

## Cultural Interaction of Timorian Ethnic Traders and Migrant Ethnic Traders in Traditional Markets in Kupang City Nusa Tenggara Timur

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**Abstract:** *This study aims to understand the phenomenon of cultural interaction between the Timorese and Bugis ethnic groups and the dynamics of social interaction in the Oesapa Traditional Market, Kupang City, using Alfred Schütz's phenomenological approach, which emphasizes the importance of subjective meaning of social actions carried out by individual Timorese ethnic traders in the context of cultural and economic interactions in the market. This approach is relevant to reveal how traders from both ethnic groups give meaning to their trading activities, and how these meanings shape patterns of cooperation, competition, and conflict in the market. The findings of this study indicate that although there has been cultural interaction between the two ethnic groups for decades, the process of inheriting trade culture among Timorese ethnic traders has stagnated. The uniqueness of this study lies in the identification that the fear of Timorese traders to make long-term investments in land and capital hinders the process of passing on the trading culture to the next generation. This results in the younger generation of Timorese being less involved in the world of trade from an early age, so that they do not have a strong trading intuition like the younger generation of Bugis. Meanwhile, Bugis traders have succeeded in passing on a competitive and adaptive trading culture to their children, who have been accustomed to market dynamics since childhood and have dared to invest. This phenomenon shows the existence of a structural and cultural gap between Timorese and Bugis traders, which is reflected in the differences in how they interpret trade and economic strategies. Bugis traders, with stronger social and economic capital, dominate the market through land control and property management; their work ethic is also driven by transcendental values that view trading as a means of worship to Allah SWT. In contrast, Timorese traders tend to maintain traditional trading patterns without any significant changes; however, they focus their orientation more on investing in their children's general education.*

**Keywords:** *Cultural\_Interaction; Timorian\_Ethnic\_Traders; Migrant\_Ethnic\_Traders; Traditional\_Markets; Kupang\_City; Nusa\_Tenggara\_Timor*

### 1. INTRODUCTION

Significant changes in various aspects of life, especially in the social, cultural, and economic fields, have been triggered by advances in information technology and transportation in Indonesia since the turn of the 21st century. The phenomenon of globalization driven by technological innovation has opened the door for people to access information and interact more widely with the outside world (Imanto, 2012). Digital transformation centers that have emerged in several cities such as Jakarta, Batam, Medan, Surabaya, Bali, and Makassar have begun to change the consumption patterns and economic activities of their communities. People in these cities have utilized technologies such as e-commerce, e-banking, and e-learning to support their economic and social activities (Budijarto, 2018).

The entry of modern business actors such as minimarkets, supermarkets, and online stores into this area has created new challenges for local traders operating in traditional markets. Research (Poesoro, 2007; Brata, 2016) shows that the existence of modern markets has a negative impact on traditional markets, affecting the profits of small traders and narrowing their space for movement. Traditional markets in Indonesia, including Oesapa Market in Kupang City, serve as one of the important centers of economic and social interaction for local communities. These markets not only function as places for business

transactions, but also as social spaces where various ethnic groups interact in the context of daily trade. In Oesapa Market, there is a unique interaction between Timorese traders, as the indigenous population, and Bugis and Javanese traders, who are immigrants from Sulawesi and Java (Setiadi & Kolopaking, 2016). These social dynamics include aspects of trade cooperation, trade competition, and trade conflict, all of which play an important role in shaping the social and economic structure of the market, as well as showing potential strengths and weaknesses between ethnic groups.

In the Oesapa market in Kupang city, for example, the interaction between Timorese and immigrant traders illustrates complex social dynamics. One of the biggest challenges is competition with more established Bugis and Javanese traders. Bugis traders, who generally have more capital, often dominate the market through land control and the construction of more permanent infrastructure. Meanwhile, Timorese traders, who are often forced to rent space from Bugis traders, have to struggle harder to maintain the continuity of their businesses (Central Bureau of Statistics, 2020). Many of them from year to year still struggle with minimal, mediocre and tend to be static economic capabilities.

