

## The Challenge of Cosmopolitanism and World-Mindedness for Indonesian Cultural Openness in the Era of Globalization

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**Abstract:** Purpose of the study is to investigate the impact of cultural openness on cosmopolitanism and mindedness world-and the correlation of cosmopolitanism with world-mindedness. Quantitative data analysis was employed to attain this objective. The 200 questionnaires were returned considered for this research. Most of the respondents are female (54%), younger people under 25 (80%) and had an income under IDR 1.5 million. To measure the constructs, four items of cosmopolitanism, four items of world-mindedness and three items of cultural openness were used. The three sections above used a 7-point Likert scale was used (1 = strongly disagree to 7 = strongly agree). Data were analysed via a Structural Equation Modeling (SEM) method using AMOS 21 Software. The findings of the study revealed that cultural openness has impact on cosmopolitanism, but it does not have effect on world-mindedness; cosmopolitanism does not correlate with world-mindedness. So although, cultural openness has led Indonesians toward a cosmopolitan perspective, cosmopolitanism can't change Indonesian people to have world-mindedness. The result of the study provides new evidence about the effect of cultural openness on cosmopolitanism but cultural openness does not have effect on the world-mindedness view and cosmopolitanism does not correlate with the world-mindedness view.

**Key words:** Indonesia culture, cultural openness, cosmopolitanism, world-mindedness, globalization

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### INTRODUCTION

Indonesia was known for its amenable and open people. In the history of Indonesia, it's social layers (i.e., indigenous, Indian and Islam layers), Darmaputera considered Indonesian cultural openness in their interaction with foreign cultures. Cultural openness can be defined as the awareness, understanding and acceptance toward other cultures (Sharma *et al.*, 1995). According to Jain and Jain (2013) cultural openness may arise as a result of overseas travel and also through interaction with strangers in their own country. Such interactions can broaden one's mind and lead to a reduction in prejudice against foreigners or other cultures. According to Kamaruddin *et al.* (2002), the opportunity to interact with other cultures can reduce cultural prejudices.

But is cultural openness identical with world-mindedness? World-mindedness is different from cultural openness and someone may be said to have a world-minded view without having cultural openness at the same time (Shankarmahesh, 2006; Jain and Jain, 2013; Parts and Vida, 2013). Cultural openness refers to opportunities to interact with cultures other than one's own but world-mindedness points to a "world-view of the problems of humanity" (Sampson and Smith, 1957;

Shankarmahesh, 2006; Parts and Vida, 2013). A person can be "world-minded" without even interacting with other cultures (Shankarmahesh, 2006; Parts and Vida, 2013).

But how about Indonesian people? They were known for their cultural openness. Should this cultural openness move them into cosmopolitanism and world-mindedness? Darmaputera's thesis and Ekopriyono's thesis showed that the cultural openness of Indonesians has moved them to be cosmopolitan but not to have world-mindedness. Past studies showed that the cultural openness has an effect on both cosmopolitanism (Waminayake and Chovancova, 2012; Shimp and Sharma, 1987; Sharma *et al.*, 1995) and world-mindedness (Rawwas *et al.*, 1996). So, research questions in this study are: is there a significant effect of cultural openness on cosmopolitanism among Indonesian people? Is there a significant effect of cultural openness on world-mindedness? And is there a significant correlation of cosmopolitanism on world-mindedness?

The purposes of the study are: to assess cultural openness on cosmopolitanism, to assess cultural openness on world-mindedness and to assess the correlation between cosmopolitanism and world-mindedness.

## **Literature review**

**Indonesian cultural openness:** The writing of Darmaputera explained how the history of the Indonesian people responded to foreign cultures and modernization in past and today. According to Darmaputera, it is true that Indonesia people have cultural openness but Indonesians can never lose their indigenous culture when it encounters with and accepts foreign cultures. He argued that the system of traditional norms in Indonesia society can be described as a structure of three cultural layers, namely: indigenous, Indian and Islamic. According to Kahane, these layers have never actually merged or crystallized together. Although, the effect of foreigners on Indonesian culture is very strong and constant, Indonesian culture itself has always played an active role. It is not merely a passive recipient of outside cultures and influences. The influences of foreign cultures have never removed the indigenous values and Indonesia culture norms.

