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**THE UTILIZATION OF INFORMATION TECHNOLOGY APPLICATION, LAZY-ASS CULTURE, SEDENTARY LIFESTYLE, AND CONSUMPTIVE BEHAVIOR OF VILLAGERS**

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**ABSTRACT**

The utilization of information technology application (TUINTA) has been developing rapidly today, for example, e-commerce with logos Shopee, Tokopedia, Buka Lapak, Lazada, JD.id and *online* services like *Gojek*, *Grab* and *Maxim*, as well as cashless payment. *Gojek* operates in food, transportation, clothing, a data package, pay electricity and drug services and all aspects of human life by developing *go jek*, *go food*, *go ride*, *go send*, *go shop*, and *go mart* application. *Grab* develops the similar services, followed with *maxim*. Cashless payment method application has also been developed in the form of electronic money including *go pay*, *shopee pay*, *ovo*, or *dana*. More than 25% of world populations (1.4 billion people) do limited physical activity or lack of movement today. TUINTA has strengthened lazy-ass (*mager*) culture – characterized with the decreasing development of critical thinking skill and the limited human movement. This lazy-ass culture contributes to strengthening sedentary lifestyle – characterized with limited physical movement activity of eyes and fingers by enter *click and share*. Unfortunately, the increasing TUINTA activity is limited to meet the wish to shop some commodities, because of *promo*, *discount*, *free shipping* and *cashback* temptation. It is because of the strong wish to spend money for buying the wanted rather than the needed products that is incidental rather than planned in nature, to get branded product and to achieve prestige rather than function, and to get sensation rather than urgency. All of these are realized into over share activity by keeping updating status, thereby confirming the consumptive behavior. Thus, the more rapidly development of TUINTA strengthens lazy-ass culture, sedentary lifestyle, and consumptive behavior of community. In this rapid TUINTA era, an action is required more to remove the moving laziness, the sedentary lifestyle, and the consumptive behavior. The rapid TUINTA should be encouraged to do productive activities by accessing selling more than purchasing link. Lazy-ass culture and sedentary lifestyle can be lowered through doing productive activity by accessing selling more than purchasing link, in addition to growing the awareness of the importance of the balance of input, process, and output activities by human organism, and balanced diet, and physical exercises. Consumptive behavior of this action target - Jambangan villagers, Mondokan Sub District, Sragen Regency – can be lowered through an action of improving the awareness of the importance to prioritize need, planning, function, and urgency. The action taken is only preventive in nature. The action method was conducted with TUINTA, reducing lazy-ass culture, sedentary lifestyle, and consumptive behavior. The result of action showed that TUINTA variation has provided varying lazy-ass culture, sedentary lifestyle, and consumptive behavior of villagers. Despite incapable of reducing lazy-ass culture, sedentary lifestyle, the action of improving TUINTA in selling link at least has been able to reduce their consumptive behavior.

**KEYWORDS:** TUINTA, lazy-ass culture, sedentary lifestyle, and consumptive behavior

## INTRODUCTION

This article is entitled the utilization of Information Technology Application, Lazy-ass Culture, Sedentary Lifestyle, and Consumptive Behavior of Villagers. It particularly describes the action to improve the role of villagers in reducing lazy-ass, sedentary lifestyle, and consumptive behavior of people – particularly in Jambangan Village, Mondokan Sub District, Sragen Regency, Central Java Province- amid the rapid development of TUINTA.

Mondokan sub district is reported to be one out of 20 sub districts in Sragen Regency, Central Java Province, consisting of 9 villages, and Jambangan Village is one of villages located in this Sub District (Negeri Pesona, 2014). Mondokan Sub District has 49.36 square meter-wide area, adjacent to Grobogan Regency in the North; Tanon Sub District in the South, Sukodono Sub District in the East, and Sumberlawang Sub District in the West.