This situation shows the inequality in the control of economic resources in traditional markets, which reflects structural problems in the management of the local economy. Bugis and Javanese traders, despite their status as immigrants, are able to build a more stable economic strength compared to Timorese traders who are native residents. This phenomenon also shows the existence of various other factors outside of capital that influence success in trading, such as business strategy, social networks, and work ethic (Schutz & Luckmann, 2019).

Competition is often understood as the result of each group's subjective understanding of the opportunities and challenges in the market. Schutz in his theory emphasizes that social action is guided by the subjective meaning that individuals give to a particular situation. In this case, Timorese and Bugis traders build a "stock of knowledge" that allows them to obtain practical recipes ("recipe knowledge") based on their life experiences. In addition to competition, there are also trade conflicts that arise as part of the social dynamics in Oesapa Market. These conflicts often arise due to inequality in access to resources and differences in business strategies between Timorese and Bugis ethnic traders. However, these conflicts tend to be resolved through informal negotiations and adjustments to social norms that apply in the market. This reflects the tendency of Indonesian society to prioritize social harmony in resolving conflicts, which is also seen in interactions in traditional markets (Setiadi & Hassan, 2015).

Although competition and trade conflicts are an inevitable part of market dynamics, there are also aspects of trade cooperation between Timorese and immigrant traders in Oesapa Market. This cooperation is seen through the rental of land and trading places by Bugis traders to Timorese traders. Although there is economic dependence, this cooperation reflects social adaptation in which both groups strive to achieve common goals in a mutually beneficial context. In the phenomenological perspective of Schutz (2017), this cooperation can be understood as a form of social interaction based on subjective meanings built by each group towards the situations they face.

Traditional markets in Indonesia, including Oesapa Market in Kupang City, reflect the social and economic realities faced by local communities. Although Timorese traders have the advantage of being "hosts" in their own land, they are often in a disadvantageous position in economic competition with more established immigrant traders. The phenomenon of interaction between Timorese traders and immigrants in this market, if understood, will certainly broaden insight into how economic, cultural, and social forces interact and shape the dynamics of everyday life.

The phenomenon of the dominant local community only being able to work in small companies owned by the ethnic immigrant community, not only in large companies, such as contractor companies (under PT/CV business entities) or in mall and shopping complexes, but also predominantly seen in the business activities of small traders in traditional markets in Kupang City such as in the Oesapa market in Kupang City. It is very easy to find Timorese workers working in micro businesses such as the stalls of Bugis ethnic traders; but the opposite condition is not found.

Indeed, there are also Timorese people who try or are forced to trade on the terraces of stalls of ethnic immigrant traders. This activity is carried out by moving from place to place; today there are, tomorrow it is difficult to find. At first glance it seems that the Timorese ethnic trader group is the most concerning and sometimes causes a sense of pity for local residents. They seem to be trapped in conditions that appear poorer than immigrant traders from the islands of Sulawesi and Java. Why is that? This

phenomenon and reality are what most motivate researchers to research it further using Alfred Schutz's phenomenological approach.

In this context, the main issues or main problems of this research are: (1) How is the phenomenon of interaction between the Timorese and Bugis ethnic trading cultures in the Oesapa traditional market in Kupang City? (2) How are the dynamics of social interaction between Timorese and Bugis ethnic traders in the Oesapa traditional market in Kupang City?

## **2. LITERATURE REVIEW**

Creswell (2016) stated that the relevance of literature in research is not only to prove the similarity of research objects, but to provide a conceptual framework or underlying theory, helping researchers understand the phenomena being studied better. In the Indonesian context, Sugiyono (2019) also emphasized that literature reviews do not have to be exactly the same as the research being conducted. As long as they are still within the scope of similar theories, concepts, or phenomena, these references can be considered relevant. The research conducted by Amalia and colleagues (2015) entitled "Work Culture Ethic of Chinese Ethnic Traders in Semawis Market, Semarang" aims to examine the work ethic values of Chinese ethnic traders in the market. This study uses a qualitative approach with data collection techniques in the form of participatory observation. Research by Yulanda (2015) entitled "The Influence of Business Cultural Values in Minangkabau Society on the Entrepreneurial Behavior of Migrant Traders in Tanah Abang" focuses on the increase in the number of businesses, including large and small trade sectors, restaurants, to hotels, which show the growth of the entrepreneurial community. In this study, culture is seen as a crucial component that shapes attitudes and behavior, thus influencing the success of an entrepreneur. This is especially seen through cultural values that play a role in developing individual potential.

