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**International Journal of Applied Business & International Management****P-ISSN: 2614-7432 ; E-ISSN: 2621-2862**Website: [www.ejournal.aibpm.or.id/IJABIM](http://www.ejournal.aibpm.or.id/IJABIM)**Research paper, Short communication, and Review****The Antecedents of Consumption Value and Its Impact on Customer Behavior; a Study of Batik Cloth on Non-Javanese Indonesian Millennials****Ferdi Antonio<sup>1</sup>, Putri Astika<sup>2</sup>**

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Correspondence Email: [ferdi.antonio@gmail.com](mailto:ferdi.antonio@gmail.com)[hello.putriastika@gmail.com](mailto:hello.putriastika@gmail.com)**ABSTRACT**

Current lifestyle change has led millennial customers to have awareness about their cloth in daily life to accentuate their personality. In the other side batik cloth industry is growing rapidly and contribute to the domestic economic. Despite the advancement of cloth printing technology, business competition in the batik industry need to balancing their production with the essence of batik as an Indonesia ethnic product's therefore preserve its soul as a valuable heritage of Indonesia culture. Understanding how the customer perceive the value of batik cloth contributes to the effective marketing approach especially for the local medium enterprises.

This research was aimed to study the influence of customer diversity seeking and attitude toward ethnic culture to the purchase intention and willingness to share positive electronic word of mouth of the batik cloth, mediating by social value, emotional value and epistemic value as the focus of the research while moderated by ethnic embeddedness. The conceptual model was modified from the previous studies by added e-WOM as a relevance variable in digital era. The research model was implied on non-Javanese millennial customer of batik cloth to segregate the ethnicity perception. Primary data obtained by convenience sampling through the online questionnaire. The eligible sample was collected from 360 respondents who met the criteria. Data were analyzed by Structural Equation Modelling (SEM) and processed by SmartPLS 3.0.

The result revealed that both customer diversity seeking and attitude toward ethnic culture have significant effect on the consumption value. All of the three value which are social, emotional and epistemic shown significantly positive impact on e-WOM and customer purchase intention while ethnic embeddedness proven to have the moderation effect on epistemic value and social value. Interestingly social value was found as the strongest predictor of purchase intention. This research provides new insights in understanding consumer behavior towards batik cloth product as well as suggested practical implications that could help batik producers to implement an effective marketing strategy through the digital channel.

**Keywords:** purchase intention, electronic word of mouth, social value, emotional value, epistemic value, diversity seeking, attitude toward ethnic culture, ethnic embeddedness, batik cloth and millennial.

**Introduction**

People could catch a glimpse of batik everywhere in Indonesia. As a nation icon of Indonesia's national culture, people in Indonesia wear batik cloth in all occasion from formal occasion to semi-formal occasion or even as homemaker cloth. Nowadays, not only Indonesian but expatriates that live in Indonesia and tourist has brought and wearing batik which made it as a global product. The great example shown by Nelson Mandela, a former president of South Africa, who used to wear batik from Indonesia in a world events, to honour his preference the famous wax figure presented in Madame Tussauds museum wearing batik cloth from Indonesia.

As an ethnic product from java indigenous batik become a heritage and known as national identity of Indonesia culture. Since October 2009 Batik has been acknowledged as a world cultural heritage by UNESCO. Ever since that day marked the date as the National Batik Day where all Indonesia citizens are encouraged to wear batik as a form of appreciation towards a national heritage. By the time several companies in Indonesia has also encourage their employees to give a token of appreciation of this national heritage by asking their employees to



wear batik every Friday to the office. Batik pattern has also implied in several institutions uniform, both private and government institutions, also implied on several school uniform. The raising of acknowledgement for batik industry may affect the domestic economics. It has increased the demand for batik cloth which become a business opportunity for small and medium segment of batik producers at local clothing industry.

The word of batik derived from the word 'ambatik' that comes from Java language, which referred to the technique of painting the dots in a cloth and becoming a pattern in a piece of fabric. There are several countries that also using the same technique on their fabric around the world, this dye technique originally introduced by people from India in 6<sup>th</sup> century to people in Indonesia and adopted by Indonesia citizens in Java island. Batik has been classified as one of the ethnic products from Indonesia because of several reasons that came from many aspects, starting from the technique used in the making to the uniqueness patterns of batik from Indonesia that have different meaning and story in each motif. This also influenced by the areas of origin and also carried a hidden message on the image used as the pattern of batik. According to Yunus and Tulasi (2012), batik motifs are not just physical realities and objects of clothing, they are also sign that embody ways of thinking and collectivism in Indonesian cultures. With the rapid development of technology nowadays, traditional batik craftsmen have moved from the old style of manual batik crafting using the technology to print the motifs of batik using the machine and produce the batik motifs in large scale. This has brought the efficiency in production and enable to scale up, in that regard there is more challenges to balance the mass production with the ethnicity embedded which may preserve the batik soul as a valuable national heritage of Indonesia.

