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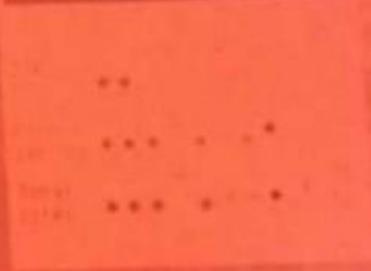
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THE DESIGN OF IDEAL SOCIAL CAPITAL FOR THE DEVELOPMENT OF TRADITIONAL MARKET IN THE MIX -B ARTER TRANSACTION IN PASAR BLANTE KAWANGKOAN

Rahel Widiawati Kimbal¹

Abstract: *This paper discusses the role of social capital and shares the concept of \designing the social capital for the development of traditional market. The mix-barter transaction in Pasar Blante Kawangkoan is taken the case to reflect the existence of the social capital and its role. The choice of Pasar Blante is related to the fact that this traditional market is very contributive to the local economic activities and local regency income. As a qualitative study, this paper based its data collection on the tringulation of interview, observation and documentation. The data were analyzed using the Spradleys model. The findings revealed that the role of social capital in the market transaction can be seen in the forms of sharing the information on both consumer and product price, obtaining qualified cattle, agreeing low cost transaction, and accessing the financial resources in the local market. It is also found that the more this social capital is applied, the more it lessens the risk of economic transaction in the market. However, there was potential hindrance for the application of the social capital. Therefore, the need for an ideal design of the social capital is required to revitalize its institutionalization (rules of the game) for both formal that is government and informal that is people involved in the economic transaction in the market. This is important for the survival of the market and economic transaction within it.*

Keywords: *Social Capital, Traditional Market, Design*

INTRODUCTION

The Indonesian people generally live in rural areas and depend their lives on the agricultural sector. The primary place to sell their agricultural products either crops or cattle is the traditional market where the farmers bring their product for trading process, Therefore, the traditional market plays quite important role for the society in rural areas as it serves as an place for selling their agricultural products. Traditional market is open for everyone; thus, this characteristic gives more chances for the society to perform economic activities whenever they have products to sell. At this point, traditional market marks itself as the center of economic activities for people in rural areas.

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The invigorating economic activity of the society is inevitable from the dynamics of economic activities in traditional market. Further, it also has correlation with the economic growth in rural areas leading to income raise and better labor absorption which involves in undergoing economic activities. Traditional market in rural areas has been embodied as the medium for intensive social interaction of the society in service and goods barter transaction

Lindbom (in Martineli, 2002:5) emphasizes that:

“Markets are the institutional embodiment of the exchange principle, a market system is a system of a society-wide coordination of human activities, not by central command but by mutual interaction in the form of transaction”.

Markets are the institutional embodiment of the exchange principle, and a market system runs due to mutual interaction in the form of services and goods transaction. This postulation describes that services and goods transaction in the market reflects the interaction and mutualism among people who involve in economic activities in order to give benefits for both sellers and buyers.

However, the benefit that traditional market gives does not contributor to the growth and development of traditional markets in Indonesia including those in rural areas. Data from the Indonesian Traditional Traders' Association (Asosiasi Pedagang Pasar Tradisional Seluruh Indonesia (APPSI)) in 2009 as quoted by the website of the Ministry of Cooperatives and SMEs show that the number of traditional traders per 18 Desember 2008 reached 12.625.000 traders, and the growth of traditional market declined 8,1 percent per year. In Jakarta, 400 kiosks cease to operate, and the contribution of traditional market to the selling of 47 products continues declining from 78,1 percent in 2000 to 69,9 percents (Wordpress.com, 3 September 2009). This fact shows that traditional markets turn into modern markets, and some of them do not operate any longer. This dramatic change signifies threat since traditional markets commonly become the important place in rural area and serve as the main pillar to support the society's economy. The data also describes that traditional market has lower growth rate than modern market while the annual rate for the decline of traditional market is higher.