Research conducted by Wulandari and team (2017) entitled "Adaptation and Integration Ability of Javanese Traders with Local Traders. The results of the study indicate that the effectiveness of communication between Javanese traders and local traders is created through aspects of communication that support social change. The role of the government in providing facilities and social institutions followed by traders also contributes to the process. Other factors that influence this communication include government support in the form of facilities, as well as the participation of community leaders in the sustainability of adaptation and integration

Research by Sudrajat (2020) entitled "Cultural Inheritance in the Development of Community Economy: Research on the Community of Regol Village, Garut City District" aims to reveal how the process of cultural inheritance occurs in Regol Village and identify the causes of weak economic culture in society. This study also explores the community's response to the dynamics of culture and ongoing economic changes. Research by Nurhadi (2016) on "Alfred Schutz's Phenomenology in Sociological Studies: Implementation in Cultural and Poverty Studies". This journal reviews the application of Alfred Schutz's phenomenological approach in sociological studies, especially in understanding culture and poverty. In addition, it also aims to understand how individuals interpret their life experiences in the context of poverty and how social interactions are influenced by their subjective perceptions.

Research by Lestari (2020), on "Poverty, Culture, and Ethnic Identity: A Comparative Study between Local and Immigrant Communities in NTT". This study compares perceptions and ethnic identities related to poverty between local and immigrant communities in NTT (East Nusa Tenggara). The purpose of this study is to understand how cultural background influences views on poverty and survival strategies. The theory used is Social Identity Theory (Henri Tajfel) which explains how ethnic identity shapes individual perceptions and responses to socio-economic conditions. The analysis model is a comparative study, namely comparing two ethnic groups to identify differences and similarities in perceptions of poverty. The results of his study show that poverty is viewed differently by local and immigrant communities, depending on their cultural background. Ethnic identity plays an important role in shaping perceptions of poverty and survival strategies, with each group developing unique ways to deal with economic challenges.

Rahardjo's research (2018), entitled "Ethnicity and Social Dynamics in Traditional Markets: Case Study in NTT" discusses the social interactions that occur between Timorese ethnic traders and immigrant traders in traditional markets in the NTT region. The focus of this study is to explore how ethnicity influences patterns of social interaction and the formation of social and economic networks in the

market. Research by Lestari (2019), on "Intercultural Communication in Trade: A Study at the Oesapa Kupang Traditional Market".

Research by Sutanto (2017), on "Power Relations and Ethnic Identity in Traditional Markets: The Case of the Oesapa Market in Kupang". This study discusses how power relations and ethnic identity influence market dynamics at the Oesapa Market, Research by Yulianto (2018), on "Trading Culture in the Timorese Ethnic Community: A Study at the Kupang Traditional Market". This journal highlights how local cultural values influence trading practices and social interactions among Timorese traders and migrant traders at the Oesapa Kupang Market. The theory used is the Theory of Trade Culture (sociologist S. N. Eisenstadt) which explains how local culture shapes trading practices and social interactions. The analysis model used is the Analysis of Culture and Trade Practices to analyze how cultural values are reflected in everyday trading practices. The results of his research found that local cultural values, such as mutual cooperation and trust, greatly influence trade practices and social interactions. Timorese traders use these values to build mutually supportive and harmonious relationships with migrant traders, despite cultural differences.

