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CONTENTS

Sr. No.	TITLE & NAME OF THE AUTHOR (S)	Page No.
1.	IMPACT OF MOBILE MARKETING IN THE CURRENT INDIAN SCENARIO <i>DR. VINAYAK KHARE, DR. HARISH B. BAPAT & DR. VISHAL SONI</i>	1
2.	FARMER'S SUGGESTIONS TO IMPROVE THE TANK SYSTEMS PERFORMANCE WITH SPECIAL REFERENCE TO MADURAI DISTRICT <i>DR. M. A. RAJKUMAR & DR. P. KARTHIKEYAN</i>	4
3.	A COMPARATIVE STUDY OF PROBLEMS FACED BY CONSUMERS WHILE USING SERVICES OF INDIA POST AND PRIVATE COURIER SERVICE IN WESTERN MUMBAI <i>MEHUL CHHATBAR & DR. CHITRA NATARAJAN</i>	9
4.	POLICY OF NATIONALISM GUIDANCE THROUGH IN TRADITIONAL MARKET MANAGEMENT IN CENTRAL JAVA <i>DR. SRI SUWITRI</i>	14
5.	GREEN PURCHASING BEHAVIOUR OF YOUNG CONSUMERS IN THOOTHUKUDI <i>DR. K. MARIAMMAL & M.SHUNMUGAVALLI</i>	17
6.	A RESEARCH ON THE EFFICACY OF EMPLOYEE TRAINING IN MANUFACTURING COMPANY, PUNE <i>DR. MANISHA PUROHIT</i>	21
7.	MANAGEMENT LESSONS FROM DABBAWALA <i>B. SARUMATHI, B. SARANYA & A. ANITHA SUPRIYA JOSEPH</i>	24
8.	A STUDY ON THE FACTORS AFFECTING RFID ADOPTING INTENTION OF ONLINE SHOPPING LOGISTICS PROCESS: CASE OF TAIWAN ONLINE RETAIL BUSINESS <i>YU-BING, WANG</i>	29
9.	TRAINING AND DEVELOPING EMPLOYEES: METHODS AND EFFECTS <i>PAYAL CHATLY</i>	36
10.	EURO ZONE CRISIS: ITS GENESIS AND IMPLICATIONS ON INDIAN ECONOMY <i>DR. MADHUR M.MAHAJAN</i>	39
11.	EFFECT OF DIVIDEND ON SHARE'S VOLUME, SHARE'S TURNOVER AND SHARE'S TRADING WITH SPECIAL REFERENCE TO BANKING AND AUTO INDUSTRY: AN INDIAN PERSPECTIVE <i>DR. DEBASISH BISWAS & SAJJUL ISLAM</i>	46
12.	WOMEN ENTREPRENEURSHIP: PROBLEMS & PROSPECTS <i>PAYAL CHATLY</i>	51
13.	REVERSE INNOVATION AS A PERSUASIVE MARKETING TOOL <i>SONIA LOHIA & SACHIN LOHIA</i>	54
14.	CONTRIBUTION OF MICRO AND SMALL SCALE INDUSTRIES IN RURAL DEVELOPMENT: A CASE STUDY OF AJMER DIVISION (AJMER, BHILWARA, TONK AND NAGOUR DISTRICTS) <i>SHWETA SHARMA, DEEPALI SHARMA & S. L. CHOUDHARY</i>	57
15.	INTEGRATING INFORMATION AND COMMUNICATION TECHNOLOGY INTO THE GHANA EDUCATION HEAD OFFICES: AN EMPIRICAL EVIDENCE FROM GHANA <i>ELISHA D'ARCHIMEDES ARMAH</i>	69
	REQUEST FOR FEEDBACK & DISCLAIMER	75

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POLICY OF NATIONALISM GUIDANCE THROUGH IN TRADITIONAL MARKET MANAGEMENT IN CENTRAL JAVA

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ABSTRACT

A research on policy nationalism guidance through in traditional markets management in the province of Central Java is implemented in "Pasar Gede Solo" with qualitative methods. The reason for selecting "Pasar Gede Solo" because of Solo City has a lot of cultural heritages that are still held strong until today. The cultural heritage is the local identity. The Local identity can develop into the province identity, then to be the national identity. A strong national identity shows high Nationalism which reflected from loyalty, passion and pride of the nation itself. The number of local identities in "Pasar Gede Solo" is likely to evolve into national identity should be encouraged to preserve the Government's policy to strengthen Indonesia Nationalism.

