

The Power of Social Capital in Barter Transaction at Traditional Market

Rahel Widiawati Kimbal

Faculty of Economics

Universitas Negeri Manado

Manado, Indonesia

rahelwkimbal@unima.ac.id

Abstract- This study mainly aims at discovering the forms of social capital which serve as the strength in barter transaction at a traditional market. This study uses qualitative research methods with data collection techniques using triangulation in the form of observation, interviews and documentation. Data analysis applies planned change model proposed by Spradley. Research findings show that social capitals existing in the barter transaction at Blante Market include trust, network, reciprocity, norms and values manifested in the three channels of actors who use barter as transactions. First, animal owners. Social capitals of cattle owners are in terms of: trust in animal quality, free exchange of information between friends, verbal transaction agreements and honesty; Second, the social capital found between brokers and animal owners include: the smooth distribution of information, the existence of unlimited friendship, transactions without cancellation, good name as capital, the extent of ownership and responsibility for other people's belongings; and Third, the chain of animal owners and the blante can be seen in terms of: the reciprocity of information and support in getting animals, honesty in providing information and the existence of a strong family and friendship network. The strong role of social capital in barter transaction activities between the actors is manifested in (1) The transparent transactions leading to the reduced cost of information between the actors; (2) Access to free information that makes it easy to get animals having good quality and high economic value; (3) Respect for one's ownership rights shown by sense of belonging and responsibility to keep animal without security and maintenance costs; (4) commitments to contractual agreements that reduce the cancellation of items that have been exchanged; (5) The end of a barter transaction is signified by agreement with no written receipt as legal ownership. The strength of social capital in barter transactions proves that traditional markets can survive despite the rapid development of modern markets.

Keywords: *Social Capital; Barter Transactions; Traditional Markets.*

I. INTRODUCTION

Generally, Indonesians who inhabit rural areas make their living in the agricultural sector. One of the main places to market their agricultural products, both agricultural crops and livestock, is the traditional market where they usually sell these products. Therefore, the traditional markets have vital role for the rural communities as they become the trading centre. An open traditional market has a characteristic which enables people to freely conduct economic activities whenever they have marketable products. At this point, the traditional market is regarded as the center of the economic activities of rural communities.

Martinesi argues that the market refers to an institution that embodies the principles of exchange, the market system is driven by mutual interaction in the form of transactions of goods and services. This postulation illustrates that the transaction of goods and services in the market reflects the interaction and mutuality between the actors involved in economic activities[1]. In other words, interactions that occur in traditional markets carry the idea of the exchange of goods and services to bring benefits to sellers and buyers.[2]

Yustika explains that the personal relationship which characterizes a market can be seen clearly in every activities. Due to this personal characteristic, the transaction cost is low since all participants know and trust each other. As a result, other instruments are no longer needed to support the transaction.[3] This proposition leads to the understanding that interactions and transactions in traditional markets enable all parties involving to enjoy low costs. However, this activity gives advantages referring to intensive and familiar communal sphere. In short, familiarity existing in the parties involving in economic activities at traditional markets plays an important role in determining the process and transaction costs.[4] Therefore, traditional markets are considered to provide access for rural communities to transact and interact. Thus, the complexity of economic activities combined with social relations are vividly visible.

Unfortunately, the benefits gained from traditional markets do not greatly affect the growth and development of traditional markets in Indonesia, including those located in the rural areas. Data from the Indonesian Market Traders

Association (IKAPPI) reveal that the number of traditional markets dramatically declines from 13,540 to 9,950 markets in 4 years (2007-2011). The total number of traditional market traders is approximately 12,625,000 people. In 2011, 144 markets were affected by the conflict due to revitalization and 161 markets were completely burnt due to fires. Data from the Ministry of Industry 2007 described that the number of traditional markets was 13,750 markets.[3] Meanwhile, data from the Ministry of Trade 2011 showed that 3,800 traditional markets out of 9,950 markets were no longer in operation. Data from the Indonesian Market Management Association (Asparindo) reveal that in 2010 there were still around 9,000 markets with ruined conditions and remained untouched for more than 20 years without being renovated. 70 % from 13,000 markets have old buildings spanning more than 20 years old. Traditional markets grow at slow pace approximately -8,1% while modern markets grow significantly at 31,4% [3]. These data illustrate that traditional markets undergo changes into modern markets and some of them no longer exist.

