

Local Wisdom-Led Business Communication: A Case Study of “Barosok” in Livestock Market in West Sumatera Indonesia

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Business communication with local wisdom of ethnic Minangkabau in addition to aiming for business interests but still prioritizing social and human values. This research aims to reveal the non-verbal symbols used in the "barosok" tradition as one of the communication styles of the livestock trade in the West Sumatra region, especially the Minangkabau ethnics and documented it in a book. This communication style upholds the values of privacy, confidentiality, solidarity, and tolerance. This research was conducted using the Qualitative method with an Indept interview approach, the informants of this research were traders and community leaders in the Talao Guguak Bukittinggi livestock market area and the Muaro Paneh Solok livestock market. Informants were drawn using the snowball sampling method with data collection techniques using triangulation. This research concludes that: two regions in West Sumatra still have traditional buying and selling transactions (barosok), namely Talao Guguak Bukittinggi and Muaro Paneh-Solok cattle market, it is hoped that there will be an increase in understanding and preservation of traditional business communication (barosok) for the people of West Sumatra in particular and the people of Indonesia in general, and the results of new research in the form of data collection/documentation of research objects. This research recommends relating to the effectiveness of this communication model in achieving business goals and the current generation's perception of it.

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Introduction

Unique! That's the word for the traditional cattle trade at the various livestock markets in West Sumatra. In the era of advanced e-commerce technology, we can still find very different negotiation techniques, and only in cattle markets in West Sumatra (Indonesia). The uniqueness is particularly in the language of negotiation as a form of non-verbal communication activity (Dias et al., 2023). In a typical negotiation, we use

verbal and non-verbal integration. However, the bargaining process in West Sumatran trade activities relies on non-verbal language only.

Nonverbal language can generally be conveyed by using body language, gestures or certain clear symbols (Mažeikienė et al., 2012). What is unique about this case is that the non-verbal communication that occurs is closed and discreetly conveyed by shaking hands (the meeting of hands is covered with a cloth or sarong given to the seller) so that others cannot see the transaction. By using this closed shield, the medium of communication takes place. Under the cloth, the fingers convey the message regarding the price of the livestock, and bargaining occurs using the fingers as a non-verbal symbol without verbal language. Both hands touch each other using fingers, and both parties interpret each other until an agreement is reached. In Minang Kabau, this method is called "Barosok" or "Marosok" (touched by hand). In this case, communication only relies on nonverbal language and is done behind closed doors, so that the other party does not know the results of the negotiations they agree on, which basically this negotiation process involves the exchange of messages, both verbal and nonverbal. So this shows that the ability to analyse nonverbal behaviour adds to negotiation skills (Chu, 2005) and of course the results of communication refer to what negotiators mean to each other in the process (Hall et al., 2019).

Communication activities basically need to be done effectively to get an agreement from a negotiation activity (Missaoui, 2015). Furthermore, communication occurs when one person (or more) sends and receives messages that are distorted by noise, occur in a context, have some effect, and provide some opportunity for feedback (Devito 2009: 12). Marosok is done when communication occurs, the seller and buyer hold hands, hold fingers, shake left and right with a certain intention. If the transaction is successful, the shake is released. And vice versa, if the price is not suitable, the hands will continue to hold tight while offering a new price that can be agreed upon. In Marosok, each finger symbolises tens, hundreds, thousands and millions. Subtraction and addition (bargaining) of a price is done by shaking the fingers left and right and stomping the feet as it happens. That is a general description of how the marosok tradition is carried out. It is a form of non-verbal communication through the limbs, expressed in gestures (Koh & Hulbert, 2022).

Thus, the marosok tradition is likened to modern business communication. In fact, business communication is done openly and even promoted with open price information. It also uses various communication channels/media directly or indirectly by combining verbal and nonverbal communication. It dynamically follows the latest communication technology by considering various techniques to attract attention and compete to win the competition.

