

**FRATERNAL CULTURE  
IN BUILD HARMONY SELLING PRICE DETERMINATION:  
PERSPECTIVE OF *KEJAWEN PANUNGGALAN* COMMUNITY**

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**Abstract**

This study aims to demonstrate cultural of fraternity in the build determining the selling price of harmony conducted by seller basic commodities *Panunggalan* community in Traditional Market Gede-Surakarta. This research was conducted by using *Kejawen* method where the value of the teachings of noble character is used as an analytical tool. Data were collected through participant observation. The results showed that the selling price of harmony is a combination of the economic value with non-economic form of *nrima* (accept), *tinarbuka* (open), and *welas asih* (affection). This concept is less oriented to profit because he prefers fraternal culture for transaction survival sell and buy.

**Keywords:** Fraternal relations, harmony selling price, mystical teachings *Kejawen*

**Introduction**

The selling price in the market Java (traditional market) develop a sense of the seller to the buyer when the two met (Bonneff, 2012:9).

*Olah rasa* (inwardness) in the context of community *penghayat* (follower) *Panunggalan* rely soul movement. The mind is the property of all follower. In life there is someone follower inner played a soul, mind Javanese name.

Follower mental clarity reflects the inner life of empirical reality combined with a sense of *Kejawen* (Religious Mysticism) are very intense. The phrase *Kejawen iku nggone raos* (Religious Mysticism is inner places) means that the inner space is always in human interaction. Therefore, the mind has a role in managing the life of a follower.

To make ends meet, a follower bring together joint inner senses of perception observations. According Widagdho (2000:83), in the view of the world *Kejawen*, the soul of man living in harmony with the fulfillment of *pengupa jiwa* (basic commodities). This suggests that anyone can live to be fulfilled anyway material. This needs to be obtained by any step in the fulfillment of the market as a principal ingredient is present.

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Furthermore, according to Woodward (2012:114) and Sofwan (2000:124), states that the transactions in the Java market affects pricing inner seller to the buyer. This shows the inner being with buyers, as *sesanti* that *wong urip dadi bakul kudune duwe rumangsa marang wong toko supados cukupe pangupa jiwa, Gusti Inggang Maha Kuasa sing mbales* (people living as a seller must be able to feel the buyer to be able to meet basic commodities, the Lord reward him), meaning that as the seller to the buyer should have the feeling to be able to buy their basic needs, rest assured the Supreme Authorization will reciprocate (Stange, 2009:82; Supadjar, 2001:51, and Endraswara, 2006:288).

Inner embodiment is the same as if the inner Research results in a series of selling activity, namely the realization that life must fulfill the need for a source of basic commodities. Fulfillment shows peace of mind and the human body. Like the trees and animals are always awake adequacy necessities of life, let alone Researchers although "not live to eat".

Philosophy and way of life of the sellers above is not simply a reflection of the reality of meet the needs of everyday life, but also the guidance of the teaching behavior of noble character in life. Life guidance for *Panunggalan* seller community is a form of behavior and real action in determination the selling price.

The behavior teachings emphasizes harmony rather than conflict. The harmony of life, both in the realm of social (community) as well as in the inner realm of inner spiritual form *nrima* (accept), *tinarbuka* (open), and *welas asih* (affection). The third inner is a manifestation of *tentrem utawa ayem* (peace or comfort) life as well as a desirable living conditions to the birth of the soul merchant *tanpa ciri* (without trait). Furthermore, the explanation Slamet (1988:25) as cited Sulthon (2000:253 ) states that the purpose of obtaining the balance of life make Kejawen seller behavior in pricing feel the presence of non-economic values and *grusa-grusu* (actions are not hasty). This led to the seller by the buyer into a single unit.

Attitude and mindset that is used to run a life in accordance with the *Kejawen* characteristics. *Kejawen* life to follow a certain idealism. Furthermore, economic idealism *Kejawen* requires the activity of smooth, it means to go on (Endraswara, 2006:39; Radjiman, 2001:52; Purwadi, 2004:37).

*Kejawen* economic principles different from the other economic. Economic of *Kejawen* trying also to make a profit. However, the profit is not only based on purely material gain, but also the inner profit. Performers *Kejawen* believe this inner profit indirectly make economic wheel smoothly, therefore *bebathen* (profit) a little or a lot of it does not matter (Endraswara, 2010:237; 2006:287). Profit or loss are measured not only from the aspect of material, but also immaterial form of spiritual culture and social Java. Based on description above, this research wants to build determining the selling price of harmony for basic commodities based **research question** is how to determine the selling price of harmony based on the seller's perspective of *Kejawen Panunggalan* community?

## Literature Review

Determining the selling price in the traditional market formed from the interaction process of buyers and sellers. This interaction determines the price received (Gafar, 2012). Related to this, as disclosed Samryn (2012: 348) that the

interaction of the two sides to determine the price agreement shows the selling price elasticity.

