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MODEL OF INTERCULTURAL RECEPTION IN TRADE

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Abstract

This study aims to understand how traders engage in social interactions at Besuki Public Market. This is important because such interactions foster attachment that contributes to a comfortable market atmosphere. This research uses a qualitative method with a phenomenological approach. In the analysis, the researcher conducted participant observation, documentation, and structured interviews with traders, buyers, and the market manager. The Intercultural Reception interaction at the market is examined in two aspects: 1) The construction of interaction at Pasar Umum Besuki. 2) The Intercultural Reception behavior formed at Besuki Public Market and its alignment with Islamic values. The findings of this study indicate that: 1) The construction of Intercultural Reception interaction at Besuki Public Market is divided into three interaction patterns: Dominance, Negotiation, and Opposition. These patterns are part of power dynamics that are susceptible to conflicts and continuously shift according to the desires of individuals/groups. 2) In Intercultural Reception, there are cultural values that prevent conflicts, namely: *Tasamuh*, *Ta'awun*, and *Silaturahmi*. These values are embodied in behaviors/activities that respect differences, mutual assistance in trading culture, and fostering good relationships. The Intercultural Reception interaction at the market aligns with Islamic values, considering the cultural/traditional values at the market, which are also Islamic teachings related to social interactions and are often practiced outside of trading activities. However, they have become binding values due to their frequent practice by the same individuals, even if in different times/places.

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INTRODUCTION

Socio-economy is one of the aspects that is a benchmark in determining the development of a region. The development of the economic sector occupies the top position compared to other sectors in order to fulfill the welfare of the community.

According to Dodot Sapto Adi in the journal "*Intercultural Reception on Inter-Ethnic Business Behavior of Traders in the Traditional Market Environment*", in the process of developing the economic sector, Indonesia has succeeded in holding the title of a multi-ethnic unifying country (Adi, 2014). This is one of the proofs that the economic sector is an important aspect that needs to be considered.

Traditional markets are places to buy and sell directly between sellers and buyers using cash and there is usually a bargaining process (Fatmawati, 2021). The characteristics that are closely attached to traditional markets are a crowded atmosphere, bargaining, and close social interaction between traders and buyers. In the heterogeneous cultural wisdom of Indonesia, the existence of traditional markets is not only a place to buy and sell. However, traditional markets are also a forum for socio-cultural interaction and interpretation of values between the residents of the market (Aliyah et al., 2015). So from the social aspect, traditional markets are a place where people meet with heterogeneous cultures and are brought together because of economic interests.

According to Annisa Aurindita Amelia in the journal "*Traditional Market: A Pillar of Civilization that is Wise, Cultured and Creative for All Generations*", the most prominent value in traditional markets is cultural value seen from the interactions that arise between ethnic traders as well as between traders and buyers (Annisa Aurindita Amelia, 2020). The social interaction of traditional market traders involves various parties, such as traders, buyers, and market management officers. Each of them has a different cultural, ethnic, religious, and social background. Nevertheless, social relationships and attachment are still built between them that make the atmosphere of the traditional market comfortable.

In the research of Oni Putri and Nur Hidayah, it is explained that the relationship between ethnic traders does not occur instantly, but the interaction runs continuously until it is intense and deep (Putri, Nur, Hidayah, 2019). So, their relationship does not only occur in the market when selling, but their relationship is so close and familiar like their own family. Interaction between ethnic traders is able to form a relationship of trust, cooperation, help, and obvious family.

Islam is a perfect religion. The values of the teachings contained in it can prove that Islam is really perfect (Rangkuti, 2017). The values of Islamic teachings contained in social interaction include *Tasamuh*, *Ta'awun* and *Friendship*. Thus, Islam teaches its people to be able to establish harmonious, harmonious, and mutually beneficial relationships. Moreover, in the life of traders in traditional markets. With these three values, traders can create a market climate that is conducive, comfortable, and friendly to buyers. In addition, traders can also preserve the uniqueness of traditional markets that display cultural diversity and local products.

