

Investigating Buying-Selling Communication Patterns in the Kangean Community at Kalikatak Market: An Ethnographic Communication Approach

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Abstract-This research aims to investigate the communication dynamics within the Kangean community during buying and selling activities at Kalikatak Market, employing an ethnographic communication approach. Through participant observation and interviews, the study explores communication strategies, language variations, linguistic codes, and cultural norms prevalent in these interactions. Data collection involved attentive listening, recording, and note-taking during market interactions, supplemented by a reflective introspective method to engage both researcher and respondents in communication patterns. The speech data collected was transcribed, condensed, categorized, and validated, leading to the interpretation of findings represented in a visual scheme illustrating communication dynamics. The study reveals the predominant use of the Kangean Dialect Malay Language (KDML) with the ako-ka language variety in buying and selling interactions, along with the role of non-verbal cues as signals and linguistic codes reflecting cultural identity. Additionally, cultural norms emphasizing sincerity, attentiveness, and honesty were observed. This research provides valuable insights into the communication patterns within the Kangean community at Kalikatak Market, shedding light on the intricacies of social interaction in a marketplace setting and suggesting avenues for further exploration.

Keywords: Communication Dynamics, Kangean Community, Buying and Selling Activities, Ethnographic Communication

I. INTRODUCTION

Language serves not only as a means to convey and understand ideas, thoughts, and opinions (Muta'allim et al., 2021); (Yudistira et al., 2022); (Sofyan, Badrudin, et al., 2022); & (Suryanti et al., 2023), but also as a primary tool in social interaction and cultural inheritance (Surahman, 1994); (Muta'allim et al., 2020);

(Fahmi Reza Alfani, 2021); (Akhmad Sofyan et al., 2022); (Muta'allim et al., 2022); (Sofyan, Firmansyah, et al., 2022); (Haryono et al., 2023); & (Yudistira, R., 2023). Through language, humans can convey various concepts and values to others (Craff, 1987). The perspective on language can be viewed from the aspects of form and meaning (Martinet, 1981), which depict its

role as an effective communication tool and message conveyer.

According to Lasswell (1972), communication is the process through which a communicator delivers a message to a communicatee via a particular medium for a specific purpose (Muta'allim et al., 2021); & (Yudistira, R., 2023). The role of the communicator is highly significant in influencing the communicatee's understanding of the message conveyed. To achieve effective communication, mutual understanding between the speaker and the listener is crucial, implying the need for communication models or patterns. These communication patterns evolve as a result of various social interactions occurring in diverse social environments. Social interactions take place in various contexts of life, such as trade, ports, schools, government offices, lecture halls, and traditional markets. Therefore, communication plays a crucial role in every aspect of human life, including commercial transactions. Especially in the context of local communities, the dynamics of communication between sellers and buyers can provide deep insights into cultural values, social norms, and economic practices that govern daily interactions.

In this study, researchers investigate communication patterns in buying and selling transactions at Kalikatak Market, the local economic hub of the Kangean community. Communication patterns in this context refer to the recurring modes and styles of communication observed between sellers and buyers within the Kangean community. These patterns encompass both verbal and non-verbal forms of communication, including language use (such as the Kangean dialect of Madurese), gestures, and other cultural cues. Additionally, communication patterns involve negotiation tactics, conversational strategies, and social interactions during transactions. These communication patterns are influenced by social norms and cultural values within the Kangean community, shaping how individuals interact and engage in buying and selling activities at the market.

The market was chosen as the research focus due to its rich social interactions and communication patterns among local residents. Using an ethnographic approach, researchers delve into the communication between sellers and buyers, as well as how social norms and cultural values influence buying and selling

transactions in the market. The aim of this research is to understand how communication reinforces social relationships and trust among community members, especially in the context of bargaining. In addition to providing theoretical insights, this research also aims to offer practical benefits in enhancing cross-cultural understanding and developing effective communication strategies in buying and selling transactions. Thus, this study has the potential to significantly contribute to the understanding of local cross-cultural communication.

To date, there has been limited examination of the buying and selling communication patterns within the Kangean community at Kalikatak Market using an ethnographic communication approach. Nonetheless, various studies have yielded findings relevant to this research. For example, Muta'allim et al. (2021) observed at Kampong Market that sellers and buyers frequently employ code-switching and code-mixing in their interactions. Similarly, Handaka (2018) revealed that the community's communication system effectively addresses multi-ethnic issues in the market, providing insights into sales and activities. Additionally, research by Jamiluddin et al. (2019), Syaifuddin et al. (2021), and Jamiluddin et al. (2022) identified the use of verbal and nonverbal communication strategies by sellers and buyers to influence transactions persuasively.

Wibowo et al. (2015) highlighted the cultural theme of honesty underlying buying and selling activities, fostering mutual trust and respect. Meanwhile, Alfani et al. (2021) identified generic structures in buying and selling communication within several shops at Waru Market, including stages such as greeting, initiation, questioning, request, compliance, sale, purchase, and closure. While these findings are relevant, research specifically focusing on the buying and selling communication patterns of the Kangean community at Kalikatak Market remains a novel and significant contribution to understanding local social and cultural interactions.

