Social Impact of Post Revitalized Markets Traditional Markets
(Phenomenology Study at Pasar Sunggingan, Boyolali)

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Abstract
One of the attractions of Pasar Sunggingan is the market day of Pahing, where every day the market traders from all directions peddle various merchandise. However, over time the development of the era that requires various changes, the existence of market conditions and situations when Pahing day gradually faded and disappeared. The purpose of this study to determine the cultural capital of traders to socio-cultural impact post-revitalization Pasar Sunggingan Boyolali. The location of this research is done in Boyolali District Boyolali District. This research is a qualitative research with phenomenology method. Based on the research result, it can be concluded that the impact of revitalization of Pasar Sunggingan (1) the change of cultural elements, namely: Javanese language, values and norms, market organization, merchandise, trade, place of worship, music art and dance. (2) the tradition of Pahingan as the custom of Sunggingan residents from generation to generation and become the source of economic activity for Sunggingan community. (3) citizen strategy in preserving Pahingan tradition is continuous socialization so that become routine event every day Pahing.

Keywords: Traditions of Pahingan, Sunggingan Market, Elements of Culture.

Introduction
Each region there must be a place to meet each other between the seller and the buyer. The place is commonly referred to as the market. As noted by Kotler (1997), concerning the definition of the market is "market which consists of all the potential customers who possess a particular need or desire the same, which may be willing and able to carry out the exchange to satisfy the needs and desires". Market in the broad sense as a meeting place between sellers and buyers in which there is also social interaction that occurs between traders and buyers.

Indonesia can not be separated from various forms of diverse cultures. The existence of cultural pluralism in Indonesia cover of religion, language, dress, customs, norms, ethnicity and livelihoods that houses a region so as to form a particular community with a tradition that has
become embedded in it. Indonesia has a wide range of markets, ranging from traditional markets to modern markets. However, a market that has a certain uniqueness is a traditional market. The latest data from the Regional Revenue Service in 2013 the number of markets located in Central Java 2,729 markets consisting of modern and conventional markets. Boyolali in 2013 had a total number of 109 market market by the number of conventional market by 39 market, department stores and supermarkets amounted to 6 amounted to 64 are spread in the region Boyolali (Department of Revenue, in 2013). Retrieved April 10, 2017.

One of the traditional markets located in Boyolali is Pasar Sunggingan. Pasar Sunggingan is located in the center of Boyolali City area. Sunggingan Market can be said to be as the heart of Boyolali city, because of its location in the central city which is very strategic. Sunggingan market appeal is the right market at the Pahing, where every day the market traders from all corners hawking assorted wares. It became an allure to prospective buyers who are willing to travel long distances to find the desired item, and in the end it was bought by the bargaining process conventional style traditional markets.

However, the government's policy on market revitalization brings about changes in these market conditions. One of the impacts of market renovation is the change of tradition that occurs causing a big impact too, ranging from changing the structure of market buildings, changing patterns and market systems, the decline in profit traders to the loss of livelihood.

In fact, the result of market renovations undertaken by the government aims to improve market buildings to make it look more modern. However, the impact of this renovation reaps some of the gaps in the market itself. There are some parties who feel the impact, among others: traders, local community leaders, consumers, DPRD and also the Regent. Being a dilemma in itself with some views that experience the gap between one party with another party. The gap is from one side some of the parties want to maintain the tradition of the pahingan as a form of local wisdom of Boyolali society, but on the other hand there are also some parties who want to change the market into a more modern market. This study became a vehicle to explore information about the cultural capital of traders in the tradition of pahingan that occurred in Sunggingan Market, Boyolali District, Boyolali District.
Literature Review

1. Market Definition

In the literal sense, the layman and the broad sense of the marketplace are the meeting place between the seller and the buyer. As noted by Kotler (1997), concerning the definition of the market is "market which consists of all the potential customers who possess a particular need or desire the same, which may be willing and able to carry out the exchange to satisfy the needs and desires". Whereas if the definition of a broader market "Traditional market is an open place where there is a process of buying and selling transactions that may be a bargaining process". (Eis: 2013: 4). The market is a place or location where there are potential buyers and there are also sellers with products that are ready to offer to the buyer. Thus the size of the market is influenced by how many people have needs, have resources in possession of others and are willing to offer these resources to be exchanged in order to meet their needs.

As the times grow and the time changes there are changes that are perceived and have an impact on society. So is the market. The market that was once crowded with travelers consisting of sellers and buyers is now being reduced. This is because the effects of rapid globalization so that the existence of the market, especially the traditional market today is changing. Nevertheless, the market remains one of its own charms for the public.

