

Economic Contestation Patterns Between Traditional Market Traders in the City of Ambon, Maluku, Indonesia

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Abstract: This study aimed to obtain in-depth information about the sustainability of economic contestation among traders in traditional markets *Mardika Ambon*. This type of research is qualitative by using a constructivist approach, i.e., understanding (*verstehen*) the meaning and effect of contestation in post-conflict traditional market *Mardika Ambon*. In collecting the data the researcher's collected data discourse through the print media as well as researchers is acting as a research instrument. Data collected is the sustainability of economic contestation. The data obtained through two sources of data, namely; documentation and informants. Technique data collecting is done through in-depth interviews. The data were then analyzed using the technique of interactive analysis intended to look at the process the meaning and the effect of social dynamics. The results showed that the pattern of relationships for economy contestation sustainability among the traders at *Mardika* traditional market *Ambon* where traders interaction with distributors is very good and operate significantly according to their traders characteristics and typology to goods distributors caused by such as merchant relationships with distributors that go well, through social interaction, the relationship with the government and politicians traders synergize to achieve goals and through togetherness among traders with the government and politicians that can create a harmonious relationship.

Key words: Economic contestation, traditional market, social cohesion, the ideal trader relationship pattern, Indonesia, government

INTRODUCTION

The power contestation of has been around for a long time for instance, contestation between the state and country, between state institutions (government) and the community, between ethnicity/race, among a diverse group of organizations, based organizations, community groups in general or contestation occur between individuals. The same is found in previous studies such as that conducted by *Adri* (2011), about the contestation of Political Identity in the Phenomenon of Illegal Logging in Indonesia-Malaysia study in District *Badau* and *Lanjak*, *Kapuas Hulu*, West Kalimantan Province said that In many occurrences of Illegal Logging in Indonesia, various causes have strong evidence. But illegal logging activities to be unique if to see from the area *Badau* and *Lanjak* bordering *Sarawak* and *Malaysia*.

Furthermore, the results of research conducted by *Ernita Krisandi* on Communal Conflict Resolution in Post-Reform *Maluku Maluku* stated that the conflict is a horizontal conflict that occurs between the Muslim population and Christians. This conflict trigger by many

factors such as economics and politics are then brought into the realm of racial and religious sentiments. Conflict first occurred in 1999 and caused many casualties as well as damage to other infrastructure, until 2011 in *Maluku* is still a riot involving two groups of different religions. A various solution has been delivered by many people, governments, NGOs, Indigenous Institute and other community grassroots movement formed out of fear of the ongoing conflict. Local political elite not a few locals who use the conflict as a way to achieve or protect their interests. *Maluku* requires a formulation conflict handling can encourage integration and the achievement of an equitable justice for the population.

Further research *Mujib* (2013), about the existence of Indigenous offense in the Indonesian Criminal Law contestation, said that the Indigenous offense is an act that violates the sense of justice and propriety that live in the community. Furthermore, causing disruptions of public tranquility and balance to recover, then there are custom reactions. Thus, the Indigenous custom offense law is the whole offense law that is unwritten that determine their deeds for customs violations and all

efforts to restore the equilibrium disturbed by such actions. In the arrangement, the preferred elements of peace through the village magistrate of peace as controllers for an Indigenous offense. If peace is not achieved, then the indigenous leader can impose sanctions according to the background and the consequences of the violation.

Further research by Afrizal (2015) concerning the space contestation: a sociological perspective against ecological justice said that both in society and the modern space premodern contested by various parties but in modern society struggle for space dominated by the need for money and conservation. From this concept becomes relevant ecological justice to be applied in defining the struggle for space for a variety of purposes in a region in modern society.

