

The Study of the Barter Trading System at Wulandoni Barter Market

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Abstract. The purpose of this study was to investigate the Barter Trading System at Wulandoni Barter Market. The type of research is a qualitative study using a qualitative descriptive approach. It is qualitative data to describe the market system and situation. Data collection techniques are direct observation and in-depth interviews. The population and sample studied were all Wulandoni barter market traders. Data analysis techniques were analyzed qualitatively. Based on the results of the study, it was found that the process of implementing the Wulandoni barter market began with whistleblowing from the market foreman so that indicating the start of the barter transaction. Items traded use the monga system value. The Wulandoni barter market does not use the money system as an exchange rate so that there is no inflation. Promotion carried out at the Wulandoni barter market by word of mouth. The factors that influence the existence of Wulandoni Barter Market are cultural and social. Only discussed Marketing Mix aspects, not the social and cultural aspects. Development of Wulandoni Barter Market and suggestion for local government policy in Lembata Regency

Keywords: Barter Market; Barter Trading System; Wulandoni

1 Introduction

It has been since ancient times that we will never be separated from the center of commercial activity called the market. At first, the term market was associated with the place where buyers and sellers together make exchanges. Then the term market is associated with the economic sense of the meeting between buyers and sellers. This understanding extends into a meeting or relationship between demand and supply. The formation of the market can be viewed from the point of view of human needs that must be met, to ensure its survival. Human needs emerge by themselves, developing by the development of the human mind itself. In other words, the need is not something intentionally created, either by the person himself or by others. According to Kotler & Armstrong (2012), the market is a set of actual and potential buyers of a product or service. The size of the market itself depends on the number of people who show the need and have the ability to transact. The history of the market began in pre-historic times, when in fulfilling the needs man bartered, which is a system applied between two individuals by exchanging one good for another finally this barter system developed widely. In the current era, the barter system is rarely encountered because of

the medium of exchange that we call money. However, until now there are still a few people who use the barter system in everyday life. The barter system was one of the earliest forms of trading on earth. This system facilitates the exchange of one good with another. The barter system was practiced because at that time humans had not invented money. The history of the barter system can be traced back to 6000 BC. The barter system was first introduced to the world by the Mesopotamians. Later the barter system was adopted by Venetians who exchanged their goods with the people of other cities. A better system of barter was introduced to the world by the Babylonians. Various goods have been used for standard or benchmark barter systems, e.g. human skulls. But the most popular and often used item is salt.

Bartering is the exchange without the presence of money intermediaries or other means of payment. Due to humans not being able to produce all the things they need, therefore humans conduct a barter system to obtain the goods they need. Barter can also be interpreted as exchanging goods for one another. The communities that still maintain the barter trading system are the people of Wulandoni Subdistrict, Lembata Regency, East Nusa Tenggara. They still have a barter market that is hundreds of years old. This traditional barter system market is carried out every week on Saturday starting at 10:00 AM which is marked by a blow of a whistle (Buri) from the officer (foreman) who oversees barter activities. In this traditional market occurs an interaction between mountain communities and coastal communities so that there are buying and selling transactions carried out with the barter system. There is no term for seller and buyer because the buyer also wants to sell and the seller also wants to buy. Mountain communities sell plantation products such as corn, bananas, tubers, farm animals, and so on. While coastal communities sell the catch, such as fresh fish and dried fish with various types of processing. In addition to buying and selling transactions, the community also builds brotherhood and harmony between citizens. Technological developments do not affect the traditional market, the local people still maintain the traditional market with the barter system for their survival. This traditional market has become local wisdom, so the emergence of various market developments both conventional markets and modern markets do not affect these traditional markets, because the social aspects in society are very strong. Therefore, the purpose of this study was to find out how the Barter Trading System was conducted at Wulandoni Barter Market.

2 Literature Review

2.1 Market

Market according to Kotler & Armstrong (2012) is a set of actual and potential buyers of a product or service. The size of the market itself depends on the number of people who show the needs and the ability to transact. According to Stanton (1994), a market is a group of people who have a desire to be satisfied, use the money to shop, and have the willingness to spend the money. Backbro & Nystrom (2006) define the market as a place to distribute goods and services from the hands of producers to consumers. In short, the notion of the market is the place of transaction of goods and services between producers and consumers.