Until now, Barosok has been a tradition in the livestock trade in West Sumatra for generations. But until now, there has been no research that reveals the non-verbal symbols used in the practice of barosok and then documents them in a textbook to be used as a learning resource for business communication courses. In fact, this tradition is one of the nation's cultural wealth that can be proud of but should be studied because of its uniqueness. This is the background of the researcher's idea to explore the barosok tradition further and publish it in an article that will enrich local wisdom-based business communication literature. This research can also add new theories to the business communication course which is one of the courses that the author teaches.

Methods

This research was designed as qualitative research. This method was chosen because the data required in this research was descriptive in the form of oral and written words of the observers observed by the needs and objectives of the study.

The focus of this research is the traders at the Talao Guguak Bukittinggi livestock market and the Muaro Paneh Solok cattle market. The research informants were livestock traders and other community leaders associated with the data required in the snowball-selected study. Data will be obtained through direct interaction (interview) between researchers with respondents (Bogdan and Taylor, 1975). In addition, research data will be obtained through photographs and other document reviews from various parties related to the research (Ball and Smith, 1992. Harper, 1994). This method also fits well with social research, which depends on observing people as oneself and connecting with those people in their language (Kirk and Miller, 1986). Data collection techniques will use observation and in-depth interviews with informants who know and understand the data required to study cattle traders, traditional leaders, *ninik mamak* (traditional leaders), and other groups. Other than that, data collection techniques will use triangulation of data with various parties related to the data needed in the research, where researchers will act as participant observers. Data collection will be done under natural conditions and using primary data sources.

The research instrument is the researcher himself (human instrument), which will determine the focus of the research, select informants as data sources, collect data, assess data quality, analyze data, interpret data, and summarize data. The informants in this study were five people, consisting of three informants from the talao guguak-Bukittinggi livestock market consisting of *ninik mamak*, traditional leaders and cattle traders, and two informants from the muaro Paneh-Solok livestock market, including livestock traders and traditional leaders.

Thus the researcher will go to the field directly to observe the object of research, both at the grand tour question focused and selection stage, collecting data, analyzing, and making conclusions (Sugiyono, 2011: 306-307). The data analysis technique starts before going down to the field regarding the preliminary study results and other supporting secondary data to determine the focus of the research. Data analysis using the Miles and Huberman model, with data reduction analysis steps, display data, and data verification (Sugiyono, 2011: 334).

Results and Discussion

Results

The livestock market in West Sumatra has considerable potential. In addition to the geographical conditions of West Sumatra, demographic and cultural conditions strongly support the development of livestock and livestock markets in West Sumatra. Recent data indicate that 18 pieces of livestock markets are spread across several Municipal Areas and West Sumatra Regencies (Madariza, Edwardi, Armadiyan, and Blue, 2012).

Market days for each region differ from region to region; for example, Monday is the market day for cattle in Muaro Paneh Kota Solok; Tuesday for Sikabu Lubuk Alung and Air Pacah area in Padang City; Wednesday for Sungai Sariak Pariaman; Thursday for Dobok Batu Sangkar and Pasaman areas on Saturday for Palangki Sawah Lunto Sijunjung and Talao Guguak Bulek Bukittinggi areas; while Sunday is the market day Koto nan Payakumbuh Ampek. As of Friday, there is no cattle market day in West Sumatra. Thus the market day of livestock for each market is only once per week.

Determination of this different day in each market area of this cattle aims to revitalize the market visitors. Those involved are still the same people (traders), maintaining market prices and competition between regions. As stated by H. Dt. Kml (interview dated October 25, 2014) stating that: "*kalau hari pakanko samo, pasa langang, karano urang nan ka datang ka pasako, urangno itu-kaitu juo noh*" (if market day diserentakan, then the market will be quiet). For example, the new livestock market in Padang City that chooses and sets its market day on Tuesday the same as the Sikabu Lubuk Alung area is quiet in the case of traders and visitors because traders prefer to come to the market of Sikabu Lubuk Alung, which has firstly set and traders and consumers more familiar and have to get used to it.

