Influence of Religiosity Toward Materialism on Housewife

Pengaruh Religiusitas terhadap Materialisme pada Ibu Rumah Tangga

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A R T I C L E   I N F O

A B S T R A C T

The purpose of this study was to prove the influence of religiosity on materialism in housewives. The population of this study was 183 housewives from 4 areas with different characteristics in Gresik Regency, namely urban, rural, industrial and santri areas. The sample determination was carried out using propotionate stratified random sampling technique, with a total sample of 126 people. The materialism scale adopted from Richins and Dawson (1992) and the religiosity scale adopted from Glock and Stark (1968), have been tested by Lutfia & Hidayat (2020). Each of these scales obtained a Cronbach Alpha value greater than 0.70, so that this research instrument can be said to be reliable. Data collection was carried out using a questionnaire with a Likert instrument, and processed with simple linear regression analysis. The test results show that the level of religiosity of housewives has a significant negative effect on the level of materialism, with a coefficient of determination of 11.3%. This means that high religiosity will reduce materialism. The majority of respondents rated their level of religiosity as moderate and their level of materialism as low.

A B S T R A K

Tujuan penelitian ini adalah untuk membuktikan adanya pengaruh religiusitas terhadap materialisme pada ibu rumah tangga. Populasi penelitian ini sebanyak 183 orang ibu rumah tangga dari 4 wilayah dengan karakteristik berbeda di Kabupaten Gresik, yakni wilayah perkotaan, pedesaan, industri dan santri. Penentuan sampel dilakukan menggunakan teknik propotionate stratified random sampling, dengan jumlah sampel sebanyak 126 orang. Skala materialisme yang diadopsi dari Richins dan Dawson (1992) dan skala religiusitas diadopsi dari Glock dan Stark (1968), telah diuji coba oleh Lutfia & Hidayat (2020). Masing-masing skala tersebut didapatkan nilai Cronbach Alpha lebih besar dari 0,70 maka instrumen penelitian ini dapat dikatakan handal (reliabel). Pengumpulan data dilakukan dengan menggunakan kuesioner dengan instrumen likert, dan diolah dengan analisis regresi linier sederhana. Hasil pengujian menunjukkan bahwa tingkat religiusitas ibu rumah tangga memiliki pengaruh negatif signifikan terhadap tingkat materialisme, dengan koefisien determinasi sebesar 11,3%. Hal ini berarti religiusitas yang tinggi akan dapat menurunkan materialisme. Mayoritas responden menilai tingkat religiusitas mereka sedang dan tingkat materialisme rendah.

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In fact, every human being will always strive so that their needs and desires can be fulfilled, both in terms of material and spiritual, in the long and short term. But in reality, the needs to be met, for most people, are generally more in the form of material or tangible objects. Possession of material or desired items will greatly impact the individual's psyche. Owning a desired item becomes vital, not because of the item itself, but because of the expectation of gaining psychological benefits from its possession, such as happiness, identity and popularity. These items become a bridge to achieve self-perfection, a good life, and a symbol of the ideal self (Husna, 2016).

Basically, needs are different from wants. Needs are instinctive, while desires become a need because they are desired, namely needs that arise as a result of interaction with the environment, such as the family environment and other social environments. A need is one of the physical or psychological conditions of a person who feels a physical or psychological deficiency in the satisfaction of basic biological needs (Kardes et al., 2011). While desire, is a strong desire or will for the satisfaction of specific needs (Nahrowi, 2004). More precisely, needs are everything (both goods and services) that must be fulfilled in order to maintain their survival. Meanwhile, desire is something that you want to have, which if it cannot be fulfilled will not have a major effect on survival.

Based on the above description, it can be said that there is a clear distinction between needs and wants as described above, however, in today's world, the boundaries between needs and wants are becoming increasingly blurred. For example, in the past a car was only bought by consumers because of its ability to meet the need for transportation. But nowadays, consumers no longer buy cars solely because they have a need for transportation anymore, but also to support their need for social status in society (Ferrinadewi, 2008).

