

# Structure of Negotiation Language Used By Sellers And Buyers In The Markets of Surakarta With Different Ethnic Backgrounds

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## Abstract

*Purpose:* This study aims to analyze the negotiation language structure used by sellers and buyers from different ethnic backgrounds in traditional markets in Surakarta. The study examines how ethnic diversity affects negotiation strategies and communication styles in markets such as Sidodadi Market, Gede Market, Triwindu Market, Klewer Market, Ngarsopuro Market, Sekaten Market, and Kliwon Market.

*Methodology:* Using qualitative methods and descriptive analysis, data were collected through interviews and field observations.

*Results:* The results show that the negotiation structure-which includes orientation, request, offer, agreement, and closing-remains consistent across markets. However, language variations reflected the ethnic backgrounds of the participants, with Javanese, Indonesian, Mandarin, English, Russian, Arabic, and Sundanese frequently used. Negotiation strategies also varied, with Javanese-dominated markets emphasizing social harmony, while multiethnic markets, such as Gede Market and Ngarsopuro Market, favored efficiency.

*Applications/Originality/Value:* This research emphasizes the important role of cultural and ethnic diversity in shaping language and negotiation strategies in Surakarta's traditional markets.

## Introduction

Research on negotiation language in Surakarta markets provides valuable insights into the variation of linguistic practices between different ethnic backgrounds transacting, including Sidodadi Market, Gede Market, Triwindu Market, Klewer Market, Ngarsopuro Market, Sekaten Market, and Kliwon Market. Negotiation language is a communication process that focuses on the exchange of ideas and compromise to reach a mutually beneficial agreement (Yule, 2015). Ethnic variations in these markets affect the structure of the negotiation language used in both oral and written negotiations, which also reflects the socio-cultural dynamics of these markets.

For example, sellers and buyers in the predominantly Javanese Sidodadi and Gede markets use communication strategies influenced by their cultural norms of politeness (Sumiyati, 2021). In contrast, at Klewer market, the influence of Chinese culture creates differences in negotiation strategies, where the use of persuasive language is more prominent. Trias (2018) mentions that negotiation success is influenced by the ability to use persuasive language effectively, an important element in multiethnic markets.

Previous research (Holmes, 2013) shows that language variation in multiethnic contexts not only reflects social identity, but also becomes a tool in different negotiation strategies. The markets in Surakarta offer a unique landscape, where translanguaging, or language switching during communication, often occurs between sellers and buyers from different ethnic groups. Eka Wahyuni (2023) highlight that these multilingual practices are not only motivated by communication needs, but also reflect ethnic identity as well as effective strategies in negotiation

The structure of negotiation language in these markets also follows a common pattern involving the stages of orientation, request, offer, and agreement (Sumiyati, 2021). However, communication styles and negotiation strategies vary depending on ethnic background, as described by (Cahya & Semnani, 2024) who emphasize that cultural norms and ethnic values have a significant influence on bargaining styles in traditional markets.

Thus, this study seeks to fill the gap in the literature regarding how ethnic background shapes the linguistic structure of negotiations. It also helps explain how ethnic diversity in the Surakarta market affects the dynamics of economic and social interactions, including traders' ability to manage conflict and build social relationships (Kartono, 2023).

## LITERATURE REVIEW

### ***Negotiation language***

Negotiation language is a communication process involving two or more parties with the aim of reaching a mutual agreement. This negotiation can be an exchange of ideas, bargaining, and an attempt to find a solution that benefits all parties. In previous research, negotiation language is often associated with the concept of social interaction that involves compromise and mutual understanding. For example, Yule (2015) explains that negotiation is an attempt to reach agreement through dynamic interactions between parties who have different goals. In a business context, negotiation is an important means of creating mutually beneficial agreements.

There are several types of negotiations that have been researched, such as oral, written, and combined negotiations. Trias (2018) emphasizes that negotiation is a skill that can be learned, while other studies mention that successful negotiation depends on the ability to use persuasive language effectively. Oral negotiations often occur in everyday conversations, while written negotiations are more common in formal contexts such as offer letters and contracts. Other factors that shape negotiation include the use of convincing sentences and the ability to interact responsively, as described by Oliver (2004) in the context of business transactions.

Negotiations take place in a variety of settings, from the marketplace to the international negotiating table. Recent research shows that in the context of global business negotiations, language and culture play an important role in influencing the communication process. For example, [8] examines negotiation strategies in international business transactions, emphasizing the importance of cross-cultural understanding and language in reaching agreements that benefit both parties. In everyday life, the bargaining process in traditional markets also reflects a classic form of negotiation involving mutual interests.

### ***Negotiation language structure***

Sumiyati's research (2021) on the structure of negotiation language between sellers and buyers reveals some typical communication patterns in the context of trade in the market that use the structure of orientation, request, offer, agreement and closing. Negotiations begin with the orientation stage, where sellers promote the goods they sell to buyers. However, not all sellers engage in such promotion. At the demand stage, in all markets buyers ask sellers for the price of goods. Then it is responded by giving the amount of the price by the sellers in the bidding stage. The bidding stage is the peak or core stage in negotiations between sellers and buyers, therefore this stage is the most important stage. Furthermore, at the approval stage the seller and buyer make a price agreement or disagreement depending on the price bidding process in the previous stage. Sumiyati highlights that in addition to economic transactions, these negotiations also contain social and cultural aspects that influence the way of communication in traditional trade.