From the marketing view, to promote the batik cloth is not that easy, currently there is a challenge of quality and quantity in the batik promotion that could encourage people especially the younger generation to purchase batik cloth. Today there are only several brands of batik known by customer, more over the local brand seem have not yet utilize the digital platform marketing. Even the social studies of batik are an important source to pass the knowledge of batik across generations and to promote batik as a product of Indonesia's cultural wealth (Dahles, 2001), but in the marketing field a question still remains, what value drives purchase intention in batik cloth, especially for millennials? The current lifestyle nowadays has led millennials customers to have preference about their cloth in daily life to accentuate their personality, understanding what their value toward batik cloth become interesting for researcher.

There are several factors drive customer behaviours toward the ethnic disparate products (Hyun & Fairhurst, 2017) the two of them are attitude towards the ethnic culture and diversity seeking motive that relevance for batik cloths study. These have also moderated by ethnic embeddedness in batik as an important product cues that may influence the consumption of ethnic products (Grier et al., 2006). To understand the element in consumption process, the theory of perceived value preferable in this research is the multi-dimensional approach instead of uni-dimensional approach (Holbrook, 1994; Babin & Attaway, 2000), since it could identify more specific value among the customer. The Consumption Value Theory (CVT) introduced by Seth et al., (1991) is used, and refer mainly to the study by Hyun and Fairhurst (2017) who have grounded and made some modification of the CVT for the purpose to study ethnically disparate product. Albeit those the research finding only focused on purchase intention, while the purpose in marketing is not only to encourage customer for buying the product but also make the customer willingly to share positive feedback about the product to their peers or positive electronic word of mouth (e-WOM) as suggested by Hennig-Thurau et al., (2004), there is a need to test whether consumption values also induce the willingness to share positive e-WOM of batik cloth in this digital era.

This research was aimed to study the influence of customer diversity seeking and attitude toward ethnic culture to the purchase intention and willingness to share positive e-WOM of the batik cloth. Further to study mediating role of social value, emotional value and epistemic value as the element of consumption value thus become focus of the research, and the moderating role of ethnic embeddedness. The research model was implied to non-Javanese millennial customer of batik cloth to segregate the ethnicity perception since Javanese millennial may perceive batik more as part of their origin rather than from other cultural diversity product. Millennial is a potential segment for the cloth industry while they have different perspectives with the older generation, to understand the goals that millennial consumers are trying to achieve and the guiding behaviour within a culture or for a specific person is important for researcher (Bennett, 1998).

## Literature Review and Hypotheses

The concept of customer value in the marketing field has become the prominent issue to be addressed (Holbrook, 1994, 1999). Refers to earlier reference by Woodruff (1997), a clear understanding of the value which customer perceive in products is essential for marketers to develop effective marketing strategies that enable their products to gain market share. Moreover, the creation of customer value has become a strategic imperative in building and sustaining a competitive advantage of business entity (Wang et al., 2004). This make it more relevant in the business since the value that is created for customers may linked to loyalty and profits (Khalifa, 2004). Often enough authors have assumed that value and values are the similar concept, despite in the fact they are clearly distinct. In general, value implies a trade-off process between benefits and sacrifices, where there is an interaction between a customer and a product or service (Payne & Holt, 2001). While in contrary values long ago already explained as personal beliefs that people hold with respect to themselves and the goals for which they strive (Rokeach, 1973). Values here then understood as implicit factors that are actualized by individual for their preference judgment. It's clear that perceived value and personal values are different concept (Oliver, 1996; Woodruff, 1997) Therefore, in this study, the concept of customer value, should be seen separate from the concept of personal values.

