, but it is obtained through learning in line with the development of his life. Attitude is set up through social study, namely how individuals obtain information, behavior, or new attitude from other people (Sarwono & Meinarno, 2009). Several decades later, the concept of *attitude* developed more and more and changed. Some experts give the following definitions: (1) favorable or unfavorable evaluative reaction toward something or someone, exhibited in one's belief, feeling, or intended behavior (Zanna & Rempel, 1988), (2) attitude, which is a psychological tendency, is expressed by evaluating a particular entity with some degree of favor or disfavor (Eagly & Chaiken, 1993), (3) evaluations on various aspects of social words (Baron, Byrne, & Branscombe, 2006). Attitude is a comprehensive evaluation of a particular object

based on cognitive, affective, and behavioral information (Maio & Haddock, 2009).

Based on the limitation above, it can be concluded that attitude is an evaluation process conducted on a particular object. Evaluation is a process of creating and linking a stimulus (attitude object) by using a specific response. Stimulus and response are the observable objects. Attitude is an evaluation process with the internal/subjective nature within a person and cannot be directly observed. Attitudes emerge from core values and beliefs that someone holds internally. Beliefs are assumptions and convictions that someone holds to be accurate based on past experiences. Values are worthy ideas based on things, concepts, and people. Behaviors are how these internalized systems (attitudes, beliefs, and values) are expressed.

Beliefs are assumptions that someone holds to be true. When someone uses our beliefs to make decisions, they assume the causal relationships between the past and the future. In a world that changes rapidly, using past information to make decisions for the future maybe not be the best way to support us in meeting our needs. Beliefs are contextual. It arises from learned experiences resulting from the cultural and environmental situations.

Values are universal. They transcend contexts and are based on what is important to us: They arise from the experience of being human. Values are intimately related to our needs. Whatever we need is what we value. Our values and priorities change as our life conditions change and we mature and grow up. If we make a decision based on our values, we focus on what is important to us.

III. METHODOLOGY

The research is the qualitative approach with the phenomenological model. The phenomenological model constitutes qualitative research focusing on consumers' experiences and interpretations (Trochim & Donnelly, 2008). The underlying reasons for the researcher performing the research on Indonesian traditional herbs consumption behavior by applying the qualitative approach are as follows: a) The scope of the study is not a discipline free of values; meanwhile the consumer behavior is a very complex and unique social phenomenon involving the values, norms, and culture in a business environment; b) The value, behavior, experience, and interaction of consumers with their environment is not entirely able to be quantified because the value, behavior, culture, experience, and interaction between one consumer and the others will be very much different.

The required informant is someone consuming the Indonesian traditional herbs (*jamu*) in treatment who routinely consumes the *jamu*, more than once a week with the latest consuming period in the last three months. The characteristic of *jamu* products is powder, capsule, pill, and liquid from the Indonesian traditional herbs industrial producer. Six (6) informants from various ethnicities and backgrounds conduct

in-depth interviews to illustrate the Indonesian herbal medicine consumption behavior. The interview process is recorded using recording equipment and put into a transcript to increase the data reliability. The output of data analysis from this research constitutes the exposure of social values and norms attached to consumers of the Indonesian herbal medicines themselves.

IV. RESULTS AND DISCUSSIONS

The research output indicates that Indonesian traditional herb consumers were introduced to the traditional herbs early. It continued up to adolescence and adulthood. Children generally experience the phase in which they perform many activities at an early age, such as playing with their peers, causing less time for rest, and even when they are too engrossed in playing. As a result, the children will forget to have their meal. The lack of time for rest and forgetting the meal will make children quickly lose their body weight and become vulnerable to diseases. To maintain health, their parents introduce and ask them to consume the Indonesian traditional herbs to add to their appetite and keep the stamina of their body. The herbal medicines given to children are usually concoctions or mixtures prepared by the family members, parents, or grandparents. Usually, the Indonesian traditional herbs are made of *Curcuma*, *turmeric*, *tamarind*, *coconut palm sugar*, and others shredded or chopped, then boiled. The Indonesian traditional herbs for kids usually are not let be bitter, so they will like to drink them. Entering adolescence, the traditional Indonesian herbs for teenage girls play an essential role in keeping their bodies beautiful. Therefore, their parents suggest them and even force their teenage girls to consume it during adolescence or puberty. During this period, teens commonly consume *Galian Singset* (the name of *jamu* that is consumed to get the body tight and firm) or *Harum Sari* (the name of *jamu* that is consumed to get the body has a pleasant odor), or *Galian Putri* or *Bersih Darah* (the name of *jamu* that is consumed to get the body fresh and has good blood circulation after the menstruation period).

