

Social Capital Contribution to Economic Actors in Mix Barter Transactions in Pasar Blante, Kawangkoan

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Abstract Pasar Blante constitutes one of the traditional markets in the socio-economic life in Minahasa, North Sulawesi. As a traditional market, Pasar Blante remain practicing mix barter transaction that is the exchange of goods accompanied by sum money as the additional payment. This phenomenon becomes interesting to be studied considering its big contribution to the local government income. Within this context, this study aims at finding out the form and role of social capital in the mix barter transaction in Pasar Blante. This study is carried out in the frame of qualitative research design focusing on the case study. Data collection is done by applying the triangulation of observation, interview and documentation. The data are analyzed in the way of Spradley model. The findings show that the economic doers in Pasar Blante involve social capital in their mix barter transaction in three forms. First, the social capital among cattle owners which function in terms of commitment and familial negotiation in the spirit of Tumimboi se pa'roma. Second, the form of social capital among cattle owners and tukang blante (market brokers) function in terms of establishing the freedom for transaction and mutual respect among them as well as mutual responsibility. The last, the form of social capital among cattle owners, makelar and tukang blante which function in terms of the obedience to the previously agreed rules as reflected in the habit of tumimboi wakkes (holding the cattle rope) and the willingness to give full authority to makelar to mediate the transaction and stick with that commitment even it is merely done orally, not written.

Keywords— *Pasar Blante, Social Capital, Mix barter transaction, Contribution.*

I. INTRODUCTION

Indonesian people generally inhabit rural areas by depending their lives on agricultural sector. One of the main places to market their agricultural products both agricultural crops and livestock is traditional markets. Therefore, the role of traditional markets is very vital for rural communities, which is as a place to market their products. Traditional markets enable people to carry out economic activities freely whenever they have a marketable product. At this point, traditional markets place itself as the center of the economic activities of rural communities.

Community economic development is closely related to the dynamics of economic activities that take place in traditional markets. This is related to rural economic growth from both economic activities that have an impact on increasing income and in terms of absorption of labors

involved in various economic activities. Besides, traditional markets in rural areas also cannot be separated as a place of intensive social interaction for people in the framework of exchanging goods and services.

Martinesi asserts [1] the market is an institution that embodies the principles of exchange. The market system is driven by mutual interactions 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. From these two interests a price is formed, where the seller is willing to sell the goods at once where the buyer is willing to buy the goods [2]. In other words, interactions that occur in traditional markets mean the exchange of goods and services to bring benefits to both sellers and buyers.

According to institutional economy, the process that occur in traditional markets have the characteristic of only reaching a limited community that allows each actor to know each other so that the nature of the market becomes personal [3]. The characteristic of personal relationships is closely related to their activities. As a result of the personality in this market, transaction costs are low because participants know and trust each other, so that no other instruments are needed to support the transaction. This proposition leads to the understanding that interactions and transactions in traditional markets allow the actors to enjoy low costs but big advantages by referring to an intensive communal sphere and getting to know each other. In brief, familiarity between actors in economic activities in traditional markets plays a major role in determining transaction processes and costs.

However, the benefits of traditional markets do not have an impact on the growth and development of traditional markets in Indonesia, including traditional markets in rural areas. Data from the Asosiasi Pedagang Pasar Tradisional Seluruh Indonesia (APPSI) in 2009, as quoted by the Ministry of Cooperatives and SMES website, show that traditional markets had 12,625,000 traders in 18 December, 2008. The traditional market growth shrank 8.1 percent annually. In Jakarta, 400 kiosks are closed every year. The traditional market contribution to the sale of 47 products continues to shrink from 78.1 percent in 2000 to 69.9 percent [4]. This is clearly illustrated that traditional markets are changing from traditional to modern, and some are closed. This transition is a threat because traditional markets

are generally located in rural areas and are a major mainstay in sustaining the economy of the community. Here it is seen that traditional markets experience very low growth compared to modern markets accompanied by the shrinking of traditional markets every year which are relatively large.

The low growth and the considerable depreciation of traditional markets is certainly inseparable from the emergence of challenges from the modern transaction patterns carried by modern markets. Traditional markets have been considered superior in providing relatively lower prices for many commodities, with much better shopping facilities. The wide economic scale of modern retailers and their direct access to producers can reduce their cost of goods sold so that they are able to offer lower prices. The advantages of low-cost traditional traders are now starting to erode.