Studies conducted by Azeharie (2015), Ghaffar et al. (2021), Nurmawaddah (2022), Nuryani (2022), and Volume et al. (2024) explore communication patterns in various contexts, such as interactions between sellers and buyers, teachers and students, as well as religious leaders and their followers. Although not directly centered on communication at Pasar Kalikatak,

these studies offer valuable insights into the dynamics of interpersonal communication. Furthermore, relevant studies in the context of communication ethnography include those conducted by Ray Professor & Biswas Assistant Professor (2011). Additionally, research on Kangean culture and language by Muta'allim et al. (2020), Muta'allim et al. (2021), Hairus Salikin et al. (2021), and Mochammad Minladun Hakim et al. (2022) explores the daily use of the Kangean language, including its pragmatic aspects. Despite differing focuses, these studies provide cultural and linguistic contexts that enrich the understanding of communication patterns at Pasar Kalikatak.

Meanwhile, language-related studies conducted by (Irsyadi et al., 2022); (Irsyadi, 2023); (Merizawati & Munawir, n.d.); & (Karuru et al., 2023) enrich our understanding of language dynamics in various contexts such as language acquisition, literature, learning, and education. Although not directly related to markets or commercial transactions, these studies provide valuable perspectives on language use in social interactions. Finally, research that examines language dynamics in the context of Islam, tolerance, moderation, and politics, such as that conducted by Julhadi et al., (2023); (Mahardhani et al., 2023); & (Dumiyati et al., 2023), offers additional insights into how cultural values and norms influence communication in various aspects of Kangean society. While there hasn't been specific research focusing on communication patterns in buying and selling at Pasar Kalikatak using ethnographic communication approaches, the diversity of research conducted provides a strong foundation for understanding the communication and cultural context in the area.

Based on the findings of various studies, there has been no specific research conducted on the communication patterns involved in buying and selling within the Kangean community at Kalikatak Market. The novelty of this research lies in its ethnographic approach, which aims to comprehend these communication patterns within the context of Kangean community transactions at Kalikatak Market. Although numerous studies exist on buying and selling communication in traditional markets, research specifically addressing the Kangean cultural context and Kalikatak Market remains limited. The ethnographic approach presents an opportunity to deeply investigate communication

dynamics, unveiling unique cultural aspects and values that shape buying and selling interactions. Consequently, this research contributes fresh insights into comprehending communication patterns within the distinctive Kangean cultural milieu.

However, the Kangean community possesses a distinct and unique culture that sets it apart from others. This research seeks to explore how local culture influences communication patterns in buying and selling transactions. Understanding communication dynamics in markets is crucial not only for the local economy but also for preserving cultural heritage. The ethnographic approach enables researchers to engage directly with the community under study, yielding profound and contextual insights into transactional communication patterns. Thus, this research has the potential to offer a more holistic understanding compared to other methodologies. Its social implications are significant as well, enhancing comprehension of social and cultural interactions in traditional markets. The research findings could improve communication efficiency between sellers and buyers, thereby bolstering the local economy. Therefore, this topic holds importance within the realms of communication patterns, local culture, linguistics, and cultural norms, with the potential to make substantial contributions to academic and practical literature.

Building upon this background, the researcher formulates the research problem, aimed at comprehending the forms of communication patterns, linguistic variations, linguistic codes, verbal communication, and cultural norms within buying and selling transactions at Kalikatak Market, among the Kangean community. To address this research problem, the use of a communication ethnography approach is deemed necessary. Communication ethnography is a research method within the communication field that aims to explore, understand, and analyze communication interactions within specific cultures or communities. This approach integrates ethnographic principles, including direct observation, interviews, and participation in the community's daily life, with a focus on communication aspects such as language, symbols, norms, and interaction patterns. By employing the communication ethnography approach, researchers can gain a profound understanding of communication within a

particular cultural context, as well as how cultural factors influence the communication process itself. This enables comprehensive exploration of communication dynamics in buying and selling transactions at Kalikatak Market, providing significant insights into social and cultural interactions within the traditional market context.

Essentially, communication ethnography is a branch of anthropology. According to Wibisono (2007), communication ethnography is derived from two fields, namely ethnography and communication. A broad definition provided by Kuswarno (2008) explains that communication ethnography is the study of the role of language in the communicative behavior of a society, encompassing the ways language is used in various different cultures. Communication ethnography details competencies in communication, norms of interaction, and the culture associated with communication events. The subject of research in communication ethnography, as stated by Kusnadi (2013), is the communication events or social interactions among a group of people within a society or ethnic group. This research assesses communication events or social interactions as cultural phenomena involving complex factors.

Communication ethnography can be seen as a new discipline born from several fields of knowledge. This is emphasized by Kuswarno (2008), who asserts that communication ethnography has become a discipline attempting to reassemble communication behaviors and the norms involved in them within the context of actual social life. Therefore, research employing the communication ethnography approach not only involves anthropology as its parent field but also requires linguistic analysis, interaction or sociology, and other communication aspects. Communication is a crucial element in the interaction among individuals in a society. Communication patterns reflect the speaking styles of each individual, which vary both in verbal and non-verbal communication. According to Haryono (2015), the concept of communication patterns refers to models of language code usage interactions formed by unique and repetitive relationships between speech components, influenced by linguistic, social interaction, and cultural aspects. Thus, communication patterns can be understood as models or styles of communication emerging from the interaction among individuals or groups. These communication patterns reflect how

individuals or groups use language and express themselves in the context of social and cultural interactions.

Communication patterns in social interactions can be identified through the approach of communication ethnography, a qualitative research method that examines various communication patterns within a speech community. This study, as explained by Saville-Troike (in Haryono, 2015), is part of the interpretive and naturalistic paradigm. Through this approach, researchers can understand and uncover the communication patterns used by humans within a group or community. Communication ethnography, as outlined by Littlejohn and Foss (2009), applies ethnographic methods simply in studying communication patterns of a group. This view is also supported by Kusnadi (2013), who emphasizes that communication ethnography is an effective methodological tool for understanding the processes, backgrounds, communication goals, and socio-cultural behaviors in the context of social interactions as part of cultural events.