KEYWORDS

local Identity, national identity, Nationalism.

INTRODUCTION

Province of Central Java has one city that depicts the culture of The Central Java, it is Solo City. Solo or Surakarta city has a palace which still maintains its existence until today. Preservation of the cultural heritage of Solo City as very support toward nationalism. Strength and the progress state achieved if nationalism is maintained. Nationalism is a political attitude of the nation society who share the same culture and region as well as in common ideals and goals, so that the nation society feel a deep loyalty to the nation itself (pancasila.weebly.com). Nationalism in Indonesia include of loyalty toward Pancasila, the National Constitution of the Republic of Indonesia (UUD NRI) 1945, the Republic of Indonesia and *Bhinneka Tunggal Ika*. *Bhinneka Tunggal Ika* is the diversity of nation which is the national identity of Indonesia. National identity is maintained on substantially describe love and pride of the people in the culture. Nationalism as a form of affection of society toward the nation's culture, it can be seen in a traditional market. Condition of the culture in a region is a local identity. A local identity in turn supports national identity.

Research on policy of nationalism guidance attractives to be implemented in traditional market in Solo city, because of Solo is a city in Central Java that cultural preservation is maintained. Preservation of the culture to be observed, is it still up in the traditional market in the Solo City, that is Pasar Gedhe? This study proposes the formulation of problems:

1. What are the local identity are maintained continuously in the traditional market of Solo to strengthen nationalism in Central Java?
2. What are the patterns of interaction in the traditional market of Solo city to strengthen nationalism in Central Java?

This research aims to : 1) Describe and analyze local identity of the traditional market of Solo to strengthen nationalism in Central Java; 2) Describe and analyze patterns of interaction in traditional markets to strengthen nationalism in Central Java; 3) Formulate appropriate policies for fostering nationalism through a traditional market in Central Java.

This study try to analyze the phenomenon under study, namely the local identity and interaction patterns that can increase nationalism. Chairman of UPTD as a key informant, then it is forwarding into snowball sampling, it will seek a new informant provided by informant early or key person. By using a qualitative approach, as befits the naturalistic study, informant is only source that can provide information. The number of informant is not determined in advance. In the process of data collection, if the variation of informant had not found any more, then no need to look for new informant. The data source of this study consisted of primary data and secondary data. The main instrument in this study is the researcher herself. This study will also use other supporting instruments such as observation, interview guidelines and documentation guidance. Analyzing qualitative data in this study will be carried out by the steps: data reduction, data display, conclusion and verification. This study uses the technique of data validity through credibility, transferability, dependability and confirmability. Limitations of this study because of it is only done in Pasar Gede of Solo City in Central Java province, while guidance of nationalism is a national problem, requiring research in all provinces in Indonesia.

