Eid Hampers as a Self-Actualization in Social Group

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ABSTRACT

The presence of new media affects how individuals interact. The principle of the internet where everyone can be a message maker and message recipient simultaneously also has an impact on individual consumption patterns. This journal will discuss consumer behavior in buying, consuming, organizing purchases, and sending hampers at the moment of Eid based on the influence of social groups. This research is interesting because there are pros and cons related to the trend of buying, consuming, sending, and uploading hampers on social media related to the perception of exchanging hampers with the aim of self-existence in social groups. This research will explore the decision-making of buying hampers and exchanging hampers as consumer behavior as a representation of self- existence in a social group. This research focuses only on the phenomenon of the trend of exchanging hampers at the moment of Eid al-Fitr. This research will use a constructivist paradigm, with a case study qualitative type of research. Interesting findings from the analysis of this study indicate that the culture of hampering is increasingly being carried out, supported by the occurrence of the Covid-19 pandemic, which limits individuals from meeting each other. Social groups play a significant role in the consumption of hampers based on the stigma of "having to repay" if they have received hampers from other people. The trend of hampers opens up opportunities for companies to gain new market share. Lastly, hampers are not only a form of self-existence but also a form of individual love expression, as seen by everyone trying to personalize their hamper for their colleague.

Keywords: *consumer behavior, self-existence, social groups, social media*

1. INTRODUCTION

Due to the rapid spread of the COVID-19 virus, the government has imposed social distancing measures. Social restrictions change the atmosphere of Eid al-Fitr, which is synonymous with friendship. The trend of Eid al-Fitr which is often filled with homecoming activities, open houses, and visits as a form of friendship, has shifted. Initially, the friendship was wrapped with each other face to face, visiting each other's relatives and apologizing. However, since the pandemic hit and limited meeting each other in person, a new trend emerged: exchanging hampers. Sending hampers is one way to connect the friendship.

This parcel phenomenon has existed since time immemorial but is now being reinvigorated as hampers. What distinguishes it from ancient parcels is that parcels tend to be packaged in layers. In contrast to the current hampers, they are packaged beautifully with various packaging, ranging from wooden rattan boxes, basket skirts, and acrylic boxes to many marketers who deliberately order custom cardboard boxes for the Eid special edition. Fitri. In terms of components, they are also different. Currently, the hampers are more varied. Almost all marketers peddle hamper packages. Parcels that used to be synonymous with cakes and dry foods and ready-to-eat foods are now also shifting so that all items can be formed with "hampers" wrapped.

This phenomenon of hampers raises many views. Some agree and support the trend of hampers as an extension of friendship. Some think that giving hampers to the closest people is a form of affection and a "replacement" for friendship that cannot be done during a pandemic. Nevertheless, some think that this trend is only burdensome. As quoted from Viva.co regarding a person who tweeted on social media as follows "Ditengah hari raya seperti ini yang berarti ada momentum, apakah pemberian bingkisan menjadi kewajiban? Karena jujur, saya merasa sedikit terbebani secara moral dan materi untuk membalas "utang" dari bingkisan yang diperoleh yang mana mgkn kondisi ekonomi saya tidak ingin dialokasikan ke hal yang bukan kebutuhan/urgensi berdampak" *(Translate: During a holiday like this which means there is momentum, is gift-giving an obligation? Because to be honest, I feel a little*

burdened morally and materially to repay the "debt" of the parcels obtained which maybe my economic condition doesn't want to be allocated to things that don't have an impact on need/urgency" (quoted from Viva.co, 14 May 2021).

Something is interesting about the phenomenon of the current trend of hampers. There are different views on this hampering trend, which is considered to maintain friendship and show off. As quoted from ValidNews as follows "Sharing is almost on the rise and has become the latest lifestyle, especially in Jakarta. This can be seen from the number of story uploads on social media ahead of the holiday. Each of them flaunts the other person's gift while saying thank you. The meaning of sharing almost also varies. Some people think of it as a medium for re-gluing friendship. Others think that sharing is almost just a show-off on social media. So that the discourse of "social media friendship" emerged which is widely known by today's millennial generation.