II. METHOD

This research adopts a descriptive qualitative approach, which aligns with the framework articulated by Bogdan and Taylor (in Moleong, 1994). This framework suggests that qualitative research generates descriptive data comprising written or spoken words from individuals as well as observable behaviors. The primary objective of this study is to utilize a communication ethnography approach to scrutinize communication patterns within a specific group. This standpoint is supported by Kuswarsono (2008), who asserts that the communication ethnography approach endeavors to delineate, analyze, and elucidate communication behaviors within a social group. Thus, the aim of communication ethnography research is to delineate cultural elements associated with communication within a society or group.

The data utilized in this study pertain to buying-selling communication patterns observed in Kalikatak Market, with the Kangean community as the primary data source. In accordance with the perspective articulated by Lofland and Lofland (in Moleong, 1994), the main (primary) source in this qualitative research comprises the words and actions documented in transcripts of conversations between sellers and

buyers.

The data collection method adopted in this research is participant observation. Here, the researcher listens to the discourse of the Kangean community, capturing buying-selling communication patterns using recording and note-taking techniques. Additionally, the researcher conducted interviews with various stakeholders engaged in buying-selling communication, such as traders, buyers, and other visitors, to gain deeper insights into the investigated issues. The reflective introspective method was also employed, enabling direct involvement of both the researcher and respondents in communication patterns, leveraging their experiences to enhance understanding of the observed phenomena.

Upon data collection, the researcher transcribed the discourse into written form using orthographic transcription. Subsequently, the data underwent reduction, classification, and verification based on its nature to achieve a more comprehensive understanding of buying-selling communication patterns within the Kangean community.

Moleong (1994) posits that triangulation is a technique used to assess the validity of data by incorporating additional information beyond the acquired data, either for verification or comparison. Patton (in Moleong, 2001) identifies four triangulation techniques for data examination: (1) source triangulation, (2) method triangulation, (3) investigator triangulation, and (4) theory triangulation. In the context of this research, the researcher employs the source triangulation technique by cross-referencing and verifying information obtained from various instances and different tools. The methods utilized encompass: (1) comparing observational data with interview data; (2) contrasting informant statements made publicly with those made privately; and (3) juxtaposing interview

findings with pertinent document content.

Following the process of data reduction, classification, and verification, the researcher provides translations of meaning and purpose. Primary data is denoted with <.....>, while meaning translations are indicated using parentheses (.....), and purpose translations are enclosed in quotation marks ‘.....’. Subsequently, the researcher compiles data tables, assigns codes, and interprets them. The subsequent step involves presenting the communication flow in Scheme format.

III. RESULT AND DISCUSSION

3.1 Result

The research findings reveal that in the buying-selling communication patterns of the Kangean community at Kalikatak Market, they utilize the Kangean dialect of Madurese language (KDML), characterized by its rich variations of ako-kaos language. This linguistic diversity encompasses a rough language style commonly employed in daily interactions, particularly among younger individuals, peers, close friends, or family members. Additionally, non-verbal communication is evident through gestures and linguistic codes, serving as reflections of cultural identity, while cultural norms emphasize the significance of honesty, attentiveness, and integrity.

The buying-selling communication patterns at Kalikatak Market reflect the culture and values of the Kangean community. The language employed often integrates local dialects and idiomatic expressions, fostering stronger connections between sellers and buyers. Furthermore, gestures and non-verbal expressions play a crucial role in establishing trust and reaching agreements in every transaction.

Table 1. Kangean Community’s Communication Patterns in Buying and Selling Transactions at Kalikatak Market

Code	Speech Data	Communication Patterns	Language Variations	Nonverbal Communication	Linguistic Code	Cultural Norms
MBSCP	<i>Hmmm, sapolo ebu la bhe’e, Bhuk</i>	Highlighting affordable prices for mangoes without the need to weigh them	<i>Ako-kaos</i>	Holding a mango	<i>Hmmmm</i>	Participating in bargaining, omitting item weighing,

						and conducting transactions without engaging in small talk.
CPCT	<i>Oh iyalah, Bhuk</i>	Engaging in bargaining, absence of item weighing, and the inclusion of small talk. Top of Form	<i>Ako-kao</i>	Payment method	<i>Oh dan lah</i>	The process of engaging in casual conversation .
CPOT	<i>Hey...m ara mellea bheben gna</i>	Quoting prices for goods without the need for weighing and facilitating direct payment.	<i>Ako-kao</i>	Displaying the goods	<i>Hey</i>	Selling items by estimation without weighing, creating a distinctive feature.
CPCT	<i>Dua ebu lah</i>	Stating the prices of goods without the necessity of weighing them	<i>Ako-kao</i>	Holding tomatoes and oranges	<i>Lah</i>	Retailing goods without the need for weighing and incorporating mixed items

3.2 Discussion

Kangean Community's Communication Pattern in at Kalikatak Market

The communication of the Kangean community in buying and selling transactions at the Kalikatak market follows a structured pattern, where sellers and buyers use a local dialect known as KDML to achieve transaction success. The use of KDML is crucial in this interaction, as it serves as the key language that connects both parties. Specific terms related to certain goods are used, forming a vocabulary that is distinctive and rooted in the local culture. The communication process begins with greetings and inquiries about the merchandise, followed by stages of price negotiation and detailed explanations about the products offered. In addition to using verbal communication, the Kangean community also relies on non-verbal communication such as hand signals, facial expressions, and other body language in buying and selling transactions. Furthermore, in buying and selling transactions, there are also specific linguistic codes used and

the application of cultural norms. This helps convey agreements, interest, or trust between sellers and buyers. Within this communication system, clarity in offering prices and goods, as well as adherence to agreements, becomes crucial aspects, ensuring the smoothness of transactions.

