

Kejawen-Based Market Orientation (KBMO): A Systematic Literature Review of Indonesian MSMEs

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ABSTRACT

Objectives: Research on Entrepreneurial Orientation (EO) and Market Orientation (MO) as antecedents of marketing performance rarely questions whether MO is culturally universal or whether marketing performance is adequately captured by financial-transactional indicators. This study systematically reviews the literature to establish the extent of this gap and to propose a culturally embedded construct, Kejawen-Based Market Orientation (KBMO), for Indonesian micro, small and medium enterprises (MSMEs).

Methodology: A systematic literature review following the PRISMA 2020 statement was conducted in Scopus, supplemented by Google Scholar and citation searching for Indonesian-language anthropological sources. Of 96 records identified, 40 sources were included, extracted into a structured evidence table and appraised with source-appropriate tools (MMAT; JBI Checklist for Text and Opinion) before thematic synthesis.

Finding: None of the reviewed EO–MO studies contextually modify MO, despite examining culturally embedded MSMEs; marketing-performance instruments remain financial-transactional; Javanese cultural values are studied qualitatively without psychometric operationalisation; and no reviewed study positions Javanese relational philosophy as equivalent to guanxi.

Conclusion: The review proposes KBMO, grounded in five Javanese values mapped onto the MARKOR framework, as a cultural contingency factor expected to moderate the EO–Relational Marketing Performance relationship, with possible reinforcing, competing and non-linear effects. KBMO remains a conceptual proposition requiring empirical validation; it offers a basis for extending Market Orientation Theory from a universalist to a culture-contingent premise.

Keywords: Market Orientation; Entrepreneurial Orientation; Kejawen; Local Wisdom; Relational Marketing Performance.

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INTRODUCTION

Micro, small and medium enterprises (MSMEs) contribute more than 60 per cent of Indonesia's Gross Domestic Product and absorb the great majority of the domestic workforce (Sefanya & Ie, 2024; Vedy et al., 2022; Vinatra et al., 2023). Central Java and the Special Region of Yogyakarta combine a high density of MSMEs with a strong historical attachment to Javanese business tradition, making them a fitting setting in which to examine how modern strategic orientations interact with local cultural values.

Entrepreneurial Orientation (EO) is an organisation's propensity to innovate, act proactively and take calculated risks (Miller, 1983; Lumpkin & Dess, 1996; Covin & Slevin, 1989). EO is consistently found to strengthen Market Orientation (MO), which in turn improves marketing performance (Migliori et al., 2019; Presutti & Odorici, 2019; Imam et al., 2025), a pattern confirmed among Indonesian MSMEs, including batik enterprises in Yogyakarta (Suwandari et al., 2017) and Central Java (Vinatra et al., 2023), and MSMEs more broadly (Ali et al., 2020; Idawati & Sumartini, 2020; Yaskun et al., 2023).

Nearly all of this literature measures marketing performance through the framework proposed by Ferdinand (2000), comprising sales growth, customer growth, market share and profitability, an approach that captures financial-transactional achievement but not the relational dimension or the local values shaping everyday MSME conduct (Yaskun et al., 2023; Ali et al., 2020). By contrast, the Javanese business philosophy of *tuna satak bathi sanak* ('a small monetary loss, a gain in kinship') places good customer relations above short-term profit (Pitoyo, 2008), while *sugih tanpa bandha* ('wealthy without material riches') equates prosperity with the breadth of one's social relations. This mismatch between prevailing performance instruments and the lived business ethos of the Javanese trader motivates the present review.

Rather than proposing a new construct without literature grounding, this paper first conducts a systematic literature review (SLR) to establish, explicitly, how far this issue has been addressed, before advancing the conceptual proposition of Kejawen-Based Market Orientation (KBMO): a form of MO enriched by five Javanese principles (*Tepo Seliro*, Harmony and Balance, *Gotong Royong*, *Nrimo*, and *Manunggaling Kawula Lan Gusti*), positioned as a cultural contingency factor moderating the influence of EO on Relational Marketing Performance (RMP).

The review is guided by four research questions (RQs):

1. RQ1: What patterns and developments characterize research that positions EO and MO as an antecedent chain of marketing performance, particularly within the MSME context?
2. RQ2: What marketing performance instruments are commonly used in this literature, and to what extent do they capture the relational dimension?
3. RQ3: How are local cultural values particularly Javanese business philosophy and ethics (Kejawen) conceptualized in the entrepreneurship and marketing literature, and to what extent have they been operationalized into measurable instruments?
4. RQ4: What can be learned from cross-cultural precedents of indigenous relational constructs (notably *guanxi*), and what gap emerges as a basis for developing the KBMO construct?

The review makes three contributions, which are set out explicitly in the Discussion. Theoretically, it builds the case for extending Market Orientation Theory beyond the universalist assumption embedded in Narver & Slater (1990) and Kohli & Jaworski (1990) towards a culture-contingent premise. Methodologically, it sets out a replicable value-tracing procedure for mapping indigenous values onto MARKOR activities, together with a staged framework for developing and validating a KBMO instrument. Practically, it highlights relational capital as a basis on which the success of Javanese MSMEs can be understood and supported beyond financial-transactional

indicators. It also offers a literature map of use to scholars interested in culturally embedded market-orientation constructs elsewhere in Asia.