It is right then that the influence of Indian culture appears in Indonesian society but when this encountering occurred, Indonesia had its own society and culture as mentioned above and in the encounter Indonesian culture was not passive, then did not just accept Indian culture. So, although, the influence of Indian culture was very strong, it did not have the ability to overcome the indigenous culture layer. Indian civilization never removed but rather reinforced indigenous culture. It was accepted not because it cannot be circumvented but because it is considered useful to meet the needs of civilization that existed at that time.

Islam had its influence in Indonesia since the early 12th century. Islam was spread by merchants from Gujarat and Persia. In the 15 and 16th century, the influence of Islam expanded and became the majority religion of the Indonesian people. But Islam never politically unified Indonesia. Islam far more successfully exerted its influences on all levels of Indonesia society but it didn't create a new civilization. On the contrary in a certain sense, it must conform to existing civilizations.

Although, Indonesia had encounters with Western culture (i.e., Portuguese, Spain, British and Dutch) over 350 year, in the colonization era, Indonesian people still were not touched by Western culture. New technology inventions of the West influenced Indonesia's material culture but not mentally and spiritually. Western prestige caused several elements of Western culture style to be influential. So, it may be concluded that Indonesian cultural openness was not a passive recipient and the influences of foreign powers never revoked the indigenous culture. From the research we can see accommodation and revitalization responses of

Indonesian culture and society toward the influences of foreigners. So, cultural openness has significant impact on cosmopolitanism but cultural openness had no significant impact on world-mindedness.

Ekopriyono also found that Indonesian culture can be represented by Javanese's great values. One of the great values in Javanese is the term "ngeli nanging ora keli" which means that they are willing to accept and float in foreign culture but they do not let their selves be swayed by it. They can go with a flow of globalization, but they do not let their selves be swayed by globalization. In other words, they use their local culture and local wisdom as basis to encounter globalization.

## **Cultural openness and cosmopolitanism:**

"Cosmopolitanism" is a thought of the world citizen and it is often interpreted in many ways in various academic disciplines and modes of inquiry such as in sociology, political entities, colonialism, norms and behaviour or markets and trade (Centner, 2014). According to Parts and Vida, the cosmopolitanism concept was originally from sociology and refers to a "world citizen." It was formulated by Merton. Delanty (2009) in Axtmann (2011) distinguishes four main approaches to cosmopolitanism:

- Cosmopolitanism as a political philosophy that is concerned with normative principles relating to issues such as world citizenship, global governance, and conceptions of global rights, global justice and global democracy
- Postnational cosmopolitanism in the sense of liberal multiculturalism where the emphasis is on plurality, diversity and the embracing of difference
- Transnational cosmopolitanism where the emphasis is on the cosmopolitan nature of transnational processes and of global culture such as new modes of cultural consumption and life-styles, identities and communication
- Cosmopolitanism as a methodological approach in the social sciences as they try to respond to the challenges of globalization" (Axtmann, 2011)

This study engages with transnational cosmopolitanism as defined above. Bandara and Miloslava found that Czech people who have a high level of cultural openness like to make friends with people from other countries and those people who have good educational backgrounds have a high level of cultural openness and like to buy foreign brands regardless of country of origin of the products (Wanninayake and Chovancova, 2012). Shimp and Sharma (1987) and Sharma *et al.* (1995) find that cultural openness

had a negative correlation with ethnocentrism. Since, cosmopolitanism has negative correlation with ethnocentrism (Deb and Sinha, 2016), it is logical that cultural openness should be related positively to cosmopolitanism. As Deb and Sinha (2016) argued, cultural openness is one of the related constructs of cosmopolitanism. Parts and Vida (2011) also explained that cultural openness is one of related constructs with cosmopolitanism.

#### **Cultural openness and world-mindedness:**

World-mindedness is closer to the geocentrism philosophy and an individual who has this world-view will look at the world as a global village. World-mindedness refers to a state of mind wherein an individual used to be a primary reference group as opposed to one's own nation (Rawwas *et al.*, 1996; Shankarmahesh, 2006; Jain and Jain, 2013; Parts and Vida, 2013). Friese said, a person was born and raised in a rural area and then move to the cities can change a world-minded attitude.

Shankarmahesh (2006) explains that world-mindedness is different with cultural openness in the sense that it is possible for someone to have world-mindedness without a cultural openness at the same time. Despite cultural openness being different from world-mindedness, cultural openness also can effect on world-mindedness when there are interactions with people or ideas or cultures from outside of the group. Algharabat and Zamil (2013) found a positive correlation between world-mindedness with cultural openness.

