

ACCOUNTING IN LOCAL WISDOM: REVEALING BARTER TRADITION IN WULANDONI NUSA TENGGARA TIMUR

Apriana Marselina^{1)*}

¹Doctoral Study Program in Accounting, Faculty of Economics and Business, Universitas Brawijaya, Malang, Jawa Timur-Indonesia

*Corresponding Author: aprilradja82@gmail.com

ABSTRACT

This study aims to find out two things: first, to understand more deeply about the exchange rate of goods in the barter tradition in Wulandoni District, Lembata Regency, East Nusa Tenggara, and second, to analyze the factors that affect the existence of the barter market in the midst of the circulation of banknotes in the modern century. The type of research used is qualitative descriptive research, which is carried out at the Wulandoni Barter Market. Data were obtained through observation, interviews, documentation, and literature studies. The results of the study show that in barter transactions in Wulandoni District, the exchange rate of goods is determined based on an agreement, without involving money as an intermediary. This barter system uses a traditional rule called "monga" to determine the exchange rate of goods. In addition, factors that affect the existence of this barter market include customary and cultural factors, tena and cotoklema factors, prefo factors, and geographical factors. The barter market has survived because of its harmony with the culture and customs of the local community that upholds traditional values, even though banknotes are widely circulated.

Keywords: *Accounting Perspective, Exchange Value of Goods, Barter Tradition, Monga*

ABSTRAK

Penelitian ini bertujuan untuk mengetahui dua hal: pertama, memahami lebih dalam mengenai nilai tukar barang dalam tradisi barter di Kecamatan Wulandoni, Kabupaten Lembata, Nusa Tenggara Timur, dan kedua, menganalisis faktor-faktor yang mempengaruhi eksistensi pasar barter di tengah peredaran uang kertas pada abad modern. Jenis penelitian yang digunakan adalah penelitian deskriptif kualitatif, yang dilaksanakan di Pasar Barter Wulandoni. Data diperoleh melalui observasi, wawancara, dokumentasi, dan studi pustaka. Hasil penelitian menunjukkan bahwa dalam transaksi barter di Kecamatan Wulandoni, nilai tukar barang ditentukan berdasarkan kesepakatan, tanpa melibatkan uang sebagai perantara. Sistem barter ini menggunakan aturan tradisional yang disebut "monga" untuk menentukan nilai tukar barang. Selain itu, faktor-faktor yang mempengaruhi eksistensi pasar barter ini antara lain faktor adat dan budaya, faktor tena dan kotoklema, faktor prefo, serta faktor geografis. Pasar barter tetap bertahan karena keselarasan dengan budaya dan adat masyarakat setempat yang menjunjung tinggi nilai-nilai tradisional, meskipun uang kertas sudah beredar luas.

Kata kunci: *Perspektif Akuntansi, Nilai Tukar Barang, Tradisi Barter, Monga*

Introduction

In the past, Indonesia still adhered to the barter system, but over time this habit began to be abandoned as time changed and world traditions followed. In primitive societies, before money was used as a medium of exchange, goods were traded through a barter system. Although this method of buying and selling has been replaced by a currency-based system, the fundamental concept of barter trade still exists in certain situations (Mulyani et al., 2023). It is undeniable that until now there are still some remote areas in Indonesia that practice bartering in transactions, although relatively few people still practice this tradition because in modern times almost all buying and selling transactions are valued in material terms. Exchanging goods to buy goods is no longer meaningful, now everything uses money (Hamado et al., 2019). The barter tradition has begun to disappear, except for certain areas that still maintain the barter tradition, including one of the areas in East Nusa Tenggara, especially Flores Island, which is located in Wulandoni District, Lembata Regency.