Research by Subagyo (2019), on "The Phenomenon of Economic Transactions in Traditional Markets: A Sociocultural Perspective in Kupang". This study examines the phenomenon of economic transactions in the Oesapa Traditional Market from a sociocultural perspective. This study aims to understand how economic factors, social relations, and cultural norms influence each other in determining economic transactions. The theory used is the Sociocultural Theory of Economics (Geert Hofstede) which explains the interaction between social, cultural, and economic factors in market transactions. The analysis model used is Sociocultural Analysis, namely analyzing how social relations and cultural norms influence economic transactions. The type and approach used is Qualitative Ethnography, namely using an ethnographic approach to understand sociocultural interactions in the context of a market economy. Research by Wahyudi (2017), on "Ethnic Identity and Adaptation of Traders in Traditional Markets: The Case of Timorese Ethnicity in Kupang". This study discusses how ethnic identity influences the adaptation process of Timorese ethnic traders in Kupang Traditional Markets. The purpose of the study is to understand the strategies of Timorese ethnic traders in facing challenges and changes in market dynamics. The theory used is the Theory of Ethnic Identity and Social Adaptation (Psychologist, John W. Berry), a theory that explains how ethnic identity influences an individual's ability to adapt to changing social and economic environments. The analysis model used is the Analysis of Adaptation and Ethnic Solidarity, which analyzes the adaptation strategies used by Timorese traders and the role of ethnic solidarity in the process. The results of his research found that ethnic identity plays an important role in the adaptation process of Timorese traders. Despite facing various challenges, Timorese traders are able to adapt to changing market dynamics through ethnic solidarity and innovation in trading practices, such as the use of flexible negotiation strategies and the formation of strong social networks.

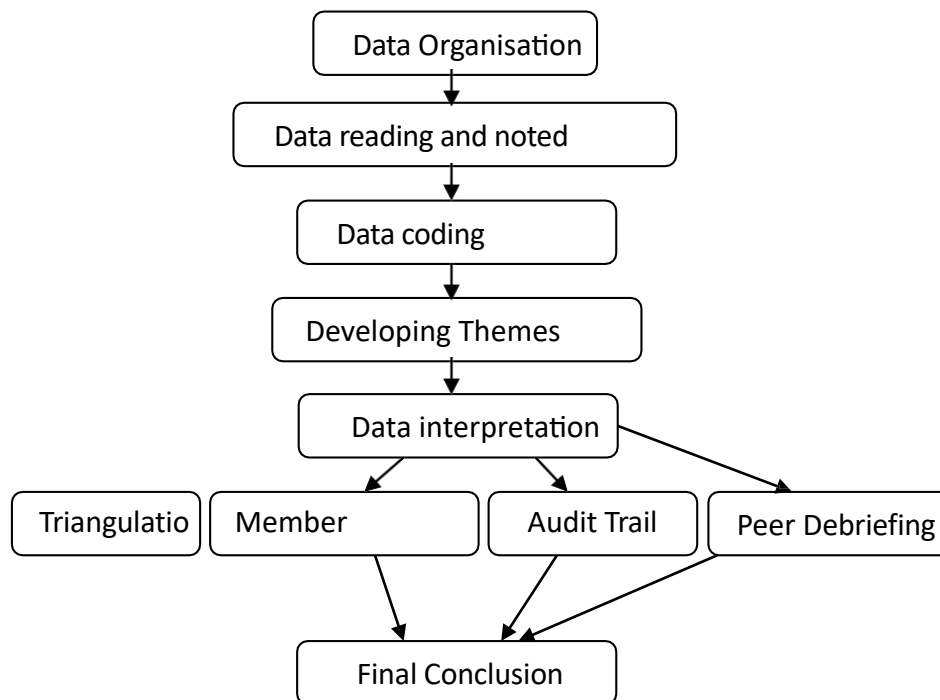
Research by Sari (2018), on "Sustainability of Timorese Ethnic Traders' Businesses in Oesapa Kupang Market: Challenges and Strategies". This study explores the factors that influence the sustainability of Timorese ethnic traders' businesses in Oesapa Kupang Market. This study aims to understand the challenges faced and the strategies used to maintain businesses in a competitive market. The theory used is the Business Sustainability Theory (Michael Porter), which explains various factors that influence the ability of businesses to survive and grow in the long term. The analysis model used is the Analysis of Sustainability Factors and Adaptation Strategies, namely analyzing various factors that influence business sustainability and the strategies implemented by traders to overcome them. The results of her research found that the sustainability of Timorese ethnic traders' businesses was influenced by a combination of economic and social factors. In addition to economic factors such as the price of goods and competition, business sustainability is also greatly influenced by the ability of traders to adapt to market dynamics, build good relationships with incoming traders, and use innovative strategies in trading practices.