One of the largest and oldest traditional markets in Situbondo Regency is the Besuki Public Market. Because the market is located in a country where the majority is Muslim, the viewpoint of Islamic values is familiar and should even be closely attached to the daily lives of people in the region. Through the researcher's observation by conducting interviews with several traders and buyers, it can be seen that the interaction carried out by these traders is able to form a clear relationship of trust, cooperation, help, and family. This can be seen from the solidarity of helping to sell other traders' merchandise, the culture of mourning, visiting other traders who are sick, and donations in celebrations. Social relationships and attachment are still created between

them, even though each of them comes from a different background.

Based on the data that has been presented above, the researcher wants to discuss how the traders interact socially at the Besuki Public Market, Situbondo Regency. Because from these interactions, a relationship of attachment and tolerance is formed between ethnic traders. The reason is, this attachment not only has a positive value on the business (economy) of traders, but also has a positive value on their social relationships. In addition, the interaction between merchants and buyers with different backgrounds can also create a sense of trust and attachment that is characterized by the word "subscriber". In this study, it also examines how the perspective of Islamic values regarding social interaction in the Besuki Public Market is also studied.

To achieve the objectives of this study, the researcher chose a perspective *Intercultural Reception* developed by Staurt Hall, a sociologist and cultural theorist of Jamaican origin. This model is a communication model that describes how the interaction of each individual or group with different backgrounds can understand, respect, and adapt to other cultures. Hall argues that intercultural communication involves the concept of *encoding* (message delivery) and *decoding* (interpretation of the message). So, it depends on how they send and interpret the message conveyed. In social interaction, there are three patterns in the interpretation of messages, namely dominance, negotiation, and opposition (Adi, 2014).

Based on the description above, the researcher is interested in studying the social interaction carried out by traders of the Besuki Public Market, Situbondo Regency, so that it can create a comfortable market atmosphere and its conformity with the viewpoint of Islamic values. For this reason, the researcher chose the title in this study with the title "Social Interaction of Traditional Market Traders Business through the *Intercultural Reception* Model (Study of Islamic Values in Trade at Besuki Public Market, Situbondo Regency)".

RESEARCH METHODS

This research method uses a qualitative method with a phenomenological approach. The location/object of the research chosen is the Besuki Public Market, Situbondo Regency, because the market is one of the largest and oldest traditional markets in Situbondo Regency which is in great demand by the surrounding community. In addition, the location of the market is also a strategic place because it is close to the Besuki terminal and the pantura line, namely Jl. Raya Besuki. Meanwhile, the subjects of the research include traders, buyers and heads of the traditional market. In the analysis, the researcher conducted participant observations, documentation, and structured interviews with 7 informants, namely 3 traders, 3 buyers, and 1 Head of Besuki Public Market. The researcher is the main instrument in this research and is assisted by the relevant parties. The supporting instruments used are electronic devices in the form of *mobile phones* and stationery in the form of ballpoint pens and notebooks. The primary data sources used by the researcher were obtained from traders, buyers, and the Head of Besuki General Market. As for secondary data sources, researchers obtained it from several journals and books in Google Scholar that discuss social interaction. The analysis technique used is triangulation of sources, methods, and time by matching data findings from interviews with several sources, observations, and documentation.

RESULTS AND DISCUSSION

RESULT

A. Opinion on the construction of interaction at Besuki Public Market in an interview with Traders and Buyers of Besuki Public Market

In the Intercultural *Reception interaction*, there are three patterns of message interpretation, namely domination, negotiation, and opposition. To find out the construction of interactions that occur in Besuki General Market, the researcher asked three questions that discussed the existence of patterns of domination, negotiation, and opposition in social interaction in Besuki Public Market. In the interview, it was explained that this pattern of dominance can show how the message conveyed is accepted without rejection. In the negotiation pattern, it is shown that the audience accepts part of the message conveyed and adapts the other part according to their arguments. Meanwhile, in the opposition pattern, it is explained how a message conveyed is rejected because it is considered contrary to their opinion. The following is a presentation of the results of interviews with traders and buyers in the market.