The slow growth and the magnitude of the depreciation of traditional markets greatly depend on the prevailing challenges rooting from modern transaction pattern which modern markets have. Previously, traditional markets are considered more beneficial due to relatively low prices for many commodities and much better shopping facilities. The economic scale of modern retailers are quite extensive, and their direct access to producers is potential to reduce the cost.[5] As a result, they offer lower prices. The advantages of low-cost traditional traders are now beginning to deplete.

President Joko Widodo has encouraged the digitization of traditional markets due to the challenges in the technological era and the rapid competition. He hopes that the implementation of the digitalization of traditional markets can increase competition in the public market [4].

In regards of this present situation, research related to the existence of traditional markets by emphasizing on the benefits must be conducted. It is expected that these research are able to discover new perspectives and solutions for the development and preservation of traditional markets. In addition, these solutions should ensure the economic and social space of rural communities in traditional markets. The final goal is the increase of income which eventually leads to social welfare[1]. Traditional markets in rural areas, therefore, need to be maintained since they are able to absorb the potential aspects that certain rural areas have to carry out economic activities. These activities are expected to increase the income of the rural communities in terms of transactions and labor. In addition, these activities are possible to contribute to the growing income of Regional Original Revenues (PAD), which subsequently can be used to finance regional development. This contribution shows that the role of traditional markets is not as simple as its economic activities. Traditional markets also give significant contribution to local development. In addition,

the prevailing social interaction in economic activities provides space for the study of traditional markets to uncover and discover the existence and role of social aspects particularly on the social capital of all economic activities found in these markets.

Concerning this matter. Pasar Blante Kawangkoan (PBK) as one of the traditional markets in North Sulawesi, especially Minahasa Regency is considered feasible and challenging to be investigated as an effort to maintain and develop its vital existence for the local community. This study is conducted by providing understanding and revealing social capitals which act as the strength in economic activities categorized into special traditional markets. Yustika explains that a special traditional market sells only certain commodities such as cattle. The activities in this market are less intensive due to the amount of cattle supply[3].

Due to this definition, Pasar Blante Kawangkoan is categorized as a special market because the activities conducted in this market are not as intensive as the regular markets whose activities are held everyday. Moreover, Pasar Blante Kawangkoan is greatly different from semi-modern markets which sell various goods. The activities in this market are only carried out on Thursday, starting at eight in the morning until five in the afternoon. The commodity sold is cattle and the transaction pattern mostly rely on the barter system. The head of the market is also the foreman chosen by the people and his leadership retains the style of the Dutch era. The head of the market often wear cowboy-style outfit. Pasar Blante is inseparable from the relational and reciprocal behavior shown by all people involving in the transaction. This implies that social capitals have the important role in shaping the strength[3].

In short it can be said that Pasar Blante Kawangkoan (PBK) serves as the center of economic activities retaining barter transaction. It also witnesses the social interaction of the rural community which upholds the social values and norms. Another aspect is its contribution on the economy of the community and local revenues which becomes the challenging and interesting aspect to study. Thus, the main purpose of this research is to discover the forms of social capitals which serve as the strength in barter transaction in Pasar Blante Kawangkoan which remain exist in this modern world although the long-held traditions are still maintained.

II. RESEARCH METHOD

The research on Pasar Blante (barter) in Kawangkoan District was conducted by using qualitative method. Thus, this research will put an emphasis on the disclosure of a social phenomenon related to social behavior and social interaction within and outside Pasar Blante. Data obtained are going to reveal what the research subjects feel, experience, and think.

This research presents the comprehensive explanation on the perception and view of all parties involving in the interaction and transactions such as livestock owners, livestock keepers (maantung), brokers, cukong and cattle buyers. In the trading activities in Pasar Blante, some other parties also take a part such as market foreman, the chief of market, cattle whip sellers and people who come to this market without an active participation in trading. Each of their activities reflects the types and roles of social capital in the economic activities in the market.

Kirk and Miller have mentioned this tendency when arguing that qualitative research is a tradition in social science that fundamentally depends on observing humans in their environment[6]. This method also focuses on the interaction of these people based on their language and terminology. Therefore, the most important thing is the perspective that emerges from what is studied. Data collection techniques uses triangulation in the form of observation, interviews and documentation. Data are analyzed by using the Spradley mode[7].