The change in the perspective on needs and wants is inseparable from the development of the era which also brings changes to various aspects of human thinking. The background of social life, education, living environment and so on make individual orientation in viewing the concept of needs and wants to be different. For some people, with a high socio-economic level, for example, an item may be a necessity, while for others it is a desire. As an illustration, the needs of people in urban areas will generally be different from the needs of people in rural areas, as well as their desires.

People in urban areas have different needs and desires compared to those in rural areas. In cities, people often use public transportation, live in smaller homes, seek job opportunities in various sectors, and enjoy cultural events. They also have access to better healthcare. In contrast, rural residents typically need personal vehicles, prefer larger homes with outdoor space, work in agriculture and small businesses, engage in outdoor activities, and have limited access to education and healthcare options. However, individual preferences can vary within these general trends.

As a result of these changes, one of the things that is apparent in modern society today is the tendency for material fulfillment to become very important, so that more and more people are materialistic. This condition is evident in society in people who experience many problems in their lives because they pursue worldly goals, such as wealth, fame, and appearance. Such a phenomenon is called materialism, which is a view of life that seeks the basis of human life only in the material world, ruling out everything that goes beyond the physical world (Husna, 2015).

The definition of materialism is a view of life that seeks the basis of everything based only on matter, and ignores all immaterial things such as soul, spirit, love. While people whose life orientation is focused on material are called materialists, people who consider life only

for pleasure (hedonists), look for things that satisfy themselves (materialists), and ultimately lead to consumerism or wasteful behavior (Cahyo and others, 2017). Thus, materialism is an important part of consumer culture. Materialism is the value that underlies all goods consumption behavior. In some consumer behavior literature, materialism is associated with macroeconomic (cultural) factors that influence behavior in buying, owning, collecting, storing, and using goods (Husna, 2016).

Materialism is a trait that can positively influence a person to make impulse purchases. Materialism is a trait that reflects the importance of owning an object to show status and make one happy. For materialistic people, wealth is not only in the form of goods, but status in society can indicate wealth, power and prestige. In a materialistic society, consumers value things related to possessions (e.g. clothes, cars) and buy more than they need (Prihantono, 2018). Modernization, which is now part of human life, tends to have a materialistic orientation as the normative value of modern society. This ultimately encourages people to adopt consumptive attitudes and behaviors in fulfilling all their needs (Rijal and others, 2019).

According to Kasser et al., (2004), people become materialistic to compensate for their feelings of insecurity and inadequacy. Therefore, these people try to fill the emptiness of their lives by buying various products from well-known brands and tend to have the assumption that having a lot of wealth will bring happiness to them. As a result, the value of materialism encourages people to adopt a consumptive lifestyle. Modernization is misunderstood by placing a materialist lifestyle as a measure of the value of happiness and pleasure. According to Bushra and Bilal, (2014), a high consumptive culture is identical or leads to materialistic nature. The digital or online era tends to encourage people to increasingly adopt a consumer culture; a culture that is the basis for consumers to vigorously crave, pursue, use,

and display goods and services that are considered valuable instead of being concerned with the function of these goods. This culture then tends to facilitate the spread of materialistic values in society.

The development of the digital era that increases consumptive behavior is evident in the presence of social media. Social media is in high demand in all circles, including children, teenagers, adults and even parents. The emergence of social media brings individuals into a larger world of ever-evolving knowledge and technology that can shape their perceptions to keep up with any changes that occur. People will be considered unprepared and passive in the era of globalization, if they do not keep up with the flow of modernization. As stated by Rahmawati et al., (2020) social media has turned into a basic need that is not limited by space, time, age or even profession.

The growing value of materialism, reflected in the increasingly consumptive culture, is essentially a problem for society itself. The disease of extreme wealth is seen as one of the biggest criticisms of contemporary consumer society in the 21st century due to rapidly changing consumption habits. This disease, in a life where materialism dominates people, constantly raises people's expectations. There are studies on materialism that reduce life satisfaction (Karsu et al., 2021). Similarly, in Sholichah (2017), it is explained that the existence of materialism behavior will encourage making purchases not because of need but rather because of desire, prestige, and following the lifestyle of others which results in a decrease in self-esteem.

