

## INTERCULTURAL COMMUNICATION ON TRADING TRANSACTION AT PRINGGARATA TRADITIONAL MARKET

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### ABSTRACT

*Interactions gave various kinds of relationships, one of them was on traders relationship. Buyer and seller was relationship that has been effects in human life. Humans as social beings will always have relationships with each other in order to fulfill their life needs. This relationship will occur if it is based on communication. In this regard, communication plays an important role in human life. But the importance of communication will be felt if humans know what communication actually is and how the delivery process was carried out, so that it takes place effectively. In essence, communication is a process of expression between humans, what expressed, thoughts or feelings to others by using language as a channel. In buyer and seller interaction process, the ability to communicate (communicative competence) which was based on the speaker's cultural system, it can support the success of work in the informal sector. As a means of communication and self-expression, language can affect the thoughts and feelings of other humans, so that with language, a person is able to make other people take responsive actions according to the messages exchanged. Broadly speaking, communication is the process of conveying thoughts, feelings, or messages from one person (communicator) to another (communicant). With the medium of language, a communicator is able to influence the communicant and the message conveyed can be understood according to the meanings contained therein. Communication will be successful if the thoughts conveyed by the seller and the buyer can be understood precisely and equally by both parties. Thus, sellers and buyers are the determinants of communication practices and understanding of the messages communicated.*

**Keyword:** *Intercultural; Communication; Traders; Buyers*

### INTRODUCTION

In everyday life, social interaction can take place in various social institutions, such as in the family, office/workplace, lecture hall, or in traditional markets as a place for buying and selling interaction activities between sellers and buyers. Traditional markets have complex dimensions. The characteristic of traditional markets cannot be found on cultural identity of modern markets. In anthropological perception, traditional markets are one of the cultural institutions that have integral part of the people who own

them because on traditional markets we can found multicultural interaction. Traditional markets cannot only be identified from an economic perspective, but also from socio-cultural and political perspective (Alwasilah, 2009:23). Social interactions and buying and selling transactions in traditional markets are one of the speech events. In that event Language use is influenced by various factors, such as situations and events, speech participants, purpose of speaking, and interaction norms. Spoken language is the main means of communicating, working

together, and identifying with others in a market environment.

Communication ethnography is the use of language (language use) and the context that accompanies it, and does not study the structure of language. Communication ethnography is an interdisciplinary study of language. Such studies involve the integration of inter disciplines, such as language, communication, and anthropology (Effendy, 2010:161)

Ethnography of communication as an alternative methodology for researching the process, setting, and purpose of communication as well as understanding the socio-cultural behavior of a group of people in a social interaction as a cultural event. Communication ethnography is a simple ethnographic application method in the communication patterns of a group. The form of communication used by members in a community or culture is acceptable to common sense. As said by Hymes (in Ibrahim, 1994: 5), ethnography of communication is the study of the role of language in the communicative behavior of a society, namely the ways in which language is used in societies with different cultures. Communication ethnography as a discipline that qualitatively explores everyday communication events, with a clear purpose

or target. As said by Wibisono (2007: 129), ethnographic communication is one of the approaches used to study and explain communication phenomena on the basis of ethnographic principles so as to produce unique ethnographic descriptions and explanations.

Widjaja briefly explains the notion of communication in his book entitled *Communication and Public Relations*, namely "Contact relations between and between humans, both individuals and groups." (1993:1). In the above sense it is clear that communication is the essence of all social relations. Humans who are social beings who have curiosity, want to progress and develop need communication as a suggestion or a tool to achieve all their desires. Communication in buying and selling is a part of mu'amalah that can be experienced by all humans as a means of promoting and offering in economic terms. Bermu'amalah is also a form of convenience for humans to fulfill everything related to their daily needs as individual beings and social beings. As time goes by and the development of the era in terms of mu'amalah in the current era of globalization is very diverse with various ways to meet the needs of each according to the circumstances of society.

