

Interpersonal Communication in Tradition "Marosok" in Livestock Market Payakumbuh, West Sumatera, Indonesia

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ABSTRACT

"Marosok" Tradition is a form of communication done by the seller and buyer of livestock in West Sumatera during the sale and purchase transaction with hand sign language without any talk. This study aims to determine the process of interpersonal communication in this tradition and supporting factors so that this tradition can survive to this day. The results showed the existence of verbal symbols used is the language "Minangkabau". Non verbal symbols are seen on facial expressions, body position, physical appearance and symbols on the finger of the buyer. The reason the Minangkabau people each use this tradition is that the price of capital when buying livestock no one knows.

Keywords: "Marosok" Tradition, Interpersonal Communication and Symbolic Interactionism.

1. INTRODUCTION

Every human being in social life must be related to each other because human beings are social beings. In relation to each other, humans have a pattern of communication that they use in social interaction through both verbal and non verbal communication. Humans and culture is one thing that can not be separated because where human is living and settled for sure humans will live in accordance with the culture that is in the area in which he lived. Society is a group of people who interact with each other. One human entity can have the infrastructure so that its citizens can interact with each other (Koentjaraningrat, 2009: 116-117).

Indonesian society has always been known to be very heterogeneous in various aspects, such as the diversity of ethnic groups, religions, languages, customs and so on. Different cultures have different applications. Every culture has an adat punishment for those who do not follow the rules, although sometimes they do not make sense to those of us who are not adherents. These customary rules are following ancestral customs.

Definition of the sale and purchase according to terminology term is the exchange of goods with goods or goods with money that is done by way of releasing one property to another on the basis of mutual relinquishment. In the sale and purchase known as bargaining. Bargaining is a bargaining that occurs between both parties ie sellers and buyers in the sale and purchase or exchange of goods. In daily life this bargaining is very little used but the widely used is a bargaining word. This bargaining will be done by the seller and the buyer where if one of the parties has a positive bargaining then he is entitled to take a decision against another party who has a lower bargaining position. In essence the process of bargaining in the sale and purchase take place verbally and face to face. Symbolic interaction is based on ideas about individuals and their interactions with society. The essence of symbolic interaction is an activity that is characteristic of human, ie communication or exchange of symbols that are given meaning. This perspective suggests that human behavior should be seen as a process that allows people to shape

and regulate their behavior by considering the expectations of others who become their interaction partners. According to the theory of symbolic interaction, social life is essentially human interaction using symbols, they are interested in the way humans use symbols that represent what they mean to communicate with each other. And also the influence that arises from the interpretation of these symbols on the behavior of the parties seen in social interaction.

In the process of communication made by the community, can be created symbols such as language, both verbal and non verbal. So that symbols have become part of what is called the culture of the community concerned. Culture is a form of civilization that has historically and continuously contributed to the progress and interests of humanity. History and civilization are two sides side by side that can tell many things from the existence of human culture. History provides a narrative, whereas civilization is the highest form of culture that a society has achieved (Widodo Muktiyo et al, 2016: 133). Culture in a group of people is usually manifested in the form of tradition, traditional ceremonies to ceremonies that are religious.

Tradition is a process of habit that occurs from generation to generation and explains how the culture of a society is formed. Tradition can reflect the soul of a society or nation and is a personality of a society or nation. The level of civilization, a modern way of life one can not eliminate the behavior or customs that are alive and rooted in society. Adat is a cultural idea that contains the values of culture, norms, customs and laws that have been commonly done by a region. One of the cultures that have various customs and traditions is Minangkabau. Minangkabau custom is a cultural product of Minangkabau people. Culture is not born biologically, therefore adat as a result of culture must be investigated, studied, taught and become a habit or experience. (Yakub, 1995: 52).

Tradition contained in Minangkabau culture can be called as the identity of Minangkabau society in developing ancestral values that must be preserved by society in order to maintain cultural values. Minangkabau adat is based on a living and prevailing reality in nature. Minangkabau people make nature as the source of his philosophy and is known as "alam takambang jadi guru".