People who are materialistic tend to enjoy having new things, even if they are not needed, and prioritize money and wealth in their lives. When these people cannot have what they want, they will begin to not enjoy their lives and experience various psychological problems (Karaca, 2019). In addition, the consumerist lifestyle reflects the situation of a society that is sick or in other words, is

experiencing a clash of cultures. Modernization is misunderstood by placing a materialist lifestyle as a measure of happiness and pleasure (Rijal and others, 2019).

The level of materialism that has an impact on consumptive behavior in many studies is found to be different in men and women. This is based on the fact that women have greater shopping habits compared to men, both to meet the needs of basic goods, and other consumer goods. Prihantono (2018) revealed that the tendency of women's consumption behavior includes; women like to buy things that are not actually needed. Women no longer feel embarrassed to follow the style or tastes of others who are considered to have advantages over themselves. Women tend to be consumptive and live a luxurious lifestyle.

In addition, in the research of (Rijal and others, 2019) conducted in Banda Aceh, although shopping centers are also filled with men and women, in terms of fashion shopping, women are more dominant than men. The level of consumerism in fashion is very high, it can be seen from the clothing models that change almost every day. Rapid model changes indicate that the level of consumer demand is very high for clothing procurement. Although the price of these clothes is very expensive, the purchasing power of the community still exists, this is influenced by the great desire of consumers, especially mothers and young women, to be able to have these clothes at any cost. The result of this consumptive lifestyle has an impact on shifting moral values, especially for teenagers as well as women.

The tendency of higher consumerism in women is also evident from the results of a survey released by (DataIndonesia.id, 2022). The survey was conducted on August 25 - September 10, 2022, involving 334 initial respondents spread across 20 provinces in Indonesia. The gender and generation composition of respondents has been proportionalized to the Indonesian population, 49.7% women and 50.3% men. The survey results show that after the Covid-19 pandemic, women (39.4%) shop online more frequently than men (36%). Women's online shopping frequency is higher than men's in a month. Fashion and accessories are the most purchased items by respondents in e-commerce, namely 34.7%. Female respondents spend the most on fashion and accessories (38.4%) and body care and beauty (26.3%). Finally, it was also found that women spend more money on shopping than men. This data reinforces the assumption that women tend to be more consumptive, which as explained earlier is a form of materialistic lifestyle.

Rijal and others, (2019) also explained the negative impact of materialistic lifestyles that mostly occur in women in their research. The reality of the poor socialization of young women and housewives as a result of the consumerist lifestyle has indeed been felt and is a big threat to the continuity of community comfort and tranquility. Some of the evidence she presented included the story of a mother who had been influenced by the materialistic lifestyle and consumerism began to change her attitude who was once a good and innocent housewife, turning into a naughty woman who wanted to have relations with other men who were not her husband. One wife sued her husband for divorce over an iPad, and another couple had a big fight at the airport due to infidelity. The young and beautiful wife was seduced by a man who was younger and richer than her husband. The wife was not satisfied with what she was getting from her husband, even though he was a very responsible man, but her dissatisfaction led her to see another man who was much richer and more handsome, so a very illicit affair was committed for the sake of momentary satisfaction. This is a horrifying picture of the materialistic lifestyle that leads to a consumptive attitude, which happens to many women, especially those who are housewives.

Method

Based on the data collection method, this research uses a survey method, which is a method used to obtain data from a certain place naturally (not artificially), but researchers make treatments in data collection, for example by distributing questionnaires, tests, structured interviews, and others (Sugiyono, 2016). According to the problems raised in this study, it is an associative problem, i.e. a research problem that connects two or more variables, but the researcher conducts treatment in data collection, for example by circulating questionnaires about materialism by (Richins and Dawson, 1992) Dimensi Centrality, Dimensi Succes, Dimensi Happiness, tests, structured interviews and so on (Sugiyono, 2016).

