

The Linkage of Social Networks and Norms with the Sustainability of the Practice of "Marosok"

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Abstract

In West Sumatra, "Marosok" is one of the traditional payment methods that is still in use. Finger signals are used to determine the price in this traditional way of buying and selling animals. The transaction takes place beneath a sheet of cloth. In light of this, the purpose of this study is to ascertain how social networks and norms relate to the sustainability of "Marosok" in West Sumatra's livestock purchasing and selling. Purposively selected, 30 respondents (10 farmers, 10 animal traders, and 10 intermediary traders) participated in this study. In order to compile the debate, the research methodology employed is Mixed Method Research, which blends quantitative and qualitative data. Data triangulation was used to examine qualitative data, and choreography was used to study quantitative data. The findings indicate a high linkage between the sustainability of "marosok" and social networks and norms. The findings of key informant interviews provide support for the data. Therefore, "marosok" is still being used in West Sumatra today. Cohesion between buyers, sellers, and middlemen in the purchase and sale of livestock is naturally formed by the application of "marosok," which preserves the value of customs. In the application of "marosok," communal norms are also strictly adhered to. This study can serve as a guide for the community to comprehend how trust-based business transactions between buyers and sellers could support general economic growth.

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1. Introduction

“Marosok” is a Minangkabau tradition that continues to this day. The “marosok” tradition is a tradition of buying and selling livestock between traders and buyers (Fatanti and Happy, 2019). “Marosok” in Indonesian can be understood as touching, fingering, or holding something without seeing the object and perceiving it only based on feelings and felt with feelings (Regina, 2017). The “marosok” tradition is also known as a tradition to create harmonious business relationships in Minangkabau.

Minangkabau people maintain the tradition of “marosok” until today even though in this modern era there are many sophisticated technological tools (Lwoga et al., 2017; Zakaria, 2024) that can be used to facilitate community communication (Regina, 2017). “Marosok” is used in all livestock markets in Minangkabau.

The process of communication and silent buying and selling that occurs during “marosok” requires cohesiveness during its implementation. In addition, there is also a need for norms so as not to violate the rights and obligations of each of the “marosok” activists. However, no one has comprehensively examined whether the cohesiveness formed due to social networks and norms of the surrounding community is able to maintain the use of “marosok” in Minangkabau.

Therefore, this study looks at the linkage that arises between social networks and norms towards the sustainability of the practice of “marosok” in Minangkabau. Thus, this paper can contribute to disseminating information about traditional transaction information in the field of animal husbandry. Then, this paper is expected to be one of the media to maintain the continuity of the traditions of the Minangkabau people.

2. Method

This research uses mixed methods (Mixed Method Research) which combines quantitative and qualitative data. This approach aims to obtain more valid, objective, and comprehensive data (Sugiyono, 2016).

There are two types of data used in this study, namely primary data and secondary data. Primary data comes from the results of filling out questionnaires and interviews. Data from questionnaires in the form of ordinal data transformation into interval data. Interviews were conducted with key informants, namely representatives of respondents who could provide a more in-depth explanation of the continuity of the “marosok” transaction. Secondary data is data obtained from literature sources and the results of scientific writing studies that support the completeness of this research.

There were 30 respondents in this study (10 farmers, 10 livestock traders and 10 intermediary traders). The selection of respondents was done deliberately with the following considerations: respondents were proficient in buying and selling livestock using the “marosok” system and respondents were active in buying and selling livestock at the livestock market.

For quantitative data analysis, correlation analysis was conducted to see the linkage between social networks and norms to the sustainability of the “marosok” practice in West Sumatra. For qualitative data, data triangulation was conducted from respondent and key informant interview sources. Data triangulation is a data collection technique that combines various existing data and sources (Sugiyono, 2016).

3. Result and Discussion

3.1. Classical Assumption Test

3.1.1. Normality Test

The normality test is carried out to see if a model has a normally distributed residual value. In this study, the authors used the Kolmogorov Smirnov (K-S) method. Residuals are normally distributed if the significance value is > 0.05 . The normality test results can be seen in the following table.

Table 1. Normality Test

Kolmogorov-Smirnov ^a		
N	Statistic Test	Asymp. Sig. (2-Tailed)
30	0.10	0.20

Based on Table 1, it can be seen that the Kolmogorov- Smirnov test results show a significance value (Asymp. Sig 2-tailed) of 0.20 where 0.20 is greater than 0.05 ($0.20 > 0.05$) (Ghozali, 2016). So, it can be concluded that the residual values are normally distributed and meet the requirements for Pearson correlation analysis.

