

Extreme Market in Tomohon City: A Study of the Social Interaction

Awaluddin Hasrin, Sangputri Sidik, Siti Fathimah

Faculty of Social Science, Universitas Negeri Manado, Indonesia
awaluddin@unima.ac.id, putrisidik@unima.ac.id, sitifathimah@unima.ac.id

Reski P

Faculty of Social Science, Universitas Lambung Mangkurat, Indonesia
reski@ulm.ac.id

Suehartono Syam

Faculty of Education, Universitas Negeri Manado, Indonesia
suehartonosyam@unima.ac.id

Abstract

Tomohon City in North Sulawesi province is one area famous for having a high tolerance among religious people. Multi-religions inhabit Tomohon City; blending several religions makes Tomohon City have its pattern in building a discourse of religious tolerance. In addition, the interaction between religious people in the city of Tomohon is harmonious. This study explains the interaction between visitors, mainly traders and traders in the Pasar Beriman of Tomohon City. Pasar Beriman, famous as the Pasar extreme, is a social arena that shows the social relations between its visitors and depicts a portrait of religious ties between Muslim and non-muslim communities. This research uses the qualitative descriptive method of collecting data through observation, documentation, and interviews directly with market visitors in Tomohon City. This study's results show that visitors' interaction patterns are integrated and associative. It is illustrated by the interactions that are established. So far, there has never been any conflict or disintegration of traders or market visitors. It is in the form of a positive thing to develop an attitude of tolerance for religious people in the city of Tomohon.

Keywords

extreme market, social interaction, tolerance, tomohon city

1. Introduction

The market is one of the most important institutions in society's economy. This need drives the dynamics of people's economic life. Slow or fast economic movements depend on slow or fast market movements. Market movements are not the same in every society. Some markets move fast, and some are slow. Indications of slow or fast movements depend on them on the socio-cultural structure of society (Prasetijo 2001; Wibowo and Basri 2020).

The Market is not only a place for buying and selling but also a market as a social institution. On the other hand, the need for some people is an inseparable part of the socio-cultural structure of society so that there is no exclusion of certain groups or social layers to the Market. In a community like this, the Market is open to all walks of life and societal groups (Sidik, Hasrin, and Fathimah, 2020). There are no customary prohibitions or cultural barriers for a group if they want to enter or move to the Market (Damsar 2009).

In Latin, the Market comes from the word "*Mercatus*," a place to trade. There are at least a few different meanings to that sense: first, the Market is a physical mind; second, the Market is interpreted as a place of gathering; third, there is a legal right or provision regarding a meeting that takes place in the Market (Adisel 2019). Finally, in sociology, the Market is a very complex social phenomenon with various devices (Purwanto and Tumengkol 2019).

The Market can be viewed from different angles; for example, a call is a structure that is densely packed with social networks or full of conflict and competition (Damsar and Indrayani 2016). In this case, the place of the Market can be seen as a mirror of social complexity. A place with a variety of information about the goods being traded. There are many types of merchants, companies, and buyers. There are socio-economic organizations of trade, market prices, credit, buying and selling strategies, work ethic, entrepreneurship, and social and communicative aspects of the market day (Mai and Buchholt 1987).

Tomohon City is a city in North Sulawesi that received the title of tolerant city by the vice president some time ago (Dedik Priyanto 2021). As a Tolerant city, the pattern of communal harmony in this city continues to be well maintained. Relations between the people remain calm and harmonious even though the people who inhabit the town of Tomohon are very diverse in ethnicity, race, and religion (Pangalila 2020). The Pasar Beriman or Pasar Extreme of Tomohon city is one of the social realities that describes a situation that shows the existence of direct social interaction among the people of Tomohon city. In terms of Social interaction, interaction can manifest in several ways: interactions that occur in the social, economic, political spheres, and so on. Interaction patterns are sometimes practiced by individuals, one of which is interaction in the economic field, namely in shopping centers (markets). This reality becomes interesting to study because the Pasar Extreme of Tomohon is a social arena where interactions between Muslim and non-Muslim traders are established and interactions between visitors.