Humans are members of a more extensive system, namely social groups where parts of this social group interact and influence each other. Social groups are the groups that we meet and interact with that influence our behavior [1]. Several factors can influence consumer behavior, one of which is social group factors. Schiffman and Kanuk [2] explain that consumer behavior is "term consumer behavior refers to the behavior that consumers display in searching for, purchasing, using, evaluating, and disposing of products and services that they expect will satisfy their needs. ". In his book, Matin Khan states that a social group is "A group consisting of two or more individuals who share a set of norms, values or beliefs and have certain relationships that are defined implicitly or explicitly with each other so that their behavior is interdependent". This behavior in interdependent social groups is used as a reference for marketers to design business strategies in this case sales of hampers which are used as a measuring tool for friendship in social class or a form of intimacy in friendship.

Social groups influence consumer behavior by establishing aspirations for individuals and helping them choose products for a particular lifestyle. They are small groups and consist of family, close friends, workgroups, neighbors, or other groups of people with whom you relate [1]. These social groups govern life and set standards of norms and behavior. Social groups, often referred to as reference groups, influence consumers by conveying information and influencing the value of consumers' expressive needs. If one wants to be a group member, one must conform to the group's standards. Their values and attitudes must be appreciated and adopted, and a person tends to buy and use products that are used and valued by the group [1].

The phenomenon of the trend of exchanging hampers is worth studying, seeing that this trend has been going on since ancient times, known as parcels, but has boomed again in the last two years since the pandemic with the term hampers. From some of the data above, it can be seen that there are many reasons people buy and exchange hampers. However, it can be concluded that the giving of hampers was based on the existence of social groups. This is in line with the statement of Yang et al. [3], which suggests that the reference group influences every stage of decision-making by consumers. Research by Amaldos and Jain [4] also confirms that reference groups strongly influence consumers in making purchasing decisions.

In this journal, we will discuss making purchasing decisions for hampers and exchanging hampers as consumer behavior as a representation of self-existence in social groups. This research focuses only on the phenomenon of the trend of exchanging hampers at the moment of Eid al-Fitr. This research will use a constructivist paradigm, with a case study qualitative type of research. Methods of data collection using interviews with the number of respondents five people who meet the requirements for selecting informants. Therefore, the author gives the title "*Eid Hampers as Self-Actualization in Social Groups.*"

2. LITERATURE REVIEW

2.1. Consumer Behaviour

Several factors can influence consumer behavior, one of which is social group factors. Schiffman and Kanuk [2] explain that consumer behavior is "term consumer behavior refers to the behavior that consumers display in searching for, purchasing, using, evaluating, and disposing of products and services that they expect will satisfy their needs." 3 crucial points in consumer behavior, namely:

1. Consumer behavior is dynamic, which means that the behavior of consumers is constantly changing and moving all the time.
2. Involves affect and cognition, behavior, and surrounding events.
3. Existence of resources and exchange

Consumer behavior will be shown in several stages, namely the stage before purchase, purchase, and after purchase. Consumers will search for information related to products and services in the pre-purchase stage. At the purchase stage, consumers will purchase the product. In the post-purchase stage, consumers carry out consumption (product use), product performance evaluation, or individual activities directly involved in obtaining and using goods and services, including the decision-making process on the preparation and determination of these activities.

A person's behavior in consuming is generally influenced by several factors, including:
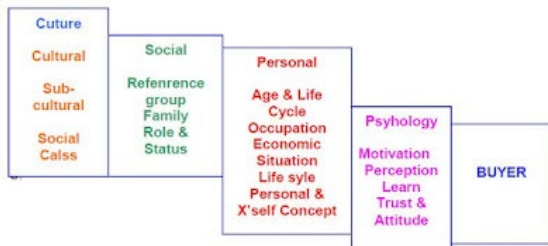

Figure 1 *Aspects that Influence Consumer Behavior*

1. Cultural   Factor
   Culture embodies values, norms, or art as a social symbol. Therefore, each community group has its own culture.
2. Social   Factors
   As social beings, Humans cannot be separated from the influence of the surrounding environment, both individuals and groups. Some types of influential groups include:

   a. Reference group consists of all groups that directly or indirectly influence a person's attitude or behavior, such as primary and secondary groups. Primary groups in family, friends, neighbors, and others have fairly continuous and robust interactions. Secondary groups tend to be more formal, and the interactions are less continuous.
   b. Family can be categorized into 2 forms: orientation family, which is one's parents, and procreative family, namely one's children's life partner.
   c. Social Class: Social class is the hierarchical division of society into relatively different and homogeneous groups with attitudes, values, and lifestyles. Social class is divided based on several groups, namely (Khan, 2006: 59): socioeconomic (occupation, education, ownership), position (lower class, working class, middle, upper), and unique behavior (preference, purchasing, consumption, communication). All social classes have a hierarchy or stratification in terms of income, prestige, and status that distinguishes behavior from one another.