Based on the Sragen Regency's Data in Number of 2020, the overall topographic condition of Sragen Regency is plain at around 110 meter- altitude; the number of Sragen Regency (Mondokan Sub District)'s populations is 890,518 (33,981) people, consisting of 436,180 (-) males and 454,338 (-) females. The sex ratio of population is 96 (97.97); and population density based on population number per square meter is 946 (688) people/km<sup>2</sup>. Educational facilities and infrastructures it has include: 578 (24) Primary School buildings, 92 (5) Junior High School (SMP/MTs) buildings, 81 (2) Senior High School (SMA/SMK/MA) buildings, 8 hospitals, and 25 Puskesmas (Public Health Center) buildings. From the result of observation, it can be seen that Mondokan people have permanent houses, but generally they are dominated with semi-permanent ones. The car ownership rate is 36,935 (451), the motorcycle ownership rate is 470,894 (11,756), expense per capita is 439,273 (-), particularly for food and beverage is 141,996 (-) and for non-food 439,830 (-). There are 8,521 stores, 3,643 small shops, and 196 food stalls in this area. The number of employed populations is 454,179 (-), and that of unemployed is 15,716, so that overall the income of those employed will decrease if it is calculated with that of unemployed ones. It is give consequence to the relatively low rate of prosperous family in Sragen Regency (Mondokan Sub District, 5,830 (23) people.

The rapid development of TUINTA - including information technology application of e-commerce with shopee, tokopedia, Buka Lapak, Lazada, and JD.id logos and other online services targeting food, transportation, clothing, a data package, pay electricity drugs, and all human life aspects online through utilizing *grab food*, *grab car*, *grab ride*, *grab send*, *grab shop*, *maxim*, *go jek*, *go food*, *go ride*, *go send*, *go shop*, *go mart* applications – has helped facilitate the satisfaction of villagers' want for food, transportation, and all “new” need developments generated. Similarly, the development of payment method (conducted not only in cash but also in cashless (*go pay*, *shopee pay*, *ovo*, and *dana*) ways has helped facilitate the fulfillment their need or want, without the need for leaving the seat or bed.

This directly contributes to strengthen lazy-ass culture, as characterized by characterized with the decreasing development of critical thinking skill and the limited human movement. These two aspects have contributed to strengthening sedentary lifestyle of Jambangan villagers as well, as characterized with their reduced physical movement activity. This phenomenon contributes the data indicating that more than 25 percent of people throughout world (1.4 billion people) do not do physical activities corresponding to WHO's provision, thereby are at risk of developing stroke due to inadequate physical activities (Christina Andhika Setyanti, 2018).

The emergence of *go food*, *grab food*, *go jek*, *grab car*, *go shop*, *go send*, and *go mart* applications with *go pay*, *shopee pay*, *ovo* or *dana* payment method facilitates the people to help meet their daily need without the need for leaving their seat or bed, and confirms the lazy-ass habit, thereby leading to their reduced physical activities.

Hedonists have had strong influence on villagers, and thereby they are motivated to spend their money for purchasing products based on their want (rather than the fulfillment of urgent need), without planning (often incidental in nature), for satisfying their short-term pleasure only (pursuing pragmatic interest), for the sake of prestige rather than function; and branded addicted (being addicted to branded products); and over share in order to be richer apparently.

Thus, the development of TUINTA among hedonists also contributes to strengthening the consumptive behavior of villagers. The development of TUINTA targets food, transportation clothing shopping, and cashless payment field, confirming lazy-ass culture, sedentary lifestyle, and consumptive behavior (Angela Jacques, et al, 2019). Therefore, the role of villagers in millennial era, as characterized with this very rapid development of TUINTA, requires an action to lower (if it cannot be said as to remove completely) their lazy-ass culture, sedentary lifestyle, and consumptive behavior. The action to improve knowledge by utilizing *e-commerce*, online and cashless service to Jambangan villagers is expected to lower their lazy-ass culture, sedentary lifestyle, and consumptive behavior. Furthermore, the problem interesting raise in this article is as follows, Can the action involving Jambangan villagers, Mondokan Sub District, Sragen Regency, Central Java Province in TUINTA such as *e-commerce*, online and cashless service giving access to product purchasing and selling help lower their lazy-ass culture, sedentary lifestyle, and consumptive behavior.