Barter is a tradition carried out by our ancestors in economic activities. In barter system, there are no clear rules about the goods exchanged (Blikololong, 2021). The barter system has been preserved from time to time. This activity has a value that is closely related to the cultural life of an area because it identifies the 'innate' and 'everyday life' as well as the livelihood that is naturally promoted (Espinoza, 2019). Barter is not just an economic activity, but also part of a society's culture. This system reflects social values, togetherness, and mutual cooperation in community life. Every society has cultural norms and values that influence how barter is done. In its development, barter trade begins to develop with the emerging of trade-in transaction as well as buy and sell of the goods (R. Kimbal, 2019). The principle used in barter is mutual consent, for instance; the people of Wulandoni District carry out the barter tradition at the Wulandoni barter market, exchanging one flying fish for one rice basket because the value of the rice is higher. The value of an item is the ability to use the item to meet human needs and the ability to exchange the item for another. Every time we do economic activities, it is always related to goods and services. Simorangkir (2016) states that goods and services used, both by consumers and producers in economic activities must have value. Basically, it can be explained that the value of an item is the ability of goods or services to meet human needs.

The barter tradition can still be found in the surrounding environment, one of which is the Wulandoni District community that is in the Wulandoni barter market, Lembata Regency. This barter activity has been carried out from ancestors until now. According to (Cipta & Nuka,

2023) stated that in the past, when there was no means of transportation to the district capital located in Lewoleba, the Wulandoni community walked with a travel time from Wulandoni to Lewoleba of 3 nights 4 days with a distance of about 50 km. Judging from this situation or distance, the community became reluctant to make transactions using money to meet their daily needs. From there emerged the idea of the Wulandoni Barter Market which is a link between all the people of Wulandoni District so that they can meet their living needs. This Barter Market has an important role in the lives of the community because the community does not need to spend money to meet their food needs but only by bartering from the results they produce themselves. The activity of exchanging goods that occurs between two parties without an intermediary medium of exchange, namely money. Ariani (2018) stated that there are no strict rules in the barter market, there are only rules between traders. The barter market make it easier for sellers to enter and exit the traditional market. Barter is an exchange system that has evolved and been used as a method of trade since ancient times. This system provides various benefits to companies, such as managing inventory, optimizing unused capacity, increasing sales figures, providing interest-free credit, managing debt structures, and supporting the smooth running of international trade (Uyan, 2017). The market activities in Wulandoni area tend to operate without strict rules, but rather based on agreement and trusted between traders and buyers. Thus, transactions are flexible, the local people can easily enter and exit buying and selling activities without complex administrative barriers. This also cannot be separated from the influence of local social and cultural values, where interactions between sellers and buyers are more familial than just business relationships. The trading system in Wulandoni District emphasizes trust between community members, which often prioritizes social aspects over profit alone.

Based on the location of the region, the people of Wulandoni District are coastal and mountainous areas that earn income as fishermen and farmers. This area also has a tropical climate, the rainy season is shorter than the dry season. This topographic difference causes differences in community needs. In this area, coastal communities are in great need of assistance in terms of food and other necessities with people who live in the mountains. Mountain dwellers need fish as food and a source of nutrition, which is difficult to obtain in mountainous areas, while coastal dwellers need fruits and vegetables which are difficult to obtain in coastal areas. The system of bartering goods is often carried out between coastal communities (Mulandoro, Leworaja, Ataker, Pantai Baru or Kehi, and Lamalera) and mountains (Puor, Uruor, Lewuka, Boto, Lalabala, Udak and Posiwatu) located in the Districts of Wulandoni, Nagawutung,

Nubatukan, and Atadei, with exchange rate provisions goods that have been determined since the time of our ancestors, so that they become a measure in barter transactions.

Barter transactions are carried out at the Wulandoni Barter Market. People come using trucks, on foot, and on motorbikes. The barter market has existed alongside the whale fishing tradition in Lamalera, since hundreds of years ago. Initially, it was just bartering meat and salt for rice, corn, sweet potatoes, vegetables and others. Currently it extends to various types of fish and manufactured goods such as rice and kitchen spices (Elannor, 2019:20). In this barter process, there is also another uniqueness that can be found, namely before carrying out the barter system process, there is a special officer (market foreman) who is assigned to blow the whistle first and then carry out the barter system process as usual.