III. RESULT AND DISCUSSION

3.1 Teori Modal Sosial

Economists have long discussed capital particularly economics capital. Bourdieu defines that economic capital can easily be converted into money capital that has economic value. Further, it can also be instituted such as education qualifications. Similarly, social capital under certain conditions can be converted into economic capital and can even be instituted into the academic title. Economic capital is easily measured and can be calculated quantitatively and absolutes, as the amount of money spent can be identified according to the amount of goods it can purchase[7].

Similarly, human capital reflects skills or abilities that people have to perform certain tasks. Human capital is more difficult to measure because it involves knowledge which people have accumulated, and it is not easily calculated. Departing from this mindset, Bourdieu defines social capital as the overall resource both the actual and potential associated with the ownership of a fixed institutional network of relationships based on the mutual recognition and mutual acknowledgement[8]. In other words, as a member of certain group, a person will have the support from the collective capital. Bourdieu also states that the magnitude of the social capital that certain groups have depends on the extent of the quantity and quality of the network of relationships can be created. It also depends on the amount of economic capital as well as cultural and social capitals that every member of the group has.[4]

Fukuyama defines social capital as a set of informal values or norms prevailing among members of the group which open the chance for forming cooperation between them. The cooperation is possible to occur if all society members are able to fulfill the expectation that

everybody is reliable and honest, so they can trust each other. Trust is similar as lubricating oil leading to more efficient organization's path[5]. Coleman explains that social capital has two characteristics. It serves as the aspect of social structure and the factor which facilitates individual actions within a social structure. Social capitals, thus, include obligations and hopes, potential information, effective norms and sanctions, authority relations, as well as social organization that can be used properly to create social contracts.

The theory of transaction costs was first developed by Ronald Coase in *The Nature of The Firm* in 1937. This theory was further developed in *The Problem of Social Cost* in 1960. This theory is developed to improve the weakness of a common balance model developed by Walrasian, which argues that exchanges only require a certain amount of cost suitable for particular commodity. Neoclassical economists develop the theory of exchange and trade, but they ignore the costs in the exchange process. As a matter of fact, the institutional economy is an expansion of the theory of transaction costs which is developed as a result of market failures.

3.2 Barter and Its Development

The advance of the era leads humans to try harder to continue producing; however, the abundant production brings drawback in which it is not enough to meet their needs. It happens because humans have various needs in life. Thus, humans try to meet their needs by exchanging goods.

According to Appadurai, Barter embodies the exchange of an object for each other without reference to money and with a reasonable reduction in the maximum cost of social, cultural, political, or personal transactions. It signifies the role of money as a calculation unit to evaluate transaction; moreover, barter is inseparable from the society. Humphrey and Jones explain that Barter has common features which include: demand for various types of goods and services[7].

- a. Participants are free and have an equal opportunity to cancel the agreement everytime. They donot have an obligation in the future after the exchange agreement is terminated.
- b. There is no other requirement besides the exchanging goods have an equal values or use abstract values during the negotiation process.
- c. Process refers to an activity in which each party involved only wants others to simply touch the object, and they are willing to sacrifice something to get certain goods.
- d. Two parts of a simultaneous transaction can occur in time.
- e. Transaction means exchanging objects having different value systems.

3.3 Forms of Social Capital in Barter Trade

Pasar Blante is one of the traditional markets located in Kawangkoan District, Minahasa Regency, North

Sulawesi Province. This traditional market still maintains barter transactions in this modern era. It turns out that this transaction complements other transactions at Pasar Blante.

Referring to the history, barter trade was the initial transaction when the market was founded. In its development, barter trade begins to develop with the emerging of trade-in transaction (*baku tambah*) and buy and sell transaction (*baku bayar*). This phenomenon results in more various economic actors who take part in activities in Pasar Blante such as livestock owners, brokers and *tukang blante*. They become one unified aspect who depend on each other. Despite its development, Pasar Blante still upholds its characteristics as a barter market considering the existing practice of this capital transaction.

Pasar Blante is categorized as a market providing various varieties of livestock being bartered. Cow is the most dominant livestock to be bartered. According to the head of the Kawangkoan animal market, Mr. Ferry Monintja, cattle are bartered based on their level. If it is measured with money, the level is explained as follows (1) Onggole Breed cattle whose price is approximately 22 to 30 millions rupiah; (2) Brahman cattle, the price is 18 to 20 millions rupiah; (3) Bali cattle, the price is 12 to 15 millions rupiah; and (4) Bacan cattle, the price is 12-14 millions rupiah. In barter transactions, those actors in the economic activities have a special ability to assess the quality of cows going to be bartered. Cows that have high exchange rates are usually in the productive age of 1, 8 months. Furthermore, if reaching the unproductive age of 7 to 8 years, the cattle sold are sent to slaughterhouse.