Those traditional herbs help maintain the woman's body remains proportional, omitting lousy body odor, keeping the body healthy, and reducing the risk of acne. The frequency of consuming those herbal medicines for teenage girls or after having matured later on can be twice or more a month. Usually, women routinely consume the *Bersih Darah* after menstruation to keep their bodies fresh. Besides, women also routinely consume the *Galian Singset* weekly to keep their body weight proportional. For the teenage boys, the *jamu* is usually consumed to maintain their health so that they will always be in prime condition when they do the activities. The teenage boys in this research have activities related to physical use. The frequency of consuming the *jamu* is usually once a week, but it can be more, depending on the weight of activities undertaken. Usually, male consumers consume *jamu* during the weekend after completing their work. Some male informants for this research have the activity of assisting their

parents in their rice fields or doing other physical activities. Their parents suggest they consume the *jamu* for maintaining their health for men, such as *jamu sakit pinggang* (the name of *jamu* that is consumed to eliminate the waist-ache (nephritis), *jamu pegal linu* or *jamu sehat lelaki* (the name of *jamu* that is consumed to treat the muscle weariness for men). Those suggested herbal medicines serve to maintain the body fitness of their children so that they will not be quickly tired when doing the activities using their physic, such as harvesting their rice plant or hoeing or plowing in their rice fields.

Informants for this consumer behavior research on Indonesian traditional herbs have a Javanese cultural background. Informants have been acquainted with the *jamu* from their parents. Therefore, their behavior in consuming the *jamu* also derives from their parents. Since childhood, consumers have been introduced to Indonesian traditional herbs by their parents. It occurs because the informants' parents want their children to grow up healthily, just like they who got the same treatment from their parents before. The parents then adjust the efficacy and benefit of *jamu* in line with the age increase and the needs of such children.

The status of parents in Javanese culture significantly influences the child's decision-making. Children will tend to follow their parents' direction, although it is contrary to their wishes or desires. Consuming *jamu* is a direction the parents give their children to have healthy and attractive bodies, especially for women. As children, the direction of parents will be accepted and carried out well to get the parents-children relation remains in good harmony. This principle conforms with the values of the community, in general, giving the justification and the meaning for the family institution and applicable as normative instruction for family members every day. These same social values can also serve as essential elements for certain non-family institutions, such as social control in the community. Two essential values of the Javanese family life are: (1) a group of values related to *tata krama* (the Javanese language means right manner/attitude) in giving the respect, and (2) the values related to the priority of the Javanese people upon harmonious social appearance which is taken care of very well. The respect values state that all social relations are hierarchically and above the moral obligation. Taking good care of and declaring such a social orderliness is also goodness. The second value is the determination to *take care of harmonious social statements* by decreasing as many as possible the statement on social conflicts and personal conflict openly in whatever forms. In Javanese expression, it is abstracted as *Living in Harmony*.

The principle of harmony is intended to maintain the inharmonious community condition. Such a condition is called *rukun* (the Javanese language means harmonious). *Rukun* means *being present in a harmonious state, calm and peaceful, without dispute nor conflict/controversy and united to assist each other mutually*. The harmonious condition is established when all parties are in a peaceful state like cooperating or working together, and mutually accept calm

and agreeable conditions. Harmonious condition is the ideal condition expected to be maintained in all social relations, in family, in a cluster of the neighborhood association, in the villages, and in every permanent grouping. The word *rukun* or *harmonious* also refers to a way of acting. To act harmoniously means eliminating the signs of tension in society or among individuals so that the social relation will continuously appear healthy and harmonious. It contains continuous efforts by all individuals to remain calm and peaceful with each other and eliminate elements that might cause conflict or restlessness. Therefore, harmony becomes a demand in establishing a harmonious social condition. *Rukun* means to make some efforts to avoid the outbreak of conflicts.