### ***Multiethnic language varieties***

Holmes' (2013) research in *An Introduction to Sociolinguistics* highlights that language not only functions as a means of communication, but also as a reflection of social identity influenced by factors such as gender, ethnicity, and social class. In the context of multiethnic societies, language variation is often used to mark group identity and reveal power dynamics and solidarity between groups. In his book, variety is a sociolinguistic term that refers to language in context. Variety is a set of linguistic forms used in certain social circumstances, i.e. with a typical social distribution. Variety is therefore a broad term that includes different accents, different language styles, different dialects and even languages that differ from each other for social reasons.

Cultural variations in negotiation strategies are a concern in a study conducted by (Cahya & Semnani, 2024). They explain how different cultural backgrounds, such as Javanese, Sundanese, Chinese, Russian and Arab ethnicities, affect bargaining and communication styles in markets. The research emphasizes that communication and negotiation strategies are heavily influenced by cultural norms and values of a particular ethnicity. Thus, this article is relevant for understanding the differences in negotiation styles based on ethnic backgrounds in Surakarta markets, as well as how these variations affect interactions between sellers and buyers.

### ***Negotiation language in traditional markets***

Research on multilingual practices and identity negotiation in Indonesian traditional markets was reviewed by (Eka Wahyuni et al., 2023). They discuss how traders use various languages and dialects during the negotiation process. The study highlights that language choices in interactions are not only driven by communication needs, but also by ethnic identity and effective negotiation strategies. This article provides important insights into how multilingual practices and the use of local dialects can influence economic and social dynamics in markets, which is in line with the research context in Surakarta's markets.

## METHODOLOGY

This research method uses a qualitative approach, which aims to obtain in-depth data on various phenomena found in the field. According to Moleong (2018), qualitative research is research that aims to understand the phenomena experienced by research subjects, such as behavior and perceptions, through descriptions in the form of words and language in a natural context, using various appropriate methods. Qualitative research with a descriptive design describes in detail the circumstances and certain symptoms of certain individuals or groups (Koentjaraningrat, 1993).

It is called qualitative because the data collected does not use measuring instruments. Qualitative research is inductive and linear (Rahmat in Equilibrium, 2009). In this study, interviews and observations of language use between sellers and buyers who have different ethnic backgrounds in traditional markets in Surakarta were used.

This research will last for 4 months, which includes field preparation, data collection, data processing, and report analysis. In the first month, the researcher will develop interview questions. In the second month, data collection will be conducted directly in the field in various markets in Surakarta such as Sidodadi Market, Triwindu, Gede Market, Kliwon Market, and others, by interviewing sellers and buyers of different ethnicities and observing their interactions. In the third month, the collected data will be rechecked to ensure relevance, then analyzed according to the research needs, including drafting and further analyzing the data. In the final month, the final report will be drafted and edited as necessary.

The data collection techniques in this study used interviews and field observations. Interviewees were drawn from several markets in Surakarta, including sellers and buyers from within and outside the area. Interviews were conducted individually to provide comfort to the interviewees, and their answers were recorded and summarized.

Data analysis began with the collection of interviews and field observations. Next, data reduction is carried out, namely the process of selecting, focusing, and simplifying the raw data obtained. Relevant data will be sorted based on inter-ethnic interactions, categorized according to groups and other characteristics, then presented in the form of authentic text and narrative text to draw conclusions.

## RESULTS AND DISCUSSION

The results of this study show that the negotiation language used by sellers and buyers in Surakarta's traditional markets is influenced by their ethnic backgrounds and socio-cultural dynamics. Each market has different linguistic characteristics, which reflect unique ethnic identities, cultural norms and communication preferences. In negotiation interactions, it is found that communication strategies are not only influenced by economic needs, but also by social elements such as the use of persuasive language, translanguaging, and how to manage conflict. In this section, the research results will be presented by discussing interaction patterns, negotiation structures, multilingual practices, and the influence of ethnic identity on the negotiation process in Surakarta markets.

### *Linguistic Patterns in Negotiation Language in Traditional Markets in Surakarta*

The subjects of this study include sellers and buyers from various ethnic backgrounds in Surakarta's traditional markets. Over a four-month period, observations were conducted in Sidodadi Market, Gede Market, Triwindu Market, Klerwer Market, Ngarsopuro Market, Sekaten Market, and Kliwon Market. Participants varied in age, occupation, and ethnic background, with the majority being Javanese, Chinese, and Sundanese. Observations revealed that negotiation interactions between sellers and buyers were strongly influenced by their ethnic backgrounds. Conversations were recorded and analyzed to identify recurring linguistic patterns and negotiation structures, with the following samples demonstrating how ethnic differences shaped the negotiation language between sellers and buyers.

#### **A. Sidodadi Market**

##### Sample 1

##### **Orientation**

Buyer : Ubi bude ,empuk poll niki. Pinten?  
(This cassava is so soft, ma'am. How much is it?)  
Seller : 13 ewumawon bude (Just 13,000 rupiah)

##### **Request**

Buyer : tumbas kambil mawon bu kaleh ewu (I'll just buy coconut for 2,000 rupiah instead, ma'am)

##### **offer**

Seller : niku ubi nemboten bude? (What about this cassava, ma'am? You don't want it?)  
Buyer : mboten bu ,Kambil mawon (No, ma'am. I'll just take the coconut)

##### **Agreement**

Seller : oh nggehbude (Oh, okay, ma'am)

##### Sample 2

##### **Request**

Buyer : "Niki pintenbu?" (How much is this, ma'am?)

Seller : "*sepuluh ribu mbak*" (Ten thousand rupiah, miss)

##### **offer**

Buyer : "mboten saget mandapbu? 5000 mawon"  
(Can't you lower it, ma'am? Maybe 5,000 rupiah?)

##### **Agreement**

Seller : "nggih pun mbak" (Alright, miss.).