**Considering the elaboration above, the following problems can be formulated:**

Can the improvement of the Utilization of Information Technology Application (TUINTA) help lower the lazy-ass culture of Jambangan villagers, Mondokan Sub District, Sragen Regency, Central Java Province?

Can the improvement of the Utilization of Information Technology Application (TUINTA) help lower the sedentary lifestyle of Jambangan villagers, Mondokan Sub District, Sragen Regency, Central Java Province?

Can the improvement of the Utilization of Information Technology Application (TUINTA) help lower the consumptive behavior of Jambangan villagers, Mondokan Sub District, Sragen Regency, Central Java Province?

Can the improvement of the Utilization of Information Technology Application (TUINTA) help lower lazy-ass culture, sedentary lifestyle, and consumptive behavior of Jambangan villagers, Mondokan Sub District, Sragen Regency, Central Java Province?

The objective of articles can include general and particular ones.

### **General objective**

To improve the Utilization of Information Technology Application (TUINTA) in order to help lower lazy-ass culture, sedentary lifestyle, and consumptive behavior of Jambangan villagers, Mondokan Sub District, Sragen Regency, Central Java Province

### **Particular objective**

To improve the Utilization of Information Technology Application (TUINTA) in order to help lower lazy-ass culture of Jambangan villagers, Mondokan Sub District, Sragen Regency, Central Java Province.

To improve the Utilization of Information Technology Application (TUINTA) in order to help lower sedentary lifestyle of Jambangan villagers, Mondokan Sub District, Sragen Regency, Central Java Province.

To improve the Utilization of Information Technology Application (TUINTA) in order to help lower consumptive behavior of Jambangan villagers, Mondokan Sub District, Sragen Regency, Central Java Province.

To improve the Utilization of Information Technology Application (TUINTA) in order to help lower lazy-ass culture, sedentary lifestyle, and consumptive behavior of Jambangan villagers, Mondokan Sub District, Sragen Regency, Central Java Province.

### **Benefits:**

To universities or colleges

It is the embodiment of *Tri Dharma Perguruan Tinggi* (Three Pillars of university).

It can transfer social science, culture, and technology to villagers.

To Jambangan Villagers, in Mondokan Sub District, Sragen Regency.

It helps improve the villagers' knowledge on the contemporary development of TUINTA.

It helps the villagers in the attempt of lowering their lazy-ass culture, sedentary lifestyle, and consumptive behavior

It helps the villagers explore and develop their village's potency, particularly in selling their reliable product toward the independency of villagers.

To describe how the attempt of improving TUINTA can help lower lazy-ass culture, sedentary lifestyle, and consumptive behavior of Jambangan villagers, Mondokan Sub District, Sragen Regency, Central Java Province, the following analysis will be conducted:

The utilization of Information Technology Application (TUINTA) in this article involves: *e-commerce*, *online* service, and *cashless* applications.

The utilization of information technology application (TUINTA) in this article includes *e-commerce*, *online* service, and *cashless* applications. TUINTA in *e-commerce* is like that provided by Shopee, Tokopedia, Buka Lapak, Lazada, JD.id and *online* services such as *Gojek*, *Grab* and *Maxim*. *Gojek* operates in food, transportation (Obaidat, 2020), clothing, a data package, pay electricity and drug services, and all aspects of human life (M. Linares-del Rey, et al, 2019), (Reetu Malhotra, et al, 2020), (Ricardo Neisse, et al, 2016) by developing *go jek*, *go food*, *go ride*, *go send*, *go shop*, and *go mart* application. *Grab* develops similar services such as *grab food*, *grab car*, *grab ride*, *grab send*, *grab shop*, *maxim*, *go jek*, *go food*, *go ride*, *go send*, *go shop* and *go mart*. Recently it is followed by *maxim*. The online service has also developed cashless payment method application in the form of electronic money such as *go pay*, *shopee pay*, *ovo*, or *dana*.