According to Mrs. Sulastri, the pattern of dominance in the Besuki Public Market only occurs between traders and market management officers when conveying market regulations or policies to traders. This must indeed be accepted and followed because in it there is a reciprocal/reciprocal relationship that is mutually beneficial and can create a comfortable market atmosphere. According to Mr. Tomo, this pattern can occur between ethnic traders who exchange information about the market. However, this pattern is more often seen between traders and market management officers when conveying a market regulation or policy. Mrs. Halima and Mrs. Hendra also said the same thing, but this pattern can also occur between traders and buyers when interacting with buying and selling in the market. Meanwhile, according to Mrs. Helmi and Mrs. Sanusi, this pattern has never occurred in social interaction at Besuki Public Market.

For the negotiation pattern, the researcher conducted interviews with five traders at the Besuki Public Market, namely: Mr. Tomo (Javanese), Mrs. Sulastri (Madura Tribe), Mrs. Ar (Javanese Tribe), Mrs. Halima (Madura Tribe), and Mrs. Erna (Javanese Tribe). From the results of the interviews of the five traders, it was explained that this pattern of negotiation in social interaction often occurs between traders and buyers when transacting or bargaining for goods. Where the buyer agrees with some of the messages conveyed by the trader, but he adjusts some of the other messages to his opinion. In addition, there is a statement stating that the traditional market is a place to buy and sell that is famous for its bargaining system. From this frequent bargaining, they became acquainted with each other, familiar, and became subscribers when they went to the market.

As for the opposition pattern, according to Mrs. Sulastri, Mrs. Halima, Mrs. Helmi, and Mrs. Sanusi, it is explained that this pattern does not exist or has never been encountered in their social interactions. According to him, the residents of Besuki Public Market have sufficiently complied with the regulations of the market management officers, understood each other, and tried to give understanding by negotiating in the market. According to him, no interaction in the market shows a direct rejection of any message that is not in accordance with his opinion. Because they still understand each other and appreciate every difference that exists in the

market. According to Mr. Tomo, this pattern is very rare in Besuki Public Market. Meanwhile, according to Mrs. Hendra, this pattern mostly occurs between traders and buyers when the price set by the trader is felt to be very inconsistent with the quality of the product by the buyer.

B. Opinion on the construction of behavior that forms the value of *Intercultural Reception* at Besuki Public Market and its conformity with the viewpoint of Islamic values in interviews with Traders and Buyers of Besuki Public Market

To find out about the behavioral constructs that shape the value of *Intercultural Reception* in Besuki Public Market and its conformity with the viewpoint of Islamic values, the researcher asked five questions to traders and four questions to buyers in the market. The five questions include: the cultural background of the people who carry out buying and selling activities at the Besuki Public Market, how to interact and adjust, the challenges that may have to be faced in intercultural communication, the benefits of intercultural interaction, and the suitability of *Intercultural Reception* interaction from the perspective of Islamic values. Meanwhile, the four questions to buyers include: reasons for choosing to shop at Besuki Public Market, how to interact and adjust, the benefits of intercultural interaction in the market, and the suitability of *Intercultural Reception* interaction from the perspective of Islamic values. The following is an explanation of the results of the interview regarding this.

From the words of Mrs. Sulastri, Mrs. Halima, and Mr. Tomo, it can be seen that the interaction at the Besuki Public Market involves various parties who may have different backgrounds. In this Besuki Public Market, there are cultural values that can make the market atmosphere comfortable for market residents. These values are such as *Friendship* and *Tasamuh*. According to him, in intercultural communication, it is possible that we will face a conflict that may be caused by these differences in background. Therefore, according to him, we need to pay attention to strengthening *imtaq* so that we can still understand each other, respect each other, and not be influenced by other cultures. It depends on how they adapt. These intercultural interactions have a positive impact on market residents. Among them, such as, many relationships, insights about other cultures, and instilling the values of *Tasamuh* and *Ta'awun*. The interaction at the Besuki Public Market is in accordance with the viewpoint of Islamic values. According to him, this is evidenced by the values of *Ta'awun*, *Tasamuh*, and *Silaturahmi* that have taken root in the market environment.