Due to this fact, a research study which focuses on the existence of traditional market in its relation to its benefit is important to conduct in order to new perspective and solution to develop and preserve traditional market. In addition, the research will aim at providing economic and social space for people in rural areas to improve their income and eventually result in social welfare. Traditional market in rural areas needs preserving referring to its ability to absorb the local potential to ensure economic activity. This activity is expected to be able to accelerate people's income in many aspects such as transaction, labor force, and the contribution for growth and Local Revenue. Thus, it would be useful to finance local development.

These essential contributions reveal that the roles of traditional market are not as simple as the economic activities. This market is also advantageous factor for the development of region where it exists. Besides, the social interaction in economic activities provides opportunity for the development of study about traditional market. The research should be conducted to reveal and discover the existence and the role of social aspect particularly social capital of economic activities in the market.

In relation to this effort, Pasar Blante Kawangkoan as one of traditional market in Sulawesi Utara, particularly in Minahasa Regency is considered as the perfect and challenging research location as the effort to maintain and develop its vital existence for society. The research will be conducted by providing understanding and exploring social capital which play important role in accelerating economic activities. Pasar Blante Kawangkoan is classified as special traditional market. As Yustika (2009;311) discusses, this market only provide specific product such as cows. The activity in this market is not quite intensive (regular) considering the amount of cattle traded. The product sold in this market is cow, and one of transactions used is mix barter in which local values are still strongly embedded. This transaction will affect other transaction (The Jakarta Post 18 May 2010).

In addition to barter transaction, Mix barter transaction also has unique characteristic. In doing so, the traders and sellers as the actors of economic activity keep finishing their transaction although they donot reach the expected result. Money as the important requirement in the transaction is paid. In making transaction, the cattle owner and broker have special term to refer the cattle price. This term is called 'kwar'. One kwar is equal to 250 thousand rupiahs. This term is used by cattle owners and broker as a secret code (Tribun Manado, 8 May 2009).

In short, Pasar Blante Kawangkoan serves as the place to perform economic activity in which the transaction uses the local values to establish social model which is useful for sustaining the activities. This interesting and challenging phenomenon is essential for the researchers to reveal and discover the form, role and design of social capital in the mix-barter transaction in Pasar Blante. The findings will ne essential in the development of market economy leading to the improvement and sustainability of Pasar Blante Kawangkoan. This finding is also expected to inspire of the development model of other traditional markets, so these traditional markets will not be eroded despite the existence of modern market. Thus, it is also important for the economic improvement of people in rural areas.

RESEARCH PROBLEM

How social capital design is form and how the ideal design is conceptualized to develop the traditional markets particularly in the economic activity which applies mix barter transaction in Pasar Blante Kawangkoan.

RESEARCH GOAL

To discover the design of social capital and to conceptualize the ideal design to develop traditional markets in mix barter transaction in Pasar Blante Kawangkoan.

LITERARY REVIEW

Social Capital according to Experts

Capital social can be discussed in the strong community context, solid civil society, and in the identity of state and nation. Social capital, including its elements such as trust, cohesion, altruism, volunteerism, network, and social collaboration greatly contributes to the economic growth. The contribution is embodied in several mechanisms such the growing sense of responsibility for the public interest, the widening participation for the democratic process, and the strengthening harmony within the society and the decline in violence and crimes (Suharto, 2005:2)

The definition of social capital comprises trust, norm, and network in which community members act collectively. For further information, see Table 2.1.

Table 2.1
The core of the social capital definition according to several experts

<i>Social Capital Exponents</i>	<i>Focus</i>	<i>Social Capital (independent)</i>	<i>Dependent Variables</i>
Coleman	Social structure:social relation, institution	The function of expectation, obligation, trustable, path, norms, sanction, network, organization.	The action of actors or actors in legal institution.
Putnam	Social Institution	Network; norm; trust	Economic success, democracy
Fukuyama	Religion, Philosophy	Trust, value	Corporation, Economic success
Bank Dunia		Institution, norm, <u>relationship</u>	Social action

Source: Lawang, 2005:21

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, Tonkiss (2004:11) 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.