### **3. RESEARCH METHODOLOGY**

As the character of qualitative research, this research philosophically uses a phenomenological approach while methodologically uses an interpretive paradigm towards social reality that is subjectively defined by the Timorese ethnic traders based on their perceptions, experiences, awareness, meanings and structures of consciousness naturally towards the development of global economic

conditions and the position of the Timorese traders themselves amidst the competition of traditional markets in the city of Kupang. In order to maintain data accuracy, the perspectives and perceptions of Timorese traders, the Timorese community in the Oesapa market environment and the Oesapa Kupang sub-district government apparatus will be the basis of information in drawing conclusions from this research.

The steps for qualitative data analysis and data validity checks according to John W. Creswell can be described in the following flowchart/chart:



Creswell's Data Analysis and Data Validity Check Model

#### **4. RESEARCH RESULTS AND DISCUSSION**

The interesting phenomenon of the interaction of the Timorese and Bugis ethnic trade cultures in traditional markets in the Kupang City area in the research description shows that this trade culture interaction has occurred since 1960, after the Kupang City government made these 3 traditional markets the center of the economy for small traders from both urban communities including traders from the Bugis ethnic group, traders from the Javanese ethnic group and traders from the Padang ethnic group. While local traders include traders from the Timorese ethnic group, traders from the Rote ethnic group, traders from the Sabu ethnic group and traders from the East Flores ethnic group.

The phenomenon of the interaction of the Timorese and Bugis ethnic trade cultures in the Oesapa traditional market refers to three important aspects including cooperation, competition and conflict. This phenomenon is something that is apparent in the social activities of Timorese and Bugis ethnic traders in the Oesapa traditional market. The phenomenon of the process of evolution of social interaction between Timorese and Bugis ethnic traders in the Oesapa traditional market has been going on since the 1970s, thus showing a phenomenon of cultural interaction of trade involving the two ethnic groups in the socio-economic life of the community in Oesapa Village in particular and the Kupang City community in general.

A description of the interaction of the Timorese and Bugis ethnic trade cultures in the traditional market in the Oesapa area of Kupang City in the research description shows that this cultural interaction of trade has occurred since 1970, as explained in an interview with Mr. Firmus as the Head of the Community Empowerment Section of Oesapa Village, that: "The interaction of the Timorese and Sulawesi ethnic trade cultures has been going on for a long time. Before the emergence of the Oesapa Traditional Market, three markets had already emerged in Kupang City, namely the Kupang City market in 1970, but previously there was the Kupang market due to the cooperation of the Dutch and the King

of Kupang (Koen Lai Bissi) around the 1500s. In the Kota Lama sub-district around the traditional market area, there are Bugis ethnic communities such as the Bugis Namosain ethnic community, the Bugis Fontein ethnic community which is close to the Kupang Traditional Market location, the Bugis Bonipoi ethnic community who live around the Kampung Solor traditional market, the Bugis Oeba ethnic community who live in the Oeba market area, and the Bugis Oesapa ethnic community who live and own private land in the Oesapa traditional market. When compared to traders from other ethnic groups, the Bugis ethnic group is the one who adapts quickly to traders or people from the Timor ethnic group. This is because in the trading process, Bugis ethnic traders provide more space for the Timor ethnic group to use the Kiosk terrace or Kiosk stalls to be used by the Timor ethnic group to sell vegetables and fruits according to the characteristics of the Timor ethnic group. (Interview, August 5, 2024)

