



Existence Analysis of Mambunibuni Barter Market at Fakfak, West Papua

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Abstract—This research analyzes the existence and sustainability of the Mambunibuni Barter Market, Fakfak Regency, West Papua, which is one of the few traditional markets with a barter system that is still running in Indonesia in the midst of globalization that continues to emerge. Barter activities at the Mambunibuni market are carried out every Saturday morning by involving traders from coastal areas and mountainous areas who exchange marine products with agricultural products. This barter market is based on agreements with ancestors who promise to meet again for an exchange. This barter market has economic, tolerance, social, and cultural values that will continue to be maintained for generations.

Keywords—barter, traditional market, economy

I. INTRODUCTION

Globalization tends to be attached to economic activities which main purpose is to accumulate as much economic capital as possible without recognizing borders and regions [1]. In the last 25 years, the globalization of trade has experienced very rapid growth. Globalization has made the traffic of trade in goods and services across countries more open. This happens because transportation and communication costs are lower due to reduced barriers in various aspects, such as the movement of goods, services, labor, capital, and knowledge [2]. Therefore, most people have used various systems to be able to speed up the sales process, especially through online media. Without any meeting between the seller and the buyer, the transaction process can still be carried out. Activities like this continue to be reproduced in community activities so that social relations between individuals are measured based on profit and loss. As a result, Indonesia faces the challenges of globalization, especially the problem of competition (economic competition) and the threat to national unity [3].

In general, this globalization has decreased the number of consumers who carry out buying and selling activities in the market directly, including in traditional markets. This happens especially in big cities in Indonesia. Whereas the market is not only to fulfill the needs of buying and selling but can also be used as a means to exchange information between sellers and buyers. The market also offers other forms of culture from the culture of the people around the market. Culture itself is a complex that includes knowledge, belief, art, morals, law,

customs and abilities, and habits acquired by humans as members of society [4].

Luckily, in Fakfak there are still enough traditional markets to operate. And one that has a very unique characteristic is the traditional market in Mambunibuni Village, Kramongmongga District, Fakfak, where every Saturday this market carries out barter-based activities. This market brings together mountain communities who trade agricultural products with coastal communities with merchandise in the form of marine products [5]. In this Mambunibuni market, traders are met with other traders and try to get the goods they need by exchanging them.

This Mambunibuni market is located between a valley and the headwaters of a river that empties into the sea. The market only operates once a week, every Saturday morning. Every week, the traders from the coast side follow the sea to the river to enter the market area by boat. Meanwhile, traders from the valleys and mountains came by using land transportation modes, such as public transportation and motorbikes. Then after the merchants finished spreading their wares, the market started at around 8 in the morning, with a signal from the market head.

The barter culture at the Mambunibuni Market has been carried out for a long time from generation to generation. Therefore, I am interested in conducting an analysis to predict the existence of this barter market continuity. It is hoped that the results of this analysis can enrich the treasures of knowledge and be useful for many parties.

II. LITERATURE REVIEW

A. Market

The market as a place for buying and selling transactions between sellers (traders) and buyers (consumers) has an important role and function in the economic activities of the community. In a simple sense, a market is a meeting place for buyers and sellers to conduct buying and selling transactions of goods or services. Transactions are agreements in buying and selling activities that have conditions that goods are traded, there are traders, there are buyers, there is an agreement on the price of goods, and there is no coercion from any party. The market can be defined as an institution or mechanism where

buyers (who need) and sellers (who produce) meet and jointly exchange goods and services [6].

The market is an economic activity that is one of the manifestations of human adaptation to the environment. This is based on or driven by factors of economic development which initially only sourced from the need to meet the needs of life [7]. The existence of the market will make it easier for someone to obtain goods and services for their daily needs. Traditional markets have fundamental differences compared to modern markets. Bargaining on prices which is a characteristic of a market can still be done in traditional markets, while in modern markets the prices of goods have been determined and cannot be negotiated. A market is a place where buyers meet sellers, goods or services are offered for sale and then a transfer of ownership occurs.

The market is a social space in addition to the economic space. The factor that causes traditional markets to still be in demand is the character/culture of consumers. Although information about modern lifestyles is easily obtained, it seems that people still have a culture to keep visiting and shopping at traditional markets. There is a very basic difference between traditional markets and modern markets. The difference is that in the market there is still a price bargaining process, while in the modern market the price is definitely marked with a price tag. In the bargaining process, there is a personal and emotional closeness between the seller and the buyer which is impossible to get when shopping in modern.