3.1.2. Uji Linearitas

The recommended significance level is with 0.05. If the significance value is greater than 0.05, it can be concluded that the two variables have a linear correlation. The following are the results obtained from the linearity test.

Table 2. Linearity Test

Variables	Deviation from Linearity	Description
Social Networks	0.77	Linear
Norms	0.43	Linear

Based on Table 2, it is known that the independent variable and the dependent variable have a linear correlation as evidenced by the Deviation from Linearity value > 0.05 (Ghozali, 2018). So, it can be explained that the data to be used is linear and meets the requirements for Pearson correlation analysis.

3.2. Linkage of Social Networks and Norms with the Sustainability of the Practice of “Marosok”

3.2.1. Correlation Analysis

The analysis technique used in this study is Pearson correlation analysis to find the linkage between the independent variable (X) and the dependent variable (Y) with the following results:

Tabel 3. Pearson Correlation Test Results

Aspect	R	Description	Sig.	Description
Social Networks	0.71	Strong	0.00	Significant
Norms	0.80	Strong	0.00	Significant

The following is a description of each variable from the results of the Pearson correlation analysis.

1) Social Networks

Based on the test results obtained, it can be seen that there is a linkage between the social network variable and the “marosok” sustainability variable because it has a significance value of 0.00 where the value of $0.00 < 0.05$. Sugiyono (2014) interprets the linkage interval of 0.60-0.79 as a strong level. So the linkage formed between the social network variable and the sustainability variable “marosok” is positive because the coefficient value of 0.71 is categorized as strong.

Social networks form familiarity, kinship and foster solidarity between farmers, livestock dealers and intermediary traders that can facilitate livestock buying and selling activities at the Payobasuang livestock market. This is especially true for farmers, livestock dealers and intermediary traders who come from outside the Payakumbuh area. Thus, social networks are part of social bridging because they bridge the interactions of livestock dealers, farmers and intermediary traders with different regional origins. This is based on research by Pranadji (2006) and Fauziah (2015) on the welfare of farming families affected by the expansion of farming networks based on the values of solidarity and caring social capital creating bridges (social bridging).

When “marosok” between the two parties, interaction will be formed through a handshake. Although they explain the price of livestock on their fingers, what they say on their lips can be a conversation about daily life. So, it is necessary to establish intimacy and solidarity that can create a sense of security and comfort when “marosok”. In line with Regina (2017) who argues that “marosok” is still functional for Minangkabau people because of the function of solidarity ties and the function of kinship ties.

The strong linkage formed between social networks and the sustainability of “marosok” also occurs due to the lack of disputes and open competition. The atmosphere created in the livestock market, which is far from disputes, makes the relationship between farmers, livestock toke and intermediary traders as well as the relationship with the market manager solid and intimate. In addition, the diverse dispositions of farmers, livestock dealers and intermediary traders can be overcome by “marosok” due to the lack of sensitive talk about livestock prices that could lead to price competition. Thus, familiarity and a high sense of solidarity between “marosok” activists are formed.

In line with what the livestock toke, farmers and intermediary traders as key informants said as follows:

“...the “marosok” process helps us to get to know each other better, the sellers and buyers of livestock in the market can also get along with each other and become solid. In addition to the feeling of being fellow sellers or buyers of livestock, familiarity can exist between us also because of the sense of comfort when buying and selling which is far from disputes and backstabbing.” (R3, R4, and R5).

The explanation of the intimacy between “marosok” activists was also reinforced by one of the key informants as follows.

“...in the livestock market, each person has different traits and characters and also those who come are not only from Payakumbuh but also from other cities. It will be more comfortable if the transaction is done by “marosok” because the nominal price of the livestock can be represented with a finger code without having to make a sound.” (R1)

In addition to seeing the relationship between fellow “marosok” activists, there also needs to be support from the market environment. The Payobasuang livestock market is managed by the UPTD Slaughterhouse and Livestock Market. In this study, one of the key informants from the Payobasuang livestock market argued about the relationship between the market and “marosok” activists as follows.

“...it has been a hereditary legacy in West Sumatra livestock markets to conduct transactions with “marosok”. However, the market does not mind that it (“marosok”) continues to be carried out, as long as no harmful criminal acts occur. With the existence of “marosok” in the Payobasuang livestock market, occasionally the father also saw people from outside West Sumatra coming to travel and see the “marosok” procession. Until now, “marosok” has been beneficial for the Payobasuang livestock market.” (R2)

From this statement, it can be seen that it is not only the relationship among “marosok” activists that can support the sustainability of “marosok” transactions, but also the relationship between “marosok” activists and the Payaobasuang livestock market.

