

# Traders Response toward the COVID-19 Pandemic in Makassar, South Sulawesi, 2021-2022

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**Abstract:** *The aim of this study is to provide answers to the following questions: what COVID is, how they understand COVID, and how they would like to interact with other dealers and purchasers. This project is an example of exploratory research, and it will collect data from five informants between March 2020 and November 2022. Data collection methods such as in-depth interviews, in-person inquiries, and more casual daily dialogue. This study evaluated data using qualitative approaches such as domain analysis, taxonomies analysis, and component analysis. This study demonstrates that they were simply following medical protocols by following a health routine and using sensible methods. According to the health protocol, the quarantine period will last 14 days. Second, on occasion, perplexing days adhere to health standards. They were following a process, but on another day they did not follow it or a health protocol properly. Third, traders have lost interest in COVID, despite the fact that they work hard to provide for their families.*

**Keywords:** covid, health, protocol, quarantine, traditional

## 1. Introduction

According to the Indonesian Ministry of Health, the coronavirus is spreading there. On May 16, 2021, there were 1.758.898 cases, 48.887 fatalities, and 1.621.572 recoveries. Municipal Government Makassar, South Sulawesi, conducted a rapid test mass on 18 traditional marketplaces, with 204 traders responding against 2019-ncov. Additionally, the program quarantines guests in hotels, and more customs and quarantine information was obtained. Are the following traders taking coronavirus protection measures? The trader's economy is probably significantly impacted by the coronavirus. Traditional market trading has already been seriously damaged by the coronavirus.

The traditional market is the place where buyers and sellers come together. It is distinguished by transactions taking place directly between buyers and sellers without the involvement of a middleman, and it typically consists of structures called kiosks or booths. The base is publicly used by traders or market managers. In conventional marketplaces, you can counteroffer up to 50% of the price that the seller opened with. Local products, spices, and less common imported commodities are frequently sold in traditional marketplaces. Since traditional market goods are typically similar to market moderns, goods for sale of any grade are typically market moderns. (Wicaksono, 2011).

A 33-year-old trader with the informant code (S-01) who always wears a mask whenever he is in a public space and uses a mask when performing activities was one of five traders researchers spoke with during their ground identification in connection with the occurrence of coronavirus in traditional markets in April 2020. When another person passes by and says the same thing, it may be because of actual government regulations: 44 years old, code S-02), not even wearing masks. He claimed social media comments demonstrated that many individuals do not agree with the government's recommendation to solely wear masks. Whether he is healthy or not, he does not wear a

mask. He often only wears a mask when the police or the soldier are on the way, according to code S-03, a 43-year-old woman who then entered the room and said the same thing. The following individuals were code S-04, 62 years old, and code S-05, 40 years old, who were wearing masks and attempting to prevent COVID by washing their hands, arms, and faces with soil because they believed that our survival depends on whether or not we believe in the existence of one god or that God is one. Although we are merely trying, God decides.

## 2. Literature Survey

When looking at the phenomenon of changing people's behavior during a pandemic, their activities and lifestyles need to be considered. The role of health anthropology is quite important because it can see individual behavior in a social context. The government as a policymaker cannot only guide without giving understanding to the public. The community must understand the reasons behind the policy and follow the context. For example, Indonesia's relatively dense population, policies with social restrictions and maintaining distance need to be taken into consideration. It includes the residents who live in areas with limited clean water, and the recommendation to wash their hands at all times is certainly not an easy problem (Rosalia Sciortino, 2020).

The behavior of individuals and traders from the aspect of knowledge found that traders constitute the complementary aspects of human behavior; everything they know about COVID comes from someone else, as do the symptoms of COVID: cough, heat, and fever, which they also know from health workers and community leaders, but they try to know more so that we can prevent it earlier. However, the reality of traders' knowledge is at level C1, namely, knowing but not being able to explain in more detail (Bloom's Taxonomy, Ayu Rahayu, 2018).

One of the main informants indicated that, from a

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knowledge standpoint, for COVID in common ailments, everything was a little over the top but nothing revolutionary, money is king, and there is a new rule in the media these days. Everything that transforms embraces the transformation itself. The opinions of traders attempt to explain their understanding based on the variety of information they acquire, and they undoubtedly affect how quickly or slowly health behavior and culture change. Knowledge is typically acquired through trading partners interacting with one another and the traders themselves sharing knowledge, ideas, and information that is exclusive to what they know. There is a lot to learn about one another's cultures and lifestyles through historical research. As a trader wanting to acquire or sell currencies, you must provide competitive prices and goods so that customers or buyers do not vanish. We don't know for sure who was exposed because a trader might be contagious or a customer who purchases a coconut that was infected with COVID could pass it on to me. The young coconut vendor stated, "To be better, I purchased a disposable face mask, but occasionally I did not use it."