The second rule playing a significant role in setting up the patterns of interaction in the Javanese community is *the principle of respect*. The informant of this research told us about his first experience when consuming *jamu*. The bitter and very unpleasant bitter tastes are the tastes that he remembered then; however, they remained to obey his parents' instruction. Introducing *jamu* to the children, the parents are the models and always give the best to their children, so it should have been that way if they give their sense of respect to their parents. That principle states that every person in his way of speaking and behaving always respects other people under their degrees and positions. Respect in the outlook of Javanese people means recognition of the rank of the superiors shown through a suitable form of proper manner. There is no authority, power, or other necessary special privileges. The Javanese people put significant emotional weight on the most proper implementation of politeness in all levels of social relations. This emotional weight point mainly grows from the role played by the whole compilations of politeness rules in socialization for the Javanese children. At the early age of children, politeness education starts with the influence of parents' behavior patterns towards those children. It means that the values related to status and respect/honor must become the power deeply planted into the personality of the Javanese people.

The Javanese culture introduces six (6) techniques for controlling child behavior in the Javanese family. When they cannot control the behavior of a child, there are several ways able to be taken by the parents, namely: (1) *instructing or forcing*, (2) *frightening*, (3) *punishing*, (4) *promising a reward*, (5) *diverting the attention from the unwanted goal*, (6) *disgracing him* (Koentjaraningrat, 1990). The same thing also occurs when the informant consumes the Indonesian traditional herbs for the first time when he is tiny. Although it has been mixed up with Javanese coconut palm sugar to give the sweet taste, the *jamu* remains to have a bitter and very unpleasant taste. These tastes make children reluctant to consume herbal medicines. To make children consume the *jamu*, the parents usually *hook* the *jamu* to their children. The hooking process is the same as the forcing process in Javanese culture to make those children willing to consume the *jamu*. Besides forcing their children to consume the *jamu*, parents

also say frightening and embarrassing things as a consequence if they do not want to consume *jamu*. Their parents informed some female informants that if they do not consume the *jamu*, it will affect the shape of their bodies, and they will become unattractive. As a result, some problems will arise in their bodies, such as quitting acne and having a horrible body odor. Sometimes parents also punish their children who do not consume the *jamu*. One of the female informants declares that she will risk getting a physical punishment if she does not obey the suggestion to consume the *jamu* routinely. Schematically, the following are the results of the research that have been processed thematically:



Figure 1: The results of the research

A. Consumer's Attitude towards Indonesian Traditional Herbs

Attitude is a disposition to respond to a specific object, individual, institution, or event, whether like or dislike. Attitude tells about evaluation, such as agree or disagree, and satisfied or dissatisfied. Individual evaluation or attitude towards an object is determined by a readiness to access such individual belief on a specific object. Belief is a subjective probability in which the object has a specific attribute. In planned behavior theory, attitude towards a behavior is determined by the belief in the consequence of a behavior. Each belief is connected to behavior towards a result expected from behavior or sacrifice is taken to show a behavior (Ajzen, 2005). On the Indonesian traditional herb consumers, their attitude is based on the habit, experienced from generation to generation, on the self-concept of the Javanese community imbedded in informant and product characteristics. The habit of consuming *jamu* is an inter-generational activity in the life of the Javanese family. Children in the Javanese family have got the values already been planted since an early age, namely *mituhu* (the Javanese language means obedient), *ngenger* (the Javanese language means living together with someone and doing chores as a dedication in return), *wedhi asih* (the Javanese language means fear and love). Consumers prefer Indonesian traditional herbs compared to modern medicines. The Indonesian traditional herbs have a product composition safe to be consumed for our body in the long term. The *jamu seduh* (the Javanese language, it is the herbal medicine poured with boiling water and usually mixed with egg, wine, and ginger powder) has a specific and joyous taste.

