

Service Quality In The Perspective of Ethnic Gu-Lakudo Traders

Juharsah¹, Hartini²

¹ *Department of Management, Faculty of Economics and Business, University of Halu Oleo, Indonesia*

² *Department of Anthropology, Faculty of Cultural Sciences, University of Halu Oleo, Indonesia*

Corresponding Author: Juharsah

Abstract: *This study aims to determine the service quality in the perspective of ethnic Gu-Lakudo traders. Key informants are academicians and traders. Ordinary informants were traders of the Gu-Lakudo ethnic in the markets of Baubau City and Kendari City, which were obtained by purposive method. Data were collected through in-depth interviews and observations. The result of analysis shows that service quality in the perspective of ethnic Gu-Lakudo traders is; honest in the services provision, indulgent in services providing, giving pleasant in service, and delivery service quickly.*

Keywords: *service quality, culture in trade, Gu-Lakudoethnic, local culture*

Date of Submission: 23-10-2017

Date of acceptance: 04-11-2017

I. Introduction

The trade sector is one of business activities other than transportation, storage, spending, and information provision. Based on data from the Central Board of Statistics it is known that the average contribution of the trade sector to the GRDP of Southeast Sulawesi Province in the period 2013 to 2016 amounted to 11.88 percent, with an average growth of 2.91 percent. The basic word of trade is trade, which means the sale and purchase of goods for profit (Badudu and Zain: 1994: 299). While traders described by (Damsar: 1997: 106) as a person or institution that sells products to consumers either directly or indirectly. Adam Smith states that trade exchanges happen because one person produces more certain goods while he himself needs other goods he can not make himself, so according to Matsushita the business purpose is not to seek profit but to serve the needs of society (Soenjoto: 2015).

The trade sector in Southeast Sulawesi Province is generally driven by traders from various ethnic groups, but the dominant ethnicity comes from ethnic Chinese, Buginese, and Gu-Lakudo ethnic. The trade capabilities of ethnic Chinese and Bugis ethnic groups are well known, making it difficult for other ethnic traders to compete. The dominance of ethnic Chinese in the trade sector is not only in Southeast Sulawesi but also in some other areas, such as in Semarang City as Salim (2006) in Amalia (2015) shows that although there are traders from ethnic Arabs and Indians but ethnic Chinese dominate the trading sector in Semarang City.

The dominance of ethnic Chinese in the economy also occurs in the city of Medan as the result of research from Move (1994) in Augustrisno (2008), which states that the existence of ethnic Chinese in Medan city today is "the godfather" especially in economics. The dominance of ethnic Chinese also occurs in Southeast Asia, as the results of research from Ghazali, et al (2000) in Widiyanta (2010) that ethnic Chinese dominate the economy in Southeast Asia already since the beginning of the 20th century, as happened in Thailand, Philippines, Vietnam, and Indonesia. One ethnic group that can compete with ethnic Chinese and Bugis ethnicities in the trade sector are traders from the Gu-Lakudo ethnic who are also successful in trading.

The Gu-Lakudo community is a community group that has a habit of migrating and choosing a city to trade as a small-scale merchant to become a wholesaler who owns shop houses or lodges in various markets or malls in Southeast Sulawesi Province. The mobility of their trading business in the market becomes a symbol of their competitive power advantage as one of the local ethnic in Southeast Sulawesi (Malik: 2010).

The success of ethnic Gu-Lakudo traders is inseparable from the principle in trade which one of them embodied in serving buyers or consumers. Service quality according to Tjiptono (2004: 54) is an effort to meet the needs and desires of consumers and accuracy in delivery in order to balance consumer expectations. According to Istijanto Oei (2008: 5) that service in business has the same meaning as the goods sold. However good the quality of the goods, if the service is bad then the value of goods will drop or even become negative. Even if observed, no goods are sold without service. Service is only supportive but important in the eyes of buyers. Patton in Antonio (2012) adds that the ministry of service leads to four attitudes, namely; passionate, progressive, proactive and positive of the persons responsible for service, including from the merchant or the businessman.