3. Personal   Factor
   These factors include the interests and opinions of a person as a consumer. In particular, this factor is also influenced by: age, occupation, economic situation, lifestyle, personality and self-concept.

4. Psychological factors

a. Motivation: is a feeling that stimulates the actions taken by someone. Motivation causes someone to do something. Motivation is a driving force that can create consumer enthusiasm to cooperate, work effectively, and be integrated with all their efforts to achieve satisfaction
b. Perception is how individuals select, organize, and interpret stimuli into meaningful and reasonable images of the world. Perception does not only depend on physical stimuli but also on stimuli related to the surrounding environment and the circumstances of the individual concerned Shiffman and Kanuk [2]
c. Attitude: attitude is to study the tendency to respond to an object, whether it is liked or disliked consistently.
d. Trust is a descriptive idea or conclusion that a person has about something. Trust is obtained from the existence of certain speculations on the product.
e. Reinforcement: Reinforcement can be indicated by repeated purchases of certain product brands. Reinforcement occurs when consumers get a positive response or social relationships after consuming the product.

2.2. Social Groups in Consumer Behavior

A reference group is a group of people who are referred to when making purchasing decisions. Reference groups influence consumer behavior by establishing aspirations for the individual and helping him choose products for a particular lifestyle. Family, close friends, workgroups, neighbors, or other groups we have a relationship with included in the reference group. Reference groups influence consumers by conveying information and by influencing the value of consumers' expressive needs. If one wants to be a group member, one must conform to the group's standards. Their values and attitudes must be appreciated and adopted, and people tend to buy and use products used and valued by their group. There are 4 types of reference groups, namely [1]

1. Membership and Non-membership groups: membership groups are groups in which we are recognized and become official members. Meanwhile, non-membership means that we are not official members but participate in activities or have close relationships with the group.
2. Formal or Informal Group: A formal group has a structure and defines several goals and member roles. Specific rules and regulations are followed. Informal groups do not have a clear structure and people can come and go randomly.

3. **Primary or Secondary Group:** It depends on the frequency of contact. The primary group consists of family, close friends, peers, and business associates with whom a person has frequent contact. The secondary groups meet rarely and are not very close.

4. **Aspirational Group:** An aspirational group is a group that one aspires to and wants to join in the future. These are known as anticipatory aspiration groups. Whereas a symbolic aspirational group in which a person is bound but is unlikely to belong to him.

Reference groups can be further classified into four categories, depending on the function they perform, the type, and the degree of influence they exert [1]

1. Normative Group: members uphold the values and norms prevailing in the group.A member will live up to the group's expectations of getting an immediate reward or avoiding punishment.
2. Comparative Reference Group: The behavior and opinions of the reference group used as potentially valuable pieces of information. Members become a reference for other members.
3. Dissociative Groups: Some individuals do not wish to be identified with, or identified by, a group of individuals. They tried to separate themselves from the group.
4. Status Reference Group: The status of a considered high member becomes a reference for other members.

The social forces can influence consumer behavior in the reference group. There are five basic social forces, namely [1]:

1. Gift Power: the ability to provide rewards in money, gifts, or psychological rewards such as recognition.
2. Coercive Power: the ability to threaten or coerce to influence consumer behavior.
3. Legitimate Power: consumer behavior that is influenced by cultural values or legal agreements in the group
4. Referral Power: Group members are urged to obtain the same status as purchasing recommended items. Status-oriented products identify feelings of oneness with the group.
5. Expert Power: Buying behavior is influenced by the expertise of the people in the group. Experienced and technically qualified people in a field.