DISCUSSION

The identity of the local food and goods are bought and sold in Pasar Gede Solo are dawet telasih consisting of sticky rice tape/ *tape beras ketan*, coconut milk, *sum sum* porridge, *telasih*, *cendol*; sweet and salty rice crust; *brem*; chips of claw, lung, intestine, and chicken gizzards; *Lenjongan/jajan pasar*/traditional snack consisting of *gatot*, *tiwul*, *klepon*, *cetil*, *lopis*; *Jaddah blondo*; *Jaddah* of bananas; *nggarut*; *pecel ndeso*; sesame sauce; *moto maling*/skin of *mlinjo*; *serundeng solo*; crackers of *karak*; *rambak* of buffalo leather; *rabuk rambak* consisting of *ketupat*, coconut and sesame oil; *cenil*; *angkringan* coffee; chicken of *cemani*; Salt of *Krasak*; scrub of spices; *Lerak* used to wash a *batik*; *jebuk sari* powder for acne; pottery; striated *batik/batik lurik*; teak leaves China as a herbal slimming drink. Interaction pattern seen from the relationship between market manager with the merchant that occurs as a result of the facilities that provided from market managers to the traders. This facility also raises the pattern of interaction between the public market with manager. It can be described as follows:

1. INTERACTIONS OF MANAGERS WITH TRADERS

Employees at Pasar Gede were 30 who consist of 10 civil servants/ PNS, 7 freelances, 13 outsourcing (per year) including security. The harmony and intimacy between employees very well established course it is manifested by various efforts are built. Similarly, the form of discipline and integrity to every employee who looks very high.

The existence of several rules in the traditional clothes worn by the employees is one manifestation of acts of discipline itself. It can be seen in the use of *keki* on every Monday and Tuesday; uses *Batik Krishna* on Wednesday for civil servants; *beskap* to use a male employee and *kebaya* for female employees on Thursday, and free of batik on Friday.

The use of batik as uniforms for employees Pasar Gede Solo, is one way to instill a sense of community among employees, by wearing batik raises awareness that they are both residents of Solo who uphold local culture in terms of fashion is '*Batik Krishna*'. *Batik Krishna* itself is a part of the Indonesia State's cultural heritage and became the Identity of Indonesia State .

The use of batik creates a feeling of togetherness and love of country on the employees, whereas training through *gamelan* and *sinden* shared between employees and traders to realize the harmonious relationship between them. Employees and market traders practice of *gamelan* and *sinden* on Wednesday and Friday at two o'clock. They take on the role of each according to their talents and interests that they want to play *gamelan* and *sinden*. The joint training was held at the office of Pasar Gede itself. Market manager providing facilities for the *gamelan* practice by providing the *gamelan* tools necessary. The *gamelan* training has the objective to be staged on the anniversary of Surakarta City.

Interaction managers and traders can also be seen from both sides active role in providing the courtesies smile every face to face to make the gap between managers and traders that do not exist. They feel the same, need each other and have their respective roles in the market. It can be seen from the awareness of

market managers in give attention to the needs of traders in operating their trade in market by giving some facilities, such as the mosque, toilets, brooms, *engkrak*, boot shoes, the presence of fire extinguisher, hydrant and the presence of health services on every Thursday. The manager listens to the complaints of the merchants actively in order to improve the quality of *Pasar Gede* itself. So it is just the merchants who pro-active in keeping the facilities provided by the market managers.

2. INTERACTION OF MANAGERS WITH SOCIETY

In interacting with general society, the managers of *Pasar Gede Solo* has an identity, namely they use the thumb to point toward something. The use of the thumb is to show courtesy and respect for the other person. It shows that the system is still firmly held courtesy of Solo residents that reflect the eastern culture of Indonesia.

Concern of market manager toward society is also seen in the absence of parking facilities are arranged neatly so as to provide flexibility to the public for shopping, although the visitor of *Pasar Gede* quite a lot but did not make the parking area becomes chaotic. Pedicab parked neatly lined up in order to provide comfort to people who want to use the services of pedicab after tired cause shopping at the *Pasar Gede*.

3. INTERACTION OF TRADERS WITH SOCIETY

In the interaction between the traders and society, they use two languages, Indonesian and local languages. It was seen in the transaction process of buying and selling activities among merchants and buyers who use both languages to communicate, sometimes they do over language/ mixing languages and varied dialects are used greatly because of they come from different regions.

In determining the price of any traders, there are traders who set prices fit and those that can be negotiable. It depends on the type of goods sold.

