

Communication Behavior of Seller Community

(An ethnographic study of communication of sellers to prospective buyers in the Manonda market, Palu)

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Abstract—This phenomenon becomes more evident because traders who sell in the Manonda Market in Palu, consist of several different ethnic groups. The study aimed to describe and elaborate the communication behavior of sellers to prospective buyers, analyze variations in speech acts and meanings caused by variations in speech acts expressed by sellers to prospective buyers. A number of nine informants were involved in this study consisting of types of vegetable sellers, cloth sellers, clothing, fish sellers, and fruit sellers, where the three ethnic sellers, (Bugis, Kaili, and Javanese ethnicity) respectively represented by three sellers. The results of the study showed that the communication behavior of Bugis and Kaili ethnic sellers to prospective buyers generally used verbal and nonverbal communication behaviors in buying and selling interactions. Verbal communication is often presented in the form of perlocutionary acts, intended to influence prospective buyers or to influence the speech partner. Both of these ethnicities use an accommodative and persuasive communication model. While Javanese ethnic sellers, variations in speech acts contain more connotative meanings, which are poetic and metaphorical. Acted speech acts are a form of meaning that sounds polite, not too sharp, but the purpose is to disguise the true meaning. Javanese ethics in communication behavior more often expect high level culture through perlocutionary act.

Keywords— communication behavior, seller community, traditional market.

I. INTRODUCTION

The existence of traditional markets in Indonesia, is not only about economic matters, but also further covers issues, space, and social relations, inheritance, and cultural domain. Even the presence of a traditional market called the people's market proves that

civilization has been going on for a long time considering its inherent historical value.

Traditional markets or known as the people's markets have merged and have an important place in people's lives. The market is not only about an economic transaction, but also a place of social interaction and interpretation of values carried out by actors and stakeholders in the market. Furthermore, the market is also a conception of life and socio-culture to achieve other goals. The market becomes a place of transactions that involves a strong social side, usually sellers and buyers have high emotional ties, know each other deeply, exchange of information both economically and socially-practically often happens so that the market becomes a very meaningful place in economic activities and community life. Market is the place for the sale and purchase transaction or exchange of goods that shows aspects of trade that are closely related to buying and selling activities, for example there is a place that provides various types of commodities traded, the distribution, production, transactions and the existence exchange tool used.

The Manonda market is one of the largest markets in Palu. In this market, the uniqueness of the relationship between sellers and prospective buyers that differ from modern markets are evident. Researchers saw interesting things when entering in this traditional market in which social communication behaviors that are visible and audible, such as ways of bargaining that use code variations (language) in speech act, smile that contains meaning, distinctive noise, the model and form of communication behavior that is acted on both the buyer and seller has its own characteristics. In the perspective of interactions that occur, this traditional market has a special uniqueness that makes 'spirit' market dynamics. This situation distinguishes the Manonda market from Modern Market, where communication behavior in

interacting between sellers and buyers is very limited (Muntafi, 2016).

The communication behavior that is acted on the Manonda traditional market is able to have a psychological impact on sellers and prospective buyers. In addition, the existence of ethnic and racial variations that have their own characteristics and characteristics in interaction presents functions and meanings in speech acts that are activated in communication. This is because it is inseparable from the dimensions of culture, norms, customs, habits and variations in the language of each individual brings its own uniqueness in the interaction between sellers and prospective buyers. This kind of communication behaviors is able to make social relations that are closer, tighter, and mutually price respecting and enabling mutual benefits for both parties (traders and buyers) in a socio-economic perspective (Elder, Ayala, Parra-Medina, & Talavera, 2009).

In the sociology of communication, language is seen as a social system and communication system as well as a cultural part of society. Among the languages with culture and speakers cannot be separated from one another. Culture is characterized by language. Culture without language is a civilized culture. In language sociology, it is explained that in our language we know the characteristics of a culture. Furthermore, the degree of culture of an ethnic or tribal can also be known through language (Handoyo, 2013).

In the Manonda Market in Palu, in general there are two forms of communication behavior that sellers act on to prospective buyers, namely (1) the form of interaction in the form of code mixing, where sellers interact with prospective buyers using and combining two types of codes simultaneously when speaking; (2) the form of interaction in the form of code switching in which sellers interact with prospective buyers using two-language speech acts alternately. Both forms of interaction, definitely, have certain goals to be achieved by both communicators and communicants. The objectives to be achieved by speakers in his speech mostly determine the choice of language. Speakers intervene in code (code mixing) and code switching for certain that the they want to achieve in communicating. Communicators in this case are sellers, encoding their behavior, both in verbal and nonverbal communication to produce messages that they convey through interactions to prospective buyers to obtain certain beliefs, attitudes, or behaviors from potential buyers, and thus the communication behavior functions and has meaning in accordance with speech acts that are activated to interact each other (Jasril, Surya, Handayani, & Budianita, 2015).