This TUINTA – has helped facilitated the fulfillment of villagers’ wants related to food, transportation, clothing, a data package, pay electricity and all “new” need developments generated. Similarly, the development of payment method (done not only in cash but also in cashless way through *go pay*, *shopee pay*, *ovo* or *dana*, has helped fulfill their need or want easily.

## **Lazy-ass culture**

Theoretically, lazy-ass culture is characterized with the decreasing development of critical thinking skill and the limited human movement due to the facilities given by the information technology development. Lazy-ass indicates the reluctance or no spirit to do any activities (Indonesian Big Dictionary). However, Muhammad Tarmizi Murdianto (2020) reveals the varying synonyms of lazy-as: *lazy*, *shiftless*, *inert*, *workshy*, *inactive* and *bone idle*.

Lazy-ass culture in addition to including material culture in physical form also has non-material form including idea and thought. This lazy-ass culture putatively contributes to strengthening sedentary lifestyle – characterized with limited physical activities of eyes and finger, by entering *click and share*.

## **Sedentary lifestyle**

*Sedentary behavior* refers to the activities needing very low energy exertion with sitting-down and lying-down position constituting dominant position (<http://www.hbsc.org/publications/factsheets/Sedentary-Behaviour-english.pdf> accessed on August 12, 2020).

*Sedentary behavior* refers to the activity with little energy exertion, in which only a little energy exerted when an individual is taking a rest, sleeping, sitting down, lying down, and watching television or other entertainments. Operationally, sedentary behavior includes all activities exerting energy of 1.0-1.5 metabolic equivalent of task (MET). One MET is the need of energy for taking oxygen of  $3.5 \text{ mL} \cdot \text{kg}^{-1} \cdot \text{min}^{-1}$  (Pate, et al, 2005).

*Sedentary behavior* is human activity requiring very low energy exertion such as sitting down or lying down while watching television, playing electronic game, and reading (Setyoadi, et al, 2015). Technology advance such as television, compute, and internet contributes to encouraging an individual to be lazy-ass (Veronica Cabanas-Sanchez, 2020; Tremblay et al., 2011). Sedentary lifestyle within society is theoretically characterized with the reduced physical activities due to no physical activities done or less mobility – particularly characterized with limited physical activities of eyes and finger by entering *click and share* (Christina Andhika Setyanti, 2018).

## **Consumptive Behavior**

Subjective confidence in the quality of online information is the main reason affecting an individual's purchasing behavior (Jing Li et al, 2017). However, to realize it, consumptive behavior requires the change of cognitive development into behavioral dimension Paloma Rohlfs Domínguez, 2020). Bagus Haryono (1986) summarizes that people influenced by hedonism evidently tends to spend their money for purchasing products they want (rather than they need in urgency), in unplanned manner, for the sake of fulfilling short-term pleasure (pursuing pragmatic interest), for the sake of prestige rather than function, and be addicted with branded products, thereby becoming over share as they want to be richer apparently. Thus, consumptive behavior is the activity of purchasing product based on want, low urgency, without planning, to fulfill the short-term pleasure, *prestige*, *branded*, and *over share* in order to be richer.

## **Method**

The method employed was an action of giving treatment through improving knowledge (Sri Sumarni, 2013) on the utilization of information technology application (TUINTA). TUINTA in this action includes *e-commerce* with Shopee, Tokopedia, Buka Lapak, Lazada, and JD.id logos and online services such as *Gojek*, *Grab* and the latest service developed by *maxim*, as well as cashless payment. In this action, TUINTA introduces *e-commerce* with Shopee, *Gojek*, *Grab* logos and cashless payment only. *Gojek* operates in food, transportation, clothing, a data package, pay electricity and drug services and all aspects of human life by developing *go jek*, *go food*, *go ride*, *go send*, *go shop*, and *go mart* application. *Grab* develops the similar services, followed with *maxim*. Cashless payment method application has also been developed in the form of electronic money including *go pay*, *ovo*, or *dana*. However, this action is limited to improving knowledge on *go pay*, *shopee pay* and *ovo* applications.