LITERATURE REVIEW

Synthesis of the reviewed corpus identifies four research streams relevant to KBMO's development, summarized thematically below and mapped as a research gap matrix in Table 1.

EO and MO as an Antecedent Chain of Marketing Performance

The literature consistently positions EO as an antecedent that strengthens MO, which in turn improves marketing performance (Miller, 1983; Lumpkin & Dess, 1996; Migliori et al., 2019; Presutti & Odorici, 2019), a pattern repeatedly confirmed among Indonesian MSMEs across general sectors (Sefanya & Ie, 2024; Yaskun et al., 2023; Vedy et al., 2022), the creative industries (Idawati & Sumartini, 2020), and batik enterprises in Yogyakarta and Central Java (Artha & Putri, 2024; Nuvriasari et al., 2020; Suwandari et al., 2017). Recent work connecting MO to non-economic capabilities, such as Spiritual Innovation Capability among religiously oriented MSMEs in Java (Nuryanto & Dirgantara, 2025), suggests space is opening for non-economic variables in this chain. Nonetheless, every reviewed study employs a generic MO construct (Kohli & Jaworski, 1990; Narver & Slater, 1990) without contextual modification, despite studying MSMEs whose conduct is widely described as shaped by strong local values, and none tests local cultural values as a contingency factor in the EO-performance relationship.

The Dominance of Financial-Transactional Performance Measures

The dominant marketing-performance instrument in Indonesian MSME studies is Ferdinand's (2000) framework of sales growth, customer growth, market share and profitability, applied consistently across batik and general MSME studies alike (Ali et al., 2020; Artha & Putri, 2024; Idawati & Sumartini, 2020; Nuvriasari et al., 2020; Suwandari et al., 2017; Yaskun et al., 2023), echoing a similar emphasis internationally (Gatignon & Xuereb, 1997; Noble et al., 2002). By contrast, the relationship-marketing literature emphasises relationship quality (Crosby et al., 1990), commitment and trust (Morgan & Hunt, 1994) and long-term customer loyalty (Oliver, 1999), yet this relational perspective has not been integrated into any EO-MO study of Indonesian MSMEs reviewed here.

Javanese Cultural Values in Business: Conceptually Rich, Psychometrically Undeveloped

Javanese business ethics rests on rich intellectual foundations built up over more than six decades. Geertz (1960) mapped the religio-cultural structure of Javanese society (*abangan-santri-priyayi*), a classic reference point for *Kejawen* studies; Koentjaraningrat & Holt (1961) documented *gotong royong* as a social institution; Magnis-Suseno (1984) articulated Javanese ethics, including *tepo seliro* and the principle of social harmony; Mulder (1998) and Endraswara (2006) elaborated the mystical and inner-life dimensions of *Kejawen*, including *narima/nrimo* and *manunggaling kawula-Gusti*. At the level of business practice, Pitoyo (2008) formulated the *tuna satak bathi sanak* philosophy of Javanese trading ethics, Hermawan et al. (2018) linked dimensions of Javanese culture to the intergenerational transmission of entrepreneurial values within families, Daryono & Syukur (2020) examined the moral philosophy of capitalism within the Javanese Islamic trade ethos, and Hendar et al. (2017) went further still, testing a religio-centric positional advantage among 335 Islamic-fashion small businesses in Central Java with structural equation modelling. Despite this conceptual richness, the Javanese-culture studies are qualitative-descriptive

or philosophical-normative, and the one quantitative study (Hendar et al., 2017) operationalises a religio-centric (Islamic) rather than a Javanese construct; none operationalises Javanese values into a psychometric instrument testable within a quantitative structural model precisely the gap KBMO is intended to fill by translating this conceptual wealth into an empirically measurable construct without sacrificing its depth of meaning.

Guanxi as a Precedent for Indigenous Relational Constructs

Guanxi has matured into a well-established field of academic enquiry in China since the late 1990s. Gu et al. (2008) explain the internal structure and functional mechanisms through which guanxi affects firm performance, while Luo et al. (2012) conducted a meta-analysis confirming a consistent association between guanxi and organizational performance across dozens of studies. This precedent demonstrates that culturally grounded relational constructs can be formalized into measurable instruments rather than treated merely as social context. The Javanese relational philosophy of *tuna satak bathi sanak*, by contrast, has to date been examined only philosophically and descriptively (Pitoyo, 2008), and has not been positioned as an equivalent indigenous relational construct subjected to quantitative testing of its effect on business performance within the literature surveyed here.