2.2 Barter

Based on the Indonesian Dictionary (2002), the meaning of barter is the activity of trading by exchanging goods. In this activity, there is no fixed value in an item. So, it is generating

problems. Barter activities should be agreed upon between parties so that the goods have various values in community transactions. According to Wikipedia barter is the activity of exchanging goods that occurs between two parties without the intermediary of the medium of exchange, namely money. Another definition of barter is a system of exchange between goods with goods or goods with services or vice versa. This shows that barter is a process of exchange that does not use money as a medium of transaction but goods that are agreed by the community as a medium of exchange. Human is always faced with the fact that what is self-produced is not enough to meet their needs. To obtain goods that cannot be self-produced, they seek people who want to exchange their goods for other goods that they need so that they conduct a barter i.e. goods exchanged for goods. At this time some objects are always used in exchange. The difficulty experienced by humans in bartering is the difficulty of bringing together people who need each other at the same time. That difficulty has encouraged people to create ease in terms of exchange, by designating certain objects as a medium of exchange. Referring to the meaning of barter as previously explained, some types of barter are as follows:

- a) Direct Barter; the exchange of goods with goods directly.
- b) Transfer Barter; the barter occurs when a bartering in a country is not able to use the goods so the goods are transferred to another country.
- c) Buy Barter; the barter occurs because of cooperation to buy the needed goods or services from each other.

Although the main nature of barter is to exchange by agreement, there are still requirements that must be met by barterers. This is done to maximize fairness in making transactions. The following are the conditions of barter:

- a) Any individual or group who wants to barter must be able to prove the existence of his goods for real.
- b) Any individual or group who wants to barter must need each other's goods to be exchanged at the same time. So there will be no element of coercion and also delay of transactions that are outside the agreement.
- c) Every item to be exchanged in a barter system must have an equivalent or close to the value. This can be seen in terms of quantity and quality of goods, it requires a discussion, and agreement between the two parties is needed.

3 Methodology

The research approach is qualitative descriptive. Descriptive research is the most basic research aimed at describing existing phenomena, either phenomena of a scientific nature or human engineering (Sukmaditama, 2009). Qualitative research is research that is used to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and people individually and in groups (Sukmaditama, 2009). This study examined the form of characteristic activity, changes, relationships, similarities, and differences with other phenomena. This research was conducted to obtain an in-depth explanation of the Barter Trading System in Wulandoni which is seen from the aspects of products, prices, places, and promotions.

3.1 Types and Sources of Data

The type of data in this study is qualitative data. Qualitative data includes almost all data without calculation that uses only words to describe social phenomena or situations that occur in the field of research. The data sources of this study are primary data and secondary data. Primary data is data collected by researchers themselves through observation, interviews, and the utilization of documents. Secondary data is obtained from certain sources that support this research.

3.2 Data Collecting Techniques

Data collection techniques determine the scientific truth of the research. In addition, the determination of data collection techniques that are under the problems studied will help to obtain the established research objectives. The techniques used in the data collection in this study are:

a) Observation

According to Satori & Komariah (2011), observation is to observe an object that is studied either directly or indirectly to obtain data in research. Engaging directly in the field by involving the entire senses. While indirectly with the help of media visual or audiovisual. Observation for qualitative research, according to Satori & Komariah (2011), is a direct observation of objects to find out the existence of objects, situations, contexts, and their meaning to collect research data. In this study, researchers used direct observations in which the researchers were directly involved with informants in the field.

b) Interview

The interview is a method of data collection by question and answer that is carried out systematically and based on research objectives (Marzuki, 2002). In this study, researchers applied the type of informal conversation that is proposed spontaneously which is from general to a specific topic, subject to research focus. Then the results of the interview are compiled as a basic record for data analysis.

3.3 Data Analysis Techniques

The obtained data will be analyzed qualitatively which begins with reducing the data, namely, the selection process, focusing attention on simplification, extraction, and transformation of rough data that arises from written records on the field. The second step is triangulation which is a technique used to check the validity of the data. Triangulation means a technique of examining the validity of data that utilizes something else in comparing the results of the interview with the object of the study. Then the presentation of data, which is a set of information arranged that gives the possibility of conclusion withdrawal and action. The final step is to draw conclusions and verify.

4 Results and Discussions

4.1 History of Wulandoni Barter Market

This study was conducted in Wulandoni village, Wulandoni Subdistrict, Lembata Regency. Wulandoni is a subdistrict in Lembata Regency of East Nusa Tenggara which was formed on October 12th, 1999. By its geographical location, Wulandoni District is a tropical

climate, where the dry season is a very long period with an average of 8-9 months and a relatively short period of the rainy season with an average of 3-4 months. Wulandoni Subdistrict is also dominated by hilly areas with steep topography with little lowlands in residential areas.