The livestock market in West Sumatra is no different from the others; there is still the element of traders and buyers, there are goods (in this case, cattle), and there is money as a medium of exchange in transactions that occur. But the arrangement is different from the stock market, where every piece of merchandise is neatly arranged and waited by the owner. In the West Sumatra livestock market, especially Talao Guguk Bulek Bukittinggi and Muaro Paneh Solok, are not seen stalls owned by each livestock owner, which appear only on a grassy field without roofs and kiosks, where livestock (goats, cattle, or buffalo) are tied unattended by the owner. While in the distance, shadowy corners under a bamboo or bamboo tree appear to be a group of people chatting (in the term minang "*maota-ota*"), observing the visitors who come. Usually, the skipper/cattle trader uses the attribute of a wide hat or skullcap and bears a sarong or some other cloth on his neck. On the edge of the field or the market arena, there are stalls, usually called dangau (small cottages with "*palanta*" seating and roofed "*rumbio*"), where the toke (traders) shelter and chat while smoking and drinking coffee. Snacks, fried food, and coffee drinks are usually sold on the loom. In the past, there were men and women, including servants. All male traders (supposedly in ancient times also as champions), and usually buyers who were also men. So basically, the cattle market in West Sumatra is controlled by men.

Visitors who come (buyers) starting from the edge of the field have seen firsthand the cattle they choose because there is no sealing. If they have already chosen one of the cattle tied up in the middle of the field, they will approach directly to "*mamatuik*" (observing in detail and caring for the health and weight) of the cattle they estimate. In minang terms the activity is mentioned with "*mamatuik taranak tagak*". Thus the livestock buyer must know about the cow and calculate its weight because there are no scales to measure the weight of livestock in the cattle market.

Furthermore, if they have likes and are willing to bid or buy them, they will ask who the owner is. At the time, it is known. Usually, they will both get away from the crowd (in minang terms called "*baganjua*") to negotiate. So then it will be seen the scenery they reach out to each other and cover it with a sarong or other tools that can cover the meeting of two hands. Behind the sheath, they communicate using their secondhand sign language without using words. The process of bargaining is done using non-verbal communication using the fingers. Uniquely, the process should not be known by others, so it is done under a piece of cloth, which can be gloves, towels, clothes, or a jacket, which is essential and can not be seen by others. The *baganjua* process upholds the confidentiality of the negotiation activities of both parties related to the agreement that has been formed in the process. This can be seen from the negotiation efforts by using sign language, namely using hands and fingers as symbols in conveying messages, and

covering them with a piece of cloth or other types so that privacy related to negotiations is not known by other buyers or sellers.

Typically in Minang Kabau, the transaction activity is known as "*marosok*."

How to bargain with this *marosok* way has been done since long ago. There has been no research found in this *marosok* history. It is said that since trade or the market has emerged in the community, this way has been used.

According to the explanation of one of the traders, "*bilu caro marosok ko digunokan dalam jua bali taranak, awak ndak tahu lo doh, lah bantuak ko nan didapekkan dari urang tuo wak. Aratino lah turun tamurun*" (precisely how *marosok* is used also not known to them, because they know it from her parents from generation to generation). This means *marosok* in livestock trade in West Sumatra started from the ancient kingdom, and this system is still used now. It is strange that in modern times today, where the trading system has been developed openly and using technology, the tradition of bargaining is still used because this way has become a habit for generations. "*Awak cuman manjago dan manaruihkan tradisi nan lah biaso kita gunokan*", (I only Keep and continue the traditions that have been used), said one trader. They are trying to preserve and continue the practice they have gained from age to generation.

Yet when compared with other product trading system, business communication dynamically follow the development of science and technology. For example, include the product's price on the goods concerned so that the product can inform all parties by offering the goods to consumers. Clearly and openly declare the discount provided. So that the openness of the suggested price as well as a strategy to compete with competitors. Even often used as a pricing strategy to win the competition, often called the price war between similar products. Even with the latest technological developments, the direction of trade is growing with internet media. The use of Internet media has increased the trading system by using online.