### Closing

Buyer : matursuwun (Thank you)

Interactions at Sidodadi market show interesting linguistic patterns, with a mix of Javanese and Indonesian reflecting the socio-cultural dynamics of the market environment. In the first conversation, Javanese at the ngoko level is used, indicating an intimate relationship between buyers and sellers. Terms such as "pinten" and "matur suwun" demonstrate the informality common in traditional markets, where participants often come from similar cultural backgrounds. This is in line with the findings of (Shikha Karthik, 2013) who state that language choices in pragmatic contexts, such as in markets, often reflect the social and power relations among the participants of the interaction. Meanwhile, the second conversation shows a mixed use of Indonesian and Javanese, where Indonesian is used to signify formality or social distance, while Javanese elements such as "mboten saget" are retained to maintain local politeness. (Nisa, 2022) also found that code-switching between Javanese and Indonesian in bilingual communities is often used to negotiate social identity and maintain good relations, particularly in trading contexts such as this one. This code-switching reflects language adaptation to the context of interaction, where politeness and familiarity remain an important part of market transactions involving ethnic Javanese.

### B.Gede Market

Sample 1

#### Request

Buyer : Hão de? (How much is this?)

#### Offer

Seller : Harga nya 30 ribu ci (The price is 30,000 rupiah, sis)

Buyer : 25 ribu bisangak? (Can it be 25,000?)

#### Agreement

Seller : Oh bisa ci (Oh, sure, sis.)

#### Closing

Buyer : xièxiè (Thank you.)

Sample 2

#### Request

Buyer : jeruk ini bagus bu, ini berapa?( These oranges look good, ma'am. How much are they?)

#### Offer

Seller : dua puluh ribu mbak (Twenty thousand rupiah, miss)

Buyer : Lima belas ribu bisa? (Can it be fifteen thousand?)

#### Agreement

Seller : yasudah mbak, boleh.( Alright, miss, that's fine.)

#### Closing

Buyer : kamsia (Thank you.)

The two conversations above show the variation in language use in interactions at Gede market that is influenced by ethnic background. In the first sample, there is a mix of Mandarin and Indonesian, with the buyer using phrases such as "Hão de?" and "xièxiè," indicating that the buyer is of Chinese ethnicity, while the seller uses Indonesian with the insertion of the greeting "ci," which is common in the Chinese community to address women with respect. In the second conversation, there is a combination of Indonesian and the Hokkien greeting "kamsia" (thank you), showing the influence of Chinese culture in the area. This language variation reflects language adaptation according to the ethnic background of the transaction participants, where terms from Chinese culture are used to create closeness, while Bahasa Indonesia is still used as the common language in price negotiations. (Nisa, 2022) mentions that code-switching between ethnic languages and Indonesian language in bilingual interactions is often used to negotiate social identity and show politeness, which is evident in interactions at Gede Market. Santoso (2015) also emphasizes that code-switching in this multiethnic context reflects efforts to manage social relations and formality, especially in business interactions.

### C.Triwindu Market

Sample 1

#### Orientation

Buyer : Kulo badhe tumbas barang-barang antik niki, Bu. (I'd like to buy these antique items, ma'am.)

Seller : nggih, monggo milih mawon (Yes, feel free to choose.)

#### Request

Buyer : Nggih, kulo tumbas teko antik niki setunggalmawon. Pinten, Bu? (Okay, I'll just buy this antique teapot. How much is it, ma'am?)

#### Offer

Seller : sekawan atus ewu (Four hundred thousand rupiah)

Buyer : Sekedap, telung atus ewu pripun bu?

(Wait, how about three hundred thousand, ma'am?)

#### Agreement

Sample 2

#### Request

Buyer : Ini berapa pak tempat lampunya? (How much is this lamp holder, sir?)

#### Offer

Seller : 200 itu (It's 200 thousand.)

Buyer : Udah *cepek* aja lah ini (How about just 100 thousand for this?)

Seller : Lho kok cepek jadinya, sayajualnya saja 200 (Why are you offering 100? I'm selling it for 200.)

Buyer : Yasudah pak terima kasih (Alright, sir, thank you)

Buyer : Enggih, Bu saya ambil *tekone*.  
 (Alright, ma'am, I'll take the teapot.)  
 Seller : Matur nuwun. (Thank you.)

The two conversations in Triwindu Market show the variety of languages used in antique buying and selling transactions, with a mix of Javanese and Indonesian. In the first sample, the conversations are dominated by subtle Javanese (krama), such as "kulo," "monggo," and "matur nuwun," which reflects politeness and familiarity in the interaction, as well as respect for local customs in Java. Buyers and sellers appear to have a well-established relationship, which allows for bargaining in a polite manner. In the second sample, interactions used more Indonesian with informal terms such as "cepek," indicating that the buyers were from outside the region or of a different ethnicity, but still conformed to market bargaining customs. This language variation reflects the influence of Javanese ethnic and cultural background, where Javanese is used to maintain norms of politeness in negotiations, while Bahasa Indonesia and informal expressions remain acceptable in a more open and multiethnic market context. According to Santoso (2015), code-switching in such multiethnic interactions reflects an attempt to adjust the level of formality according to the social relationship between speakers. Meanwhile, (Khan Khattak et al., 2022) mention that in a bilingual society, the use of code-switching and code-mixing is an adaptive strategy to maintain smooth communication in diverse social contexts. This pattern illustrates a common linguistic adaptation in market interactions, where language adapts to the level of formality and social relationship between buyers and sellers.