Further research by Mustapit (2011), about the contestation, conflict and mechanisms to access Agrarian Resources (case study reclaiming protection forest in the people's community coffee farmers in Jember). This study aimed to examine the mechanisms involved in reclamation in acquiring, controlling and maintaining the flow of benefits from protected forest protection and distribution. The research was in qualitative approach using case study strategy. Reclamation of forest protected by the community of coffee farmers in Sidomulyo has an ideological purpose that is connected with morality, justice, normative and history. It also has a practical purpose related to the economic and ecological value of the forest. The main actors in the conflict to agrarian resources (rainforest) are coffee farmers community and forestry. Besides, there are also other actors involved indirectly. They are private sector (traders, owners of capital and exporter) and the government (village and region). The actors have their interests to the protected forest resource conflict. Parties mechanisms in acquiring, controlling and maintaining the flow of benefits from protected forests and distribution are influenced by the ability to access technology, capital, markets, knowledge, authority, social identity and social relationships.

Mujib (2009), about the intermingling of religion and culture political strategy: narrative contestation ethnic identity in a multicultural society said that as a strategy of political culture, religious assimilation was built in the new order has been a concept that is considered to be ineffective and fail. A post-reform era has become a sign of the failure of the concept of religious assimilation. Policies of religion assimilation aimed to reduce conflicts between the 'Natives and Chinese. Conversions by China regarding assimilation of the new order turned out to be a political strategy to portray and have indigenous identity is considered a Muslim majority. In this case, everyone can claim their identity and said "who am I,"

"who you are" and "who we are". In the framework of assimilation, a religious conversion will end up in loss of relevance. It is noticed that the assimilation process arises from the social engineers who dissociate roots cultural differences 'Chinese-Natives' while cultural contestation in the area of multiculturalism reunion in diversity entity in identity. Therefore, the celebration of Chinese New Year (Imlek) in mosques in Yogyakarta become a form of integration between the Chinese-Islamic identity and Java.

Furthermore, with regard to the development of the trader's social life at the *Mardika* traditional market Ambon post-conflict it appears that the occurrence of social practices that result in conflict to mutually control the economy. At the time of the post-conflict conditions in *Mardika* traditional markets Ambon is happening today has different things before the conflict. *Mardika* traditional market administration is now more controlled by the owners of large capital and it present in the local community that the owners of capital is derived from one particular group or community. Based on these images, it is a part that does not comply with the conditions contained in the city of Ambon in particular in *Mardika* market Ambon. One example of conflicts that occur in *Mardika* traditional markets is the contest among traders for the stalls of in the market so those who do not have a place to develop business takes place on the market patio-overhang as vendors. Social imbalances that create conflict, so in managing the market, especially for trade and business should be considered by the City of Ambon government in order to avoid social jealousy among traders but what really happens is the creation of a conducive atmosphere to trade in the market. The sole authority on *Mardika* traditional markets Ambon are those that come from outside the Ambon island region such as China, Java, Sumatra and Sulawesi as they have substantial capital. All goods entering from outside the area to *Mardika* market Ambon directly controlled by the owners of capital.

Rebuilding the economy post-conflict societies in the city of Ambon need approaches and strategies for post-conflict peacekeeping in particular not only to prevent conflicts to re-emerge to the surface but also to consolidate the peace and create a social life that is good towards the achievement of sustainable development and peace. Peace gaps can occur due to several factors. Can be derived from the problems of weak attainment of peace (peace making) or a peace agreement (peace accord/agreement) was achieved. It could also be sourced from institutional weaknesses and implementation of peace-building going on in the development of the society's structure. It could also be sourced from the severity of the impact or difficulty of the problems caused by the conflict. Therefore, the

advancement of economic development approach should be used in developing the communities' social life of post-conflict societies in order to achieve peace and economic development for better society. From the social facts phenomena mentioned above, hence the title of this research is the pattern of economic contestation between traditional market traders in the city of Ambon, Maluku, Indonesia. In this study, the researchers did not discuss the core and the object of previous studies but examines the Economic contestation patterns between traditional market traders in the city of Ambon, Maluku, Indonesia. Thus, the research question is what is the pattern of the economic contestation sustainability among traders in Mardika traditional markets Ambon?