Interviews with Mrs. Hendra, Mrs. Helmi, and Mrs. Sanusi show that Besuki Public Market is indeed a market that is in great demand by the surrounding community. Because according to him, the Besuki Public Market has sold goods that are the daily needs of the community in general. Market residents are accustomed to greeting when they meet, both inside the market and outside the market. Especially for those who already know each other. This shows that the value of *Friendship* has been embedded in the market. His statement shows that there is a reciprocal/reciprocal relationship that is mutually beneficial between traders and buyers in the market. They have also instilled the value of *Ta'awun* by inviting and helping each other in celebrations (*Koleman*), as well as getting used to the value of *Nyapot* when one of them is in a disaster/illness. From the frequent interaction when shopping at the Besuki General Market, it not only makes what is needed to be fulfilled. However, it can also increase our network of relationships. According to

him, the interaction that occurred in the market was in accordance with the viewpoint of Islamic values. They always try to be friendly in serving buyers and instilling the values of *Ta'awun* and *Tasamuh*. This makes the existence of the traditional market still visible even though there are many modern shops around it.

DISCUSSION

The following is a discussion related to how the interaction that occurs at Besuki Public Market can create a comfortable market atmosphere.

A. Construction of Social Interaction at Besuki Public Market

Stuart Hall, a sociologist and cultural theorist from Jamaica, is one of the figures who developed the *Intercultural Reception*. *Intercultural Reception* It is an intercultural communication model whose principle departs from the main communication model, where a communicator will convey a message to the communicator with certain media and get a response. This model describes how the interaction of each individual or group with different backgrounds can understand each other, respect, and adapt to other cultures (Adi, 2014). Type *Intercultural Reception* in communication at the Besuki Public Market, this occurs in the interaction between ethnic traders and the interaction when traders bind buyers with different backgrounds.

Based on the facts in the field, it can be seen that the interaction at the Besuki Public Market involves the process of *encoding* and *decoding*. Where, a trader with another trader or a trader with a buyer conducts an interaction with the main communication model. In this communication model, a person will send a message that has been formed (*encoding*) and will be received by the recipient of the message according to their respective interpretation (*decoding*). This is in line with the theory of *intercultural reception* that the researcher has chosen. So, the message in the interaction depends on how *encoding* and *decoding* are done by both parties. According to Hall, in social interaction there are three categories/patterns in message interpretation.

1. Dominant

Based on the data from the results of the above study, it can be seen that the dominant pattern in social interaction at the Besuki Public Market can indeed show how the message is received by the recipient of the message without rejection. However, this seems to happen more often between traders and market management officers. Because traders think that all of them are the same, there is nothing above or below, except for the market management officer who conveys market policies/regulations. However, this pattern can also occur between traders and buyers when transacting. For example, when the buyer immediately agrees with the price set by the trader because according to him the price set is in accordance with the quality of the goods. This pattern can also occur between ethnic traders when exchanging information about the market or their cultural background. Usually this happens when they sit relaxed and exchange stories while waiting for buyers to arrive. In this interaction, when the message conveyed is felt to be not detrimental to them and the reason is clear, the interaction pattern they take is the dominant pattern. But besides, in fact, without realizing this pattern, there is power through cultural channels that force others to submit. This is more likely to occur between traders and market management officers who convey a market regulation or policy. Examples

include regulations on the payment of market levies and regulations on cleaning stalls/stalls for traders. This must be followed because it has become a common rule at the Besuki Public Market. In addition, this must be accepted and followed because there is a reciprocal/reciprocal relationship that is mutually beneficial.

2. Negotiation

Based on the results of the research, it can be explained that the negotiation pattern in the Besuki Public Market often occurs between traders and buyers in the market when bargaining for goods. Where traders set prices on their merchandise and buyers can bid on them so that traders lower their prices. In this interaction, the buyer agrees that the goods sold are indeed good. But it's just that the price is not appropriate or too expensive, so he offers it at a price that suits him. This pattern can also occur between traders and market management officers when conveying market regulations or policies. For example, when market regulation is held. According to the trader, it is true that the goal is good so that the environment outside the market becomes not slum and does not interfere with passing vehicles. However, when they are moved into the market, then it makes their merchandise less selling than before. Because sometimes buyers are lazy to enter the market. In addition, this pattern can also occur between ethnic traders when exchanging information about the market or their cultural background. In this interaction, it usually occurs when they take a break while waiting for the buyer. So, when the message conveyed is good but needs to be modified/adjusted again to their opinions, then the interaction pattern they take is a negotiation pattern.