Sellers in the Manonda Market are both multi-ethnic and multilinguals. These ethnicities are including Bugis, Kaili, Javanese, and Mandar ethnicity, and therefore it does not rule out the possibility of still carrying linguistic cultural traditions in communication, especially in interacting with prospective buyers respectively. Communication behavior is strongly influenced by the culture inherent in the seller. Culture is part of communication behavior. Therefore, the way the seller communicates is very much influenced by the culture and habits of the person even though he has spent years outside the community. Two people who come from different cultures, will have different ways of communicating. As a result, in intercultural communication behavior there is often a misunderstanding between communicators and communicants (Grindstaff, 2012).

In speech act theory, people communicate through languages. He does not merely speak with words or sentences, but is trying to do something with these words or sentences. The words spoken by the speaker have two types of meanings at once namely the meaning of locution or propositional meaning and illocutionary meaning. Locutionary meaning is the literary meaning of the words spoken. Illocutionary meaning is an effect that is generated by words spoken by the speaker to the other person or to the listener (Grindstaff, 2012).

In this time, I would like to describe and explain the results of the research that I found in the field regarding the communication behavior of Community Traders in the Manonda Market in Palu. Communication behavior in this study was limited to communication behavior of sellers to prospective buyers. So, it only highlighted the communication behavior of sellers in acting speech to prospective buyers. How is the function of the variety of speech acts of the sellers when interact with potential buyers, as well as the implications of the meanings caused by the variation of speech acts that are practiced by sellers to prospective buyers in the Palu Manonda Market

II. LITERATURE REVIEW

Communication behavior can be interpreted as a shared tool to express ideas and feelings that we feel to the other person, so that the other person (communicant) knows the meaning that is conveyed in communication. In centralized communication behavior, each communicant tries to interpret and understand the information he receives as well as possible from the communicator (communicator). Communication is a prerequisite for human life. Human life will feel empty and there will not even be human life if there is no

communication, because without communication, interaction between human beings, both in groups and individually is not possible (Novianti, 2017).

Two people interact when each of them takes action and reaction. The actions and reactions carried out by humans are called communication behaviors. The communication behavior continues to occur during the life process. Communication behavior is an action or response in the environment of existing communication situations. Behavior of communication also means that one's actions in finding and conveying information through various channels in the communication network of the local community (Rudianto, Agustina, & Pranoto, 2019).

There are two types of behavior related to communication, namely (1) closed behavior is a form of a person's behavior towards a stimulus in the form of veiled or closed. The response or action to this stimulus is still limited to attention, perception, knowledge / awareness and the attitude that has occurred cannot be clearly observed by others; (2) open behavior is a person's response to a stimulus in the form of real or open action. The response to a stimulus is clear in the form of action or practice (Safira & Haidar, 2014).

A person's communication behavior can be seen from the habit of communicating. Therefore, thing that should be considered is that someone will communicate according to their needs. In communicating, every person, ethnicity, ethnic group has their own characteristics which become a way to respond to problems or express their opinions. The way and model of a person, or an ethnic group, expresses their intentions, goals and ideas through communication, generally influenced by habits, cultural values that have long been acted on in their daily lives. Therefore, it is not surprising that in the communication behavior of sellers in interacting with prospective buyers has a different style and character of speech acts in expressing something to prospective buyers (Muntafi, 2016; Safira & Haidar, 2014).

How to understand the meaning in a process of communication that is practiced in speech acts? There are several meanings that must be well understood. The words that someone uses in communicating really are just a means / media tool to deliver certain meanings that are intended to be exchanged. Therefore, someone always tries to choose the right words in speaking to the other person (communicant); Second, meaning is constantly changing, while words are relatively static. Therefore, we can see the different meanings of the same word (term) at different times and places. Especially if a speech act is associated with a context where there is a communicative interaction, it will lead to many different meanings; Third,

meaning always requires reference, therefore meaning can never be released from its connection with the real world and the external environment that is inhabited by each person in social relations and communication; and Fourth, meaning is only partially communicated. This is because there are multi-aspects accompanying the interactive communication process that takes place (Khairinal, 2014).