**World-mindedness and cosmopolitanism:** Rawwas *et al.* (1996) showed that people with world-mindedness in general are less ethnocentric. Jain and Jain (2013) found a negative effect of world-mindedness on ethnocentrism. Past studies on ethnocentrism showed that cosmopolitanism has a negative correlation with ethnocentrism (Deb and Sinha, 2016; Parts and Vida, 2013). So, it can be hypothesized that world-mindedness is positively correlated with cosmopolitanism. Parts and Vida (2011) also explained that world-mindedness is one of the constructs related to cosmopolitanism. Based on the above literature review, we create hypotheses of the study as listed:

- H<sub>1</sub>: there is a significant influence of cultural openness on cosmopolitanism
- H<sub>2</sub>: There is a significant influence of cultural openness on word-mindedness
- H<sub>3</sub>: there is a significant correlation between cosmopolitanism and world-mindedness

## **MATERIALS AND METHODS**

**Measurement items:** The study uses quantitative methods and shared a questionnaire to collect the data. Four items of cosmopolitanism to measure cosmopolitanism were adapted from Yoon *et al.* (1996) and Rybina *et al.* (2010). Four items of world-mindedness were adapted from seven items by Rawwas *et al.* (1996) and Ganideh *et al.* (2012). Two measure the cultural openness construct, we used the following questions: "you are open to people from out of your own culture," "you are open to foreign cultural values" and "you are open to artefacts from out of your own culture." The three sections above used a seven-point scale (1 = strongly disagree to 7 = strongly agree). A questionnaire is made in Bahasa Indonesia.

**Data collection and analysis:** Data collection was done in the Capital of Indonesia, Jakarta and several cities around it, namely Bogor, Bekasi and Tangerang. The reason for choosing these five cities is because they are metropolitan cities with a cosmopolitan-perspective population. A sampling technique of this research was non-probability sampling. The techniques does not use chance selection procedures but relies on the researcher's personal judgement and/or convenience (Malhotra, 2012). The 200 questionnaires were returned and collected and considered for this research. Most of the respondents were female (54 %), younger people under 25 (80%) and income under IDR 1.5 million. The collected data was analyzed using SPSS and AMOS Software. The study used Structural Equations Modeling (SEM). Its reason for this is that SEM can examine a series of dependent relationships simultaneously and is particularly useful in testing theories that contain multiple equations involving dependence relationships. A hypothesized dependent variable becomes an independent variable in a subsequent dependence relationship (Hair *et al.*, 2010).

## **RESULTS AND DISCUSSION**

**Descriptive analysis:** Profile of the respondents in the study, including sex, age and income background are listed in Table 1. The descriptive statistics in Table 2-4 show that Indonesian people, limited in this research by the representativeness of the sample has a high level of cultural openness and cosmopolitanism but has low level of world-mindedness.

The frequencies of descriptive statistics by SPSS as shown in Table 2 show high hey levels of Indonesian

**Table 1: Profile**

Variables	Frequency	Percent
<b>Sample size (sex)</b>		
Female	108	54.0
Male	92	46.0
Total	200	100.0
<b>Age</b>		
Under 25	160	80.0
25-34	18	9.0
35-44	15	7.5
45-54	6	3.0
Over 64	1	0.5
Totalq	200	100.0
<b>Income</b>		
Under IDR*1.5 M**	78	39.0
>IDR 1.5 M-3 M	48	24.0
>IDR 3-5 M	32	16.0
>IDR 5M-10 M	27	13.5
Over 10 M	15	7.5
Total	200	100.0

\*Indonesia Rupiah; \*\*M = Million; SPSS 21

**Table 2: The frequencies of descriptive statistics**

Variables	CO1	CO2	CO3
N			
Valid	200	200	200
Missing	0	0	0
Mean	5.23	5.48	5.07
Median	5.00	6.00	5.00
Mode	6	6	6
SD	1.465	1.303	1.531

SPSS 21

cultural openness. Frequency of the first item of cultural openness construct with apply 7 point scale ranging from 7-absolutely agree to 1 absolutely disagree is shown in Table 2. It shows the majority of the respondents agree with the following statement: “you are open to people from out of your own culture.” Mean = 5.23, Median = 5.00 and SD = 1.465. Frequency of the second item of cultural openness construct shows that the majority of the respondents agree with the statement: “you are open to foreign cultural values.” Mean = 5.48, Median = 6.00 and SD = 1.303. The frequency of the third item of the cultural openness construct shows that the majority of the respondents agree with the statement: “you are open to artefacts from out of your own culture.” Mean = 5.07, Median = 5.00 and SD = 1.531.