Theory of Transaction Cost: The Relationship between Social Capital and the Emergence of Transaction Cost

The theory of transaction cost was first coined by Ronald Coase in *The Nature of the Firm* in 1937 and was further developed in *The Problem of the Social Cost* in 1960. This theory is developed to revise the weakness of the model of general balance by Walrasian who explained that an exchange only requires suitable cost for particular commodity (Deliarnov, 2002:119). The Neoclassical economists developed the theory of exchange and trade, but they ignore costs needed in the transaction process. However, institutional economy is the expansion of the theory of transaction costs which emerged due to market failure (Yeager, 1999:29-30).

The economy of transaction cost was first introduced by Ronald H. Coase in his article entitled *The Problem of Social Cost* (1960). He was trying to compare the transaction cost in market economy and under-command economy (Deliarnov, 2002:120).

According to Coase, there are two important costs in economic activities that can be identified; (1) costs related to production and physical distribution, and (2) costs used for barter (transaction). Besides Coase, Arrow (1963) also explores transaction cost. He defines transaction costs as costs to run economic activities. Commons (1982) further delineates that transaction costs include costs for getting information, coordination and enforcement (Deliarnov, 2002:120). The economy of transaction cost develops to be a popular analysis tool in measuring the efficiency of institutional design.

Teori Hak Kepemilikan: Peran Modal Sosial Terhadap Hak Kepemilikan

Ownership right according to Furubotn and Richter (2000:71-72) refers to right to use to change its form and substance to transfer all rights in the asset some rights. Based on this concept, ownership right can be defined as right to use, to change the form and the content of ownership right, and to substitute all rights for assets or some expected rights. Similarly, Broomley and Cernea (1989:5 in Yustika 2008:152) also define ownership right as the right to obtain profit. This condition will be secured if other parties put their respect on every condition which ensure the profit flow. It is clearly stated that ownership of cattle in Pasar Blante enables the right holders to have privilege while trading their cattles.

Ownership right determines incentive for the empowerment of resources. Ownership rights contain a set of formal and informal rights to utilize and transfer resources (Alston and Mueller, 2005:573). Yustika (2006:160) states that the best way

to comprehend the basic concept of ownership right is to assume that all economic activities exist in the basic institutional framework from a classical liberal nation. Ownership right is given to all individual according the personal ownership principles. Sanction in ownership right can be transferred by permission due to the contract freedom principle. This concept underline ownership right as right to use, to change form and its content, and to transfer all rights over assets as well as to obtain profit from the assets.

Market and Institution in Economic Activity

In the relationship between market and institution as Caporaso & Levine (1993:27) explain, there are three forms of correlation between market and institution. First, market itself is an institution. Second, the institution limits the scope of market exchange. Third, political institution can be used to change incentive which underlies market exchange.

This relation vividly shows the perspectives of market as institution. Market is an institution which facilitates the meeting of traders and buyers. Market can also be understood from an institutional perspective as Caparoso and Levine explain. Some experts also perceive market as the result of transactions and as a metaphor for many agreements for exchange. All aspects related to exchanged goods, agreed exchange condition and its arrangement can be regulated in market institution.

Market is an on-process institution. Market is an unstructured arena where all activities take place. Regardless its unsystematical arrangement, market represents regularity, predictability, stability and reliability. In this relationship, Bromley (1989:40) tends to regard market as 'a regular medium for the exchange of benefit flow in the future'. Further, market is perceived as the process in which control over the opinion exchange in the future among participants do not only happen in particular location. Market does not only exchange tangible goods. The most important aspect is the market is closely related to changes in ownership and control on the flow of opinion and costs in the future.

Market institution is never far from collective belief of the community which involves in transaction process in the market. These society groups find their unity in the information gathered, shared and maintained. The information is related to aspect of interaction process in the market.

Values embedded in the shared information are used to ensure the interaction in the form of secrecy, behavior, and the consequences for the mutual transactional activities. This perspective supports the opinion of Polanyi (1957:76) that market is 'an institutioned process not only due to the behavior regularity but the embodiment of those regulation in the market'.

RESEARCH METHODOLOGY

Research on Pasar Blante in Kawangkoan is performed by applying qualitative research method. This means that research will focus on revealing social phenomenon as social capital chain in mix barter transaction in Pasar Blante.

