

# Local Perspective the Tourism Communication of Night Market Community in Jakarta: Case Study - Night Market Puri Walk and Cni on Puri Molek Street, West Jakarta

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Abstract: Tourism can improve the surrounding economy and social environment. However, in fact, the community in the night market is a society with an economic level and low purchasing power. For this reason, researchers are interested in studying the local perspective of night market community tourism communication in Jakarta. This study uses a case study method, by collecting data through interviews and observations in two night market locations, namely at Puri Walk market, and CNI night market, in West Jakarta. The results showed that the local community around the night market, which was dominated by Betawi ethnic, realized that the night market has the potential as a tourist destination. With this awareness, if previously Betawi ethnic groups who felt as indigenous people had difficulty accepting other groups of people into their territory, with the night market they could work together to create a conducive atmosphere so that night market operations could be orderly and safe. This research is expected to encourage the government to organize the night market, and enter the night market in tourism promotion programs.

## 1 INTRODUCTION

Night market or in the Indonesian language is referred to as “*Pasar Malam*”, can be found in various countries including in Indonesia. In Indonesia, especially in DKI Jakarta Province, the night market is one of the centers of entertainment and shopping for the people, especially those with middle to lower-income economies. The lower purchasing power of some people in the City, making the existence of modern shopping centers like malls not easy to reach. Thus, the existence of the night market is welcomed by the public, especially the middle to lower economic class as an affordable means of shopping and family entertainment center.

In some countries such as Thailand, Taiwan, and Hong Kong the night market is not just a place of entertainment and shopping for local people, but is also used by the government as a local and foreign tourist destination. This is certainly economically and socially beneficial for the country and the local community where the night market is located.

However, this is not the case in Indonesia, especially in the city of Jakarta as the capital of the

country. The night market in various regions in Indonesia such as Jakarta is still limited to being used as a shopping center and entertainment place for people around the night market. Those who visit the night market are still limited to the lower economic class. Whereas the upper economic community prefers to visit modern shopping centers such as malls or supermalls which are considered to be far more prestigious and classy than shopping at the night market. Likewise with expatriates or foreign tourists visiting Indonesia, until now the night market has not become their tourist destination, as happened in several other countries.

The community identifies the night market as a buying and selling the place that operates since the afternoon, which is around 4:00 p.m. to 5:00 p.m. in the morning. The night market operating time which starts in the afternoon and ends until the morning, and occupies an open space in an area makes the social and economic life around the night market environment continue to live for 24 hours. As said by Ngesan and Karim. (2012) that the sustainability of nightlife in an area can be seen from four

interconnected aspects, namely social behavior, night environment, nighttime activities, and out-of-town spaces.

The night market which was the object of this research were two night markets that settled on two empty plots of land, Jalan Puri Molek, RT 002, RW 002, Kelurahan Kembangan Selatan, Kecamatan Kembangan, West Jakarta, known to the surrounding community as the Puri Walk market and CNI. Both night markets are managed by individuals, involving merchant communities, local residents, and community organization groups (organizations).

The reason researchers chose two night markets in Kembangan Subdistrict because both night markets are located very close to the West Jakarta Mayor's office, which is around 50 meters away, as well as a large shopping center. The location of the two night markets is an office area, and about 10 meters from both night markets are apartments inhabited by the upper economic community and expatriates.

As in other countries, the night market in Jakarta also sells various fashion products, household appliances, and food and beverages. Also, the night market in Jakarta provides various entertainment facilities for children and adults. Lee et al., (2008) stated that most of the night markets offer entertainment, buying and selling transactions that can be done by bargaining, and performing local customs. Also, the night market also sells a variety of traditional products, such as clothing, fruit, snacks and new items.

Traders who sell at night markets in Indonesia are community street vendors and a small toy or entertainment businessmen. The chosen location is usually a public road, public spaces such as Green Open Space (RTH) or parks, vacant land belonging to local governments, other institutions such as open land owned by the Indonesian National Army and private and private property. The absence of government interference in the arrangement of the night market, making the existence of the night market has a negative impact on the environment, such as being a source of road congestion, slums and chaotic environment, crime-prone, and others.

As said by Feng and Wu (2016), that the existence of the night market has a positive impact in addition to the negative impact on the social environment. Among the positive impacts is a change in the lifestyle of the urban community, quality time for the family, improving the quality of the urban community, and the night market can be used as a means of socialization. While the negative

impacts usually arise due to lack of security and comfort in the environment around the night market, the emergence of social problems, as well as the threat of negative cultural influences from tourists to local communities.