Prior to COVID, merchants often made up 20 to 30 percent of the funds used for commerce, but during the epidemic, profits for traders plunged in favor of losses, and trading capital did not recover. Traders typically sell ingredients like fruits (IDR.120.000-IDR.160.000/day), vegetables (IDR.130.000-IDR.180.000/day), household appliances (IDR.140.000-IDR.200.000/day), or goods like a teak wood chair (IDR.600.000-IDR.1.000.000/day), or young coconuts (IDR.110.000-IDR.140.000/day), but once pandemics strike, profits drop to IDR.15.000. This has a direct economic impact on traders in the conventional market, but traders in the market may also have indirect economic effects since the demand for commodities and consumables will rise as a result of the health routine being followed. The best course of action is to move on and learn from it because dwelling on it won't bring the capital back.

Since COVID hit the global world, changes in behavior have also occurred in the community, and traditional markets are the center of the crowd and are potential risk factors for coronavirus transmission. The response to the pandemic has so far been dominated by medical approaches that suggest ways to restrict human movement (containment). The next dominant response came from an economic approach that focused on logistical preparation during the outbreak and efforts to avoid the threat of an economic crisis. The long-term goal of this study is to understand how the traditional market community can understand fatalistic attitudes such as suggestive choice and an emergency exit in a resignation so that efforts to prevent infectious diseases such as COVID do not necessarily act fatalistically early. Fatalism should not be the default response to a public health crisis. But once we reach the limits of what we can do with modern science and government action, a bit of traditional fatalism will give us the strength, composure, and acceptance we need to find a way forward (Lara Freidenfelds, 2020).

While COVID's public health and economic impacts are evident, its sociocultural impacts are often overlooked. This study takes the case of the Italian destination of Pisa during the early stages of the pandemic, when most infection cases

were assumed to be imported from China, and investigates social representations of Chinese tourists from an Italian host perspective. Through fifteen interviews with local suppliers, two co-existing social representations are identified and expressed through Italian literary metaphors: "the hen with golden eggs" and "the anointer." This research shows that, while the dominant hegemonic representation is rooted in rationality, the emerging polemic representation is anchored in pre-Enlightenment sociocultural fears. Finally, the uncertain future of post-COVID tourism considering potential stereotypes, xenophobia, and racism is discussed (Philipp Wassler, 2019).

To get an overview of the concept traders in traditional markets regarding COVID. How to get along in traditional markets where a crowd of people stands How the Coronavirus can disperse, what traits and signs identify particular people who are infected with the virus Corona, and here are the types of COVID and ways to prevent them. Andi Mardiana et al. (2021). This article aims to examine the impact of COVID on the income of traditional market traders in East Limehe Village. In the midst of the COVID pandemic outbreak that is happening in the community, especially among traders, and also since several areas have imposed restrictions on the movement of people, the crowd has imposed a partial quarantine so that many traders are losing money because buyers are very rare or even absent. Before COVID, visitors to the market were very busy. However, with the emergence of the COVID pandemic, which shocked all regions in Indonesia, especially East Limehe Village, the number of visitors has begun to decrease. This is because of the social restriction policies and prevention of the spread of COVID imposed by the government. This research was carried out in the implementation of the integrated community service program as an effort to participate in Tabongo District, especially East Limehe Village, so that the community, especially traditional market traders, could participate during this pandemic period. The approach steps used are as follows: Planning, preparation, and implementation

### 3. Methodology/Approach

Traditional markets often suffer from stigmatization due to the actions of market vendors, customers, or buyers, as well as market management. This study employs a descriptive-qualitative methodology and presents information regarding traditional market traders' answers using descriptive-analysis techniques. COVID. Five typical market informants are used in qualitative research. Daya-Makassar research informants were chosen because they personally participated in this investigation and met the following criteria: Ever reactive to COVID underwent a rapid test or never reactive to COVID, trader were able to communicate better, informative content material, not provide any information or make any statement that is untrue, false, incorrect, or misleading, settles down at the traditional market five years or more and hopes that they're willing to cooperate with us.

In this study style, semi-structured interviews and a purposive sample strategy are used in an exploratory qualitative research design. In-depth interviews with traders in traditional marketplaces will be used as one of the data

collection strategies for this study style. Then, researchers have a direct conversation with them, pay close attention to everything they say, and thoroughly explain the data. Researchers recorded, rewrote text, assessed participant data, and looked at data from a set of information that was coded and assembled.