Communication in buying and selling is a transaction carried out by both parties, namely the seller and the buyer in the case of transferring the ownership rights of an object which is preceded by a contract and delivery of a predetermined amount of money, in the opinion of. Ashiddieqy "buying and selling" (selling) something by receiving property (objects) from it on the basis of the willingness of both parties. Buying and selling in language means transferring property rights to objects with a contract of mutual exchange. Meanwhile, according to "syara" is exchanging assets with assets to own and give ownership.

## METHOD

This research was conducted on January 20<sup>th</sup> 2023. The object of research were sellers and buyers who make traders transactions at traditional market Pringgarata. Data collection on this research was carried out on market days, they were Tuesday, Thursday and Sunday. The method used in this research was qualitative method. Qualitative approach was process of research and understanding based on methodology that investigates social phenomenon and human problems.

The technique of data collection used was purposive sampling technique. The

informants were selected based on predetermined conditions, namely those considered to be able to provide information related to the problem to be studied. Data collection techniques used through:

1. Primary data,
  - Observation.
  - Interview
2. Secondary data

This data obtained by studying and reviewing the literature related to the problems to support the assumptions as the theoretical basis of the problems discussed.. Data analysis was carried out during the research. It was focus on observation, in-depth interviews and analyzed qualitatively. The steps taken in the data analysis technique in this study were to use the data analysis interactive model of Milles and Huberman, namely there were three processes that took place interactively.

First stage of the analysis was data reduction process which focuses on selecting, simplifying, abstracting, and transforming raw data from field notes. The abstraction here is an attempt to make a summary of the core, processes and questions that need to be maintained so that they remain in units. The reduction process was carried out in stages

during and after data collection until the report was compiled. Data reduction is done by making a summary of the data and the basic framework for presenting the data.

The second stage, the second stage is the presentation of data, namely the preparation of a set of information into a statement that allows drawing conclusions. Data is presented in the form of narrative text which is the answer to the research question which is analyzed in the form of components as specified in the research.

The third stage in drawing conclusions based on the reduction and presentation of the data that has been done. Drawing conclusions from the reduction results and their presentation according to the researcher's questions and the purpose of this study. (Sugiyono, 2010:246).

Data analysis was carried out continuously from the research area to the process of collecting data and writing research reports. This means that data analysis was carried out throughout the research process. By carrying out the above techniques, it is hoped that the information obtained in the implementation of the research can provide valid and actual information.

## DISCUSSION

The process of communication occurs when humans interact in communication activities. The communication process that occurs at Pringgarata traditional market begins because of communication activities between sellers and buyers on trading process.

Interview results:

### Informant I

The first informant was initial DA, the authors conducted an interview with DA, She is Sasakness, seller. DA has been selling at Pringgarata traditional market for 10 years and during the time the respondent has been selling, she has never taken excessive profits from buyers. As she expressed it as follows: *"I've been selling at this market for more than 10 years sis. I've been selling here since this market was quiet and not as busy as it is now. Now this market is good, it has been renovated unlike before, miss. I am in this market selling clothes, pants and accessories. The profit that I took was not much. There was profit around 3-4 thousand. I gave it to you. The important thing is that I sell well and there were many buyers"*

Personally, DA was happy to welcome buyers from various ethnic groups who came to the market. As she stated as follows:

*"I serve anyone who wants to shop. We have the intention of selling in this market, are we looking for halal food? Anyone who comes to want to shop, I serve well. Thank you, so that there is no difference on serve of your customers, they are all customers, so they have to be served the same, without discriminating"*

In daily DA always communicates not only with buyers but with sellers from outside (other ethnic). Not only communicate about the product they sold but they always greet each other if they meet or pass each other or visit each other's shops to tell stories when they were free. As she stated as follows:

*"When it's quiet and free, we fellow traders communicate with each other, tell stories, joke, laugh. Many traders from Bali, Java, Sumbawa and Bima did traders at Pringgarata traditional market, we usually share with each other both in terms of food and our experiences while being traders. A sense of kinship was really felt in this market"*.