Achievement of the selling price elasticity is a price agreement both parties are based on cost information. The use of cost information makes determining the selling price be right (Ball and Seal, 2005; Welfle and Keltyka, 2000; Cooper and Kaplan, 1992). However, the tradition of determining the selling price in the traditional Javanese market shows not only a sheer cost calculation, but also there is an inner communication that does not directly create the transaction smooth (Endraswara, 2006:287; 2010:243). Java 's economic philosophy emphasizes the harmony between *osik* (inner intention) and *busik* (intention of birth) aspects. Harmonization of these two aspects make *bebathen* (a profit) for the seller in the form of immaterial and material.

Doctrine *Kejawen* awareness and inner strength born. *Kejawen* mystic is a form of Javanese culture (mysticism) which seek to draw closer to God (Santosa, 2012<sub>a</sub>:199; Pranoto, 2008:18; Endraswara, 2006:39; Negoro, 2001:19). This is similar to Pranoto statement (2008:81) as follows:

Doctrine *Kejawen* provide guidance on the daily actions of Java community. This action will forever remember the origin (from God) about the reality of fulfilment the needs and desires of life. The reality of living with always prayed and asked the God, because of all the activities of this life everything is God's will.

*Kejawen* emphasize his view on reality in the form of inner peace, harmony and balance. Achievement of the reality of life is based on attitude accept, tolerant, *mawas diri* (introspective), *andhap asor* (modest), and *prasaja* (homely) (Mulder, 2011:11; Endraswara, 2006:39; Negoro, 2001:19).

In this way, a person has a value of the humanities as a preparation for *diuwongke* (humanized). This belief provisions make life safe and happy. The presence of this moral conviction sublime awareness to maintain harmony together. This harmony together is milestone the mystical teachings *Kejawen* (Endraswara, 2006:279).

Fulfillment a harmony makes someone a seller puts a sublime expression in the form of *tuna satak bathi sanak* (Santosa, 2012<sub>b</sub>:141; Afif, 2012:38; Endraswara, 2006:288; Amrih, 2007:48; Bonneff, 1994). That is, the loss of material or money does not matter, the important brotherhood is maintained. Thus, *doltinuku* (selling activities) not solely to achieve material gain, but also non-material gains are also expected.

The sublime expression made for *bathi* (profit) not only achieved using only economic value, but the *Kejawen* mystical ritual as non-economic value indirectly make selling activities smoothly. Mystical rituals of noble mind is to provide *sugesti*<sup>1</sup> (faith) and positive *berpikir*<sup>2</sup> (thinking) in mind.

Faith and positive thinking as expressed Endraswara (2012:73 ) and Afif (2012:35) gives the motivation from within to feel *kelangan ora getun* (the loss of material was not sorry). Encouragement this makes life easier to bear for life to happiness. As a result, a inner of someone *lila legawa* (can receive) to not feel

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<sup>1</sup> Faith is a strong inner urge, until someone does not misgivings act (Endraswara, 2012:72).

<sup>2</sup> Thinking is inner activity in total (Endraswara, 2012:72; Amrih, 2007:51).

rushed and vying for material possessions, all actions based on *tentrem lan meneping raos* (peace and inner harmony).

Inner embodiment as above makes the seller easy *ngraosaken raosing wong tuku* (to feel what buyers feel) and assume the buyer is *dudu kowe* (not you). This inner conviction raises *seduluran* (fraternal relations) as a form of harmonious interaction (Atmosutidjo, 2012:xxiii; Purwadi, 2007:26). The fraternal relations creating an atmosphere of togetherness in determination the selling price (Bonneff, 1994). The achievements of the brotherly relationship makes the determination of the value of the sale price is a combination of economic and non-economic. This combination led to harmony in carrying out activities in the traditional market selling.

### Research Methods

Reality of life is an object that can be used in qualitative research (Watloly, 2013:27; Daito, 2011:10,63; Creswell, 2010:4-5; Muhadjir, 2004:9).

This research is a qualitative research case study to explore the non-economic values in constructing the concept of harmony selling price. Application of non-economic values indirectly make selling activity to be smooth, with the support of bargain culture and price information disclosure as the traditional market realities Gede-Surakarta.

Non-economic studies are based with in-depth interviews with seller's staple of *Panunggalan* community in Traditional Markets Gede-Surakarta and intellectual among others:

*First*, Prof. Heddy Shri Ahimsa-Putra, MA., Ph.D (Professor of Anthropology, Faculty of Humanities, University of Gadjah Mada). Determination him as an informant based on the willingness and scientific expertise of cultural competence. His presence to support the development of the teaching tradition *Kejawen* as a form *Tatanan Paugeraning Urip* (Guidelines Running Life). Cultural guidelines that influence the process of determining the selling price to the seller *Kejawen* in Traditional Markets Gede-Surakarta.