Services quality affect customer satisfaction (Arthur, et al: 2016), as well as Kotler and Keller (2012: 131) stated that satisfaction also depends on the quality of products and services. In the end the services quality and customer satisfaction affect of customer loyalty (Anabila, et al: 2012). This phenomenon became the basis of the problem in this research, namely how the service quality in the perspective of ethnic Gu-Lakudo traders. Thus, the purpose of this study is to know and analyze the service quality in the perspective of ethnic Gu-Lakudo traders.

II. Literature Review

2.1 Trade

Trade is a continuous sale and purchase activity of goods and / or services with the purpose of transferring rights to goods and / or services with accompanying compensation (Decree of the Minister of Industry and Trade No. 23 / MPM / Kep / 1998 clause 1 point 1 on Trading Institutions). Based on several definitions, then trade can be interpreted as an individual or institution that performs a sale and purchase that can be done directly or indirectly. According Poerwadarminta (1985: 220) the man who did the trade is called the merchant. While according to Damsar (1997: 106) traders are people or institutions that sell goods to consumers either directly or indirectly. Thus the trader is an individual or business entity conducting trade or commerce.

Trade has special characteristics that distinguish it from other work worlds. According Mutis (1995) the world of commerce has a harsh, competitive, challenging, high-risk, and speculative nature, so that only certain characteristic individuals are interested in wove it.

Ministry of finance of the Republic of Indonesia (2012) divides several types of trade, namely; 1) trade by merchant classification, consisting of wholesalers and retail or retail trade. Furthermore, the type of trade according to the function and scope of its business, consists of; inter-regional traders, inter-island traders, merchant traders, street vendors, and cross-border traders.

2.2 Service Quality

The company's success in providing services quality can be determined by the service quality approach developed by Parasuraman, Berry and Zenthaml (in Lupiyoadi and A. Hamdani: 2006: 181). According Wyckoff in Wisnalmawati (2005: 155) service quality is the level of excellence expected and control over the level of excellence to meet customer desires. If the service received in accordance with the expected, then the quality of service perceived good and satisfactory. If the service received exceeds the customer's expectations, then the service quality is perceived as ideal. Conversely, if the service received is lower than expected, then the quality of service is considered bad (Tjiptono, 2004: 121). Referring to the definition of service quality, the concept of service quality is a responsiveness and the reality of the services provided by the company. Quality of service should start from customer needs and end in customer perception (Kotler, 1997) in Wisnalmawati (2005: 156). This means that good quality is not based on the perception of service delivery, but based on customer perceptions.

Service quality refers to customer ratings of the core of service, ie the service provider itself or the entire service organization, most people are now beginning to show demands for excellent service, they are no longer merely requiring quality products but they prefer to enjoy the convenience of service (Roesanto , 2000) in Nanang Tasunar (2006: 44).

Research on the service quality in has been done by many researchers, and has been started by Parasuraman, Zeithaml, and Bitner (1988). Dimensions of service quality proposed by Zeithami (2004) consists of five dimensions, namely; tangible, reliability, responsiveness, assurance, and empathy. Assessment of service quality is more difficult than assessing service quality of manufacturing products. This is according to Tjiptono (2004), stating that due to the inherent characteristics of service products that are not the same as manufacturing products, namely that the products of production services can not be produced and stored as in the inventory of manufactured goods.

Providing services quality according to Sutopo and Suryanto (2003) can enhance customer satisfaction. Fikri, et al (2016) and Arthur, et al (2016) research, showed that service quality significantly influence customer satisfaction. Further research from Pramana and Rastini (2016), Kheng, et al (2010) showed the influence of service quality to customer loyalty. The relationship between customer satisfaction and customer loyalty has been reviewed by Madjid (2013) and Ernest, et al (2015) indicates that customer satisfaction significantly affects of customer loyalty.