In terms of traditional and cultural values, the barter market has a tradition that is passed down from generation to generation and maintained by the community until now. Tradition is sometimes equated with customary words in the view of society understood as the same structure. Where according to tradition, the community follows customary rules (Muhaimin, 2017:78). The aspects of tradition and culture become one because this barter system is passed down from generation to generation, so that it has become a tradition and culture that exists in Wulandoni District.

Traditional cultural patterns tend to be dominated by old customs which are rules that are appropriate and encompass all concepts of the traditional system in regulating actions or deeds in social life. Therefore, the traditional cultural pattern in carrying out life is based on old ways or customs that are still inherited from ancestors and have not undergone fundamental changes because the role of customs is very strong in controlling traditional cultural patterns. In everyday life, the local people also use money to transact buying and selling. However, money is not the main thing to carry out transactions to exchange goods (Sa'i Affan, 2021).

The research on the barter system in the midst of the modernization era is not the first thing to do. However, research with the object of the Barter Tradition in Cultural Behavior of the Wulandoni Subdistrict Community, Lembata Regency, East Nusa Tenggara is still very rarely done. The previous studies are; *First*, research conducted by Latifah, (2017) about the existence of the Barter Tradition in the Inland Community in Bantal Village, Assembaus District, Situbondo Regency. The results of this study indicate that the existence of the barter tradition in Bantal Village is quite well known by the community. This barter tradition is carried out in everyday life and also at celebratory events such as weddings. There are three factors that make society still maintain the barter tradition, namely: Tradition, Economy, and Education

Level. *Second*, the research conducted by Riyanti, (2016) about Barter Buying and Selling in the Perspective of Islamic Economics. The results of this research indicated that barter activities exchange one commodity for another without using money and to meet daily living needs. *Third*, research conducted by Kimbal, (2016) which discusses the existence of local values as local as a supporter of the community economy in Pasar Blante, Kawangkoan Pasar Blante. The results of this study show that the local community in exchanging goods for goods in this case animals has been applied from their ancestors and has become a tradition through an agreement between the seller and the buyer without an intermediary in the form of a medium of exchange, namely money.

The difference between this research and previous researches is in its thema, object and one of them in the method. The theme of this research concerns accountability in the barter system. Then the object of this study is the Barter Tradition in Cultural Behavior of the Wulandoni Subdistrict Community, Lembata Regency, East Nusa Tenggara which is concern of accounting in local wisdom in revealing barter tradition. The sustainability of barter trading in the Wulandoni District community cannot be separated from community participation, support from the local government, and the availability and demand for goods and services offered in the barter system.

In the barter tradition, producers and consumers mutually benefit because it does not involve money as a means of payment. However, there are shortcomings in the transaction, namely the difficulty in transacting to bring together parties who need each other and often find incompatibility in the types of goods needed by each person to be exchanged. This makes it difficult to get and determine the exchange value of goods that are balanced because the values are not the same. However, the shortcomings of barter cannot change the traditions that have been carried out by our ancestors.

The research on barter is not a new research. Previous researches includes: First, the research conducted by Ariani (2018) entitled “*Eksistensi Pasar Tradisional di Tengah Persaingan dengan Pasar Modern di Kabupaten Buleleng- The Existence of Traditional Markets Amidst Competition with Modern Markets in Buleleng Regency*”. This research used qualitative method. The result indicated that The results of this study indicate that the community considers the existence of traditional markets to still have potential with the advantage of prices in traditional markets that are more affordable, but the existence of facilities in traditional markets is not well maintained and the facilities are inadequate. Regarding the poor physical condition of the market, efforts by the village government include market renovation and revitalization. The similarities between Ariani’s research and the researcher of

this study is ooth discuss buying and selling and the existence of the market amidst competition with the modern market. And using the same research method, namely qualitative. On the other hand, the difference between these two studies is the difference object between this research and previous research.