*Second*, Dr. Suwardi Endraswara, M.Hum (Doctoral Mystical *Kejawen*, Faculty of Language and Humanities, State University of Yogyakarta). Determination him as an informant based on competence and interest to develop the tradition culture noble character of *Kejawen* in the level of the concept and practice. Support he was able to reveal the presence of the cultural tradition of noble mind this *Kejawen* in study concept and practice of determining the selling price to the seller in Traditional Markets Gede-Surakarta.

*Third*, Dr. Nanik Prihartanti, M.Si (Doctor of Psychology, Faculty of Psychology, University of Muhammadiyah Surakarta). Determination him as an informant based on soul scientific competence. Scientific soul of healthy personality development based *olah rasa* (inwardness) *Kejawen*. In addition, his willingness and interest to bring the development of the teaching tradition of noble mind *Kejawen* as a guide runs live to the seller in Traditional Markets Gede-Surakarta. The use of these guidelines on the concept of the process of determining the selling price a form of a healthy life and a real form that can be applied.

*Fourth*, Bandung Mawardi (Humanist of *Kejawen* and Pawon Sastra editor-Surakarta so Bale Sastra Kecapi manager). Determination of him as an informant,

based on the willingness and interest he developed a tradition of teaching of noble mind *Kejawen* as the embodiment of the cultural survival of Java. The presence he supports the emergence of Javanese culture in the form of serenity life activities seller in the culture of *doltinuku* (sell and buy) in Traditional Markets Gede-Surakarta.

This process is carried out for fourteen months from the date of March 1, 2013 until May 1, 2014. In addition to in-depth interviews are also supported with the direct involvement of researchers in selling activity. In the next stage, the interpretation of the text from the field and interviews were developed in the context of interpretation.

This research is based on the validity and reliability of the data. The validity concerning the validity of the data, while reliability related to the reliability of the data (Silverman, 2008:288; Sarantakos,1995:80). The results of the non-economic value of these are the findings of this study. The concept of harmony selling price is based reality of practice staple seller of *Panunggalan* community in Traditional Market Gede-Surakarta with buyers all this time.

### Results and Discussion

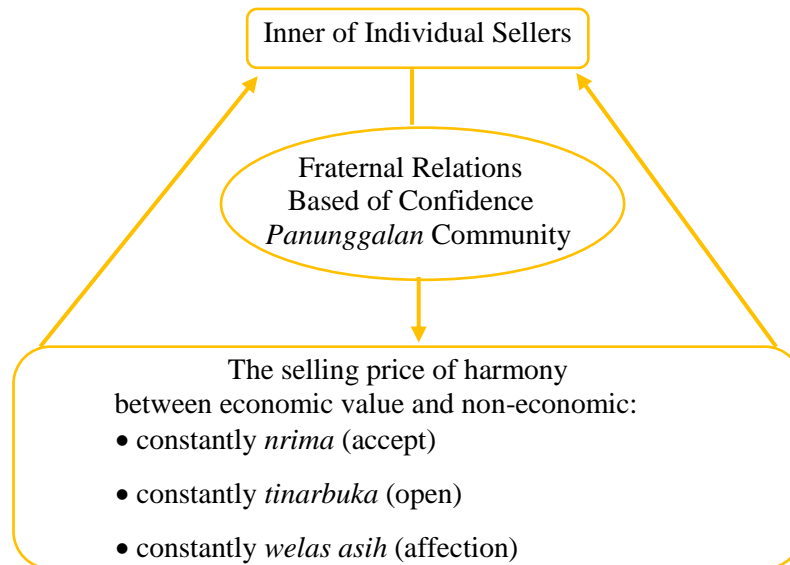
Sellers in *Panunggalan* community applying inner confidence in determining the price. This inner conviction indirectly make selling activity to be smooth. In selling, profit a little or a lot for them do not become a problem. Gains and losses are not measured on the material aspect alone, but of non-material inner form is serenity, harmony and togetherness. This inner base make belief that sustenance of selling has been arranged by God. This belief as stated Suwardi Endraswara (Interview, March 14, 2013, 08:30 am):

Belief provide motivation from inside to feel *kelangan ora getun* (the loss of material was not sorry). Encouragement this makes life easier to bear for life to happiness. As a result, one's inner *lila legawa* (heartfelt) to not feel rushed and vying for material possessions, all actions based *tentrem lan menep ing rasa* (on serenity and inner harmony).

Inner embodiment as above makes the seller easy to *ngraosaken raosing wong toko* (feel what buyers feel) and assume the buyer is *dudu kowe* (not you). This inner conviction raises *seduluran* (fraternal relations) as a form of harmonious interaction. The fraternal relations creating an atmosphere of togetherness in determining the selling price.