At present times various definitions of perceived value could be found in the marketing literatures which implied in many industry and categories. The earlier concepts came from Holbrook (1999), Woodruff (1997), and Zeithaml (1988). One of the more commonly definitions was revealed by Zeithaml (1988) who defined value as the consumer's overall assessment of the utility of a product based on perceptions of what is received and what is given, he explained perceived value appear as a uni-dimensional construct. By the time other researchers have criticized that uni-dimensional construct for value as simple as a trade-off between benefit and sacrifice represents a narrow approach to the value concepts. They argued that the approach is too simplistic to fully capture the complexity of the customer perceived value and to understand more about the customer behaviour (Sweeney & Soutar, 2001). Therefore, researcher have argued for more broad perspective, they posit perceived value as a multi-dimensional construct in which a variety of notions, such as perceived price, quality, various benefits, and sacrifice are all embedded (Babin et al., 1994; Holbrook, 1994, 1999; Sweeney & Soutar, 2001).

From various approach of multi-dimensional the consumption value theory by Sheth et al., (1991) were chosen for this study. This theory proposed that the multifaceted consumer choice, to buy or not to buy and to choose one type of product or service over another associated by variety of forms of value. These forms of value can be categorized as functional, social, emotional, epistemic, and conditional. Functional value pertains to whether a product is able to perform its functional, utility, or physical purposes. Social value refers to an image that is congruent with the norms of a consumer's friends or associates and or with the social image the consumer wishes to project. Emotional value is related to various affective states, which can be positive (for example, confidence or excitement) or negative (for example, fear or anger). Epistemic value is concerned with a desire for knowledge, whether this be motivated by intellectual curiosity or the seeking of novelty. Finally, conditional value reflects the fact that some market choices are contingent on the situation or set of circumstances faced by the consumers. According to Sheth et al., (1991) this theory based on three fundamental propositions, that market choice is a function of multiple values, forms of value make differential contributions in any given choice situation, and that the forms of value are independent.

Refer to the applicability of the CVT in how various viewpoint of perceived value could be investigated, this research adopts CVT. However, some modifications were made in accordance with the study purpose. Sheth et al., (1991) noticed the five consumption value dimensions make different contribution depending on the context, a value found to be relevant in one context may not be relevant in a different context. Following to that notion, functional and conditional value were excluded as it suggested in particular research of ethnic product by Hyun and Fairhurst (2017). Further this study removed the cultural discrepancy factor from that study, since the subjects are millennial under the same national culture influence as pointed by Hofstede (1980), even they came from different ethnicity origin. In this digital era there is a raising need to utilize the digital platform marketing where customer could share and spread their opinion and experience Hennig-Thurau, et al., (2004), It is also important to see whether the value consumption have effect to the willingness to share positive e-WOM, consequently in this research e-WOM as an intention behaviour has added to the research model.

### **Diversity Seeking**

When consumers obtained a cultural artefact, there is the representation of cultural difference at the part of what they consume (Ger & Csaba, 2000). The concept of diversity seeking was proposed by Grier et al., (2006) in similar circumstance. Diversity seekers are driven by their curiosity and desire to find more knowledge (Grier et al., 2006). According to Hyun and Fairhurst (2017) the diversity seekers is going to perceive epistemic value toward the ethnic products. They also proposed social value of ethnic product will be perceived because the consumption act concurs with aim toward ethnic diversity and strengthen consumers self-concept. More over the consumption of ethnic products also will be perceived emotionally, the desire toward the different culture caused a positive emotion. Accordingly, the following hypothesis proposed:

H1a: there is a positive relationship between diversity seeking and emotional value perceived in batik cloth.

H1b: there is a positive relationship between diversity seeking and social value perceived in batik cloth.

H1c: there is a positive relationship between diversity seeking and epistemic value perceived in batik cloth.

### **Attitude towards the Ethnic Culture**

Customer attitude towards the ethnic culture (AttEC) is known as significant antecedent construct. (Hyun & Fairhurst, 2017). The previous study supports that favourable or unfavourable evaluation of the product led by favourable or unfavourable attitude toward the different country-of-origin (Verlegh & Steenkamp, 1999). Based on that study the effect might be based on the customer emotional evaluation. Another study related to customer attitude shown in Indian consumers who favoured products from western countries due to the admiration toward western lifestyle (Batras et al., 2000). In particular study for ethnic products, Hyun and Fairhurst (2017) confirm that attitude toward ethnic culture play a role in influence customer value. Based on the studies hence, the following hypothesis proposed:

H2a: there is a positive relationship between attitude toward ethnic culture and the emotional value perceived in batik cloth.