The researchers are interested in the ethnomethodology created by Harold Garfinkel. Researchers were interested in implementing this work so they could properly balance and filter informants. Harold Garfinkel (1963) said that in every discipline, whether humanistic or scientific, the familiar, common-sense world of everyday life is a matter of abiding interest. In the social sciences, and in sociology particularly, it is a matter of essential preoccupation. It makes up sociology's problematic subject matter, enters the very constitution of the sociological attitude, and exercises an odd and obstinate sovereignty over sociologists' claims to adequate explanation. Despite the topic's centrality, immense literature contains little data and few methods with which the essential features of socially recognized "familiar scenes" may be detected and related to dimensions of social organization. Although sociologists begin with socially structured scenes of everyday life, they rarely consider the general question of how any such common sense world is possible as a task of sociological inquiry in and of itself. Instead, the possibility of the everyday world is either settled by theoretical representation or merely assumed. As a topic and methodological ground for sociological inquiries, the definition of the common sense world of everyday life, though it is appropriately a project of sociological inquiry, has been neglected. My purpose in this paper is to demonstrate the essential relevance to sociological inquiries of a concern for common sense activities as a topic of inquiry in its own right and, by reporting a series of studies, to urge its "rediscovery".

#### 4. Results and Discussion

The largest traditional market in Makassar, South Sulawesi, is the Daya market. based on a survey carried out in 2017 by the Makassar municipal government. According to the number of visits it receives each year, there are 23,182 people there during the week and 27,639 over the holidays.

**Table 1:** Probable conventional markets listed for Daya Makassar

No	Place-Names	Activated	Dormant	Amount
1	Shop House	82	102	184
2	Shop	42	30	72
3	Stall	67	857	924
4	Lodz	100	59	159
5	Street vendor	232	5	237
	Amount of traders	6,261	9,249	15,569

According to the table, there are 924 traders who utilize stalls, compared to 72 who use shops, and 6,261 of the 15,569 traders are active, while 9,249 have been abandoned. Thus, while information on the number of trading locations in traditional markets during the pandemic is still lacking, more traders have abandoned than are active at the Daya Makassar traditional market.

Out of 15,657 traditional markets in Indonesia, there are 768 in South Sulawesi Province, some of them famous all over Makassar.

Makassar is home to a large number of people's markets with a variety of characteristics. Some of these markets only roll out mats and draw temporary crowds of customers because of government regulations that forbid trading without a formal permit. Trading is only permitted in specific markets that have been granted permission by the government. Only well-known markets in Makassar that have endured for many years are given in Table 2. In general, markets in Makassar were first proposed by residents and then approved by the government under the following government. Makassarese and Bugis are the two languages spoken in the markets of Makassar. Malay and Indonesian are still spoken in the regional dialect. Long-term inhabitants who have been in Makassar since their ancestors frequent these marketplaces as a hint that the Bugis Makassar people enjoy trading between Indonesian islands, and some even travel to Malaysia, so that cultural acculturation is constantly dynamic with particular trade names. All with the purpose of surviving and preserving this city's culture.

**Table 2:** Informants overview

Informants Code	Kinds of Merchandise	Age	Sex	Education Degree
(S-01)	Fruit traders	33	Man	Undergraduate
(S-02)	Household appliances	43	Woman	High school
(S-03)	Vegetables	44	Man	High school
(S-04)	Furniture	62	Man	High school
(S-05)	Young coconut	40	Man	High school

Only S-01, who works in the traditional market and occasionally sells fruits out of a pick-up truck, has a bachelor's degree, graduated from a private university, is married, and actively complies with health regulations of the five informants. Targets include following infection-prevention guidelines and educating their families. He also participates in neighborhood home health education, surfs, and is extremely active and healthy. Brooms, tablecloths, buckets, pans, bowls, pots, coconut shavings, bed sheets, dishwashing foam, and other household goods are among the merchandise sold by the informant (S-02). When police officers arrive, he dons a mask, but COVID did not frighten him.

The informant (S-03), a vegetable seller, mentioned that he felt a little ashamed whenever acquaintances asked him to describe the symptoms of COVID. He claimed that having a hot body was one of COVID's symptoms. Through a trading friend, he was aware of that. According to this trader, following health procedure requirements or not following them is similar. We adhere to health regulations because of the government's demands; this type of coercion results from a lack of self-awareness, yet at home, I instruct my family to do so.

The study's senior informant (S-04), a furniture trader, is also its oldest. He stated: "I stopped COVID by picking up clean soil, placing it on the surface, and washing it on my arm and the back of my hand. That's what I do, and I stand

by it".

Handwashing with ash or soil is traditional in impoverished or remote communities that do not have easy access to soap. Are these methods effective at preventing the spread of novel coronavirus? The question arose in an email discussion among members of the Rural Water Supply Network. Experts weighed in from around the world, and the short answer appears to be "probably."

The accurate answer, of course, is that there is not enough evidence to make a claim. However, research on handwashing with soil and ash exists, and it may be possible to infer the efficacy of these materials against coronavirus from studies that never examined the virus specifically. There is precedent for that kind of guesswork. Previous studies were available on the efficacy of masks, for example, health experts were recommending them based on research into other diseases. Eventually, studies on COVID proved the validity of the recommendations (Rob Goodier, 2020).

Trader of young coconuts and informant (S-05) the person who claimed that there was no enthusiasm for COVID. The excitement comes from the money.