The results achievement fraternal relations makes determining the selling price is a value combination of economic and non-economic. This combination led to harmony in carrying out trade activities in the form of constantly *nrima* (accept), *tinarbuka* (open), and *welas asih* (affection). This explanation as described in Figure 1 below:

**Figure 1:  
Fraternal Relations  
In Determination Selling Price Harmony**



The third embodiment of non-economic value in the image above creates a harmonious activity in determining the selling price. This harmonious activity distanced cheating and disappointment. Explanation the third embodiment of non-economic value is described in the following three sub-chapters:

#### **Sub-Chapters of First: Constantly *Nrima* (Accept)**

Accept a manifestation of inner, means in terms of selling their thanks with sincerity, the most important has been the business to a certain level of ability, the new accept. Selling activities like this in harmony with the teachings of noble character *Kejawen*, namely honesty of sellers to not make the buyer disappointed.

Accept tradition as mentioned above make selling activities staple not solely to generate maximum profit, but the profit slightly but *ajeg* (continuously). This advantage is an advantage associated harmonious with the buyer and the embodiment of God's gifts.

Achievement of the seller's confidence create inner becomes calm, peaceful, and subtle, but not in a hurry. Related to this such as that disclosed Mrs. Sulasmi at the time when determination the selling price received by the buyer as follows:

*Ora ana rasa apa-apa nalika aku nemtokake rega beras wolung ewu gangsal atus sak kilo kasebut dituku karo sing tuku, aku percaya menawa aji kerta wolung ewu gangsal atus iki minongko rejeki titipane Gusti kanggo aku lantaran wong tuku dino esuk iki.*

[No of my inner anything in determining the selling price of rice eight thousand five hundred one kilo is received by the buyer, believes that the value of money eight thousand five hundred is a deposited sustenance *Gusti* (God) to me by the buyer this morning].

Confidence as Mrs Sulasmi above expression makes the atmosphere of harmonious interaction with the buyer. This interaction eliminates the inner expression *nggrundel* (disappointed in the back). Inner disappointed behind is inner embodiment full attainment of material values (numbers) only. It is as well expressed by Mrs. Partiningsih following:

*Pathokan rega adol beras per kilo wolung ewu gangsal atus sing adhedhasar mung padha kapengin rega kukuh iku bae ndadekake nggrundel. Rasa sing ora nyadari anane keyakinan menawa ana rejeki liya sing dudu dhuwit yaiku rejeki saka Gusti lan urip iki butuh padha-padhane urip. Rejeki ikilah sing paling gedhe.*

[Determining the selling price of rice one kilo of eight thousand five hundred which is based solely on the desire of rupiah only have led to regret. A inner that is not aware of the belief that there are other sustenance not matter namely the sustenance of God and this life takes fellow. This is the greatest fortune.]

The recognition of not absence the inner for disappointed in the back that form accept sellers in prices determination. The result a set price be appointed show sincerity for receive vend profit in the form of material and peace of inner.

Further, inner of accept the seller made care to the buyer. This care is relevant to model motivation theory of hierarchy needs Abraham Maslow 's that it needs tiered of basic needs until self-actualization. It is as well as expressed by Mrs.Sri Wulansari as follows:

*Napa malih kok ngecakaken piyambak, ajining diri, raos tresno, aman lan slamet. Lha wong kebetahan sembako mawon mboten kekekapan. Menawi kebetahan sembako beras mawon taksih sok kantu, ateges kula niki taksih ngrumaosi klebet tiyang miskin, pikir miskin kok supados gadhah raos PD.*

[Thought to prioritize self-actualization, self-esteem, love, safe, and happy.Lha *sembako* (staple food) just is not fulfilled. If you need to eat rice only unfulfilled much less those needs. It's poor form kok commanded to be *PD* (confidence).]

Mrs.Sri Wulansari statement may be disclosed that the basic material necessities of life are to be met. Such awareness is inner mirror accept sellers in Gede Market, namely a mirror *bening* (clear) receipt of determining the selling price. This inner is a road to the birth of soul merchant *tanpa ciri* (without trait).

### **Sub-Chapters of Second: Constantly *Tinarbuka* (Open)**

Non-economic profit confidence of seller in determining the selling price show anyway the presence of a inner that is always *tinarbuka* (open). Open inner means open communication with buyers based on inner of seller which is always evolving. These inner able to accept the reality of the materi relativity of selling price.

Relativity the materi value of selling price make the pricing is subject to change at the time associated with the goods, the presence of the buyer, and ideas. Related to this, as stated by Suwardi Endraswara (Interview, October 24, 2013, 10:30 am) that:

Seller Java, especially *Kejawen* community, in determining the price of *pangupa jiwa* (basic commodities) are guided by the inner presence. Inner with not impose materi value calculation as profit centers. However, with open inner self wishes match reality relationship together buyers which makes determining the selling price of basic commodities in light. It is in the soul for the seller is an inner advantage.

*Tinarbuka* inner as stated above Suwardi Endraswara makes the selling price is not only based on rational analytical of materi (number), but rather to use the reflective properties. This trait is the result of inner self-seller that the fulfillment of basic commodities as needs a live reality buyers sourced from *tak kasat mata* (his own inner) to be met.