Verlegh and Steenkamp (1999) suggested that consumers attitude toward different culture are frequently established based on the memories and past experiences. The image attribute of a product from different culture may increase their self-conception by linking themselves with a group, role, or image which they prefer (Lefkoff-Hagius & Mason, 1993). Accordingly, Hirschman & Holbrook (1982) shown that the symbolic consumption related to the individual's self-concept, the ethnic culture associated with an ethnic product could be functioned as an image of social attribute. Customer might establish a positive attitude toward an ethnic culture because the culture is recognized to be tradition in a good way. This may explain that perceive social value in products associated with the ethnic culture, when customer believe that the consumption of the ethnic products will authorize them to add a sense of tradition to their self-concept. Thus, the following hypothesis is proposed:

H2b: there is a positive relationship between attitude to ethnic culture and the social value perceived in batik cloth.

### **Moderating Effect of Ethnic Embeddedness**

Ethnic embeddedness is the benchmark of how far the product is related with the ethnic culture. It is also an important product characteristic that might affected the consumption of ethnic diversity product (Grier et al., 2006). That research implied that the decision consumers made to accept ethnic product could be encouraged if there is a high level of ethnic embeddedness. Study by Hyun and Fairhurst (2017) revealed the moderating effect of ethnic embeddedness that if higher ethnic embeddedness present then the positive relationships between personal characteristic such as diversity seeking and attitude toward ethnic culture to the consumption value are strengthened. Thus, the following hypothesis are proposed:

H3a: with higher ethnic embeddedness, the positive relationship between diversity seeking and emotional value will be strengthened.

H3b: with higher ethnic embeddedness, the positive relationship between diversity seeking and social value will be strengthened.

H3c: with higher ethnic embeddedness, the positive relationship between diversity seeking and epistemic value will be strengthened.

H3d: with higher ethnic embeddedness, the positive relationship between attitude to ethnic

culture with emotional value will be strengthened.

H3e: with higher ethnic embeddedness, the positive relationship between attitude to ethnic with social value will be strengthened.

### **Consumption Value and Purchase Intention**

According to Hyun and Fairhust (2017) three of consumption value from the five value from CVT which emotional value, social value, and epistemic value are, influence the purchase intention of ethnic disparity products. Emotional value indicates to the capability of ethnic product to stimulate specific feelings. Hirschman & Holbrook (1982) stated that the symbolic attributes of the product often determine the consumer behaviour, regardless the product's tangible attributes. Customer emotional arousal holds a major role in hedonic consumption including for cloth (Babin et al., 1994), which mean perceived emotional value affects the purchase intention product. Meanwhile, social value associate to the capacity that ethnic product related to consumers self-concept by integrating oneself to a positively cultural-ethnic group. In particular the purchase intention might be formed because the product positively stereotyped the cultural-ethnic group. Epistemic value itself appoints to the capability of ethnic product to evoke the curiosity and fulfill the search for new information or knowledge. According to Strong (2002) customer apparently favoured ethnic product such in cuisines due to their interest toward something that is relatively new for them. In favour to cloth industry, the ethnic designs were often utilized by fashion designers to differentiate their designs from other fashion designers (Demorest, 2009). It could be seen that customer behaviour intention of ethnic product might be influenced by the curiosity and the desire for knowledge toward the embedded ethnic culture. In that regard below hypotheses are proposed:

H4: there is a positive relationship between perceived emotional value with purchase intention of ethnic products.

H5: there is a positive relationship between perceived social value with purchase intention of ethnic products.

H6: there is a positive relationship between perceived epistemic value with purchase intention of ethnic products.