4. INTERACTION OF INTER-ETHNICITY

In the *Pasar Gede Surakarta*, the assimilation between Javanese ethnic and Chinese ethnic clearly seen, for example in trading, calls of "*koh*" is commonly used to summon Chinese citizens men and "*cik*" is used in calling a Chinese citizen woman. Togetherness of two ethnic groups, namely Java and the Chinese realized through *Grebek Sudirowajan* which is a blend of Javanese and Chinese every February (Imlek Day) for three weeks. *Grebek Sudirowajan* is featuring lion/*barongsai* whose players come from residents of *Avalokiteswara* temple where its located next to *Pasar Gede Solo*.

In terms of dress, intermingling between Javanese and Chinese are still visible in founding *kebaya* and *jarit* that used by traders and buyers by ethnic Javanese, while Chinese ethnic whereas both merchants and shoppers are already wearing modern dress.

Procurement of chicken *cemani* by local merchants also provide fresh air for the Chinese ethnic who so needs when they are going to carry out religious ceremonies for their male sons were growing up or just used as an herbal medicine or treatment for boys who had puberty but Adam's apple (the bulge on the neck of the male) has not been seen out.

CONCLUSION

Local identity can develop into provincial identity, then became national identity. National identity shows high Nationalism which reflected in the loyalty, love and pride to the nation itself.

1. LOCAL IDENTITY

Local identity of *Pasar Gede Solo* is *dawet* *telasih* consisting of sticky rice *tape*, coconut milk, *sum sum* porridge, *telasih*, *cendol*, *brem*, *Jaddah blonde*; Sesame Sauce; *Moto maling/skin of mlinjo*; *rabuk rambak* consisting of *ketupat* and sesame oil.

Local identity that is potentially to be national identity is a sweet and salty rice crust which is became typical food for Magelang regency; chips of claw, lung, intestine, and chicken gizzards, became the typical food for Magelang regency too; *Lenjongan* consisting of *gatot*, *tiwul*, *klepon*, *cecil*, *lopis*) in the other regions in Java called the market */jajan pasar*. Currently in Indonesian market snack is starting to become snacks are sold in malls, supermarkets, restaurants and hotels of international class; *Jaddah* of bananas, in Semarang City called *getuk* of bananas; *Nggarut*, widely sold in traditional markets in Central Java; sauce of *pecel*, widely sold in traditional markets and malls in Indonesia; *serundeng*, became the typical food throughout Central Java; crackers of *rambak* Stubborn and buffalo skin is also a typical food in Indonesia; *Cenil* (in another area called water lettuce) is ordinary used for vegetables, in Wonosobo regency used it for *pecel*, the way to cook it by boiled then eaten with sauce of *pecel*; *angkriangan* coffee, in another area known as *sego kucing*; Salt of Krasak; Scrub of spices; *Lerak* used to wash a batik; *Jebuk Sari* powder for acne; pottery; Batik striated; teak leaves China as an herbal slimming drink which is very popular in Solo's women to keep her awake slenderness.

2. PATTERNS OF INTERACTION

Interaction patterns of language, culture and local identity is being developed into a national identity. The pattern of this interaction occurs between managers, between managers with the traders, interaction between the traders and buyer and the interaction between market managers, traders and buyers. These interactions led to local identity in the form of the use of the Java language mixed with Chinese, the use of batik and *kebaya* uniforms and *beskap* for managers, product merchandise depicting Javanese ethnic intermingling with the Chinese.

SUGGESTIONS

1. Preservation of local identities of *Pasar Gede Solo* should be improved in order to develop into local identity of Central Java province, and in turn develop into Indonesian national identity. Because it is must be supported by government policies for the preservation of the local identities.
2. Traders are still became a minority should be given training in order to make merchandise products more interesting, that is in demand by buyers and a lot of people who are interested to trade these products. The product is *rabuk rambak*; *Jaddah blonde*; *Lenjongan*; *Sambal* of sesame/*sambel ndeso*.

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