The results of the interview above and also the results of observations show that in this trade interaction, each trader from the two ethnic groups has a unique way of selling their merchandise. The observation results also show that the Bugis ethnic group in traditional markets runs more businesses as suppliers of sea fish and sells basic necessities, and the Javanese ethnic group runs more food trading businesses and sells cut chicken. Meanwhile, local ethnic traders consisting of the Sabu ethnic group, Rote ethnic group, Flores ethnic group and Timor ethnic group sell more vegetables, tubers and meat that are processed from natural resources in the Timor island region. In addition, the Timor ethnic community also has main plants that are widely traded on Timor island for cultural and customary events, namely Betel Fruit and Areca Nut. Looking at the explanation above, historically there are 3 (three) traditional markets that are an important part of the phenomenon of cultural interaction between Timorese and Bugis ethnic traders in the coastal area of Kupang City which has developed since 1960 to 2024. In a historical perspective in 1960 after the strengthening of the Regional Government's policy on the existence of traditional markets in Kupang City, there were 4 traditional markets that grew and developed in Kupang City,

The first research description is the traditional market of Kupang City which is centered in the Kota Lama sub-district area, located in the coastal area of Teluk Kupang Beach as the center of the first seaport in the Kota sub-district area before the Namosain Seaport and Tenau Kupang port which are operating until now.

Historically, the existence of the Kupang City market began to emerge in the coastal area, namely the Koeapan Sea Port which at that time was inhabited by the majority of the Helong tribe, then in 1436-1525 it became busy with visits from local traders from tribes such as Rote, Sabu, Flores, and Timor Dawan. Then followed by visits from Portuguese traders who started coming around 1525-1612, followed by the arrival of the VOC in 1613 so that Koeapan or Kupang later became the center of VOC (Vereenigde Oost-Indische Compagnie) trade in Tanah Timor.

This area after Indonesia's independence grew into a Market after the policy of the Kupang Level II Regional Government regarding the development of traditional markets and shopping areas in accordance with regional regulations regarding City Planning in 1960; and this market developed until 1970 which was then moved to the Solor Village area (now Solor Village) which is 1 km from LLBK Village (Lahi Lai Bissi Kopan). In this traditional market, there has also been close trade interaction between Timorese and Sulawesi ethnic traders.

The impact of the opening of the market is the interaction of the Timorese and Bugis ethnic trade cultures, so that in potential trade areas within the scope of the traditional market, Bugis ethnic traders are able to buy land in the form of land in the area from the Timorese community and are able to build permanent houses and at the same time adapt to the social life of the Kupang City community, the majority of whose population is from the Timorese ethnic group. And the area where the Bugis ethnic community lives is along the coast of the Kaca River, Fontein sub-district and Airmata sub-district, which is 500 meters from the Kupang City traditional market.

A further description of the Second Market Development is the Kampung Solor Traditional Market located on Jalan Siliwangi, Kota Lama District and at the same time becoming the center of civilization of the first Government City in Kupang City. This market was opened along with the development of Kupang City which is increasingly widespread with a greater level of community mobilization and development, where with the opening of the Kampung Solor Market, the trade cultural interaction

between the Timorese and Bugis ethnic groups shifted to the Kampung Solor Traditional Market. In this second phase, traders from Timorese and Bugis ethnic groups were in a marginal condition. This condition occurred because in the area the market economic conditions were controlled by the Chinese, Padang, Rote and Sabu ethnic groups in terms of expanding the business area.

The trade interaction between the Timorese and Bugis ethnic groups then moved to the third market formed by the government due to the increasing population mobilization of Kupang City, namely the Oeba traditional market, which is also located in the Kupang Bay area in the Kelapa Lima District of Kupang City. Among them, Bugis ethnic traders saw an opportunity to develop a profitable traditional market in Oesapa Village, so that the Bugis people who originally lived in Airmata Village and Fontein Village immediately migrated to Oesapa Village.

At that time, Oesapa was only a traditional village of the Timor Helong community in the coastal area who had not been able to utilize the potential of the sea which was rich in Mangrove Trees which could produce abundant sea fish. The local people at that time did not know how to make fish traps that could catch fish more effectively. Meanwhile, the technology for making fish charts is actually owned by fishermen from Sulawesi, so that the relationship makes fishermen from Sulawesi, who are mostly Bugis, appear to have no rivals in understanding the technology. The Bugis ethnic trader community who have kinship ties with the Bugis fishermen then build trade communications with local consumers, live in existing Bugis fishermen's homes, join in fish market activities supplied by Bugis fishermen, then a traditional market emerged called Pasar Oesapa; which is the fourth traditional market located on the coast of Kupang city.