In this regard, studies related to the existence of traditional markets by looking at its benefits become important to be done in order to find new perspectives and solutions for the development and preservation of traditional markets while ensuring the economic and social space of rural communities in traditional markets towards the increasing opinions that ultimately lead to prosperity. The community. Traditional markets, especially in rural areas, need to be maintained referring to the absorption of the potential of rural areas to carry out economic activities that are expected to encourage people's income both from the transaction side and the labor side as well as their contribution to the growth and income of the Local Original Revenue which later can be used to finance regional development. This contribution shows that basically the role of traditional markets is not as simple as its economic activities, but it also brings benefits to local development where the market stands. In addition, the inherent social interaction in economic activities provides space for the studies of traditional markets to reveal and discover the existence and role of social aspects, more specifically social capital in economic activities in the markets.

In this framework, Pasar Blante Kawangkoan as one of the traditional markets in North Sulawesi, especially the Minahasa Regency, is considered feasible and challenging to study as an effort to maintain and develop its existence which is vital for the local community through the understanding and discovery of social capital that has the role of accelerating economic activities in the market. Pasar Blante Kawangkoan which is classified as a special traditional market, as stated [3], is a market that sells certain goods such as cattle. This market is generally done not too intensively, but by considering the amount of animal supply.

Connected with this understanding, Pasar Blante Kawangkoan is indeed special because it is not carried out as intensively as regular markets held every day, as intensively as semi-modern markets that offer a lot of goods to trade. On the contrary, this market is only held on Thursday, starting at eight in the morning until five in the afternoon. The traded goods are cows, but more specifically one of the transaction patterns is mix barter which is closely related to local values and has an impact on other transactions. This mix barter transaction is indeed quite unique in addition to barter transactions because the economic actors, especially the animal owners and buyers, will make transactions even though the exchanged goods do not reach what is expected. The goods will be paid with

money as a complement to the transaction activities. In making transactions, animal owners and brokers also have special terms to mention the price of cattle. The term used is "kwar". One kwar is equivalent to 250,000 rupiahs. This term is used by farmers and brokers as a secret code [5]. The people who come to Pasar Blante have certain objectives, such as: (1) buying for breeding; (2) buying animals to be used as livestock to help work in the fields or gardens; (3) buying cows for cutting and selling meat; (4) buying cows or horses to save and, (5) buying animals as a hobby and love for animals.

On the other hand, mix barter transactions run in Pasar Blante Kawangkoan is basically not common in modern transactions that prioritize the role of money as a whole. Transactions with direct exchanges and traditional methods have been abandoned by most economic actors and even considered primitive [6]. Therefore, the phenomenon of the existence of Pasar Blante Kawangkoan, that puts forward the transaction pattern by using the old tradition in the midst of the strong flow of progress in modern transaction patterns and markets, has become an interesting phenomenon to be explored scientifically. Moreover, taking into account that Pasar Blante Kawangkoan was established since the Dutch colonial era in 1920 located adjacent to the traditional Kawangkoan market, it contributes to local revenue which is significant. This fact can be interpreted that although using the old tradition which refers to the values of local community wisdom and is considered outdated, the Pasar Blante has been able to move the economic pulse of the Minahasa community.

This potential condition certainly needs to be maintained and developed considering the considerable threat of modern markets which at any time can erode the existence of traditional markets, such as Pasar Blante Kawangkoan. So, it takes effort to understand and find the right concept for the sustainability and sustainability of this market as well as an inspiration for the development of other traditional markets specifically in Minahasa and generally in Indonesia, in the framework of improving the economy of the community and the inclusion of local revenue in order to accelerate development.

Thus, while considering the social aspects related to Pasar Blante's characteristics as a traditional market, its unique transactions, its ability to survive and its contribution to the community and the region as well as its benefits for the development of other traditional markets, an in-depth research is conducted concerning social capital accompanied its economic activities and the extent to which the role and form of social capital can protect the community and are expected to be conceptual constructions that can contribute in protecting and maintaining Pasar Blante Kawangkoan.

In brief, it can be said that Pasar Blante Kawangkoan, an arena of economic activities with transaction activities that still use local community values, forms social capital that assists the sustainability of its economic activities. This interesting and challenging phenomenon is important to studied by the researcher to reveal and find the form and role of social capital in the pattern of mix barter transactions in improving the market economy for the development and sustainability of Pasar Blante Kawangkoan. In addition to the findings, this study is also expected to be able to inspire other traditional market development models from the

scouring of modern markets for the economic progress of rural communities.

