

Communications Patterns in The Traditional Market “Pasar Sari Mulia” Kapuas City

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Abstract: This research deals with the investigation of communication patterns in the traditional market “Pasar Sari Mulia” in Kapuas City. The major issues in this research were the communication patterns which were used in the traditional market. Besides, this research also found about how are non-verbal communication of buyer and seller in the traditional market. Using qualitative approach and the data were analyzed about culture influences a language and how language itself will make a culture in a domain. The data were gotten from observation and used library research. The results showed that the Banjarese language was a common language which was used in the traditional market. Code switching and persuasive sentence were commonly used in doing transaction. The buyers and sellers used unique communication patterns and non-verbal communication especially in attracting, bargaining process and closing expression of trading. However, for the sellers, the communication used tends to persuade buyers to immediately buy their goods.

Key words: *Communication Theory, Communication Patterns, Traditional Market*

Pola Komunikasi di Pasar Tradisional
“Pasar Sari Mulia” Kota Kapuas

Abstrak: Penelitian ini membahas tentang investigasi pola komunikasi di pasar tradisional “Pasar Sari Mulia” di Kota Kapuas. Masalah utama dalam penelitian ini adalah pola komunikasi yang digunakan di pasar tradisional. Selain itu, penelitian ini juga menemukan tentang bagaimana komunikasi nonverbal pembeli dan penjual di pasar tradisional. Dengan menggunakan pendekatan kualitatif dan data dianalisis tentang pengaruh budaya suatu bahasa dan bagaimana bahasa itu sendiri akan membentuk suatu budaya dalam suatu domain. Data diperoleh dari observasi dan menggunakan studi kepustakaan. Hasil penelitian menunjukkan bahwa bahasa Banjar merupakan bahasa yang umum digunakan di pasar tradisional. Alih kode dan kalimat persuasif biasa digunakan dalam melakukan transaksi. Pembeli dan penjual menggunakan pola komunikasi yang unik dan komunikasi non-verbal terutama dalam menarik, proses tawar-menawar dan ekspresi penutupan perdagangan. Namun bagi penjual, komunikasi yang digunakan cenderung membujuk pembeli untuk segera membeli barangnya.

Kata kunci: Teori Komunikasi, Pola Komunikasi, Pasar Tradisional

INTRODUCTION

Language is the only human property that can never be separated from all human activities and movements as long as human existence, as a cultured and social creature. There is no human activity that is not accompanied by language. Because of the relationship between language and humans, while in its life in society, human activities are not fixed and always changing, the language also changes, becomes impermanent, becomes non-static.

In an open society, meaning that its members can accept the arrival of members from other communities, either from one or more than one society, what is called language contact will occur. One of the social interactions in language contact is through buying and selling activities. Buying and selling activities can actually occur anywhere, as long as there are sellers, buyers and goods being traded. However, the usual place for buying and selling is the market.

Traditional markets do not vanish as a result of the advances in modern markets. Traditional markets still are trusted by buyer because the markets contain humanistic traits that enable sellers and buyers to form close bonds or good relationships. Furthermore, Rahadi (2012) also said that in traditional markets, characteristics like as service quality and consumer identity are crucial in enticing customers to buy or making a deal to buy again. Indeed, traditional marketplaces are distinguished by their pleasant and familiar interactions between sellers and buyers.

Traditional markets flourish and expand as a regional hub for the exchange of goods and services, resulting in a variety of activities in a city. The activities include not only the exchange of products and services or the selling and purchasing of goods and services, but also the interchange of information and knowledge (Ekomadyo, 2012). According to this, "market" is an economic theory as well as a way of life, a broad style of economic activity that encompasses many parts of a society up to the socio-cultural life component. Traditional markets serve as a location for not only selling and purchasing, but also for life conception and sociocultural contact. Furthermore, it may be deduced that traditional markets remain due to social variables such as norms, beliefs, and bargaining, all of which can develop a loyal network of market visitors who continue to purchase in traditional markets. (Andriani & Ali, 2013).

