



Social Solidarity Between Fish Sellers in the 66 Bahu Traditional Market Manado City

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Abstract. One of the traditional markets that still exists among the people, especially the people of Manado city, is the Bahu traditional market, which is always busy every day, even though there are many modern markets built around the shoulder market, but there are still many visitors who come there because apart from its easy location within reach of the Bahu market it is also one of the fresh fish stock markets for the surrounding community. The purpose of this study was to reveal social solidarity among fish sellers at the 66 shoulder traditional market in Manado City. In this study, researchers used descriptive qualitative research methods. Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject. The data analysis model used in this study is from Miles and Huberman through the data codification stage, data categorization, and connecting categories. The results of this study are shared awareness as a group member, cooperation and help between traders, and a very high sense of interdependence between traders.

Keywords: Social Solidarity · Fish Seller · Traditional Market

1 Introduction

The process of socialization occurs through social interaction, namely the relationship between humans that results in a process of influencing. A society consists of individuals who interact so that changes occur in society. On that basis, social processes can be defined as changes in the structure of society as a result of communication and mutual influence between individuals in a group.

This can be seen clearly in the daily lives of fish traders in the Bahu Traditional Market where in terms of interacting they are very familiar even though they themselves are not from the same tribe but with the background of the work they are engaged in and doing, namely as fellow fish sellers in traditional markets and also already united in the same environment meeting every day and finally they got used to each other making a new group a small group of fellow fresh fish sellers at the Bahu market for years they have been together in this environment so that interaction patterns have been formed and are still maintained until now.

Continuing interaction between traders with different ethnic backgrounds, namely those from Sangihe, Bantik tribes, and even from Gorontalo have mingled together in this market. Talking about social solidarity, these traders uphold what is called cooperation and trust. This can be seen clearly when they are active where when they sell, even though they are close to each other, they do not feel a loss to each other or even argue because they are fighting over customers with other sellers.

They each have their own characteristics and tricks in seducing buyers, it is not uncommon even with mutual trust between merchants willing to help serve. When someone buys sales from fellow sellers when other friends or other traders are not in place or just eat and buy food, even if someone is looking for another type of fish, for example there is a buyer looking for tuna type fish or so on. by buyer.

Solidarity that is built between traders raises a certain group of fish sellers at Bahu market, they feel comfortable or trust each other with their wares with fellow sellers who are one block or adjacent to the left and right. This is not without reason, but social solidarity is built with trust. Between traders or fish sellers lasts a long time in this place or at the 66 Bahu market in the city of Manado. Because there are many traders in the market, not all of them have a high sense of solidarity. The existence of a barrier between the distance of the kiosk and the intensity of communication means that not all solidarity occurs in the market.

Because there are several factors that stand out that makes solidarity appear. Their intense interaction or daily communication creates or encourages solidarity between traders. This social solidarity makes traders also bound even though there are many differences in terms of ethnicity and religion, but it is not visible when they are active in the market starting from the morning even until the evening if the market is crowded and not only that. When a fellow seller is sick or even there is a disaster they also without coercion provide mutual assistance to lighten the burden of their friends.

Research that is relevant to this research is research from Fatimah et al. [1] The results of the research found were that there were many community associations based on social solidarity, from neighbourhood groups, to other arisan groups, and traditional groups. There are too various elements of the diversity of ethnicities, customs and languages.

Then it is also relevant to Mesra's et al. research [2] The results of the study reveal that the function of the Blante Market for the Minahasa community is to preserve the history of the work of buying and selling cattle, a means of fostering an attitude of tolerance, a place for interaction between the Minahasa community and outsiders, the implementation of the Minahasa community's philosophy of life, the community's livelihood, and as a place for the preservation of the Minahasa regional language.

And also relevant to the research conducted by Gea et al. [3] The findings demonstrate that street sellers in the Tondano market interact in a very close-knit manner; it is clear that they cooperate, look out for one another, and feel the same emotions as other street vendors there. Street sellers compete with one another in a healthy way by refraining from stealing their competitors' goods and, in the event of a dispute over a point of view, choosing to first resolve the issue amicably or have a thoughtful discussion.

The results of the study reveal that the function of the Cow/Blante Market for the Minahasa community is to preserve the history of the work of buying and selling cattle, a means of fostering an attitude of tolerance, a place for interaction between the Minahasa

community and outsiders, the implementation of the Minahasa community's philosophy of life "sitou timou tumou tou", the community's livelihood, and as a place for the preservation of the Minahasa regional language.

2 Research Method

In this study, researchers used descriptive qualitative research methods. Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action, etc., holistically and by way of description in the form of words and language, in a special context that naturally and by utilizing various natural methods.