The magnitude of the tourism potential in the night market for improving the economy of the surrounding community as well as the country's foreign exchange income is unfortunately not utilized in Indonesia. Even the local government seems to ignore the existence of the night market by not interfering in the arrangement and management of the night market, so that the night market, especially in Jakarta, has not been favored by local or foreign tourists. As a result, the existence of the night market has not been able to improve the economic and social conditions of the local communities where the night market operates. This condition encourages researchers to research to assess the local conditions of the tourism communication perspective of the Night Market community in Jakarta.

## 2 LITERATURE REVIEW

Huang et al.(2009); Kuo et al. (2012); Aziz and Yeng (2011); Sin (1987); Liu (2012); Tsai (2013); and Gindi et al. (2016) define the night market as a trading place that takes place at night, where small businesses offer a variety of products and foods that are cooked at lower prices. Whereas Lee et al. (2008); Ishak et al. (2012) define the night market as a street market that operates at night, especially in urban or suburban areas which generally tend to have more free time, shopping, and eating areas.

A study of the night market in Taiwan found that the main factor that attracted local Taiwanese people to the night market was because of the low price of their goods, and their convenient location. (Lee et al., 2008; Ishak et al., 2012). Ishak et al., (2012) wrote that the night market offers a variety of food and non-food items, and usually night market operations take place one or two times a week, depending on how popular the night market is in the area. Traders will sell fruits, vegetables, fish, meat, poultry, dairy products, toys, accessories, clothing, or exotic plants of local forests and foods that will be typical only for certain areas where they sell.

The existence of a night market in Malaysia as written by Salleh et al., (2012), received support from the government. The government recognizes the presence of street vendors in the night market as one of the most important economic activities in

Malaysia. The night market is seen as a proven sector that can provide retail services to the consumer community, and supply goods and customer services. Night market trading activities contribute to Micro, Small and Medium Enterprises (MSMEs), which have economic value. The role played by the night market traders is huge for economic progress.

Ishak et al., (2012) refer to the night market as a street market, because the existence of the night market is most commonly found along major roads, and other popular locations, such as playgrounds, parking lots and residential areas. The motive that drives people to visit the night market is similar to the concept of shopping value that reflects the hedonic and utilitarian benefits of shopping experience (Babin et al., 1994; Michon and Chebat, 2004; Machleit et al., 2005; Feng and Wu, 2016).

Watson (2006) shows how markets become magical and coincidental meeting places occurring in public spaces, such as the connection of sociality that can be damaging if the area where the market is located is ignored by local authorities and other people involved in production and management in the public space which is critical. In other words, Watson tried to reveal that in places tend to be forgotten, lack of leadership or service, and ignored by key players from both the government and the private sector to empower the market tends not to develop.

Speaking of tourism communication, of course, we also have to discuss the understanding of tourism in general. Pendit (1990) writes, Robert McIntosh with Shasikant Gupta revealed that tourism is a combination of symptoms and relationships arising from the interaction of tourists, businesses, local governments and local communities in the process of attracting and serving these tourists and other visitors. While Yoeti (1982) explained that tourism is a journey from one place to another with the aim of sightseeing and recreation to fulfill diverse desires, not business trips or making a living.

Tourism Communication is a combination of tourism science studies and communication science studies. According to Bungin (2015). Communication contributes to persuasion communication theories, mass communication theory, interpersonal communication and group theory. While tourism contributes marketing studies, tourism destinations, accessibility to destinations and human resources, as well as tourism institutions.

Paramita (2015) writes that tourism communication is part of communication science that focuses on individuals in a group or community

related to tourism-related problems. The focus in tourism communication is a special process on issues related to tourism and factors that influence transactions. The process takes place both verbally and non-verbally, verbally or in writing, personal or impersonal. So it can be said that tourism communication is the application of concepts and theories of communication in the process that occurs between individuals or groups.

### 3 RESEARCH METHOD

This study uses descriptive qualitative case study methodology. Case studies are suitable strategies for answering a research question related to how or why. Case studies are divided into three types, namely explanatory, exploratory, and descriptive. The components of this research design include research questions, propositions, units of analysis, logically related to data with propositions if any, and criteria for interpreting findings. The subject of this research is the night market. The object of research in this study is the community involved in the management of the night market, namely managers, traders, and community groups who help manage parking facilities at both the night market, and night market visitors.

Data collection techniques in this study using primary and secondary data. Primary data is the result of observations of researchers at the location of the two-night markets, and the results of interviews with research objects. While the secondary data in this study is a literature review and relevant online data in this study. Data analysis techniques performed in this study, namely determining the unit of analysis studied, namely the CNI Night Market and the Puri Walk night market, both located in West Jakarta, Indonesia, which then collected data with interview and observation techniques, and designed the findings and discuss with relevant theories. The study was conducted for three months, from December 2017 to March 2018.