The reflective nature will make the seller introspective so it will not harm the buyer. Introspective like this makes determining the selling price is more flexible and awareness to pay attention to the buyer. It is as well as expressed by Mr. Jumadi following:

*Sanajan to kula saged pikantuk bathi saking anggen kula ngregani dagangan kalawau kathah, menawi bathi ageng kalawau ndamel raos awerat ingkat tumbas, raosipun ati niki lepat lan nelongso. Napa malih menawi ingkang tumbas mboten purun wangsul malih, namung margi tansah mikiraken anggen kula ngregeni kukuh mboten saged dinyang, kanthi pamrih pikantuk bathi kathah, mendalnea lumanipun anggen kula dados bakul pangupa jiwa ing ngriki. Bebathen arta ingkang kula tampi, mboten damel bambange raos marem kula salebetipun sesrawungan kaliyan tiyang tumbas. Sadar utawi mboten tiyang kalawau mesthi ngraosaken anggen kita sesrawungan, jalaran sampun mboten purun blonja maleh dhateng kula ngriki, ateges saged nyebabaken raos kebangkrutan manah lan arta kula tampi, jalaran tiyang tumbas kalawau lajeng tuwuh raos gething.*

[Even if I can gain an advantage in determining the selling price in the form of large materi, if such material gains make heavy buyers inner, the soul feels guilty and empty. If after buying back no longer, just because debating determining the selling price which I keep to gain that much of the materi, how to lose today my life so sellers staple here. I obtained materi gain, do not inner me happy to interact with buyers. Conscious or not, staple buyers definitely feel the interaction with me, when it does not want to come shopping here again, can lead to bankruptcy of my inner and at the same my materi because buyers have grown hate.]

The same thing also expressed by Mr. Darmaji as follows:

*Paguyuban niki nuwuhaken raos dhateng bakul pangupa jiwa kanthi ukara; umpama sawijining kewan laron, wonten ingkang ikhlas nyabetaken laripun dhateng dimar lan kobong kelangan lan nggih kraos nikmat. Senajanto arta regi bade saged owah, ananging kanthi saged kepanggih tiyang tumbas sampun dados bebathen, amargi*



*bakul pangupa jiwa punika minongka kangge laku urip lan kapitadosan diri pribadi kabetahan arta kangge gesang pun cukup.*

[this community grow inner of staple seller with allusion is like an insect, namely that there are willing flapping its wings in the headlights, and afire even lost his wings feel enjoyable. Although of the materi selling price of the change, but to meet the buyer has to be an advantage because the staple is a necessity for life activity, and confidence materi needs of our life will suffice.]

Both expressions sellers above shows the harmony atmosphere together buyers. The atmosphere is made as if there are no sellers and buyers. This not because both sides are familiar. This familiarity atmosphere makes the selling price to be relatively, so the price agreement to be fast.

Atmosphere transactions as mentioned above of belief sellers make selling activity to be smooth. So, selling is not solely to achieve material gain as much as possible, but little material gains and *ajeg* (continuous). Advantages constantly this requires harmonious relationship with the buyer. In terms of the meaning harmonious relationship, Mr Darmaji express as follows:

*Kula lan warga paguyuban ngraosaken ing salebeting manah minongka raos ugi mlebet kangge mutusaken regi sade beras wolung ewu gangsal atus sak kilo, sahingga mboten sisah ngetang. Kanthi mekaten, warga sedaya sami dhateng nampi keputusan regi kalawau, minongka bebathen regi sade pangupa jiwa saking nampine regi tiyang tumbas. Kangge, warga paguyuban pikantuk selangkung menapa kalih ewu gangsal atus sami mawon, ingkang penting tiyang tumbas kalawau purun numbas. Niki sampun saged dipun wastani minongka bebathen.*

[Me and friends community feel in inner that the inner also go in determining the selling price of rice eight thousand five hundred one kilo, so no need to calculate. Therefore, all friend community can receive such pricing decisions, ie profit selling price of basic commodities if the admissibility of price by the buyer. For, community residents receive twenty-five or twenty-five hundred same, important of buyers receive. It has to be said as profit.]

Statement of Mr. Darmaji shows while the buyer accepts the price is also a non-economic profit for him. Non-economic profit can be felt when inner of *tinarbuka* (open) for not to impose selling price as the final decision. This is consistent with the statement Nanik Prihartanti (Interview, November 27, 2013, at 10:05 am) as follows:

Characteristics of *tinarbuka* seller inner presenting "profit" if it can be seamlessly linked to the buyer. The inner can be fun buyer, certainly makes serenity of soul seller, is happy buyers are also inner profit of seller. This statement, as the result of my research in 2008 which I described as the form of thin foods in *Kuwali* big should be taken with a Long Spoon, one group of lean because taken alone and scrambling. However, one group of fat because it was taken with together.