The Payobasuang livestock market is of course also visited by buyers who do not understand the “marosok” method at all. Meanwhile, the majority of sellers and buyers in the market transact with the “marosok” method. It can be said that the dissemination of information that is usually done by “marosok” does not occur evenly if there are parties who do not understand how to transact using the “marosok” technique. However, this is not an obstacle for market visitors to be able to obtain information about livestock because of the role of intermediary traders who can mediate between buyers who cannot “marosok” with livestock toke.

Scott (2000) argues that information asymmetry is a condition where one party involved in a transaction has an advantage in obtaining information over the other party. The advantage

possessed by intermediary traders can help buyers who are unable to “marosok” in buying livestock and obtaining information about livestock.

This makes the sense of solidarity and familiarity very strong in the livestock buying and selling environment at the Payobasuang livestock market. Therefore, social networks have a strong linkage with the sustainability of “marosok” as a way to transact.

2) Norms

From the Pearson test, it was found that there was a linkage between the norm variable and the sustainability variable “marosok” with a significance value of 0.00 where $0.00 < 0.05$. Sugiyono (2014) interprets the correlation interval of 0.60-0.79 as a strong level. The linkage formed between the norm variable and the sustainability variable “marosok” is positive and categorized as strong because the coefficient value of 0.80 is obtained.

Mr. John Farlis in this study revealed that “marosok” is a finger calculator whose coding rules and implementation norms have been established since ancient times. It is said to be a finger calculator because all numbers related to buying and selling livestock can be represented by “marosok” and it is closed because it must be covered with a lid when it is done.

Norms are rules that are often unwritten but understood by all members of the community in behaving as social beings and in maintaining social relations (Kawulur et al., 2006). Transactions are conducted in secret by using a cover (kopiya, sarong or shirt) when “marosok” and utilizing fingers as a code for livestock prices. These components are norms that are naturally applied by “marosok” activists when buying and selling livestock at livestock markets.

Norms are part of social bounding because they are values derived from customs or culture as social glue. The presence of norms when conducting “marosok” becomes a glue between farmers, livestock toke and intermediary traders that is not found in other transaction methods, as stated by the following key informant.

“...the existence of price number codes on the fingers and the covering of hands during “marosok” are rules that can make us feel safe and comfortable and away from disputes when buying and selling livestock.” (R4, and R5).

The existence of norms makes “marosok” activities run safely and comfortably. Although the norms during “marosok” are not written, farmers, livestock toke and intermediary traders who apply “marosok” are happy to always uphold these norms. This is because the norms that are present through “marosok” transactions make buying and selling activities avoid disputes between sellers and buyers.

Scott (2000) explains the types of information asymmetry, one of which is moral hazard. Moral hazard can occur due to the arbitrariness of the party who knows more information so that activities that violate the rules occur. However, because “marosok” upholds norms in its implementation, harmful things can be avoided, especially for parties who cannot afford to make transactions with “marosok”. The norms that are implemented when “marosok” are closely related to the morals of customs, so “marosok” activists are required to be able to maintain the course of these norms while maintaining self-esteem as Minangkabau people who are thick with customs.

For the rules and sanctions in “marosok”, the key informant expressed the following opinion.

“...in the implementation of “marosok” when buying and selling livestock, there are no written sanctions. However, if there is a misunderstanding during the “marosok” session such as misinterpretation of prices and others, it will be resolved in a family manner and discussed together until a bright spot is found.” (R1 and R3)

The peaceful implementation of buying and selling activities at the Payobasuang livestock market was also conveyed by another key informant as follows.

“...the livestock market specifically does not set certain rules for sellers and buyers except for the retribution fee and the management of livestock transportation documents. There is no specific recommendation or prohibition on the implementation of “marosok”. However,

since “marosok” is part of the culture and its implementation is thick with norms, so far there is no major misunderstanding between sellers and buyers of livestock.” (R2)

It can be seen that “marosok” involves norms or unwritten rules in its practice which makes “marosok” activists able to carry out transactions safely and comfortably. In line with Fadhilah and Dewi (2017) that “marosok” can prevent disputes and open competition in the livestock market. Then the continuation of “marosok” is a sign that the Minangkabau community is thick with customs that are also related to economic activities, namely livestock buying and selling transactions.

4. Conclusion

It can be concluded that social networks and strongly related norms have a significant impact on the sustainability of “marosok” transaction practices. When “marosok” creates a high sense of trust, it can then form solidarity between traders, buyers and middlemen. When “marosok” also applies customary norms that have existed for generations in its implementation. Thus, transactions by way of “marosok” can survive and still continue until today.

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