#### D.Klewer Market

Sample 1  
**Orientation**  
 Seller : silahkan mbak bajunya, ini bagus buat mba nya ,*cakep* mbak. *Patut* (Please, miss, take a look at the clothes. This one is perfect for you, it looks great on you.)  
**Request**  
 Buyer : berapa bu? (How much is it, ma'am?)  
 Seller : ini 65.000 mbak (This one is 65,000 rupiah, miss.)  
**Offer**  
 Buyer : kalau 50.000 bisa *ndak* bu? (Can you make it 50,000 rupiah, ma'am?)  
 Seller : maaf mbak masih belum bisa, harga belanjanya juga 50.000 (Sorry, miss, I can't. I bought it for 50,000 myself.)  
 Buyer : kalau 55.000 bagaimanabu? What about 55,000 rupiah, ma'am?  
**Agreement**  
 Seller : yaudah mbak, *ndakpapa*, Monggo (Alright, miss, that's fine. Go ahead.)  
**Closing**  
 Buyer : terimakasih bu (Thank you, ma'am.)

Sample 2  
**Request**  
 Buyer : enten baju gamis hitam bu? (Do you have a black *gamis* "long dress", ma'am?)  
 Seller : ada mbak, iniada beberapa pilihan. (Yes, miss, I have a few options here.)  
**Offer**  
 Buyer : pinten niki bu? (How much is this one, ma'am?)  
 Seller : 125 ribumawon mbak. (It's just 125,000 rupiah, miss.)  
 Buyer : mboten saged kurang bu ? 120ribu mawon? (Can't you lower it, ma'am? How about 120,000 rupiah?)  
 Seller : mbotenmbak sampun regi pas niku 125 ribu. kulo kasih 125 ribu mawon mbak.( No, miss, that's already the final price. I can only give it for 125,000 rupiah.)  
 Buyer : owh nggeh bu, setunggal mawon niki125 ribu ya? (Oh, okay, ma'am, I'll take this one for 125,000 rupiah.)  
**Agreement**  
 Seller : nggeh mbak. (Alright, miss.)

The two conversations above show the variety of language use in buying and selling interactions at Klewer Market, with a mix of Indonesian and Javanese. In the first sample, Indonesian dominates with a few Javanese inserts, such as "ndakpapa" and "monggo," which show Javanese politeness while maintaining familiarity. On the other hand, the second conversation uses more Javanese, especially when buyers and sellers negotiate prices with terms such as "pinten" and "mboten." This variation occurs due to the dominant ethnic background, namely Javanese ethnicity, where Javanese is used to show respect and maintain good relations in the interaction. Indonesian is used to achieve a balance between formality and convenience in price negotiations. Khan Khattak et al, (2022) mentioned that the use of code switching and code mixing in bilingual communities is a strategy to overcome social differences and create communication comfort. Kaur et al, (2022) also found that in the context of traditional markets, language choice is not only a matter of familiarity or formality, but also to adjust to the bargaining position. This code-switching reflects a common pattern of language adaptation in market interactions in Java, where the level of familiarity and formality determine language choice.

#### E.Ngarsopuro Market

Sample1  
**Request**  
 Buyer : How much this one?  
**Offer**  
 Seller : It is seventy  
 Buyer : Seventeen?  
 Seller : No, no, it is not seventeen but seventy  
 Buyer :How muchin dollars?

Sample2  
**Request**  
 Buyer : *Khoroshiy (good)*,how much?  
**Offer**  
 Seller: It is sixty-five thousand rupiahs, Sir.  
 Buyer : Can't *get off*?So 55??  
 Seller: Isn't sir, Theprice is fixed  
**Agreement**

Seller : its like 6 dollars  
**Agreement**  
Buyer : Okay deal.  
**Closing**  
Seller : Thank you.

Buyer: OK, I've taken this, what's the pin for this?  
Seller: fifteen rupiahs sir.  
**Closing**  
Buyer: ok, terimakasih (Okay, thank you.)  
Seller: Terimakasih Kembali (You're welcome.)

Two conversations in Ngarsopuro Market show the variation in the use of foreign languages, particularly English and Russian, in buying and selling interactions. In the first sample, the buyer uses English with the seller, who also responds in the same language, indicating that the interaction is with a buyer from abroad. The conversation switches to English because it is used as an international language that is more easily understood by both parties. In the second sample, the buyer used Russian with the greeting "Khoroshiy," but still transacted in English with the seller, showing the seller's adaptability to the needs of foreign buyers. Although the main language used was foreign, the closing of the conversation was in Indonesian language, "terimakasih," which signaled respect for the local culture. According to (Shikha Karthik, 2013), language choice in interactions like this reflects a pragmatic strategy to create effective communication, while maintaining politeness. In addition, (Kaur et al., 2022) found that in multicultural traditional market interactions, sellers often use foreign languages to attract tourists and increase transactions, while still maintaining the use of Bahasa Indonesia as a form of respect for local culture. This language variation reflects a pattern of language adaptation in multicultural markets, where sellers adjust the language used according to the origin of the buyers, creating a welcoming environment for international tourists while maintaining politeness in the local culture.

### E. Sekaten Market

Sample 1  
**Orientation**  
Buyer : *mang* mau liat liat. (Sir, I just want to look around.)  
Seller : *mangga sokatuh*, Mmm mau beliapa *teh*? (Sure, go ahead. Hmm, what are you looking to buy, miss?)  
**Request**  
Buyer : mau beli botol minum pak. Hmm pinten mang? (I want to buy a water bottle. Hmm, how much is it, sir?)  
**Offer**  
Seller : yang ini *kasep pisan ey* 40 ribu (This one is really nice, 40,000 rupiah.)  
Buyer : bisa kurang *nddak* mang 20 ribu lah? (Can you lower the price, sir? How about 20,000 rupiah?)  
Seller : punten belum bisa atuh? (Sorry, I can't lower it, miss.)  
Buyer : yah mangberapa lah turunin harganya (Oh, come on, sir. How much can you lower the price?)  
Seller : hmm, 35*meren*? (Hmm, maybe 35,000?)  
**Agreement**  
Buyer : yawes mangsaya ambil ya (Alright then, sir, I'll take it.)  
**Closing**  
Seller : *nuhun* (Thank you.)  
Buyer : *Nggih* (You're welcome.)