The buying and selling activities that exist in traditional markets can be studied ethnographically. For this reason, it is necessary to study the form of communication between sellers and buyers in traditional markets, especially in the trade domain at *Pasar Sari Mulia*, in Kapuas city. Trading activities at the traditional market are almost carried out 24 hours, but at 20.00 - 03.00 WIB the activity in the market is quiet, where there are only a few traders who usually stay hanging out or sleeping in the area around the market while waiting for dawn to arrive. When after the completion of Fajr time around 05.00, the activity in the market starts to get busy again. They sell various merchandise, such as vegetables, fruit, fish, household furniture, electronic equipment, workshops, medicine, clothing or cloth shops and so on.

Furthermore, in the traditional market, buyers and sellers usually communicate each other by using various languages. A seller tends to adjust with a buyer's language. If a buyer uses Banjarese language for example, the seller will also use the language. They usually use code switching and code mixing. Besides that, in the market, politeness and kinship are also prioritized in communication for trading. The buyers and sellers tend to use persuasive sentences especially for bargaining and attracting a buyer to buy. Body languages or non-verbal communications are also used in the communication. In addition, a culture tends to influence the communication patterns that occur in the market.

Therefore, through this paper, the writer conducts research on the communication patterns which are used in the traditional market in Kapuas District, namely *Pasar Sari Mulia*. The communication patterns in the traditional market are different from the communication patterns in modern market. The differences will include disparities in language, speaker attitudes or behavior, and socio-cultural elements that underpin communication patterns.

LITERATURE REVIEW

Communication Theory

Eric Berne, an American psychiatrist, who introduced this Transactional Analysis Theory in his book "Game People Play". This mental expert who was born in Montreal on May 10, 1910 conveyed his ideas in various scientific forums, including the Western Regional Meeting of the American Group Psychotherapy Association in Los Angeles, USA in 1957 through a paper entitled "Transactional Analysis A New and Effectiveness of Group Therapy. (Edie Santoso & Mite Setiansah, 2010: 35). Transactional Analysis (AT) is a psychotherapy approach that emphasizes interactional relationships. Transactional means a communication relationship between one person and another. The things that are analyzed include how the form and content of their communication. From the results of the analysis, conclusions can be drawn whether the transactions that occurred took place accurately, correctly and fairly. The form, manner and content of communication can describe whether a person is experiencing a problem or not.

The other theory is social exchange theory. According to (Elvinaro 2010: 121) this theory views interpersonal relationships as a trade transaction. People relate to other people because they expect something. Thibault and Kelley, the two main leaders of this model, concluded that each individual voluntarily enters and stays in a social relationship as long as the relationship is satisfactory in terms of rewards, costs, profits and levels of comparison. Reward here is defined as a result that is considered positive that a person gets from a relationship. Rewards can be in the form of money and receipt of results. Cost is a perceived negative consequence that occurs in a relationship. Costs can be in the form of time, effort, conflict, anxiety which can have unpleasant effects. While the results or profits are rewards minus costs (Rohim, 2009:71-72).

The theoretical relationship with this research is very close, where in an interaction between sellers and buyers in the traditional market. There is a communication process between sellers and buyers with the hope and goal of a sale and purchase agreement between them. This is as assumed by the theories above where the theories view a relationship between two people as a trade transaction by using communication patterns such as persuasive sentences, adjust a language, attract a buyer and using non verbal communication in order to get agreement in trading.

A. Ethnographic Communication

In ethnography, there is an attempt to explain a culture or aspects of culture. More specifically, according to Irawan (2006) that ethnography seeks to understand human behavior when they interact with each other in a community. Therefore, it can be explained that in ethnographic research, research activities are carried out by observing how people interact and cooperate in everyday life.

Ethnography in this research is a form of communication that occurs in traditional markets by looking at the uniqueness of each conversation in buying and selling activities. As we know that, in buying and selling interactions, especially in traditional markets, there are habits that are carried out by speech participants in interacting in the market and this interaction uses language as a tool for interaction. Observations on the use of language and elements of cooperation are the discussion of this study.

Language, knowledge systems, social structures, living equipment and technology systems, livelihood systems, religion systems, and the arts are all cultural elements (Koentjaraningrat, 2009). Therefore, this cultural element is included in the interaction of buying and selling in traditional markets, namely language and its social organization and what becomes an observation, namely the use of language and social organization of the speech participants.