Associated with tradition in Minangkabau which is still preserved, Minangkabau people have a very unique tradition and arguably the only one in the world. This tradition is called "marosok". Tradition "marosok" is a form of communication made by sellers and buyers of livestock during the sale and purchase transactions. This tradition has lasted hundreds of years ago to the present day. Unlike in general buying and selling transactions, tradition "marosok" takes place in silence. Transactions are made by sellers and buyers with hand sign language without any conversation. In this tradition there is interpersonal communication between the seller and the buyer of the livestock like the one who greets. These two people shook hands and played each finger to transact. Uniquely the transaction is closed to others. Usually sellers and buyers cover their hands with gloves, skullcap, clothes or other objects. In "marosok", each finger symbolizes the numbers tens of thousands, hundreds of thousands, even millions

of dollars. Transactions in silent plural are encountered in livestock markets in West Sumatra and of course each region has a mutually agreed way. No one knows for sure, when this tradition began to be done.

According to sources obtained by researchers, this tradition of "marosok" has been going on since the time of kings in Minangkabau and accepted for generations. When associated with the current era, trade activities should be done more quickly by utilizing existing technology. However, the Minangkabau people prefer to maintain the tradition of "marosok" in their livestock buying and selling transactions. Thus, it can be seen that there is uniqueness in this tradition that is the symbols found on the fingers of sellers and buyers during the process of buying and selling transactions of livestock takes place. Each symbol on the finger of the seller and the buyer of this livestock symbolizes the value of money.

Most of the sellers and buyers in Payakumbuh livestock market understand the symbols contained in the tradition "marosok", but not many sellers and buyers who can transact using this tradition because in moving the fingers in bargaining must be detailed and fast, so that a slight twist of a finger or finger finger will result in a loss to one of the transacting parties.

2. METHOD

Place or location of the selected study is the market of animals and livestock in Payobasung Payakumbuh Town, West Sumatra Province. There are several considerations of site selection, namely in general, marosok tradition until now still used in some cities and districts in West Sumatra province. Particularly in the Payakumbuh City majority of the population as a breeder so it is still very easy to find people who each use this tradition in bargaining livestock. Besides, Payakumbuh is one of the largest livestock distributing cities in West Sumatera province. Technically, the selection of this location is based on consideration of the area of origin of the researcher so that this topic is not something unfamiliar to the researcher.

The population of this study is toke livestock (seller and buyer of livestock) in the market of livestock Payakumbuh. The study was conducted from July 2017 to August 2017. The reason for the timing of the study was because it coincided with Idul Adha feast so that the livestock markets that exist throughout West Sumatera province were visited by the sellers and buyers of livestock to buy the supply of livestock for the feast of the sacrifice . this research will present or present information based on experience, knowledge, perception and observation from informants that is livestock trader in Payakumbuh livestock market. So that researchers will be able to recognize the subject and feel what they do in transacting livestock with livestock buyers in the market of livestock Payakumbuh. Furthermore, the sample will move following the sequential principle, ie the selected informant is not specified constraint. The number continues to grow and increase until the researchers assess the data collected from a number of informants have reached saturation point. That is, nothing new can be developed. Informants are really people who master or in accordance with the existing problems. The initial sample used is determined by using purposive

sampling method or purposive determination with the consideration that the researcher is very familiar with the population under study. Data validation technique in this research using triangulation technique.

3. RESULT

Interpersonal Communication

In the province of West Sumatra, especially in the Payakumbuh has been a long time going on sale and purchase transactions of livestock with the tradition of "marosok". Whether it is buying and selling livestock conducted in the livestock market or elsewhere. Tradition "marosok" is a form of communication by sellers and buyers in terms of bargain price of livestock. Interactions by sellers and buyers use certain symbols to keep the price of livestock traded.