In the context of Pasar Blante in Kawangkoan, this research will dig out the understanding and the perspective of traders and buyers involving in interaction and transaction such as cattle owner, broker, blante, and cattle sellers (cukong). In the activities in Pasar Blante, there are some involving parties who also take a part and participate such as: the foreman of the market, the medical officers, the head of the market, the whip sellers and other people who only become visitors. In every activities, the embodiment and role of social capital in their economic activities in the market are vividly seen.

This tendency becomes the argument of Kirk and Miller (1986;34) who explain that qualitative research is a tradition in social science. This research has a fundamental which depends on observation on human in their own areas. It also relates to those people due to language and terms. Thus, the most important aspect in this perspective is the view emerging from the object of the research. This research will be conducted in three main stages. First, survey to research location. Second stage involves data collection, and the last stage is data analysis.

Collecting Field Data

Data collection gives more emphasis on the interaction process instead of the final result. It gives an implication on the process of data collection, and the researcher will examine all interactions in Pasar Blante which are related to economic activities among involving parties. In short, researcher performs direct interaction with data sources starting from bargaining process to cattle trading in order to gain more information in each data category. Further, the researcher also examines cattle owners who perform indirect cattle transaction.

Some government officials who play important role in the transaction or are responsible for sustaining economic activities in Pasar Blante also become a part of interaction process during data collection. This is an important part to achieve maximal data collection or reach saturated data.

Data Analysis Techniques

Data gained during the research are analyzed by using progressive model from Spradley (1980). This model consists of the analysis of domain, taxonomy, componential and cultural theme analysis.

In the domain perspective, the research reveals the elements and role of social capital based on data that had been collected by involving other categories such as cover term, behavior, and semantic relationship.

The analysis process is conducted under taxonomy aspect particularly to explain term or behavior in specific domain and to organize data for achieving research goal. Another step is componential analysis which involves an explanation on domain that has become the focus of the research. In taxonomy analysis, the research discovers all elements which share similar characteristic or traits in each domain. This step involves observation, interview, and focused documentation (Sugiyono, 2005:113). The final analysis uses theme analysis or discovering cultural themes. This analysis attempts to seek the red line which integrates the existing domains. (Faisal, 1990 in Sugiyono, 2005:114).

RESULT AND DISCUSSION

Mix barter transaction is one of transactions common in Pasar Blante. The actors in economic activities in Pasar Blante have performed this transaction for a long time. This transaction enriches other transactions in Pasar Blante such barter transaction and money transaction. 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 transaction becomes a favourite activity among society because both parties will achieve mutual satisfaction during the barter since the difference in value is no longer an obstacle. Money is used to equalize the value.

One good example is Mr. Nogi Buyung, a blante, who wants to perform barter transaction of his cows with another trader. Cows that he sells in the market is 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 observation and interview in research location, the actors of economic activities in Pasar Blante focus their activities on mix barter activities. They establish links between (1) the cattle owners; (2) the cattle owners and blante and: (3) the cattle owners and 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:

5.1. Social Capital in Mix-Barter Transaction in Pasar Blante Kawangkoan.

5.1.1 *The Chain of Social Capital between the cattle owners in Mix-Barter Transaction.*

Social capital established between the cattle owners has several forms:

a Negotiation with a Sense of Kinship

Mix-barter transaction between two cattle owners requires negotiation, so both owner can exchange their cattles. Usually, the cattle owners perform this activity without a complex process. If they have been in the market and find the consumer, they directly perform the 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.

Mr. Yudi Kasenda, one of owners whose cattle won the 'Sapi Cantik' contest held by the Ministry of Agriculture in 2006 during PENAS event in Tondano, North Sulawesi explains while sitting at ease with his friends in security post in Pasar Blante:

"If I bring my cattle to Pasar Blante to be exchanged to other cattles dan pay amount of money, I will not be too picky. I can have transaction with anyone as long as both of us are happy and not under pressure. In the market, most people have known each other and are bound in a strong fellowship although we live in different villages and environment. We keep preserving a sense of kinship while doing the transaction. Thus, there would be no misunderstanding leading to fight. Everyone must love each other." (Interview on 20 August 2014).