The core of language cannot be fully comprehended based just on its definition. The operation of language's nature can be used to appropriately explain the essence of language.

The importance of language stems from the linkage between language and culture, specifically, that language is human, that language is action, and that language is linked to attitude. Culture refers to the entire system of human work's ideas, activities, and results. Interaction is necessary for the development of culture. It is always changing as a result of human growth. There are two aspects of culture that are addressed in this relationship: creating culture and interpreting culture. In addition, a language contains roles such as informative, interrogative, and imperative. That is to say, language plays a critical part in people's lives; individuals use it to express their ideas and feelings, to meet their needs and desires, and to transmit everything to others, as well as to form and sustain social relationships. A language can be used in a variety of settings, including school, family, religious concerns, businesses, and markets.

Consumer's behavior and attitude in Traditional Market

Consumer behavior and attitude, as essential aspects for sellers, may be attributed to a variety of variables that force customers to purchase specific items or services. Consumer shopping behavior and habits are influenced by a variety of variables, including the degree of development of an area or city, the existence of various retail chains, as well as culture and tradition. As a result, culture becomes a more essential factor in explaining consumption differences (DE Mooij, 2011).

The type of shopping behavior differs by area. Globalization now has an impact on the existence of worldwide brands or products, global sales chains, and global marketing. On a personal level, demographic characteristics such as age, education, income, gender, and locality impact buying behaviors. All of these factors influence an individual's lifestyle, hence shopping activity may be considered a lifestyle feature (Klopik et.al., 2013). Furthermore, a variety of factors influence the decision-making process of consumers. These variables have been classified and organized in numerous ways in the literature. The first is personal factors, which are those that are specific to each customer. Age, sex, residence, occupational and economic circumstances, personality, and self-awareness are just a few of the facts that may be discovered (Horská & Sparke, 2007). Motivation, perspective, knowledge and skills, positions, personality, and living style are the second factor to consider (Brown, 2006) (Brown, 2006). The last factor is situational factors which can significantly impact a buying choice, such as the social environment, the physical environment of the purchasing location, temporal factors, and preceding states (Vysekalová, 2004).

Code Switching and Mixing

There are many varieties of language communication occur in the daily situation and various places including in selling and buying at the traditional market. In the traditional market domain, sellers and buyers have different communication patterns relating to their ethnic and cultural background. People in the traditional market tends to switch or mix their code from a language to another language. People use a code to talk or communicate in a specific language, dialect, register, accent, or style on various times and for various purposes. (Yuliana et.al., 2015).

Talking about code switching, Apple in Chaer & Agustina (2014) has stated that code switching is a transitory phenomenon in language because of shifting conditions. According to another viewpoint, code-switching can occur not just between languages, but also between different styles within a language. (Chaer & Agustina, 2014).

Besides, people in the traditional market also use code mixing. Mulyani and Haryanti (2015: 48) explain that code mixing is mixing two or more languages or varieties of language by people who are known to be familiar without changing a topic. On the other hand, people mix a language into another language in their utterances. This means that code mixing is used by speakers and listeners in a speech event with an informal atmosphere and is usually spoken only to people who are considered familiar by speakers who use code mixing. The closeness of the speaker and listener is intended to avoid misunderstandings.

There are several characteristics in order know whether the communications in the traditional market are code switching and code mixing or not. Suandi, (2014) has divided the characteristics of code-switching or code mixing, namely; (1) the code change or mix occurs due to the contact language and the interdependence (language dependency), (2) the switching or mixing of code will occur because a speaker is a bilingual or multilingual and or diglossic person, (3) instead of the code of use of the language or code it supports its own function-itself in accordance with the contents of the context, and (4) the function of each language is adapted to the situation related to the change of speech content. Besides that, it is necessary to take into account the speakers' linguistics preferences, their competences, and the conversational context

Suandi (2014) divided the characteristics of code-switching or code mixing into three categories: (1) code change or mix occurs due to contact language and interdependence (language dependency), (2) code switching or mixing occurs because a speaker is bilingual, multilingual, or diglossic, and (3) instead of supporting the language or code's code of use, it supports its own function-itself in accordance with the context's contents. (4) Each language's function is adjusted to the situation involving a change in speech content. Aside from that, the language preferences of the speakers, their competencies, and the conversational context must all be considered. (Lehti-Eklund, 2013).