Conversations at Sekaten Market show language variations that reflect the ethnic backgrounds of sellers and buyers, with a mixture of Indonesian and Sundanese. Typical Sundanese greetings such as "mang," "mangga," and "punte" are used by sellers, signifying Sundanese ethnic identity, while buyers use Indonesian with Javanese inserts such as "yawes" and "nggih," indicating their background as Javanese speakers. According to (Nisa, 2022), code-switching like this is often used to negotiate social identity and politeness in inter-ethnic interactions. Khan Khattak et al, (2022) also found that code-switching in bilingual communities reflects efforts to maintain smooth communication while strengthening local cultural identity. Code-switching in this market shows language adaptation that emphasizes social relations and ethnic identity in price negotiations.

### F. Kliwon Market

Sample 1  
**Request**  
Buyer : *Khamsamanu*? (How much is this?)  
**Offer**  
Seller : Sekilo nya 100 ribu itu. (It's 100,000 rupiah per kilogram.)

Buyer : Em.. Kalau beli *ecer* bisa nggak pak? (Hmm... can I buy it in smaller portions, sir?)

Seller : Ya bisa. (Yes, you can.)

Buyer : Mau coklat yang ini pak, 20rb bisa? (I want this chocolate, sir. Can I get 20,000 rupiah worth?)

Seller : Boleh. (Sure.)

Buyer : Ya pak, ohsama yang coklat inipak , 20rb dicampuraja sama yang tadi. (Oh, and also this chocolate, sir. Can you mix 20,000 rupiah of this with the one I got earlier?)

**Agreement**

Seller : Ya bisa silakan, ditimbang dulu ya. (Yes, I can. Let me weigh it first.)

**Closing**

Buyer : Makasih banyak pak. (Thank you very much, sir.)

Conversations in Kliwon Market show language variation by mixing Indonesian and Arabic, such as the use of the phrase "Khamsamanu," which means "how much is it" in Arabic. This shows the influence of Arabic culture in daily conversation, either from buyers who may come from Arab communities or be influenced by the culture. Although the buyer uses Arabic, the seller still responds in Bahasa Indonesia, reflecting the dominance of Bahasa Indonesia in the transaction. According to Santoso (2015), code-switching between local and foreign languages in business interactions often aims to create a more personalized atmosphere, especially in multicultural contexts. (Karthik, 2013) also mentioned that language choice in such interactions serves as a strategy to maintain politeness and communication effectiveness. This linguistic pattern shows the flexibility of language in multicultural markets such as Kliwon Market, where foreign language inserts are used without reducing the main role of Bahasa Indonesia in negotiations.

This conclusion shows that there are different patterns of linguistic adaptation in seven Surakarta markets: Sidodadi Market, Gede Market, Triwindu Market, Klewer Market, Ngarsopuro Market, Sekaten Market, and Kliwon Market. Each market reflects cultural diversity through the use of various languages such as Javanese, Indonesian, Mandarin, English, Russian, Arabic, and Sundanese, which are adapted to the ethnic and cultural backgrounds of buyers and sellers. Despite language variations, the negotiation structure in all markets follows the same pattern-starting with orientation, followed by price request, offer, negotiation, and transaction closure-consistent with Sumiyati's (2021) findings.

One of the key commonalities across markets is the use of a similar negotiation structure, where the seller introduces the merchandise, the buyer asks for the price, bids and negotiations are made, and it ends with an agreement or closing of the transaction. However, language variations reflect the social identity of each ethnic group. In Sidodadi Market and Triwindu, Javanese dominates with different levels of formality, while in Gede Market, Indonesian language and Mandarin are mixed as a reflection of the Chinese community. Ngarsopuro Market uses English and Russian more frequently to serve foreign shoppers, suggesting an international influence.

Differences in cultural and ethnic backgrounds also affect communication styles during negotiations. Research by (Cahya & Semnani, 2024) and Holmes (2013) emphasizes that cultural norms and ethnic values shape negotiation styles, which are reflected in Surakarta markets. Sellers and buyers adjust their negotiation strategies according to their respective cultural backgrounds. In Sekaten market, for example, a mix of Sundanese and Javanese language indicates cross-ethnic interaction, while in Klewer Market, Bahasa Indonesia and Javanese are used to adjust the level of familiarity between the parties involved in the transaction.

### **Structure of Negotiation and Cultural Influence**

The structure of negotiations in Surakarta markets follows a general pattern involving the stages of orientation, request, offer, agreement, and closing (Sumiyati, 2021). However, ethnic culture influences how each of these stages is conducted.

#### **A.Sidodadi Market**

**Sample 1**

**Orientation**

Buyer : Ubi bude ,empuk poll niki. Pinten?  
(This cassava is so soft, ma'am. How much is it?)

Seller : 13 ewumawon bude (Just 13,000 rupiah)

**Request**

Buyer : tumbas kambil mawon bu kaleh ewu (I'll just buy coconut for 2,000 rupiah instead, ma'am)

**offer**

Seller : niku ubi nemboten bude? (What about this cassava, ma'am? You don't want it?)

Buyer : mboten bu ,Kambil mawon (No, ma'am. I'll just take the coconut)

**Agreement**

**Sample 2**

**Request**

Buyer : "Niki pintenbu?" (How much is this, ma'am?)