The statement Nanik Prihartanti above strengthen that inner of *tinarbuka* able to accept other forces that should not be forgotten, namely the power of togetherness. This togetherness as also disclosed Mr. Darmaji and Heddy Shri Ahimsa-Putra. Where Mr. Darmaji revealed as follows:

*Senajanta arta pathokan regi sade beras wolung ewu gangsal atus kangge C4 ngelatih ngasilaken bebathen arta kathah menawi boten nate ngremenaken tiyang tumbas, raosipun manah niki kothong. Raos ingkang tuwuh kanthi namung paring pangertosan kapitadosan arta rugi sade boten saged dipun owah. Rupiah pathokan regi sade wolung ewu gangsal atus niku sanes minongka jaminan bebathen ingkan pingin kita godhag ing ngriki namung kangge ndadosaken raos tentrem tumrap kita sami. Kados pundi ruginipun gesang kita sedaya, menawi mboten ngraosaken hubungan kebatosan minongka wujud tuntunan budhi pakerti luhur.*

[Even if the materi determining the selling price of rice eight thousand five hundred to C4 (jasmine) generate much materi gain, otherwise never fun buyer, inner felt empty. This inner grow if only insists materi of sales price can not be changed. Materi determining the selling price of eight thousand five hundred it not as a guarantee of profit we want to pursue here to make inner serenity for us. How to lose our lives, if not presenting psychiatric relationship as a form of guidance noble character.]

Further Heddy Shri Ahimsa-Putra (Interview, October 25, 2013, at 08.15 am) as follows:

Understanding the concept of profit selling basic commodities, for seller of *Kejawen* mysticism community is not only derived from the gratification achievement of any material value, but rather on achieving the balance of life as a backrest open and obedient to *Gusti* (God). Basic commodities is a need to be able to live, sell with openness to foster understanding the relationship remains or a materi change in the determination of the selling price without regret. I remember the atmosphere Gede Market with community *Kejawen* seller, which has a subscription if to *Solo...Parti* name. If I try to want to ask the materi value of the selling price determination, she was with the language gives the details, fixed or down slightly its materi is still smiling at me. This cue for me already showed his inner peace are *ora ngaya* (not force).

Both of the above expression of togetherness is the result of *tinarbuka* inner. This inner provide *pangertos* (an objective mind) influence. Thoughts like this sellers based on the awareness that “i’m not craving”, so it is easy to understand “that way and that i also embarrassed”, or in other words the buyer not as the goal of price to be accepted, because without the buyer makes the price useless. Therefore, inner like this is the way to the birth of soul merchant *tanpa ciri* (without trait).

### Sub-Chapters of Third: Constantly *Welas Asih* (Affection)

Communications of the seller in determining the selling price in the underlying *welas asih mring sesami* (affection with others) inner, means not discriminating inner of affection towards the buyer. Explanations like this as in line with the statement passed by Nanik Prihartanti (Interview, Maret 27, 2014, at 9:05 am) as follows:

I also feel and observe yourself, the presence of communication with affection inner in explain materi (number) determining the selling price for basic commodities as profits also for community seller *Kejawen*, is by way of trying to can be pleasant or happy buyers. It's a real response inner seller on the environment, with leave inner egoistic to the human soul *tanpa ciri* (without trait).

The seller affection communications create confidence to not harm the buyer, because detrimental to the buyer is tantamount to harm himself. This belief based on that there is no point in selling without the arrival of the buyer. Therefore, sellers trying to make happy for buyer.

Achievement pleasure buyer is done by the seller while conveying the determination of the selling price followed affection inner. This buyer pleasure when accumulated continuously make selling activity fluent, because buyers will always come to shop every day. Since, selling activity for the seller not only crowded one day later deserted, but constantly. It is as stated by Mr. Darmaji following:

*Bakul pangupa jiwa kados kula lan warga paguyuban sanes mboten bebakulan dhiten niki kemawon, amargi mekaten pathokan rega sade saged menggalihaken kalian rundhingan kanthi raos welas asih. Asilinipun raos niki minongka tuntunan luhur wawasan gesang, ingkang menawi dipun raosaken ibaratipun kados dhawahipun embun ing wanci enjang ing nginggilipun ron-ronan ijem ingkang suasanipun sekeca. Bakul ingkang sampun damel welas asih raos penggalhipun tentrem. Bab niki kangge kita sedaya sampun saged nikmati minongka wujud bebathen anggen kita sami bebakulan.* [Seller basic commodities like mine and friends other community not only sell for today, therefore materi of selling price determination should be put on communication with affection inner. Originally this inner as guidance sublime view of life that if the perceived such as the fall in the morning dew on green leaves, comfortable atmosphere. Sellers who have done feel buyer, soul serene. This is for all of us can already be interpreted as a form of profit selling.]