From a historical point of view in ancient times such transport is now absent, so livestock sellers and buyers come to the livestock market on foot. The journey to get to the livestock market location lasts several days. During the journey they must be able to protect themselves from the things that are not desirable, among others, from the thieves or robber thieves. To protect him even the livestock traders do not hesitate to hire the warriors as their bodyguard on the way.

Furthermore, after arriving at the market the livestock seller tied his livestock to the market stalls that have been provided. Meanwhile, buyers who come to see the livestock to be purchased. After determining the choice, the buyer will approach the seller who stands not far from the livestock tied. When meeting, there is little conversation between the seller and the buyer of livestock before the transaction process or bargain the price of the livestock is done. The interaction between the seller and the buyer of livestock is the process of delivering messages made by the buyer to the seller or vice versa, about the livestock to be purchased. Conversations in interactions or communications made by sellers and buyers of livestock are useful for building a more intimate and comfortable atmosphere.

Interactions by sellers and buyers of livestock are included in interpersonal communication. Interpersonal communication is a communication process that takes place between two or more face-to-face. Based on the previous chapter, interpersonal communication by its nature is divided into two kinds, namely dyadic communication and small group communication. Based on its nature, tradition "marosok" in sale and purchase transactions of livestock conducted by seller and buyer including to interpersonal dyadic communication. Dyad interpersonal communication is a communication process that takes place between two people in face-to-face situations. The seller meets the buyer in the livestock market and engages in bargain price transactions with the traditions of "marosok".

Transactions "marosok" include verbal and non verbal messages. Verbal messages relate to the language used by sellers and buyers when communicating before bargaining with farm animals. The verbal language used by sellers

and buyers is the local language of the "minangkabau" language. This is caused by the majority of sellers or buyers who make transactions originated from areas around the West Sumatra. Sellers or buyers coming from outside West Sumatera have also mastered the language of "minangkabau" so that they can easily communicate with fellow sellers and buyers of livestock in the market. However, the use of verbal language (language) in communicating in the tradition of "marosok" is not too dominant.

Communication used in transactions using the tradition "marosok" tend to use non-verbal communication in terms of bargaining price of livestock. The existence of a symbol exchange between the perpetrators of buying and selling contained on the fingers of the hand. The symbols on the fingers of the cultivators represent the value of money from the price of livestock offered. Each finger has the meaning of the nominal amount of different prices. According to Susanne Langer, A symbol or collection of symbols works by linking a concept, general idea, pattern, or form. The concept is a mutually agreed meaning among the communicators. In this "marosok" tradition all the symbols used have been agreed upon by all traders, the agreement on this symbol has been going on for generations and no one knows when these symbols began to be agreed upon for the first time by their predecessors. Based on the type of non-verbal messages according to Duncan (in Grace, 2005: 289), the symbols contained in the fingers of livestock buying and selling agents include the gestural message that shows the movement of some limbs ie hand to convey the price of livestock. Other types of non-verbal messages that are dominant in the "marosok" tradition include facial messages, postural messages, skin sensitivity and artifactual messages. All types of non-verbal messages above will be discussed by the authors in the next sub-chapter.

The transaction process in the tradition of "marosok" is done so that outsiders do not know how much the price of livestock is offered and the amount of money received by the seller from the buyer. Thus, the seller feels secure because others do not know how much money pocketed on the day, as well as buyers if they want to sell back the livestock that had been bought to gain profit, then the price of his livestock capital was no one knows so can freely sell with desired price. This was said by Mr. M.Nur as the seller and buyer of livestock interviewed on 21 August 2017 which explains:

"Using the tradition of" marosok "in transacting the sale and purchase of livestock will further accelerate the transaction process than the usual method because the price offered directly from the heart, in addition to the price of livestock can be offered below the price of livestock sold to the public because of the offered price of capital the livestock can be resold. For that reason, the price offered in the tradition of "marosok" is kept secret so as not to be known by the people " .

In addition, all informants agreed to argue that buying and selling using traditions "marosok" is a transaction process that is considered polite, because in this system of sale and purchase of livestock no one else rival the price and do not allow other people to do acts not commendable by interrupting bid is being made. So the transaction

using the tradition "marosok" this can avoid price competition and maintain harmony of relationships between sellers and buyers in the market livestock.

