Local wisdom of traders and characteristics of traditional market in Pariaman City and its surrounding

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Abstract. Minangkabau has a strong reputation as an entrepreneur society, mainly based on their involvement in trade (galeh). This society created some famous trading cities along with the east coast of Sumatera that has been thriving as homes of diverse culture, and Pariaman City as one of them. As a trading city, there are various marketplaces across Pariaman and its surrounding that influenced from this mixed culture. By the qualitative method and descriptive approach, the purpose of this study is to examine the distribution of marketplaces and how the specific local wisdom creates their level of traditionalism. Field observations and some in-depth interviews were held to identify how the kinship system may affect their trade networking at each marketplace. The type of Minangkabau markets is determined by the variety of its commodities, which is defined by their stall owner. The owner who inherits their stalls sells local and traditional commodities because they have strong relationships and also the obligation with their kinship. The owner who bought independently can sell various products freely. The "Balai days" event brings together the Minangkabau sellers (rantau and darek) is the principal identity of the traditional Minangkabau market across Pariaman area. The more traditional market, the less-strategic area it places, and the less traditional is the reverse.

1. Introduction
The Minangkabau society in West Sumatra is well known for its tradition of trading from generation to generation [1]. Explained that the Minangkabau society until now made trading activities a distinctive feature of themselves. The culture and values of the Minangkabau society are a manifestation of patterned creativity of mind, system of moral values and norms relating to the community that is related to the Minangkabau society, so that until now it is still considered valuable, important and serves as a guideline in daily life both in society, religion, nation, and state. Local Wisdom of social culture in the life of the Minangkabau society is trading, ranging from small businesses to large businesses.

Traditional markets may be provided as arenas delivered with various social-economic activities. In this market various buying and selling, offers are formed from large to small scale traders that build socio-economic relations. Market offerings with crowded bargaining, passing traders and buyers, ongoing information flow, social gathering activities, and exchange of goods and services. In the market, competition also affects social interactions.

The market in Parianman originated from the geographical location of Pariaman which is strategically located as a Trading area with the support of ports and trains. The traders from various regions who have
just arrived at Pariaman Beach will stop at these coastal markets to sell their belongings to the Minangkabau people. Minangkabau people also sell their produce and sell food typical of them. As the trading center of Pariaman (now separated into Pariaman City and Padang Pariaman District) is a very crowded and busy area.

The Minangkabau society does not have a multilevel human regulatory system that is not in accordance with the rules of the philosophy of the Minangkabau society [1]. Individual efforts such as trading are the hallmark of Minangkabau people in choosing livelihoods. The Minangkabau society considers that trading is their identity even though not all Minangkabau society chooses the trading profession. Therefore, conformity will arise and there will be the integrity of socio-cultural values referred to in terms of the agreement, protection and customary ways in everyday life.

According to [2], Local wisdom in trade is the result of adaptation from society that come from generation to generation. Traditional markets are centers of activity that describe the attitudes and values inherent in the society [3]. The uniqueness or characteristic of the market from the needs of the surrounding society [4]. This study aims to examine the distribution of marketplaces and how the specific local wisdom creates their level of traditionalism. Trading has become a hallmark of the Minangkabau people. The uniqueness of traditional markets in Minangkabau such as market open days, commodities sold in traditional markets, also the use of stalls. Trading, which was originally a source of livelihood, became work carried out by most Minangkabau people.

2. Literature Review

2.1 Local Wisdom

Local wisdom is the result of adaptation from a community that originates from generation to generation [2]. Revealed that this is in line with the opinion that emphasizes that local wisdom is seen as an adaptation of people's life experiences that have been applied for generations so that it becomes a tradition of the community concerned [5]. Local wisdom is a local cultural system that includes aspects of value; norm; behavior; culture; knowledge; belief; and outlook on life.