The population in this study were housewives in the Gresik Regency area. The number of samples needed in this study was 126 people. Because the number of members of each part of the research location is different, in this study the sampling technique used is propotionate stratified random sampling, which is a way of sampling a population that has members / elements that are not homogeneous and proportionally stratified from each element of the population that is sampled and sampling is carried out randomly or randomly. The data analysis techniques used in this study include assumption tests and hypothesis testing.

Result

Table 1.
Simple Linear Regression Analysis Results

	Regression coefficient	t	Sig
Constant	3,351	12,892	0,000
Religiosity	-0,342	-3,971	0,000
R Square (R²)	= 0,113		
Dependent variabel	: Materialism		

Based on the table of regression analysis calculation results above, the regression equation can be determined as follows:

$$Y = 3.351 - 0.342X + e$$

Based on the provided equation, we can derive the following explanations. First, the constant value of 3.351 signifies the baseline level of the dependent variable, materialism (Y), in the absence of any influence from the independent variable, religiosity (X). This suggests that when religiosity is zero, the expected value of materialism is 3.351. Second, the coefficient for religiosity, which is -0.342, reveals that the impact of the variable religiosity on materialism is negative, and for every one-unit increase in religiosity (X), there is a corresponding decrease in materialism (Y) by 0.342 units. In other words, higher levels of religiosity are associated with lower levels of materialism. These findings provide valuable insights into the relationship between religiosity and materialism, shedding light on the extent to which religiosity can mitigate materialistic.

In this multiple linear regression test, the coefficient of determination (R^2) is also analyzed. This coefficient of determination is used to see the influence of the independent variable on the dependent variable. From the analysis results presented in Table 20 shows R^2 of 0.113 or 11.3%. This shows that the variation of the dependent variable materialism can be explained by the independent variable religiosity of 0.113 or 11.3%, while the rest (88.7%) is influenced by other variables outside this model.

Furthermore, the test results using the t test show that the religiosity coefficient has a negative value of 3.971 at a significance level of 0.000. This shows that the religiosity variable (X) has a significant negative effect on materialism (Y) as evidenced by a significance level smaller than 5% (0.000 <0.05).

Discussion

This study aims to examine the effect of religiosity on materialism in housewives in the Gresik Regency area. Based on the results of simple linear regression analysis, it was found that there is a significant negative effect of religiosity on materialism. This is evidenced by the significance t value of 0.000 which is less than 5% (0.000 <0.05). Based on these results, the hypothesis (H1) which states that religiosity affects materialism in housewives is accepted.

This research was conducted on 126 housewives from 4 areas with different characteristics in Gresik Regency, consisting of areas representing areas with characteristics of urban, rural, industrial and santri communities. The number of respondents in each research location according to the proportion of the population size, are 41 people from Dahanrejo Village, Kebomas Subdistrict (urban), 25 people from Semampir Village, Cerme Subdistrict (rural), 29 people from Sidorukun Village, Gresik Subdistrict (industrial), and 31 people from Suci Village, Manyar Subdistrict (santri).

The age of respondents in this study ranges from 23 to 67 years. Of this age range, the largest number is in the 41 - 46 age range (24 people or 19.05%) with only 2 people (1.59%) aged over 65 years. In terms of education, the respondents had the lowest education of elementary school/madrasah ibtidaiyah (2.38%) and the highest education of bachelor's degree (11.11%), with the dominant number at the high school/vocational school/equivalent education level (56.35%). In terms of employment, the majority of respondents in this study did not work (63.49%), and of the 46 people (36.51%) who worked, the majority worked as private employees (54.35%). Finally, in terms of income, both sourced from the results of work and gifts from husbands, ranged from 1 to 20 years, with respondents who had an income between 1 to 3 million (61.11%) dominating.