The geographical condition of Lembata Regency in general and particularly in the Wulandoni Subdistrict is a coastal and mountainous area. There are so many high and steep mountains and deep seas with heavy flowing. This area is also dry, the rainy season is a longer period than the dry season. The population is also divided into two groups, communities who live on the coast/beach and communities who live in mountain areas. In general, coastal people work as fishermen and mountain communities work as farmers. This topographic difference causes different needs in their life. Mountain residents need fish, which fish are difficult to get in mountainous areas, while beach residents need rice, vegetables, and fruits that are difficult to get in the coastal area. The people of the coastal area (Lamalera) also have soil contours that are so unsuitable for farming. In addition, the extreme geographical condition causes this area not yet to have adequate transportation. Land transportation can be said to be very difficult, vehicles must pass through steep mountains and cliffs. During the rainy season sometimes there are broken bridges, landslide cliffs, or broken roads from floods. For sea transportation, the Wulandoni District directly faces the Sawu Sea which has heavy waves, so many times motorboats operating in this subdistrict had disappeared in the middle of the Sawu Sea.

Initially, bartering was done when mountain people and coastal people were on board. The people who carried out the barter activity were people from the Wukak tribe (mountainous area) and the Lamanudek tribe (coastal area). After the barter process is carried out on ships when the meeting of mountain and coastal people, then the barter process continues when the coastal people go to the mountain area to exchange their seafood for agricultural products from mountain areas. Then the discussion was conducted to determine the exact location of the barter market. They agreed on the location of the barter market in Wulandoni village, in front of the village office which was the size of half a football field empty land. The transaction was conducted in a roofless wasteland with two shady tamarind trees that brewed traders and market visitors who were majority female. To reach the Wulandoni market, the visitors must leave at dawn from their respective villages. The residents of the mountains usually use a "bus", an open tub truck that has been modified with a long bench for seating or they walked to the Wulandoni barter market. While for the visitors on the coast, in addition to using "bus", there are those who take a boat. The visitors from Lamalera use Johnson, a term for a boat with an outboard motor on its stern. They opened a trading stall at 09.00 WITA. However, the new buying and selling activity officially began after the sound of a whistle from the foreman or market officer.

The barter market had experienced difficult times after the tragedy on August 17th, 2014. There was a riot between the residents of Harapan Beach and the residents of Wulandoni it affected barter market activity stopped for a while, then it was decided to keep holding the barter market, but the location was moved to Lamalera Village every Friday. After the situation in Wulandoni was conducive or improved and the root cause that triggered the riots to the cost of living was resolved properly and fairly, the market was held again in Wulandoni. Although temporarily moved to Lamalera, the barter market remained crowded with sellers and buyers, except for the Luki people.

Coastal and inland communities hope that the problem of borders will soon be resolved so that the spirit of the barter market is returned to Wulandoni (said Mr. Siprianus as the Village Chief of Wulandoni). After a peaceful situation between the residents of Pantai Harapan

(beach) and Wulandoni residents, the barter market was re-opened in Wulandoni village. The ceremonial beginning to re-start the economic center of the Wulandoni community was marked by the whistleblowing (local people call it Refli) by the Regent of Lembata Eliaser Yentji Sunur at the entrance of Wulandoni market on Saturday, August 05, 2017, at 14.00 WITA. After whistleblowing, the starting signs of the exchange of goods with goods in the barter market, Regent Sunur also reviewed the location of the market while transacting with traders who sell the goods such as yams, bananas, coconuts, and other foodstuffs as the beginning of traditional market activities (<http://site.lembatakab.go.id/2017>). This continues to be maintained since the previous generations and with the increasingly modern world today, the tradition of the barter market in Wulandoni finally began to be known to many tourists. As back in time, we can see a reflection of ancestors transacting before the existence of money as a modern means of exchange.