In the beginning, the transaction process using the "marosok" tradition is not only directed to livestock, but also for buying and selling fruits, dried fish and other staples in large parties. But nowadays in the sale and purchase transactions of fruits, dried fish and other staple traditions "marosok" is no longer used because it already has a benchmark price in general. As stated by Mr. Zuldasar who is the seller and buyer of livestock in an interview on September 9, 2017:

"The sale and purchase transactions of livestock using the tradition of" marosok "in earlier times are not used in livestock, but also in the sale and purchase of fruits, dried fish and other staples in large parties.

In contrast to large livestock such as livestock, buffalo and goats that fix the price by looking at the condition of livestock. Many considerations to sell livestock at a price appropriate to the quality of the livestock. The buyer will bid the price according to the quality offered by the livestock. As explained by Mr. Ipon in an interview on 16 August 2017:

"In buying and selling livestock is not always larger livestock will be more expensive when compared to livestock that are smaller weight. So there is no general price benchmark for the price of livestock so that others can not guess the secret price when trading using the tradition of "marosok".

In today's transactions of buying and selling livestock using the tradition of "marosok" is generally done by fellow toke livestock either as a seller or buyer. As for the general public who want to buy livestock but do not understand the symbols contained in the tradition of "marosok", can conduct transactions with bidding openly, but the price offered open is usually relatively higher when compared with the price offered when using tradition "Marosok".

The forms of buying and selling livestock with the tradition of "marosok"

Talking about the forms of buying and selling livestock in the tradition "marosok" as well as buying and selling goods in general. That is:

a) Sale and purchase cash

Buying and selling cash is a sale and purchase by paying directly the agreed price after the seller and the buyer get a price agreement. In buying and selling cash in transactions of livestock livestock sellers hand over livestock and buyers pay in cash to the seller of livestock. The calculation of money given buyer can be witnessed directly by both parties.

b) Sale and purchase of grain

The sale and purchase of the bearings in the sale and purchase transactions of livestock is a sale and purchase that is not directly repaid when the livestock are handed over by the seller. The remainder of the purchase is a debt payable

by the buyer to the seller. Debt payments as well as debt deadlines are paid depending on the agreement between the seller and the buyer when transacting. For livestock already paid but not paid off, the risk to the livestock lies to whom the livestock is held, if the livestock is in the hands of the seller but the livestock is dead or lost, then the responsible is the seller and vice versa.

c) Buy and sell titip

In the sale and purchase of this titip the seller who brought the livestock of another person can be regarded as an intermediary because the owner of the livestock is not directly involved in the sale and purchase transactions. Usually an intermediary will get a commission from the sale and purchase income of these livestock.

Process of Buying Livestock

Livestock that will be traded in the market Payakumbuh livestock is only available on Sunday only. In addition to Sunday, if you want to buy livestock can go directly to the livestock pens in the villages.

At this time the process of transporting livestock to the market of livestock to the market is done by truck for livestock originating from areas far from the market area of livestock, while livestock coming from around the livestock market can be guided or herded by walking by the livestock owner or can also with the person who is the owner of the livestock, the person is usually called your son. At the time had reached the market usually the livestock are placed according to their respective places. Then start prospective buyers looking at the desired livestock as well as estimate the price of the livestock they see. The interaction between the seller and the buyer of the livestock begins when the buyer approaches the seller to make the transaction.

Based on the explanation in the previous chapter, George Herber Mead has a concept of society that emphasizes the particularity of the human practical model, in which the hand bridges human interaction with the world of interaction between humans and other human beings, emphasizing the interrelation between practical experience bridged by the hand. The communication that exists in the tradition of "marosok" occurs in the form of symbols encompassing verbal and non verbal symbols that are also bridged with the hands of each trader. This symbol greatly affects the delivery of messages by the seller to the buyer. The most dominant symbol used is the non-verbal symbol contained on the fingers on the hands of the seller and the buyer.