**Table 3:** Ten South Sulawesi cities and districts with the highest rate of corona virus infection

No	Cities/ Districts	Confirmed	Deaths	Recovered
1	Makassar	64.329	1.106	63.147
2	Gowa	11.279	132	11.145
3	Luwu Timur	6.349	58	6.251
4	Tana Toraja	5.751	30	5.687
5	Maros	5.490	62	5.424
6	Pangkajene Kepulauan	4.137	112	4.025
7	Sinjai	3.975	55	3.918
8	Luwu Utara	3.874	92	3.773
9	Palopo	3.354	82	3.263
10	Bone	3.232	23	3.209

Table 3 shows that Makassar, with 1, 106 deaths from COVID and a confirmation rate of 64, 329 persons, is by far the city with the highest recovery rate at 63, 147 persons. In fact, Makassar City, which has a population of 1, 500, 000 and covers an area of 175.8 km<sup>2</sup>, is the most populous city in Indonesia. According to the idea of opportunity, a disease is more likely to spread if the population is more spread out. With only 23, Bone Regency has the fewest number of fatalities. However, COVID has left the residents of Makassar City hurt and depressed after they saw people entering the hospital without being able to be visited by their family members. Even when they passed away, however, their families were forbidden from touching them and could only watch from a distance as they were taken by ambulance to a special COVID cemetery in Macanang, Gowa Regency, giving rise to the term "dicovidkan" (made into a COVID) by the interests of some people.

By examining the findings of behavioral observations of conventional market traders, it can be concluded that after the pandemic's early stages, dealers were not very concerned with following health procedures. The traditional market in this location was not even closed, despite a directive from the mayor of Makassar, and the traders even resisted, citing the necessity of meeting basic family needs, such as food

and school costs for their children, as well as the lack of another job. This was further supported by the observation that no one died of COVID in the market.

It was heartbreaking to observe some traders mingling in front of a bank without anyone wearing a mask, without establishing a safe distance, and without being bothered by the entrance of customers who followed safety precautions. Further weakening the position of conventional market traders in dealing with this outbreak is the carelessness of the COVID task force, which only occasionally visits. Thus, there is a relationship between the knowledge of traditional market traders and the level of compliance with health protocols, as the following information illustrates. Traditional market sellers are connected to health protocol compliance observations in the three instances above. Taxonomic research revealed that, with the exception of cough symptoms and fever, informants claimed they were unable to identify those who had been exposed to a coronavirus. Although COVID is a common condition, you shouldn't disregard it because it will cause various discomforts in your body. COVID infections frequently spread from people who appear healthy and may not even be aware they have an infection, as they do not usually show symptoms. Once selected, the tradesman routinely sends WhatsApp messages on COVID to improve traders' and families' awareness of preventative medicine. The accompanying healthcare provided them with information about COVID as well. To stop the transmission of COVID, health facilities advise traders to sneeze or cough into their elbows or upper arms instead of their hands.

The market was never closed, locked down, or sealed off despite warnings from officials, and the lockdown gave vendors more opportunity to gain expertise by watching a lot of television. None, as traders occupy other positions during lockdowns and may also do so for unknown reasons.

The remarks made by the informants are listed below, along with the qualitative data, items, reasoning, findings, and conclusions. If this is consistent with traders' views, then everyone should work to understand and uphold their own principles and ideas. In the opinion of traders, corona will never infiltrate our bodies. That conviction is consistent with the reality they have experienced thus far. COVID is something that the market does not currently have. In contrast to any other employment in a cold environment not exposed to direct sunlight, their body is able to fight off infections and prevent illness better with a robust and stable immune system. These folks are at a higher risk of contracting the coronavirus. This illness, which also originates from the Lord of Hosts, affects men just as frequently as it does women. Without the proper strategy, maintaining our intestinal health is a challenge that can only be handled by the government; otherwise, we are merely carrying out directives. But we also need to believe in COVID, which exclusively treats common illnesses. Despite the fact that we are only regular individuals, God is special. Since sustaining wellbeing and health is the responsibility of the government, it is only natural to make progress in areas where our city still has deficiencies, and traders consider it appropriate.

These worries are exaggerated, though, when it comes to COVID, interactions with the environment as part of a system with interrelationships, and relationships with other living things as part of a system with interrelationships. Belief is typically connected to faith or religion; however, in this study, belief encompasses everything that has to do with preventing COVID. The informant (S-04) claims that traditional markets around the world operate under the assumption that the corona won't penetrate our bodies, which is what we now believe to be true. Even though it is suggested that people take part in maintaining their health, we don't think twice about it because the government takes care of business. The government must enforce health regulations, so we just comply. However, we also hold the belief that COVID is a common illness. No traders are affected by COVID in this market because we believe our bodies are resistant to it, unlike other occupations that require constant indoor work without exposure to sunlight. They must be susceptible to COVID effects.