These four markets are historically very famous in their respective times, because of their very strategic location, thus attracting Bugis ethnic traders to mingle with local ethnic traders who have previously utilized the traditional market.

And on the other hand, the traditional market of Kampung Solor which is located in the Timor Bay Coastal area which was known by the people of Kupang City in 1960-1980 as Pasar Senggol also grew and developed, because the density of traders was not balanced with the size of the market land, so that market activities reached the main roads in the shopping arena on Jalan Siliwangi, Kupang City. The phenomenon that is seen in trading activities in the traditional market area is that in the Namosain traditional market the interaction of trade culture between the Timor and Bugis ethnic groups is seen to be more active, because the number of Timor and Bugis ethnic traders is greater than the number of Javanese and Padang ethnic traders, as well as Rote, Sabu and East Flores ethnic traders from the local community. The large number of Timorese and Bugis ethnic traders in this traditional market means that Timorese and Timorese ethnic traders seem to quite control the area of these traditional markets in the process of trade interaction in three important aspects of trade cultural interaction, which in a sociological perspective the existence of these two ethnic trading communities is in a circle of cooperation, competition and high conflict when compared to other ethnic groups in controlling production and distribution factors in the traditional market.

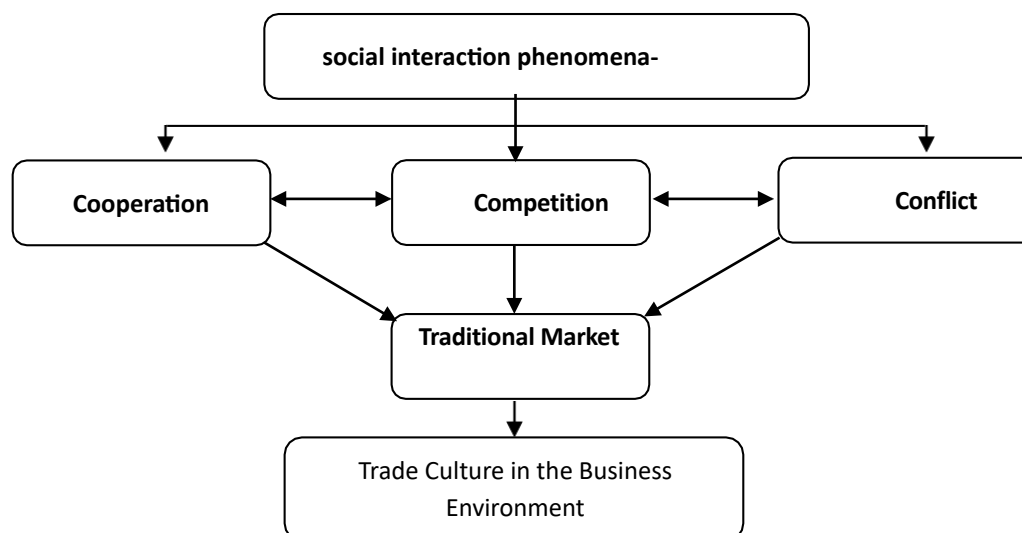
The research description shows that in this context, Bugis ethnic traders in the trade process in the traditional market area control more of the fisheries sector and basic food stalls, where in the traditional market the use of kiosk plots is more dominated by traders from Bugis, while Timorese ethnic traders control more vegetable and tuber stalls and the like because these types of sales materials come from the Timor island area, the majority of whose population is from the Timor ethnic group. In addition, the housing land in the traditional market area is land owned by the Timor ethnic group, where this space is given by the Timor ethnic group to the Bugis ethnic group to live in in the form of a house contract in the traditional market area. This condition makes the Bugis ethnic trade access larger and wider in scope when compared to other ethnic groups in building trade access, including opportunities for the Bugis ethnic group to own land and houses through sales and purchase agreements between Bugis and Timor ethnic traders.