2. Methods

In this research, a qualitative descriptive approach was used. The main focus of this study is to explain the interaction patterns of visitors to the Faith market of Tomohon city. The visitors consisted of merchants (Muslim and non-Muslim traders) and visitors who came to shop. This research was conducted in Tomohon City-North Sulawesi. Tomohon City is one of the 15 regencies in North Sulawesi. The city of Tomohon was chosen as the location of the study because it is known as the city of tolerance. Most of the people of Tomohon city come from the Minahasa tribe and are Christians, but in concrete life can live peacefully and side by side with immigrant communities, the majority of whom come from the islands of Java Bugis and Gorontalo and are diverse in Islam. The data collection technique is to make observations, interviews, and documentation. Three types of data analysis processes exist *Open Coding*, *Axial Coding*, and *Selective Coding* (Strauss 2013). Although that way, the theory built on the data is not wrong, the three types of coding must be carried out simultaneously in the research.

Testing the validity of the data is carried out so that the purpose of this study is desired. This study used triangulation techniques, sources, and time to test the wetness of the data (Sugiyono 2016). In analyzing the data in this study posited the process of data analysis in the classification with three methods (Miles and Huberman 2014)

3. Results and Discussion

Pasar Beriman Tomohon was famous as Pasar Extreme in general as with other markets. That is where economic activity occurs, where people buy consumer needs—a place to exchange goods and services by traders with market visitors.

But besides that, the Pasar Beriman has also developed into a tourist attraction because it has a uniqueness that makes it different from other markets. For example, in this market, there are unique stalls to sell animals that are unusual for people outside Minahasa. In these stalls, we will find animals such as dogs, bats, snakes, mice, cats, lizards, wild boars, and others. From these buying and selling activities, the Pasar Beriman is better known as the Pasar Extreme because buying and selling animals is considered excessive by people outside Minahasa (Magda and Rompas n.d.).



Figure 1. The Situation of Pasar Beriman or Pasar Ekstrem of Tomohon

The Pasar Beriman consists of Muslim traders from outside the city of Tomohon, such as Javanese, Bugis, Gorontalo, and others, and non-Muslims who are Minahasa people. As a social space, the Tomohon faith market is a space for the people of Tomohon city to interact.

Social phenomena in the Pasar Beriman lead to building urban societies to interact with each other. Social interactions in the Pasar Beriman mainly occur between sellers and buyers. From the activity of transactions, the exchange will develop into various relationships. This interaction can be mapped into three, namely between the seller and the buyer, buyer, and seller. In the interaction between the seller and the buyer, social realization is driven by the motives of the transaction. The goods' type, quality, and price are exchanged here (Merliya and Ikhwan 2019; Muzdalifah, Sukidin, and Suharso 2019).

If this goes on an ongoing basis and results in fair transactions, then this transactional relationship can develop into a relationship between merchants and customers. Social relationships like this take place based on mutual trust. Social interaction between buyers occurs with the seller (or goods) as a point of triangulation. Interaction between buyers is triggered by the motive of seeking information regarding the interests to be sold. This information is mainly about the quality and price of the goods; In the traditional Market, the goods are not sold at a definite price but by bargaining. Therefore, fellow buyers' information becomes essential for buyers' bargaining power before sellers. Social interaction between traders occurs as a consequence of commercial work. (Ritzer 2014; Sari 2020; Setiadi and Kolip 2013)

The traders interact mainly driven by the motivation of mutual help. In the traditional market, the merchants competed like economic creatures, but on the other hand, they also helped each other as social beings. Thus the community of conventional market traders is a communal society (Hasrin, Umaterate, and Sidik 2020). The informality built up here becomes a counterweight between competition and communality (Arofah 2019).