By applying clean soil to the surface that he takes, an informant stops COVID. He then washes the arm and the back of the hand. He acts in accordance with his beliefs. This illness is typical; it must have been created by God. We are to blame for not only COVID but also other illnesses since we don't care for the environment. Every year, dengue fever occurs because we neglect to drain the bathtub. The dealers here understand that although health issues are vital, their execution does not equal their significance. He further thinks that since God is the creator of everything, there must be barriers to COVID's easy transmission. In terms of culture, illness is connected to the causes and consequences of human behavior. Health professionals provide traders with a lot of information, but it is only information.

A young coconut trader and informant (S-05) revealed that corona functions similarly to witchcraft. This trader started studying inner science, inner energy, internal energy, and certain mantras to treat people who were infected with COVID. Based on the traders' experience and beliefs, this conclusion has been reached.

The customs of the traders in Makassar's Daya traditional market still serve as a benchmark for their conduct, particularly with regard to the control of COVID. If they break health rules, they still feel guilty, but not to the same extent as when they break other rules like being polite, showing respect to other traders, following trade agreements, looking out for one another, or keeping secrets. In contrast, general norms, such as religious norms, moral norms, and decency norms, are more stringent than public health concerns, particularly those connected to the prevention of COVID, including punishments. Legal norms are the only norm evaluated in relation to COVID prevention.

The custom of seeing friends, shaking hands, and visiting the mosque has traditionally been observed by traders. The values that traders have up until now included are helping one another, coexisting, and not living alone. Traders are unsure of the industry standard for following health protocols. We have always been instructed to take care when it comes to public health and only wear masks when there are officers around. If there are no penalties, norms do exist

but are weak. Merchants who observe other traders breaking health procedures may feel uneasy, yet these traders also do not wear masks. Traders are often reminded by friends, family, or banners to follow health protocols, but they don't care. Traders that actively follow these standards should be recognized. If traders disregard safety regulations, they feel guilty.

In order to maintain public order and as a cultural component of COVID prevention as well as citizen discipline rooted in the cultural roots of society, particularly in Makassar, norms are crucial. Section 8 sanctions Article 11: Paragraph 1: No one is allowed to enter the Makassar area unless they can produce the certificate mentioned in Article 6, paragraph 1. (2). If found to be participating in activities and places listed in Article 3 paragraph (2) without a mask, they may be put to a quick test and/or face social repercussions.

Associated with the traditions of traditional market traders, qualitative data will be found as follows: Traditions and practices described here will not alter; three months later, nothing has altered. Traditions and practices in this place have remained mostly unchanged since COVID is similar to other contagious diseases. The norm for traders is to wear a mask, maintain a safe distance, stay away from the throng, and wash their hands with soap. It was challenging to avoid the crowds because of how busy the market was.

People only have new habits for a short time. The phrase "new normal" is likewise simply a phrase; it will no longer be used. A new habit is wearing a mask, and providing clients with handwashing facilities is a new development in the market. Because it costs money to purchase water and water containers, it is evident that these facilities are no longer being maintained. These customs and routines, I'm sure, are merely passing. Tradespeople must use masks, maintain a safe distance, stay away from crowds, and wash their hands throughout this pandemic. It's challenging to avoid people because the market is a congested area. It's possible that this market has developed a culture where survival is the norm. Similar quotes are included in the set of responses made by traditional market traders in Daya Makassar in responses to COVID regarding tradition.

This is also true of the value that prompts traders in regular markets to take precautions against COVID. People frequently said that health was more primary than others, and this statement made traders agree. Sickness is inferior to health, and healthy people are worth more than those who are ill. They put a lot of effort into providing for their family, and they would sacrifice anything. It's preferable to being defeated by COVID, which affects fragile organisms that are invisible and ethereal and have not yet been damaged by the disease. When compared to having no money because they don't sell and follow health protocols, making money from selling is preferable, even if you have to break the health protocol. There were two types of values: those that follow health protocols and those that do not follow health protocols.

In fact, compliance is better and more beneficial than non-compliance. Even if they do cooperate, it will only be at the

behest of COVID officials and authorities, so I believe there is merit in defying orders. Since they are not idiots, they would never do something if there were no advantages. Instead of dying ill and starving to death with my family, they would rather die from selling. The state asks my friends, and they comply with its directives, but they may not be aware of the fact that our gathering with our business associates is a part of our culture and tradition and that we feel obligated to look out for one another at all times. This sort of action, in my opinion, is typical, healthy, and advantageous. Values and a common way of life with the neighborhood and business community are essential.

Selling and working hard for family requirements is better than losing to COVID, whom we may not always confront because COVID is like an ethereal, supernatural, unreal being. Even if it means going against health protocol, having money from sales is still preferable to going against health protocol and not making any money. It is useless if COVID is criticizing the urge for self-isolation. Obstacles are common in life; therefore, as traders, we are accustomed to them. Cohesion is crucial because they can't survive alone without the assistance of other traders.