Based on the management pattern used, the market can be divided into two major groups, namely:

- 1) Traditional Market, is a market that still uses a very simple management pattern with the characteristics of each trader having one type of business, there is an interaction between sellers and buyers (bargaining on prices), and the placement of goods in rows is not neatly arranged, comfort and security are not paid attention to.
- 2) Modern Market, is a market that has used modern management patterns, with the characteristics of the type of merchandise carried out by one trader, fixed prices, the layout of merchandise is well and neatly organized, comfort and security have become the main priority.

A market can be formed because there are sellers and buyers, there are goods or services being traded, and there is an agreement between sellers and buyers. Basically, the market exists because people want to get various necessities of life. The market was born from the desire of some people to obtain necessities. In the beginning, transactions in the market were carried out by exchanging goods owned with the desired goods, such as between farmers and fishermen by exchanging their respective products. In this regard, the market functions to close the distance between consumers and producers in carrying out transactions. The market plays a role in facilitating the distribution of goods and services from producers to consumers [8].

Initially, the exchange can take place anywhere. Gradually there was an agreement to determine a location for bartering. In further developments, transactions are carried out using currency, so that people who do not have goods can fulfill their

needs by buying in the agreed currency. Here the market functions as a price maker on the basis of an agreement between the seller and the buyer [9].

B. Barter

Barter is a method commonly used in ancient times, by exchanging the goods we have for the goods we need. Bartering is a way for someone to get what they need and is generally accepted. However, because it was considered impractical, over time barter was abandoned by humans, and replaced with a buying and selling system using money as a medium of exchange or means of payment.

Barter is a trade in exchanging goods. Barter confronts humans with the fact that what they produce alone is not enough to meet their needs [10]. To obtain goods that cannot be produced by themselves, they seek people who are willing to exchange their goods for other goods they need. Bartering brings all that is natural, fostering altruism and helpfulness.

The market using a barter system or without a currency exchange rate is one of the earliest forms of trade which was a feature of the economy before the emergence of capitalism in the 19th century. As part of subsistence economic activity, the fact of bartering clearly shows that the economy is only part of the social aspect (social embeddedness) which runs according to its own principles [11].

Chapman in Blikololong suggests three models of pure barter, namely (1) barter where goods are exchanged directly; (2) barter in which the two actors operationally also act as buyers and sellers; and (3) as a purely economic transaction, barter is neutral. In addition, there are five exchange mechanisms when bartering occurs, namely: (1) bargaining; (2) the use of a certain counting system; (3) exchange without bargaining or a certain calculation system; (4) a later exchange or credit; (5) the use of money as a measure or standard of value. Mechanisms 1, 2, and 3 are paradigmatic mechanisms for bartering, while mechanisms 4 and 5 are not the main part because they can be combined with one of the first three mechanisms [12].

Bartering is a technique aimed at finding common ground and is a key factor in barter theory. But Chapman (1980) rejects the view that barter is carried out only through a bargaining process. According to Chapman, bartering must take into account the breadth of its exchange activities.

Blikololong explains that the standard calculation system is accepted as the norm to measure the similarity of values between the goods exchanged. The standard of calculation facilitates bartering thereby ensuring the survival of the moneyless trading system. If barter is carried out through a third mechanism, goods are exchanged without discussing quantity or quality or referring to the norm of equality. The delayed exchange or delivery of goods at a later date by one of the parties can be considered a credit if the promised goods are delivered sometime later.

The only way to maintain the existence of traditional markets is to maintain and empower norms that become social capital in traditional markets. Social capital is not created by the government or bureaucrats but is created naturally from the

tradition of business life between sellers and buyers in a traditional market environment. One of the social norms that grow is caused by the value of the belief held that social beings definitely need each other, and for that, there is a tendency to interact and cooperate with each other in terms of transactions or bargaining [13].

III. RESEARCH METHOD

A. Research Type and Approaches

The method used in this study is a qualitative descriptive method that is carried out carefully, in-depth, and in detail collected complete data, and can produce valid information about a fact.

This research was conducted by collecting and analyzing data that was not related to numbers. In this study, the results of the analysis will be presented to describe the conditions and forecast the ability of the barter culture in the Mambunibuni Market to survive systematically.