Mead also describes the concept of a significant symbol that is a kind of gesture that can only be created by humans. Cues become significant symbols when they arise from the individual making the symbols the same as the kind of responses (but not necessarily the same) obtained from the person being targeted by the signal. Human and animal distinguishing features are language and "significant symbols". Significant symbols must be a shared meaning. The symbols contained in the tradition of "marosok" are created, used and preserved by the Minangkabau community in the sale and purchase transactions of livestock so that it can be characteristic of the Minangkabau community especially in the livestock trading system. Only people who work as toke livestock who understand and can understand the symbol contained in the tradition "marosok". The symbols are deliberately created the same and

similar so that it can represent the communication delivered between the seller to the buyer and vice versa in order to create effective communication.

The interaction between the seller and the livestock buyer can be seen immediately when the buyer starts to estimate the price of the livestock to be bought. For slaughtered livestock in general buyers will usually estimate prices based on the size and weight of livestock. An experienced toke can predict how much he weighs without having to weigh it first. Therefore, usually the ordinary market traders cow, he will only buy or sell livestock alone, as well as with other market actors such as goats and buffalo. This is also explained by Mr. H. Amril on 24 August 2017 which explains:

"Many things I noticed before buying livestock. But when I bought the livestock I was able to guess right away how much meat produced from the cow that I bought it and usually at most only about 1 or 2 kg (kilogram) missed my prediction earlier when saw the livestock and even then not often . So I do not need to usually bother to weigh the first cow that I will buy it ".

The same thing was also conveyed by Mr. Enggis Putra on the interview dated 24 August 2017:

"Before buying livestock I will usually observe carefully the livestock that are moored, I often pinch his cow skin to find out how thick the skin. If I have found the right predictions for how much meat is produced when the cow is cut, then I start bargaining using the "marosok" tradition.

As for livestock to be nurtured, buyers will estimate the price based on body shape, navel or of the animal movement. For example, if the buffalo has a belly button in the abdomen is parallel to the navel dippinggang, indicating the buffalo is susceptible to stomach disease and there are many other signs that exist in the body of the livestock. Signs understood by market participants are not learned from veterinary science, but from the hereditary habits of the livestock market and from the experiences that other market participants have experienced that are then passed on to their peers.

After the seller and the buyer bargain using the tradition of "marosok" but have not get the price agreement, but the buyer still wants the livestock, then the ordinary buyers will give the buyer's permit so that the livestock are not first marketed to other buyers and he given time to think about how the last offer given by the seller. In contrast to other buying and selling systems that provide a sign so when the price of goods to be purchased has been agreed. Ijab (sign so) given in the form of money entered into bags of sellers of livestock with a value ranging from Rp.1000 to Rp. 1,000,000 (one thousand rupiah to one million rupiah).

If at the time the livestock has been given a consent (the sign so) but the seller committed a breach of agreement such as the buyer sells the livestock to another person or the seller changed his mind not to sell his livestock, then the reward received by the seller must return the consent (sign) which he receives as much as what is submitted by

the owner of the consent (sign so) ie the buyer. The reward is not uncommon to 2 to 3 times the value of the grant has been given. This was conveyed by Mr. M.Nur on interview on 21 August 2017:

"If we have given a permit (sign so) but the lapse of how long when we think the seller cancel the transaction, then the seller had to reverse the loan twice or more".

Unlike the buyer who after thinking but does not also agree on the price offered, then the seller is entitled to return the full-face (sign so) with the full value without deductions, then the seller began to market his livestock to others because his livestock is already considered free.

Verbal Messages

The language used among fellow sellers and buyers of livestock is the language of "Minangkabau". As explained by Mr. Ipon in an interview dated 16 August 2017:

"In the sale and purchase transactions of these livestock, both sellers and buyers use Minangkabau language. Sellers and buyers who come from outside of West Sumatra already understand and most can speak Minangkabau ".