Table 1. Research Gap Matrix

Research Stream	Representative Studies	Key Contribution	Research Opportunity (Gap)
EO and Market Orientation	Artha & Putri (2024); Lumpkin & Dess (1996); Migliori et al. (2019); Miller (1983)	EO consistently strengthens MO and marketing performance	No culturally embedded MO construct tested as a contingency factor (moderator) in the EO-performance relationship
Marketing Performance	Crosby et al. (1990); Ferdinand (2000); Gagnon & Xuereb (1997); Oliver (1999)	Performance is dominated by financial-transactional indicators; relational perspective developed separately	No relational performance measure grounded in Javanese values integrates financial and relational dimensions
Culture and Indigenous Business	Daryono & Syukur (2020); Geertz (1960); Hendar et al. (2017); Magnis-Suseno (1984); Pitoyo (2008)	Javanese values shape business ethics but are studied mainly qualitatively; the one quantitative study measures a religio-centric (Islamic) construct	No psychometric operationalisation of Javanese values as a measurable MO construct
Cross-Cultural Relational Performance	Gu et al. (2008); Luo et al. (2012)	Guanxi shown to affect performance across dozens of quantitative studies	No reviewed study positions the Javanese counterpart as empirically equivalent to guanxi

Source: authors' synthesis, 2026.

METHOD

This study adopts a systematic literature review (SLR) enriched by thematic synthesis, following the PRISMA 2020 statement (Page et al., 2021). Because the research questions span strategic management, marketing, and Javanese cultural anthropology, a hybrid approach was used: identification and screening followed PRISMA conventions, while the predominantly qualitative-descriptive cultural literature was synthesized narratively, as such material does not lend itself to quantitative meta-analytic pooling.

The primary search was conducted in Scopus on 1 August 2026 (publication years 1983–2026, a range accommodating classic EO/MO works), supplemented by Google Scholar and backward citation (hand) searching for Indonesian-language anthropological sources not indexed in Scopus. Search terms were organised into three keyword clusters combined via Boolean operators:

Search terms were organised into three keyword clusters combined via Boolean operators:

1. Cluster 1 (strategic orientation): “entrepreneurial orientation” OR “market orientation” OR “marketing performance”
2. Cluster 2 (culture/locality): “Javanese culture” OR “Kejawen” OR “local wisdom” OR “indigenous business” OR “cultural embeddedness”
3. Cluster 3 (relational): “guanxi” OR “relational performance” OR “relationship marketing”

The Scopus queries combined the clusters within the title, abstract and keyword fields as TITLE-ABS-KEY(Cluster 1) AND TITLE-ABS-KEY(Cluster 2), and TITLE-ABS-KEY(Cluster 1) AND TITLE-ABS-KEY(Cluster 3); no language or document-type filters were applied at the search stage, so these criteria were applied during screening (Table 2). The searches identified 96 records in total (Scopus, $n = 72$; Google Scholar, $n = 15$; citation/hand searching, $n = 9$). Records were exported to Mendeley, where duplicates were identified by DOI and exact-title matching and verified manually ($n = 24$ removed). The remaining 72 records were screened on title and abstract against the four RQs and the criteria in Table 2; 18 were excluded (out-of-scope topic, $n = 10$; language other than English or Indonesian, $n = 3$; ineligible document type, $n = 5$). The 54 full texts were then assessed for eligibility and 8 were excluded (thematic duplication of an already-included source, $n = 4$; full text not retrievable, $n = 2$; outside a business context, $n = 2$). During revision, the remaining 46 sources were re-verified against the sources actually used in the synthesis; six that were not used in the synthesis and could not be traced to the reference list were removed, leaving 40 sources (Table 3 and Figure 1).

Table 2. Inclusion and Exclusion Criteria

Criterion	Inclusion	Exclusion
Language	English or Indonesian	Other languages
Document type	Peer-reviewed articles, book chapters, major reference books	Non-peer-reviewed papers, unpublished theses, opinion pieces
Topical relevance	EO, MO, marketing performance, local culture/wisdom, indigenous relational constructs	EO/MO studies unrelated to marketing
Context	MSMEs/Javanese-Asian contexts; foundational theory retained	Large multinational corporations, no conceptual relevance to MSMEs

Source: authors' synthesis, 2026.

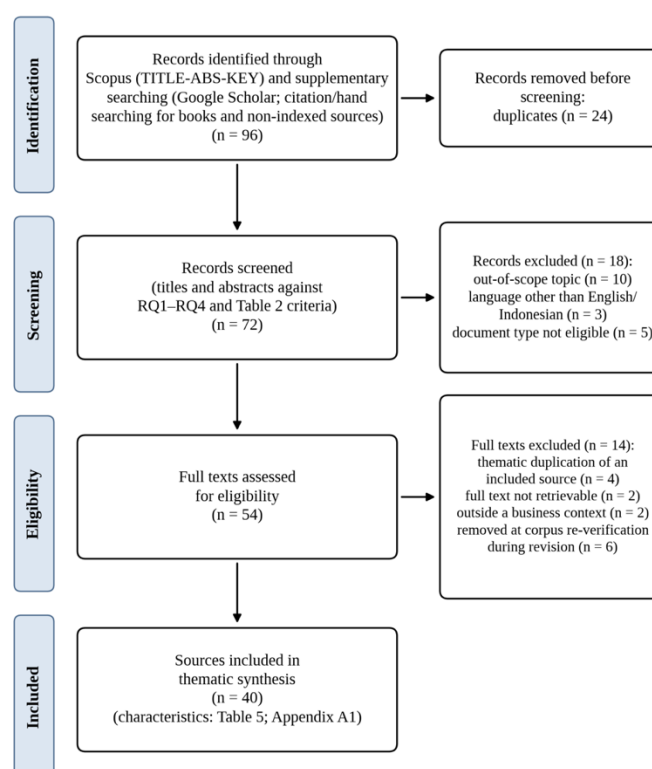
Table 3. PRISMA 2020 Selection Flow and Search Details