II. RESEARCH METHODS

This research aims to understand the deep social interaction, interpret the data, clarify unclear research problems, understand people's feelings, develop theories and ensure the validity of data on activities in Pasar Blante. This qualitative research approach enables the researcher to find patterns, hypotheses and theories [7]. This research will be conducted in three main stages. First, survey to the research location. Second is data collection and third, data analysis. In qualitative research, the data to be analyzed in this study are the forms and roles of social capital in this market based on words, utterance and behavior. Therefore, data collection is carried out with intensive interaction between researchers and the phenomena and interactions that occur within the scope of the Pasar Blante Kawangkoan economic activities.

Data collection emphasizes more on the interaction process rather than on the results. This has implications for the data collection process. The researcher will examine every interaction that occurs in the Pasar Blante and is related to economic activities among the individuals. In short, researchers interact directly with data sources starting from the bidding process to buying and selling cattle. The interaction also aims at clarifying information, and the researcher also deals with livestock owners who do not directly transact their livestock to get the data.

Government officials who have a role in the transaction processes or the economic activities in the Pasar Blante will also be part of the interaction process during data collection. This step is useful to achieve maximum data collection or reach saturated data.

The data obtained in this study were analyzed using a forward stepwise model from Spradley [8]. This model consists of domain analysis, taxonomy, compound, and cultural theme analysis.

In the domain perspective, researchers in revealing the elements and role of social capital through the collected data will involve categories including cover term, behavior section, and semantic relations

III. RESULT AND DISCUSSION

Economists have long discussed capital, especially economic or financial capital (economic capital). Economic capital is the sum of money spent to buy the company's current production facilities and equipment (e.g. factories, machinery, office equipment, vehicles). It also refers to a sum of money raised or saved for future investments [9] Economic capital is easy to measure and can be calculated quantitatively and absolutely because the amount of money spent can be identified based on the amount of goods purchased. Similarly, social capital is a concept which is not easily identified and measured in quantity and absolute. As one of the elements existing in the society, social capital refers to the values and norms that are trusted and carried out by most members of society in their daily lives. It directly or indirectly affects the quality of life of individuals and the sustainability of the community.

Regarding of the social capital [10] states that:

“Social capital a set informal values or norm shared among members of a group that permits cooperations among them. If member of the group come to expect that others will behave reliably and honestly, then they will come to trust one another. Trust is like a lubricant that make the running of any group or organization more efficient.

Coleman[11], defines social capital as

“Variety of different entities, with two elements in common: they all consist of some aspect of social structure, and they facilitate certain actions of actors whether personal or corporate actors within the structure”

Social capital has two characteristics. It serves as the aspect in social structure and facilitates the individuals' attitude in the social structure. In other words, social capital includes obligations and expectations, potential information, effective norms and sanctions, authority relations, and social organizations that can be used appropriately and produce social contracts [12] defines social capital as

“To the notions of physical and human capital, the term social capital refers to features of social organization such as network, norms, and trust that increase a society's structure that facilitate certain actions of actors within the structure.

Many perspectives on social capital are neither of contradiction. These definitions have correlation and intertwined link as the analysis tool for the existence of social capital in the society. Social capital is the mechanism in which potential is changed into real strength in order to develop society.

However, [13] reminds that social capital has an economic value if it is used to help individual and group, for example to access the financial sources, to get information, to find jobs, to start business, and to minimize transaction fee.

Mix barter transaction is one of the transactions commonly implemented in Pasar Blante. The actors in economic activities in Pasar Blante have performed this transaction for a long time. This practice enriches other transactions in Pasar Blante such as barter transactions and money transactions. Mix barter transaction has been well-developed during the years because this transaction is able to fulfill and provide everything that the involving parties need. This transaction focuses on not only the activities of traders who intend to exchange the cattles, but also cattles exchanged. If cattles have more value, money is used as the complement in the payment. Therefore, the transaction is known as ‘mix-barter’. It means that traders will also pay certain amount of money to another trader if the value of his cattle is higher than the other one. Mix barter transactions are quite popular among the societies because both parties will achieve mutual satisfaction during the barter since the difference in value is no longer obstacle. Money is used to equalize the value.