MATERIALS AND METHODS

This type of research is qualitative by using a constructivism approach. In collecting the data, the researchers collected data through the print media and researchers acted as a research instrument. Data collected is the sustainability of post-conflict economic contestation in Mardika Traditional market Ambon. Data obtained through two sources of data, namely; documentation and informants. Technique data collecting is done through in-depth interviews. Data were then analyzed using interactive analysis techniques to look at the process, meaning and the dynamics of economic contestation in Mardika traditional markets Ambon.

This research was conducted in the city of Ambon is located in Ambon Mardika traditional markets. The choice of location of this research is based on the consideration that the Mardika traditional market Ambon is one community shopping centers and located in the city central of Ambon where the conflict happened it consist of five districts. Informants in this study as many as eight people chosen by purposive random sampling. The type of data that is needed is the primary data in the form of discursive practices (production and reproduction of discourse) and secondary data in the form of non-discursive practices (social interaction events and social contestation) which accompanies the Mardika traditional market Ambon.

Stages of data collection and analysis are to follow the cycle, interactive and takes place continuously until it finished. Steadily the data becomes saturated. The concept includes data reduction, data display and conclusion: drawing/verifying.

RESULTS AND DISCUSSION

Foucault (2002) that the authority has not yet appeared when social relations did not occur and only

emerged with the relation. Understanding this kind of power shift forethought for example, Webers thought which sees power as a person's ability to influence others. Here, the power of silence or occupy an individual or group or power already exists in a person or group. In contrast it is in looking at the connection with the discourse of reflection and social interaction. The power is not to be owned or always repressive it is practical or for practice.

In the context of the Mardika traditional market traders in Ambon. Power in this case is still dominating over the growing discourse produced and reproduced by the authorities (the city of Ambon) through regulations and policies that affect the compliance of traders and merchants Meekly of this legislation. Apart from that the power is still dominating over merchant class that can regulate and control through social relationships (relationships fellow traders). This rule also on the social class conflict that had been an issue resulting in a cross of opinion may be mitigated through the concept of power. This condition also can create patterns of good and peaceful contestation.

In line with the Foucault (2002)'s that the social body is not a consensus but more appropriately is viewed as the embodiment of power operations. Therefore, Foucault (2002), confirmed that the authority did not fully emerge naturally but was created on the basis of social interaction and social facts and the truth of a knowledge induce effects of power on a regular basis. The essence that the powers that be sacred because of its quality. Quality power is made sacred because it has the truth of knowledge and social facts that exist. The point is that the power has the highest class (power class) and only one (only one). Power contestation will be seized by social institutions organizations, individuals or groups.

Furthermore, Berry (1982) says that the power to cling to the view that society is made up of social classes are differentiated by power. The classes are in real or potentially be in conflict with one another. Differences in positions of power possessed by each group or social class are associated with the conflict between these groups, potential or real. Max Weber (Leyendecker, 1983) says that authority or power (power) as the possibilities of people to continue to exercise his will even if contrary to the will of others.

The findings in this study showed that the trader's interaction with the distributors is excellent and runs significantly according to their characteristics and typology of merchants with goods distributor. As described by the informant BPB that the known relationship between traders with distributors run conductively as desired and expected by traders. Their relationship is marked by traders ease in gaining access to

obtain goods to wholesaler's distributors who want the items to be marketed in accordance with the needs and demands of consumers in *Mardika* traditional markets Ambon. Another thing also appears with the dynamic relationship with the distributor merchant in terms of making various types of merchandise that are marked with easy access to the distributor immediate retrieval without experiencing barriers when it occurs it will result in a slowdown in buying and selling in the market. With the creation of such conditions will give the feel and effect of a more dynamic, especially in gaining access for goods from goods distributors. Their pattern of relationships based on the sense of trust with goods distributors it can create a pattern of a harmonious relationship and dynamic between the traders with goods distributor.

Durverger (2002)'s refers to the power of an entire network of various institutions which has links with the authorities, reflecting the dominance of some people over others. Power enables groups and individuals who hold it to maintain its dominance over society and to exploit them other groups and individuals opposed to domination and exploitation by trying to fight. On the other hand the power to protect the public welfare and the public interest (common good) from the stresses and demands of interest groups in particular. Durverger (2002) describe that it shows power can have two important roles namely; first, as a trigger for conflict and a means to oppress for their antagonism or conflict aspect of power and second as a unifying, integrative role, favoring and protecting the common interest. While Sahid (2011) says that power as a source of conflict and division is always accompanied by the authority as a means of unifying.