III. Research Methods

The research approach at this stage is eksplatory research. The research was conducted on traders from the Gu-Lakudo ethnic in Kendari City and Baubau City, with the consideration that in both locations it is a commercial center in Southeast Sulawesi Province. The informant determination technique in this research refers to Spradley (1997), on the criteria of informants a good informant who knows the culture through the process of enculturation, so that culture is not only known but understood.

Sources of information in this study were obtained from key informants and ordinary informants. Key informants are academicians and traders. Ordinary informants were traders of the Gu-Lakudo ethnic in the markets of Baubau City and Kendari City. Informants were obtained by purposive method, Data were collected through in-depth interviews and observations.

Data analysis is done from the beginning of data collection in the field until the conclusion of a number of phenomena has been observed. Preparation in a structured and systematic throughout the study is called data reduction. Processing and interpretation of data intended for the purpose of descriptive analysis.

IV. Results and Discussion

The Gu-Lakudo ethnic is one of the ethnic in Southeast Sulawesi Province, among several other ethnic. Based on the exposure of La Ode Manarfa, as quoted from <https://gundala69.wordpress.com/2008/06/09/etnis-sultra-based-by-the-the-language/>, indigenous ethnicity in Southeast Sulawesi based on differences in the language used (ethnolinguistic groups) are 22 ethnic, namely; Bajau, Moronene, Busoa, Muna, Cia-Cia, Pancana, Kaimbula, Rahambuu, Kamaru, Taloki, Kioko, Tolaki, Kodeoha, Tukang Besi Utara, Kulisusu, Tukang Besi Selatan, Kumberaha, Waru, Lasalimu, Wawonii, Liabuku, Wolio. Dialectically, the Gu-Lakudo ethnicity belongs to the Gumas Sub-dialect.

The Gu-Lakudo ethnic originates from the Gu District and the Lakudo sub-districts, which are currently administratively located in the Central Buton region under Indonesian Law No. 15 of 2014 on the Establishment of the Central Buton Regency. While previously in the administrative area of Buton Regency.

Based on data on the religion of the population in Gu-Lakudo Sub-district, it shows that most of the Gu-Lakudo ethnic community are Moslems. This condition is also seen in traders from the Gu-Lakudo ethnic traders in the Pasar Karya Nugraha, Pasar La Elangi, Mall Umna Wolio in Baubau City, and Mall Mandonga and Pasar Sentral Wua-Wua in Kendari City, where whole traders are Muslims.

As described above, the Gu and Lakudo regions are two distinctly administrative territories, but the Gu-Lakudo ethnic mention becomes one (Samdin, August 20, 2017). The unification is based on the consideration that the District of Lakudo is an expansion of the District of Gu. The next reason is the feeling of unity of the residents of the two sub-districts that have grown since the arrival of KH. Abdul Syukur. In this condition the KH. Abdul Syukur has been able to unite the Gu-Lakudo community.

The results of Malik's (2010) and Samdin (2007) research indicate that Gu-Lakudo people have migrated to the city, especially Baubau Town since the 1960s. Migration to Baubau City which at the time was the capital of Buton Regency can not be separated from the development of Baubau City as a trading city, such as forest products, marine products and crops, and other necessities such as; electronics, building materials, clothing, and so forth. Migration is also done to eastern Indonesia, such as to Ambon and Papua. Gu-Lakudo community migration to some areas in Indonesia such as Baubau, Muna, Makassar, Ambon, solely to seek business opportunities. As for the city of Kendari, swords from the ethnic Gu-Lakudo is also relatively large, especially in Mall Mandonga and Pasar Sentral Wua-Wua. This is stated by one of the managers of the Pasar Sentral Kota, that if traders in the Pasar Sentral Kota is currently dominated by the pedangang from Bugis-Makassar, but if in Pasar Sentral Wua-Wua and Mall Mandonga, many traders who come from ethnic GU-Lakudo.