### **Consumption Value and Willingness to share positive e-WOM**

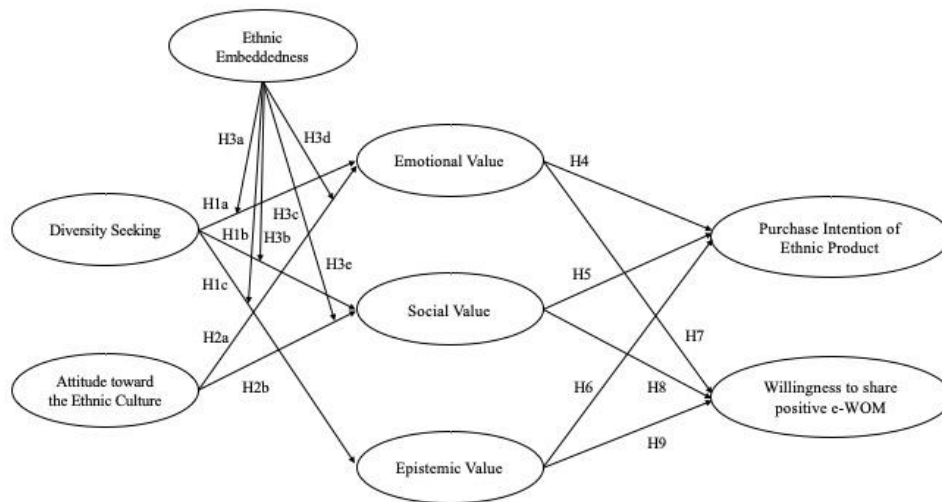
The internet has become a source and platform for electronic word-of-mouth (e-WOM) for consumers (Henning-Thurau et al., 2004). Following to word of mouth concept, the e-WOM has been found to have higher credibility, empathy, and relevance for the consumers than the information provided by the marketers on the official channel (Bickart & Schlinder, 2001). Given the conceptual closeness of e-WOM and the traditional WOM the relevant motives of consumers to be relevant for e-WOM. There are several motives identified that could trigger positive e-WOM. One of the motives earlier mentioned by Dicher (1966) explained that when consumers feels so strongly about the product, there's a pressure building up in wanting to do share about it, this statement strongly related to the perceived emotional value of ethnic product. Another statement about the motives of positive e-WOM came from Engel et al., (1993) posit when consumers recommend a product to others the action allow consumers to gain attention, suggest status, give impression possessing inside information, and assert superiority. Through this statement it can be concluded that social value of a product may evoke customer to share something positive about a product. Another study revealed that if there is a personal interest toward a product, or the excitement of using and owning the product would cause willingness to share a positive e-WOM (Sundaram et al., 1998). With these, assumption made that e-WOM of ethnic product might be influenced by consumption value of ethnic product. Thus, the hypotheses are formed:

H7: there is a positive relationship between perceived emotional value with willingness to share positive e-WOM of batik cloth.

H8: there is a positive relationship between perceived social value with willingness to share positive e-WOM of batik cloth.

H9: there is a positive relationship between perceived epistemic value with willingness to share positive e-WOM of batik cloth.

This research novelty was in the contribution of research model to investigate the customer value which modified from previous study by Hyun and Fairhust (2017) and further to examined the e-WOM effect from the consumption value of batik cloth, thus the modified model drawing as below figure:



**Figure 1. Conceptual Model and Proposed Hypothesis Methodology**

Respondents in this study are the millennial from non-Javanese ethnic origin. The sample taken by the convenient sampling technique and collected on November to December 2018. The structured questionnaire using the Likert scale 1-7 point was developed based on previous research and implemented by online survey form to collect data and other related information. In prior there was pre-test to check the respondent understanding and respond to the item of questionnaire (table 2). There were 394 respond collected from the survey however only 360 eligible within the criteria to proceed. Structural equation modelling PLS was deployed to test the study hypotheses, specifying diversity seeking and attitude towards the ethnic culture as exogenous construct while other constructs as endogenous constructs. Partial least squares structural equation modelling (PLS-SEM) is a variance-based structural equation modelling technique that has been used to model latent variables and the relationships between them (Henseler, 2012) therefore it is a useful tool for testing hypotheses. As drawn in the research model, this study focus to investigate the mediating effect of CVT in which consider the presence mechanism that transmits the effect of antecedent variables to the outcome. Hence, mediation refers to underlying effects that link antecedent and consequences variables such in customer behavioral intention.

### Measurement

The questionnaire was divided into few parts. The first part of the questionnaire includes an initial question about respondent's profile, since the target population is a specific millennial.

**Table 1. Measurement Items**

Age			Reasons of Wearing Batik		
18-22	47,78%	172	Formal Occasion	25,56%	92
23-27	29,44%	106	Semi-formal Occasion	39,17%	141
28-32	14,17%	51	Social Occasion	41,11%	148
33-37	5%	18	Formal Occasion	25,56%	92
above 38	3,61%	13			
		360			
Occupation					
Student	47,22%	170			
Employees	35,00%	126			
Government Employees	2,22%	8			
Professional	6,94%	25			
Entrepreneur	8,61%	31			
		360			

Part two of the questionnaire was the scenario given to respondent to choose only one from two scenarios given for the respondents to choose. The scenarios given to differentiate two levels of ethnic embeddedness. The two scenarios are shown below:

High EE: When I buy batik cloth, I consider the ethnic pattern or with more traditional motifs of the batik cloth before I make decision.