The second research was conducted by (Apriantoro et al., (2023) etitled “*A Barter System for Used Palm Oil Traders : Islamic Law Perspective*”. This research aims to practice knowing the sale and purchase of used cooking oil with a barter system at UD Jelantah Sejahtera and to examine the applicable Islamic law. This study uses a qualitative methodology with a deductive approach. The similarity between Apriantoro's research and my research is that both of the researchers discuss the barter system in buying and selling transactions using qualitative methods. However, there are basic differences, namely in the object of research and the goods being bartered. In Apriantoro's research, the focus of the research is on UD Jelantah Sejahtera which only sells cooking oil by utilizing in barter system, while in the barter system market at Wulandoni Market is that the market transaction all the basic needs.

Based on the background that has been described previously, the researchers raised a topic entitled “*Analysis of the Exchange Value of Goods in the Barter Tradition of the Wulandoni District Community, Lembata Regency*”. This has attracted our attention as researchers to analyze more deeply from an accounting perspective related to the exchange value of goods in the barter tradition in the Wulandoni District community and to find out the factors that influence the existence of the barter market that still survives in the Wulandoni District community when the circulation of paper money has been going on for a long time.

Research Method

This research is a type of qualitative research, a research method used to analyze the social or humanitarian phenomenon holistically (Creswell, 2017). The characteristics of this type of research are that researchers act as the main instrument in the research, and the research emphasizes more on substance. Data collection and analysis techniques in qualitative research emphasize more on the interpretation of meaning (Sugiyono, 2018). The use of qualitative research methods was chosen in data analysis because this type of research is relevant to the research object where there is no need to use data or distribute questionnaires because researchers would conduct direct observations or interviews with people who represent the research object.

The location of this research is at Wulandoni Barter Market located in Wulandoni District, Lembata Regency, East Nusa Tenggara Province. To obtain the data or information needed in this research, the research methods used: observation, interviews, documentation and literature studies. The data obtained was analyzed through three stages (Miles & Huberman, 1994), namely: data reduction, data presentation and conclusions.

Results And Discussion

A Brief History of Wulandoni Barter Market, Lembata Regency, East Nusa Tenggara

The Barter System in the Wulandoni Lembata Regency market, East Nusa Tenggara began during the Dutch colonial era in Indonesia, especially on Lembata Island around the 18th century AD. This was confirmed during an interview on October 5, 2024 with Mr. Laurensius Nikolaus Ola Igon as a community figure and also the Head of Wulandoni Village, Lembata District, East Nusa Tenggara:

During the Dutch colonial era in Wulandoni, barter began when people who did not pay taxes were punished by building roads between villages. They needed each other, they began to exchange the goods they brought. After a few weeks, they set one day a week to meet and barter according to their needs, a tradition that continues to this day.

According to the people of Leworaja Village, the origin of the barter market in Wulandoni was marked by the event of *Habe* (meeting each other) to exchange food (provisions) between coastal people and mountain people who were both working on building roads during the Dutch colonial era. In the *Habe* event, it was finally agreed that once a week the mountain people who wanted to go down to work had to bring a lot of garden produce and the coastal people would provide sea produce in the form of fish to be exchanged. The agreement eventually formed a barter market which was held every Wednesday in Leworaja Village. Based on the results of an interview on October 5, 2024 with Mrs. Maria Nula Korotama as a Community Leader of Lamalera Village (*Penete*) and also a descendant of the first child of *Lika Telo* stated that:

The origin of the Wulandoni Barter Market was due to the existence of a *fule baje* (agreement) which is estimated to have occurred around the 19th century. *Fule baje* is an agreement between the mountain community (Wukak tribe) and the Lamalera community that they would come down to bring garden produce and marine produce to exchange with each other.