Seller : "sepuluh ribu mbak" (Ten thousand rupiah, miss)

**offer**

Buyer : "mboten saget mandapbu? 5000 mawon"  
(Can't you lower it, ma'am? Maybe 5,000 rupiah?)

**Agreement**

Seller : "nggih pun mbak" (Alright, miss.).

Seller : oh nggeh bude (Oh, okay, ma'am)

**Closing**

Buyer : matursuwun (Thank you)

In the first sample, there is an orientation of complimenting the quality of the product ("Ubi bude, empuk poll niki") before the price negotiation begins. This orientation reflects the Javanese culture that prioritizes harmony, friendliness, and social relations in communication, especially in traditional markets such as Sidodadi Market. Sellers and buyers tend to build personal relationships first before entering the negotiation stage, in accordance with the characteristics of a more relational culture. Sadewa (2021) emphasizes the importance of the concepts of "rukun" and "tepa selira" in Javanese culture, which are reflected in market interactions, where maintaining harmony is a priority. In addition, Faturochman (2013) also underline that in traditional Javanese markets, pleasantries and compliments are an important part of negotiation strategies that prioritize social relationships. In contrast, in the second sample, there is no orientation, and buyers directly ask for the price, reflecting a more pragmatic and efficient approach to the transaction. This difference highlights how cultural background affects the structure of negotiations, where the Javanese approach emphasizes relational aspects, while other cultures may be more result-oriented and efficient.

### B. Gede Market

Sample 1

**Request**

Buyer : Hão de? (How much is this?)

**Offer**

Seller : Harga nya 30 ribu ci (The price is 30,000 rupiah, sis)

Buyer : 25 ribu bisangak? (Can it be 25,000?)

**Agreement**

Seller : Oh bisa ci (Oh, sure, sis.)

**Closing**

Buyer : xièxiè (Thank you.)

Sample 2

**Request**

Buyer : jeruk ini bagus bu, ini berapa? (These oranges look good, ma'am. How much are they?)

**Offer**

Seller : dua puluh ribu mbak (Twenty thousand rupiah, miss)

Buyer : Lima belas ribu bisa? (Can it be fifteen thousand?)

**Agreement**

Seller : yasudah mbak, boleh. (Alright, miss, that's fine.)

**Closing**

Buyer : kamsia (Thank you.)

In both samples at Gede Market, there is no orientation before entering the negotiation stage, where buyers directly ask for the price of the product. This may reflect a more pragmatic ethnic background, particularly in the Chinese community which is often more efficiency- and goal-oriented in business transactions. Nur Mutia and de Archellie, (2023) show that Chinese communities in Indonesia tend to have a more direct negotiation pattern and focus on the outcome of the transaction, without involving a lot of pleasantries or efforts to build personal relationships first, in contrast to negotiations in Javanese culture which are more relational and involve orientation as a way of building familiarity. In addition, Moran (2013) also found that Chinese people prefer efficiency-oriented negotiation strategies and quick decision-making, with structured communication to quickly reach a price agreement. The influence of this culture and ethnic background is reflected in the structure of negotiations that are more to the point, speeding up the transaction process without much ado or effort to create personal relationships first.

### C. Triwindu Market

Sample 1

**Orientation**

Buyer : Kulo badhe tumbas barang-barang antik niki, Bu. (I'd like to buy these antique items, ma'am.)

Seller : nggih, monggo milih mawon (Yes, feel free to choose.)

**Request**

Buyer : Nggih, kulo tumbas teko antik niki setunggalmawon. Pinten, Bu? (Okay, I'll just buy this antique teapot. How much is it, ma'am?)

**Offer**

Seller : sekawan atus ewu (Four hundred thousand rupiah)

Buyer : Sekedap, telung atus ewu pripun bu? (Wait, how about three hundred thousand, ma'am?)

**Agreement**

Buyer : Enggih, Bu saya ambil *tekone*.

(Alright, ma'am, I'll take the teapot.)

Seller : Matur nuwun. (Thank you.)

Sample 2

**Request**

Buyer : Ini berapa pak tempat lampunya? (How much is this lamp holder, sir?)

**Offer**

Seller : 200 itu (It's 200 thousand.)

Buyer : Udah *cepek* aja lah ini (How about just 100 thousand for this?)

Seller : Lho kok cepek jadinya, sayajualnya saja 200 (Why are you offering 100? I'm selling it for 200.)

Buyer : Yasudah pak terima kasih (Alright, sir, thank you)

In the first sample, orientation emerges when the buyer states his intention to buy antiques ("Kulo badhe tumbas

barang antik niki, Bu"), reflecting Javanese culture that emphasizes harmony and personal relationships before starting negotiations. This orientation aims to build familiarity and an atmosphere of mutual respect between seller and buyer, a common practice in Javanese culture. Zhang and Giles (2017) in their "Communication Accommodation Theory" explain that collectivist cultures such as Java tend to adjust their communication style to create stronger interpersonal relationships before entering into negotiations, in contrast to cultures that are more individualistic and focus on transaction efficiency. In addition, Nawangsari, G. (2021). also underlines that Indonesian culture, particularly Javanese, is more collectivism-oriented, where harmony and interpersonal relationships are crucial in social interactions, including negotiations. In contrast, in the second sample, the orientation is omitted, and the buyer directly asks for the price. In this second sample, no agreement was reached due to a mismatch in the price offered. This may be influenced by a more pragmatic ethnic or cultural background, where negotiations focus on efficiency and results without the need to build personal relationships first. This difference highlights the influence of cultural background on negotiation structure, where Javanese culture is more relational, while a more pragmatic approach prioritizes efficiency and goes straight to the ask and offer stage.