Stage	Description	n
Identification	Scopus, TITLE-ABS-KEY (Clusters 1–3; see Method); search date 1 August 2026	72
	Google Scholar (supplementary; Indonesian-language and non-indexed sources)	15
	Backward citation / hand searching (incl. anthropological books)	9
	Total records identified	96
	Duplicates removed (DOI and exact-title matching in Mendeley, manually verified)	24

Stage	Description	n
Screening	Records screened on title and abstract against RQ1–RQ4 and Table 2	72
	Excluded: out-of-scope topic (10); language other than English/Indonesian (3); ineligible document type (5)	18
Eligibility	Full texts assessed against Table 2 criteria	54
	Excluded: thematic duplication of an included source (4); full text not retrievable (2); outside a business context (2)	8
	Removed at corpus re-verification during revision (not used in the synthesis; not traceable to the reference list)	6
Included	Sources included in thematic synthesis (Table 5; Appendix Table A1)	40

Source: authors' synthesis, 2026.

Figure 1. PRISMA 2020 Flow Diagram



Source: authors' synthesis, 2026.

The 40 included sources are itemised in Appendix Table A1: 14 empirical EO–MO–performance studies, 4 sources on marketing-performance measurement and relationship marketing, 9 studies of Javanese culture and business, 2 studies of indigenous relational constructs, and 11 foundational theoretical works (Table 5).

Data were extracted into a standardised form recording, for each source, author and year, country or context, design and sample, theoretical framework, constructs, key findings, limitations and relevance to RQ1–RQ4 (Appendix Table A1), and were synthesised following the thematic-synthesis tradition (Thomas & Harden, 2008). Because the corpus combines evidence with different epistemological aims quantitative articles, anthropological monographs and conceptual works quality was appraised with tools matched to source type rather than with a single checklist. Each source was assigned an evidence grade using a design-based hierarchy informed by the Mixed

Methods Appraisal Tool (MMAT, version 2018; Hong et al., 2018) for empirical studies and the JBI Critical Appraisal Checklist for Text and Opinion (McArthur et al., 2015) for interpretive sources: Grade A, meta-analytic or multi-wave (longitudinal) evidence; Grade B, cross-sectional surveys analysed with multivariate methods, with sampling approach and sample size recorded as reported; and Grade C, interpretive evidence (ethnographic, qualitative-descriptive, philosophical or conceptual works and textbooks). Classic theoretical works, which provide the conceptual scaffolding of the review rather than evidence for its empirical claims, were not graded. Appraisal was used to weight rather than to exclude evidence: claims about empirical patterns (RQ1, RQ2 and RQ4) rest primarily on the appraised quantitative studies, whereas claims about Javanese values (RQ3) are treated as interpretive evidence and are not given the inferential weight of quantitative findings.

Two limitations remain. First, screening, extraction and appraisal were conducted by a single reviewer rather than through an independent dual-reviewer process; future work should involve at least two independent assessors and report inter-rater reliability. Second, given the interdisciplinary nature of the topic and the fact that several Javanese cultural sources are books and non-Scopus articles, the review cannot claim to be bibliometrically exhaustive and is better characterised as a hybrid systematic–narrative review than as an exhaustive meta-analytic SLR. Third, six sources originally counted in the corpus were removed when it was re-verified during revision because they had not been used in the synthesis; future updates of this review should archive database exports and search logs to allow full replication.

RESULTS AND DISCUSSION

Results

This section reports what the reviewed corpus shows; the authors' interpretations and propositions are presented separately in the Discussion. *RQ1 (EO–MO antecedent chain)*. The empirical EO–MO–performance studies are dominated by cross-sectional survey designs analysed with covariance-based or partial least squares structural equation modelling (CB-SEM, PLS-SEM), most of them published between 2017 and 2025 in international and Indonesian journals (Appendix Table A1). Across Indonesian and international settings, they consistently report positive associations between EO, MO and performance, with MO positioned either as a consequence of EO or as a parallel antecedent (Migliori et al., 2019; Presutti & Odorici, 2019; Yaskun et al., 2023). None of the reviewed studies adapts the MO construct to local culture, and none tests a cultural value as a moderator of the EO–performance relationship; the closest precedents test entrepreneurial experience and networks (Presutti & Odorici, 2019) or market conditions (Gatignon & Xuereb, 1997) as contingencies.

RQ2 (performance measures). Studies of Indonesian MSMEs measure marketing performance predominantly with Ferdinand's (2000) indicators of sales growth, customer growth, market share and profitability (Suwandari et al., 2017; Nuvriasari et al., 2020; Artha & Putri, 2024). Relational outcomes such as relationship quality, commitment and trust, or loyalty are developed in a separate relationship-marketing literature (Crosby et al., 1990; Morgan & Hunt, 1994; Oliver, 1999) and are absent from the reviewed EO–MO models.