Conversely, compared with the transaction system in the modern way above, herein lies the unique *marosok* system in the West Sumatra livestock trade. The *marosok* system is still as it is, meaning the development of knowledge and technology, such as marketing strategy and the promotion of modern sales, sympathy, or calculator for counting tools, the internet as an online medium does not touch it. As stated by H. Dt. Bdr (interview dated November 22, 2014) that: "*marosok ko caro jua bali jawi di daerah awakko, nan indak barubah dan masih digunokan juo baru, tarutamo antaro toke. Sedangkan jo pambali biaso nan indak mangarati bisa babisiak atau ditulihkan di tangan. Carono indak barubah, Masih cando saisuak jo baru*". (*Marosok* is a way of buying and selling in our Region. which has never been changed and is still used, especially between sellers. while with buyers it is common if they do not understand, they can whisper or write on their hands). The method has not changed, it is still the way it used to be (*Marosok* is a way of selling cattle in our area (Minang Kabau) that has not changed and is still used, especially among traders. At the same time, ordinary buyers do not understand how to whisper or write in their palms. How does it not change, still just like it used to be.

Based on the statement, the era's development has eroded the use of the *marosok* method in the transactions of livestock (cattle) in the market of livestock in West Sumatra, especially for the general public. While traders still use it. This is because this tradition is only passed on to interested merchant families. While the general public is not socialized clearly, because it was never taught in school formally. So the longer, the wider community, the more those who do not know it can not use it. Buyers who can not and usually use this language will ask for the merchant's help with the regular use of "*mambana*" (frankly). In such cases, they will usually "*baganjua*" (away from the crowd)

between the buyer and the merchant. The next bargain will be done by whispering or writing in hand. Thus the way they negotiate still keeps the secrecy by writing in hand or whispering so that it is unknown to others.

Discussion

Livestock Market Day In West Sumatra

The study's findings indicate that the market days of livestock between regions in West Sumatra differ, especially in adjacent areas. Market days operate weekly, except Friday. The determination of market day is closely related to the business principle that seeks to maximize the profit they earn pretty. Suppose the livestock market opens on the same day, especially for adjacent areas. In that case, the market will be quiet, as both traders and buyers will be divided, and there is a possibility that consumers will be easy to make comparisons. Yet both traders and buyers are limited.

As happened in the market, "Air Pacah" Kota Padang with Sikabu Lubuk alung, which equally set its market day on Tuesday, felt the impact. The "Air Pacah" market is deserted due to the day market setting and the market day in Sikabu Lubuk Alung, whose territory is almost adjacent and recently opened. This is disclosed H. Anas, one of the "Toke" (trader) livestock in the market of Padang City Pacang states that "Livestock traders who visit the needs of livestock in West Sumatra is the same person. If the livestock market day here clashes with Lubuk Alung, the concentration of Toke will be divided, so he will choose the livestock market of Lubuk Alung as it has been a long time (Haluan, 19 September 2013).

From the buyer's side, it is also advantageous if the market day is set. They will focus on the particular market that operates that day, and plenty of livestock options are available in the market for buyers; not a problem with locations that are probably far from where they live because the purchase of cattle is not done every day and rarely done except Toke. Focusing on specific markets that operate on a predetermined day is profitable for Toke, as they will also focus on bringing or searching for livestock to trade in a clear and wide range of choices. So the day-to-day market setting is equally profitable for both parties, the buyer and the trader. Ever since the market emerged in Minangkabau, the daily market assignment was established based on the day's name, so the name of the hall or market was named after the market day. For example, *pakan akaik* (Sunday market), *pakan sinayan* (Monday market), *pakan salal* (Tuesday market), *pakan rabaa* (Wednesday market), *pakan kamih* (Thursday market), *pakan jumaik* (Friday market), and *pakan sabtu* (Saturday market).