2. Definition of Trader

Trade is a buying and selling activity that aims to gain profit. Purworejo District Regulation Number 5 Year 2011 defines a trader as a person / body conducting sales activities of goods / services within the regional market and / or in the regional market plot by taking place of trading in certain specified locations. Damsar (1997: 106) defines traders as follows: "Trader is a person or institution that trades products or goods to the consumer either directly or indirectly". When examined more broadly, the definition of a trader is a person who works as a seller of goods or services he has to meet the needs of buyers or consumers. The role of traders can not be separated from the existence of traditional markets. Like a word, a trader is a life for a traditional market. This is because the trader is an asset and also an investment for the market itself. The rotation of the economy wheel or the cash flow of a market is done by traders who trade in the market. The more crowded a market is visited, the more
various traders who trade in the market, then the merchant's contribution to a market is also greater.

3. Tradition Pahingan as one form of culture

Culture, derived from Sanskrit is Buddayah, plural form of budhi or sense. Then evolved into the word culture is the result of the development of compound cultivation that can be interpreted as the result of inventiveness, taste and human initiative in meeting the needs of his life (Koentjaraningrat, 2009). Culture is closely related to society. This is because culture as a pattern for behavior that refers to the pattern of life of a society, that is in the form of various activities or forms of social and material arrangements.

According to Koentjaraningrat (2009), there are seven cultural elements present in every culture in the world: language, knowledge system, social organization, living equipment and technology system, living livelihood system, religious system and art. The Tradition of Pahingan in Pasar Sunggingan includes the seven elements of the culture. First is the language, Pahingan tradition using Java language to communicate in the process of buying and selling between traders and buyers. The second element is the knowledge system, Pahingan tradition there are values, norms and regulations that must be executed. Then social organization, in Pahingan tradition there are social organization in the form of head of market, market staff until society as seller and buyer in Pahingan tradition. The fourth element is the system of living equipment and technology, the form of the fourth element in the tradition is a variety of Pahingan merchandise that diajajakan in the tradition Pahingan. The fifth element is the living livelihood system, the Pahingan tradition as the main point of society has become the livelihood activity by the traders themselves. The sixth element is the religious system, the tradition of Pahingan as a sense of gratitude and respect for God because it has bestowed the fortune for the surrounding community. Then the last element is art, in this Pahingan tradition there are various kinds of art performances by street musicians in the form of dances and traditional music.

Research Methods

In this research using phenomenology approach. It aims to understand the objectives of the study from the point of view of data sources. The data source of this research use primary data and secondary data. Primary data is data obtained from words and actions
that are the source of data from the field by observing or interviewing. This data is obtained from interviews with informants including Sunggingan Market traders and indigenous people around Pasar Sunggingan. In addition, the primary data obtained from the observation of researchers who do pre-observation during the event Pahingan event. In addition to primary data, this study also can not be separated from secondary data. Secondary data are data obtained from written sources, photos and statistical data (Moleong, 2006). Written sources can be documents and archives. The document used in this research is photographs of traditions in the Market Sunggingan pahingan taken researchers and photos Sunggingan Market that is on the web.

Sampling technique in this research using purposive sampling technique. According to H.B Sutopo (2002: 56) in purposive sampling "researchers tend to select informants who are considered to know the information and problems in depth and can be trusted to become a solid data source". In this purposive sampling technique the researcher will select the informant who is deemed most knowledgeable and can be trusted to be the source of data and know the problem in depth. Data source in this research is Ibu Darni, as market trader who still exist and also the original community figure in Pasar Sunggingan so as to give the information that the researcher need. Mr. Ihrom as a drug trader and herbal medicine at event pahingan, Mr. Marno as a permanent trader who has a kiosk in Pasar Sunggingan and Mbah Sunar is a supporting informant to complete the research data.

Data collection techniques in this study used is documentation in the form of photographs of traditions pahingan in Sunggingan Market, in-depth interviews to informants associated with the necessary data and observations made by researchers during pre-research.

In qualitative research, the validity of data can not be captured with certainty. For that used triangulation data.

In this study triangulation used is the type of source triangulation. Paton describes the source triangulation as "comparing and checking the degree of confidence of information obtained through different times and tools in the study" (Moleong, 2006: 330).

In this study, researchers looked at three types of analysis activities and data collection activities were cyclical and interactive. The researcher must be able to ensure his research has reached validity. After data collection then data is presented, after presented then done data verification and then reduced.
Research Result

Judging from the natural and geographical conditions that most of the region Sunggingan is a strategic land located right in the heart of Boyolali city, which resulted in the region is very potential to develop various businesses. Therefore the majority of Sunggingan residents work in the business sector and self-employed. This can be seen from the main road that crosses Sunggingan there are many banks, shophouses and kiosks. The business sector in Sunggingan can meet the needs of the Sunggingan residents. Sunggingan Region is famous for trading various goods and services. There are a lot of homes that are renovated and built in the form of shop (house and shop) for business and business. It can be concluded that the majority of the people are livelihood as traders, thus making the Sunggingan people depend on the existence of Sunggingan Market. Therefore, the tradition of routine pahingan done on every market day pahing in the Java calendar.

From the data obtained can be concluded that, Sunggingan society is classified as a modern society. However, Sunggingan people still preserve the traditions or customs in the region Sunggingan hereditary from the ancestors. Sunggingan community traditions that are still preserved to this day is a tradition of pahingan.