The migration of the Gu-Lakudo community to various regions is inseparable from the role of KH. Abdul Syukur, as stated in the research of Samdin (2007), where KH. Abdul Syukur teaches to the Gu-Lakudo people that if they stay in the village then the sustenance earned is the sustenance of the village, but if they want to go forward then they have to try to be in town, as KH Abdul Syukur proves by itself who showed success in trying to make a house in Baubau. The Gu-Lakudo ethnic community strongly believes in KH. Abdul Syukur, this is due to the high knowledge of religion that is owned and also as a successful trader. This condition has changed the behavior of the people of Gu-Lakudo, where previously life is done life of ignorance or in research is called tribal. Understanding and life included in Islamic trading activities getting better after KH. Muhammad Asy'ary also taught Islam to the people of Gu-Lakudo. Therefore, from the late 1960s the Gu-Lakudo ethnic began to carry out economic transformation from the subsistence economic context in their hometown in a modern, trade-based economy (Malik: 2010).

Before the arrival of KH. Abdul Syukur, the Gu-Lakudo community is generally livelihood as farmers and fishermen, while the trading population is very limited in number and trade capital. People who try as merchants only have a small kiosk at home and sell groceries in small quantities. After giving motivation to trade from KH. Abdul Syukur, then the population began to work as traders and began to migrate to the cities.

The selection of trade business as a livelihood of the Gu-Lakudo community is inseparable from the influence of KH. Abdul Syukur. Initially the efforts undertaken by the Gu-Lakudo community were farming and fishing (fishermen), but after seeing the success of KH. Abdul Syukur in trade, the people of Gu-Lakudo are interested to make trade business as one of the livelihoods. This is as proposed by Samdin that the economic progress of KH. Abdul Syukur became an example or inspiration from the Gu-Lakudo community to make trading business as one of livelihood.

Consideration of the Gu-Lakudo community to make trading business as a livelihood due to trade is a highly recommended activity in the teachings of Islam. Even the Messenger of Allah, has declared that nine of the ten doors of sustenance are through the door of commerce. This means that through this trade road, the doors of sustenance will be opened, so that the gift of God radiated from him Rivai et al (2012: 32).

The selection of trade as one of the livelihoods is also done by the Minangkabau ethnic community, as Geertz stated in Pelly (1994) that the Minangkabau people love the world of commerce.

Principles In Service Delivery

4.1. Results

1. Honest in Service Provision

Ethnic Gu-Lakudo in carrying out the process of buying and selling or in serving the buyer is very priority honesty. Honesty is the first principle in trading, this is because with the honesty between the seller and the buyer is not just a transaction relationship, but also to establish relationships (relationships) with the buyer. The merchants of Gu-Lakudo adhere strongly to this principle of honesty, because that is the only capital to run and develop their wares. The results of interviews with informants show that honesty is not only between traders with buyers or downstream sectors, but also in the upstream sector ie between traders with wholesalers, distributors, or from factories.

The form of honesty of the traders is about the price, condition of goods, and the availability of goods. The price of goods offered to buyers averages 20 percent to 30 percent of the purchase price of goods plus freight costs, as well as transportation and accommodation costs in the process of purchasing goods. The goods sold are generally purchased from Jakarta, West Java and Surabaya.

But in the process of subsequent transactions the profits can be reduced in the range of up to 5 percent. The pricing is based on business considerations and religious considerations. On business considerations are based on the tight competition between traders, so that traders hold the principle that the important operational costs have been able to cover operational costs and already benefit. the buyer will compare the price of goods between merchants, so if there is a trader known to set a high price, then the buyer's confidence in the trader will go down. Furthermore, in the religious view, the informants set the price in the hope of sincerity between the merchant and the buyer. Merchants not only expect profit, but also expect God's blessing.