### 4 RESULTS AND DISCUSSION

The one-stop shopping concept offered by the night market as it is also available in modern shopping centers such as malls is the main attraction of the night market as a family tourism destination. In the night market the needs of each member can be fulfilled, for example, mothers shop, children enjoy

entertainment and games at the night market, and fathers enjoy coffee or food while waiting and keeping their children playing. The advantage of the night market is certainly the price of various types of food or non-food products, and various types of games offered at prices are much cheaper than those offered by modern shopping centers such as malls.

The difference is, in shopping malls mothers shop inside buildings or shops that are equipped with air conditioners, clean and comfortable, if at the night market the goods sold are offered with a sidewalk concept, usually equipped with simple tents. Also, the night market stands on open land, so if it rains, visitors/buyers must immediately find shelter. Whereas food offered at malls is available in cafes, restaurants and food courts, so at night markets food is sold by traders using carts, such as meatballs, ketoprak, fried rice, somay, fried foods, bottled drinks, and others, as well as traders selling food in the stall plots rented from the night market manager.

Based on observations, on weekdays, namely Monday - Thursday the number of visitors in both night markets is not as crowded as on Friday-Sunday nights. On Mondays-Thursdays, visitors to both night markets are mostly office employees around Jalan Puri Molek, very few visitors to the family or visitors who bring their children. This can be seen from the loneliness of the children who play in the children's playground, and that can be evidenced by the turnover received by the managers of children's games.

Observations at both night markets showed that on Saturdays-Sundays until 9:00 p.m., there were still many children playing in the children's playgrounds at Puri Walk and CNI markets. Even they are willing to stand in line to wait for their turn to play because the number of playing facilities in both markets is insufficient for the number of children who come and want to play. The parents also patiently wait for their children to play until they are satisfied, there are even some children who continue to whine at their parents so that they can be allowed to return to play or climb the game that they have gone.

Based on interviews conducted, the relationship between the merchant coordinator and the traders and supporters occurred because of the Patron-Client factor. In this case, the merchant coordinator acts as a patron and the traders and groups of mass organizations who help manage the parking at the night market are clients.

Tourism in an area can only live if there is openness from the local community to the migrants who enter the area. From the results of interviews and observations carried out, community groups

calling themselves Karang Taruna, consisting of a collection of young people from the local or indigenous population in the area dominated by Betawi ethnic groups said that since the two night markets stood in their territory, and they benefit economically from the operation of the night market, namely the income from the parking lot they manage, making them able to accept the presence of other community groups coming from outside their territory.

This group of people who came from outside their area helped to manage parking lots in both night markets. Uniquely in some public places in Jakarta, there are often disputes from these community groups, which are caused by the struggle for parking management. However, this did not happen in both night markets. These community groups can work together to divide their territory in managing parking lots.

The attitude of openness of ethnic Betawi people as indigenous people is also inseparable from their awareness that the presence of migrants including night market visitors provides economic benefits for indigenous people. In addition to getting a job from maintaining parking lots, this Betawi ethnic youth group can also join in trading in stall with rental prices cheaper than traders from outside the area.

The attitude of cooperation between these different groups of community organizations in managing parking lots in both night markets cannot be separated from the role of the merchant coordinator who in this case is their patron. This merchant coordinator mediates groups of community organizations so that they can share the land managing the parking of vehicles around the night market.

The actors or communities in both night markets are very hopeful of the role of the government in the effort of structuring the night market location to be more comfortable and orderly so that the number of the main visitors of the family becomes more than now.

The night market concept that researchers have visited in the countries of Thailand and Hong Kong is not much different from the concept of the night market in Indonesia. The difference between the night markets in both countries is that they are relatively more organized and provide ample parking so that buses carrying foreign tourists can enter the area.

According to researchers, the night market in Indonesia also has great potential to be promoted to foreign tourists, especially because the night market in Indonesia also sells products both food and non-

food that have local characteristics, which are not in the markets night abroad.

To make the night market in Indonesia, especially in Jakarta, the government should take a role as a form of support for the management of the night market, as the Malaysian government in the study of Salleh et al., (2012) as explained earlier.

## 5 CONCLUSIONS

From the findings in the field and discussion, the researchers concluded that communities consisting of indigenous people who are predominantly Betawi ethnic could accept the existence of the night market, and have felt the economic benefits of operating the night market in their territory. So if initially as a group of people who felt they owned and controlled the area, they were very close to the presence of migrant groups, since the night market was they could now cooperate with migrant groups in managing parking lots in both night markets. This shows that the perspective of the local community on the presence of migrants including night market managers, night market visitors and other community groups, has changed since the night market.

This condition will certainly make it easier for the government to invite communities in the night market to organize and organize the night market so that it can be promoted as a tourist destination for domestic and foreign tourists. By making the night market a tourist destination, it will certainly provide many economic and social benefits for the local community.

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