Personally DA has good relationship with the ethnic immigrant sellers, not only interacting and communicating interest topic but every time they communicate. As she stated as follows:

*"I had a princip that lot of friends selling from outside the region, it was gave advanced to our market and we can learn how to sell from friends from Java, Bali, Bima, Sumbawa. There are many immigrants who sell at Pringgarata traditional market,*

*who were married with local people. The traders sometimes take their merchandise from traders from Java,.*

The language used by DA when communicating with immigrant buyers was Indonesian because lot of them doesn't understand Sasak language. As she stated as follows:

*"If there were buyers from outside who are shopping, I will serve them in Indonesia,. Not all migrants who came understand Sasak, so I have to serve buyers in Indonesian. But there were many immigrants who have lived here for a long time and got married here. I usually serve them in Sasak.*

### **Informant II**

Second informants was MM, He was a man, He is Sasakness, He is a seller and he has been selling at Pringgarata about 8 years. As he stated as follows:

*"I have been selling in this market for about 8 years, sis. I sell vegetables and fruits, sis. Coincidentally, I have land that I use to grow vegetables. Many people come to shop, some from outside the area, like from Java, Bali, Sumbawa, etc. If the vegetables I bring to the market don't sell out, I'll take them home, sis, I'll sell them at home."*

The arrival of buyers from various regions was very welcomed by the traders at Pringgarata market, they could exchange cultures, customs and languages. They also makes the market not only a place for economic circulation but they used this place as cultural exchange.. The native traders also welcome traders from outside, this makes the market more crowded and traders can also exchange ideas. As he stated as follows:

*"We welcome merchant friends from outside the area at the Pringgarata market, sis, we both realize that we are both looking for halal sustenance, merchant friends from outside also come in a good way, we should also accept them well, more and more friends we sell more and more we have friends to share stories at the market so we don't get bored waiting for customers".*

Since the arrival of other ethnic sellers (migrants), she often communicates with migrant ethnic sellers. As he stated as follows:

*"When there are not enough buyers, we usually visit fellow traders, every day we meet and interact each other. It feels like we were our own relatives sharing stories, experiences, relieving fatigue while waiting for buyers to come shopping. It will be our entertainment while we are at the market."*

MM has good relationship with immigrants because they have the same profession so the relationship between them was united. Both of them trust each other so there are no obstacles to communicating. As he stated as follows:

*"Our relationship with both local and immigrants traders was good, we can understand each other as our profession, we have an emotional bond with fellow traders because we meet and interact each other every day. All of us have a close relationship, we visit each other when we were free, we were share stories, share the price of foods, we even share food, maybe this is what makes us have a close and good emotional bond."*

The language used by MM when communicating with others was Indonesian,

but over time she used Sasak. as he expressed as follows:

*"At first we served foreign buyers in Indonesian, but gradually those who were immigrants fluent in Sasak, so now we use Sasak to communicate and interact when we meet at the market or outside the market."*

### **Informant III**

Researcher was conducted the interview with Mrs. M, She has been selling at Pringgarata market about 15 years with his children and grandchildren. As he stated as follows:

*"I have been selling at Pringgarata market for quite a long time, it was about 15 years, since this market was not like this. In the past, Pringgarata market was not as permanent as it is. We sold stalls made of bamboo. However, even though it is not permanent and as good as now, we are happy to be traders, even my children and grandchildren are happy to sell in this market."*

As a seller of native Sasak, Mrs. M said that the arrival of other ethnic sellers was welcomed by the original Sasak sellers. As he stated as follows:

*"We were local traders here, accept anyone who wants to sell at Pringgarata market, we were both looking for money, friends, we already aware of the market management, so there is no problem with the Immigrant traders, our relationship has been good so far, there is no dispute with a newcomer trader, even if there is misunderstanding we always resolve it in the market. The point is good communication. When at lunch time we we were always eat*



*together, we do this to get closer each other, it's good to avoid misunderstandings between traders”.*

As a seller Mrs. M often interacts and communicates with Javanese sellers discussing economic issues and market conditions in Lombok compared with market conditions in Java, both in terms of price and so on. As he stated as follows:

*"Every time we meet at the market, we always share stories, especially traders from outside such as from Java, Bali, Sumbawa, Bima and other areas, They are happy to be able to sell at Pringgarata market. They say that Lombok people, especially Pringgarata people are friendly, they feel they have been well received. They realize that they are migrant traders, far from their families or other relatives, so they feel very comfortable with Pringgarata people. Maybe this is what causes us fellow traders to have a close emotional bond, if there is problem in the market either with fellow traders or buyers other merchant friends who are sure to help to solve the problem. We also often buy goods at outside sellers in terms of price, it can be cheaper."*

As a native Sasak trader Mrs. M feels that other ethnicities are different from her. The relationship between fellow traders and buyers is also good. As she expressed as follows:

*"I am originally from Pringgarata, I was born and raised in this village,. It's a busy market, but only 2 days, they were Sunday and Thursday,. I probably know almost all the traders in this market, because I've been selling in this market for a long time,. I also know many traders from outside,*

*both from Java, Sumbawa, Bali, Bima, we are all close friends, especially with merchant friends from Java, they are tenacious in trying, there are also many traders who are still single,. If we already at the market, we don't feel any differences."*

The language used by Mrs. M when communicating with outside sellers were Indonesian and Sasak. As he expressed as follows:

*"I usually serve buyers in Indonesian, but sometimes I used Sasak, I use most often Sasak because the majority of my buyers come from people around Pringgarata, but when the office workers around Pringgarata do their shopping, I serve them in Indonesian, I also sometimes communicate with my merchant friends from outside, so I use Indonesian."*

Communication is a process where this process has dynamic activity, the activity that continues on an ongoing basis so that it continues to experience change. Communication that takes place between local sellers, migrant traders and buyers is an ongoing activity. After making in-depth observations on the communication process between local traders, migrant traders and buyers at Pringgarata traditional market, the researcher provides an analysis of the existing phenomena and the theory used in this research. The communication process that occurs at Pringgarata traditional market was characterized by three fundamental processes in terms of communication

variables that are useful in analyzing an interaction from a communication perspective.

Personal communication is communication that occurs from within each individual of the Sasak ethnic group and immigrants.

Intrapersonal communication is mental process from within the newcomer ethnic group to adjust and manage their socio-cultural environment, such as seeing firsthand the conditions environment, hear every talk of the Sasak ethnic group, understand and respond to the conditions that occur in the surrounding environment.

Social communication is related to interpersonal communication, which involves two or more people from different cultures interacting with one another. In this relationship there is a process of mutual influence, the process of mutual influence in social activities between individuals was called communication. Every day, local traders from Sasak and immigrants ethnic as well as buyers carry out interactions and interpersonal communication based on the need for information, prices of goods, bargaining, knowledge they have, personal experiences, regarding daily life, participation in certain fields, for example in trade.

Immigrants ethnic, both traders and buyers, meet and communicate with local ethnic every day not only discussing about work but also other matters such as social conditions. However, the Sasak and immigrant ethnic groups usually focus more on their own work. In addition, they exchange ideas and ask for advice and opinions, especially in matters of trade. Not only that, they also talk about their respective cultures. Immigrants ethnic learned of Sasak culture by observing and asking directly if there is anything they don't understand. Most of them were familiar with the culture of Sasak because they have been mingling a long time ago and indirectly they understand because they often interact with sellers and Sasak buyers. So far, immigrant sellers and buyers have been able to adapt to the Sasak culture. By conducting interpersonal communication it was expected to fill each other's strengths and weaknesses.

Interpersonal communication relations between them are intimate and even like their own family as well as social relations between them, they know each other. Communication between sellers and buyers of Sasak and immigrants occurs when they meet, for example on the street or when they pass each other. Social communication and interpersonal communication between Sasak



and immigrant sellers were effective because the communicating parties know and respect each other. The communication environment between Sasak and immigrant sellers and buyers at the research location was acknowledged by the informants to be very intense.