METHOD

This research is used a qualitative approach. This research analyzed about how culture influences a language and how language itself will make a culture in a domain. Data collection techniques is observation in the traditional market. The kind of data is descriptive data in the form of written or spoken words from buyers and sellers and behaviors that need to be observed. In addition, data will be analyzed descriptively. Furthermore, the research problems of this paper as follows: (1) What are the communication patterns which are used in the traditional market? and (2) How are non-verbal communications of buyer and seller in the traditional market?

RESULT AND DISCUSSION

Communication patterns

At home, at school, at work, and in the marketplace, communication is everywhere. In the traditional market, every purchasing and selling action necessitates communication, particularly persuasive communication in order to persuade buyers to purchase goods. A reciprocal activity between two or more persons is known as communication. Communication entails more than action and reaction; it also entails reciprocal acting, or acting on each other. (Muin, 2010).

In doing communication, the languages which are used in the traditional market are Banjarese language, Dayakese language, Javanese language, and Indonesian language. However, most people in the traditional market use Banjarese language because most people in Kapuas city are from Banjarese society. The other reason is the location of Kapuas city is near from south Kalimantan, Banjarmasin. However, if in rural areas of Kapuas, most people are dayakese.

Language speakers who come to the traditional market (Pasar Sari Mulia) are traders and the visitors which around the Kapuas city. The traders are generally Banjarese ethnic and some other ethnic groups such as Dayakese and Javanese ethnics.

Code switching or mixing is also used in the traditional market. Sellers who are generally from Banjar Society use Banjarese language when communicating and trading to buyers in the traditional market. If the opponent (buyer) speaks Banjarese, the conversation will continue in Banjarese until the sell and purchase transaction is finished. If the opponent (buyer) does not understand his/her Banjarese speech, the seller will attempt to communicate in the buyer's

language. For instance, persuasive sentences often appear in the traditional market (Pasar Sari Mulia) in Kapuas. Words with respectful or good connotations are chosen by traders. Words, phrases or sentences such as *ulun* (I), *pian* (you) , *ading* or *kaka* (sister or brother), *amang* (uncle), *acil* (aunty), *hanyar datang barangnya ni* (the goods just arrived, *kada larang* (inexpensive), *cobai dulu* (try it), *rasai dulu* (taste it), *pian handak nukarkah?* (do you want to buy?), *masih sigar ni* (it is fresh), *bagus bagus barangnya nah* (these goods are awesome), *uy acil bungas* (Hi, beautiful aunty), *dipilih dipilih lah* (let's choose). Those words, phrases, or sentences usually said in the traditional market in offering buyes to buy. The sellers' principle is that once the goods are offered, the customer should purchase them. Otherwise, the principle belonging to the buyer is that once the buyer bargains, the buyer will get the goods which he/she wants.

1. Attracting Potential Buyers

In a traditional market, a seller asks a potential buyer to buy something by calling directly and then making a gesture or body movement. The seller is then asked for the goods and the price of the goods by a prospective buyer.

Seller : *Cari apa pian ?* (what are you looking for?)

Buyer : *Ada kain yang kayak ini lah cil?* (Is there a cloth like this, mam?)

Seller : *Macam-macam ai, ada kain yang jenis katun, sutera. Nah coba pian liati, yang mana yang menurut pian handak?...*

(Various kinds, there are fabrics that are types of cotton, silk. So, let's see first, which one do you want?)

Buyer : *Yang ini kain apa, berapa harganya ?*

(What kind of cloth is this, how much does it cost?)

Seller : *Ini kain katun ding ai, 80 ribu per meternya mun pian nukar banyak bisa aja kurang.*

(This is cotton cloth, 80 thousand rupiah per meter, but if you buy a lot, it can be cheaper)

Seller : *Motif yang lain ada jua kami, nah coba liati motifnya bagus dan jenis kainnya tebagus dari katun tadi, harganya kurang lebih aja.*

(We also have other kind of cloth, let it see the others which are good. This is better from cotton, the price is almost same)

Buyer : *Oh iyakah, meliat pang ulun?* (Oh, can I see the cloth?)