It can be concluded that local wisdom is a habit that has become a tradition of the society as an adaptation of society life experiences that have been applied for generations. Local wisdom also becomes a system of local culture that has aspects of values, norms, behavior, culture, knowledge, beliefs, and outlook on life. Its implementation in this study emphasizes four aspects, namely the religious aspect; aspects of the norm; social aspects; and cultural aspects.

2.2 Kinship System

Kinship is social units consisting of several families who have blood relations or marital relations [6]. Membership of kinship consists of father, mother, child, daughter-in-law, grandchildren, brother, sister, uncle, aunt, grandfather, grandmother and so on. The kinship system has an important meaning in society, whether a simple society or an advanced society, relationships with ancestors and relatives are the key to relationships within the social structure. Relations with relatives are the axis of various interactions, obligations, loyalty, and sentiments. In societies, kinship is a very important loyalty to relatives that replaces loyalty to others. This means that the kinship system is very closely related to the social structure that it builds further. The kinship system determines one's position in society, namely the position of men and the position of women.

The kinship system is units consisting of a number of families that are relatively small to large in number, simple society, and advanced society. The kinship system determines one's position in society, namely the position of men and women. In Minangkabau customs, the position of men and women has their respective roles. The matrilineal lineage is in the line of women, thus making men try to find property other than for their own interests, as well as for the needs of their sisters and nephews.
2.3 Ownership of Stalls
In the ownership of stalls by local traders and migrant traders, basically local traders are more comfortable and like the way to sell which is open (outdoor), while immigrant traders tend to sell in a closed (indoor) [7]. Migrant traders sell merchandise consisting of household appliances, daily basic necessities, and so on in closed stalls. Local traders choose a place to sell with semi-permanent space markers (semi fix elements) and the area to sell migrant traders marked with fixed element forming elements (fixed elements).

2.4 Mental Map
Mental Sketch Maps are a common method to assess how people view their city or neighborhood [8]. Procedures have been established to assess the similarities and differences among the maps. Mental maps analysis can address a number of aspects about a child’s perception of community, such as place knowledge, scale, whether or not a plan view is used, as well as the frequency and character of the landmarks and other features represented on the map. Mental mapping, as a method, has been criticized by scholars for a number of reasons. Mental map is also a first-person perspective of an area and how they interact with it. An easy example would be the image of neighborhood. Mental map of where live allows to know how to get to your favorite coffee shop. It is using to plan activities and routes to travel. This kind of mapping is studied by Behavioral Geographers to help them create things like improved driving directions.

3. Methodology
3.1 Study Area
The area in this study was in Pariaman City and Padang Pariaman District. There are four traditional markets discussed in Pariaman City and Its surrounding. The two traditional markets in Pariaman City are Pariaman Market and Kurai Taji market and two other traditional markets in Padang Pariaman District namely Pauh Kambar Market and Sicincin Market.

![Figure 1. Traditional market Mental Maps in Pariaman City and Its surrounding](source: Data Processing, 2019)
3.2 Data Source
Data sources were obtained from two sources, namely primary data and secondary data. Primary data is done by several methods of data collection. The methods used in the primary data survey are interviews, observations, and mental maps. The types of interviews used were open and in-depth interviews conducted with informants, namely traders, buyers, Head of the Trade Office, market cooperatives/manager. Observations were made directly into the research area. The purpose of observation is for interactions between traders and buyers and among fellow traders in traditional markets with sulking on Minangkabau culture. Mental Maps is carried out by traders looking at the market plan which is located selling, places that they think are important around the market both physically and socially as well as trader stalls that sell the same commodities from Pariaman or not Pariaman.

Secondary data in this study consisted of market location data, average commodity prices in traditional markets, and the origin of commodities. Data sources are obtained by visiting agencies. The agencies visited were the Pariaman City Trade Service and the Traditional Market Cooperative or Cooperative which was the location of the study.