The statement above gives meaning that the transaction with a strong sense of family can be the factor which determines the success of the transaction. A sense of brotherhood by not disappointing prospective customers certainly encourages cattle owners to mix barter transaction without coercion from either party. Because the convenience in transaction and freedom will not make them depressed. Therefore, a sense of brotherhood is nurtured in Minahasa cultural values through the word "matuari". It means that a sense of brotherhoods must be preserved. The name of "Minahasa" or "Minaesa" means that all for one (Tambayong, 2007: 202). Moreover, the former Governor of North Sulawesi Mr. AJ Sondakh the period 2001-2005 emphasizes the word "Tou Kanonang" (the Kanonang). The slogan "Torang samua basudara, raw-bae kong raw raw raw-dear" continues to be a strength for

community to maintain this brotherhood by constantly having good relationship and loving one another.

b. A strong Commitment expressed in "Tumimboi se pakroma" (Keeping Your Words)

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:

Once, there was someone coming from other islands had a transaction in Pasar Blante. He might not know the rules in the market, so during the mix barter transaction, he did not tell the truth. What he said was different from the reality. He denied the agreement. When everyone figured out that this person told a lie, they encircled and humiliated him, then asked him to leave Pasar Blante (Interview on 25 August 2014)

The statement of former longest law enforcer in Kinali signifies the strict rules in Pasar Blante although it is not written. These rules protect the actors in economy and prevent moral hazard to demolish long embedded values.

5.1.2 *The Chain of Social Capital between Cattle Owners and Blante in Mix-Barter Transaction*

a. The 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. (Interview on 16 September 2014).

Moreover, the convenience must be supported by the overall environment which foster the transaction activities. Mr. Jhon Kiawa explains that:

Saya sudah lama menjadi tukang blante, jika ada sapi yang akan di tukar tambah dengan sapi saya itu sangat mudah sekali. Saya bertemu dengan teman di pasar dan karena sudah lama saling mengenal kami sangat cepat untuk saling menukar dan tidak ada paksaan. Apabila sudah setuju maka kami akan saling menukar dan tidak ada paksaan. Apabila ada kekurangan tinggal ditambah uangnya saja) (Wawancara Tanggal 14 September 2014).

I have been a blante for a long time here, so it would be very easy to exchange cows with mine. I meet an old friend in the market, and due to our long friendship, we perform the transaction quickly and without any pressure. If we both agree, we will perform barter and no pressure at all. If the value is different, just pay certain amount of money (Interview on 14 September 2014).

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.

b. 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. One of them is the explanation from Mr. Ferry Monintja:

Sapi yang sedang berdiri dan di ikat disembarangan tempat itu bukan berarti tidak ada pemiliknnya. Memang itu sengaja diikat supaya orang akan bebas memilih untuk di beli atau ditukarkan) (Wawancara Tanggal 5 September 2014)

Cows which are placed and tied up at any place indeed have the owner. The owner does it in purpose, so everyone can choose freely any cows to buy or to exchange (Interview on 5 September 2014)

It indicates that the cattle owners put a tremendous trust on every individual in Pasar Blante. They do not have to stand all time near the cattle during the mix barter transaction. The owner just tie up the cows somewhere, and he will sit near to the place just to observe and see whether a prospective buyer come. All cow being tied up at any place belong to certain individual, but everyone shares equal responsibility and gives respect to other's properties by not conducting harmful deed and maintaining the security.

5.1.3. The Chain of Social Capital between The Cattle Owners, Broker and Blante in Mix-Barter Transaction

a Adherence to Some Agreed Rules

a.1. Pegang Tali (tumimboi tali) Pertama (Holding the Curb First)

The unwritten rule becomes the characteristic of the economic actors in Pasar Blante. This process occurs when the cattle owner brings his cows to the market for trading. Obviously, he needs another person to help him during transaction process. This part becomes the responsibility of broker who functions as the facilitator or an immediary between the owner and blante as the consumers. When the owner brings his cow to the market, blante has been waiting in the gate located in the southern side of the market.