The same thing is also conveyed by Humanist Bandung Mawardi (Interview, 26 Maret 2014, 20:30 pm) as follows:

Indeed, some sellers basic commodities in Pasar Gede as *Kejawen* mysticism community can grow uniqueness about the presence of communication phrase of materi sales price with affection inner to the buyer. Verbal communication that show pleasure seller of inner with the presence of buyers as confidence profit the form of the

balance of life. Selling a basic commodities there, a goal to be able to fulfill the needs of the buyer lives, with communication seller affection inner believe in selling that I watched my desire for quiet, not only the achievement of any materi in life activities. Therefore, anytime, how only, happiness to buyer. This expression guidance noble character worldview beliefs seller in feeling profit, namely inner profit alone is not necessarily just a matter but pleasure buyer does not argue determining the selling price and receive is profit too.

Affection communication price determination referred to above materialized if the seller wants to feel inner buyers. This capability is based in inner to not force themselves on achieving materi, because the materi does not have to overflow, but goes on. As a result, bargaining as a means of familiarity transaction is not materi desires.

The transaction familiarity is a form of non-economic profit of the seller get. This familiarity directly make selling at Pasar Gede be fluent. This explanation is in line with that expressed by Mr. Darmaji following:

*Dados bakul minongka warga paguyuban mujudaken laku emut gesang kawula lan kanca-kanca kangge baten namung nggodhag bebathen arta regi sade kemawon. Kula dinten niki bathi selangkung menapa rugi niku namung arta rugi sade kasebut, ananging menawi tiyang tumbas mboten remen kaliyan kula, kanggenipun kula sampun rugi selangkung ewu kados ajaranipun kapitadosan budhi pakerti luhur raosing manah kula bilih pathokan rega sade namung pados keuntungan arta tanpa dipun sambi ngobrol ingkang damel tiyang tumbas remen, menapa malih menawi ngantos ngrugekaken sami kemawon kula nyepaki tali kangge njiret gulu kula piyambak. [Being a seller as part of the community is a conscious act of my life and friends for not only the pursuit of materi gain alone selling price. I am today a profit of two five dollars or the loss just a materi of the sale price, but if the buyer is not happy for me have lost two five thousand such beliefs noble character of my inner, that determining the selling price only seek materi gain without communication that make buyers happy, especially if you get loss then the same thing I prepare a neck strap to ensnare my own.]*

Based on the statement Mr. Darmaji can be explained, that affection communication price determination an expression not to make shoppers disappointed, thus avoiding arbitrariness in delivering sales price. It is as also stated by Mr. Jumadi as follows:

*Salebetipun arta pathokan regi sade gula pasir kalih welas ewu sak kilo kasebut, kanggenipun kita sedaya ingkang ngrasuk paguyuban wonten kalih raos inggih punika raos boten sekeca amargi ngeraos ngindhak aken regi ingkang langkung ageng, lan raos sakeca amargi mangertosi kalepatan ingkang sampun dados sanes kula, inggih punika kalepatan ingkang tuwuh saking kepengenan arta ingkang tansah namung nuju pados bebathen arta kemawon.*

[In the materi of determining the selling price of sugar twelve thousand one kilo, for our community there are two inner namely inner uneasy feeling raise the selling price of the materi is too big and inner good knowing that mistakes had not I, ie errors arising from desire *kramadangsa* (egoistic) which always aims only seek materi gain alone.]

Statement of Mr. Jumadi the show affection communication is communication of *kraos* (to feel), *weruh* (look on) or *ngira weruh* (feel watched), and *ngertos* (understand) as an embodiment to avoid disappointment buyer. These communications as stated by Astiyana (2006:49) and Pranoto (2009b:92) which makes the buyer to believe and always be wise.

Avoiding buyer from disappointment the price determination is a form of affection communication seller. This embodiment makes interaction with buyers created an atmosphere to *tentrem* (peaceful) and *sumeleh* (quiet). Atmosphere interactions like this according to Pranoto (2009a:97-98) dan Negoro (2001:62) shows the activity of selling that did not feel rushed and competing for materi convincing, but the attitude which has *menep ing ati menep ing ati* (reassure in the heart). This awareness as perceived by Mr. Darmaji with the following statement:

*Niat kangge mbujeng pados rejeki mujudaken sumber saking sedaya tumindak meksa tenaganipun piyambak salebetipun ngregeni arta pathokan rega sade pangupa jiwa, sahingga sanget ndamel gesang kula dados bakul niki kados dipun godhag setan.*

[Desire only to pursue materi is the source of all impose self-paced action in providing the material determining the selling price of basic commodities, thus making my life as a seller as pursued devil.]

Statement of Mr. Darmaji such it shows interaction does not feel the rush and vying to achieve materi. Related to this as researchers earn when undergoing selling activities as follows:

Reality, I sell today (12 Sep 2013) stay has commodity medium quality for rice and soybeans. When buyers come, just bring money fifty thousand to buy rice and soybeans with medium quality criteria. However, when the buyer notified the materi or number determining the selling price of rice and soybeans are the quality of medium, the current price is equal to the selling price of low quality. This communication gives effect to the buyer feel happy so do not spend fifty thousand rupiah, by delaying the desire to buy that does not conform with the inner expected. Further, my inner soul as a seller too happy not to be receiving money fifty thousand rupiah, as a sales transaction that may mislead the buyer. Further, two-day buyers come again to buy in large numbers.