3. METHODOLOGY

This study uses a constructivist paradigm. In this study, the constructivist paradigm is used to see the reasons why someone sends hampers with their colleagues as a form of representation of self-existence. Researchers in this study chose to use qualitative methods. Qualitative research was chosen because researchers need specific research data, namely why someone sends hampers for their existence. Another reason researchers use qualitative research is that researchers seek to describe in detail and in-depth consumer behavior in buying and sending hampers. This study focuses on knowing consumer behavior related to the case study of Eid hampers. The main focus of the research discussion, namely 1) Researchers try to find out why someone wants to buy and send Eid hampers, 2) Researchers only focus on consumer behavior, especially on the process of buying reasons and sending hampers at the moment of Eid. 3) This study only uses theories related to consumer behavior, self-existence as an analysis materials.

Researchers conducted interviews with informants with the following criteria: 1) Informants are Instagram social media users. 2) The informant is someone who has sent hampers for at least the last two years (twice Eid al-Fitr). 3) The informant is a member of a social group. The data collection technique used in this study was in-depth interviews with relevant informants according to the criteria.

4. RESULT AND DISCUSSION

4.1. Consumer Behaviour Analysis

Individuals in their behavior in consuming something are influenced by various factors, including cultural, social, personal, and psychological factors. In the phenomenon of buying and exchanging Eid hampers which is the focus of the study in this research, the main factors that influence individuals in buying, exchanging and consuming hampers are from the social side, namely the Reference Group or social group. In line with the Howard-Sheth model in consumer behavior, there are stimuli or stimuli in consumer behavior, one of which is a social drive influenced by reference groups which are very effective inputs for a purchase decision.

Other factors also influence the purchase of hampers, including culture, which means that hampers have existed since time immemorial, better known as parcels. Hampers are interpreted as a form of the parcel but more contemporary. It's not just about changing names, the culture of exchanging parcels has been rooted since ancient times during Eid al-Fitr.

However, what makes these hampers popular again is the attractive and "up-to-date" packaging that attracts interest, especially the younger generation, to buy and send hampers. In line with the interview results with informant B (zoom conference, 30 September 2021) as follows *"kalo dulu mungkin sebutannya parcel ya. Jaman dulu tuh sebutannya parcel yang isinya makanan pokok, sirop, biscuit. Sebenernya ya hampers itu kaya modernisasi dari parcel sih"*

A new culture at the moment of Eid al-Fitr; with the background of the situation during the pandemic that limited meeting each other, exchanging hampers became a shortcut for friendship. However, the results of this study obtained data that it turns out that with this new culture and habit, there is pressure to join the hype hampers and upload them on social media even to reply to the hampers. Moreover, there is a burdensome feeling if you always have to reply because of social media uploads. Even the informant said that it's better to turn off social media if you do not reply so social forces do not mentally burden you. The following is an excerpt from the interview, *"hampers itu jatuhnya memberatkan itu, ya mending gausah join the hype aja gak sih. Misalnya kalau gue lagi bokek nih, tapi gue dikasih ini. Nah kalau gitu jadi agak gak iklas, gak nyaman ngasihnya gitu. Ya selama kita ada budgetnya, selama orang yang kita kasih, selama orang itu masih baik sama kita, gak masalah. Kalau jadi stress sendiri, eh ini udah h-3, mending gausah deh. Mending off social media dulu sampai abis lebaran"* (informant D, personal communication 31 September 2021)

Hampers are interpreted as gifts and gratitude gifts for their closest colleagues.The informants agreed that they usually exchanged hampers with their closest people, such as: family, relatives, friends, co-workers, and bosses. The ease of transactions and the many choices of brand and product variations are the main points for informants to make purchases of hampers through online media such as marketplaces or social media. However, they often distinguish hampers between those sent to friends or co-workers with bosses or other superiors. Informants prefer brands with products that are considered better, more expensive, and more famous by their superiors, while brands are more economical for their friends. This is because the informants consider hampers with well-known brands to be much more prestigious. For them, superiors are at higher strata, so adjusting the social class barriers' eligibility is necessary. Social class is a hierarchical division of society into relatively different and homogeneous groups with attitudes, values, and lifestyles [1]. In this case, the researcher sees that social class distinguishes each individual's lifestyle and determines how to behave to other people at different levels.