Tradition is the embodiment of the tradition of cultural tradition Sunggingan always held every day Javanese market that falls on the day Pahing. Tradition Pahingan happens continuously done in the past. Sunggingan Market itself comes from the routine activities of the surrounding community and the rantau community who trade in the region always bring their merchandise in a way di-sunggi. In-sunggi is one way of carrying heavy goods by raising goods on the head of a person and holding them with both hands so that the goods do not fall. Hence Sunggingan is the name of the region. It is also what makes it interesting inside the Sunggingan region itself with the existence of a market that is still operating well until today.

The viscosity of traditions found in Sunggingan Market is what makes Sunggingan Market become a market for traditional customary preservation in Boyolali District.

Meaning of Tradition of Pahingan in Sunggingan Market

At the time of the tradition of pahingan held on the market day Pahing, researchers observed the activities during the tradition of
pahingan. The purpose of this observation intends as a picture of the researcher's thinking about the tradition of pahingan. At the time the researchers observe the course of buying and selling activities in the pahingan, Sunggingan Market is filled with people who do activities and buying and selling activities. These people are made up of local communities and communities outside the Sunggingan region consisting of traders and consumers. From these observations, researchers argue that the tradition of the pahingan is an interesting momentum. An interesting thing certainly has an implicit meaning in it. As with the tradition of pahingan, the activity has its own meaning.

There are two meanings of tradition for the society Sunggingan pahingan. First, the tradition of pahingan as a sign of custom made by Sunggingan community members from generation to generation. Then the second is, the existence of this pahingan tradition is very important for the community Sunggingan as a means of seeking fortune and become the main livelihood system for the citizens of Sunggingan. In other words, the traditions of the Sunggingan Market is a source of economic activity for the Sunggingan community itself.

**Sunggingan Community Strategy in Preserving Tradition Pahingan**

This tradition is regarded as a cultural heritage of local community Sunggingan, so the tradition is still preserved until now still a community of Sunggingan although there are some obstacles that hit this custom. Although there are obstacles that exist in the tradition of pahingan, but the tradition of this pahingan still implemented and preserved existence.

Can the researchers find that there is a strategy that people of Sunggingan do to keep the tradition is still preserved until now.

As for the strategies and efforts undertaken to preserve the tradition of this pahingan there are efforts and strategies undertaken. First, that is with the socialization and habits to always follow the tradition of pahingan they pass on to children from an early age. Armed with this socialization that became the capital of Sunggingan society especially merchant traders to preserve the tradition of pahingan. Starting from the continuous socialization of every market day that falls on the day Pahing, so it can become a habit for citizens Sunggingan. With the existence of a habit that is always done this as well, then over time the habit can become a routine part of the life of citizens Sunggingan always held every year.
Conclusion

Tradition is not separated from the elements of space and time. The element is visible at the time of the implementation of the pahingan, that is, on every Java market day that falls on the day of Pahing and is placed in a space called Pasar Sunggingan. Spatial elements in the tradition of pahingan related to the process of socialization, where the community Sunggingan and outside Sunggingan can gather in one place with the same goal of buying and selling activities. The element of time in the tradition of pahingan is that tradition has been done since ancient times. The placement of space and time is done repeatedly and become a routine. With this routine that causes a habit or folkways. Because of that habit, Sunggingan people and also people outside Sunggingan gathered in one space and time without an invitation to be written. The function of the elements of space and time in the tradition of pahingan as a strategy for the tradition of pahingan still exist until today.

The main theory in this research is seven elements of culture which is all forms of tradition that become the culture of a region. Culture is abstract, but can be felt with the elements that are in it. The elements of culture are, language, knowledge system, social organization, living equipment system and technology, livelihood system, religious system, and art. It is also seen in the tradition of this pahingan. Although there are some changes in the elements of culture, but does not change the form of elements that have been inherent in the tradition of the pahingan itself.

In the development of the era, the government launched a new regulation in the form of revitalization of traditional markets. Actually intention and tujuna held revitalization of traditional market is very good that is to give comfort of society in doing activity of buying and selling. Behind the goal, unwittingly there are impacts that reap the negative side of some parties. One of the parties affected by this policy is the traders in the traditional market itself. This is also the case in revitalization of Pasar Sunggingan where traders experience profitability so that the impact of changing cultural elements in the Sunggingan Market. The change is seen in the use of Javanese language which is transformed into Javanese language mixed with Indonesian, knowledge system of traditions of pahingan, change of values and norms contained in the tradition of pahingan, organizational change and market paguyuban, merchandise changes sold by traders in Pasar Sunggingan, changes in the merchant's
livelihood system, the renovation of places of worship located in Pasar Sunggingan, the changing of music art and dance art from traditional to modern.

Therefore, the existence of traditions in Sunggingan Market as a traditional market event is very important as a source of Sunggingan community economy to date.

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