Merchant relations with the government are inseparable. The government through its power can regulate, control, distribute and evaluate the prices among merchants in accordance with the circumstances of citizens as consumers. Likewise with the opposite traders have a dependency on its main administration in the setting of prices and goods, setting market regulations, etc., are correlated and cohesiveness on both sides. As contained in the study's findings merchant relationship with the government of Ambon is very closely related. Primarily in the management of mailing administration in conducting license extension would be in contact with elements of the government that has the authority and responsibility to manage and organize the merchants in *Traditional Markets Mardika Ambon*.

Furthermore, in this study the presence of significant dependency patterns. Traders are intimate and harmonious with the government the main issue is for the purposes of management of correspondence and mailing

license renewal imposed by the government as a form of relationship that has been set in government regulations. So in vice versa, the government's response to aspects of the extension made by traders with the government is getting a positive response so that this relationship is also established in mutual dependence. Pattern synergistic relationship is demonstrated through the implementation of policies run by *Ambon City* government. In this kind of relationship, often insert a sense of togetherness and harmony between traders and the government. Apart from that, the rules in accordance with the capacity and capabilities of the merchants, so merchants can run and follow it with ease. Traders at the *Mardika Traditional market Ambon* also has a good relationship shown by selecting their participation in the legislative elections in the city of Ambon. Many traders also embraced in the community of traders in *Mardika traditional markets Ambon City*. Traders are embraced and gathered to vote for politicians who will participate in contestation for legislative elections in the city of Ambon. Traders are also often utilized in gaining and reap the vote for politicians by being perceived as a soft target to achieve maximum support through promises during the election campaign be launched by politicians.

Authority, is executed against those who are in a position to vote and intended to influence their choice. Thus, the power games involved in strategies among parties to choose freedom of choice (Foucault, 2002) According to Coleman (2011) that power can increase or decrease his efforts for the sake of the authorizing authority and the impact of the addition or lessening the power it depends on the interest of the supervisory authority (which do endorser).

Robert Mac Iver (Setiadi and Usman, 2011, 2011) outlining the reasons that people dominate others through the two makes no difference, namely; myths and laws. The meaning of this concept is a myth in the beliefs that contains values and ideas of human beings for their life or for governing their lives. A group of adhering to a person because of the myths that exist in this society. Compliance community on someone by the myth is usually associated with things that are holy (sacred). In this case can be seen in the structure of society that is still simple where the spiritual head, like a shaman, healer has a strong role in determining social behavior society. Chairman spiritual regarded as someone who knows about things that are magical, so the teaching is opposed by the public then it is believed will lead to something undesirable. Mac Iver also explained that besides the myth believed by the people who are still modest, in the structure of modern society began to question the existence of religious, magical powers that usually

absolute. In the sense of to whom these powers accountable, if the basic power and authority of the ruler are based on things that are mythological. This is where people began to capture their law as the basis of human morality either domiciled as well as leaders of the people. Either ordinary people or leader is required to account for its behavior to the law more concrete. Thus why someone has the power authority to regulate the behavior of others. Power and authority he had were a law that gives power and authority to the people, so if the power goes beyond the limits of the law, the authorities have also requested legally responsible.

Furthermore, relationships among traders, especially in the conduct of buying and selling is often put forward the equalization in opinion especially in determining the highest retail prices of their merchandise. This phenomenon can be witnessed through the affirmation of the informant where fellow traders create patterns good relationship. However, the pattern of a good relationship is also often colored with various kinds of problems that could lead to disagreements. This difference of opinion is caused due to a disputed value of sales of goods offered in the market does not correspond to the uniformity imposed by other traders, so that this condition results in the dynamics of selling price of goods led to disagreements among one another trader.