4.2. Self-Actualization Analysis

Based on the research results on several informants, researchers found some exciting tendencies between the link between sending or receiving hampers with the concept of self-actualization. Perfilyeva [5] states that self-actualization is an individual's implementation process of interest, creativity, desire to develop, ability to be responsible and independent. Actualization in this case, someone sending or receiving hampers will show the status of interest and one's preferences.

First, hampers are considered one of the traditions or culture of sending packages or Eid gifts to convey affection. Alwisol says "Self-actualization is the desire to gain satisfaction with oneself (self-fulfillment), to realize all of one's potential, to become whatever one can be, and to be creative and free to reach the peak of one's potential achievements. " Actualization in this concept hampers as a package of affection shows that someone loves (when sending hampers) and feels loved (when sending hampers). At that time, a free person reached the peak of his achievement, namely having many relationships by posting related hampers on his social media.

Sending hampers creates a sense of respect and is also appreciated every time someone posts or reposts a hamper. Sending parcels or packages has become quite common. However, the habit of "creating stories" and "tag Instagram" only emerged in the last few years. This is closely related to the fulfillment of "Esteem Needs". Setiadi also explains that the need for esteem is egoistic and is closely related to one's status. The higher the status of a person, the higher the need for recognition, respect, achievement and others.

Second, researchers found that hampers were used as a substitute for face-to-face meetings in the era of the covid 19 pandemic. The covid pandemic has made it difficult for many people to meet face-to-face because they have to do "social distancing". In the last two years, hampers users have been beneficial for building relationships without meeting face to face.

Based on Maslow's hierarchy of needs in the hamper trend is used to fulfill social needs, esteem needs, and self-actualization needs. The research findings show that a hampering trend is shifting social needs in the pandemic era. Before the Covid 19 pandemic broke out, everyone could stay in touch at the moment of Eid. Since the COVID-19 pandemic broke out, the trend of hampers has been increasingly used as a substitute for face-to-face. This was conveyed by informant A, *"kalau sekarang aku liat dari 2 tahun terakhir ini saat pandemi, ketika kita kangen aja sama orang sama temen kita yaudah kita kirim hampers berupa makanan, kalau ada yang lagi sakit karena kita gabisa jenguk gabisa anterin ke dokter dan butuh support akhirnya kita kirim hampers itu"* (informan A, personal communication, September 30, 2021)

This Hampers also means filling the void of "social needs" in the pandemic era. According to Setiadi, Social Needs are essential after meeting safety and physiological needs. Social needs focus on the desire to establish relationships, strengthen social relationships, or the desire to maintain relationship stability. Moreover, according to Maslow, the trend hamper tries to meet the highest level of the hierarchy of needs. Self-Actualization Needs are described by Setiadi as the highest need, namely to show maximum performance. The motivation in consumers will realize a behavior directed at goals that achieve the target of satisfaction.

Third, hampers as part of self-actualization encourage the desire to upload on social media. According to Bohang [6], Indonesia is the fourth country with the most social media users, especially on Instagram. Moreover, Instagram is much easier to access and use in public, making Instagram more popular as a socializing creature; of course, this is a suitable medium to socialize with new people who live in faraway places. When uploading works to Instagram, you can see how many people like or like and comment, this can trigger a sense of pleasure for people to upload them to the media. Thus, by expressing themselves on social media, people will feel accepted by their environment without communicating directly.The statement related to hampers and social media was conveyed by informant B. Informant B said, "*Tapi kan sekarang era sosial media, posting itu sebagai wujud apresiasi aja. Kenapa gak kita gunain, sosial media itu sebagai media berbagi kebahagiaan. Kalau saya happy dapat hampers, kenapa gak kita share aja ke sosial media.*" (informant B, personal communication, 30 September 2021).

This creates a sense of wanting to actualize himself, and makes Instagram a hit application popular with many people, especially among teenagers, as already mentioned, one of the five pillars of Abraham Maslow's theory of needs is self-actualization. Instagram is a social media currently widely used by various groups of people, ages and social statuses.

The hampers informant admitted to using the "upload story" or "Instagram feed" feature as a form of thanks when they received the hampers. On the other hand, when sending hampers, a person tends not to "repost" for fear of causing unfairness to other colleagues. That is, the meaning of hampers supports one's self-actualization. Subsequent research can examine the relationship between the more a person receives obstacles, the more posts will boost one's self-actualization on social media.