Buying and selling activities in the Kalikatak market also serve as opportunities for broader social interaction. Besides transactions, buyers and sellers often share stories, exchange information, or simply enjoy themselves, strengthening their relationships. Furthermore, the communication system of the Kangean community also includes strategies for resolving conflicts or disagreements between sellers and buyers. This could involve further negotiation, detailed explanations about the merchandise, or seeking solutions that satisfy both parties.

Thus, the communication system in buying and selling activities at the Kangean market constitutes a complex network of language, social interaction, and cultural norms that help facilitate transactions and strengthen

relationships between sellers and buyers. Here are some communication patterns of the Kangean community in buying and selling mangoes, carrots, onions, and chili peppers at Kalikatak market.

Mango Buying-Selling Communication Pattern (MBSCP)

In the afternoon, a buyer named Misria visited the market, and she stopped when she saw mangoes. She approached the mango seller named *Nikmah* and observed the mangoes for a moment while holding them. Seeing this, *Nikmah* immediately greeted her with the standard price. After *Nikmah* observed the mangoes for a few minutes, she decided to buy them, and then the negotiation process took place.

Misria (the buyer is examining the mango)

Nikmah <*Mora, Bhuk, perak pettong ebu*>
(It is cheap, Mrs. It is seven thousand')
'It is cheap, Mrs. Only seven thousand'

Misria <*Mon samanna sarapa, Bhuk?*>
(showing the goods)
(If it's this much, how much, sir?)
'If it's like this, how much, sir?'

Nikmah <*Hmmm, sapolo ebu la bhe'e, Bhuk*>
(Hmmm. Ten thousand, Mrs.)
'Hmmm. Just ten thousand, Mrs.'

Then, *Misria* handed the money to *Nikmah* and said,

Misria <*Ayya, Bhuk*>
(it is, Mrs.)
'It is its money, Mrs.'

Nikmah <*Sakalangkong ya, Bhuk. Sengak abhelek kanna polek*>
(Thank you, Mrs. Remember, come back here again)

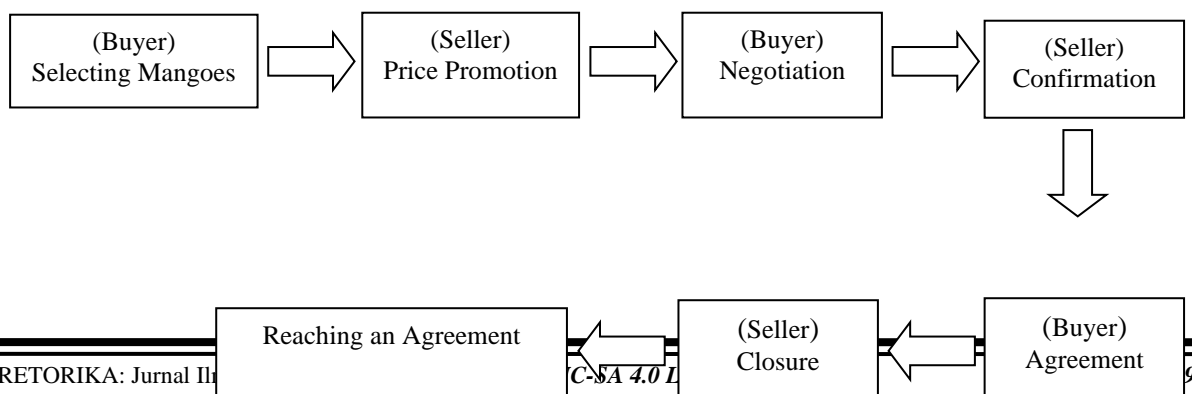
'Thank you, Mrs. Don't forget to buy here again'

Misria <*Insya Allah. Iya sabheleknala*>
'Insya Allah. Yes, thank you too'
(Insya Allah. Yes, you're welcome)

The conversation begins when *Misria* (the buyer) examines the mango. *Misria*'s body language signals her interest in the mango to *Nikmah*. *Nikmah* promptly provides price information by saying, <*mora, Bhuk, perak pettong ebu*>. This expression is a persuasive attempt to encourage *Misria* to buy the mango. Communication between them is direct and efficient, without the need for small talk, making the transaction smooth. *Nikmah* focuses more on promoting the affordable price rather than the quality of the mango. There is no lengthy negotiation process, indicating that *Misria* already has knowledge of market prices and *Nikmah* wants to sell her merchandise quickly. Thus, the transaction, emphasizing cheap prices and without weighing the mango, can be categorized into a specific communication pattern.

The conversation between the seller and the buyer using the local language, KDML, demonstrates their understanding of specific linguistic codes and cultural norms. This communication pattern reflects a cultural theme where social interactions are conducted without small talk, while both parties accept the goods without questioning their condition or weight, even without using scales. Interestingly, this becomes part of the linguistic code and cultural norm at Kalikatak Market. The following diagram summarizes the flow of communication patterns between the seller and the buyer in the mango buying-selling transaction.