This research was conducted in Manado City, namely Pasar 66 Bahu Malalayang. The determination of the research location is based on the object to be studied, namely about social solidarity between traders or fish sellers at the Bahu market. Sugiyono [4] dividing the research stages, namely determining the problem, conducting a literature study, determining the location, preliminary studies, determining data collection methods, interviews, documentation, observation, data analysis during research, data analysis after validation and research.

The data collection method in this study used in-depth interviews and half-involved observation. An in-depth interview is an unstructured interview, which is conducted repeatedly between the interviewer and the informant [5]. Observation activities are carried out in the form of semi-involved observation or the researcher only acts as an observer where the researcher is not fully involved in people's lives, the researcher determines for himself the effective times in relation to the community to make observations and identify the phenomena that occur [6].

Data analysis technique in qualitative research is a data processing process by arranging the data sequence, organizing it into a pattern, categorizing, and describing it. [7]. In this study used data analysis model from Miles and Huberman [5] Miles and Huberman divide data analysis in qualitative research into three stages, namely:

In the first stage of data analysis, namely codifying the data which is the coding stage of the data, the researcher rewrites the field notes that were made when the interview was conducted. The second stage is the advanced stage of data analysis where researchers categorize data or group data into classifications based on data codification that has been carried out in the early stages of data analysis. The third stage is an advanced stage where at this stage the researcher looks for the relationship between the categories that have been made in the previous data analysis stage so that the researcher can then draw a conclusion.

3 Results and Discussion

After observing and interviewing the object of research, the researchers found the results of research on social solidarity among fish sellers at the 66 Bahu traditional market in Manado City as follows:

a. Shared Awareness as Group Members

Close social relations that are able to encourage traders to conduct joint business based on their potentials to fulfill their needs independently. Togetherness can lighten the burden, share thoughts, so it can be ascertained that the stronger social solidarity, the higher the resistance of traders to keep trading around traditional market traders, especially fish sellers at Bahu market. For traders who have a high entrepreneurial spirit, the role of social solidarity will be very helpful in their business activities.

Traders who have high social solidarity will find it easier to work together because of their mutual help and trust. Activities that are carried out together, and also have the aim of realizing this common interest, fish traders at the Bahu market often refer to it as an association which is then formed as a paguyuban. Fish traders interpret the term solidarity in various ways, but still have the same meaning or meaning between one trader and another.

B. Cooperation and Help Between Traders

The process of socialization occurs through social interaction, namely the relationship between humans that results in a process of influencing. A society consists of individuals who interact so that changes occur in society. On that basis, social processes can be defined as changes in the structure of society as a result of communication and mutual influence between individuals in a group.

This can be seen clearly in the daily life of the fish traders in the Bahu Traditional Market where in terms of interacting they are already very familiar even though they themselves are not from the same tribe but with the background of the work they are engaged in and doing, namely as fellow fish sellers in traditional markets and also already united in the same environment meeting every day and finally they got used to each other making a new group a small group of fellow fresh fish sellers at the Bahu market for years they have been together in this environment so that interaction patterns have been formed and are still maintained until now.

Their opinion about social solidarity is related to the togetherness between one trader and another and also mutual help between one trader and another as expressed by M.M. According to Roucek and Warren in their book Abdul Syani, said that cooperation working together to achieve a common goal. It is one of the most basic social processes. Usually, cooperation involves the division of tasks, everyone does every job that is his responsibility to achieve a common goal. Basically, cooperation can occur when a person or group of people can benefit or benefit from another person or group. Both parties who have social relations each consider cooperation as an activity for more benefits than working alone.

C. A Very High Sense of Interdependence Between Traders

The solidarity that exists between traditional sellers on the shoulder who sells at night is classified as organic solidarity that arises because of the larger division of labor and the very high level of interdependence. Durkheim divided mechanical and organic solidarity into two types. Because everyone in society is a generalist, society is defined by mechanical solidarity, being one and unified. They share the same tasks, hobbies, and sorts of employment, which creates a link inside the community. Due to the fact

that everyone has various roles and duties, societies that exhibit organic solidarity keep together precisely because of these differences.

4 Conclusion

Based on the results of the research above, the researchers drew several conclusions from this study, the researchers identified 3 The form of social solidarity between fish sellers at the 66 Bahu traditional market in Manado City is as follows:

Shared awareness as group members; Close social relations that are able to encourage traders to conduct joint business based on their potentials to meet their needs independently. Togetherness can lighten the burden, share thoughts, so it can be ascertained that the stronger social solidarity, the higher the resistance of traders to keep trading around traditional market traders, especially fish sellers at Bahu market. For traders who have a high entrepreneurial spirit, the role of social solidarity will be very helpful in their business activities.

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