Low EE: When I buy batik cloth, I consider the design, colour and style of the batik cloth before I make decision.

Further, the questionnaire items for respondent attitude toward ethnic culture was adapted from Batra and Stayman (1990), and diversity seeking was adapted from Grier et al., (2006). The items for Consumption Value Theory (CVT) used in this study were adapted from Sweeney and Soutar (2001), Pihlstorm and Brush (2008); Xiao and Kim (2009). The scale for purchasing intention for ethnic product was adapted from Yi (1990); Dahbolkar and Bagozzi (2002). For positive e-WOM, the scale was adapted from Yen and Tang (2015). Respondents assessed all the items on 7-point Likert type, ranging from 1 (strongly disagree) to 7 (strongly agree).

**Table 2. Measurement Items and Validity**

<b>Construct</b>	<b>Outer Loading</b>	<b>AVE</b>
<b>Attitude toward the ethnic culture (adapted from Batra &amp; Stayman, 1990)</b>		0.671
Bad – Good	0.798	
Unfavourable – Favourable	0.791	
Disagreeable – Agreeable	0.789	
Unpleasant – Pleasant	0.853	
Negative – Positive	0.829	
Dislike - Like	0.852	
<b>Diversity Seeking (adapted from Grier et al., 2006)</b>		0.659
Learning about other culture is something I enjoy.	0.840	
I view travel as an opportunity to learn about different culture.	0.816	
When choosing where to go on vacation, I favour places with people of different ethnic groups.	0.777	
<b>Emotional Value (adapted from Sweeney &amp; Soutar, 2001)</b>		0.791
I would enjoy using the batik clothing.	0.898	
I would feel relaxed about using the batik clothing.	0.916	
The use of batik clothing would make me feel good.	0.877	
The use of batik clothing would give me pleasure.	0.866	
<b>Social Value (adapted from Sweeney &amp; Soutar, 2001)</b>		0.796
The use of batik clothing would help me feel acceptable.	0.888	
The use of batik clothing would help the way I am perceived.	0.881	
The use of batik clothing would make good impression to other people.	0.909	
The use of batik clothing would give me social approval.	0.890	
<b>Epistemic Value (adapted from Pihlstorm &amp; Brush, 2008; Xiao &amp; Kim, 2009)</b>		0.708
I would use batik clothing out of curiosity.	0.871	
I would use batik clothing to experience things that are new and different.	0.742	
I would use batik clothing because I am curious about other ethnic products.	0.862	
I would use batik clothing because I like to experience things that are new and different.	0.884	
<b>Purchase Intention (adapted from Yi, 1990; Dabholkar &amp; Bagozzi, 2002)</b>		0.700
I intend to buy batik clothing frequently.	0.832	
I plan to buy batik clothing more often.	0.849	
In the future, I will consider to buy batik clothing.	0.828	
<b>Positive e-WOM (adapted from Yen &amp; Tang, 2015)</b>		0.701
I would recommend batik clothing to my friends and family online.	0.770	

When asked online by my friends or family about batik clothing, I will say good things about it.	0.819
I would say positive things about batik clothing to my friends and family through my personal social media accounts.	0.847
I would recommend batik clothing to strangers online.	0.853
When I see questions about batik clothing from strangers online, I will say good things about batik clothing.	0.861
I would say positive things about batik clothing in online forum in online communities.	0.870

Outer model measurement was performed where outer loading produced for each variable indicator which confirmed all of outer loadings greater than 0.7, while AVE for all variables found above 0,5. All the values of composite reliability were larger than the required threshold 0.80 providing a great reliability (Hair et al., 2014). The application of the Fornell-Larcker criterion was used for discriminant validity purpose, where each root of construct average variance extracted (AVE) compared with other constructs and were found higher for all the construct, as could be seen in the table below

**Table 3. Validity and Reliability**

Construct	R <sup>2</sup>	CR	AVE	Inter-Construct Correlation Matrix							
				Att EC	DS	EV	Ep V	e-WOM	PI	SV	
<b>Attitude towards the Ethnic Culture</b>		0.9	0.6	<b>0.81</b>							
<b>Diversity Seeking</b>		0.8	0.6	0.52	<b>0.8</b>						
<b>Emotional Value</b>	0.3	0.9	0.7	0.47	0.5	<b>0.8</b>					
<b>Epistemic Value</b>	0.2	0.9	0.7	0.41	0.4	0.6	<b>0.8</b>				
<b>Positive e-WOM</b>	0.4	0.9	0.7	0.45	0.5	0.5	0.6	<b>0.8</b>			
<b>Purchase Intention</b>	0.7	0.8	0.7	0.46	0.4	0.6	0.7	0.6	<b>0.8</b>		
<b>Social Value</b>	0.2	0.9	0.7	0.49	0.4	0.6	0.7	0.6	0.8	<b>0.8</b>	
		0.89	0.40	0.96	0.06	0.03	0.50	0.04	0.08	0.04	<b>0.92</b>