Explanation of the condition of the goods result of interview with one of informant if the damage of light product or still can be used then it will be offered with low price such as 50 percent to 75 percent of the selling price that should be. If the item that the buyer needs does not exist then traders do not say "wait a minute", then look for the item to another merchant. This is not done for two reasons, the first of which indicates dishonesty, because it does not recognize that the item being asked does not exist, and the second reason is to make the consumer wait in uncertainty.

2. Indulgent in Services Providing

The service provided by the merchant in serving the consumer is with patience. Interviews show that patience from within serving becomes one of the qualities of service according to the Gu-Lakudo traders.

3. Giving Pleasant in Service

Makes buyers feel comfortable while making a much needed transaction. The results of interviews with some informants indicate that traders from the Gu-Lakudo ethnicity are very careful of the service to prospective buyers. The provision of these services, among others, through a friendly attitude, polite, smile, and not push. One of the phrases often used by traders and the basis of serving is "not mate", so that in the provision of services to consumers there is no coercion

4. Delivery Service Quickly

Service quickly is also the principle of ethnic traders of Gu-Lakudo in the trade process. The results of interviews with informants indicate that services can quickly avoid the boredom of prospective buyers.

4.2 Discussion

Provision of services to prospective buyers or buyers in trading activities conducted by the Gu-Lakudo community based on the teachings or beliefs of Islam. This is not independent of the role of KH. Abdul Syukur who teaches the Gu-Lakudo community about the trading system according to Islam. The existence of a strong belief from the community on the teachings of the teachers based on Islamic Religion has made the teaching as the main capital in trading.

1. Honest Meaning in Service Delivery

The Gu-Lakudo ethnic traders hold the principle of honesty as the main capital in carrying out trading activities. This principle is very prominent from the Gu-Lakudo people, so they succeeded in developing trading business and able to compete with other ethnic traders in Southeast Sulawesi Province, such as traders from ethnic Bugis and ethnic Chinese. Trades have been handed down honestly from generation to generation since taught by KH. Abdul Syukur and KH. Muhammad Asy'ary. Honesty in trading has also been demonstrated by some successful ethnic traders. The relatively successful Banjar ethnic groups in the Indonesian trade sector make honesty a factor of success. The results of Hasan's (2014) study show that in addition to being hard-working, Banjar people are also honest. The success of Minangkabau ethnic traders is also characterized by the principle of honesty, and has formed the work ethic of traders, as stated in the study of Hikmah (2003) that honesty is the nature that form the work ethic of traders, and is indispensable because it will give birth to mutual trust both fellow traders and buyers or consumers. Madurese ethnic traders (Faraby, 2014) also hold the honest principle of trading. Similarly, Tasikmalaya Embroidery entrepreneurs also apply honest, fair, patient, sincere and good deeds in doing their business (Jamilah, 2016)

Honesty in business activities is an essential principle or fundamental requirement in business according to Islamic teachings. At this level the Messenger of Allah (saws) said "The ever honest merchant will always be with the prophets, those who are always honest and those who are martyred." (Tirmidhi), Rivai, et al (2012: 39-44) in Faraby (2014).

Tabrani Rusyan (2006) in Aini (2014) states that honest in Arabic is a translation of the word Shiddiq which means true, trustworthy. Honestly also called right, giving something right or in accordance with reality. Honest in a broader sense that is not lying, not cheating, not making up facts, not betraying, and never broken promises and so forth (Arifin: 2009: 154). Therefore, the honest nature of the Gu-Lakudo ethnic traders is in line with the Word of Allah in the Qur'an Sura an-Nisa verse 58 which states that Allah tells you to deliver the trust to those who are entitled to receive it. Honesty in such trades has become a principle in the Gu-Lakudo ethnic as the results of Samdin's (2007) study. In the perspective of Catholic Christianity, there are at least five business ethics that businesspeople are expected to undertake: honest, responsible with special attention to the rights and progress of their employees and workers, aware of their obligations in realizing common, fair and high commitment and bound by the demand for social justice with special attention to real solidarity for the poor, weak in society (Franz Magnis-Suseno in Wijaya and Noor: 2014). The Western concept also places honesty as one of the principles of doing business (Amirullah and Harjanto: 2005: 41)

