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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 weekly.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 nationalism guidance attractive 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, lapis; Jaddah blondo; Jaddah of bananas; nggarut; pecel ndeso; sesame sauce; mato maling/skin of minlo; serundeng solo; crackers of kakak; rambak of buffalo leather; rabub rambak consisting of ketupat, coconut and sesame oil; cenil; ongkiringan coffee; chicken of cemani; Salt of Krasak; scrub of spices; Lebak used to wash a batik; Jekbak dry powder for acne; pottery; striated batik; lunk; 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 patterns 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/ FNS, 7 freelancers, 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 Gedhe 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, engkak, 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 the 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 variedialicets 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 Sudirwojan which is a blend of Javanese and Chinese every February (Imlek Day) for three weeks. Grebek Sudirwojan is featuring lion/engkrak 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 kebayo 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 become 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 telash consisting of sticky rice tape, coconut milk, sum sum porridge, telasih, cendon; brem; Jaddah blondo; Sesame Sauce; Moto maling/skin of minjo; 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 became typical food for Magelang regency; chips of claw, lung, intestine, and chicken gizzards, became the typical food for Magelang regency too; Lenjong consisting of gato; tiwal, kloepan, cetil, 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; Ngarut, 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; Cinil (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; angkringan coffee, in another area known as sago kucing; Salt of Krasak; Scrub of spices; Lerauk used to wash a batik; Jebuk Sari powder for acne; pottery; Batik striped; tea leaves China as an herbal slimming drink which is very popular in Solo’s women to keep her awake slimmerness.

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 must be supported by government policies for the preservation of the local identities.

2. Traders are still become 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 blondo; Lenjongan; Sambal of sesame/sambel ndeso.

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