Scheme 1. Communication Pattern in Mango Trading



Communication Pattern in Carrot Trading (CPCT)

In the morning, a buyer named *Sayyibe* is shopping for vegetables for his kitchen needs. After he finishes shopping for several vegetables, he notices a note paper about the list of vegetables to be bought. Then, on the paper, it is written that carrots have not been bought yet, so he visits a carrot seller named *Bhuaton*, and a transaction process occurs.

Sayyibe <Sarapaan wortelna, Bhuk?>
(How much are the carrots, Mrs.?)
'How much the carrots price, Mrs.?'

Bhuaton <Macem-macem. Ayo sekemma? Pelela!>
(It has variation price. Which one would you like to choose?)
'The prices vary. Which one would you like to choose?'

Then, *Sayyibe* choose carrots and said,
Sayyibe <Enna sarapa, Bhuk? Sangangebu olle 15 bigghi ya, Bhuk!>
(How much is this, Mrs.? Nine thousand for 15 pieces, Mrs.!)
'How much its Price, Mrs.? Nine thousand for 15 pieces, Mrs.!'

Bhuaton <Oh iyalah, Bhuk>
(Yes, Mrs.)
'Okay. Yes, Mrs.

After they agreed on the price of the carrots, *sayyibe* handed over the money. It turned out that *Sayyibe* gave 16 thousand, more than a thousand more than the price of the carrots. Upon seeing this, *Bhuaton* offered the change to be exchanged for his merchandise, as follows;

Bhuaton <Duitna lebbi saebu. Kalak'e masako la ya, Bhuk!>
(The money is more than a thousand. Just take Masako, okay, Mrs.!)

'You have the return money, a thousand. Just take Masako, okay, Mrs.!'

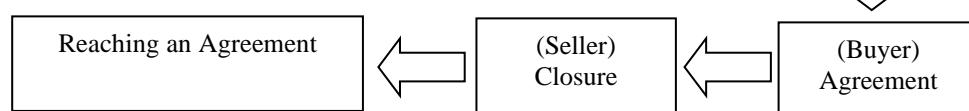
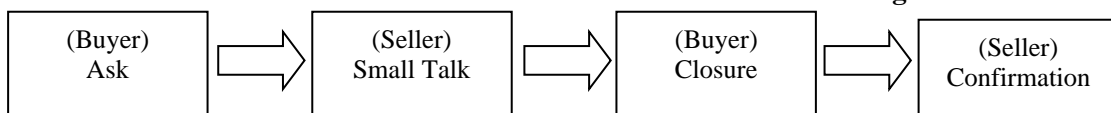
Sayyibe <Oh iyala, Bhuk>
(Yes, Mrs.)
'Okay. Yes, Mrs.

After reaching an agreement, *Bhuaton* carefully placed the Masako in the plastic bag containing the carrots, which he then handed to *Sayyibe*. Without further words, *Sayyibe* accepted the package and promptly left.

The conversation begins when *Sayyibe*, as the buyer, approaches the carrot seller, *Bhuaton*. The dialogue starts with *Sayyibe* inquiring about the price of carrots. However, the seller does not immediately provide a fixed price but states that it varies, still in the process of small talk. *Sayyibe* then selects some carrots and negotiates the price. This action indicates that *Sayyibe* has knowledge about carrot prices in Kalikatak Market. After agreeing to the buyer's offer, the seller confirms it.

The agreement is expressed without much small talk, indicating that the seller assumes the buyer already knows the market price. When *Sayyibe* gives the payment and the seller realizes that he has to return a thousand rupiahs, he offers to use the change to buy Masako. This is an example of the small talk process, which is part of their communication pattern. The carrot trading transaction process in Kalikatak Market does not involve weighing the goods, intense bargaining, or overly complicated small talk. In the context of this conversation, they reflect a cultural theme where the bargaining process, absence of weighing goods, and the presence of small talk are common and have formed into cultural norms in Kalikatak Market. Thus, both parties adhere to the cultural norms prevailing in Kalikatak Market.

Scheme 2. Communication Pattern in Carrot Trading



Communication Pattern in Onion Trading (CPOT)

This dialogue occurs when *Sania*, as the buyer, visits *Hapsah*, a seller, during the daytime. *Sania* goes straight to where *Hapsah* is selling because she knows that *Hapsah's* goods have the most affordable prices. Additionally, *Sania* knows that *Hapsah* is generous and doesn't count meticulously when selling her merchandise to customers. To understand further, here is the conversation that takes place.

Sania <Hey.... mara mellea bhebengna>
(Hey... I wanna buy some onions)
'Hey... I want to buy some onions'

Hapsah <kanjela mele, Bhuk>
(Sure, go ahead, Mrs.)
'Sure, go ahead, Mrs.'

Then, *Sania* picks up the onions and points them out to *Hapsah*, then said;

Sania <Enna olle mella duduak?>
(Can I buy two of these, Mrs.?)
'Can I buy of the two things, Mrs.?'

Hapsah <Olle>
(Sure)
'Of course'

Sania <Perak duduak, Bhuk>
(Two it is, Mrs.)
'Only two, Mrs.'

Hapsah <Iya. Dua ebu, Bhuk>
(Yes. Two thousand, Mrs.)
'Okay. Two thousand, Mrs.'

Sania <Ben bhebeng deon, Bhuk. Dua ebu ya, Bhuk>
(The ones with green onions, two thousand each, Mrs.)
'All of them with green onions, two thousand each, Mrs.'

Hapsah <Iya, Bhuk>
(Yes, Mrs.)
'Okay, Mrs.'