Trafficking in Islam is considered valid or may be done if based on sincere and happy principles. To reach the level of *ridha* and *ikhlas* is honest (Nasution: 2013). Samdin (2007) who examines the understanding of capital in the Muslim community trade practices of Gu-Lakudo, states that honesty is the initial capital associated with morals. It is said to be the initial capital, because after all someone works hard but if not dissertation with honesty, then people are reluctant to trust.

Honesty in transactions according to Hermawan (2004) in Raharjo (2015) is one factor to measure the level of trust, in addition to corporate responsibility to consumers and much more. Trust is if one party has confidence in the reliability and integrity of the partner. Trust is born from a good relationship based on mutual trust. Mutual trust will be formed when both parties in this case the party who sells with customers or parties are equally honest (Gunara and Sudiby: 2007: 5). Furthermore, the existence of trust is more satisfying consumers to engage in long-term relationship (Gronroos: 1999). Trust also affects customer loyalty significantly (Juharsah: 2017). Based on the results of research these researchers more show that honesty is the main capital in service delivery. Through honesty in service delivery will foster consumer confidence and ultimately foster loyalty.

One form of honesty of ethnic traders Gu-Lakudo is in the determination of the selling price is not too high. This means that pricing is not based on the theory of classical economic theory assumption that every company always chooses the price that can produce the highest profit. Pricing is not prohibited by Islam under

the terms of the price set by the entrepreneur / merchant not by taking profit above normal or fairness level, and the price is respected by each party, both the buyer and the seller (Nuryadin: 2007). Therefore the price should reflect the benefits to the buyer and its sales fairly, ie the seller earns a normal profit and the buyer obtains benefits equivalent to the price he paid (Center for Assessment and Development of Islamic Economy: 2009, in Aishah: 2015). Activities in business or trade in the perspective of Islam is not solely for profit, but still must be based on noble character (Khalil: 2010: 46)

Price is the amount of money that the customer must pay to get the product (Kotler and Armstrong: 2012: 290). Next according to Basu Swastha and Irawan (2005: 241) price is the amount of money needed to get some combination of products and services. In order to succeed in marketing a good or service, every company must set its price appropriately (Tjiptono: 2004: 151).

In trading the goal remains to gain profit, because the purpose of trading is to make a profit. But Islam prohibits excessive profits, which are advantages beyond the usual limits in society, because excessive profit is tantamount to a form of exploitation and tyranny towards others. Ahmad asy-Syarbashi, Yas'alunaka (2005) in Riva'i and Fauzi (2015).

This suggests that the pricing strategy of the traders is the penetration price, ie the low price fixing to increase the sales volume. In the perspective of Islam, the pricing of goods is in accordance with the Shari'a, which in Islam is prohibited to take advantage of excessive (Rivai and Buchari: 2009: 96).

Based on the concept of honest in trade transactions Gu-Lakudo ethnic can be included in assurance dimension in service quality dimension of Parasuraman, et al (1988).

2. Meaning of Indulgent in Service Provision

According to Toto Tasmara (2001), indulgent means having a strong fortitude and endurance to accept the burden, the test or the challenge without the slightest change of hope to reap the results it instilled. While Gunara and Sudibyo (2007: 123), defines patience as restraint or restrict themselves from the desire to achieve something good or better (noble). The indulgent of ethnic traders of Gu-Lakudo in serving prospective buyers or customers has been shown with an attitude that serves every question of potential buyers or customers, and refrains from giving any treatment that will impact on the vulnerability of potential buyers or customers. The principle of serving each of these questions indicates a broad knowledge of the trader on the product or goods offered. Besides, indulgent in providing such services shows the sincere attention of traders to prospective buyers or customers.