In addition an action to reduce lazy-ass culture, sedentary lifestyle and consumptive behavior of Jambangan villagers, Mondokan sub district, Sragen Regency, Central Java Province.

Secondary data collection was conducted using village monographic data, while primary data was conducted by observing the actual condition of location. Data exploration was conducted on the potency or problem encountered by Jambangan villagers through observation and interview with related informants in 5 visits to the society.

Data processing and analysis was conducted by applying quasi experiment by means of measuring the difference of conditions before, during, and after treatments.

The action was targeted to the subject limited to 50 Jambangan villagers informant, Mondokan Sub District, Sragen Regency, Central Java.

Technically, the strategy used in this action was implemented coincidentally with the implementation of Thematic Students Community Service (KKN) of UNS in Jambangan Village, Mondokan Sub District, Sragen Regency, during workshop, particularly in Jambangan *Bussines Training* session.

## **Result and Discussion**

Generally, the description of relationship of TUINTA *e-commerce*, opened access to purchasing and opportunity of selling product, online and cashless services to lazy-ass culture, sedentary lifestyle and consumptive behavior of villagers can be seen in the table below.

**Table 1. The relationship of information technology application of *e-commerce*, access to purchasing and opportunity of selling product, lazy-ass culture, sedentary lifestyle and consumptive behavior of villagers.**

Lazy-ass		TUINTA	The Utilization of Information Technology Application: <i>e-commerce</i> , online, and cashless services	
			to open access to product selling	to open access to product purchasing
Lazy-ass culture	Sedentary lifestyle leading to productive behavior	I	Should (expectedly benefit the villagers)	II What occurring (benefiting villagers, but instead benefiting the selling service providers inadequately)
	Sedentary lifestyle leading to consumptive behavior	III	What occurring (instead benefiting selling service providers, but harming the villagers)	IV Should (expectedly benefit selling service providers)

Theoretically, the prevalence of TUINTA such as e-commerce with Shopee, and Gojek and Grab online service logos also contributes to growing the habit of using cashless payment method application using electronic money, go pay, shopee pay and ovo.

TUINTA e-commerce, online and cashless services installed in android cellular/mobile/smart phone will improve the access to purchasing and the opportunity of selling product. The increase of TUINTA frequency related to e-commerce, online and cashless services installed in android cellular/mobile/smart phone potentially creates lazy-ass culture.

Theoretically, the increased frequency of TUINTA e-commerce impacting on the high lazy-ass culture – characterized with higher lazy-ass level, will encourage the development of sedentary lifestyle (characterized with limited physical activities) of villagers.



Nevertheless, the novelty of this article is that it not only views lazy-ass culture and sedentary lifestyle negatively, but it should interpret these neutrally, because lazy-ass culture and sedentary lifestyle – measured from the frequency of physical activities in spare time (Joyan L. Urda, et al, 2017) in TUINTA e-commerce, online and cashless services installed in android mobile/cellular/smart phone higher than the frequency of doing other physical activities.

However, these lazy-ass and sedentary lifestyle can actually have positive meaning, if the increased frequency of TUINTA installed in android cellular/mobile/smart phone instead can create productive behavior, when more time is used by the people to offer or to sell their reliable product than to access product purchasing link.

In addition, lazy-ass culture and sedentary lifestyle has negative meaning, if the increased frequency of TUINTA installed in android cellular/mobile/smart phone instead increases the frequency of product purchasing rather than that of village product selling, thereby increasing their potential consumptive behavior.

Briefly, the development of TUINTA installed in android cellular/mobile/smart phone can actually improve the opened access to purchasing and to selling. Although it has been realized that the frequency of TUINTA installed in android cellular/mobile/smart phone is followed with the increased lazy-ass culture, because nearly all needs or wants can be satisfied from home without the need for leaving home or bed.