The research description shows that the Kupang City Government regulation greatly influences the development of traditional markets in Kupang City. This regulation closed two traditional markets, namely the Namosain traditional market and the Kampung Solor traditional market, while the Oeba traditional market and the Oesapa traditional market have survived until now, where in this regulatory process, Bugis ethnic traders and Timor ethnic traders have survived with their respective trade culture

characteristics. In the research description, this happens because in the trade circle in this traditional market, the Bugis and Timor ethnic groups are more in the circle of high trade interaction in terms of cooperation, competition and trade conflicts.

The interaction of the Timor and Bugis ethnic trade cultures in the circle of cooperation, competition and conflict above has an impact on the benefits for Bugis ethnic traders to control the market area by owning land assets in the traditional market area obtained through sales and purchase agreements with local traders, most of whom are from the Timor ethnic group.

Research has found that Oesapa Market has been operating since the 1970s, when fishermen from Bugis, Solor, Alor and Rote came to Oesapa Beach to sell fish to local residents. This interaction attracted local residents around Kupang to bring their merchandise in the form of agricultural products to be bartered for fish caught by Sulawesi fishermen. The close relationship between fishermen from Sulawesi and fishermen from Solor and Alor Islands, NTT, opened up a space for tolerance and faster acceptance for local residents towards the presence of migrant traders from Sulawesi at Oesapa Beach. The facts show that the area of the Oesapa traditional market is now a Bugis ethnic village, and the Oesapa traditional market area grew and developed on private land of the Bugis ethnic community obtained through a sale and purchase agreement between the Bugis ethnic community and the Timor ethnic community as the initial owners of the land.



## 5. CONCLUSION

Based on the research study and the findings and discussion of the theory that has been explained in the previous chapters, it can be concluded that: The phenomenon of cultural interaction of trade between Timorese traders and immigrants, especially the Bugis, is influenced by economic, social, and cultural factors. Timorese traders prioritize strong social relationships with local customers, while Bugis traders as immigrant traders who have greater capital tend to dominate the economic structure in the market. Control of land and capital by Bugis traders is a form of cultural adaptation that allows them to secure their economic position in the long term. The expansion of economic resources and cultural adaptation carried out is a meaning based on lifeworld (life experience) which is stored as a social meaning and stock of knowledge (treasury of knowledge) obtained through communication and mutual understanding in society (intersubjectivity). In addition, there are transcendental values that are the spirit of the Bugis ethnic work ethic in trading, namely viewing trading as a means of worship, or a means to finance the pilgrimage to Mecca, and is also seen as a social prestige among the Bugis ethnic trader community. This is a unique business spirit, and is not possessed by Timorese traders, who are predominantly Christian. Meanwhile, Timorese traders show flexibility in adapting trading strategies, which they learned from Bugis traders. This interaction reflects a mutually beneficial cultural adaptation process. Although, it must be admitted that the process of cultural imitation that has occurred for years has only had a small impact on the competitiveness of Timorese traders in the economic field at the Oesapa traditional market in Kupang City.



This is partly because Timorese traders are still carried away by their basic culture as subsistence farmers on the island of Timor, which is then brought to a market area full of competition. Bugis traders with a culture of migration are more daring to carry out greater economic expansion, while Timorese traders generally view it as merely an effort to survive economically. The view of the Timorese people who tend to avoid work as entrepreneurs also seems to be a factor that weakens their competitiveness and economic position in the trade sector. However, they try to balance it with the spirit of investing in the intelligence of their children to obtain higher education, so that they can win the job competition in government with the hope of becoming a development leader on Timor Island which is the ancestral land of the Timorese ethnic group. The dynamics of social interaction in Oesapa Market show the intersubjectivity of traders from both ethnic groups, who have a common understanding, built on the basis of mutual respect and maintaining feelings. Although there are differences in cultural and religious backgrounds, the potential for conflict is successfully minimized through the adaptation process based on the stock knowledge of lifeworld. The high level of cooperation and minimal conflict between Timorese and Bugis traders can be explained through the perspective of Schutz's phenomenology, where social interaction is seen as the result of subjective meaning given by individuals to their social actions in building a "mutual tuning-in relationship". This shows that the strong intersubjectivity process between the two ethnic groups allows for the creation of harmonious relationships in the market.

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