#### D.Klewer Market

##### Sample 1

##### Orientation

Seller : silahkan mbak bajunya, ini bagus buat mba nya ,*cakep* mbak. *Patut* (Please, miss, take a look at the clothes. This one is perfect for you, it looks great on you.)

##### Request

Buyer : berapa bu? (How much is it, ma'am?)

Seller : ini 65.000 mbak (This one is 65,000 rupiah, miss.)

##### Offer

Buyer : kalau 50.000 bisa *ndak* bu? (Can you make it 50,000 rupiah, ma'am?)

Seller : maaf mbak masih belum bisa, harga belanjanya juga 50.000 (Sorry, miss, I can't. I bought it for 50,000 myself.)

Buyer : kalau 55.000 bagaimanabu? What about 55,000 rupiah, ma'am?

##### Agreement

Seller : yaudah mbak, *ndakpapa*, Monggo (Alright, miss, that's fine. Go ahead.)

##### Closing

Buyer : terimakasih bu (Thank you, ma'am.)

##### Sample 2

##### Request

Buyer : enten baju gamis hitam bu? (Do you have a black *gamis* "long dress", ma'am?)

Seller : ada mbak, iniada beberapa pilihan. (Yes, miss, I have a few options here.)

##### Offer

Buyer :pinten niki bu? (How much is this one, ma'am?)

Seller : 125 ribumawon mbak. (It's just 125,000 rupiah, miss.)

Buyer : mboten saged kurang bu ? 120ribu mawon? (Can't you lower it, ma'am? How about 120,000 rupiah?)

Seller : mbotenmbak sampun regi pas niku 125 ribu. kulo kasih 125 ribu mawon mbak.( No, miss, that's already the final price. I can only give it for 125,000 rupiah.)

Buyer :owh nggeh bu, setunggal mawon niki125 ribu ya? (Oh, okay, ma'am, I'll take this one for 125,000 rupiah.)

##### Agreement

Seller : nggeh mbak. (Alright, miss.)

In the first sample, the orientation appears when the seller praises the clothes being sold and gives compliments to the buyer "silahkan mbak bajunya, ini bagus buat mba nya ,*cakep* mbak. *Patut*". This orientation reflects the Javanese culture that prioritizes friendliness and interpersonal relationships, where compliments are used to create a more familiar and comfortable atmosphere before starting negotiations. Purwanti (2022) highlights the importance of such linguistic strategies in negotiations in traditional Javanese markets, where relationality is key to interaction. Meanwhile, in the second sample, there was no orientation, and the buyer went straight into the request without further ado. This is influenced by a more pragmatic cultural or ethnic background, where negotiations focus more on transactions and efficiency. Rodolaki (2023) in their study of multicultural negotiations, showed that more pragmatic cultures often prioritize efficiency, with less emphasis on interpersonal relations. In addition, differences were also seen in the closing stage, where the first sample closed the negotiation with an expression of gratitude as part of Javanese manners that value good relations, while the second sample had no formal closing, suggesting a focus more on the price agreement than the relational aspect.

#### E.Ngarsopuro Market

##### Sample1

##### Request

Buyer : How much this one?

##### Offer

Seller : It is seventy

Buyer : Seventeen?

Seller : No, no, it is not seventeen but seventy

Buyer :How muchin dollars?

Seller : its like 6 dollars

##### Agreement

Buyer : Okay deal.

##### Closing

Seller : Thank you.

##### Sample2

##### Request

Buyer : *Khoroshiy (good)*,how much?

##### Offer

Seller: It is sixty-five thousand rupiahs, Sir.

Buyer : Can't *get off*?So 55??

Seller: Isn't sir, Theprice is fixed

##### Agreement

Buyer: OK, I've taken this, what's the pin for this?

Seller: fifteen rupiahs sir.

##### Closing

Buyer: ok, terimakasih (Okay, thank you.)

Seller: TerimakasihKembali (You're welcome.)

The more pragmatic and direct negotiation in Ngarsopuro Market, without orientation or pleasantries, can be explained by the findings of Costin (2015), who state that cultural background affects the way people negotiate, especially in the context of a global or cosmopolitan market. In cross-cultural interactions, especially with foreign tourists, negotiations tend to be more efficient and focused on functional transactions. L. Liu (2023) also assert that in cosmopolitan environments, the relational aspect of negotiation is often reduced, replaced with a focus on price quotes and quick deals, reflecting cultural differences and the need for pragmatism in a market with diverse visitors.

## F. Sekaten Market

Sample 1

### Orientation

Buyer : *mang* mau liat liat. (Sir, I just want to look around.)

Seller : *mangga sokatuh*, Mmm mau beliapa *teh*? (Sure, go ahead. Hmm, what are you looking to buy, miss?)

### Request

Buyer : mau beli botol minum pak. Hmm pinten mang? (I want to buy a water bottle. Hmm, how much is it, sir?)

### Offer

Seller : yang ini *kasep pisan ey* 40 ribu (This one is really nice, 40,000 rupiah.)

Buyer : bisa kurang *nddak* mang 20 ribu lah? (Can you lower the price, sir? How about 20,000 rupiah?)

Seller : punten belum bisa atuh? (Sorry, I can't lower it, miss.)

Buyer : yah mangberapa lah turunin harganya (Oh, come on, sir. How much can you lower the price?)

Seller : hmm, *35meren?* (Hmm, maybe 35,000?)

### Agreement

Buyer : yawes mangsaya ambil ya (Alright then, sir, I'll take it.)

### Closing

Seller : *nuhun* (Thank you.)

Buyer : *Nggih* (You're welcome.)