The activities at the Blante market involve many economic actors, all of which blend into one to get mutual benefits. Data from observations and interviews show that economic actors in the Blante market and specifically in barter transactions include (1) Owners (they own the livestock); (2) Blante (*se blante*); (3) Brokers (intermediaries). The activities of these economic actors at Pasar Blante, who are busy every day as the members of the community, are certainly inseparable from the social interactions which exist and develop in the community. This social interaction results in social relations which are useful for the development of their businesses. The social support, in the form of social capital, can be categorized into several types.

1. Social Capital Chain between the livestock owners in Barter Transaction at Pasar Blante Mata Rantai Modal Sosial Pemilik Hewan dan pemilik hewan dalam Transaksi barter di Pasar Blante

The owners of livestock perform barter transaction for several reasons, for example, (1) keeping them for domestication; (2) helping them to work in fields; (3) renting these animals to other farmers to get more income; and (4) exchanging them to get good breed

1.1 Feeling confident that the livestock bartered is in the good quality

The owners usually bring their livestock to Pasar Blante, and their coming to the market is generally associated with the hope of getting the livestock they want through the transaction processes, especially barter. It is not easy to find the livestock having good quality as they have expected. What commonly happens is that they get livestock which seem to have good shape, but having poor quality. That fact often discourages the owners from exchanging their cows. According to the head of Pasar Blante, Mr. Ferry Monintja, the characteristics of a good quality cow including: (1) having a solid and contained body shape; (2) falling into the c level of price and quality; (3) having black mouth; (4) having clear eyes; (5) having clean skin instead of dull and dirty; (6) having black tail; (7) having good nails; (8) having complete set of teeth or the teeth do not fall out; (9) having gumba in a strategic position

The ability to assess the quality of cows whether good or bad does not become the main requirement for everyone who involves in transaction at Pasar Blante. There is a veterinarian working at the market, but people rarely ask for help to access the quality of the livestock because they commonly know whether the livestock have a good quality or not. Nobody can deceive others because all people involving in this transaction have a good ability to determine the quality of the cows. This capital is established among the owners, so while having a barter trade, they believe that their partners will provide high-qualified livestock.

1.2 Friendship network between the livestock owners who exchange information on Cow.

Most livestock owners live in the countryside. It means that livestock brought to Pasar Blante come from the nearby villages, some of which are located far from Pasar Blante. However, the location of the village does not hamper the owners to obtain information about the livestock they need. It can be proven by the number of people who keep coming to Pasar Blante. This market is even more crowded because people come from various places and they involve in the transaction. The meeting of these transaction actors or economic actors enlivens the economic activities at Pasar Blante.

Meeting every Thursday enables these economic actors or the livestock actors to get to know to each other. Familiarity established at Pasar Blante eliminates the feeling of awkwardness especially for the new comers.

1.3 Barter Transaction Between the Livestock Owners Without A Written Agreement

Barter transactions at Pasar Blante involve many people who want to exchange livestock. Barter trade has become a common activity for the society since the market was built in 1920. At the beginning, the main activity in this market relied on barter because the society had not made a good use of money as the payment device. Therefore, barter was the most common economic activity. The Dutch

colonial government fully supported this exchange activity and named this market Pasar Blante which means 'barter' (exchange). One long-preserved characteristics found at this market is the exchange of ownership rights for cattle to others. At the end of the transaction, they do not use receipts or in local terms "black on white" paper as receipts for approving this transaction.

The owners of the livestock trust each other although the barter transaction is not under monitoring. They obey the rules, so they do not need receipts as evidence of exchange. Thus, the condition requires the economic actors to be ready and have various experiences in order to get benefit from the transaction.

1.4 Being Honest by Keeping a Good Reputation in the Barter Transaction.

Honesty is one of the main requirements that someone must have if joining the economic activities at Pasar Blante. Otherwise, this person will not succeed to have business there because once this person cheats, he will be excluded from the activities at Pasar Blante. Mr. JB Tumbelaka, the oldest 'hukum tua' in Kawangkoan, states that a person who cheats during the economic activities at Pasar Blante will no longer be allowed to join the activity. This principle has become one of the most-binding law at Pasar Blante, and everyone must learn to be honest. Once they lie, they will get a punishment. The punishment might result in a depression for no longer be allowed to trade at Pasar Blante. Everyone upholds honesty as the main principle. The reward of being honest is the chance for joining barter trade at Pasar Blante

2. Social Capital Chain of the Livestock Owners and Broker

The cooperative relations among the livestock owners and broker are inseparable. The main function of the broker in this context to be a mediator between the owners who conduct barter trade. As a mediator, a broker needs to work hard to bring together two parties who need each other. Although it is not easy, the broker must obtain as much as information to be successful.