Then, *Hapsah* wraps the onions and green onions in a plastic bag, then hands it over to *Sania*. *Sania* takes the items and hands over two thousand rupiahs while saying.

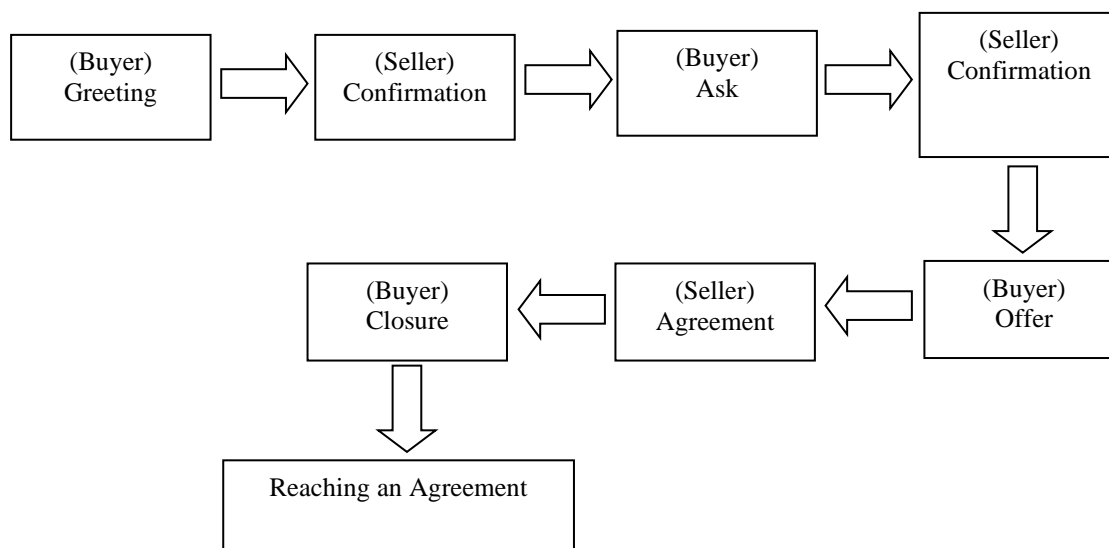
Sania <Ayya, Bhuk>
(It is, Mrs.)
'This is, Mrs.'

Hapsah <Sakalangkong>
(Thank You)

Sania <Iya, Bhuk. Sabheleknala>
(Yes, Mrs. Thank you too)
(Okay, Mrs. You are welcome)

In the conversation, the buyer appears to be highly communicative in interacting with the onion seller, while the seller tends to be passive and only responds to the buyer's remarks without providing much feedback. The buyer employs locutionary acts in the form of questions such as <enna olle mella duduak?> which indicates that the buyer may not fully understand the prices of onions and green onions, although aware that purchasing goods from the seller can be done in retail and mixed with other items without weighing. Essentially, the practice of stating the price of goods without weighing and direct payment by the buyer has become part of the communication pattern between the buyer and seller at Kalikatak Market. In this context, cultural norms in social interaction, such as the practice of retailing and mixing goods without weighing at the traditional Kalikatak Market, become unique and compelling reasons for consumers to always shop there. Thus, the communication pattern of buying and selling onions at Kalikatak Market can be seen in the following scheme,

Scheme 1.3: Onion Buying and Selling Communication Pattern



Communication Pattern in Chili Trading (CPCT)

This dialogue occurs during the daytime when Sauda approaches *Hatnami* (chili seller). However, when Sauda arrives at the chili stall, she engages in social interaction where, in the process, *Sauda* not only buys chilies but also purchases other items such as *Toman* and orange leaves.

Sauda <*Cabbi mun saparapat sarapa, Bhuk?*>
(How much for a quarter of chilies, Bak?)
'What's the price of chilies for a quarter, Bak?'

Hatnami <*Sapolo ebu*>
(Ten thousand)
'Just Ten thousand'

Sauda <*Mun settong sarapa, Bhuk?*>
(What's the price for one, Bak?)
'How much is one, Bak?'

Hatnami <*Dua ebu lah*>
(Just two thousand)
'Just two thousand'

Sauda <*Tomat ben deonna jerrok saebu ya, Bhuk*>
(The tomatoes and orange leaves are a thousand, right, Bak?)
'Just a thousand for the tomatoes and orange leaves, right, Bak?'

After that, *Hatnami* took the chili, tomato, and Jruk leaves, then counted them and said,

Hatnami <*Sabellas ebu, Bhuk*>
(Eleven thousand, please)
'Just eleven thousand, please'

After that, *Sauda* hands the money to *Hatnami*, then *Hatnami* thanks *Sauda* for shopping at her place.

Hatnami <*Sakalangkong ya, Bhuk*>
(Thank you)
'Thank you'