There are three things that can be tested in order to explain the term meaning. These three things, namely (1) explain the meaning of the word naturally, (2) describe the sentence naturally, and (3) explain the meaning in the communication process. Furthermore, it is said that communication is a process of forming meaning between two or more people. Communication is the process of understanding and sharing meaning (Handoyo, 2013).

This research was an ethnographic study of communication, and thus its attention was to the patterns of communication in a variety of language communities. This communication pattern is the use of language patterns in speech acts by someone or a community.

Speech act used by someone to communicate cannot be independent because they must be present in the framework of the speech event. Someone's communication must include a speech event that frames the speech act. speech act is built through the assumption that the smallest unit of human communication is not made by sentences or other forms, but must be displayed from a variety of language actions or actions, such as statements, asking questions, describing orders, giving reasons, thanks, etcetera.

Speech acts are a piece of speech produced as part of social interaction. Speech acts tend to be individual symptoms, psychological, and are determined by the speakers' language skills in dealing with certain situations. Speech acts as communication events are divided into three, namely (1) locutionary act, which is a speech act that states something in the sense of 'saying' or speech acts in the form of meaningful and understandable sentences; (2) illocutionary act, is a speech act related to giving permission, expressing gratitude, ordering, offering, and promising; (3) perlocutionary act, is a speech act that is related to the speech of others in relation to nonverbal attitudes and behavior from others (Pfeil & Zaphiris, 2009).

By understanding this type of speech act, it is useful in finding functions, the meaning of communication in the community, especially in the ethnographic study of communication. Starting from the concepts and theories of sociology of communication, and sociology of language in the perspective of communication behavior, researchers discussed it based

on findings in the field obtained through data collection techniques to answer the problems in this study.

III. OBJECTIVE, APPROACH AND METHODOLOGY

This study was qualitative research with a descriptive approach, that is a study aimed to provide a description and descriptive analysis of the subject matter and the object under study. This qualitative research aimed to provide an overview and explanation of the speech acts of sellers to prospective buyers in the Manonda Market, Palu.

Data collection: (a) Research literature, literature books, documents, applicable laws and regulations as well as other scientific works that are considered to support the processing and analysis of data obtained from further research loci. (b) Field research, intended to capture all data, both those derived from primary data and secondary data. In order to collect the data in question, it is necessary to do this through the technique of collecting data namely: (1) Observation of Participants (2) In-depth Interviews (3) FGD.

IV. RESULT AND DISCUSSION

The Manonda Palu Market is the largest, crowded, and busiest market in the Palu with a land area of 49,886 m² and a building area of 17,914 m² (source: data from the Head of the Manonda Market, Palu) that is able to sustain various daily needs. This market is managed by the Government of Palu City. This market includes the first-class market because daily activities, facilities and infrastructure in the market are adequate. Based on data obtained from the Department of Trade and Industry of Palu City, the number of sellers was 1040 people, consisting of 9 types of main categories of trading businesses (source: Head of Market, 2017).

The results of interviews of researchers with sellers (July 2018), revealed that the profile of the economic structure of sellers with relatively large capital was fabric sellers, clothing and as such, between Rp. 60,000,000 up to Rp.100,000,000, while the economic structure of sellers with relatively small capital was sellers of vegetables, ranging from Rp. 200,000 to Rp. 350,000. Interviews of sellers in this market revealed that Bugis ethnic controlled the trade, followed by Kaili, then Javanese, and the last was Mandar. Vegetable sellers were generally Bugis, Javanese and Kaili ethnics. Fabrics, clothing and the kinds were predominantly Bugis ethnic, only one or two other ethnic sellers. Similarly, the types of fish selling and the kinds were dominated by Bugis and Kaili ethnics. Meanwhile, the type of fruit sales was dominated by Javanese and some other ethnic groups.

The results of the study showed that the dynamics of the communication behavior of traders and prospective buyers in the Manonda Market have their own unique and comprehensive character. Communication carried out by sellers (communicators) to prospective buyers (communicants) knew how to react to an existing reality and be wise towards symbols, meanings, and values communicated. The communication behavior of sellers to prospective buyers in interacting used verbal and nonverbal communication. Generally, sellers communicated using Indonesian language speech acts, but it is undeniable that they often used one or two local languages in interaction because they are influenced by the prospective buyer's speech acts. This is reinforced by the results of interviewing informants (fabric sellers, clothing, and the kind) as follows:

'....we, the sellers here (Manonda Market) use Indonesian a lot despite the dialect of the Bugis dialect. Very rarely use regional languages to our potential buyers. Sometimes the local language (Bugis) I use in certain circumstances, ... even then there are only one or two words. Like me, Bugis people sometimes use Bugis language if my prospective buyers have known it before, like a subscription. But if the prospective buyer speaks Bugis, then I also speak Bugis. ... Yes, this language is to familiarize me with prospective buyers. Furthermore, if you speak Bugis, it is as if you are in a Bugis environment and sometimes become a relieve for homesickness. Regarding sign language at most, such as moving your hands, using your head, sometimes looking down, smiling, and I feel that all other types of sellers are like that. So, we use both spoken language and body language. Just general body language, for example laughing, shaking your head, pointing by hand, this is all understood by our prospective buyers'

The aforementioned results of the interview show that the dynamics of seller's communication in the Manonda Market Palu leads to the emergence of a message that can be accepted by prospective buyers where sellers involve verbal communication behavior patterns and nonverbal communication behavior. The reality is that in the Manonda Market in Palu, the communication style of sellers is closely related to the area of origin of the seller itself. Communication behavior in seller's interaction in the market environment itself, is not only profit-oriented, but rather sees as a forum for social interaction that better represents the cultural values and habits shown by the actors. Therefore, it has a larger spectrum in the socio-economic perspectives (Purnamasari, 2012).

Based on the observations of researchers, the practice of buying and selling interactions in this market

generally uses Indonesian and often combines / mixing (code mixing) and exchanging (code switching) Indonesian and local languages, and other code variations in the buying and selling interactions.

Vegetable seller informants in communication behaviors that were built to prospective buyers showed a friendly attitude and easily adjust themselves to the situation faced. These types of sellers always practice accommodative and persuasive communication behavior. Accommodative is interpreted as the attitude of a seller who is very easy to adjust himself to the needs of prospective buyers (Fauziah & Wulandari, 2018). While persuasive is interpreted as a statement that is expressed by the seller that is convincing and persuades prospective buyers to follow and want to buy goods offered by sellers. Speeches were revealed, among others: *'This vegetable is still fresh, ma'am! I have 6 bundles of tomatoes for only Rp. 5,000, cheap, I give you Rp. 6000 for a kilo, and so on.'*

Informants of sellers of fabric, clothing and the kind in communication behavior are somewhat different from other types of merchandise. First of all, sellers apply nonverbal communication behavior, then followed by verbal communication behavior. The communication model made is informative and persuasive. Both Bugis and Kaili ethnic traders provide information about the goods needed by prospective buyers, attentively respond to the wishes of prospective buyers, and use speech acts that provide cool, polite and respectful to prospective buyers. In communication tactics, this trader applies a commissive speech act, which is trying to encourage himself to take an action, such as promising and it is expected that prospective buyers do what is told to prospective buyers. Fabric sellers, clothing and the kind often use a variety of 'referential' speech acts that have a function as a tool to talk about objects that exist around sellers such as items sold by them (Sutrisno, Simanjuntak, & Lasmono, 2015). These speech acts such as *"this is good, this cloth is soft and suitable for you"* and so on. Likewise, these cloth sellers also often use 'directive' speech acts which serve to regulate the behavior of listeners. Disclosed speech acts are expected by prospective buyers to take actions referred to in speech acts, such as *"have a look ma'am, please come in"* and so on" (Bungin & Burhan, 2009).

V. CONCLUSION

This study concluded that the communication behavior of Bugis and Kaili ethnic sellers to prospective buyers generally uses verbal and nonverbal communication behaviors in buying and selling interactions. Verbal communication is often performed in

the form of perlocution speech acts, which have the meaning to influence prospective buyers or intended to influence the speech partner. Both of these ethnicities use an accommodative and persuasive communication model. To end the interaction of buying and selling, the two ethnic groups use the type of phatic speech act, applying a 'conative' attitude structure. Both ethnicities apply communication behavior that contains low level culture. Javanese ethnic sellers, on the other hand, practice verbal and nonverbal communication behavior simultaneously to prospective buyers, but in verbal communication behavior expressed is always in the form of poetry and metaphors that have vague and ambiguous meanings.

The meaning of the message of speech acts by Bugis and Kaili ethnic sellers in interacting contains many denotative meanings. As with the Javanese ethnic sellers, variations in speech acts contain more connotative meanings, which are poetic and metaphorical. Performed speech acts are a form of euphemism that sounds to have very polite meaning, not too sharp, but the purpose is to disguise the true meaning. Javanese ethics in communication behavior more often expect high level culture through perlocutionary act.

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