The coefficient of determination (R<sup>2</sup>) is a measure of the model's predictive accuracy where R<sup>2</sup> represents the exogenous variables combined effect on the endogenous variable. Respectively the result describes R<sup>2</sup> purchase intention (0,715) and e-WOM (0,482) that were considered as substantial levels of predictive accuracy (Hair et al., 2014)

**Table 4. Hypothesis Test**

Construct	Std. Coefficient	T-statistics	P Values	Hypothesis
Attitude towards the Ethnic Culture -> Emotional Value	0,325	6,183	0,000	Supported
Attitude towards the Ethnic Culture -> Social Value	0,402	8,306	0,000	Supported
Diversity Seeking -> Emotional Value	0,331	6,707	0,000	Supported
Diversity Seeking -> Epistemic Value	0,448	12,385	0,000	Supported
Diversity Seeking -> Social Value	0,189	3,992	0,000	Supported
Ethnic Embeddedness to Attitude towards the Ethnic Culture -> Emotional Value	0,161	2,923	0,002	Supported
Ethnic Embeddedness to Attitude towards the Ethnic Culture -> Social Value	0,071	1,521	0,064	Not supported



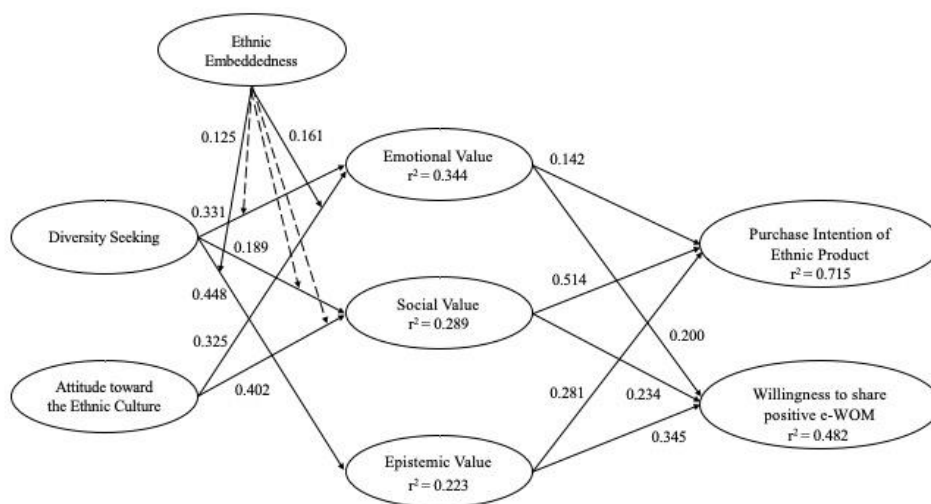
Ethnic Embeddedness to Diversity Seeking -> Emotional Value	-0,049	0,962	0,168	Not supported
Ethnic Embeddedness to Diversity Seeking -> Epistemic Value	0,125	2,837	0,002	Supported
Ethnic Embeddedness to Diversity Seeking -> Social Value	0,003	0,059	0,477	Not supported
Emotional Value -> Positive e-WOM	0,200	3,337	0,000	Supported
Emotional Value -> Purchase Intention	0,142	3,310	0,000	Supported
Epistemic Value -> Positive e-WOM	0,345	5,255	0,000	Supported
Epistemic Value -> Purchase Intention	0,281	5,631	0,000	Supported
Social Value -> Positive e-WOM	0,234	3,499	0,000	Supported
Social Value -> Purchase Intention	0,514	11,333	0,000	Supported

The above table shown the result of hypothesis test, which significant at  $T > 1,64$  and  $p < 0.05$ . Beside the moderating effect path, all of the hypothesis found to be supported as expected. This study concludes that CVT have significant mediating role. More over the bootstrap of PLS-SEM provided results for indirect effects of a more detailed analysis of mediating effect in the model with multiple mediators as below, which shown the prominent route from diversity seeking to customer purchase intention.