Frequencies in Table 3 show a high level of cosmopolitanism among the respondents. Frequency of the first item of cosmopolitanism construct shows a majority of the respondents agree with this statement: “you like immersing yourself in different cultural environments.” Mean = 5.46, Median = 6.00 and SD = 1.275. The frequency of the second item of the cosmopolitanism construct shows a majority of the respondents agree with this statement: “you like having contact with people from different cultures.” Mean = 5.61, Median = 6.00 and SD = 1.211. The frequency of the third item of the cosmopolitanism construct shows a majority of the respondents agree with this statement: “you would enjoy travelling to foreign countries for an extended

**Table 3: The frequencies of descriptive statistics**

Variables	COS1	COS2	COS3	COS4
N				
Valid	200	200	200	200
Missing	0	0	0	0
Mean	5.46	5.61	6.33	5.89
Median	6.00	6.00	7.00	6.00
Mode	6	6	7	7
SD	1.275	1.211	1.157	1.261

**Table 4: The frequencies of descriptive statistics**

Variables	WM1	WM2	WM3	WM4
N				
Valid	200	200	200	200
Missing	0	0	0	0
Mean	2.32	2.98	3.42	3.30
Median	2.00	3.00	3.00	3.00
Mode	1	1	3	4
Std. Deviation	1.679	1.843	1.699	1.762

SPSS 21

period.” Mean = 6.33, Median = 7.00 and SD = 1.157. The frequency of the fourth item of the cosmopolitanism construct shows a majority of the respondents agree with the statement: “getting information and news from around the world is important to you.” Mean = 5.89, Median = 6.00 and SD = 1.261.

Frequencies in Table 4 show a low level of world-mindedness among the respondents. The frequency of first the item of the world-mindedness construct shows a minority of the respondents agree with this statement: “all national governments should be abolished and replaced by one central government.” Mean = 2.32, Median = 2.00 and SD = 1.679. The frequency of the second item of the world-mindedness construct shows a minority of the respondents agree with this statement: “it would be better to be a citizen of the world than of any particular country.” Mean = 2.98, Median = 3.00 and SD = 1.843. The frequency of the third item of the world-mindedness construct shows a minority of the respondents agree with this statement: “my quality of life would improve if more imported goods were available.” Mean = 3.42, Median = 3.00 and SD = 1.699. The frequency of the fourth item of the world-mindedness construct shows a minority of the respondents agree with this statement: “immigration should be controlled by an international organization rather than by each country independently.” Mean = 3.30, Median = 3.00 and SD = 1.762.

**Goodness of fit index:** Assessment of the goodness-of-fit is a major goal in Structural Equation Modeling (SEM) to determine how far the hypotheses fit with the data

Table 5: Goodness of fit index

Goodness of fit index	Cut off value	Values	Criteria
DF	>0	34	Over identified
Chi-square	<48.60	43.397	Good fit
Probability	>0.05	0.130	
CMIN/DF	<2	1.276	Good fit
GFI	>0,90	0.963	Good fit
AGFI	>0,90	0.927	Good fit
CFI	>0,90	0.987	Good fit
TLI	>0,90	0.980	Good fit
NFI	>0,90	0.946	Good fit
IFI	>0,90	0.988	Good fit
RMSEA	<0,08	0.031	Good fit

Table 6: Regression weights

Variables	Estimate	SE	CR	p-values
CO3<---CO	1.000			
CO2<---CO	1.203	0.126	9.585	***
CO1<---CO	1.140	0.136	8.397	***

Table 7: Standardized regression weights

Variables	Estimate
CO3<---CO	0.648
CO2<---CO	0.918
CO1<---CO	0.774

sample. Prior to evaluating the validity and reliability, the researcher must obtain goodness-of-fit.

One of tests to determine goodness-of-fit indices, primarily absolute fitness is ( $\chi^2$ ) which it is also a major measurement to goodness of fit of the model (Santoso, 2014). The cut off Chi-square is <48.60. Because Chi-square value is 43.397<48.60 and because  $p>0.05$  or  $0.130>0.05$ , it can be concluded  $H_0$  was rejected and  $H_1$  was accepted. So, the model meets the goodness of fit test. Another test for absolute fit indices is GFI (Goodness of Fit Index). Usually, a model will be considered fit when it has a GFI >0.90 as the cut of its value. Table 5 indicates that GFI is  $0.963>0.90$  and AGFI is  $0.927>0.90$ , so we can conclude that the model met the goodness of fit requirement.