In addition, it increases sedentary lifestyle, because most of the time from waking up to going to sleep is spent with android cellular/mobile/smart phone only. Body movement is limited, particularly relying on eye and finger movements only, through click update status and share on the touch screen of android cellular/mobile/smart phone.

However, these increased lazy-ass culture and sedentary lifestyle actually have two sides: on the one hand (can be interpreted positively) resulting in productive behavior and on the other hand (can be interpretive negatively) increasing the consumptive behavior of its users. The public's increased knowledge on the development of TUINTA will increase access to product selling, thereby can improve the community's ability of selling its reliable product (can be interpreted as providing productive behavior).

In other words, the more the community's knowledge on TUINTA development, the more are the lazy-ass culture and the sedentary lifestyle of villagers.

The community's increased knowledge on TUINTA development related to e-commerce, online and cashless service can evidently create the opportunity of improving access to purchase and to selling

potentially increasing lazy-ass culture and sedentary lifestyle leading to positive behavior or productive behavior, but viewed from negative perspective, it instead increase consumptive behavior of its users.

Therefore, it can be said simply that the more intensively increase in the community's knowledge on TUINTA development related to e-commerce, online, and cashless services will increase the villagers' lazy-ass culture, followed with the increase in their sedentary lifestyle.

But, the increased knowledge on TUINTA development related to e-commerce, online, and cashless services is used to open access to purchasing rather than to selling access. Participants of this action show the increase in TUINTA activity with score of 92% meaning that 46 participants access purchasing link, and 24% meaning that 11 participants follow it up with shopping the product. Their reason of purchasing is because they are tempted with varying promo, discount, free shipping and cashback offered. In addition, they spend money for buying products, particularly prioritizing the branded product to attain prestige, to get sensation, and to update status. They spend money for purchasing based on want rather than need (Matthew et al, (2020); the purchase is conducted incidentally and unplanned, prioritizing branded product to attain prestige rather than function and to achieve sensation rather than urgency. All of these are realized into activity over share by keeping updating status, thereby confirming their consumptive behavior.

Thus, the increased lazy-ass culture and sedentary lifestyle open the access to purchasing more widely than to selling, so that this condition instead increases consumptive behavior more than productive behavior of villagers. It means that the increase in TUINTA related to e-commerce, online, and cashless services has helped increase lazy-ass culture and sedentary lifestyle, and consumptive behavior of villagers.

In other words, the increase of the community's knowledge on e-commerce TUINTA development, concerning the opened access to purchasing, online and cashless service can increase lazy-ass culture and sedentary lifestyle of villagers – can consciously lead to consumptive behavior (community's ability of purchasing the product offered by sellers); thereby the more intensively the provider of e-commerce features access to purchase, online and cashless service, the higher are the lazy-ass culture and the sedentary lifestyle of villagers leading to consumptive behavior. It is this condition that expectedly always benefits the provider of e-commerce selling.

The more opened access to TUINTA e-commerce of service providers in featuring access to product selling, online and cashless services should increase lazy-ass culture and sedentary lifestyle of villagers, leading to productive behavior (expectedly benefiting the villagers).

However, in fact, the community's increased knowledge on TUINTA e-commerce development increases the opened access to product selling, online and cashless services, thereby increasing lazy-ass and sedentary lifestyle of villagers leading to the consumptive behavior of users.

In other words, this first condition has generated reality that the more lazy-ass the villagers and the higher the sedentary lifestyle, the higher is the consumptive behavior. It means that theoretical aspect is strengthened and obtains practical support.

Nevertheless, it is well-established that the opposite condition also occurs, in which the selling service provider's attempt of improving the community's knowledge on TUINTA e-commerce development related to the opened access to purchasing, online and cashless services, instead can increase lazy-ass culture and sedentary lifestyle of villagers leading to the productive behavior of villagers.