RQ3 (Javanese values). The Javanese-culture sources span 1960–2020 and are predominantly ethnographic, qualitative-descriptive or philosophical-normative (Geertz, 1960; Magnis-Suseno, 1984; Pitoyo, 2008). They conceptualise tepo seliro, gotong royong, social harmony, nrimo, manunggaling kawula-Gusti and Javanese trading ethics in considerable depth, but none operationalises these values into a psychometric instrument; the only quantitative study in

this stream measures a religio-centric (Islamic) advantage rather than Javanese values (Hendar et al., 2017).

RQ4 (indigenous relational precedents). The guanxi literature shows that a culturally specific relational construct can be measured and linked to firm performance, with meta-analytic support (Gu et al., 2008; Luo et al., 2012). The same literature also documents the costs of such ties, including reciprocal obligations and collective blindness (Gu et al., 2008). No reviewed study positions a Javanese relational philosophy as an equivalent construct.

Table 5 summarises the characteristics of the corpus by stream, Appendix Table A1 reports the full extraction and appraisal, and Table 1 maps the resulting gaps. Of the 29 graded sources, 3 provide Grade A evidence (one meta-analysis and two multi-wave studies), 16 provide Grade B evidence (cross-sectional multivariate surveys, several relying on purposive or small samples; e.g. Hendar et al., 2017; Imam et al., 2025; Sefanya & Ie, 2024) and 10 provide Grade C (interpretive) evidence. The empirical patterns reported for RQ1, RQ2 and RQ4 therefore rest mainly on Grade A and B evidence, whereas the evidence for RQ3 is interpretive in nature and is weighted accordingly.

Table 5. Characteristics of the Included Corpus by Research Stream

Stream	n	Period	Dominant design / source type	Main contexts	RQ	Evidence grade
Empirical EO–MO–performance studies	14	1997–2025	Cross-sectional surveys; CB-SEM/PLS-SEM; two multi-wave studies	Indonesian MSMEs (batik, creative, general); Italy, Saudi Arabia, USA	RQ1, RQ2	A (2); B (12)
Marketing-performance measurement and relationship marketing	4	1990–2000	Survey-based theory tests; conceptual article; textbook	USA; Indonesia	RQ2	B (2); C (2)
Javanese culture and business	9	1960–2020	Ethnography; philosophical and qualitative-descriptive analysis; one SEM study	Java (Central and East Java, Yogyakarta)	RQ3	B (1); C (8)
Indigenous relational constructs (guanxi)	2	2008–2012	Survey; meta-analysis	China	RQ4	A (1); B (1)
Foundational theory	11	1964–2012	Conceptual and early empirical theory-building works		Framing	Not graded

Source: authors' synthesis, 2026. Evidence grades: A = meta-analytic or multi-wave; B = cross-sectional multivariate survey; C = interpretive (see Method).

Discussion

Theoretical Synthesis Towards KBMO

This gap is interpreted here as reflecting a limitation in the assumptions underpinning Market Orientation Theory rather than a mere empirical vacancy. The Institutional Logics Perspective (Friedland & Alford, 1991; Thornton et al., 2012) serves as grand theory, holding that orientations such as EO and MO manifest institutional logics that can be reshaped by local communal-religious logics rather than a single market logic. The relevance of this perspective can be further explained through the concept of institutional complexity and hybridisation: organisations confronting more than one competing institutional logic here, market logic and Javanese communal-religious logic do not necessarily suffer dysfunction; rather, they may develop hybrid strategies that combine both logics productively. Javanese MSME owners who navigate both logics successfully are expected not to sacrifice one for the other, but to find ways of conducting market activities (Intelligence

Generation, Dissemination, Responsiveness) in a manner consonant with Javanese values, as reflected in the five KBMO dimensions. This matters for distinguishing the present argument from the mistaken view that local cultural values are merely a barrier to modern market orientation; rather, Javanese values are regarded here as a lens that reshapes how market orientation is enacted, not an impediment to it.

This proposition is reinforced by Embeddedness Theory (Granovetter, 1985), which distinguishes relational embeddedness within direct personal relationships, such as trader-customer ties cultivated over time from structural embeddedness, that is, embeddedness within a wider social network such as a community of fellow traders (*paguyuban*). Both forms are proposed to bear directly on two KBMO dimensions: Tepo Seliro reflects relational embeddedness at the level of the personal trader-customer relationship, whereas Gotong Royong reflects structural embeddedness at the level of inter-firm networks. The derivation of these dimensions from Embeddedness Theory is therefore intended to be traceable to two forms of embeddedness well established in economic sociology rather than to rest on loose analogy; whether the two dimensions are empirically distinct remains to be tested.