Seller : *nah ini, bagus lo, harganya kurang lebih aja dengan yang pian hendaki tadi.*

(Well, this is good and the price is almost the same with your cloth that you want before)

Conversations are generally initiated by seller in the traditional market to the potential buyers, by asking the buyer what he/she wants. Furthermore, the seller showing the goods and the prices that the buyer wants. The seller will also persuade the buyer to buy other goods by showing nicer goods but the prices are almost the same. After that the seller will persuade again the buyer to buy more goods from the store by reducing the prices of goods if the buyer buys a lot.

Furthermore, in traditional market also using politeness in communication. Speaking politeness may differ from one linguistic community to another. When addressing and presenting their wares to possible purchasers, whether they are younger than the trader, the same age as him/her, or older than him/her, the sellers prefer to use a respectful speech level.

In Banjarese language, the seller or buyer in doing transaction in traditional market shows the politeness by using words: *ading* (meaning: young brother or sister, in this case for younger buyer or seller), *kaka* (for older buyer or seller), *pian* (meaning "you", this is a respectful form to address the second person, for the same age or older buyer or seller), *ulun* (meaning

“I/me”, this is soft language in banjarese), *paman/amang* is for a male seller/buyer (in the same age or older), *acil* is for a female seller/buyer (in the same age or older). For example, in the sentences “*Uy ading, handak nukarkah?* (do you want to buy?) “*Ini bagus-bagus, harganya kada larang ding ai*” (This is good, the price is not expensive), or “*handak nukar apa, pian? Hanyar datang barangnya ni*” (Hello, what do you want to buy? The goods have just been arrived).

Therefore, in attracting potential buyer, the seller will use persuasive language in order to the goods are purchased by potential buyers. So that, the buyer will be interested and reluctant to refuse to buy the goods.

2. Bargaining

In the traditional market, products are not labelled with prices. As a result, one of a housewife's or maid's negotiation strategies is to strive to achieve the lowest costs feasible. That implies that a potential buyer knows what the price should be before they begin shopping. Pricing of various goods are compared, and information about prices for various goods is shared from friend to friend.

Prices and availability of many goods in the traditional markets depend on the season and the success of the harvest. Foreigners are not necessarily privy to the price information network and must bargain ardently to get the best price. Therefore, before a buyer goes to the traditional market, asking an experienced maid or experienced housewife in buying something to help what prices you can expect to pay for the various goods you want to buy. A buyer could also check supermarket prices in order to know the standard price and then realizing that the goods will be cheaper at the traditional market.

These are the examples of communication patterns in bargaining in traditional market:

Buyer : *kawa kurang lagi lah ni harganya?* (Can it be cheaper?)

Seller : *itu murah dah ding ai harganya.* (It's already cheap)

Buyer : *kurangi gin lah, genapkan ja 10 ribu.*

(Can it be reduced again, even up to ten thousand only)

Seller : *ayuja nah, gasan panglaris.* (Alright, for the first sale, hopefully it will sell better).

Form the communication pattern above, the buyer asks the seller to round off the price. It means that the buyer used persuasive language in order to make lower price than before.

Buyer : *kurangi harganya lah gasan langganan.*

(Could you reduce the price for loyal buyer.?)

Seller : *inggih ayuja.* (It's OK)

The word “*langganan*” also use in bargaining in the traditional market. Once a buyer establishes a relationship (*langganan*) with a seller, a buyer will get better prices than the others.

Buyer : *berapa harganya ni?* (How much is this?)

Seller : *50 ribu.* (Fifty thousand)

Buyer : *25 ribu bisa ai lo, pasarannya biasanya seitu setau ulun.* (Is it possible if twenty five thousand? because usually the price is like that as far as I know)

Seller : *nah naikkan sedikit harganya.* (Can you add a little more price please?)

Buyer : *30 ribu lah?* (Thirty thousand, Is it Ok?)

Seller : *ayuja.* (Alright)

The initial price is generally given double in the conventional market. As a result, a buyer's persuasive language is stating today's price at the supermarket or other market, and also yesterday's price at the traditional market. Prices will immediately come down if the seller understands that a possible buyer is aware of the usual price of a certain goods.