3. Opposition

Based on the data from the research, it can be seen that the pattern of opposition in social interaction at the Besuki Public Market is very rare, both from the side of traders, buyers, and market management officers. Because the market residents have sufficiently complied and followed the regulations or policies of the market management officer. Although rare, this pattern of opposition can occur between traders and market management officers when conveying market regulations or policies. For example, the opposition pattern that occurred in the past when the Besuki Public Market traders were regulated after the Market Revitalization was held. According to some traders, the message conveyed by the market officer was quite detrimental to him because it made their merchandise less popular than before. In addition, this opposition pattern can also occur between traders and buyers when the price set is very inconsistent with the quality of the product. So in social interaction, when the message conveyed is felt to be disagreeable, then the interaction pattern they take is the opposition pattern.

Based on the results of the above research, it can be seen that the three patterns of interaction circles are part of a power pattern that is prone to a conflict. These three patterns are patterns of social interaction circles that will continue to rotate according to the will of each individual/group.

B. The Construction of Behavior that Shapes the Value *of Intercultural Reception* in Besuki Public Market and Its Conformity with the Viewpoint of Islamic Values

Type *Intercultural Reception* It is an intercultural communication model whose principle departs from the main communication model where a communicator will convey a message to the communicator with certain media and get an effect. This model describes how the interaction of each individual or group with different backgrounds can understand each other, respect, and adapt to other cultures (Adi, 2014). Based on the facts that occurred in the field, it can be known that the model *Intercultural Reception* In communication at the Besuki Public Market, this occurs in the interaction between ethnic traders and the interaction when traders bind buyers. As explained in the previous sub-chapter, in social interaction at the Besuki Public Market there are three patterns of interaction circles in the interpretation of messages. Basically, the researcher sees that the pattern of the interaction circle is part of the power pattern that is prone to a conflict. However, it can be avoided from a conflict because of the cultural values that bind it. In the observation results, the researcher saw that the patterns of the interaction circle turned out to be still bound by *Culture* (cultural values) that originate from religion or traditions that occur in society. These values are such as *Tasamuh* (tolerance), *Ta'awun* (please help), and *Friendship*.

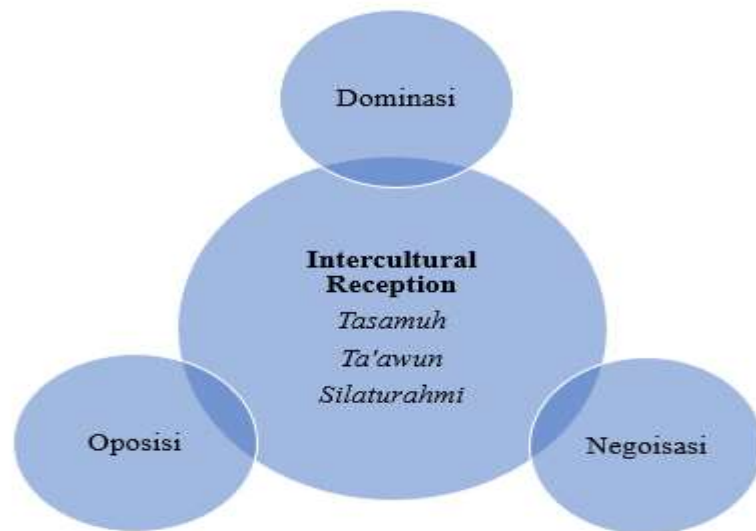


Figure 1. The Concept of *Intercultural Reception* Theory in Besuki Public Market

The following is an explanation of cultural values in social interaction at Besuki Public Market:

1. *Tasamuh* (Tolerance)

Tasamuh (Tolerance) is a person's attitude or nature to allow freedom to others and give truth to these differences as a recognition of human rights (Arifin, 2016). Based on the facts in the field, in the Besuki Public Market, an attitude has been embedded *Tasamuh* both between ethnic traders and between traders and buyers. For example, solidarity helps each other to carry out merchandise when one of them wants to perform prayers, even though the two are not related by blood and have different tribes.