While entering Pasar Blante, a large number of brokers come and seek for their targets. Although the competition is so tight, these brokers have a high tolerance and respect, so it can be something we are proud of. The concept is the one who holds the curb first has the right to perform the transaction and to get trust from the owner to exchange the cattle with others. The next step after holding the curb is to find a private place where they discuss some rules and reach the agreement through contract. Mr. Yance Mewengkang explains that the contract comprises: (1) the establishment of price in mix-barter transaction; (2) some fees that will be paid after the completion of contract; (3) if the first broker is unable to carry out his duty to perform the transaction, he is allowed to give to another broker under the consent of the cattle owner; (4) the first broker is allowed in assisting the second broker in performing transaction, but he will not get the bonus.

a.2. The Willingness to Give the Entire Right to Broker to Perform Transaction with Blante

When the curb has been transferred from the owner to the broker, the ownership of goods also changes. This change has been followed and strengthened by the initial contract having been made before. This activity is common in Pasar Blante.

After making a contract with the broker, the cattle owner just sits outside Pasar Blante and even makes a joke with everyone. He believes that the broker whom he puts his trust on will do the best to perform mix barter transaction. Thus, the cattle owners look so relaxed and spend time by drinking at the coffee shop while waiting for the report from the broker. Prior to mix barter transaction, a broker and blante perform their own transaction. A broker first inform a cattle owner about the condition of cows which will be exchanged. If the process goes smoothly, the transaction becomes the responsibility of broker and blante. The cattle owner simply waits for the result and does not interfere the transaction. A cattle owner will take a part in the payment process although some do not participate. It depends on the agreement. The main point is the satisfying service which does not disappoint any parties. At this point, there will no cancellation. This transaction uses no receipt, and the broker says 'ces' or 'jadi'. It signifies the end of transaction which then followed by shaking hands "tumimboi kama".

a.3. The Power of Words to Guarantee the Sustainability of a Cooperation

"Se pa'roma situ katu se pa'timboyen". It means what you say is something you hold. This slogan strengthens the corporation among the involving parties in Pasar Blante. Without any trusted utterance, the activities will not run smoothly. Thus, any existing activities will be greatly affected. People in Pasar Blante must prepare themselves to utter trusted words particularly the truth on the physical condition of the cows. The broker knows the condition of the cows during the contract he makes with the owner. The information serves as his point during the transaction, and he will share the information with blante.

The power of words becomes one of important elements in making transaction in Pasar Blante. When the owner brings his cows and the broker wants to conduct the transaction, the owner must provide the true information about the weakness and the strength cows that will be traded. If the cow has weakness, the owner must tell the broker the truth. Mr. Max Lepa explains that:

saya takut kalau mengatakan pada makelar sapi saya bagus padahal jelek. Jadi ketika makelar sudah memegang tali, saya menceritakan keadaan baik dan buruknya keadaan sapi saya. Soalnya saya takut berdusta sebab apabila ketahuan nanti saya yang malu. Ya lebih baik terbuka) (Wawancara tanggal 21 Agustus 2014)

I am afraid to tell a lie to broker, to say that my cow has a good quality, but the truth is not. When a broker has held the curb, I will him the strength and the weakness of my cows. I am afraid of telling a lie. If a broker finds out, it will humiliate me. So it is better for me to tell the truth (interview on 21 August 2014).

The statement from the cattle owner signifies his fear to cheat by providing false information about the condition of the cattles. It becomes his positive vaule to maintain honesty and openness. It also opens the path for the broker to find the information about the true condition of the cattles in a short time. This condition needs trusted words as the broker will share the information to the buyers when he is going to perform mix-barter transaction for others' cattles.

5.1. Desain Modal Sosial Ideal

Pasar Blante is a traditional market for selling cattles which still tightly upholds local wisdom of the society. Although this market has moved several times to other locations (market place), it does not change the transaction activities which still use a traditional transaction pattern. The proof of this statement is the existence of barter transaction, mix barter and non barter which is still suitable. Yustika (2008:313) emphasizes the shift of barter economy leading to market economy in sociological aspect does not the nature of transaction process. These changes only occur in instrument area, that is, the emergence the class of village merchant as the transaction catalisor. Then, another change focuses on a getting higher transaction escalation because of the centred location. Therefore, everyone will come to market. Above all, the nature of transaction/trade remains unchanged, that is, personal. Looking from the efficiency of transaction cost, either barter economy or market economy (traditional) is estimated to have an equal efficiency level.