Buyer : *Mun ulun nukar banyak kawa ai lo kurang.*

(If I buy a lot, can the price will be reduced?)

Seller : *Inggih bisa aja, ulun jual harga partai jua kena gasan pian.*

(Yes, of course. I sell wholesale for you)

Goods can be sold by piece, per kilogram, and so on, depending on the seller and buyer's agreement. There is a negotiation procedure in place. The seller will agree to sold the goods and the buyer will acquire at a price that has been set or agreed upon. If a buyer buys a large quantity of products from the seller, the seller will lower the price of the items. The purpose of doing that is in order to make a buyer satisfied shopping the place and also make the goods are sold out quickly, so that the seller will get a quick profit.

3. The closing expression in trading

In the traditional market (*Pasar Sari Mulia*), the goods then handed over through the process of *ijab-qabul* (being submitted and received/agreement) because in Kapuas city, majority people are Moslem. The seller handed over the goods by saying *Jual* (sell) and the buyer received while saying *Tukar* (buy) or in traditional method like *makasih lah* (Thank You) and then replied *sama-sama* (you're welcome). These *ijab* and *qabul* are usually followed by the phrase; *Barelaanlah, minta rela, jangan jara, kesini lagi lah kena* (asking for willingness from the buyer).

Non-verbal communication of Buyer and Seller in the Traditional Market

Nonverbal language is used in communication by all societies, however the meaning of the nonverbal varies. To highlight the necessity of knowing how individuals of a society strive to comprehend, organize, and interpret the acts of others, there are six types of nonverbal codes. They are body movement, space, touch, time, intonation, and other nonverbal signals (Lustig & Koester, 2006).

In *Pasar Sari Mulia*, usually a seller shows their goods to the buyer, shows the nicer goods in order to make buyer also buy the others. For instance, if bargaining process is failed, when a buyer walks away from a seller, a seller will call the buyer again and then finally agree with the buyer about the price. The intonation and volume of voice when bargaining also low, soft, and begging in order to make a seller agree with the price. Talking about gesture and facial expressions of buyer and seller in the traditional market, if there is a bad sign of buyer's gesture and facial expression about a price of certain product, the seller will quickly say the price can be lower or showing the similar product but its price is cheaper than before.

Furthermore, personal distance might range from grasping someone's hand to keeping them at arm's length (Y. Y. Kim & K. McKay, 2013). The majority of your intimate relationships are within the personal distance zone's closest point. The argument is that you're more prone to employ personal distance with your family and friends. There has been pleasant service because the seller respects the buyer as if he/she were a member of his own family. Furthermore, the voice is usually moderate in the personal distance zone, body heat is noticeable, and breath as well as body odor may be detectable. This zone includes those behaviors that exist in an area ranging from 18 inches (Mayopu, 2021). Distance, Situation, Face Expression, and voice intonation were all factors in interpersonal communication. The most crucial aspect of this communication method is that the buyer constantly communicates with the buyer one by one. The seller is always attentive to the buyers' facial expressions and tone of voice.

However, in the case of a pandemic situation, the world is forced to wear masks and maintain a safe distance from one another. This has a significant impact on communication. Face emotions are hidden by masks that cover a part of the face. It also has an impact on intonation. Additionally, there should be a 1-2 meter space between the sellers and the buyers. This has a significant impact on communication. As a result, changes in communication are required. The objective of communication adjustment is to express yourself in a more aggressive manner. If you smile, make an honest expression with your eyes. Furthermore, the intonation or the volume when speaking is also increase.

CONCLUSION

In doing communication, the languages are commonly used in the traditional market (*Pasar Sari Mulia*) is Banjarese language. Although, in the traditional market, people (sellers and buyers) also use Dayakese language, Javanese language, and Indonesian language. However, most people in the traditional market use Banjarese language because most people in Kapuas city are from Banjarese society.

Code switching or mixing and persuasive sentences are also commonly used in doing transaction in the traditional market. Both sellers and buyers use unique communication patterns and non-verbal communication in trading especially in attracting buyers, bargaining process and also in closing expression of trading. However, for the sellers, the communication used tends to persuade buyers to immediately buy their goods.

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