Economically, the determination of market day can stabilize the price because it can manage the demand and supply, except on the celebration of religious holidays. Market days at each location are set once per week. This can increase the value of merchandise sold. The product will be exclusive, so it is high value. This is by the Minangkabau custom, which uses the buffalo horn symbol as a logo. The same is true of customary ceremonies, including the marriage of cattle or buffaloes, which is associated with the social status of the helper organizer or celebration. Minangkabau people say that the wedding that is held by "*mendabiah jawi*" or "*manggolekkan jawi*" (cutting the cow) is called "*baralek Gadang*" (big event) which is quickly spread from mouth to mouth around the village. As for the "*batagak gala datuak*" (inaugurating the title of *datuk* as *penghulu kaum*) is usually "*mandabiah Kabau*" (slaughtering buffalo) and put buffalo horns at the entrance of "*rumah gadang*" (a large house) of his people. So high value of cow or buffalo in Minangkabau culture.

Friday is not defined as the market day of livestock in West Sumatra because Friday is the big day of Islam, and the men must perform the Friday prayer service. This is in line with the value of traditional Minangkabau values held by the people of West Sumatra rooted in the Islamic religion, which is often referred to as the basic philosophy of the Minangkabau "adat basandi Syarak, and syarak basandi Kitabullah." This means that Minangkabau adat has the joints of the religion of Islam (syarak), and the faith of the book of Allah SWT is the Qur'an. This philosophy is used as the basis or primary source in the life pattern of Minangkabau society and its culture, including in the establishment of the market day of cattle. This means that the determination of the livestock market day in West Sumatra adheres to the Islamic teachings that they profess. In Minangkabau, all livestock traders are men who should organize mandatory worship services Friday. So that Friday is closed so as not to interfere with the implementation of their worship.

Business Communication in Livestock Trade In West Sumatra

Business communication in livestock trade in West Sumatra is different from other regions. In general, bargaining between buyers and sellers takes place openly through direct communication through verbal and non-verbal communication and daily interactions. While business communication in the livestock trade in western Sumatra is very different (unique) because it takes place in a closed and only relies on non-verbal communication. The business communication in this cattle trade in Minangkabau is known as "marosok."

What is *marosok* ?

The word "*Marosok*" literally in Minangkabau is interpreted to feel. Lexically (Indonesian Big Dictionary), the term "touched" is a verb that means touching (holding) with the palm because it wants to taste or look for something—usually done using fingers and using feelings. Thus "marosok" can be interpreted as groping each other's fingers, buyers and sellers, or meetings of buyers' and sellers' palms as people typically shake hands.

Furthermore, the word "marosok" in Minangkabau has a secret meaning. For example, in a marriage ceremony in Minangkabau, a stage is called the first appointment of a prospective son-in-law. Before the male family officially visits the female family, an envoy usually comes to the future family asking whether the possibility can be continued. By understanding the meaning of the word marosok, the business communication activities of cattle in Minangkabau are done in secret. That is why marosok is closed by covering hands with cloth or other objects so they can not be seen or known to others. Thus the understanding of marosok in the business communication of cattle trade in West Sumatra is a system of negotiation between traders and buyers in setting the price of the deal through direct interaction using secret sign language.

In this way, the agreement's price that occurs is only known to them both, namely traders and buyers who bargain. If the deal's cost appears, then each will release his hand, and at the same time, there has been an "*ijab kabul*" between the two parties. Otherwise, the process will be started from the beginning with the new offer price. Both sides will nod and release their hands if the agreement is obtained. In the following process, the buyer will give a "*tando jadi*," which is also considered an "*ijab kabul*" between the buyer and seller. "*Tando jadi*" is a down payment or advance payment from the buyer to the seller as a sign of a money agreement with an unspecified amount, which is essential there. Furthermore, if the down payment has been given, the livestock can change hands from the seller to the buyer.