The patience shown by ethnic traders Gu-Lakudo can not be separated from the sincere attitude in serving potential buyers or customers. Gunara and Sudibyo (2007: 135) mentioned that *ikhlas* teaches to work without burden and hope for the reward that will be received in the future not only is capital.

Based on the concept of indulgent in trade transactions Gu-Lakudo ethnic can be included in empathy dimension in service quality dimension of Parasuraman, et al (1988).

3. The Meaning of Service Delivery

The provision of convenience in service by the Gu-Lakudo ethnic is demonstrated by the hospitality shown to potential buyers or customers. Besides, the merchants as much as possible to give the best look, as in the presentation that is always neat and layout. items that are easy to find by potential buyers or customers. Therefore, such convenient service delivery may be included in the tangible dimension of service quality dimensions of Parasuraman et al (1988).

The comforting treatment imposed by the Gu-Lakudo ethnic traders was greatly continued. A businessman, must be friendly in doing business. Prophet Muhammad SAW, said, "Allah blesses one who is friendly and tolerant in business" (Narrated by Bukhari and Tarmizi)

4. The Meaning of Delivery Service Quickly

The Gu-Lakudo ethnic traders always strive to provide prompt service to potential buyers or customers. This is done to streamline the buying and selling process, so that prospective buyers or customers can make time in shopping. Therefore the rapid delivery of services is inseparable from the responsiveness or responsiveness of traders, as is the dimension of responsiveness to the service quality dimensions of Parasuraman et al (1988).

The speed in providing services from ethnic traders Gu-Lakudo also can not be separated from the availability of goods owned. If the goods desired by the prospective buyer or customer is available, then immediately offered, but if none then it will immediately deliver or explain it to prospective buyers or customers. Thus the speed in service delivery is also not independent of the availability of goods or products.

The results of interviews with Samdin indicate that the quality of service from ethnic traders Gu-Lakudo can not be separated from the intention to trade to gain the benefit of the world and the hereafter and as a hard worker. This culture is also owned by ethnic Chinese traders who are one of the most successful ethnic

traders. The success of ethnic Chinese trade, among others, from the results of Lee and Chan (1998) research in Amalia (2015) indicates that one of the success factors of Chinese entrepreneurs in Singapore is due to hard work factor, which is based on the desire to escape from poverty. Similarly, Bugis people are also imaged as hard workers and successful in opening up the economic niche that has not been exploited previously (Wekke: 2013). Furthermore ethnic who also succeeded in trading business is the Banjar ethnic. The result of Hasan's (2014) study shows that Banjar people are hard-working, tough, tenacious, and persistent in their business. Similarly, the results of research from Faraby (2014) which concluded that ethnic Madurese traders in Surabaya Wholesale Center have the principle of working hard.

Characteristics of ethnic Gu-Lakudo in trade with the characteristics of ethnic Chinese engaged in trading business in the city of Medan. As ethnic gu lakudo who previously tried as fishermen and farmers, ethnic Chinese who came to the field is also a work as a coolie on the plantation, then after the opportunity given by the Dutch colonial government to move in the business world, then in a relatively short time has turned to the trade sector and service (Sinar, 1980) in Augustrisno (2007), accompanied by serious fervor that most have succeeded in their efforts (Move: 1994) in Augustrisno (2007) that the existence of ethnic Chinese in the city of meditation today is "the godfather "Especially in the economic field.

V. Conclusion

Based on the results of the research note that according to informants in this study it is known that the quality of service in the perspective of society Gu-Lakudo is honest in the services provision, indulgent in services providing, giving pleasant in service, and delivery service quickly. This service quality indicator can then be tested for its contribution to the service quality, and then to know its influence to customer satisfaction and customer loyalty.

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