The negotiation structure in the Sekaten Market sample is complete, including orientation, request, offer, agreement, and closing. The initial orientation in the form of a friendly greeting between buyer and seller ("mang mau liat-liat") shows a warm and polite cultural approach, typical of Sundanese and Javanese interactions, where familiarity and politeness are prioritized. These greetings and pleasantries serve to break the ice and build social relations before entering the negotiation stage. This is in line with Aliya's (2016) findings showing that, social relations play an important role, where familiarity is used as a negotiation strategy. Similarly, Fang and Cho (2020) highlight how Javanese and Sundanese cultures emphasize the importance of cooperative approaches and fluid negotiations, reflecting the values of harmony and mutual understanding. The entire negotiation process is gradual and cooperative, reflecting a culture that values harmony and relationship-based negotiation. Sellers and buyers engage in flexible and unhurried bargaining, allowing space to understand each other's positions, which ultimately leads to mutual agreement. This negotiation structure reflects a more relational Javanese and Sundanese culture, where social interaction is considered as important as the outcome of the transaction itself.

## G. Kliwon Market

Sample 1

### Request

Buyer : *Khamsamanu?* (How much is this?)

### Offer

Seller : Sekilo nya 100 ribu itu. (It's 100,000 rupiah per kilogram.)

Buyer : Em.. Kalau beli *ecer* bisa nggak pak? (Hmm... can I buy it in smaller portions, sir?)

Seller : Ya bisa. (Yes, you can.)

Buyer : Mau coklat yang ini pak, 20rb bisa? (I want this chocolate, sir. Can I get 20,000 rupiah worth?)

Seller : Boleh. (Sure.)

Buyer : Ya pak, ohsama yang coklat inipak, 20rb dicampuraja sama yang tadi. (Oh, and also this chocolate, sir. Can you mix 20,000 rup'iah of this with the one I got earlier?)

### Agreement

Seller : Ya bisa silakan, ditimbang dulu ya. (Yes, I can. Let me weigh it first.)

### Closing

Buyer : Makasih banyak pak. (Thank you very much, sir.)

The pragmatic approach to negotiation shown by the buyer with the direct question "Khamமானu?" without orientation or self-introduction, can be explained through the findings of Lewicki, Barry, and Saunders (2016), who state that in cultures that focus more on efficiency, negotiations tend to go straight to the transactional aspect, avoiding pleasantries or relationship-building efforts. This is also consistent with Imai and Gelfand's (2010) research, which found that in cross-cultural interactions, especially among individuals with high cultural intelligence (CQ), negotiations are more often result- and efficiency-oriented. Such an approach differs from relational cultures such as Javanese or Sundanese, which often prioritize social familiarity before getting to the heart of the transaction, suggesting an individualistic and pragmatic cultural influence in economic interactions in this sample.

The conclusion of the research on negotiation structures in seven traditional markets in Surakarta shows that while the stages of orientation, request, offer, agreement and closing remain generally consistent, ethnic culture plays an important role in influencing each of these stages. In Sidodadi Market and Klewer Market, orientation often involves complimenting the product or the buyer, reflecting Javanese cultural values that prioritize social harmony and familiarity before initiating a transaction. In contrast, in markets such as Gede Market and Ngarsopuro Market, which cater to the Chinese community and buyers from diverse backgrounds, orientation is ignored, and negotiations focus directly on price, indicating a more pragmatic and efficient approach to transactions.

Similar differences are also seen in the use of language and communication strategies in each market. In Triwindu Market, known as a center for antiques, buyers and sellers often engage in orientation to build rapport before negotiating prices, whereas in Ngarsopuro Market and Kliwon Market, which have visitors from multiethnic backgrounds, negotiations begin directly with a request for price without pleasantries, highlighting the influence of a more cosmopolitan culture. Moreover, negotiations in Sekaten Market, with its Sundanese and Javanese cultural background, show that orientation and pleasantries in negotiations remain important, even in a flexible bargaining process.

In general, this study is in line with the literature that discusses how cultural variation affects the language structure of negotiation (Sumiyati, 2021; Cahya & Semnani, 2024). This research also emphasizes that although the basic structure of negotiation is similar, ethnic and multilingual cultures greatly influence communication strategies. Javanese culture-based negotiations tend to be more relational, whereas other cultures, such as the Chinese community and multiethnic visitors in cosmopolitan markets, prioritize efficiency and results. The findings support the view that negotiation serves not only as a tool for economic transactions, but also as a reflection of diverse social and cultural identities in traditional markets.

## CONCLUSION

This study found that the structure of negotiation language in Surakarta's traditional markets is strongly influenced by the ethnic backgrounds of sellers and buyers. Although the basic pattern of negotiation involves the stages of orientation, request, offer, agreement, and closing, each market shows unique linguistic variations. The use of languages such as Javanese, Sundanese, Indonesian, Mandarin, English, Russian, and Arabic not only serves as a communication tool, but also reflects the social and cultural identities of the various ethnic groups transacting in these markets.

In addition to language, the communication strategies used in negotiations also vary, influenced by the cultural norms of each ethnicity. In markets dominated by Javanese culture, such as Sidodadi Market and Klewer Market, negotiations tend to focus on social relations and harmony. Meanwhile, in markets with multi-ethnic visitors such as Gede Market and Ngarsopuro Market, negotiations are faster and more direct, with an emphasis on efficiency and transaction outcomes. These variations show that cultural differences create different approaches to negotiation.

Overall, this research underscores that negotiations in Surakarta's traditional markets are not only about economic exchange, but also reflect complex social interactions. Ethnic diversity influences not only the language used, but also the way negotiations are conducted, where each interaction strengthens social and cultural relations between groups, while demonstrating the importance of cross-cultural understanding in multiethnic trade.

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