In Mr. Nogi Buyung case, a blastman, who want to perform barter transaction of his cow with another trader. Cow that he sells in the market is the first class species such as PO (onggole crossbreeding), and he wants to exchange with the second class ones such as Brahmin cows. Traders having the second-class species of cow must pay certain amount of money to Mr. Nogi Buyung to equalize the values that have been set eversince they perform the transaction. When both agree, the exchange of money and goods will occur.

Based on observations and interviews, the economic actors in Pasar Blante are more specialized in mix barter

activities. They form links between (1) the cattle owners; (2) the cattle owners and blante; (3) the cattle owner, broker and blante. From social interaction established among the actors of economic activities, social capital emerges. These social capitals can be categorized into several forms:

1. The Chain of Social Capital Between Cattle Owners in Mix Barter Transactions

When economic actors apply mix barter transaction, they generally have a specific purpose. From the barter transaction between cows, some of the money will be used as capital for raising livestock, farming and living expenses. This has been common that someone still wants to have a cow to be bred because it considers as savings and income sources for the survival of the family. Social capital between cattle owners can be seen in terms of:

1.1 Negotiation with a Sense of Kinship

Mix barter transaction between cattle owners require negotiations, so both owners can barter their cattles. They perform this activity without a complex process. If they have been in the market and find consumers, they will immediately conduct transaction. They usually follow the regulation that has been set by showing their respect to others, and the activity is performed under the strong bond of kinship. They realize that without the sense of kinship, it is hard for them to perform the transaction since suspicion and fear haunt them.

The statement above gives meaning that transactions with a strong sense of kinship can be the factor which determines the success of the transaction. The sense of brotherhood by not disappointing prospective customers naturally encourages cattle owners to conduct mix barter transactions without coercion from other parties. The convenience in transaction and freedom will not make them depressed. This will ensure that the transaction is going well. Then the size of this sense of kinship continues to be fostered by other economic actors. Because they are aware that without it they will experience various losses, both losses of money and goods which can lead to chaos.

1.2 Unchanging Commitments Through "Tumimboi se pakroma" (Keeping Words)

Pak Jhon Kiawa in Pasar Blante office stated that changing a commitment in an agreement that has been approved is as violation. It will invite problems to people who conduct trade activities both in the modern market and traditional markets. The term "Tumimboi se pakroma (keeping words) is the main principle for those economic actors in Pasar Blante. Without this, someone is not able to enter the market. People who violate it will get severe social sanctions.

Keeping your words during transaction is the irreplaceable element because it grows trust and network which enables the sustainability of the transaction. Everyone who upholds tightly his commitment for everything said in order to grow trust on his friends, so they will get a positive value. Upholding commitment is not uncommon in Pasar Blante because "tumimboi se pakroma" during the transaction is a must if traders want to continue their activities in the market. Mr. JB Tumbelaka, the oldest man who knows much about the development of Pasar Blante for years recalls how people perform trading activities by using illegal methods:

The description above illustrates that every individual who enters and engages in the marketplace must understand the existing rules. The regulation certainly binds and protects every economic agent so that they feel safe in their transaction activities. If in the transaction activities occur what is said to violate the commitment or agreement by reversing the existing words, then the person who did it will of course get a new nickname, "pambatowo" (liar), this certainly will have a big impact on the person. It will be very embarrassing and will guide the person slowly out of Pasar Blante. Therefore those who will conduct transaction activities in Pasar Blante must always maintain and maintain the commitments and agreements that have been agreed upon so as not to harm others and themselves.

2. The Chain of Social Capital of Cattle Owners and Blante in Mix Barter Transactions

Mix barter transactions between cattle owners and blante have been very common in Pasar Blante. The transaction between both dominant parties increasingly create crowded activities in Pasar Blante. It has then established a number of social capital among them.

2.1 Freedom in Transaction Without Pressure

Performing transaction with full freedom and without pressure is what everyone expects. Modern market always develops the idea of a convenience and safe market because this factor will attract the costumers to come, and some people depend their lives on market as a source of living for their life sustainability.