4.2 The Impact of Wulandoni Barter Market on People's Lives

Wulandoni Barter Market has a very close connection to the survival of the surrounding community. The villages involved in this barter market are also quite numerous. Starting from the villages located in Wulandoni, Nagawutung, Nubatukan, and Atadei districts. They come to the market by truck (bus), walking, rented motorcycle services, or their motorbike. At a certain time if there is whaling, then the catch is also used as a sale item in the barter process. Wulandoni is the largest barter market in Lembata. This barter market is very helpful for the economic needs of the people because they no longer spend money to buy daily necessities but only use their merchandise to be exchanged for other goods needed. The barter market not only exchanges goods but also builds brotherhood and harmony between people living on the coast who are often identified as Muslims and people who live in mountainous or hill areas that are often categorized as Catholics. Wulandoni Barter Market continues to survive and does not disappear due to the hereditary ancestral heritage. From a social point of view, there are like family and harmony in the community (said by Head of Wulandoni Village). Paul Laga Doni, an informant, said that the barter market is very beneficial for the community which is seen in terms of economics greatly affects people's lives and also does not spend large amounts of money in fulfilling their daily needs, only by exchanging their goods.

4.3 Structure of Wulandoni Barter Market

Wulandoni Barter Market is under the handling of the Wulandoni village government. Before the exchange of goods, market officers collect tax collection and then the market foreman blows the whistle as a sign of the start of market activity. Taxes or duties taken from traders are goods in the form of agricultural products and marine products. Goods taken as a result of the tax are sold to all village government officials. The proceeds from the sale are used as a market levy that will later be allocated for the development of the barter market for the sustainability and comfort of sellers and buyers in carrying out buying and selling transactions. Wulandoni Barter Market has a perfect competition market structure in which there are many sellers as well as buyers. A price is formed because of market mechanisms and the effect of the outcome of supply and demand from sellers and buyers. The goods traded are homogeneous in the form of agricultural products and marine products. Although Wulandoni Barter Market is under the management of the Wulandoni village government the village government does not set the price of goods in the barter market. The price in the barter market is determined directly by the seller and buyer who conduct the bargaining transaction.

4.4 Implementation Process of Wulandoni Barter Market

a) Preparation Stage

In this stage, all sellers and buyers both from the coast and the mountains will rush to the market by walking, on horseback, riding a motorcycle, taking a car, or taking a boat. Once in the market, they will fill the available places and present all the products that want to be bartered. Once all traders have arrived and are ready in the market, then the next stage is the collection of duties or market taxes. The market foreman will go around collecting the duties from all traders such as fish, bananas, yams, and others. If the duty collection is completed then the foreman is ready to give a starting sign of the barter market by whistleblowing or ringing a bell. The market usually starts at 09.00 or 10.00 WITA.

b) Barter Transaction Stage

This stage is the start of the barter activities signed by whistles from the foreman officer. The aspects that can be seen in this barter market include:

1) Aspects of Product

Tjiptono (2008) defines a product as everything a producer can offer to be noticed, requested, sought, purchased, used, or consumed by the market as a fulfillment of the market demand.

At the Wulandoni barter market, the products offered by traders are sweet potatoes, cassava vegetables, papaya vegetables, salt, fish, pineapple, avocado, bananas, betel, areca nut, and corn rice. These products are the result of their production. Siti Hawa (60 y.o), who only graduated from elementary school, is one of the Wulandoni barter traders who come from Leworaja village, every Saturday always selling her goods at the Wulandoni market. The items brought by Siti Hawa are cornstarch, coconut pulp, coconut oil, and yam chips. The goods are exchanged for fish, salt, betel, and areca nut. Siti Hawa went to the market by car (people call it "oto"). Another barter trader, 67-year-old, Paulus Laga Doni from Udak village, usually goes to the market by walking approximately one and a half hours from his village to Wulandoni market. Goods exchanged in the barter market are betel, areca nut, banana, yam leaves, and papaya leaves exchanged for fish, coffee, salt, and corn rice. Germana Bakti Ujan, 60 years old woman who is a Lewoukak went to the market by car. The items brought by Germana Bakti Uja are lime, betel nut, corn, and bananas that are exchanged for fish goods both fresh fish and dried fish, coconut oil, and vegetables. Maria Elisabet Wona (50 y.o), from the village of Belobao Senakeng, goes to the Wulandoni barter market on foot. Goods brought for exchange are bananas, sweet potatoes, and papaya vegetables then exchanged with dried fish and fresh fish, salt, and coconut oil. Letifa is a 40-year-old from Pantai Harapan who goes to the market on foot. She brought bananas and then exchanged them for dried fish or fresh fish. Elis from Wuakak village who is 30 years old, daily went to Wulandoni Barter market by motorcycle taxi. The items that she brought are bananas, pineapples, papaya leaves, coconut, yams, and betel nut in exchange for fish, corn rice, salt, and coffee. Regina, 40 years old from Ataili, went to the market by motorcycle taxis, brought the tobacco, betel nut, and corn, and exchanged them for fish, bananas, and vegetables.