The rapid advancement of the era causes Pasar Blante to sustain and maintain its existence. Therefore, local wisdom of society which becomes an essential part in developing market enables Pasar Blante to be permanent place in which the government facilitates well. The physical building has been modern and supported all activities. The strength of the market is a pride for Kawangkoan society. The transaction pattern which is tightly embedded in social capital is essential to decrease the emergence of other transaction costs. The role of social capital is a part from the values of life that people have built. As a matter of fact, these three transaction exist and society feel comfortable to use them.

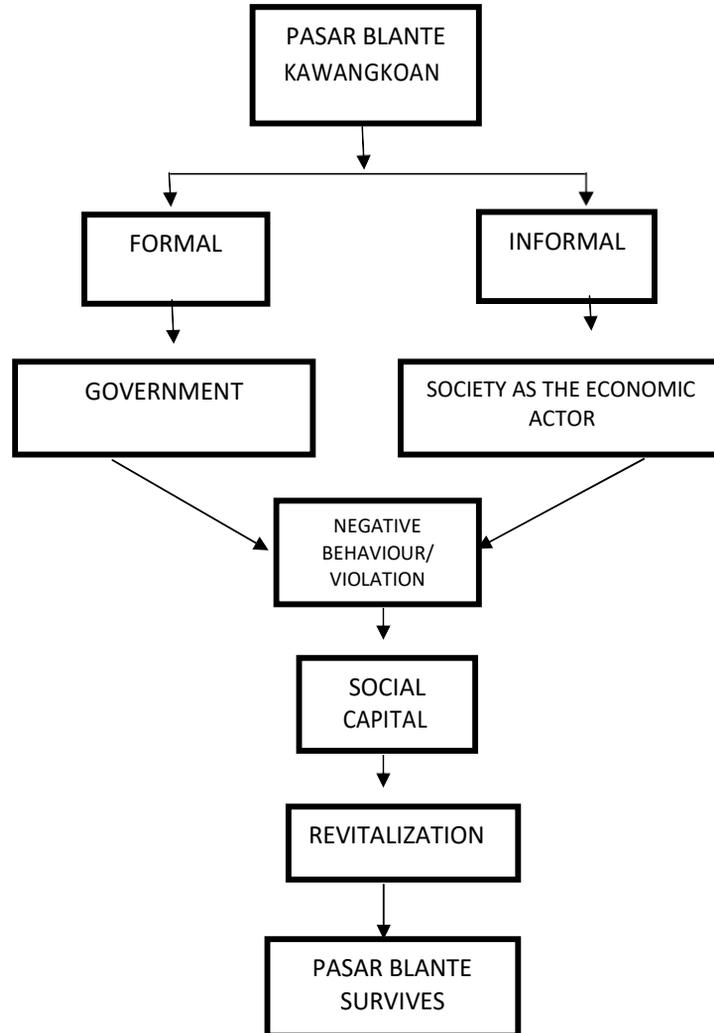
These three transaction patterns in Blante have strengths and weaknesses. However, it doesnot mean that one transaction is much better than the others. In fact, these three transactions in Pasar Blante represent the heritage that unites them and establish the strong fundamental to complete all trading activities in Pasar Blante. The existence of Pasar Blante and its strengths ensure its existence although it still has so many weaknesses. Those weaknesses, however, do not hamper Pasar Blante to improve its quality. Pasar Blante keeps improving itself, so these weaknesses does not destroy long-established social capital. The improvement is expected to

strengthen the market by anticipating all undesirable conditions in the future. Any violation performed by the economic actors and the government official against social capital has been found in Pasar Blante so far:

From the discussion the negative social capital which is against the economic performance in Pasar Blante Kawangkoan, the researcher finds that the negative social capital is performed by the economic actors and the government officials as the market officials. The violation can be found on the changes of cows' physical appearance, low bargaining power, disobedience in paying market retribution and ignorance on the medical staffs in market. More examples of the market officers in the terms of obedience is the use of parking ticket and the ignorance on the health condition of the cattle usually performed by veterinary.