Interestingly, the researchers found that the hampering trend cannot be separated from the sharing trend on social media. According to research by Qashmal and Ahmadi [14] there is a relationship between social media and the formation of self-image. There are several elements at the stage of constructing self-image, including cognitive development, integrative, and social integrative. Hampers are related, in this case,

providing cognitive information related to who is close to whom, someone's circle is very easy to see from the story tag or their Instagram feed related to hampers. More than that, when viewed from the personal integrative aspect, credibility increases if someone gets hampered by someone who has a higher prestige or value than himself. It means the person can be described as equal to his relations. Third, if it is analyzed based on the integrative social aspect, it can be seen that the tags hamper one another, displaying excellent and interesting online interactions and friendships.

Fourth, the researcher found data that someone was willing to make an effort to personify obstacles both for personal and business interests. It also boosts a person's personal branding to be able to make good, unique hampers that have nothing in common with others.

An interesting finding that the researcher found, the informant claimed to study a person's preferences or character before sending hampers. For example, informant A often studies the character of the artist or influencer before sending hampers to him, this is in order to strengthen business relationships. This was conveyed by informant A. "*..dari asas build relationship sama atasan atau sama klien itu kebutuhan sih gitu. Karena aku kerja kan sebagai agency yang punya klien jadi emang kita rutin kirimin hampers gak cuma ke klien tapi juga ke partner kerja, ke stakeholder ke KOL, ke adalah beberapa vendor yang kita kirim untuk jalin relationship itu. semakin kita nge-build relationship tuh kerjanya semakin enak gitu*" (A, personal communication via zoom, 30 September 2021).

4.3. Consumer Behavior Analysis on the influence of reference groups in purchasing hampers

According to Khan [1] in his book Consumer Behavior, social groups influence consumer behavior by establishing aspirations for the individual and helping him choose products for a particular lifestyle. They are small groups and consist of family, close friends, workgroups, neighbors, or other people you relate to. The research results conducted by researchers show that buying hampers during the Eid moment is strongly influenced by social groups.

The feeling of belonging to a group makes research informants state that there is a feeling of pressure if they do not send hampers during Eid. Especially if you get a hampered post first, then the pressure to reply and send will be higher. Informants stated that feeling attached to a group membership causes hampers to consume more, especially if they receive hampers first. Informant A's statement also supports that, "*lumayan sih lumayan pressure juga makanya kann akutuh mendingan ga dikasih gitu jadi*

gue ga ada beban buat balikin gitu. Iya kalo duitnya lagi ada kan kalo engga kan jadi kaya dipaksa paksain juga nih jadinya" (Informant A, personal communication, 30 September 2021)

These social groups govern life and set standards of norms and behavior. Social groups, often referred to as reference groups, influence consumers by conveying information and influencing the value of consumers' expressive needs. The data collection results to informants stated that there was a feeling of "coercion" to reply to the hampers when they were given the hampers. This feeling of coercion is more about mutual respect because it has been remembered. There is an obligation to reply as a form of gratitude to the sender of the hamper. In line with what informant A said, *"...justru aku lumayan merasa terbebani kalo dia ngirim jadi gue kaya "wah kudu ngirim balik nih" gitu, bukan aku ga seneng sih tapi justru lebih ke ga enak aja. kalo aku sih lebih beban kalo dikirimin daripada ngirimin. Jadi ya pasti kudu bales, sebisa mungkin kudu bales."* (informant A, personal communication, 30 september 2021)

Following Khan's statement, social groups influence consumer behavior, which in this study focuses on the buying trend of Eid hampers. The data collection results also state that hampering has become a new habit during the pandemic, as a substitute for face-to-face meetings and showing concern for colleagues, and the solution is to send hampers. Hampers are also used as a new culture and habit during the pandemic at the moment of Eid al-Fitr, the informant stated that it is incomplete when Eid does not send hampers to his colleagues.

The interviews results stated that they provide stratification in the delivery of hampers which is determined by who the recipient is, the relationship with the recipient and the purpose of sending the hampers. Judging from Khan's [1] theory regarding reference groups, there are 4 types of reference groups. Interestingly, this study is that the recipients of the hampers are dominated by formal and informal groups and primary and secondary groups.