To determine how many down payment must be given the buyer, one of the toke states that "*ndak ado katantuanno, tagantuang kasapakatan, lai ka enggak sapuluah ribu rupiah, alah tumah, nan panting lah ado tando jadi*" (there are no regulations, depending on the agreement, there is ten thousand rupiah paid, it is enough, importantly there is down payment). This means that there is no provision for the sign ups, all by agreement, even though only ten thousand rupiah, what matters is. Uniquely, the down payment given is not accompanied by receipts as proof of the down payment from the buyer to the merchant. When asked about the receipt, one of the traders stated "*awak ndak pernah pakai kuitansi do, nan ado cuman saliang picayo sajo*" (I've never used receipts, the important thing is trust.). This means we never use receipts, but mutual trust holds trust.

These findings show that so much trust is given by the seller to the buyer. Rozalinda (2014) states that "the nature of faith plays a fundamental role in economic and business activities so that economic life can run well. If every financial agent carries a mandate handed to him properly, then no economic illness will happen ". Furthermore, the five business ethics principles are autonomy, honesty, justice, mutual benefit, and moral integrity (1). Some of the principles of business ethics are integrated with the livestock trade in West Sumatra. Applying the five principles of business ethics in economic activity is essential in building or sustaining a business.

Furthermore, if "*tando jadi*" or a down payment has already been given to buyers to the seller, then the cattle can be brought. This brings so much trust built between buyers and sellers in the livestock business in West Sumatra. At the time traced about the implementation of mutual trust, one toke told his trading experience "*ndak lamoko wak manjua lapan ikua jawi ka urang bangkulu saharago labiah kurang saratuih. Diagiah panjar sajuta se no, jawi lah dibawono, bajarani sapakan ka di lunasi, alhamdulillah lai datang no baliak malunasi*", (a while ago I sold a cow to the people from Bangkahulu. They paid a down payment of one million only, with a promise of one week to be paid off. *Alhamdulillah* they came to pay off). This means that not long ago, toke sold eight cows for about one hundred million rupiahs, the down payment was given only one million, and the cow brought buyers to Bangkahulu, and buyers returned a week later. This shows how much trust the merchant provides to the buyer. If not brought, then if other parties ask to bid livestock, they will not sell it back even though the slightest mark is so (down payment given). One of the toke states that "*kalau ado nan lain nak manawai lo, dikecekkah lah baijab*" (If someone else bids, it is said to have been bought) which means if there are other parties who want to bid, then the Toke will not sell it again because it was bought or in bidding. Do not hesitate because toke an exact promise.

If the agreement already exists, the merchant will report to the market manager that there has been a transaction between them, which will then make a certificate of sale and purchase of livestock. Uniquely the letter explains the seller's name with the buyer and the characteristics of the livestock. At the same time, the price is not included in the certificate (it remains a secret for both). Thus, the ongoing business communication between the merchant and the buyer (*marosok*) is conducted in a closed and committed manner with the promise and secrecy pledged through the handshake.

Messages or information exchanged in "*marosok*" business communications is conveyed through the sign language emblem using fingers. When Toke (seller) delivers the first offer price, he will "*marosok*" or finger the buyer's hand, representing the offer's number or price. Furthermore, the buyer will bid the same way with the back of the seller's ring finger to ask for price reductions that symbolize the offer number. This

process continues until the price of the two parties agree on the transaction. The following will discuss the meaning of the symbol of the finger used in the transaction.

Finger Signal

As mentioned above, marosok will use the finger to symbolize the price quote number. So the finger will have the meaning of the numbers. Of the five held, the index finger is the base number of the offer (figure 1).

Cow

- Ten Million = Rp. 10.000.0000

Figure 1

Index Finger for Hundred



The index finger offers the number one. The number one here means a hundred, a million, or ten million. The meaning depends on the value of the livestock bargained. If the goat is offered, the index finger symbolizes a million. Still, if the cow is negotiated, the index finger represents ten million, suggesting two (million, tens of millions) plus the middle finger (figure 2).