B. Research Location

This research was conducted in Mambunibuni Market, Mambunibuni Village, Kramongmongga District, about 60 km from the city of Fakfak. Researchers directly follow the implementation of the barter market at the market location for research purposes.

C. Sampling Techniques

In qualitative-based research does not use the term population. The samples of this research are the head of the market and several traders who represent traders from the coast and mountains. The sampling technique used is the purposive sampling technique.

This research was conducted for two weeks or twice the implementation of the barter market. In the first week, the researcher observed the barter implementation and interviewed the Head of the Market. While in the second week, further observations were carried out and interviewed traders from the coast and traders from mountainous areas.

D. Data Collection Techniques

Data collection techniques in this study are as follows:

- Literature Review

Before conducting this research, the researcher first conducted a literature review of various theories and similar studies.

- Observation

Observations are carried out by observing directly the environment, place, and atmosphere in the field or at the research location. Researchers made direct observations at the location during the research period.

- Interview

The interview is a process of collecting information through direct questions and answers between the researcher and the

interviewer. Interviewers in this case consist of market heads and traders. Researchers interviewed 10 traders who came from the coast with commodities in the form of marine products and 8 traders who came from mountainous areas with commodities in the form of agricultural products.

E. Data Analysis

The stages of data analysis in this study are as follows:

- 1) Data transcription

After collecting the data, the researcher transcribed the recorded data obtained from observations and interviews.

- 2) Code giving

Codes are given based on research variables and indicators.

- 3) Extraction

At this stage, the researcher filtered the data based on the code that had been given.

- 4) Categorization

Categorization is the stage of grouping based on the same tendency and comparing the information with one another.

- 5) Analysis

Researchers give meaning to the data that has passed the previous processing stage.

IV. RESEARCH FINDINGS

A. Interviews Result

The community's commitment to maintaining and preserving the existence of the Mambunibuni barter market can be seen in the results of the interviews in table 1.

TABLE I. DATA FROM INTERVIEW

<i>List of Interview Questions</i>	<i>Analysis</i>
How did the barter market start?	The majority of informants did not know the exact time when the barter market began, but the barter market moved to the market in Mambunibuni since 2016.
When and where does the barter market run?	The barter market is held at the Mambunibuni market every Saturday morning.
Where do the traders at the Mambunibuni market come from?	They are coming from the villages of Andamata, Mambunibuni, Arguni, Patimburak, Mandoni, Goras, Ugar, Kinam, and surrounding areas.
Are there any special rituals for bartering?	There is no specific ritual, only on cue from the head of the market.
Are there any known rules regarding to the commodities that can be bartered at the Mambunibuni market?	Commodities that may be bartered only the marine products and agricultural products. Smoked fish can only be bartered at the specified time.
Is there an equalization standard in the exchange process?	There is no specific standard, only with an estimation method and mutual agreement, for example a pile of shells is exchanged for a pile of caladium, and so on.

List of Interview Questions	Analysis
Has the Mambunibuni market ever not operating?	The market was not operating for about three weeks when there was an increase in Covid-19 cases around 2021.
What value or meaning did you get from the barter process at the Mambunibuni market?	The value of tolerance despite different beliefs, the value of togetherness with traders who come from different villages, the cultural value of feeling part of a hereditary tradition.
Do you want to continue trading and bartering at the Mambunibuni market?	Yes, because the original purpose of this market was to serve as a place for barter between traders from the coast and traders from the mountains. This barter also makes it easier for traders to get the goods they need even if they don't have enough money to buy.
What methods will you take to maintain this barter market?	All informants are ready to carry on this culture to their posterity, ready to comply with the rules imposed for the barter process, and strive to always be present at the barter market every Saturday.

B. General Findings

Mambunibuni Market is one of the barter markets that still exists to this day. Apart from Mambunibuni, other barter markets in Indonesia are the Wulandoni market in East Nusa Tenggara and the Lok Baintan floating market in South Kalimantan.

The Mambunibuni barter market was initiated by the ancestors, decades ago, who came from coastal areas and mountainous areas. They accidentally met and agreed to meet again at a predetermined day and place, bringing marine and agricultural products to be exchanged. This continues until the community forms a market location with the same goal: exchanging between coastal communities and people from mountainous areas to fulfill their respective food needs. The location was originally around the Kayuni Village area, but because it was considered too far from the community's residential location, the market location was moved to Mambunibuni.