Accordingly, the values revealed are a socio-cultural symptom of living in a traditional market and will relate to the pattern of seeking treatment if exposed to COVID as a precursor to the presence of a health culture. The information provided above by traditional market traders is undoubtedly based on elements of their experience or knowledge.

Following their interactions, traditional market traders reacted as follows: I haven't worn a mask in years, but washing your hands is a commandment in many religions. It's not common practice to wear a mask here because doing so interferes with work and makes breathing challenging. Factory workers should wear masks because there is a lot of dust there. Other areas are not either. This marks my first time consistently donning a mask. But when this pandemic is gone, it will also be abolished. COVID offers a really perplexing sensation, and occasionally I question why I should sell if COVID will bring my demise. Being at home is monotonous and somewhat safe because we don't venture outside, but when we're at home, we always want to eat.

Experiences during the pandemic are abstract, but experiences throughout previous illness prevention have been more robust than the current experience. We are aware that everything in life carries a certain amount of risk, including the possibility of COVID transmission and outbreaks. Nevertheless, we can take precautions because God has predetermined that prevention is a worthwhile goal. Death is the only thing that is guaranteed. Since the existence of the COVID virus is unknown, it is better to trade than to consider it.

It took a while for my child to get over a cold. A new sickness with a fever and symptoms surfaced. I had clearly suffered trauma. It has altered how I feel up until this point. I don't want this scenario to happen again; however, when dealing with COVID, which is unclear, it can be challenging to draw on prior knowledge. I occasionally think that what

I'm doing is meaningless. This COVID makes me feel hopeless as a trader because we are all to blame. It doesn't matter whether you follow health protocols or not; it has no impact on your bottom line.

We are forced to make a decision between dying with COVID or dying with no income because of this brand-new experience. Years have passed since they wore a mask, but it's a holy commandment to wash their hands. We don't typically wear masks here. Other areas are not either. This is the first time I've ever spent a day wearing a mask. But once the outbreak is finished, I'll take it off. We are just like factory workers when we wear a mask, which is annoying. For them, it is required because the factory is very dusty. COVID offers an experience that is really challenging to comprehend, and occasionally I also wonder why COVID would bring about my demise. Because we don't go out, staying in is a little safer, but it's also dull because we always want to eat. COVID has taught me a lesson: things I used to do, like not being able to merely meet people and not being able to communicate much because of people's health concerns, I can no longer do. There are people without symptoms and others with symptoms. I occasionally laugh a lot at ridiculous things. I sometimes ponder why there are so many phrases and how they will affect me and the local business owners. But I only talk to myself since talking too much now puts us in danger of being imprisoned.

In Thick Description Theories, Clifford Geertz (1973) argues that the assertions made by traditional market traders show functionalism in the context of the COVID epidemic. This argument might be adapted into a comprehensive explanation. Functionalism in the real-life COVID pandemic There was an increased need for hand sanitizer because so many people got sick. At the same time, many bars were closed, and parties were canceled for some time. In response to the virus, distilleries began making their own hand sanitizer. This also allowed the distilleries to keep making money while their usual business was affected.

For the trader's fatalistic outlook, which may be observed in the information from conventional market traders, see the series below:

The COVID outbreak can be stopped since God has ordained that prevention is a legitimate business. Although selling fish, vegetables, or other goods is a way of life, people can also run other companies if they so choose. COVID can also be stopped if you so choose. Traders who avoid COVID may stay healthy. Traders who passed away after receiving various treatments. People attempt first; God makes the final decision on life and death. Someone has decided that regardless of what precautions are taken to avoid contracting COVID because it is a hand line, it will still become contaminated. Disease, illness, and death are matters of destiny. Traders do not possess free will or the ability to choose what they desire; therefore, COVID will undoubtedly occur if it is destined to do so. The fate of traders is a given; COVID is the Creator's enterprise. There is no reason to consider it because, when the time comes, traders will perish regardless of whether they follow health rules or not. There is no assurance that COVID won't have an impact on the following health protocols. This

subsistence is still regulated by trading and making money. Nobody knows which planet they'll pass away on.

The possibility of contracting COVID is one of the risks of life. It doesn't matter if changes occur because COVID, which always attacks people or traders, causes them. Everything is unclear if we wish to start new or old behaviors. Death is the only thing that is guaranteed. There is no need to ponder the COVID virus because it is unclear about its presence; it would be preferable to simply sell it. By putting up the effort, working hard, maintaining discipline, and being resilient, we control our own fate.

In my view, businesses that give in to the COVID pandemic and do nothing are people who lose before they fight. Since wise people's teachings and those of religion both stress that humans must make efforts to live, COVID causes deaths, although they do not occur when health protocols are followed. Trading has been successful for many years, and merchants have long embraced giving up control of fate. There is ample evidence that traders trust in fate and live their lives as they are. We have dealers who passed away for reasons other than COVID, not because of COVID. COVID outbreak traders can make preparations because God has predetermined that prevention is also a profitable business.