The interview results above explain that the agreement between them is a strong foundation for continuing to maintain the barter market tradition. The Wulandoni Exchange Market has a strong history, starting from the *fule baje* (agreement) tradition which is estimated to have occurred in the 19th century. This agreement reflects the reciprocal relationship between two

groups of people with different livelihoods, namely the Wuak tribe who come from the mountains and the Lamalera people who live in coastal areas. In this agreement, the mountain people bring garden produce such as tubers, corn, and vegetables, while the Lamalera people bring seafood such as fish and other catches. This exchange not only strengthens social relations between them but also reflects a traditional form of barter-based economy that has survived to this day. Thus, the Wulandoni Exchange Market is not just a place for transactions, but also a cultural heritage that reflects the patterns of social and economic interaction of the local community since hundreds of years ago.

Implementation Process of Wulandoni Barter Market

Wulandoni Barter Market is a traditional market in Wulandoni District, Lembata Regency, East Nusa Tenggara where transactions are carried out using a barter system without using cash. Wulandoni Barter Market not only functions as a place to exchange goods, but also as a means of strengthening social relations and maintaining the cultural traditions of the local community.

1. Preperation Stage

At this stage, all sellers and buyers, both from the coast and from the mountains, will rush to the market using trucks, walking, and motorbikes. Once at the market, they will fill the available places or stalls and display all the agricultural products that they want to barter.

2. Core Stage of Barter

At this stage, the bartering and bargaining process begins, which is marked by the blowing of a whistle by the market foreman. After the whistle is blown to signal the start of the market, all traders or buyers will compete but remain orderly towards the seller to offer goods to be bartered, where those who walk around offering goods to be bartered are people from the coast. Coastal communities will walk carrying various types of fish that they have and head towards the mountain people who are sitting in a row with various types of garden produce, then they will make offers to each other according to the prevailing value standards.

3. Final Stage of Barter

The barter market will finish by itself without any sign or signal from the market foreman. The market is usually finished at 12.00 or 13.00 when there are no more transactions or goods being bartered. This is same with Blikololong stated in (Nurlaila, 2023) that *fule*

(market) activities are around 2-3 hours. Everyone usually arrives at the market location at the earliest at 09.00, so the market starts around 11.00 and lasts until 13.00.

The Efforts to Maintain the Existence of the Wulandoni Barter Market

Wulandoni Barter Market is not just a traditional market or a market that drives the economy but more than it. Wulandoni barter market is a local wisdom and hereditary tradition left by ancestors to be maintained and preserved together. The barter market is also a tourism potential in Lembata Regency that attracts domestic and foreign tourists. The researchers indicated that there are three efforts that can be made by all stakeholders, especially the government, therefore the barter market remains sustainable, namely: a) construction of facilities and physical renovation of the barter market; b) empowering norms and values in the barter market; c) and promoting the barter market

Analysis of the Exchange Value of Goods in the Barter Tradition of the Wulandoni District Community

The majority of the people of Wulandoni District earn their living as fishermen and farmers. The barter system of goods is often carried out between coastal and mountainous communities with provisions that have been determined by their ancestors, so that it becomes a measure in barter transactions. Barter exchange rater can bee seen as follow:

Table 1. Barter Exchange Rates

No	Marine Products/Coastal Products	Garden Products/Mountain Products
1	One piece of fish (Whale, Dolphin, Shark, Raja Fish, Mokku, and Belelang)	a. 12 stalks of corn b. 2 sweet potato stalks c. 12 cassava potatoes d. 12 bananas e. 2 pumpkin vegetables f. 2 bunches of sweet potato/papaya leaves g. 2 handfuls of coarse tobacco h. 20 areca nuts i. 20 betel nuts j. 12 kedondong k. 1 coconut l. 2 advocates m. 1 papaya n. 12 pieces of cassava
2	1 flying fish	a. 2 pieces of cassava b. 1 coconut c. bunches sweet potato leaves, pumpkin tops and papaya leaves d. 1 bunch or 2 handfuls of papaya flowers