Materialism is a trait that considers it important to own an object to show one's status and good feelings (Schiffman and Kanuk, 2010). Materialism is a psychological trait of consumers that has developed into a lifestyle and is a trend behind the nature of consumers today (Rasool et al., 2012). According to psychology, materialism is defined as a view that includes tendencies, attitudes, beliefs and values in life that emphasize or emphasize the possession of material goods or material wealth above other life values such as spiritual, intellectual, social, and cultural values (Kasser, 2003)

As for religiosity, according to Yousaf and Shaukat Malik, (2013) is the degree to which a religious believer accepts beliefs and carries out orders ordered by his religion. Meanwhile, according to Jalaluddin (2016), the definition of religiosity based on the dimensions put forward by Glock and Strak, refers to the level of knowledge, strength of faith, diligence in worship, and the level of religious appreciation that a person adheres to. The results of this study also found that the majority of respondents in this study gave an assessment of the religiosity scale which was in the medium category, while the assessment of the materialism scale was in the high category. However, it was also found that there were differences in the level of religiosity and materialism among respondents in areas with different characteristics studied.

On the religiosity scale, respondents from urban and industrial areas tend to have a lower level of religiosity compared to respondents from rural areas and also santri areas. A very striking difference is seen from the industrial and santri areas, in which case from the industrial area there are no respondents with religiosity assessments that fall into the high and very high categories, while conversely from the santri area there are no respondents with religiosity assessments that fall into the low and very low categories.

The same results are also found on

the materialism scale, which shows that respondents from urban and industrial areas tend to have a higher level of materialism compared to respondents from rural areas and also santri areas. In fact, it can be clearly seen that respondents in rural areas and santri only gave assessments that fell into the low and very low categories and none of the respondents in both areas gave assessments that fell into the medium, high, and very high categories.

The condition of the striking difference in results can be explained by the opinion of Bintarto (1987) as cited by Utomo and Dewi (2023), which states that the city is mentioned as a human life network system that has social characteristics such as a high population of heterogeneous socio-economic strata and materialistic patterns, in contrast to villages, cities have relatively more modern physical conditions such as the condition of facilities and infrastructure such as complex transportation networks, service sectors and more dominant industries.

The results of this research data quality test show that all question items, both on the religiosity and materialism variables, are declared valid and can be analyzed further. Likewise, the results of the reliability test also show that this research instrument, namely the religiosity and materialism scales, can be said to be reliable (reliable) to be used as a measuring tool. As for the results of the assumption test, it is known that all data collected, both religiosity and materialism, have a significance value greater than 5% so that overall the data is normally distributed. Meanwhile, the results of the linearity test also show that the two data are linearly related.

Materialism is generally considered to be at odds with religiosity. Science's absolute belief in materialism (or physicalism) is also the basis of an ongoing intellectual parade against religious views on life (Christopher, 2018). Materialism is the opposite of spiritualism, so when a person depends on the power of materialism, spiritual values will disappear

in him. This, from Karl Marx's point of view, is a form of human alination process towards itself. Whereas spiritual values keep mankind in submission to kindness and shame, so that it is not easy to do things that go against its conscience. Imagine if shame is lost, and all goodness is erased from one's soul, then what will arise is a whisper of lust to live to enrich themselves even though they have to violate the legal values that have been established in their religion (Rijal and others, 2019).

The results of data analysis with linear regression analysis obtained the results of the coefficient of determination of 0.113 or 11.3%. This shows that the variation of the dependent variable materialism can be explained by the independent variable religiosity of 0.113 or 11.3%, while the rest (88.7%) is influenced by other variables outside this model. These results indicate that there are still many other variables that can affect materialism, such as social influence from family and friends (Ahuvia and Wong, 2002), social comparison with friends and media figures (Chan and Prendergast, 2007), psychological factors such as low self-esteem, family factors such as family parenting that is not supportive in building positive self-esteem and emphasizing financial success, social factors such as the influence of materialistic friends, and environmental factors such as tempting environments and media that encourage consumerism (Husna, 2015).