Although selling fish, vegetables, or other goods is a way of life, people can also run other companies if they so choose. COVID can also be avoided if you so choose. Traders who avoid COVID may not get the illness. Traders who have had various treatments have perished. People attempt first; God makes the final decision on life and death.

Someone has decided that regardless of what precautions are taken to avoid contracting COVID because it is a hand line, it will still become contaminated. Disease, illness, and death are matters of destiny. Merchants do not possess free will or the ability to choose what they expect or desire, and COVID will undoubtedly occur if it is intended to do so. The fate of traders is a given; COVID is the Creator's business. There is no need to consider it; whether traders follow health rules or not, they will perish if the time comes.

There is no assurance that COVID won't have an impact on the following health protocols. There is still someone in charge of regulating trading and making money.

Later doctrines of fatalism may be described loosely as synonymous with determinism, but it is useful to make a distinction. Whereas determinism can be represented as compatible with moral responsibility, fatalism properly understood would reduce practical ethics to nothing but the advice that humans should resign themselves indifferently to the course of events. Strict fatalism, therefore, is not to be sought in the major Christian controversies arising from differences between Augustinian and Pelagian, semi-Pelagian, or Molinist doctrine on free will, grace, and predestination. Among Christians, the Quietists, with their uncritical reliance on inspiration, may be regarded as having approached more closely to the fatalistic norm of behavior than any of the commonly recognized partisans of determinism, such as Calvinists or Jansenists. (Michail Ray, 2016)

Knowledge, belief, norms, mores, folkways, values, empiricism, and fatalism are all products of culture. They are all brought about by human activity and are characterized by interactions with God, other humans, the universe, nature, ecology, the physical environment, social, economic, psychological, and other factors.

Functionalists view society as a system in which all parts work—or function—together to create society as a whole. They often use the human body as an analogy. Looking at life in this way, societies need culture to exist. Cultural norms function to support the fluid operation of society, and cultural values guide people in making choices. Just as members of a society work together to fulfill a society's needs, culture exists to meet its members' social and personal needs.

Functionalism in anthropology is referred to as the theory that focuses on interdependence in institutions and their behavior patterns to maintain their social systems and survival. Functionalism entails an approach that views how functions play an important role in maintaining a cultural system through social life or culture. In simple terms, functionalism is how individuals function in their daily lives to support or uplift their society and themselves. Functionalism can be defined as a theory that outlines a society as a complex and interconnected structure whereby it has functions and behavior patterns that operate for the interests of its individuals and society.

The British functionalism theory originated in the early twentieth century with the theories of Bronislaw Malinowski and A. R. Radcliffe-Brown. The two functionalists significantly influenced functionalism's development through their posts in Britain and other parts of the world. A. R. Radcliffe-Brown's theory impacts such an aspect by contending that instituted practices are essential due to their contribution to the maintenance and survival of a social system. On the other hand, Talcott Parson argues that structural categories exist to make the interdependent societal system, i. e., perpetuate society by its functions (Dylan J and Jessica W, 2022).

### **Theoretical Contributions**

This study aims to develop a handful of theories, one of which is that everyone has an opinion on the current outbreak. Before an outbreak happens, everyone has a presumption. Despite the plague's appearance, people continue to lead independent lives. The opportunity to handle knowledge increases as information is obtained. Every population has a distinct class of culture and civilization. Additionally, this theory backs up Emile Durkheim's and Bronislaw Malinowski's functional theory from the 1920s (1975).

According to their own knowledge, experience, and views, everyone is able to grasp their own health and constantly tries to comprehend the signs of an illness or disease. Everyone wants to live a joyful and active life, and the more someone wants to be happy, the more attentive they are to taking care of their health. In a culture where there is hardship, stress, and an income problem, people who receive

harsh corrections occasionally experience a response both verbally and nonverbally. However, this is not always the case.

It is important to relate the findings of Sara González' research to the intense emotional sentiments that traders in traditional markets experience, whether there is verbal or nonverbal aggression. Sara González (2021), the research points to markets as being particularly important to lower-income communities because they provide affordable food and other goods when compared with prices in supermarkets and local stores. In the case of Bury Market, 55 percent of customers live in the 30 percent most deprived neighborhoods in England, and the researchers found that only 10 percent of those they interviewed shopped online for food and drink. The researchers say their findings also demonstrate the crucial role markets should play in supporting residents and businesses to recover from the COVID pandemic. Myfanwy Taylor School of Geography recommended: When markets serve older people, low-income communities, migrants, and black and minority ethnic groups, this should be celebrated and strategically supported. Another hypothesis from this study is that COVID equalizes anxiety and fearlessness across the board, independent of social standing, rank, educational attainment, religion, ethnicity, race, and position.