In such conditions where traders in obtaining the merchandise they have price margin from distributors where they purchased their goods. Some merchants acquired it below the standard market prices while other traders still purchased the goods at a corresponding market standards price. These conditions can then be used as a tool to gain profits and for some merchants who get lower prices were also able to sell wares at a price relatively cheaper than the other retailer that acquired goods at standard market prices. Therefore, this condition is used to attract more customers to buy merchandise that caused the price difference is relatively cheaper and affordable. This relationship is also often characterized by the exchange of information in marketing and distributing their wares. Fellow traders also appear to overlap their shortcomings. Such as exists between traders out of stock selling their wares then spontaneously they crossed the place of his merchandise sales to take his merchandise sales and marketed to consumers who need them.

In emphasizing the conflict in Ambon, the government of Indonesia through Ambon City government had conducted an approached based on religion has often applied to people of Maluku, long before this conflict developed into a major conflict that resulted in many casualties. At the beginning of the conflict escalation the first period the Christians have

formed a Church Synod's team of lawyers whose job is recording and monitoring the refugees. Another, attempt was held on 20-22 November 2001 to hold a mourning ceremony and prayer together to raise awareness of the many citizens who have fallen as victims. The event was conducted in churches, homes, even on the highway. But this could be interpreted otherwise by Muslim groups, they interpret this activity as a form of provocation. This condition also acts as calmer and the prevention of SARA (Tribe, Religion and Race) conflict in Ambon City. Through religion-based approaches in it infused with some social approaches such as the establishment of interfaith harmony organizations can also help in preventing and mitigating conflicts.

In the meantime, the City of Ambon always controls and evaluate any programs that aim to create peace to determine how much compliance with the community dynamics that occur in the city of Ambon, particularly in Mardika traditional markets Ambon. In the existing conditions at this time based their typology traders are vastly put their trust in the government of Ambon in creating patterns harmonious life and uphold the solidarity and solidity through a group of Mardika traditional market traders in Ambon.

CONCLUSION

The conclusion formulated in this study is the relationship patterns for the sustainability of economic contestation among traders in Mardika traditional markets Ambon where traders interaction with distributors is very good and runs significantly according to their characteristics and typology of merchants with goods distributor. It is caused by the dominance of the merchant relationship with the distributor regarding making various types of merchandise that are characterized by easy access to the distributor immediate retrieval without experiencing barriers when it occurs will lead to a slowdown in buying and selling in the market. With the creation of such conditions will give the feel and effect of a more dynamic, especially in gaining access to goods from the goods distributors. Their pattern of relationships based on the sense of trust with the goodsdistributors it can create a pattern of a harmonious relationship and dynamic between dealers and the merchandise distributor. Furthermore, the interaction is also a reciprocal relationship between two or more people who contribute interplay between the individual and the individual, between individuals and groups and between groups with the group. Social interaction is a process where everyone establishes contacts, communicate and influence each other in thought and action.

Interaction intertwined both can be formed from the element of trust between traders with distributors, so the

pattern of trade relations of their business went smoothly and no problems between each other. Because trust is a condition, that occurs when one partner believes on reliability and honesty of its partners. Trust involves the willingness of a person to behave in particular due to the belief that its partners will deliver what he expected and an expectation that have somebody that says, promises or representations of other people can be trusted. The ease in obtaining access in addition to the relationship with the distributor merchant seller of spices and vegetables in Mardika traditional markets Ambon were also found between the ease of fish traders with distributors fish that are in the Mardika traditional market place Ambon.

Traders are closely and harmoniously related with the government, the main issue for the purposes of management of correspondence and mailing license renewal imposed by the government as a form of relationship that has been set in government regulations. As in vice versa, the government's response to aspects of the extension made by traders with the government is getting a positive response so that this relationship is also established mutual dependence. The pattern of synergistic relationship is demonstrated through the implementation of a policy which is run by the City of Ambon officials. In this kind of relationship, often insert a sense of togetherness and harmony between traders and the government. Apart from that, the rules by the capacity and capabilities of the merchants, easily conducted and followed by the merchants.

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