An attitude of the Indonesian herbal medicine consumers is based on the habitual behavior deriving from the closest environment of consumers, such as the family or colleague. When the truth of behavior has been believed, it will create a positive attitude towards behavior (Sternberg & Jordan, 2005). The habit of consuming *jamu* is inherited from generation to generation because it brings a positive influence. It establishes a positive attitude in the next generation so that consumers follow the habit of consuming Indonesian traditional herbal medicine. A family environment influences attitudes and purchasing behavior (Ardhanari, 2013). The kinship relation influences attitude formation very much. Children tend to have an attitude toward the exact behavior of their parents, and so do the contrary. However, the attitude is influenced by his parents, relatives or closest friends. For five years, the Javanese people have been dragged into the system of self-restraint and rigid respect in interpersonal relations. The more mature the Javanese people are, and the more they master the excellent manner in politeness, the more they are acknowledged fully as members of Javanese society. Fluency in using the attitude of proper respect is developed in the Javanese people since childhood through education in the family. The education to respect older family members, be obedient, and maintain harmonious relations cause the decision to consume the Indonesian *jamu* under the Javanese culture is very much influenced by the family habit that has consumed the *jamu* from their parents of the previous generation.

Parents and children in Javanese culture have a substantial relationship, with many values, regulations, and norms attached to such relations. Both parents and children equally should maintain the relation remain harmonious. Parents should rear their children to be *dadhi wong* (the Javanese language means becoming prosperous and meaningful people), to be the respected person in society. A small kid is reared until two years, cradled with a scarf, and not in contact with the earth. Since the beginning, a small kid has been made to feel comfortable in the warm environment of his house. Profound trust in his mother, who always protects him, grows in this child. In brief, to be a man, a child must learn to get the orderliness internally, and so must the externally.

The order means the rules, at least the rules stipulating the behavior. To know these rules, a person must need a teacher, the parents, an authoritative father and a mother who is always protective. They are all the first teachers that have to be followed. All the family must accept their guidance unconditionally. Parents give guidance to their children, and children must accept it. The children must obey their instructions as long as they are under their care. Such a habit is called *ngenger*, the Javanese language that means dedicating to someone who is more superior. The visible satisfaction of the parents is stated by the compliance of children to their wishes or desires and the instruction of their parents (Mulders, 1985).

The compliance of the informant in consuming the

Indonesian traditional herbs is the manifestation of values of family life with the background of Javanese culture, the so-called *wedhi asih*. The *wedhi asih* attitude is the feelings of respect, fear, and love in relationships between parents and children. Informant as a child obeys and carries out his parents' suggestions as to the forms of the feeling of respect, fear, and at the same time, love for his parents who have reared him and taken good care of him since his birth (Mulders, 1985). The *wedhi asih attitude* planted in the heart also causes the consumers to jointly consume the Indonesian herbal medicines on their parents' advice. Following the parents' suggestion is the materialization of consumers' feelings shown to their parents. Such feeling is the respect of the consumers for other older people, the feeling of fear in if they do not follow their parents, they will get something wrong, and the feeling of love of the consumers for their parents who have given them the living. Those feelings become the basis of consumer behavior toward Indonesian herbal medicines. For consumers, consuming the Indonesian traditional herbs constitutes their behavior. Respecting the parents' advice is a sign of love that wants to be shown by children to their parents. It was shown by complying with their advice to live healthily by consuming the Indonesian traditional herbs.

The *mituhu* attitude in Javanese culture illustrates the obligation that has to be carried out by children to their parents or the subordinate to their superior. The *mituhu* attitude means being obedient to wholeheartedness (Jatman, 2000). One's self-concept in the Javanese community has never been a single individual. There are always other persons, namely the one who is the absolute (*the caretaker*) and other people who have become parts of him. The informant has the *mituhu* attitude to his parents or to other people (colleagues) that he respects because the self-concept of the informant has never been a single individual. The informant's parents and colleagues have been deemed the perfect ones (*the caretaker*) because parents and colleagues become the foundation of the informant's belief to behave. After all, they have given life, happiness, sacrifice, education, and love; because the informant believes it and carries out every *pitutur* (the Javanese language means advice) given to him sincerely without any question.

The behavior of consuming *jamu* is the manifestation of a respectful attitude (*mituhu*) planted since childhood at the consumers of the Indonesian herbal medicine consumers. Consumers always consider themselves children who must sincerely follow their parents' words. In consuming the Indonesian herbal medicines, consumers get the suggestion from their parents who always want to give a better life to their children to keep their bodies fit and healthy. Consumers believe that all advice given by their parents regarding consuming the Indonesian *jamu* is the best advice for them to live healthily. Therefore, they shall carry out such suggestions sincerely without any question to fulfill their obligation to children.