4. Result and Discussion
4.1 Traders at the Traditional Market in Pariaman City and Its surrounding
The location of the Coastal area on the edge of the west coast of Sumatra makes the Pariaman area (rantau area) strategic, making it the first place for new ideas to be introduced to introduce the core area of Minangkabau nature. Villages which located in the coastal area of Pariaman have less fertile land and are of less economic value compared to the natural wealth and fertility of land supplied by the highlands [9]. Villages on Pariaman coast are small villages with a small population and are located far from the
coast to avoid sea waves and security reasons. In general, residents around the coast have jobs as fishermen, traders, grow rice and coconut gardens [10].

As an overseas area, Pariaman is inhabited by residents who come from various ethnicities, namely Minangkabau, Aceh, Chinese (Chinese), India, Nias, Arabic, and others [11]. Minangkabau ethnic who are native to West Sumatra, generally come from various regions in the interior of West Sumatra such as Solok, Padang Panjang, Batusangkar, and Bukittinggi. They come through rivers that flow along the interior of West Sumatra. The nomads then occupied the Pariaman area and formed a joint community.

According to the Head of the Trade Office on a research interview, even though they are in the coastal area, the livelihoods of the people of Pariaman are not only fishermen, but generally work as farmers, traders and home industries. Farming is carried out by the majority of the population who work as fishermen, because fishermen cannot go to the sea every day, like on certain days, for example on Fridays. Because most of the population also works as farmers who have been handed down. In addition to farming and fishing, the residents of Pariaman are also famous as traders. Trading is generally carried out by fishermen or farmers who get results that exceed the daily needs. Excess products are sold outside of the Pariaman area such as Padang, Padang Panjang, Bukittinggi, Payakumbuh, Solok, and other areas around Pariaman.

Upon returning the merchants brought other necessities from the area visited. This work will be done by residents if the harvest is good, on the contrary if the harvest is not there, then the traders are immediately quiet. But then trading becomes the noblest and honorable job compared to farmers, as a result, many lands are abandoned and abandoned by the owner. Another work that is also developing in Pariaman is a small industry. The increase in coconut farming supports the development of the copra and coconut oil industries available in every village, but the management is still simple. There are also coconut oil industry businesses that are managed by Chinese traders. They get coconut raw materials from people's coconut gardens in the interior.

4.2 Kinship System of Traditional Market Trader in Pariaman City and Its surrounding

The kinship system in West Sumatra, especially in the City of Pariaman and its surroundings, still greatly influences and has an important meaning in the Minangkabau society. This kinship system connects the nuclear family, extended family, relatives, and so on. The Minangkabau society considers society life to be very closely related to kinship which determines one's position in society such as the position of men and women, parents with children, older siblings, mamak with nieces, extended family, relatives, and relations with one tribe.

In this study, the kinship system seen is the kinship of Minangkabau traders in the City of Pariaman and its surroundings. The kinship system of traders in Pariaman market, Kurai Taji market, Pauh Kambar Market, and Sicincin Market. Influence with the formation of kinship in trade in the markets of Pariaman city and its surroundings, namely from the ownership of stall.

In Minangkabau, especially in Pariaman City and Padang Pariaman District, the influence of kinship factors is very obvious in terms of stall ownership. This section will explain the stall ownership trader in each market, namely the Pariaman market, the Kurai Taji market, the Pauh Kambar market, and the Sicincin market. In each market studied there are clearly visible signs that show stalls owned by local residents and stalls that are not owned by local residents from stall buildings. Stalls owned by local residents are buildings with roofs, while non-local traders sell their merchandise in open-topped stalls and are managed by tarps. Ownership of a stall owned by itself is divided into two, a stall that was pioneered by traders as well as the second, a family-owned stall obtained for their children and grandchildren.
Ownership of stalls pioneered by traders is in three markets, namely the Pariaman market, Kurai Taji market, and Sicincin market. The first trader at Pariaman market sells groceries. He started his business in 1984 after graduated from high school. The second trader is from Kurai Taji market who has been selling since 1993, bought the stalls from previous traders. Traders at the Sicincin Market, the third and the fourth traders bought a new shop which built by the market manager after marriage.