The primary reference group is when the relationship becomes very intimate and very close [1] The greater bond's affection between the informant and his reference group, the stronger the influence for the individu. The strength of influence's reference group on the informant is based on the length of the relationship established and the amount of emotional closeness. This is the reason for informants to reply as much as possible to the hampers that have been sent to them. The informants realized that not all the hampers given to them needed to be returned, they also had to adjust the savings that were set aside specifically for the cost of buying hampers.

The informants revealed that the primary group also shared and updated information about suitable brands and products for making hampers. This is a classification of comparative reference groups.

Comparative Reference Groups, namely the behavior and opinions of group members become reference references from other members [1]. In their circle, informants find it easier to get information about brands or products that are suitable for use as hampers, are faster in making purchasing decisions, and have stronger confidence in the quality of the brands and products that will be provided. Group members become a source of reference for other members, the results of the interview show that informant C stated that he saw the pattern of hampers, which in recent years was dominated by "kopi literan" (coffee in large size 1liter), thus affecting the distribution of hampers in a similar form.

Whereas in the second preference group, namely new friends, the informants feel they are not very familiar and not very familiar, so they rarely exchange obstacles or information. Likewise, the informants stated that they were also less interested in the hampers products reviewed by influencers compared to suggestions from close friends or family. This is because the prices of the reviewed brand hampers are more expensive and less suitable for taste. Therefore it is concluded that the secondary preference group can also be dissociative.

Groups of this type of formal group are defined as membership in work. The recipients of obstacles in membership of this group are office colleagues, team members, bosses or office seniors. Informal groups are defined as friends and close friends, mostly school and college friends. When viewed from primary and secondary groups, the boss of co-workers is the primary group because of the intensity of frequent interactions. Meanwhile, friends and close friends are included in the second group because the intensity is less frequent than office colleagues. As stated by informant A as follows *"kalo aku sih emang milih ya. Kalo aku yang ngirim ya, aku tidak pernah harus semuanya nih yang penting selama masih masuk budget yang pertama terus masih relevan juga orang2 yang dikirim aku ya milih based on karena deket dan priority aja ga semuanya dikirim tapi ga ada perasaan aneh aneh juga nih misal temen gue dikirim nih tapi gue enggak. Jadi bener bener prioritas aja"* (informant A, personal communication, 30 September 2021)

Matin Khan [1] explains that consumer behavior in the reference group is also based on social forces, one of which is Social Strength, namely the ability to give rewards in the form of gifts. In work environment, informants claimed to use social power to give hampers as a form of motivation and appreciation for their colleagues who have contributed a lot to the work and projects that have been done. When viewed from the influence of social forces, behavior in consuming hampers also includes Legitimate Power, which refers to consumer behavior that is influenced by cultural values or legal agreements in the group.

5. CONCLUSION

The reappearance of the presence of hampers changes a new paradigm towards the celebration of the Idul Fitri moment from meeting each other to exchanging hampers. Hampers are currently interpreted as a new habit and culture in the Eid moment. The obligation to send hampers every Eid is influenced by social groups, because they are used to sending hampers. However, it is not only limited to the moment of Eid al-Fitr, starting at the moment of Eid al-Fitr, but now it has become an extension of face-to-face meetings which are not possible during the pandemic. Exchanging hampers in social groups creates pressure to reciprocate, even with no budget. The existence of this new habit and culture makes every year, you have to prepare a separate budget for sending hampers.The existence of this new habit and culture makes every year, you have to prepare a separate budget for sending hampers.

With the existence of social media, hampers as part of self-actualization encourage the desire to upload on social media as a form of appreciation for the hamper giver. Even interestingly, the results of this study state that uploading hampers on social media is currently a form of "present-day friendship". The shift in the meaning of hampers occurs with the existence of social media. Comparison of obstacles is also done by looking at the uploads of group members on social media. The reference group is one factor that affects hamper consumption; the pressure to send and reply is the background. The distribution of hampers is adjusted to the recipients of the hampers themselves, ranging from differences in group forms (formal and informal, primary and secondary) and social class stratification.

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