Therefore, Pasar Blante intends to proclaim itself to be a convenient and safe market for everyone who come for either making transaction or just visiting. During the transaction, the actors in economic field have freedom to perform the activities without getting any pressure. Pressure in the transaction leads to the inconvenience; therefore, someone will never return to market. Due to this fact, all elements in society and market official even everyone which depends lives on the market must work together to ensure the safety and convenience of the market. Mr. John Kaat as the foreman in Pasar Blante explains that:

" I have been working in Pasar Blante for twenty years. During my career as the foreman here, I witness mix-barter transaction or other transactions in this market are performed at ease and full of joke, no fight at all. They have full freedom to perform transaction.

The freedom without pressure and full of regularity is vividly shown in the statement above. It is clearly seen that the strong friendship that has been built gives a positive impact to mix-barter transaction. In Pasar Blante, if both parties have found what they need, they will directly perform transaction. They feel happy and they have no pressure.

This means that if you buy or exchange cows in Pasar Blante there is no pressure. There is only freedom to choose from one particular party. This is what continues to be maintained. Therefore, Pasar Blante always continues and maintain the convenience as the strong basis of transaction. It becomes heritage value.

2.2 Showing Respect for Others' Ownership by Participating in Keeping and Fostering Responsibility

One of uncommon event that happens in Pasar Blante is cows being tied up in the pole, wall, and fence but the owner does not keep an eye on them. It instills a big

question. Where is the owner? After observing and interviewing some people in Pasar Blante, the researcher finds varied responses.

The economic actors in Pasar Blante increasingly understand about showing respect of other's ownership by keeping and fostering the responsibility as a sense of kinship. It directly performs mutual understanding about the life value. Respecting others' goods and being responsible for making their activities easy and not difficult. In lunchtime, the cattle owners, blantes, brokers and big and small traders took turns keeping and fostering cows in Pasar Blante. They exchange cow without being fear and worried that the cow will disappear. The sense of kinship that has been nurtured makes them increasingly understand the meaning of togetherness in joy and sorrow. This practice does not exist in other traditional markets.

Regarding the appreciation of other people's ownership, Pak Max Lepa said:

"The advantage of Pasar Blante is mutual respect. If I look for cows to barter, I have freedom to question and select. I'm afraid to lie because I do not want people to do the same to me. We all look after each other even though the goods belong to others.

The previous statement signifies sense of mutual respect as manifestation of the maintained value. Without that, the activities carried out in Pasar Blante will experience disruption. People realize that being honest implicates the respect of someone's property. Other people will then do the same thing, to do what we expect. For that reason, we should not cheat or do something disgraceful like stealing. This will harm others and can even tarnish the image, a good name of themselves and Pasar Blante itself.

3. Social Capital Chain between Cattle Farmers, Makelar, and Tukang Blante in Mix Barter Standard Transaction

This third chain is the longest chain compared to two other chains. It is considered as the longest chain since it involves three competent elements. It entangles a middleman as the mediator since (1) the cattle farmers do not have much information about the progress of cattle price; therefore, they ask the middleman to sell their cattle; (2) a middleman is usually the colleges or friends of the farmers helping the process of mix barter. Several social capitals are made by the third chain of economic agents in Pasar Blante (a market where people can buy and sell cattle) especially for mix barter transaction such as:

3.1 Discipline on Some Coincident Agreement in:

a. Pegang Tali Pertama (tumimboi tali) – Hold the First Rope

The unwritten agreement firmly relates to the economic agents in Blante Market. This process occurs when the cattle owners bring the cattle farmers in order to process mix barter. It absolutely requires makelar during the transaction. They usually take a role as the hub or intermediary between cattle farmers and tukang blante as the consumer. The cattle farmer brings the cow to the market, and tukang blante stands by at the entrance of the southern part of the market.

At Pasar Blante, several makelar center around the target. One should be highlighted, although, there is any tight competition, they respect each other. The concept applies in this condition "first come, first serve" which

means that the one who hold the rope of the cow at the first time will get the chance to mix barter the cattle. When both parties meet, they will move in a certain place to make agreement through words. The agreement or contract is made as stated by Bapak/Mr. Yance Mewengkang which includes: (1) the agreement of cattle price in case mix barter; (2) some compensation (money) when the agreement is made; (3) if the first middleman fails to sell the cattle, he will give the chance to the second middleman with the owner's agreement; (4) the first middleman can help the second one to make a deal, yet he will not get bonus.

b. Willingness to Give Ownership Rights to Make a Transaction with Tukang Blante (Market Brokers)

When the rope is given from the owner to makelar, the authorization directly moves. It is definitely followed by an early agreement made before the deal. It is a common situation at Pasar Blante. After making the deal, the owner of the cattle will be sitting around the market and having chitchat with the others. They believe that the makelar will try his best to sell the cattle/cow. Therefore, they look so relaxed and sometimes they are enjoying a cup of coffee while waiting for the deal of the sale.