3	1 flying fish	a. 12 bananas b. 12 cassava potatoes c. Corn 2 monga
4	1 Grasp salt or whiting	a. 6 corns b. 1 stalk of cassava c. 6 bananas d. 2 pumpkins e. 1 bunch of cassava leaves, pumpkin f. shoots, and papaya leaves g. 10 areca nuts h. 10 betel leaves i. 1 handful of coarse tobacco j. 6 kedondong fruits
5	2 handfuls of salt or slaked lime.	a. 1 coconut b. 2 advocates
6	4 handfuls of salt or slaked lime.	a. 1 papaya b. 6 pieces of cassava c. 12 cassava potatoes

Note: The measurements for salt and lime are adjusted according to the value or quantity of the goods exchanged.

Source: Researcher Processing, 2024

Wulandoni Barter Market is a traditional trading system where goods or services are exchanged without using money as an intermediary. This reflects the traditional economic system that is still maintained amidst today's economic modernization. This system takes place with coastal communities and mountain communities who bring marine products and garden products that they have to exchange.

Each transaction is done through a negotiation process between the two parties. The value of the exchanged goods is determined based on a predetermined agreement without looking at the high or low value of an item. For example, 1 flying fish can be exchanged for 12 bananas, 12 yams and 12 corns, which in terms of value, the garden produce exchanged for 1 flying fish has a higher value. This exchange system has an impact on the value of the goods exchanged, which is not based on the objective value theory of production costs put forward by Adam Smith (in Meiriza, 2023) that the value of an item is determined by the amount of production costs incurred by the producer to make the item. In addition, the higher the use value of an item, the higher its exchange value will be.

Factors Affecting the Existence of Barter Market in the Wulandoni Subdistrict Community

The survival of the exchange process in the Barter market is influenced by 4 factors. These factors can be called the *Spirit of Barter*, referring to Max Weber's *Spirit of Capitalism*. Weber & Gothein (2022) interpreting spirit as an ethos that supports the behavioral patterns of entrepreneurs and workers, towards the growth of modern industrial capitalism or rational work organizations. The interaction between these four factors is what causes buying and selling (du-hope) to be able to carry out *stubborn* resistance to the awesomeness of the money economy. The following are factors that influence the existence of the barter market:

1. Traditional Culture

One of the main factors that influences the survival of the Barter Market in Wulandoni is culture. Culture can be the prohibitions, such as the prohibition for inland residents to weave sarongs and the prohibition on catching whales other than Lamalera people Blikololong in (Nurlaila, 2023). The cultural rules that apply from generation to generation cause the dependency of needs between coastal communities and mountain communities. Violation of these rules will bring curses and bad luck.

2. *Tena* and *Kotoklema* (Boat and Whale)

Tena is a Lamaholot language which means a special boat for catching whales called *tena*. In addition *Kotoklema* comes from the Lamaholot Lamalera language which means *Superweel Whale*. In Lamalera there are three types of sea facilities for catching fish, namely: *tena*, *lifeboat* and *sampan*. *Tena* is owned collectively by the tribe. *Lifeboats* are only owned by a few people or families, while canoes are owned by individuals. Only *tena* are allowed to catch whales, where *tena* is also considered as sacred places or traditional houses.

Tena and *Kotoklema* are the main factors that maintain the continuity of the barter system in Lembata Regency, East Nusa Tenggara, both as a means of transportation and a sources of the main commodities exchanged. These tradition are not only about economics, but also part of the cultural heritage that continues to be maintained.

3. *Prefo* (Market Customer)

Prefo is the Lamaholot language of Lamalera Village. *Prefo* is a node of the barter network to obtain food ingredients. Transactions between *prefo* are preferred through barter rather than money because it is based on trust. Between the *prefo* will visit each other if they need something or make an appointment to meet each other, and usually the location is at the market.