These reality Researchers is supported also by the statement Nanik Prihartanti (Interview, Maret 27, 2014, 10:20 am) with the following statement:

In psychiatric, affection communication of sellers create richer soul. Because attitudes to put the buyer 's inner delish, the next will create inner good greater for him. Unlike the case when the seller put the

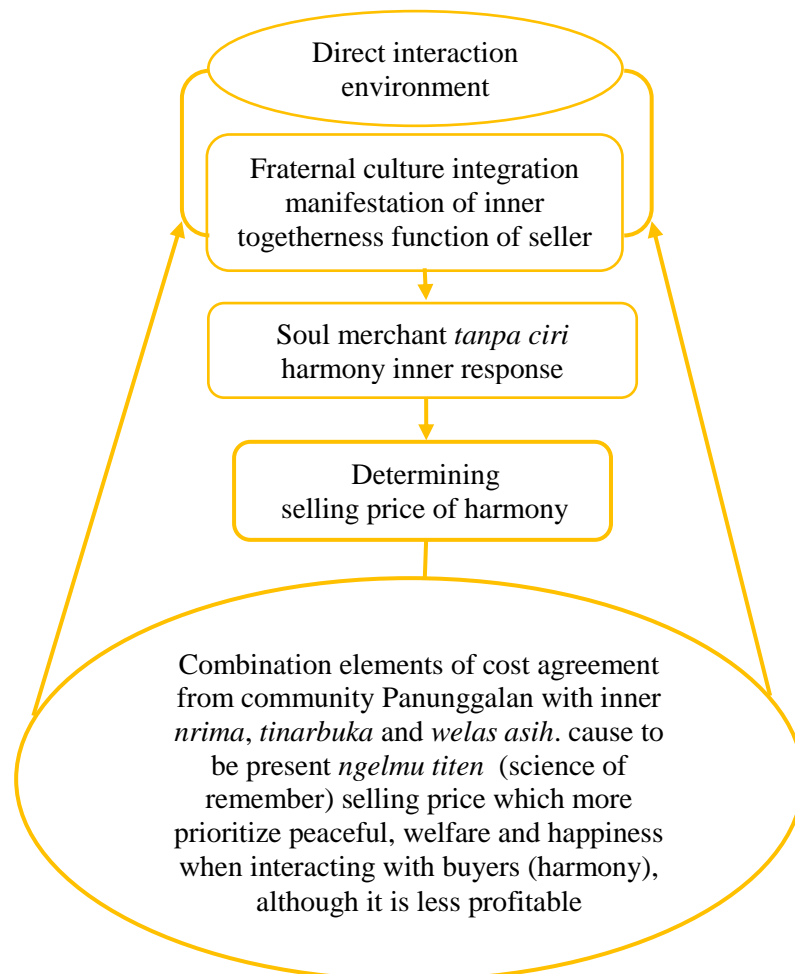
interests of the pursuit of only materi, inner good smaller because such a good inner only good for yourself seller and not good for the buyer.

Affection communication as described above can be concluded as the embodiment of *gumelaring agesang* (authenticity to life) for seller *Panunggalan* community. Related to this is in line with statement Pranoto (2009<sub>a</sub>:106) and De Jong (1985:74) that affection of result inner clarity. These inner affect a person's speech *Kejawen* mysticism to make peaceful with fellow and avoid conflicts.

Further, affection communication of seller indicate self commitment is an inseparable part from of the presence of the buyer, so be aware if adverse buyer, the same to loss himself. Why is that? Because without the presence and help buyers, sellers themselves powerless.

Based on the three explanations sub-chapters above regarding cultural of fraternity *nrima* (accept), *tinarbuka* (open), dan constantly *welas asih* (affection) in build determining the selling price of harmony according *Panunggalan* community perspective can be explained by figure 2 the following:

**Figure 2:**  
**Fraternal Culture**  
**in Building Harmony Selling Price**



## Conclusion

Referring to the statement of research results Bonneff (1994) that determining the selling price of basic commodities in the traditional markets of Java enter values postulate noble soul sellers community of mysticism (*Kejawen*). This noble soul as an expression of that *wong Jawa iku nggone raos* (inner is always in the interaction space of the Javanese).

The inner of seller makes interaction pricing with buyer main harmonious than conflict. Inner of sellers as mentioned in the form fraternity culture *nrima* (accept), *tinarbuka* (open), dan constantly *welas asih* (affection). The inner third embodies of soul merchant *tanpa ciri* (without trait) towards peaceful, welfare and happiness alive.

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