Ritually and morally, the Javanese parents are superior to their children. A child not only depends on material care but also on their pardon and blessing. Therefore, children's physical and spiritual health is frequently considered the function of respect given to the sources of life. Children must respect and obey (in the Javanese language called *ngajeni*) their parents. It means they are obliged to obey their parents' instructions and then state their respect to their parents in polite language. Even this statement of respect continues after the death when children have to pay respect to their parents at their burying ground or cemetery (in the Javanese language called *ngabekti*). Children's sense of respect and compliance with their parents refers to the Javanese expression *mikul dhuwur mendem jero* (the Javanese language that means *hold high*, namely the correct name or good reputation and flawless moral of their parents, by praising their parents' goodness and the harmony in their family life). *Mendem Jero* means to bury deeply anything able to create disharmony, aggressive feeling, or anything felt as something negative concerning their family life, particularly in the relationship between parents and children. Therefore, children must declare their respect or *ngabekti* to their parents and deserve to get their blessing on the contrary by fulfilling the obligations in their life cycle (Mulders, 1985).

The values attached to this Javanese culture make the Informants comply with their parents' suggestions, advice, and instructions. When the Informants' parents suggested living healthily by consuming the herbal medicines, the Informants as children should have obeyed them, supported, and implemented their parents' suggestions. All families may not refuse the parents' suggestion. If so, it will cause a non-conducive atmosphere in the household. The family of Javanese people constitutes a family who is respectful and harmonious. The consumers consuming the *jamu* is the materialization of values maintaining a harmonious relationship between parents and children.

B. Product Characteristics

The attitude toward a behavior is also determined by individual evaluation of the result of behavior. The Indonesian traditional herbs consumers, attitude is constructed from evaluation of the *jamu* products. Evaluation is established when consumers integrate or combine the knowledge, meaning, or belief with the concept of attitude. This integration process aims to analyze a concept's relevance and determine the subject according to the one being expected or not. The subjects being evaluated concerning the behavior in consuming the *jamu* are as follows: (1) evaluation of materials contained in *jamu*, (2) product design of *jamu* in the form of powder, and (3) safety of the product of Indonesian traditional herbs. Informants of this research state that the natural materials contained in it become the primary reason for consuming Indonesian herbal medicine.

The research informants also believe that the natural materials in *jamu* are suitable for maintaining health. Natural

materials are believed not to do not have adverse side effects on our body if consumed for a very long period. The product design also establishes a positive attitude toward consuming the *jamu*. The Informants said they like to consume the *jamu* in powder form. *Jamu* has the taste bitter; therefore, to eliminate such bitter taste, the *jamu* in powder form can be mixed up with honey and wine. Informants have proven that the taste of such herbal concoction is preferred very much. The informants even avoid consuming *jamu* in the pill or capsule forms. According to them, consuming the *jamu* is better if they can feel the entering process of *jamu* into their body to feel the *jamu* having a process in their body. The third positive attitude is establishing a thorough evaluation of the safety of herbal medicine products when consumed. Some Informants declare that choosing *jamu* is because consuming modern medicine harms their bodies, such as nausea, dizziness, and palpitations. Besides obtaining the unpleasant experience themselves, some Informants also believe about the harmful effects of modern medicines from the family members or colleagues. They witness some family members get the side-effect of modern medicines, such as the organs of their body are vulnerable to diseases. Such experience makes the Informants give a positive attitude towards the traditional Indonesian herbal medicines.

V. CONCLUSION

Based on the outputs of this research on the social values and norms of Indonesian herbal medicine consumers, some important things can be concluded as follows: The age, gender, occupation, and culture become the factor in consumers' background in consuming Indonesian herbal medicines. Entering puberty, young women are usually suggested by their parents to consume the herbal medicines to keep their bodies fit and in good condition, whereas for men, consuming the *jamu* is intended to maintain good stamina and fitness for their bodies. The consumer attitude towards the Indonesian herbal medicines is established from the habits inherited from generation to generation, the culture attached to the consumers' self-concept, and the product characteristics comprising product design, product composition, and safety in consuming the products mentioned above. The values attached to a culture play an essential role in consumers' attitudes.

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