4. Geographical Conditions

The survival of barter Lembata Regency, East Nusa Tenggara is also influenced by the geographical conditions in the Wulandoni District area. The Wulandoni area is located on the south coast of Lembata Island which is lined with many high hills. In general, the people there are only classified into two, namely coastal communities and mountain communities. Coastal communities are mostly fishermen while mountain communities are mostly gardeners. From these differences, there is a mutual dependence on needs that makes the habit of bartering between marine products and garden products difficult to eliminate.

The geographical conditions of the hills in Wulandoni District, Lembata Regency, East Nusa Tenggara also affect the location of the barter market in Wulandoni. The Barter Market in Wulandoni is located in the coastal area. Coastal areas are the main choice because they prioritize accessibility. In the past people did not know vehicles and technology, so that access to many locations was still via sea routes using boats or ships.

Conclusion

The conclusion from the research are: *First*, the Wulandoni Barter market is a traditional trading system where goods or services are exchanged without using money as an intermediary. This reflects the traditional economic system that is still maintained amidst today's economic modernization. The value of the exchanged goods is determined based on a predetermined agreement without considering the high or low value of an item. For example, 1 flying fish can be exchanged for 12 bananas, 12 yams and 12 corns, which in terms of value, the garden produce exchanged for 1 flying fish has a higher value. The exchange value system applied in the Wulandoni Barter Market from the past until now is by using the monga system. One monga is worth six ($1 = 6$) or two monga are worth one dozen ($2 = 12$), meaning one medium-sized fish can be exchanged for 6 bananas, 6 corns, or 1 piece of dried whale. Which is worth 2 monga can be bartered with 12 corn, 12 sweet potatoes, and so on following the multiples of monga. The use value of an item in barter exchange refers to the benefits obtained from the item either directly or as a contributor to the value in the barter market. Market participation is not only about transacting, but also maintaining and continuing ancestral cultural values through trading that is passed down from generation to generation.

Second, the establishment of the Barter Market in Wulandoni around the 18th and 19th centuries AD, namely: The Wulandoni Barter Market began with the Dutch colonialism which began with the exchange of food supplies; Wulandoni Barter Market began with the habe event (meeting) between coastal people and mountain people during the Dutch colonial period; Wulandoni Barter Market began with the *fule baje* (agreement) between the mountain people (Wukak tribe) and the Lamalera people; Wulandoni Barter Market comes from the word *Wulan/wule* (market) and *doni*. *Doni Mata Papa* is the name of the warlord of the *Labala Kingdom*,

Third, the implementation process of the Barter Market in Wulandoni begins with the signal of the market foreman blowing a whistle after everything is ready at around 10.00 at the earliest or 11.00 at the latest using a goods exchange value system (*monga*). *Fourth*, the factors that influence the existence of the Barter Market in the midst of the circulation of paper money

in the Wulandoni District Community are customary or cultural factors, *tena* and *kotoklemma* factors, *prefo* (subscription) factors, and geographical factors.