2.1 Trust in Obtaining and Giving Information among the Three Parties.

For the livestock owners and brokers, information is a very important thing if they want to involve in economic activities in Pasar Blante. A broker must be aware on the situation and changes that happen in the transaction at Pasar Blante. Negligence results in losing a good chance to find the information that the broker could share to the livestock owners such as the characteristic of the animal, the condition and any single information related to barter trade.

For obtaining accurate information, a blante should be careful and thorough. Giving false information could result in a fatal consequence. The importance of reliable information can build trust and prevent the disappointment

during the transaction. Mistakes might be unavoidable, but it can be resolved so far.

2.2 Boundless Friendship Network

It would be much easier for people having vast network to get more information, for example, about the animal and other information on various activities in barter trade. The strong bond of friendship between the economic actors at Pasar Blante such as the livestock owners and brokers becomes the internal strength to gain profit.

It is possible to happen due to the number acquaintances that a person has in many places. Mr. Novi Kasenda strengthens the notion by stating the benefits for having a lot of friends

2.3 . No cancellations on the agreed transaction.

Pasar Blante has no written agreement, but all the involving parties must obey certain rules having been established. The violation on these verbal agreement will result in social sanction, so these parties will lose many things. Everyone has already known that the rules have been implemented since 1920. The most existing rule in every barter trade is that all parties are not allowed to cancel the transaction which has been agreed. Every transaction gives freedom for all owners of livestock and brokers to share information. They are free to first examine the physical condition of the livestock bartered. This becomes the strong reason to not allow any cancellation. Although this is a verbal agreement, all economic actors obey every rule at Pasar Blante. During the transaction, all involving parties must provide transparent information.

2.4 Maintaining a Good Reputation as the Main Capital

A good reputation is the inevitable element that people must have to join barter transaction at Pasar Blante. Having a good reputation will enable someone to join and perform any transactional activities much easily. People with a good reputation always hold special place in the hearts of other economic actors. It guarantees the owner of livestock to have smooth economic activities in selling their goods using barter trade.[5]

dead price for someone who will be doing the activity in the market blante. Through this capital, the person who is holding it will not be difficult to enter and perform the transaction activity. The proof of those who have good names always get a special place in the hearts of existing business actors. Because a good name is a surety tool for everyone. As an owner of animals whose activities have a chance to exchange activities by selling goods. This becomes important because the reputation, whether it is good or bad, will brand them while having barter transaction at Pasar Blante. It is much easier for a livestock owner to exchange his goods if having a good reputation. Living with honesty and a good reputation has been long passed down from generation to generation. Moreover, the religion teaching also encourages them to be honest. They

have continuously tried to be good people so God will bestow them blessing. The value of honesty is preserved by maintaining a good reputation, so every economic actors at Pasar Blante will succeed to do their business. Without this capital, they will not be success.

2.5 Sense of Belonging and Responsibility for the others' livestock

The livestock are brought to Pasar Blante. Once those cattle are brought to this market, all people involving in the activities share equal responsibility to take care of these animals although those livestock do not belong to them. It happens at Pasar Blante during the transaction between the owner and a broker.

The economic actors at Pasar Blante support each other by taking care of the livestock. When being brought to Pasar Blante, these cattle are tied up at any places. It is understandable if the owner does not feel afraid of having their cattle stolen because everyone takes care of the animals. This phenomenon enables the economic activities to survive until now due to sense of belonging and responsibility.

3 Social Capital Chain between the livestock owner and Tukang Blante

The interdependence relationship between the owner of the livestock and tukang blante is truly inseparable similar as that of the livestock's owner and broker. The relationship that has been established mainly focuses on exchanging goods and service. It is undeniable that the activities they perform will be profitable for both sides. For tukang Blante, having barter trade with the owners of livestock will directly give him certain values, so he will get what he wants. For this tukang blante, the livestock can be his source of income during this barter activity.