At the middle-range level, the Resource Advantage Theory of Competition (RAToC; Morgan & Hunt, 1994) explains how a business orientation grounded in non-economic values can constitute a unique, difficult-to-imitate resource generating competitive advantage, as illustrated by the precedent of Nuryanto & Dirgantara (2025) on Spiritual Innovation Capability. RAToC specifically emphasises that sustainable competitive advantage derives from resources that are valuable, rare and difficult to imitate criteria consonant with the VRIN framework (valuable, rare, inimitable, non-substitutable) within the Resource-Based View (Barney, 2000). KBMO, rooted in cultural internalisation acquired from childhood through family socialisation (Hermawan et al., 2018), is expected to satisfy the criteria of rarity and inimitability, a proposition that requires empirical validation: competitors from outside Javanese culture would plausibly find it difficult to replicate an authentic embodiment of tepo seliro or manunggaling kawula lan Gusti through mere surface-level behavioural mimicry, since these values require long-term cognitive and affective internalisation.

At the applied-theory level, Contingency Theory (Fiedler, 1964; Lawrence & Lorsch, 1967) holds that the strength of EO's influence on performance depends on particular contingent conditions here, the entrepreneur's degree of KBMO. Lawrence & Lorsch (1967) emphasise that organisational structure and strategy are effective to the extent that they fit their environment; in the present review, that 'environment' is the socio-cultural environment in which the MSME operates, and 'fit' is represented by the entrepreneur's degree of KBMO. Positioning KBMO as a moderator, rather than a mediator, rests on a temporal argument: Javanese values are typically internalised long before a modern EO is formed through education, training or business experience, so KBMO is proposed to constitute an antecedent condition shaping how EO is translated into outcomes, rather than an intervening outcome forming after EO a position sharply distinct from Spiritual Innovation Capability in Nuryanto & Dirgantara (2025), which is treated as a mediator precisely because it forms as an outcome of the MO process. Together, these three tiers are proposed to explain why cultural logic can coexist alongside market logic, how it is translated into a competitive resource, and when its influence strengthens or weakens, guarding against the common shortcoming of appending cultural variables without a clear structural rationale for their place within the model.

The Proposed Conceptual Framework: KBMO

Building on this synthesis, KBMO is proposed by tracing each Javanese value to one of MARKOR's three activities (Kohli & Jaworski, 1990): Intelligence Generation, Intelligence

Dissemination, and Responsiveness (Table 4). MARKOR was preferred over MKTOR (Narver & Slater, 1990) because it is activity-based, matching the working definition of KBMO as ‘market activity conducted in a Javanese manner’.

Table 4. Mapping of KBMO Dimensions onto MARKOR Components

Dimension	Javanese Value	MARKOR Component	Distinguishing Focus
D1	Tepo Seliro	Intelligence Generation	Gathering customer needs through personal empathy
D2	Harmony and Balance	Intelligence Generation	Extending scope to social/environmental and community impact
D3	Gotong Royong	Intelligence Dissemination	Extending dissemination across independent fellow traders
D4	Nrimo	Responsiveness	Emotional style of post-action response (equanimity)
D5	Manunggaling Kawula Lan Gusti	Responsiveness	Transcendent motive underlying honest, accountable response

Source: authors' synthesis, 2026.

KBMO is proposed to moderate the EO-Relational Marketing Performance (RMP) relationship, RMP being an extension of marketing performance integrating customer-network breadth, cross-generational retention and personal trader-customer closeness (addressing the limitations of Ferdinand's, 2000, conventional indicators). For entrepreneurs high in KBMO, EO is expected to translate more strongly into meaningful relational performance, channelled through harmony, gotong royong, tepo seliro, nrimo and manunggaling kawula lan Gusti; for those low in KBMO, EO is expected to manifest largely as transactional aggressiveness. Figure 2 depicts the proposed framework, including the direction of each relationship and the position of each theory.

The five dimensions are proposed to form through three mechanisms. The first is reinterpretation: a dimension reassigns meaning to an existing MARKOR activity without altering its object scope, as in Tepo Seliro, which reinterprets Intelligence Generation away from the formal-periodic 'measurement' of customer needs towards a personal-informal 'appreciation' unfolding within everyday interaction. The second is scope extension: a dimension widens a previously narrow object boundary, as in Harmony and Balance, which extends Intelligence Generation from customers and competitors alone towards broader social-environmental impact, or Gotong Royong, which extends Intelligence Dissemination from cross-departmental sharing to sharing across independent traders. The two Responsiveness-based dimensions Nrimo and Manunggaling Kawula Lan Gusti are proposed to operate through a third mechanism, motive layering: neither alters the speed or scope of the response, but each adds a layer of meaning (an emotional style for Nrimo, a transcendent motive for Manunggaling Kawula Lan Gusti), and is therefore not at odds with MARKOR's Responsiveness, which emphasises speed and accuracy of competitive reaction. This distinction is also expected to underpin KBMO's discriminant validity against generic religiosity constructs (e.g. Islamic Work Ethic): because KBMO is derived from activities specific to the market context rather than the religious domain in general, it is expected to remain conceptually separable from Islamic religiosity a claim to be tested through discriminant-validity analysis even though both belief systems coexist within the same Javanese Muslim entrepreneur.