The statement was also conveyed by Mr. Enggis Putra who stated:

"I am usually in transactions using Minangkabau language. The average sellers and buyers who come from Riau, Jambi or other areas outside of West Sumatra already understand the Minangkabau language that I use because usually in transacting not many words should be spoken.

In accordance with the results of interviews obtained the result that the language is the most dominant language Minangkabau used in the process of communication among fellow traders buying and selling livestock, while the Indonesian language almost never used in this Payakumbuh livestock market.

The use of language in transactions using the tradition "marosok" is considered very little. The verbal language is used only when the seller and the buyer first meet, once the livestock price agreement has been reached and during the process of giving money to purchase livestock. But when the bargaining process is in progress, just a little word that comes out of the mouth of each of the actors who sell the sale function to confirm the price offered.

Non Verbal Messages

To determine the sale price of livestock, the perpetrators of buying and selling each other finger touching. For it has been agreed in general and hereditary about the symbols used in bargaining and should be known and understood by the perpetrators of buying and selling livestock that uses the tradition of "marosok".

The value of the symbols and the way of motion as follows:

a) The index finger means the number one symbol

- b) The index finger and middle finger are held simultaneously which means the symbol number two
- c) The index finger, middle finger and ring finger are held together which means number three
- d) The index finger, middle finger, ring finger and little finger held together which means number four
- e) All fingers held simultaneously mean the number five symbol
- f) The index finger, middle finger, ring finger and little finger held together and bended down or rotated laterally shows the number six symbol
- g) The index finger, middle finger and ring finger held simultaneously and bent down or rotated laterally shows the number seven symbol
- h) The index finger and middle finger held together and bended down or rotated laterally shows the symbol of the number eight
- i) The index finger held up which is then bent down or rotated laterally means the number nine symbol
- j) The thumb means the symbol of the number twenty-five from small to large such as from Rp.250.000 (two hundred fifty thousand rupiah) to Rp.250.000.000 (two hundred and fifty million rupiah) depending on the number and type of livestock sold
- k) The index finger is held then released, then the index finger held back or pressed upwards indicates the numbered eleven symbol
- l) The index finger is held then released, then the index finger and middle finger held together or pressed upwards indicates the symbol of the twelve
- m) The index finger is held then released, then the index finger, middle finger and ring finger held together or pressed upwards indicate the symbol of the thirteen numbers
- n) The index finger is held then released, then the index finger, middle finger, ring finger and little finger held together or pressed upwards indicate the symbol of the fourteenth number
- o) The index finger is held then released, then all the fingers held and pressed upwards indicate a small fifteen-number symbol like Rp.1.500.000 (one million five hundred thousand rupiah) down
- p) The index finger and middle finger held together then released, then holding all the fingers and bent down or rotated sideways shows the big fifteen numbers such as Rp. 15.000.000 (fifteen million rupiah) and above
- q) The index finger and middle finger are held together then released, then the index finger, middle finger, ring finger and little finger are held and bent down or rotated indicating the sixteen number symbol
- r) The index finger and middle finger are held together then released, then the index finger, middle finger and ring finger held and bent down or rotated laterally shows the symbol number seventeen
- s) The index finger and middle finger are held together then released, then the index finger and middle finger held together and bent down or rotated laterally shows the symbol of the number eighteen
- t) The index finger and middle finger are held together then released, then the index finger is held and bent down or rotated sideways showing the number nineteen symbol
- u) So next use the same way as above for small to large fractions.

All of the above symbols apply to all fractions of hundreds of thousands to millions of rupiahs, such as for example the index finger meaning the number one symbols ranging from Rp.100,000 (one hundred thousand rupiah) to Rp.100,000,000 (one hundred million rupiah) depending on the type and the number of livestock purchased.