The results above show that the determination of religiosity is relatively small towards changes in materialism (only 11.3%), but as explained at the beginning of the discussion, the results of this study show that religiosity has a significant negative effect on materialism. Based on these results, it can be explained that the higher a person's level of religiosity will be able to reduce the level of materialism or materialistic lifestyle. This result is in line with several previous studies. Research from Choong et al., (2013), found religiosity as a negative mediator between well-being and materialism. Furthermore,

in Burroughs and Rindfleisch, (2002), it was found that religious consumers tend to be less materialistic than non-religious consumers. In addition, the results of research by Zainal, (2018) found that there is a significant negative relationship between religiosity and materialism in college students. This means that the level of religiosity can reduce materialism.

These findings align with the perspective put forth by (Rijal and others, 2019), studies which states that a materialistic view of life that leads to hedonism in the midst of this globalization era, needs to be addressed with a wise attitude full of wisdom. As one of the global problems, efforts to fortify oneself need to be made to avoid the negative impact caused by the development of this materialistic lifestyle. Therefore, strengthening faith and instilling religious values from an early age and adding a lifestyle that leads to religiosity is very urgent for today's society. Loose understanding of religion and ethics shapes the traits and characters that are divisive, wasteful, and extravagant. This means that religion can be a bulwark against exposure to hedonistic and materialistic lifestyles.

In line with the above opinion, according to Sumantri, (2015) religiosity is a way to minimize the formation of materialistic values and impulsive and compulsive shopping. High commitment to religious values that have been internalized will function as self-regulation and self-control in behavior, such as one of the religious concepts of gratitude and sharing with others, will make individual views that emphasize the ownership of large and luxurious property and become the most important source of happiness to be reduced. Religious individuals see that it is by sharing that a sense of happiness is obtained, because they have the belief that all their actions will be rewarded by God. Likewise with gratitude, grateful individuals have values or values that they show by recognizing that all things obtained are only from God so that they are not trapped in material life alone (Gumilar

and Uyun, 2009).

It is realized that this research can still be said to be imperfect, there are some weaknesses, shortcomings and limitations. This is considered a natural thing and can be used as learning by researchers and to be improved by future researchers. The limitations of this study, among others, are related to the very limited number of samples in certain areas. The addition of the population is very likely to be able to get research results that are different from the results of this study.

Conclusion

Based on the analysis of the research results and discussion that has been found, from the data obtained from 126 housewife respondents from 4 areas in Gresik Regency, it can be concluded that religiosity has a significant negative effect on materialism in housewives in the Gresik Regency area, as evidenced by the significance level of the t coefficient of the religiosity variable which has a positive value and a significance level smaller than 5% (0.000 <0.05). This means that high religiosity will reduce materialism.

The results of data analysis with linear regression analysis obtained the coefficient of determination of 0.113 or 11.3%. This shows that the variation of the dependent variable materialism can be explained by the independent variable religiosity of 0.113 or 11.3%, while the rest (88.7%) is influenced by other variables outside of this model.

The majority of respondents in this study gave an assessment of the religiosity scale which was in the moderate category. As for the materialism scale, the majority of respondents in this study gave an assessment that was in the low category.

The age of respondents in this study ranges from 23 to 67 years, with the largest number being in the age range of 41 - 46 years (19.05%) and only 1.59% being over 65 years old. The majority of respondents were known to have a high school/vocational/equivalent level of

education (56.35%). The majority of respondents did not work (63.49%), and of the 46 people who worked, the majority worked as private employees (54.35%). The respondents' income, both from work and from their husbands, ranged from 1 to 20 years, with the majority of respondents earning between 1 to 3 million (61.11%).

Recomendation

For future research, it is recommended to further expand the object of research by taking a larger number of samples with a wider research area, or by focusing more on one area with the same characteristics. Because it is possible that different results will be obtained with the results of this study or with the results of previous studies. It is also necessary to add other variables that can affect materialism, such as social influence from family and friends, social comparison with friends and media figures, as well as other factors such as psychological factors, and exposure or use of social media. Because from the results of this study it was found that the determination of religiosity is relatively very small, which is only 11.3%, so it is very possible to obtain more comprehensive results for research by adding other variables.

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