Two contrasting scenarios illustrate the moderating mechanism. An entrepreneur high in EO but low in KBMO is expected to translate proactiveness and risk-taking largely into competitive

aggressiveness expanding markets, cutting prices or pursuing rapid expansion with little regard for relational consequences such that growth tends to be transactional and short-lived. An entrepreneur high in both EO and KBMO, by contrast, is expected to channel the same proactiveness into a more personal understanding of customer needs (Tepo Seliro), innovation weighing community balance (Harmony and Balance), and calculated risk-taking still conducted with honesty and transcendent accountability (Manunggaling Kawula Lan Gusti), which is expected to yield growth that is more relationally sustainable. In its balanced form, KBMO is thus not expected to dampen entrepreneurial drive, but to alter the quality of the channel through which that drive is converted into performance; the next subsection considers the conditions under which it may nonetheless neutralise or weaken that drive. A boundary condition should be made explicit: KBMO is expected to be most relevant where customer interaction is personal and repeated (traditional market traders, craft and food-and-beverage MSMEs), whereas its relevance to impersonal, large-scale transactions (pure e-commerce, business-to-business manufacturing under long-term formal contracts) requires separate empirical testing rather than assumption.

Potential Dark Side: Reinforcing, Competing and Non-linear Effects

The framework presented so far positions KBMO mainly as a factor that reinforces the translation of EO into performance. Theory suggests, however, that the same values can reinforce, neutralise or even weaken entrepreneurial aggressiveness, depending on their intensity and on the performance outcome considered. Four mechanisms are proposed.

First, *nrimo* (acceptance) may dampen proactiveness and risk-taking. In its balanced form, *nrimo* supports equanimity after action has been taken; in an excessive form, it can shade into resignation towards market outcomes, lowering the motivation to pursue opportunities ahead of competitors that lies at the heart of proactiveness (Lumpkin & Dess, 1996). Second, the Javanese principle of social harmony (*rukun*) and the associated norm of avoiding open conflict (Magnis-Suseno, 1984) may neutralise competitive aggressiveness, one of the EO dimensions identified by Lumpkin and Dess (1996), and may also suppress the frank exchange of unfavourable market information on which intelligence dissemination depends.

Third, *gotong royong* and dense trader networks may produce over-embeddedness. Economic sociology shows that embedded ties improve performance up to a threshold, beyond which they insulate firms from new information and lock them into obligations (Uzzi, 1997); the relationship-marketing and *guanxi* literatures document similar costs, including reciprocal obligations, collective blindness and declining objectivity in close relationships (Anderson & Jap, 2005; Gu et al., 2008; Villena et al., 2011). Fourth, the principle of *tuna satak bathi sanak* explicitly accepts a small monetary loss in exchange for kinship (Pitoyo, 2008), which implies a trade-off between relational and financial-transactional outcomes rather than their joint maximisation. These mechanisms lead to three propositions that refine the main moderation argument:

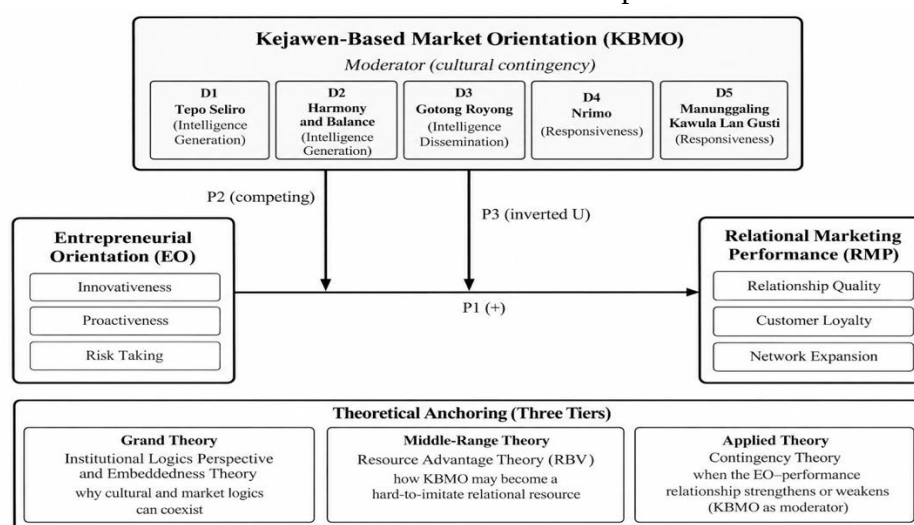
P1 (reinforcing effect): KBMO positively moderates the relationship between EO and relational marketing performance.

P2 (competing effect): KBMO may weaken the relationship between EO and financial-transactional marketing performance, because relational priorities absorb part of the entrepreneurial effort that would otherwise be directed towards short-term sales, market share and profit.

P3 (non-linear effect): The moderating effect of KBMO on the EO–performance relationship is expected to be curvilinear (inverted U-shaped): moderate levels of KBMO reinforce the conversion of EO into performance, whereas very high levels particularly of *nrimo* and harmony neutralise or weaken it.

These propositions carry design implications. Empirical tests should model relational and financial-transactional performance as separate outcomes, include a quadratic moderation term ($EO \times KBMO^2$) and plot conditional effects across the full range of KBMO (Haans et al., 2016), and examine KBMO at the dimension level as well as the aggregate level, because *nrmo* and *harmony* are the dimensions most likely to carry a dampening effect, whereas *tepo seliro* and *gotong royong* are expected to carry a reinforcing one. Acknowledging these effects also guards against an overly romantic reading of local values: KBMO is proposed as a contingency whose sign and strength must be established empirically, not assumed.