In other words, this second condition has generated the reality that the more lazy-ass the villagers, and the higher the sedentary lifestyle, the higher is the productive behavior. This theoretical aspect is not embodied concretely into the reality of villagers. It means that the theoretical aspect is in contradiction with or is not supported with the practice. Instead, it is this productive behavior that is expected from the action taken and will benefit the villagers. However, unfortunately, this increased productive behavior occurs in only few (8%) villagers becoming this action's target; quantitatively, it is not comparable to the increase in consumptive behavior (92 %).

The successful action (Michelle Jones, et al, 2020) taken in lowering the lazy-ass culture (to make the people more active) does not always exert positive effect. The action taken indeed can suppress the development of sedentary lifestyle (characterized with limited physical activities), but in fact it is not always followed with productive behavior. In fact, the villagers more dominantly are interested in accessing purchasing than selling (8 %), so that they still behave consumptively. It should get attention priority in the follow-up action.

Otherwise, the failure of action taken to lower lazy-ass culture, in fact, does not result in the increase in the consumptive behavior of villagers (it can be seen from some of them still doing productive working activity). In other words, the increased lazy-ass culture encourages the development of sedentary lifestyle (characterized with limited physical activity) still results in the productive working activity in some villagers. It means that lazy-ass culture and sedentary lifestyle still evidently leave positive sides, particularly when the increased lazy-ass culture and sedentary lifestyle leads more to the behavior of downloading selling application in shopee. It means that it potentially generates productive activities, because the more productive activities to sell productive work can be the villagers' advantage.

In other words, the increased lazy-ass and sedentary lifestyle evidently still leaves positive activity when the villagers access the selling link dominantly. The economic condition of villagers with low

purchasing ability is, confirmed with Jacob D. Meyer, et al, (2020) and Famke J.M. Mölenberg, et al.'s (2019) findings, a distinctive advantage to the action implementers, as indicated with the data showing that although 92% (46) of action participants access the purchasing link more dominantly, the community's low purchasing ability has suppressed the consumptive behavior of nearly a half of them. The low ability of behaving consumptively compels them accessing the purchasing link (92% or 46 of action participants) to suppress their wish – finally leaving only 24% (11) action participants realizing it into purchasing activity. Thus, the effect of action on the villagers' productive activity still seems to be strong, although only 8% (4) action participants have accessed the selling link, 50% of those (2 action participants) accessing the selling link have realized it into the activity of selling reliable products.

## CONCLUSION

1. Action to increase the frequency of TUINTA related to Shopee e-commerce, online and cashless services installed in android cellular/mobile/smart phone can improve the opened access to purchasing and selling link to Jambangan villagers, Mondokan Sub District, Sragen Regency, Central Java Province.
2. The increase of TUINTA frequency is evidently followed with the increased lazy-ass culture, because nearly all of villager's needs or wishes can be fulfilled from home or without leaving their seat or bed.
3. The increase of TUINTA frequency evidently increases sedentary lifestyle, because the villagers' most of the time, from waking up to going to sleep, is spent with android cellular/mobile/smart phone only. Body movement is limited, particularly relying on eye and finger movements only, through click update status and share on the touch screen of android cellular/mobile/smart phone.
4. The increase in lazy-ass culture and sedentary lifestyle has resulted in productive and consumptive behaviors among its users.
5. The increase of TUINTA confirming the access to product selling more than the access to product purchasing has been able to improve the people's ability of selling reliable product (resulting in productive behavior) of villagers.
6. The increase of TUINTA confirming the access to product purchasing more than the access to product selling has been able to increase the consumptive behavior of its users.
7. The result of action showed that TUINTA variation has provided varying lazy-ass culture, sedentary lifestyle, and consumptive behavior of villagers.
8. Although the increase of TUINTA in selling link cannot reduce lazy-ass culture and sedentary lifestyle of villagers, it at least has been able to reduce their consumptive behavior among the villagers in Jambangan, Mondokan, Sub District, Sragen Regency, Central Java Tengah.

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