In mix barter, makelar has rights to set the price. When an agreement made, for example the cattle's owners agree to exchange a cow, which worth ten million rupiahs with a cow, which worth twenty million rupiahs; therefore, tukang blante (blante) will add ten million rupiahs to reach twenty million rupiahs. In this condition, tukang blante usually raises the price up to twenty millions and five hundred thousand; therefore, tukang blante will give five hundred thousand rupiahs. It is a usual condition. Makelar will be fully responsible of the early agreement with the cattle's owner.

Before mix barter agreement between makelar and tukang blante is made, makelar will inform the cattle's owners about the condition of the cow being exchange. If both of them agree, the transaction is handed over to makelar and tukang blante. The cattle owner is waiting for the deal and trade. He never intervenes their transaction. Later, in the purchasing process, cattle owners are involved or not involved. It depends on the agreement. It is absolutely the satisfied service. In this transaction, there will be no cancelation. It does not prove with receipt or invoice. They make a deal by stating "ces" or "jadi" (deal); therefore, the transaction is closed by stating "tumimboi kama (hand shaking"

c. The Strength of Statement as the Guarantee of Sustainability of the Affairs

"Se pa'roma situ katu se pa'timboyen" which means that what has been stated is being reference as the strong agreement between parties at Pasar Blante.

Without the right words, the activities will certainly not work because it will directly affect various activities. People who enter the Pasar Blante must prepare themselves to always say the right thing. More specifically the truth of the information in terms of the existence of the physical condition of the cattles should be told before the agreement will be made between the owner of the cattles and makelar since the information will be delivered to tukang blante.

The statement of the cattle owner above means that he is afraid to commit fraudulent acts, such as by

misinforming the state of the animal. Of course it is a capital for him to always maintain an honest and open nature. This, of course, is the right way for brokers to open up with the right information quickly. This situation is certainly needed the honest information as a guide for makelar to be able to bring this information when they will trade the cattles owned by other people through a mix barter transaction.

The information exchanged, of course, for the cattle owners is the physical condition. On the contrary, tukang blante will inform the owner of the cattle about the shift price in Pasar Blante. Not only that information about prospective customers is also notified. All information must be conveyed clearly and openly so that things that do not harm one party do not occur. Due to misinformation, it will break the relationship. Therefore, every party who brings information must really know the real situation or situation so that it will make a positive contribution, especially in the mix barter transaction activities. For brokers, information obtained and received. It is like a staple food that cannot be ignored. Because of that information, they will get income. Because the risk will be very large if the information submitted is wrong.

It meant that eventhough the person who had laid made clarification until he is going to die, he would not believe him anymore, yet they still kept the friendship. This naturally occurs how people should tell real things. If one dishonest statement were made, it would be difficult to join the economic transaction in Pasar Blante.

IV. CONCLUSION

When the economic agents in Pasar Blante makes economic transaction with mix barter way, they usually have a purpose to exchange a cow with a cow; meanwhile, some money of mix barter transactions will be used as the capital for raising cattle and farming, or perhaps for the daily needs. It commonly happens, how someone insists to have a cow for farming since he considers as the future savings. As the income and for family survival, the existence of social capital through this transaction, it results the formation of economic agents and the chains. First, the cattle owners and and those who make social capital in terms of: (1) the existence of full negotiations in family; (2) the unchanged commitment through "Tumimboi se pa'roma". Keeping the honest words is becoming the capital, which cannot be changed.

Second, the chain of social capital built by the cattle owners and tukang blante establish: (1) the freedom of transaction; (2) the respectful manner of other's belonging and be responsible. Third, social capital should be built through a new transaction of mix barter which is formed by social capital relationship between the cattle owner, makelar, and tukang blante, for example: (1) be discipline on several

regulations which have been agreed especially on: a) holding the rope (tumimboi wakes); b) willingness of full authority on makelar; c) the power of speech, means that what is said is held as the reinforcement of cooperation between parties in Pasar Blante. Without any real speech, this activity will not run well since directly it influences the several activities.

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