Figure 2

Index Finger for million



The index finger with ring finger equal to Rp. 200; Rp. 2000; Rp 2,000,000; Rp 20,000,000. Furthermore, the number of fingers held represents the additional number or reduction of the offered price (figures 3).

Adding or subtracting is symbolized by the movement and finger wobbles that are *barosok* or touched (Figures 5). *Ampu jari* (thumb) represents the number 2.5, 25, or 250, the term Minangnya "*saringgik*" aka "*ciek tali*."

Illustration price of Eleven Million = Rp.11.000.000

Figure 3

Index finger for additional or Reduce price



For the price of Rp.11.000.000 first, hold the finger for the price of Rp.10.000.000, then grip the finger again to signify that we will add Rp. 1,000,000, so the total becomes Rp.11.000.000

- Twenty One Million = Rp.21.000.000

Figure 5

Adding or subtracting is symbolized by the movement and finger wobbles



For the price of 21 Million, Grasp the index finger and middle finger first as a sign for 20 million and then grip the finger to add one million to a total of 21 million.

- Rp.7.500.000 = Seven million five hundred thousand

Figure 6

Pricing and negotiation with the fingers



For the price of 7500 thousand, grip the index finger for the price of 10 million; after that, handheld three fingers then turn out indicates less 3 million to 7 million. Then hold the fifth finger as a sign of adding 500 thousand. So the total is 7 million 500 thousand rupiahs.

- Rp.9.750.000 = Nine million five hundred thousand rupiah

Figure 7

Ten million pricing with fingers



For the price of Rp.9.750.000, grip the first index finger for the price of ten million, then hold the thumb and bend down; it denotes a reduction of 250 thousand, so the total is Rp.10.000.000

- Rp.250.000 = Rp.9.750.000

The business communication behind this cloth uses fingers as a price cue offered for cows to be sold. Each finger has a different value, namely:

1. Thumbs: Rp. 250,000
2. Finger: Rp. 10,000,000 or Rp. 1,000,000
3. Index Finger + middle finger (two fingers): Rp.20.000.000 or Rp.2.000.000
4. Index finger + middle finger + ring finger (three fingers): Rp. 30,000,000 or Rp.3,000,000

5. index finger + middle finger + ring finger + little finger (4 pieces of finger): Rp. 4.000.000
6. All fingers: Rp. 5.000.000 or Rp.500.000

To add and subtract in the process of bargaining will be made through the movement of a finger held, with some record of the following provisions:

Multiplying the meaning twice is the addition of the number.

1. If the thumb grasp means the addition of Rp.250.000
2. If being held by all fingers implies the addition of the amount of 500,000
3. If the held finger is turned out, it means a reduction; the amount deducted depends on which finger is rotated and how many fingers are rotated
4. If the thumb is bent down implies a decrease of Rp.250.000
5. This transaction usually only uses the nominal ranging from Rp.250.000, Rp.500.000, Rp.750.000, Rp.1.000.000.
6. If there has been a price agreement between the seller and the buyer, then the buyer of the cow must provide an advance payment as a sign of a deal. Usually, the advances given amounted to Rp. 100,000 or Rp. 200,000

Furthermore, the event of cancellation of the agreement between the seller and the buyer will be resolved in 2 ways:

1. If the buyer who has given the advance payment cancels the agreement, then the deposit will not be requested again; it means that it is the right that sells the cow.
2. If the seller cancels the deal, then the money that the buyer has given must be returned 2x as much to the buyer as a consequence of the cancellation of the agreement.

Water buffalo

Traditional buying and selling of buffalo are principally similar to cattle transactions. What distinguishes only the buffalo's price is that it is higher than a cow's. At present, the average cost of buffalo ranges above 20 million. The "Marasok" way in buffalo is the same as the cow, using the same technique and value because hand gestures are used equally so that the finger value on the "buffalo" buffalo is the same as the cow.