### **Practical Implications**

People, community empowerment offices, social services, health services, urban villages, neighborhood associations, religious leaders, community leaders, and community organizations may be impacted by the findings of this study. Officials and decision-makers need to comprehend that every nation has strived to be a safe, comfortable, and healthy home for all of its residents, regardless of background or cultural orientation, ever since it was founded. Since disease is the only thing that poses a threat to human existence, we strongly advise that every nation implement public health initiatives to ensure that life is not simply healthy but also a greater quality of life, which is occasionally required.

With the findings of this study, it is hoped that each nation will be able to produce a printed or digital pocket book for each family in the world, which will be created under the guidance of each family and include behavioral models developed by cultural practitioners, public health practitioners, or other experts. We can consider the family's pocketbook to be a sacred text.

In order to ensure that public health is not only a culture but has reached the public health industry, which will become the highest culture in the world, each family has a guidebook outlining general patterns for how to conduct public health activities as well as specific patterns based on the characteristics of the family itself. It is believed that for researchers, it will be a beneficial tool for putting into practice their understanding of how to watch, analyze, and study community behavior, how to do ethnographic research, and how to properly and successfully interpret qualitative data. It is envisaged that it will aid in the creation of theories for anthropology and public health science in relation to local responses to the COVID pandemic for upcoming scholars. The findings of this study should also

inspire future researchers to refine their research methodologies in order to increase the value of their work as a source of information.

The findings of this study are anticipated to be taken into account by the government, particularly when developing a culture of COVID and other infectious illness prevention and control. This research is anticipated to serve as a framework for the performance of health services, social services, education services, and related agencies in analyzing the community's needs for healthy living. It may also serve as one of the informational guidelines that are applied to communities affected by the COVID pandemic and capture the community's full attention to how traders react in traditional markets.

### **5. Research Limitations**

We acknowledge that sometimes meeting traditional market traders as informants gave them body language that was less accepting of our presence, even though they did not know we were researchers. Our consideration was twofold: first, we wanted the research to remain natural and not seem designed. Secondly, if they knew that we were researchers, then they would get a lot of money from this research, and it would be considered a big project from the institution. Additionally, during the pandemic, we faced our own challenges because of the strict guidelines of the Makassar government, particularly the many offices shut down by the work-from-home policy while we were required to submit several correspondence files directly at government offices, including research permits and interim reports on research progress, not to mention the psychological challenges that most people in Makassar faced when hearing news of deaths due to the disease. Another challenge was managing the information, which was occasionally halted midway through the interview since the informant did not have time to finish, so we had to wait until the following day to do another interview. The presence of specific language or terms from traders that we had to define and that occasionally went beyond the scope of the research presented the next challenge, necessitating the rearrangement of the language structure to make it clearer, more complete, and less open to multiple interpretations. In terms of methodology, several of the study's focuses were deemed to be inconsistent with or similar to one another, and research notions that were disconnected from the reality of the subject also hindered us.

### **6. Conclusion**

The following inferences can be made from the results of this study on conventional market traders: Knowledge of traders is unable to identify the traits of those exposed to COVID other than coughing and fever symptoms. The belief domain, which is typically connected with a person's views, shows that traders believe that disease is a causative relationship and that all diseases are caused by God. According to the findings, punishments are beneficial for discipline in the normal area. Traders still follow the previous standards in COVID prevention. In order to prevent COVID, merchants also follow the previous standard. Old customs, such as hereditary traditions, old traditions, and old habits, are still used by traditional traders. Healthy people



are more valuable than sick ones, and traders are seen favorably when they adhere to health guidelines. It is better to prevent COVID than to do nothing. Experiences with illness prevention in the past were more concrete, whereas those from the pandemic were more ethereal. Fatalism: Traders have long accepted giving up control of fate and have prospered for a long time. There is ample evidence that traders trust in fate and live their lives as they are. The fate of the trader is a given; COVID is the power of the creator. Someone has decided that regardless of what steps are taken to prevent COVID from spreading, it will still be afflicted since disease, illness, and death are matters of destiny. We made the crucial point that, in our opinion, this is not the time for blame games, in which the state accuses the populace of disobedience, ignorance, lack of knowledge, and poor health morals, while the populace accuses the state of meddling excessively in its citizens' health problems. Maybe it's time for the general public to conceptualize, direct, and build public health. In entering a higher civilization in the area of health, a strong, synergistic, and humanistic health culture will be established in this way.

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## Author Profile

**Muh. Arsyad Rahman** is a student of the Anthropology Department of Hasanuddin University is completing his study, and this paper has participated in the international conference on August 6, 2022: "*International Teleconference on Technology and Policy for Supporting Implementation of COVID-19 Recovery Plan in Southeast Asia (ITTP-COVID19)*". Indonesia University as the host, cordially invites lecturers, students, and professionals to participate in The 2nd ITTP-COVID 19, 2022. Bringing" Post COVID19 Pandemic: healthier, smarter, and resilient ASEAN Community" as the main theme, the event will be held virtually on 6-8 August 2022. The conference will be consisted of three main clusters: health sciences, social sciences, and engineering and natural sciences along with policy group discussion.