The test to determine the Incremental Fit Indices are NFI (Normed Fit Index), IFI (Incremental Fit Index) and CFI (Comparative Fit Index). The cut of NFI value is >0.90 because NFI is  $0.946>0.90$  then the model met the goodness of fit requirement. The cut of the IFI value is >0.90, therefore IFI was  $0.988>0.90$  and the model met the goodness of fit requirement as well. The cut of CFI value is >0.90 therefore CFI is  $0.987>0.90$ , then the model met the goodness of fit. Goodness-of-fit testing can also be seen from RMSEA (Root Mean Square Error of Approximation), in which the RMSEA value is <0.08 and indicates a good model. In the AMOS output as in Table 1, it shows the RMSEA value is  $0.031<0.08$ , so it can be said that the model met the goodness of fit requirement.

Table 8: Regression weights

Variables	Estimate	SE	CR	p-values
COS1<---COS	1.000			
COS2<---COS	0.764	0.089	8.618	***
COS3<---COS	0.633	0.087	7.301	***
COS4<---COS	0.785	0.094	8.331	***

**Confirmatory factor analysis:** Therefore overall model fit was accepted, then each construct can be evaluated separately by looking at the significance of the indicator loading and assessing the construct reliability and variance extracted.

Table 6 shows that the relation between the manifest variables with the cultural openness construct is declared significant, or all of indicators expressed as a measuring variable construct. It is showed by the CR value for each loading, indicating that each variable had value greater than the critical value at the significance level of 0.05 (critical value is 1.96) and at the 0.01 significance level its critical value is 2.576. So, it can be concluded that all manifest variables significantly are associated with the cultural openness construct. Three asterisks (\*\*\*) in column p shows that p-value was very small which is <0.001, so it can be said that the relation between the manifest with the construct is declared significant or all of indicators expressed as a measuring construct.

Table 7 shows that the Estimate column indicates that the loading values are above  $\geq 0.45$ , so it can be concluded that all indicators were declared valid or met the convergent validity requirement as a measurement of the latent variable. The construct reliability of the cultural openness construct is 0.826 and because construct reliability is  $\geq 0.70$  or  $0.827>0.70$ , it can be concluded that the variable is reliable. The value of construct reliability is obtained from the below formula.

Table 8 shows that the relation between the manifest variables with the cosmopolitanism construct is declared significant, or all of indicators expressed as a measuring construct. It is showed by the CR value for each loading, indicating that each variable had value greater than the critical value at the significance level of 0.05 (critical value is 1.96) and at the 0.01 significance level its critical value is 2.576, so it can be concluded that all manifest variables are significantly associated with the cosmopolitanism construct. Three asterisks (\*\*\*) in column p shows that p-value was very small which is >0.001, so it can be said that the relation between the manifest variables with the construct variable is declared significant or all of indicators are expressed as a measuring variable construct.

Table 10: Regression weights

Variables	Estimate	SE	CR	p-values
WM2<---WM	1.000			
WM1<---WM	0.628	0.112	5.597	***
WM3<---WM	0.654	0.097	6.719	***
WM4<---WM	0.813	0.115	7.055	***

Table 11: Standardized regression weights

Variables	Estimate
WM2<---WM	0.831
WM1<---WM	0.574
WM3<---WM	0.591
WM4<---WM	0.701

Table 12: Regression weights

Variables	Estimate	SE	CR	p-values	Results
COS<-CO	0.8110	0.103	7.8930	***	Supported
WM<-CO	0.4020	0.273	1.4690	0.142	Unsupported
WM<-COS	-0.262	0.278	-0.942	0.346	Unsupported

Table 9 shows that the Estimate column indicates that the loading values are above >0.45, so it can be concluded that all indicators were declared valid or met the convergent validity as a measurement of the latent variable. Construct reliability of the cosmopolitanism construct is 0.751 and because construct reliability is >0.70 or 0.751>0.70, so, it can be concluded that the variable is reliable.