The value of the finger on buffalo transactions are:

1. Thumb: Rp. 250,000
2. Index: Rp. 10,000,000 or Rp. 1,000,000
3. Index Finger + Middle finger (two fingers): Rp.20.000.000 or Rp.2.000.000
4. Index Finger + middle finger + ring finger (three fingers): Rp. 30,000,000 or Rp.3,000,000
5. index finger + middle finger + ring finger + little finger (4 fingers): Rp. 4.000.000
6. All fingers: Rp. 5.000.000 or Rp.500.000

Goat

Picture 8

Goats are One of the Animals Sold at the Livestock Market



Goat buying and selling by "Marasok" is rarely done because the livestock market in western Sumatra is usually traded as cow and buffalo. Some goat sellers sell their goats in this "Marasok" way because it has become the tradition or habit of the seller. Usually, many goats are sold during the feast of Eid al-Adha to be made sacrificial animals.

How to "Marasok" on the goat principle is similar to cows and water buffalo. What distinguishes is the price of different goats from cows because the cost of goats is cheaper. Currently, adult goat prices range above 2 million.

The value of each finger on a goat transaction is also different from the transaction on the cow:

1. Thumb: Rp. 250,000
2. Index Finger Index: Rp. 1,000,000 or Rp. 100,000
3. Index Finger + middle finger: Rp. 2,000,000 or Rp. 200,000
4. Index Finger + middle finger + ring finger: Rp. 3,000,000 or Rp. 300,000
5. index finger + middle finger + ring finger + little finger: Rp. 4,000,000 or Rp. 400,000
6. All fingers: Rp. 500,000 or Rp. 50,000

The system behind the cover is a traditional transaction done by cow salespeople. Usually, this transaction is done in the sarong and towel, and some are done in the clothes; the purpose is for other people or sellers who do not know how much the price of cows are purchased. Because the sellers or *toke sapi* benefit from the difference between the sale of cattle in the cattle market.

Uphold social values and Humanity

Based on the marosok procedure and the results of marosok activities, it produces very important social values in buying and negotiating activities that should be upheld in friendly and careful competition in West Sumatra as a form of culture and careful customs (Pawito et al., 2020) of the Minangkabau people as a form of maintaining the value of self-esteem (Rohisfi, 2022), namely:

1. Maintaining Privacy, this can be seen from the agreed price that cannot be known by other parties (confidential), either other buyers or other sellers (private between buyers and sellers who transact). Thus there is no price war with other buyers because they also like the cow. As exemplified by one toke " if the other person knows about the price of the item, then there will be *impik maimpik harago*, which is detrimental to one of the parties. ". *Impik maimpik harago* its means avoiding competition. Neither party pressures the other, or beats the other, so as not to cause jealousy, quarrels, or fights. As one merchant put it, "*awak balabo urang baruntuang*", which means they are both lucky. Neither party is disadvantaged. For example, if the other person knows the capital of the cow, then the other person knows the capital of the cow.
2. Respect other traders or buyers. This is so that there is no effort to put each other down and the value of bad competition. So that a sense of togetherness remains built and puts aside individualist concepts as a western culture.
3. Respect each other as a form of solidarity among sellers in the market, related to the resulting agreement. This is a manifestation of the eastern characteristics, especially the Minangkabau people who uphold the values of manners and courtesy, mutual respect, and the concept of compatibility.

Conclusion

This research was conducted in two areas in West Sumatra that still have traditional trade transactions (barosok). The research was conducted in the livestock markets of Talao Guguak Bukittinggi and Muaro Paneh-Solok. This research is expected to increase the understanding and preservation of traditional business communication (barosok) in the people of West Sumatra and Indonesia in general. The results obtained in this study are in the form of data collection/documentation of the object of research. It is hoped that the results of this research can contribute to documenting barosok culture as one of the local wisdom-based business communications that prioritizes manners and courtesy as one of the distinctive values of Minangkabau culture.

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