Figure 2. Proposed Conceptual Framework: KBMO as a Cultural Contingency in the EO–Performance Relationship



Contributions, Implications and Future Research Agenda

Theoretical contribution

At the theoretical level, the review proposes cultural contingency within Market Orientation Theory: a shift from treating MO as a universal set of activities towards treating it as culture-bound, enacted differently according to the value system in which it is practised (a Cultural Contingency Extension of Market Orientation Theory). It contributes by (a) integrating the Institutional Logics Perspective, Resource Advantage Theory and Contingency Theory into a three-tier rationale for where a cultural construct belongs in the EO–performance model; (b) specifying, through Table 4, how cultural values alter MARKOR activities by reinterpretation, scope extension and motive layering; and (c) proposing that the cultural contingency may have reinforcing, competing and non-linear effects (P1–P3) rather than a uniformly positive one.

Methodological contribution

At the methodological level, the review sets out a framework for developing the KBMO instrument. The value-tracing procedure anchoring each indigenous value to a specific MARKOR activity and stating the mechanism through which it modifies that activity provides item-writing blueprints and a basis for discriminant validity against generic religiosity constructs, and it can be replicated for other local-wisdom traditions. The review also demonstrates a hybrid systematic–narrative design that combines Scopus-indexed quantitative studies with non-indexed anthropological sources while appraising each with a source-appropriate tool. Finally, it specifies a staged validation roadmap: qualitative validation of the five values with contemporary Javanese

MSME owners; expert judgement and content validity ratio assessment; pilot testing; exploratory and confirmatory factor analysis; and structural tests of KBMO's moderating role, including the non-linear term implied by P3.

Practical implications

At the practical level, the review highlights relational capital as a lens through which the success of Javanese MSMEs can be understood. Once KBMO has been validated, MSME owners may use it to recognise culturally grounded relational practices as a source of differentiation; MSME support agencies and local governments may use it to assess MSME performance beyond sales and profit; and financial institutions may use it as a complementary diagnostic of relational soundness alongside financial indicators. The dark-side propositions add a practical caution: capability-building programmes should help owners balance relational commitments against proactive market pursuit rather than assume that stronger cultural attachment is always beneficial.

Future research agenda

As a literature review, this study does not test relationships empirically; KBMO remains a theoretical proposition requiring instrument development and subsequent testing. Future research should first validate the five values qualitatively (interviews/focus groups) with contemporary Javanese MSME entrepreneurs, then develop and psychometrically validate a KBMO instrument through expert judgement, content validity ratio assessment, pilot testing, and Exploratory and Confirmatory Factor Analysis (EFA/CFA), before testing KBMO's moderating role via SEM-PLS and comparing it cross-culturally against *guanxi* and other indigenous relational constructs in Asia.

Beyond these core steps, several further avenues merit attention. Temporal and longitudinal dynamics deserve study, since an entrepreneur's degree of KBMO may shift across the business life cycle and with exposure to urbanisation and modern education, calling for longitudinal or intergenerational designs to establish whether KBMO behaves as a stable trait or a state susceptible to contextual change. The interaction between KBMO and digital transformation is similarly instructive: whether values such as *Tepo Seliro* and *Gotong Royong* remain meaningfully channelled once trader-customer interaction shifts to inherently less personal digital platforms, or whether new forms of Javanese value expression emerge within online MSME communities, remains an open question. Gender is a further contingency condition worth testing, given that women entrepreneurs are often found to place greater emphasis on relational orientation than men across various cultural contexts. Comparison across other Indonesian local wisdom traditions *Minangkabau musyawarah mufakat*, *Bugis-Makassar siri' na pacce*, or Balinese *Tri Hita Karana* would serve as a robustness check on the methodological generalisability of the value-tracing approach applied here. Finally, the reinforcing, competing and non-linear effects proposed in P1–P3 should be tested directly, and mixed-methods triangulation combining SEM-PLS with ethnographic case studies would capture the context-laden meaning of Javanese values more richly than quantitative scores alone. Given the high-context, collectivist Javanese setting (Hall, 1976; Hofstede, 1980), generalising the framework to low-context, individualist cultures requires further empirical testing rather than assumption.

CONCLUSION

This review synthesises four research streams EO–MO as an antecedent of marketing performance, marketing-performance instruments, Javanese cultural values in business, and indigenous relational constructs and identifies a consistent gap within the reviewed corpus: MO has

not been contextually modified for Indonesian MSMEs, performance has been measured in financial-transactional terms, Javanese values have been studied qualitatively, and no Javanese counterpart to *guanxi* has been tested quantitatively. On this basis, it proposes Kejawen-Based Market Orientation (KBMO) as a cultural contingency factor that is expected to moderate the relationship between EO and relational marketing performance among MSMEs, while recognising that some KBMO values may neutralise or weaken entrepreneurial aggressiveness under specific conditions. KBMO is a conceptual proposition, not yet a psychometrically validated construct; its dimensions, moderating role and possible non-linear effects require empirical validation through the instrument-development and testing roadmap outlined above.

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