Table 10 shows that the relation between the manifest variables with the world-mindedness construct is declared significant, or all of indicators are expressed as a measuring variable construct. It is shown by the CR value for each loading, indicating that each variable had value greater than the critical value at the significance level of 0.05 (critical value is 1.96) and at the 0.01 significance level its critical value is 2.576, so, it can be concluded that all manifest variables are significantly associated with world-mindedness construct. Three asterisks (\*\*\*) in column p shows that the p-value was very small which is <0.001, so, it can be said that the relation between the manifest variables with the construct variable is declared significant or all of the indicators are expressed as measuring the variable construct.

Table 11 shows that in the Estimate column, the loading values are above  $\geq 0.45$ , so, it can be concluded that all indicators were declared valid or met the convergent validity as a measurement of the latent variable. Construct reliability of the world-mindedness construct is 0.773 and because construct reliability is >0.70 or 0.773>0.70, so it can be concluded that the variable is reliable.

**Hypotheses testing:** Hypotheses testing were done by using the t-value at the significance level of 0.05. t-value

is the Critical Ratio (CR) value in the AMOS output as on the table of Regression Weights. Critical Ratio (CR) is the result of Estimate value divided by the value of the Standard Error (SE). If the value of Critical Ratio (CR) >1.967 and probability value (p) <0.05, then  $H_0$  is rejected and  $H_1$  accepted. The Regression Weights value of AMOS output is shown in Table 12.

**Hypothesis testing 1:**

- $H_0$ : cultural openness does not influence cosmopolitanism and is positive and significant
- $H_1$ : cultural openness influences cosmopolitanism and is positive and significant

**Conclusion:** t-value is 7.893>1.967 and three asterisks (\*\*\*) in column p shows that p-value is very small which is >0.001, so,  $H_0$  is rejected and  $H_1$  is accepted which means cultural openness influences cosmopolitanism and is positive and significant.

**Hypothesis testing 2:**

- $H_0$ : cultural openness does not influence world-mindedness and is positive and significant
- $H_1$ : cultural openness influences world-mindedness positive and significant

**Conclusion:** t-value is 1.469<1.967 and p-value is 0.142>0.05, so,  $H_0$  is accepted and  $H_1$  is rejected which means cultural openness does not influence world-mindedness and is positive and significant.

**Hypothesis testing 3:**

- $H_0$ : cosmopolitanism does not have correlation with world-mindedness and is positive and significant
- $H_1$ : cosmopolitanism has correlation with world-mindedness and is positive and significant

**Conclusion:** t-value is 0.942<1.967 and p-value is 0.346>0.05, so,  $H_0$  is accepted and  $H_1$  is rejected which means cosmopolitanism does not have correlation with world-mindedness and is positive and significant.

**CONCLUSION**

The hypotheses testing show that they are both supported and unsupported. First, the analysis revealed that there is a positive and significant effect of cultural openness on cosmopolitanism. Second, the analysis revealed that there is no significant effect of cultural openness on world-mindedness. Third, the analysis

revealed that there is no significant correlation between cosmopolitanism and world-mindedness. The findings of the research show that Indonesian cultural openness has effect on cosmopolitanism but it does not change Indonesian people to be characterized by world-mindedness. Although cultural openness has led Indonesians into the cosmopolitanism perspective, cosmopolitanism itself cannot change Indonesian people to be people characterized by world-mindedness. The result of the study shows the reality of the Indonesian perspective on their identity and their response to globalization.

The contribution of the study to theory is that the finding supports Darmaputera's thesis and Ekopriyono's thesis that the cultural openness of Indonesian people has impact on cosmopolitanism but that cultural openness does not have effect on world-mindedness and cosmopolitanism also does not have correlation with world-mindedness. Indonesian people recognize the West in advances of technology and economics but Western culture cannot remove the local cultures such that people lose their identity and become characterized by world-mindedness.

### **LIMITATIONS**

A limitation of this study is that the generalisability of its findings is limited by the choice of contextual country, i.e., Indonesia. In the Indonesian context, there is no effect of cultural openness on world-mindedness and also there is no effect of cosmopolitanism on world-mindedness. But if the model is tested in other countries, the result may different.

This study is also limited by samples that may not represent Indonesia people fully. The study was only based on 200 samples that were collected from Jakarta and cities around it. If it is compared with the overall Indonesian population, i.e., 254,454,778 (World Bank, 2015), the sample is tiny.

### **SUGGESTIONS**

So, another future research avenue can examine the conceptual framework and involve more respondents from different regions of Indonesia.

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