References

- Apriantoro, M. S., Yasir Hasanridhlo, Widhi Indira Laksmi, Leny Agustin, & Husain, M. Z. (2023). A Barter System for Used Palm Oil Traders: Islamic Law Perspective. *Demak Universal Journal of Islam and Sharia*, 1(01), 57–66. <https://doi.org/10.61455/deujis.v1i01.34>
- Ariani, N. M. N. (2018). Eksistensi Pasar Tradisional Di Tengah Persaingan Dengan Pasar Modern Di Kabupaten Buleleng. *Jurnal Ilmiah Akuntansi Dan Humanika*, 8(2), 20.
- Blikololong, J. B. (2021). Du-Hope di Tengah Penetrasi Ekonomi Uang: Sebuah Kajian Sosiologis Terhadap Sistem Barter di Lamalera, Nusa Tenggara Timur. *Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Indonesia, Depok*, 1(1), 20.
- Cipta, D. A. S., & Nuka, A. K. (2023). Etnomatematika pasar barter Wulandoni, Lembata, Nusa Tenggara Timur. *Cakrawala Jurnal Ilmiah Bidang Sains*, 1(2), 81–86. <https://doi.org/10.28989/cakrawala.v1i2.1419>
- Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
- Elannor, C. M. V. A. (2019). Etnomatematika Dalam Pasar Barter Di Kecamatan Wulandoni, Lembata, Flores, Nusa Tenggara Timur. *Prosiding Sendika*, 5(1), 20.
- Espinoza, A. R. (2019). *Barter Old Fashioned or a Modern Alternative*. 624.
- Hamado, A., Umar, R., & Maru, R. (2019). Eksistensi Pasar Barter Ditengah Pesatnya Perkembangan Pasar Modern: Kasus Pasar Barter Di Kecamatan Wulandoni Nusa Tenggara Timur Dalam Perspektif Geografi Ekonomi. *Diss. Universitas Negeri Makassar*, 1(1), 20.
- Kimbal, R. (2019). *The Power of Social Capital in Barter Transaction at Traditional Market*. 383(Icss), 817–823. <https://doi.org/10.2991/icss-19.2019.42>
- Kimbal, R. W. (2016). Eksistensi Nilai-Nilai Lokal Sebagai Lokal Sebagai Pendukung Perekonomian Masyarakat di Pasar Blante Kawangkoan Sulawesi Utara. *Diss. Universitas*, 1(1), 20.
- Latifah, S. (2017). Eksistensi tradisi barter pada masyarakat pedalaman di Desa Bantal Kecamatan Asembagus Kabupaten Situbondo. *Skripsi, Universitas Islam Negeri Sunan Ample Surabaya*, 173.
- Meiriza, M. S. (2023). Analisis Perbandingan Penentuan Harga dalam Pemikiran Adam Smith dan Karl Marx. *Manivest: Jurnal Manajemen, Ekonomi, Kewirausahaan, Dan Investasi*, 1(2), 185–192.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. sage.
- Muhaimin. (2017). Tradisi. In *PT. Logos Wacana Ilmu, Ciputat* (Vol. 5, Issue 1).
- Mulyani, R., Sulastri, W., & Pratiwi, N. (2023). *Phenomenology of Buying and Selling Practices in Islamic Societies : How is it Implemented*. 1, 28–34.
- Nurlaila, N. (2023). Tinjauan Hukum Islam Terhadap Tradisi Pobolosi Sebagai Transaksi Barter Di pasar Sampuawatu Kecamatan Kaledupa Kabupaten Wakatobi. *Diss. IAIN KENDARI*, 1(1), 20.
- Riyanti, U. (2016). Jual Beli Barter Dalam Perspektif Ekonomi Syariah (Studi Pada Masyarakat Desa Sebangau Permai Kecamatan Sebangau Kuala Kabupaten Pulang Pisau). *Diss. IAIN Palangka Raya*, 3(2), 13–22.
- Sa'i Affan, M. (2021). Tradisi Jual Beli Barter dalam Kajian Hukum. *Dosen STIS As-Salafiyah*, 2(2), 20.
- Simorangkir, I. (2016). Sistem Dan Kebijakan Nilai Tukar. *Seri Kebanksentralan*, 12(1), 20.

- Sugiyono, P. D. (2018). Metode Penelitian Kuantitatif, Kualitatif Dan R&D. In *Andi Offset, Yogyakarta* (Vol. 53, Issue 9).
- Uyan, O. (2017). Barter as an alternative trading and financing tool and its importance for businesses in times of economic crisis. *Pressacademia*, 4(3), 282–295. <https://doi.org/10.17261/pressacademia.2017.696>
- Weber, M., & Gothein, E. (2022). *Max Weber, “Genealogy” and the History of Modern Capitalist “Spirit” by LI Fangchun (2021 in Chinese)*. August.