Ownership of the stall that originates from parents or which has ran from generation to generation is in Pariaman market, Kurai Taji market Pauh Kambar market. In Pariaman Market, the fifth trader is one of the traders who inherited his parents' stall, which was founded in 1980. His stall has been visited by 39 years by his loyal customers. Business development in Pariaman market has been done for two generations, from his father to him.
At the Kurai Taji market, the sixth trader’s stall is his parent’s legacy. Before the stall was inherited to him, he had started helping his parents to sell in the market since the 1970s and his parents started since late 1950s. Now, he trades assisted by his children and nieces. The stall open in the morning until noon. During the day until dawn, he shifts with his two daughters, and continue with his niece. The stall now is equal to three generations, starting from the generation of his parents; his generation; and their children’s.

Furthermore, Pauh Kambar market, stalls on the market are derivative stalls from the parents of traders and fellow traders there are relatives. The stall named “Sate Nora” owned by the seventh trader and the eighth trader’s stall named “Sate Tia”. “Sate Nora” and “Sate Tia” were inspired from their child's name. "Sate Nora" stall is a stall that was handed down from the seventh trader’s parents. This stall has been around since 1950s. In the 1980s, she began helping her parents’ business until now, the stall run by her. The business that was sold starting from the beginning was up to now never changed, namely "Sate Pical (Sate Pecel)". Her stall is approximately 69 years and there have been two generations in developing stalls, the generation of her parents and a generation of herself.

"Sate Tia" stall belongs to parent-in-law of the eighth trader. This stall has been around since 1960s. In the 1980s, his wife began helping his parents’ business. After married in 1996, this business in the market was inherited by his in-laws to be managed. His son, Tia also helped develop the business in the market. If it is calculated from the year of opening the stall, the stall is currently 59 years old and is comparable to three generations, his parent-in-law’ generation, his generation; and the generation of his children.

The traders from Darek, namely Bukittinggi and Padang Panjang, on the day of the Balai day in Kurai Taji market and Pauh Kambar market did not have their own stalls. Balai Day, which is located at the Kurai Taji market, is on Mondays and Balai day at the Pauh Kambar market on Saturdays.
Figure 6. Sketch the origin of the darek trader with their move to Kurai Taji market
Source: Data Processing, 2019

Every day in the Balai day, they rent a stall in the market with a rental price that has been determined by market officers and the Pariaman City Trade Office and Padang Pariaman District. The rental price for each stall is IDR 20,000.00 which has been determined by the respective market officers. Retribution for cleaning is IDR 2,000.00 which has been determined by the Pariaman City Trade Office and Padang Pariaman District.

Figure 7. (a) The Ninth Trader’s Stall (b) The Tenth Trader’s Stall (c) The Eleventh Trader’s Stall
Source: Personal Documentation, 2019

Based on the result and discussion above, stall ownership can be seen from the origin of the trader. Local traders from Pariaman City and Padang Pariaman District generally have their own stalls, both stalls that are pioneered by traders or stalls owned by families. While Darek traders who sell in Pariaman City and Its surrounding areas do not have a stall and only rent places or stalls on the day of the Balai Day. Based on information from Market Management employee in a February 2019 on a research interview, after Chinese Ethnics left Pariaman, the market had been dominated by residents around Pariaman. So far, the stalls in Pariaman City and Its surroundings are owned by the indigenous people of Pariaman City and Its surroundings. The migrant traders only rent places or stalls owned by the indigenous people of Pariaman.
5. Conclusion
The relationship of the characteristics of traders with traditional market characteristics in Pariaman City and Its surroundings has two characteristics. Strong and weak tradition market. Markets with strong traditions are characterized by aspects of stall ownership with inheritance mechanisms handed down from the parents of traders. Next is the validity of the Balai days which opens opportunities for migrant traders to trade and sell local specialty commodities. In this case, the day of the hall reflects the relationship between Rantau and Darek. Traditional markets with strong traditions have stronger local wisdom, especially from the aspect of the stall ownership with inheritance mechanism.

6. References
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