3.1. Associative Interaction Patterns

The pattern of interaction carried out between Muslims and non-Muslims is associative. Is evidenced by the never having conflicts with the smell of SARA in the Pasar Beriman of Tomohon City. The associative interaction pattern will form an attitude of tolerance between Muslims and non-Muslims in locations selling halal and non-halal meat next to each other. There has never been a shirking Muslim sword, and vice versa. Muslims and non-Muslims are in good contact with each other.

In practice, the pattern of social interaction will form an associative pattern as a form of cooperation. Forms of Cooperation are conditions for life in society. In society, they need each other's help. The form of collaboration can be seen in all our social lives, from when we were children to family life and a social community. Cooperation can be created because of the similarity of each individual's goals, or benefits will be obtained in the social group. The associative interaction between visitors to the Pasar Beriman Tomohon creates an attitude of tolerance. As is known, the city of Tomohon is a symbol of tolerance for Muslims and non-Muslims.

The interaction pattern established within the merchant environment results in forming associations or organizations. The merchants who are in the Tomohon market are under the auspices of the Tomohon City Pasar Beriman Traders Association. From this association, it can synergize with the Tomohon City government to empower market traders (Runtuwene, Rompas, and Tulus, 2019). A program that can improve the economy of traders to improve the living standards of these traders.

In the study of social interaction, social interaction leads to good communication between internal ethnic and other ethnicities. The existence of communication is the main thing in clashing the treasury of goals and values of each

nationality (Soekanto 2010). Although in practice, sometimes we will encounter obstacles in the form of exclusive attitudes by certain groups or excessive fanaticism, this factor will hinder an effort to build harmonious values. But this problem will be solved if good communication is created between individuals and groups.

3.2 Dissociative Interaction Patterns

Dissociative interactions will form an attitude of intolerance, but this has never happened in the Pasar Beriman of Tomohon City because the market is a place or place to make money. This is what later became the principle of Muslim and non-Muslim swordsmanship. The meaning of the market for Muslims and non-Muslims is the market as a place to sell for money (Syah 2022). In principle, the interaction pattern is carried out with associative principles, giving birth to tolerance between Muslims and non-Muslims in the Pasar Beriman of Tomohon City. In general, there is a form of interaction in the form of competition between traders in the Pasar Beriman of Tomohon City. The competition pattern can occur if a party wants something that may not align with the other party. In the practice of competition, the form of interaction between individuals and individuals, individuals with groups or groups with groups, can be seen from the existence of competition to achieve specific goals. A match is based on values and norms or shared values recognized in society. This pattern has a slight tendency toward a form of competition that uses patterns of violence or physical clashes. Or is known as positive or healthy competition.

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4. Conclusion

Pasar Beriman, famous as Pasar Extreme, is a social space for the people of Tomohon city to interact with each other. The social phenomenon at the Pasar Beriman of Tomohon city leads to building the town's people to interact with each other. Social interaction in the Pasar Beriman of Tomohon city mainly occurs between sellers and buyers. Starting with transactions will expand into a variety of relationships. These interactions can be mapped into 3 points, between sellers and buyers, buyers, and sellers. The pattern of interaction established between traders is associative. The associative practice of interaction will shape social integration, although the characteristics of merchants in the Pasar Beriman of Tomohon city are very diverse tribes, religions, races and languages. Finally, there is a dissociative interaction in the form of competition between merchants to attract customers or consumers. However, in principle, the competition is still reasonably fair in economic competition activities.

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Biographies

Awaluddin Hasrin is a lecturer in the sociology of education department of the Faculty of Social Science, Manado State University. Research interests in Sociology of Education, Social of Changes, and Sociology of Religion.

Sangputri Sidik is a lecturer in the sociology of education department of the Faculty of Social Science, Manado State University.

Siti Fathimah is a lecturer in the sociology of education department of the Faculty of Social Science, Manado State University.

Reski P is a lecturer in the sociology and anthropology of education department of the Faculty of Social Science, University of Lambung Mangkurat.

Suchartono Syam is a lecturer in the guidance and counseling department of the Faculty of Education, Manado State University.