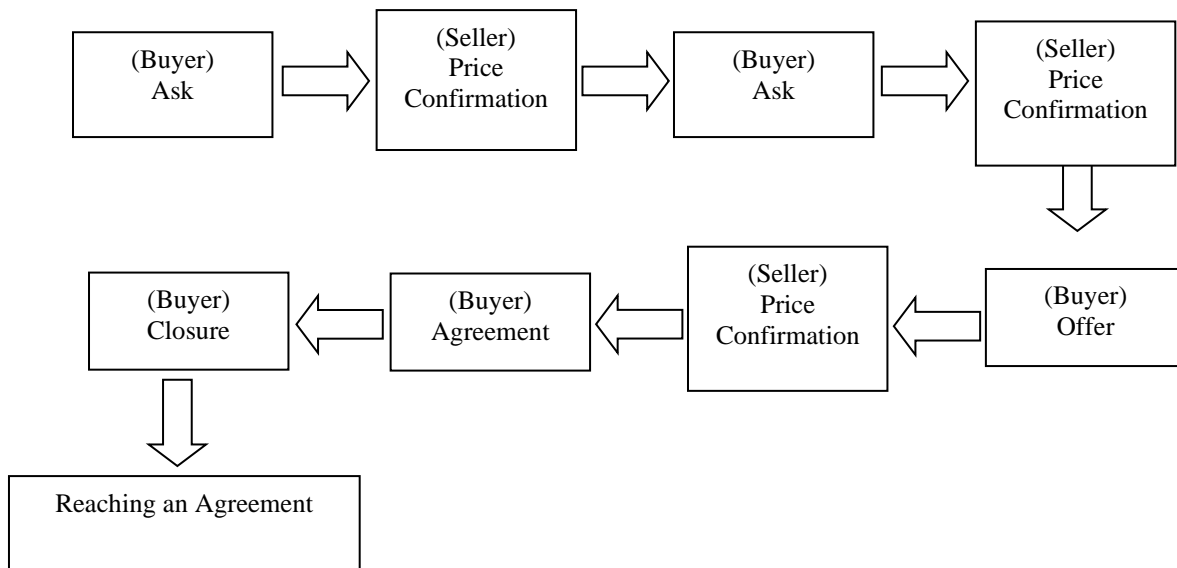
Sauda <*Sabelekna*>
(Thank you too)
'You are welcome'

In the daytime, *Sauda* (the buyer) approached *Hatnami* (the chili seller). Not only did *Sauda* examine the chilies, but she also glanced at other items such as tomatoes and orange leaves. Initiating the conversation, *Sauda* inquired about the price of the chilies, demonstrating an active involvement from the buyer's side in the transaction process. Through her locutionary utterance, *Sauda* initiated the conversation by asking about the price of chilies, possibly comparing it to previous rates. The seller responded with an illocutionary utterance. *Sauda*'s locutionary utterance can be perceived as a form of small talk.

Furthermore, she indicated her intention to purchase a variety of items by stating their respective prices, suggesting that the seller often accommodates buyers' requested prices. Thus, requesting items with their prices without weighing them has become a communication pattern between buyers and sellers in Kalikatak

Market. Therefore, the conversation aligns with cultural norms, where items are sold by estimation without weighing, creating a distinctive feature and a reason for consumers to prefer shopping there. Below is the outlined communication pattern between the chili seller and the buyer in the schema.

Scheme 4. Chili Buying and Selling Communication Pattern



The Use of Local Language in Buying and Selling Transactions at Kalikatak Market

The use of local language, such as BMDK, plays a crucial role in the success of transactions in Kalikatak Market because it is the everyday language in the Kangean community. The absence or limited use of local language can indicate that an individual is not from Kangean. In the Kangean community, there are five levels of language, including *ako-kaeo*, *nira-nae*, *keta-bula*, *kaula-sampeyan*, and *bedhen kaulapanjenengnan*. However, in Kalikatak Market, the dominance of the *ako-kaeo* language variety is evident, which is the most commonly used variety, although considered coarse.

By using the appropriate language variety, both buyers and sellers can easily identify themselves as part of the Kangean community. This facilitates smooth interaction and reinforces loyalty and cultural norms existing in the Kangean community. Besides, there are specific markers in the Kangean language that reflect the identity of its community, such as *heknak*, *hmmmm*, *hey*, *oh*, *oh iya* at the beginning of sentences, as well as *la*, *iyala*, and *okelah* at the end of sentences. The presence of such markers

indicates its uniqueness in the linguistic code of Kangean, which has not been found in other regions. This is a characteristic that distinguishes the linguistic code of Kangean from others.

Verbal and Nonverbal Communication in Buying and Selling Transactions

In the traditional markets of Kangean, particularly in Kalikatak market, the interaction between sellers and buyers goes beyond mere words, involving various forms of verbal and nonverbal communication rich with nuances of local culture. The Kangean language serves as the primary tool of communication, where sellers and buyers exchange information about merchandise. Buyers often inquire about the quality of goods or prices, which are kindly answered by the sellers along with necessary explanations. Moreover, nonverbal communication also plays a significant role in the market dynamics. Hand gestures are used to indicate quantities of goods or negotiate prices, while facial expressions reflect feelings and intentions, enhancing the understanding between sellers and buyers.

Eye contact and body language are integral parts of communication in the market, creating a warm and inviting atmosphere. Cheerful voices and friendly intonations also add to the lively atmosphere of buying and selling. By employing this combination of verbal and nonverbal communication, the Kangean community can conduct buying and selling activities smoothly and foster close relationships in the market. This is also a form of the rich local culture that is continuously passed down and well-preserved by the Kangean community.

Linguistic Codes in Buying and Selling Transactions at the Kalikatak Market

In the traditional market of Kalikatak, the Kangean community utilizes various linguistic codes that reflect their cultural identity in buying and selling activities. The Kangean language serves as the primary means of communication between sellers and buyers. In daily conversations, they enrich dialogues with dialects and unique phrases that are only understood within their environment. Besides language, specific terms and vocabulary also play a crucial role. The Kangean community has local terms for various types of merchandise, such as fish, agricultural produce, and craft products. The use of these terms not only enriches communication but also strengthens their cultural identity.