Some efforts have been done to minimize negative attitudes in Pasar Blante although these efforts are still inadequate to prevent because these tendencies are going to flourish due to the people's interest. To maintain Pasar Blante and the existence of all elements inside, it is better that Pasar Blante keeps its informal regulations due to local wisdom full of positive values of the traditional customs. Thus, the status remains alive. Pasar Blante needs rules of the game that minimizes the violated behavior in order to ensure order. In addition, it also reduce uncertainty during the barter transaction. According to North (in Yustika, 2008: 34), institutions in market are divided into three components, formal intitutions, informal institutions, and enforcement mechanism. These components are found in Pasar Blante and have been developed to gain benefits for the society. The corporation between the government as the maker of the formal regulation and the society as the maker of informal regulation and enforcement mechanism must be strengthened since it seems declining recently

Thus, the revitalization of institution in Pasar Blante is so important that Pasar Blante is able to survive. It is also essential to reduce all negative behaviours which tend to increase each day. The rules in Pasar Blante are not merely rules, but they are institutionalized in every economic actors and people in Pasar Blante. As a result, Pasar Blante survives. The aim of revitalization is not to alter the rules of the games in Pasar Blante. Rather, it enlivens all existing elements and prevents them from being dormant. It is useful to set goal in the future and to achieve better improvement. Revitalization in market institution is performed under the framework to maintain the existence of Pasar Blante from the destructive behavior which becomes the threat of social capital practices. For further information, see Figure 5.1

Figure 5.1: Institutions in Pasar Blante

The emergence of negative social capital in Pasar Blante results in the decline of economic performance. The economic actors and the market officials begin ignoring social capital. As a matter of fact, this condition causes losses and transaction costs rise as a result of negative behaviors committed by economic actors and the market officials. Therefore, To maintain the existence of Pasar Blante, it needs revitalization by various parties for the sustainability of economic activities in the Market Blante.

CONCLUSION AND SUGGESTION

When the economic actors in Pasar Blante perform mix barter transaction, they generally have intention to exchange cows. Some money from this transaction become their capital to cultivate and raise cattles, and also for their daily life. This activity is the common thing to do because someone wants to have cow to be raised as the saving for the future. It is useful for the survival and the main income for the family. The existence of social capital in this transaction is formed between the economic actors. This condition also forms chain in many aspects. First, the cattle owners form social capital in (1) negotiation full of a sense of kinship; (2) the unchanging commitment through "Tumimboi se pa'roma". Keeping your words while performing transaction is the irreplaceable capital. Second, the social capital chain between the cattle owners and blante forms: (1) the freedom in transaction; (2) the respect on others' ownership and responsibility. Third, the social capital gained from mix-barter transaction is formed among the cattle owner, broker and blante such as (1) adherence to some collective agreements, (a) Holding curb (tumimboi wakkes); (b) the willingness to give the full right to the broker; (c) the power of words which means that any utterance becomes the main rule to strengthen the corporation between parties in Pasar Blante. Without any trusted words, it is impossible to run every activities smoothly. Directly, this condition influences many activities. Higher social capital's role is useful to improve income and decrease the risk that may be found in performing the economic barter in Pasar Blante Kawangkoan.

Pasar Blante also has weaknesses. Some violations reflected in negative social capital causes poor economic performance. The transaction cost in Pasar Blante also gets higher. As a result, the economic activities are inefficient. Thus, Pasar Blante needs revitalization of institution (the rules of the game) which covers formal institution such as the government and informal institution such as society as the economic actors. The revitalization of institution is the design of social capital which is beneficial to enliven the declining social capital in order to sustain the existence.

SUGGESTION

Due to conclusion, the researcher can provide some suggestions. First, it needs revitalization of Pasar Blante to enliven the declining social capital due to the negative behavior. Revitalization does not intend to change the rules of the game in Pasar Blante, but it is useful to maintain the existence of Pasar Blante against the negative behavior that becomes the threat of social capital.

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