3.1 Reciprocity of Service and Goods in a Barter Transaction

The interdependence at Pasar Blante becomes a basis for those economic actors. To run a business, these parties must have an active contribution by trying to always give the best. They believe that giving the best service will enable them to get better goods as a reward. The close relationship between the livestock owner and tukang blante shows each other dependence leading them to give their best. The barter transaction that occurs between the livestock owner and tukang blante encourages them to be kind to each other by returning a favor. It happens when tukang blante visits the village where the livestock owner lives just to find cattle to be sold at the market. As the best friend, this livestock owner provide free meal as a token of friendship. Their friendship is not solely restricted on money for also service. Tukang blante is so proud of giving services and receiving the same thing from the livestock owners

3.2. The Trusted Information between Both Parties in Barter Trade.

Information is the main requirement to make a barter transaction go smoothly. Like other parties, the livestock owners and tukang blante must have information that they will exchange. The exchanged information covers everything related to a barter transaction which includes the condition of the livestock, their posture and breed and others; thus both parties will get reliable information which can be trusted. The trusted information is important to avoid both parties to experience fatal consequences leading to big losses. The unreliable information undeniably causes both parties to break their cooperation due to bad relationship. Mr. Jonly Tiwa, the livestock owner who had accompanied his grandfather to trade at Pasar Blante since he was 13, states that honesty is a must when the livestock owner informs the condition of the livestock. This information serves as a bridge for tukang blante to dig further about the condition of livestock being exchanged. This also applies to tukang blante who will exchange the livestock with other livestock owner. Their being honest reduces the feeling of worry and anxiety about the quality of the livestock being exchanged. They have the right to examine the condition of cows, hold parts of the body, and ask the owner to get further information. This openness has a positive impact as the transaction does not take time because openness and accurate information will minimize other costs

3.3 The Strong Bond of Kinship Network and Friendship

The kinship network is one of the supporting factors in the barter transaction activities at Pasar Blante. In this market, most people who perform transactions have a close kinship. Thus, this close kinship motivates them to always give the best. In the Minahasa community, kinship can be identified from the similarity in the family names. This family network characterizes the people who involve in the barter transaction. The similarity in Minahasa clan which widely spread in every villages and cities becomes a strong glue to strengthen the bond between the livestock owners and tukang blante. The feeling of being a family enables them to find and get goods and service being exchanged. This fact is supported by Mr. Hery Kembuan who has worked at Pasar Blante for decades as tukang blante together with his relatives under the same surname, Kembuan. Kinship becomes a strength which makes someone to perform trade activities freely at Pasar Blante. Mr. Hery Kembuan's statement represents his relatives' opinion. They continue taking care each other to ensure that nothing bad will happen and ruin their good reputation.

Similar as the kinship network, the friendship network also has similar function. Both of them are necessary to facilitate activities in barter transactions.

IV. CONCLUSION

The economic activities at Pasar Blante has persisted until now due to the role of social capital in the chain existing among the economic actors. The social capital is identified in several types which are developed by the livestock owners with several parties, namely other livestock owners, tukang blante and brokers. Forms of social capital found in the barter transactions at Pasar Blante are trust, networks, reciprocity, norms and values that are manifested in the three parties who perform barter transaction. The social capital can be found in the following activities. First, social capital forms among the livestock owners are: trust the quality of livestock, free exchange of information between friends, verbal transaction agreement and honesty. Second, social capital forms among the livestock owners and brokers include: the smooth distribution of information, the unlimited friendship, transactions without cancellation, good reputation as capital, the sense of belonging and responsibility for other people's livestock; and Third, the chain of animal owners and blante can be seen in terms of: the reciprocity of information and support in getting animals, honesty in providing information and the strong family and friendship network

The roles of social capital in barter transaction activities between the actors are manifested in (1) The transparent transactions leading to reduced cost of information among the actors; (2) Access to free information to get quality animals and high economic value; (3) Respect for one's ownership rights by having a sense of belongings and responsibility for all animals without additional security and maintenance costs; (4) commitments to contractual agreements that reduce the cancellation of items that have been exchanged; (5) A barter transaction does not use a written proof of receipt as legal ownership.

This research has also described many advantages in each stage of transaction at Pasar Blante despite their weakness. However, the weaknesses in this transaction should not be ignored. It needs to be improved as the complement to other transactions at Pasar Blante such as trade-in transaction and buy-sell transaction which will also continue to exist if supported by barter transactions.

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