2. *Ta'awun* (Please Help)

Ta'awun in Islam it is an attitude of helping each other in the good of fellow human beings and even more so to fellow believers (Balad, 2019). This value is embedded in the Besuki Public Market. For example, when the goods that the

buyer is looking for are out of stock in his store, the trader will direct the buyer to another store that sells goods similar to the goods in his store. The attitude of the traders above shows that they still help each other even though their backgrounds are different and they are not related by blood. In addition, even though they actually compete in terms of the economy, they still compete in a healthy way.

The *Ta'awun model* at Besuki Public Market is also formed in three cultural values/traditions in the community, namely:

a. *T'ziyah* (Malayt)

Ta'ziyah (Melayat) is a sunnah act by visiting and comforting the person who is left behind by one of his family members or close relatives (Winarno, 2020). Residents of Besuki Public Market do apply tradition *Ta'ziyah* (mourning) because they consider all market residents, especially fellow traders, to be their family as well. Although there is no blood relationship between them and even many have different backgrounds. And not infrequently regular customers from several traders also participate *Ta'ziyah* to the funeral home.

b. *Nyapot* (Visiting the Sick)

Nyapot (Visiting the sick) is one of the sunnahs in Islam by visiting, entertaining, and helping people who are sick or affected by disasters (Walangitan, Yullia Astrina, Sadewo, 2014). According to the facts on the ground, it is known that the attitude of *Nyapot* is also closely embedded in the Besuki Public Market and makes the atmosphere of the market comfortable. For example, the habit of some traders who apply greetings and visit other traders who are sick or affected by disasters. This is not uncommon between traders and their regular buyers/customers. They can freely know their home addresses, because of the frequent interactions they have done before.

c. *Koleman* (Donation in Celebration/Marriage Events)

Koleman (Donations in celebrations/weddings) is a culture or tradition that develops in the community, especially in the Javanese region. This culture is characterized by the activity of making donations at celebrations or weddings (Adhitya Suryan, 2017). In the reality of traditional market life, *Koleman* This is also embedded among the residents of Besuki Public Market. This is evidenced by the habit of the market residents who apply the culture/tradition of inviting each other when one of them holds a celebration/wedding event.

From the above data, it can be proven that the three values in *ta'awun* are cultural values/traditions that are rooted in the market community. This tradition has a role in forming attachment relationships and can create a comfortable market atmosphere, especially for buyers/consumers. The tradition experiences *Intercultural Reception* because it can strengthen the relationship between market residents and create a more inclusive social atmosphere, even though they come from different backgrounds.

Basically, the three cultural values/traditions also contain the practice of *Gathering*. Because from the frequency of applying these traditions, it can strengthen the relationship of *friendship* which has a positive impact on the

economic business of traders. However, on the other hand, these three traditions can also bring negative things if traders consider these traditions as a debt that will have an impact on their economy. Where the debt must be replaced and when it is not replaced, it will have a negative impact on their social relationships. Referring to the theory of *Intercultural Reception* put forward by Stuart Hall, it actually depends on how they send and interpret the message conveyed. The researcher feels that market residents need to build self-awareness and understanding related to the essence of the value of the three traditions in accordance with the Islamic point of view, in order to create a comfortable market atmosphere.

3. *Friendship*

Friendship is the behavior of establishing relationships with relatives and other people (Rizal, 2019). The facts that occurred in the field explain that the attitude of *Friendship* It has been created at the Besuki Public Market, for example like the habit of market residents to visit each other's homes. This attitude can also create a comfortable market atmosphere.