Nonverbal communication is also an integral part of buying and selling in the Kangean market. Hand gestures, facial expressions, and body movements are used to convey messages, negotiate prices, or indicate agreements. Nonverbal interactions often express meanings more profoundly than words themselves. Additionally, local cultural expressions such as proverbs and distinctive Kangean phrases are frequently heard in buying and selling conversations. The use of these cultural expressions not only adds local flavor to the dialogue but also reinforces social bonds between sellers and buyers. In more relaxed situations, communication tends to be more informal, while in more formal situations or with older individuals, the Kangean community might use more formal language. This level of formality reflects social hierarchies and cultural norms highly esteemed in the Kangean society. Overall, the linguistic codes used in buying and selling in the Kangean market are not just communication

tools but also manifestations of cultural richness and inherited local identity.

Buying-Selling Communication Patterns and Cultural Dynamics at Kalikatak Market

At Kalikatak Market, cultural norms play a central role in shaping the distinctive buying-selling communication patterns of the Kangean community. Attitudes of respect and courtesy, hospitality and openness, solidarity and mutual cooperation, reverence for local traditions, sincerity and caring, as well as consensus and collective agreement are some of the cultural norms that influence interactions in the market. Attitudes of respect and courtesy emphasize the importance of respecting and maintaining courtesy between sellers and buyers. For instance, sellers uphold politeness even if buyers cancel their purchases for certain reasons. Moreover, both sellers and buyers exchange friendly greetings and express genuine gratitude. Hospitality and openness are also highly valued by the Kangean community, and this is reflected in interactions at Kalikatak Market. Sellers and buyers interact with warmth and openness, welcoming buyers with smiles and providing honest information about the merchandise. These norms not only influence buying-selling communication patterns but also form an integral part of the identity and social life of the Kangean community in Kalikatak Market.

The norms of solidarity and mutual cooperation are strongly reflected in the buying-selling communication patterns at Kalikatak Market. Buyers often share information about prices or the quality of goods with each other, while sellers collectively assist in finding buyers for their products. There is a high regard for local traditions and culture evident in this market. Traditional Kangean products are promoted and traded with pride, demonstrating their pride in their cultural identity. Sincerity and caring for the needs and desires of others are at the core of the buying-selling communication patterns at Kalikatak Market. Sellers and buyers strive to demonstrate sincerity in price negotiations and show concern for each other. Efforts to reach consensus and mutual agreement are also heavily emphasized. Through negotiation processes that respect the views and needs of each party, sellers and buyers seek to achieve mutually satisfactory agreements. These cultural norms create a harmonious and supportive environment for social and economic interactions at Kalikatak

Market. By respecting and adhering to these cultural norms, the buying-selling communication patterns in this market can proceed smoothly and peacefully, maintaining the market's sustainability as a center of economic and social activity for the Kangean community.

Research on the buying-selling communication patterns within the Kangean community at Kalikatak market, utilizing an ethnographic communication approach, provides significant contributions and implications. This study broadens the understanding of buying-selling communication patterns among the Kangean community, offering fresh insights into the cultural, social, and contextual factors influencing interactions in traditional markets. This contribution holds important implications in the literature on intercultural communication and local economics. The findings of this research offer guidance for local governments, development institutions, and market participants to better comprehend communication dynamics in Kalikatak market, supporting the development of appropriate policies and effective economic development programs to bolster local market growth. Moreover, this research reinforces the identity and cultural sustainability of the Kangean community by acknowledging the values and communication practices within their buying-selling context, while fostering appreciation for cultural diversity and a better understanding of social interactions among local communities. The ethnographic communication approach employed in this study provides a profound insight into how local contexts influence human communication and interaction, advocating for the use of ethnographic methods in further communication research, especially in contexts involving local culture and traditional economies. Thus, this research holds significant academic and practical relevance in the social, economic, and cultural development of the Kangean community and its surrounding society

IV. CONCLUSION

Kalikatak Market stands as a central hub for social interactions within the Kangean community, where communication acts as the linchpin in the intricate dance of buying and selling transactions between vendors and customers. In this study, the focus is to unravel the communication patterns observed within the Kangean community during these transactions at

Kalikatak Market, employing an ethnographic communication approach. Through this lens, the research reveals the communication strategies, linguistic nuances, codes, and cultural norms prevalent in the buying and selling processes.

The findings underscore the paramount importance of communication in the buying and selling communication patterns at Kalikatak Market. Here, the Kangean community predominantly employs the Kangean dialect of Madurese language (KDML), characterized by its rich variations of the *ako-kaeo* language. This linguistic variation encompasses a rough language style commonly utilized in daily interactions, particularly among youth, peers, close acquaintances, or family members. Moreover, non-verbal cues, expressed through gestures and linguistic codes, serve as reflections of cultural identity, while cultural norms emphasize the values of honesty, attentiveness, and integrity.

The dynamics of buying and selling communication at the Kalikatak Market mirror the deeply ingrained culture and values of the Kangean community. Language usage often integrates local dialects and idiomatic expressions, fostering stronger connections between vendors and customers. Additionally, gestures and non-verbal expressions play pivotal roles in establishing trust and reaching agreements in every transaction.

This study underscores the fundamental role of communication in shaping the dynamics of buying and selling transactions at Kalikatak Market. It highlights how effective communication fosters social interactions, facilitates transactions, and strengthens the bonds between vendors and customers within the Kangean community. Furthermore, it suggests the need for further research endeavors, particularly longitudinal studies, to comprehend how these communication patterns and market dynamics evolve over time, especially in response to economic, social, or political developments within the Kangean community.

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