The Mambunibuni barter market operates once a week every Saturday, once it was not running for several weeks when the Covid-19 pandemic hit. Since dawn, traders have come to the market location using sea and land transportation modes, or by walk. The placement of traders themselves has been agreed upon, where traders from the coast occupy the inside of the market (near the bridge), while traders from the mountains occupy the outside of the market to the edge of the road.

Several rules are binding and have been understood by all traders and have been passed down from generation to generation in this market. The first rule is that the barter process cannot be started until the market head, Mr. Balthasar Hegemur gives a signal. At around 8 o'clock, the market head will shout a sentence in Matta language which is the local language used by the majority of traders, he said '*hur wa regni bivo?*' which means 'have everything come down from the mountains and the beach?'. The merchants will shout the word 'we are ready' as a response. Then the head of the market will give the signal '*moda mo mbehra jeh*', which means 'if you have, please exchange with each other'. Merchants will

immediately bring their wares to be exchanged for goods they need.

The second rule is that the types of commodities that may be exchanged only marine and agricultural products, such as vegetables, tubers, betel nut, areca nut, shellfish, salted fish, and smoked fish. Other commodities, such as clothing and basic necessities, cannot be included in the barter process but can be traded with money. Finding an equivalent value between clothing or basic necessities with marine or agricultural products is difficult.

The third rule is that the bartering process for smoked fish is only carried out at certain times according to the signal from the market head. Smoked fish is a commodity whose useful life is not as long as other commodities, so it has special rules for bartering.



Fig 1. Bartering Process in Mambunibuni Market

The fourth rule is regarding the duration of the barter process. Barter begins when the signal is given by the market head. Outside of this time, the market is open for the general buying and selling process using money. In general, the operating hours of the Mambunibuni market are from 5 to 10 in the morning, with the barter process being carried out for about 1 hour.

Fig 2. Outside Mambunibuni Market



Apart from being a place to trade that has economic value, the Mambunibuni barter market also has other values, such as:

- The value of religious diversity and tolerance, where the background of the coastal community is predominantly Muslim, and the mountainous community is predominantly Christian, shows the value of tolerance and mutual respect between religious adherents.

- Social values, where people from various villages meet in this market, including Patimburak, Arguni, Andamata, Goras, Ugar, Kinam, Mambubuni, Kayuni, and surrounding areas, and interact.

- The value of tradition, because this bartering process has been carried out for generations, is rooted in, and has been maintained to this day.

C. The Existence Analysis of the Mambunibuni Barter Market

From the observations and interviews, statements of commitment were obtained from the head of the market and the traders to maintain the barter market in Mambunibuni. Some of the informants have been traders in the Mambunibuni barter market for several generations and stated that they will continue to maintain this barter market by passing it on to their children and grandchildren as a tradition that must be maintained.

From a social perspective, the traders consider this barter market as a forum for gathering with people from other villages. While on the economic side, traders consider the barter market as a solution to get their needs without having to spend money.

V. CONCLUSION AND SUGGESTION

A. Conclusion

The Mambunibuni barter market is one of the few barter markets that still operating in Indonesia. Starting as an agreement between the ancestors from the coast and the mountains to meet and exchange marine products for agricultural products, this barter market continues to operate regularly every Saturday morning. The barter market started at around 8 am, after being given a signal by the market head. Commodities that may be bartered include marine and agricultural products, with sizes based on equality and mutual agreement estimates.

According to the analysis results from observations and interviews conducted, it was concluded that the traders from coastal and mountainous areas are committed to maintaining the sustainability of the Mambunibuni barter market. The traders are ready to pass on and make this activity a tradition that is carried out from generation to generation. The existence of the Mambunibuni barter market has the value of tolerance in diversity, has the value of togetherness (social), economic value, and traditional values.

B. Suggestion

For the development of the existence of the Mambunibuni Barter Market, researchers suggest:

- For all components of society to support each other to maintain the sustainability of the Mambunibuni Barter Market. Including traders who do not follow the barter process (only

buying and selling) as well as village officials where the market is located.

- The government is expected to provide support by creating conducive conditions, and policies that encourage the existence of the market and paying attention to the infrastructure and facilities that are available in the market to make it comfortable for traders to live in.

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