In addition the process above, according to Koenjaraningrat (1995:45), there are seven cultures that can be called the main content of every culture in the world that can support the process of intercultural communication, they were:

a. Language

An important element in human life which is a requirement for an interaction to take place is knowledge of language. Language is a tool used or used by humans in communicating and interacting with fellow humans. Of course some of the migrant ethnic sellers and buyers who have lived in Lombok for years are very passive in communicating using the local language, namely Sasak. Sellers from ethnic immigrants do not experience any obstacles in communicating with ethnic Sasak because most ethnic immigrants are fluent in Sasak. In general, sellers and buyers at the Pringgarata market use Sasak and Indonesian in communicating and interacting with ethnic Sasak sellers and buyers.

b. Science System

Educational background is something that facilitates the process of intercultural communication. Ethnic immigrants and ethnic Sasak sellers each have experience in trading, so ethnic immigrants and Sasak sellers can exchange information about their trading experiences. At least the exchange of information and knowledge between them facilitates the work they do.

c. Social organization

Social organizations as a forum for meeting and uniting their ideas are expected to avoid conflicts that occur in the environment they are in. Collaboration in the social field which involves ethnic immigrants and ethnic Sasak is none other than to further strengthen the sense of brotherhood between them and to avoid social jealousy in public. For example, traders and buyers of the Sasak ethnic group invite ethnic immigrants to hold social gatherings.

d. Living Equipment Systems and Technology

Regarding life equipment systems and technology, depending on the income level of each. The living equipment of immigrant ethnic sellers and Sasak ethnic sellers in general keep up with the times.

e. Livelihood System

The livelihood system is more focused on the type of human work to be able to make ends

meet. In this regard, they do not only have one type of job, but also set aside time outside of work in terms of meeting their daily needs both for themselves and for their family members.

#### f. Religion

Religion is a system which is a ritual value. The people in Lombok are predominantly Muslim and carry out various religious activities. Where the ethnic immigrants, both traders and buyers, have the same majority religion, namely Islam, which makes the sense of brotherhood between them even tighter. Making it easier for ethnic immigrants to mingle and interact with the local community in Pringgarata.

#### g. Art

Each ethnicity and ethnic group has its own characteristics regarding their respective arts or culture. The immigrant ethnic groups have their own different arts, whereas the Sasak ethnic groups also have different arts. Communication activities that take place between the two lead to one achievement, namely assimilation. The point is that when two different cultures meet, they become one, so that there is no dominant culture, either the culture of each foreigner ethnic seller or the culture of Sasak ethnic sellers, making communication a tool to unite existing

differences in order to achieve the goal of harmonious buying and selling.

### CONCLUSION

The process of intercultural communication is marked by three fundamental processes in terms of communication variables starting with: first, intrapersonal communication, which is a mental process from within the seller of the newcomer ethnic group to adjust to and regulate their socio-cultural environment. Second, social communication is related to interpersonal communication (interpersonal), ethnic immigrant sellers and buyers with ethnic Sasak sellers and buyers carry out interpersonal interactions and communications based on needs and information, knowledge possessed, personal experiences, cooperation regarding daily life. environment in which they are located, participation and consent in certain areas, for example trade. Third, the communication environment between migrant ethnic sellers and buyers and Sasak ethnic sellers and buyers starts from the work environment and neighboring environment. They meet and communicate with each other both individually and in groups.

The communication environment also contributes to accelerating the process of intercultural communication between ethnic immigrant sellers and buyers and Sasak ethnic sellers and buyers where they mingle and interact. In addition to the three processes above, there are 7 pieces of culture that can be referred to as the main content of each culture that can encourage the process of intercultural communication, namely: language, scientific systems, social organizations, systems of living equipment and the arts.

There are supporting factors in the communication process, meaning that there are also factors that can become obstacles in the communication process with different cultures. The first inhibiting factor is the lack of knowledge about the culture of the two, giving rise to a misunderstanding of the cultural meaning of the ethnicity. This misunderstanding can also hinder the process of communication between the ethnic groups.

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