In the case of reducing and increasing the price in bargaining done by bending the finger down or pressing the finger upwards. If the held finger is pressed upwards, the seller or buyer requests an additional price increase and if the finger is pressed down it means the seller or buyer requests a price reduction. This demand for price addition and price reduction is realized by holding certain fingers as desired, for example, the buyer wants to request a price reduction to the seller of Rp.250.000 (two hundred and fifty thousand rupiah), then the buyer will hold the seller's thumb and bend down, and vice versa, if the seller requested a price increase of Rp.250.000 (two hundred fifty thousand rupiah) by holding the buyer's thumb and pressing upwards.

Advantages And Disadvantages of Tradition "marosok"

The bargaining transaction of livestock prices takes place using symbols contained on the fingers of sellers and buyers of livestock covered by a medium such as hats, sarongs, small towels and even clothes worn by the seller or buyer of the livestock.

In the tradition of "marosok" this surely there are advantages and disadvantages. The advantage of the tradition of "marosok" is mainly that the price of capital from the livestock token is not known by the people so that the livestock token will be free to sell the livestock that he has bought in the livestock market. Besides, another advantage of the "marosok" tradition is to avoid open competition between fellow livestock sellers resulting in damage to livestock prices and a sense of solidarity among fellow livestock traders.

While the weakness of this tradition is not everyone can trade using this tradition, only certain people who can bargain using the tradition of "marosok", because bargaining with this method takes place very quickly and one bit will directly affect the price offered. As some researchers claimed that almost everyone in the livestock market understands with the symbols of the "marosok" tradition, only experienced people use the "marosok" tradition of transacting due to a slight mistake in bending finger, the price offered will be very much different.

This statement was also submitted by Mr. M.Nur in an interview on 21 August 2017:

"I used to buy a buffalo with a livestock token that is still a beginner. Actually this buffalo will be sold for Rp.24.000.000 (twenty-four million rupiah), but at the time of bargaining using "marosok" he holds the index finger and middle finger and then released, and he holds four fingers then bent down which means symbol Rp .16,000,000 (sixteen million rupiah). However, after giving the "ijab" money the person confessed that the wrong offer price, while the livestock has been in "ijab" and the transaction can not be canceled".

Another disadvantage of the tradition "marosok" is due to the sale and purchase is done only orally and only known by two parties only then if there is a problem about things that have been agreed, especially concerning price and payment issues it will be difficult to prove. Based on the results of the recognition of some informants in general the sellers of livestock ever cheated by some buyers who buy livestock using the system of installment payments or debt. There are some buyers who do not pay off their debts until the deadline has been given. This is a weakness in using this tradition in transactions because there is no proof of payment in the form of receipts or other written evidence that makes the seller can not claim the remaining money that has not been paid. So here the seller must be observant determine the buyer who really can be trusted so there is mutual trust between fellow traders buying and selling. And usually the sellers of livestock who have been cheated will give each other information to other sellers to avoid cheating that has been made the buyer so that his good name in the livestock market will be damaged and no longer people who want to transact with the person.

4. CONCLUSION

This research tries to describe how interpersonal communication that exists between fellow traders buying and selling livestock in the market of livestock Payakumbuh. Tradition "marosok" is a form of interpersonal communication used by sellers and buyers of livestock in bargaining price of livestock. There are significant symbols as well as verbal and non verbal symbols in interpersonal communication between the seller and the buyer.

The Minangkabau language is a verbal symbol used in communicating on this "marosok" tradition. Verbal symbols are only used when buyers approach the livestock owners to start the bargaining process. The dominant non-verbal symbol in this tradition is the gestural message on the fingers of livestock buying and selling agents.

The factors that support the tradition of "marosok" so that this tradition still survive until now is due to the importance of tradition "marosok" in the sale and purchase of livestock, especially for toke livestock who want to buy livestock for resale, so the price of capital when buying livestock that no one knows and he can be free to determine how much the price of livestock and how much profit he will take when selling the livestock he bought.

Another supporting factor is the role of the tourism office promoting the tradition of "marosok" as the original culture of Minangkabau so that the tradition of "marosok" today is not only as a buying activity in the market, but has become the attraction of West Sumatra, especially Payakumbuh.

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