Barter goods were brought to a certain place then the barter traders began to divide them into categories. Local people call it the term "Monga". This is a Lamaholot word,

that comes from the word Bonga which means to sort in small groups, for example dividing betel nut, banana, salt, sweet potatoes, vegetables, fish, and pineapples into small parts to be exchanged. The items that they exchange according to their weekly life needs.

2) Aspects of Price

Price is a benchmark for the value of a good or service. According to Kotler & Armstrong (2013), a sum of money charged for a good or service or the number of money exchanged by a consumer for the benefits because of owning or using such a product or service. Pricing in the barter market does not use the money for payment but uses different goods that have the same exchange rate as the goods that are bartered so that this barter market activity does not recognize payment with money. This barter market uses the basis of reference in the Wulandoni language “Monga” meaning sorting of bartered goods which becomes the process of bargaining the value of an item. The level of the value (low or high) also can be set by the availability and demand of a good. Examples of 1 monga (sorting) are 6 grains of corn equal to 1 medium fish, 6 bananas equal to 1 medium fresh fish, 2 yam equal to 1 medium fish, 1 cube of salt equals 6 corn grains, 1 medium dried fish equal to 1 tie of vegetable, 4 packs of small seasoning equal to 1 avocado, 3 bananas equal to 1 matchbox, 2 betel nut equal to 1 medium fish. In this exchange transaction also they always provide additional goods that they exchange. The barter traders who came from mountainous areas brought their agricultural products while the coastal people brought their seafood such as fish and salt. At the time of the barter process where the mountain people remained waiting in place so that the beach people who approached them were marked by whistles sounded by the market foreman after collecting duties or taxes from the barter merchants. In the barter market, there is no inflation because it does not use money as a medium of exchange. Utilizing the goods as a medium of exchange then the value of money is not affected by inflation.

3) Aspects of Location and Distribution

Kotler (2009) states that the distribution channel consists of a set of institutions that perform all activities (functions) that are used to distribute products and to transfer the status of ownership from producer to consumer. The factors that affect the location are:

- a) Accessibility, locations that are easily accessible to public transportation.
Wulandoni Barter Market has inadequate access to locations reached by transportation because of the damaging roads. In the rainy season, the damaging road is always flooded by water so that which affects the transportation and roads that are steep and rocky.
- b) Visibility, locations that can be seen from the roadside.
Wulandoni Barter Market is directly faced on the side of the road with a distance of approximately 3 to 4 meters so that from a distance it is immediately visible.
- c) Traffic, there are two things to be considered: the number of people who pass provides a chance for impulse buying and traffic congestion. There is no traffic problem at Wulandoni Barter Market because the number of vehicles passing is not much so there is no congestion.
- d) A spacious and secure parking location.
There is no special parking space at Wulandoni Barter Market, but the village government has been planning for the construction of parking lots so that the tariff from the parking charge can be used for the construction of barter markets.
- e) Expansion, there are sufficient locations available for later business expansion.

Wulandoni barter market can not be expanded the location anymore, because there are already settlements of people around the market.

f) Environment, which is the surrounding area that supports the offered services. The community strongly supports the Wulandoni Barter Market because it helps their economy and has become the legacy of their ancestors so that it cannot be eliminated.

g) Government regulations.

The barter market is under the control of the government that is regulated by the Village Regulation (PERDES) so that from the tax collected, the village government managed the construction of the barter market in this case the construction of parking lots, fences, and also make seats from stone so that traders no longer look for stones as a seat during the market. The stone was taken directly from the beach and then cast it. The village government also built a modern market as a support to the barter market. The values in the barter market have not changed despite the modern market. Wulandoni Barter Market is also used as a place for tourism. The tourists who come to see the local wisdom of the barter market must be levied on the barter market. Wulandoni village government also always maintains the peculiarities of the barter market.