**Table 5. Indirect Effect**

Construct	Std. Coefficient	T Statistics	P Values
Attitude towards the Ethnic Culture -> Positive e-WOM	0,159	4,806	0,000
Attitude towards the Ethnic Culture -> Purchase Intention	0,253	6,934	0,000
Diversity Seeking -> Positive e-WOM	0,265	7,520	0,000
Diversity Seeking -> Purchase Intention	0,270	6,905	0,000

The significant positive effect from diversity seeking and attitude toward the ethnic culture were found in all the path to the purchase intention and e-WOM however ethnic embeddedness only play significant role in moderating diversity seeking to epistemic value and Attec to emotional value. The result model is drawn as below



**Figure 2. Research Result**

## Discussion

Millennial are distinct in term of their motivations (Kim et al. 2009), decision making rationales and value drivers (Boyd, 2010) yet millennial remain poorly understood in regard of their behaviour particularly toward the ethnic products consumption. Marketers tend to narrowly defined this market as a homogenous group even though millennial are diverse distinctive segments that require unique approach in promotion. This study found that the stronger predictor of purchase intention for batik cloth product is social value (0,514) following by epistemic value and emotional value. For willingness to share positive e-WOM the stronger predictor is epistemic value (0,345) following by social value and emotional value. Emotional value for batik cloth is the weakest predictor for both intention to purchase batik cloth and customer willingness to share positive e-WOM this may reflect when decide to buy, wear and share the experience of batik cloth, millennial less likely to consider their personal feeling. In contrary when millennial customer wearing cloth it could be reflected as their expression as a part of the social community and their adaptive effort to the environment. This may associated to the Hofstede national culture theory (Hofstede, 1980), demonstrated that Indonesian culture are more collective rather than individual and place the social binding as norm which may influence their behaviour. Epistemic value which found as strong influencer could be explained when customer through their cognitive process fulfil their curiosity and understand the meaning from symbolic cues in batik motifs this will lead to the more involvement of the product, in which further may evoke willingness to share their positive perception. This is in line with the previous study that stated when customer understand about the product, and have excitement resulting from product ownership it will raise motivation to share their thoughts (Sundaram, et al.,1998). Further this research model capable to predict the purchase intention better rather than e-WOM. In particular e-WOM may be explain more by the experience of the last usage or buying experience where for millennials (Carrigan & Attala, 2001) the foremost purchase considerations appear to be basic factors, such as price and quality whereas that value was not captured in this model. The monetary worth as other value may play role to predict willingness to share positive e-WOM.

In order to develop an effective marketing strategy of batik cloth for millennial, marketer should consider the antecedents of the ethnic product purchase behaviour and their willingness to share especially through digital platform. This research suggest marketer could emphasis not only to find and targeted the diversity seeker millennial but also consider the fact that millennial shown their cognitive and social expressive consideration. Batik cloth with ethnic embeddedness such appear in the batik motifs or pattern may able to strengthen the diversity seeking consumers in relation to influence the epistemic value, thus millennial is more likely to use their cognitive approach through ethnic symbolic cues. In other words, such diversity seekers may be more attracted to products with ethnic embeddedness which are perceived to be more intended for them.

## Limitations and Future Recommendation

This study contribute to the understanding of the consumption value that drive purchase intention and willingness to share positive e-WOM of batik cloth in millennial customer. However, batik cloth considered as a fashion product where the hedonic motivation appears dominantly. In this study the hedonic motivation were not separated, therefore in the future the hedonic motivation could be place as different variable in research model beside other value such as monetary worth, following the suggestion that the different motivation from customer may affect the customer overall evaluation (Babin, et al., 1994) Moreover, there is a different point of view from customer gender in choosing their cloth, women tend to consider more the design, style or color while men have no much choices, therefore gender could be measure as moderating variable in the research model. The other limitation of this study was pertaining to data that collected by the online questionnaire, this method took a snapshot of behaviour at one moment in time using a self-report questionnaire, therefore cannot monitor behavioural changes over the time, for instance in the time of holiday season or festive occasion when people spend more money to buy cloth. This self-report may cause bias in digging the customer value, to minimize it, the face to face interview is suggested for the future. Albeit the limitation, this research reveals the millennial perceived value of the batik cloth product from the cultural heritage. Marketer could emphasize this research finding, particularly on the social and epistemic value, and also utilize the role of diversity seeker among millennial to develop more effective promotional plan for the batik products.

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