Table. 1 Behavioral Construction that Forms the Value of *Intercultural Reception* in Besuki Public Market

No.	Nilai <i>Intercultural Reception</i>	The Construction of Behavior that Shapes the Value of <i>Intercultural Reception</i>
1.	<i>Tasamuh</i>	Appreciate the differences in fashion/clothing between market residents
		Appreciate the differences in language/dialect between market residents
		Respecting religious differences between market residents
2.	<i>Ta'awun</i>	Helps maintain/sell other merchants' merchandise
		Helping shoppers by showing merchants who sell similar products in other stores
		Assist market management officers in implementing market policies/regulations
		Helping market residents in need of help
		Nyapot Tradition (visiting sick people/disasters)
		Ta 'ziyah Tradition (mourning)
3.	<i>Friendship</i>	Koleman Tradition (donation of celebrations/weddings)
		Visiting each other's homes, especially during the holidays
		Sharing with each other when there is sustenance, even if it is only a little
		Greeting each other when meeting

Besuki Public Market is one of the markets located in a country where the majority of Muslims are Muslims. Based on the data from the results of the above research, it can be seen that the interaction of *Intercultural Reception* at Besuki

Public Market is in accordance with the viewpoint of Islamic values. This is evidenced by the cultural/traditional values that have taken root in the market environment and are also Islamic teachings contained in social interaction.

Table. 2 Model of Intercultural Reception Interaction Construction in Besuki Public Market from the Perspective of Islamic Values

No.	Model <i>Intercultural Reception</i>	Islamic Values	Basic Principles
1.	Respecting differences between market residents	<i>Tasamuh</i>	<ul style="list-style-type: none"> - <u>QS. Al-Kafirun: 6</u> - Islam is very tolerant and respectful of others who have a different background than ours.
2.	Please help in the trading culture and implementation of market policies/regulations	<i>Ta'awun</i>	<ul style="list-style-type: none"> - <u>QS. Al-Maidah: 2</u> God obliges help in goodness, not in sin. - <u>HR. Ibn Majah, Tirmidji, and Hakim</u> Those who are ta'ziyah and those who are struck by calamities both get glory. - <u>HR. Ibnu Abbas</u> <i>Nyapot, Ta; ziyah, and Gathering</i> is part of the religious commandment. - <u>HR. Bukhari Muslim</u> In Madzhab Shafi'iyah, attending the walimah invitation is obligatory (mandatory), be it walimatul 'ursy or something like that.
3.	Establish good family relationships between market residents	<i>Friendship</i>	<ul style="list-style-type: none"> - <u>HR. Bukhari Muslim</u> The virtue of staying in touch is in the form of being able to spend their sustenance and be suspended or prolonged.

Based on the facts that occurred in the field, the researcher actually saw that basically in the *Intercultural Reception* model there are values that Stuart Hall did not read, namely cultural values that unite them (market residents) and make the market atmosphere comfortable. These values are *Tasamuh*, *Ta'awun*, and *Silaturahmi*. From this statement and the data of the research results, it can be seen that the interaction of *intercultural reception* at the Besuki Public Market is in accordance with the viewpoint of Islamic values. So basically, the value of *intercultural reception* is also an Islamic teaching contained in social interaction.

CONCLUSION

Based on the results of the research, it can be concluded that the *Intercultural*

Reception model in the interaction at the Besuki Public Market can be traced in two ways: 1) The construction of interaction at the Besuki Public Market; and 2) *Intercultural Reception* behavior formed in Besuki Public Market and its conformity with the viewpoint of Islamic values. *First*, the construction of Intercultural Reception interaction at Besuki Public Market is divided into three patterns of message interpretation: Domination, Negotiation, and Opposition. These three patterns are part of a pattern of power that is prone to conflict. Individuals or groups can choose to perform all three patterns of interaction circles, which will continue to rotate at their will.

Second, the Intercultural Reception Model at Besuki Public Market involves cultural values that unite market residents and prevent conflicts in social interactions, namely: Tasamuh, Ta'awun, and Silaturahmi. These values are reflected in behavior that respects differences, helps in the culture of trade, and establishes family relationships. This model is in line with Islamic values that have taken root in the market environment. Although often carried out outside of buying and selling activities, these values bind and create a comfortable market atmosphere.

Based on the research that has been conducted, the researcher realized that during the research the researcher experienced difficulties in obtaining primary data because many traders were not willing to be interviewed about the research. So there may be a lack of data coverage in this study. Therefore, the researcher recommends to future researchers if they will conduct similar research or continue this research, to further enrich the primary data sources. So that the research can be further proven to be true. The researcher recommends to all market residents to apply Islamic cultural values in social interaction and comply with applicable regulations to create a comfortable traditional market atmosphere.

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