This barter market has a mutual agreement from various village communities so it is decided for the location of the market located in Wulandoni Village Wulandoni Subdistrict. The distance between the barter market and the city is about 47 Km from the city of Lewoleba, which has inadequate road access, including the road access from various villages to the barter market. Wulandoni Barter Market has a strategic place that is directly on the roadside so that it can be accessed easily by barter market traders and visitors who want to see the uniqueness of the Wulandoni Barter Market. Wulandoni Barter Market is carried out in the open space under two tamarind trees, because it is the heritage of the ancestors, and also maintains the local wisdom and peculiarities of the barter market. So that the market management in this case the Wulandoni village government did not make a more modern building as a place for barter market, but they made buildings for conventional markets. Market participants waited in a place that has been set based on the origin of the village. There is no name signboard, but everyone already knows the place. This division separates the inland and coastal people. Comfort seating for the traders using small stones taken from around the market and also from the beachfront. Small stones are used that are suitable for sitting. If they were late arriving and their place already occupied then they move to another place for bartering activities. These barter traders never argued about the place.

4) Aspects of Promotion

Promotion is an activity aimed at driving demand for goods or services in marketing. According to Simamora (2004), promotion is any form of communication used to inform, persuade, or remind people about products that are produced by organizations, individuals, and households. Promotion is one of the ways for the company in communicating through messages designed to stimulate awareness, interest, and end with the purchase action carried out by customers to the company's products or services. The Wulandoni barter market uses word-of-mouth promotion. According to Kotler & Keller (2009), Word of Mouth Marketing is a marketing activity through person-to-person intermediaries whether orally, in writing, or electronic communication tools related to the experience of purchasing services or experience using products or services. Word of Mouth function is as a media of communication

that occurs consciously or not will form a consumer's assessment of a particular product or brand. The company must be able to stimulate the creation of a positive Word of Mouth so that it affects consumers in making purchasing decisions. Wulandoni Barter Market was promoted by word of mouth to promote their goods and the barter places. So the market activity is known to the local community who already know about the barter market. Currently, Wulandoni Barter Market is also known by people outside the village through the online media, because many visitors come to see the transaction in the barter market and its uniqueness.

c) Final Stage

This barter market is finished without any sign from the market foreman, but it is finished by itself. Ended at 11:00 or 12:00 depending on the exchange transaction. If there is a trader whose goods have been sold out then he can pack to go home, and who is still exchanging will continue until the completion of the exchange, so that in this barter market there is no time limit for exchange transactions.

4.5 Discussion

Based on the results of research, the Wulandoni Barter Market is a traditional market that is still growing in the middle of the rapid development of the era. The uniqueness of this barter market is still maintained even though there is also a modern market that is located only next to the road with the barter market. Wulandoni Barter Market is located very far from the City of Lewoleba, Lembata Regency with very poor road conditions and road access from the surrounding villages to Wulandoni market is also rocky. But it does not decrease the intention of visitors, sellers, and buyers to transact in this barter market. Goods or products marketed in the Wulandoni Barter Market are agricultural goods produced by mountain people and marine products produced by coastal people. This is still maintained and cared by the Wulandoni village government as the manager of the barter market to maintain the wisdom and uniqueness of this local product. Harmony also grows in the process of exchange transactions because there is a meeting between Christians and Muslims in fulfilling the needs of daily life. The price of goods exchanged has no value for money, but is exchanged according to the needs of the community, so the Wulandoni Barter Market does not experience inflation because it does not use money as a medium of exchange. Wulandoni Barter Market transactions are carried out in the open space between tamarind trees which are hereditary places of ancestors who have been co-founded by mountain communities and coastal communities so that the Wulandoni village government does not build a building. The promotion carried out by the Wulandoni barter market is done by conveying from the mouth of the mouth of the sellers and buyers who bargain with the goods they exchange by mutual agreement.

5 Conclusion

5.1 Conclusion

Based on the results of previous discussions related to the study of the barter trading system in Wulandoni can be concluded that Wulandoni Barter Market is one of the barter

markets located in Lembata Regency, Wulandoni Subdistrict, Wulandoni Village which still exists today. Wulandoni Barter Market is still maintained by the people of Wulandoni Subdistrict who are hereditary ancestors and help the local community in meeting their needs, because the people of Wulandoni Subdistrict who are in coastal areas that do not have good land contours for agriculture, so they barter with people who are in the area of agriculture that has a good soil contour for agriculture. The exchange system that occurs between agricultural goods exchanged for seafood that has the same exchange rate, they are conducting word-of-mouth promotions and transactions are carried out in the open place.

5.2 Recommendations

Based on the results of this study, the author provides recommendations or suggestions:

- a) The people of Wulandoni Subdistrict maintain the local wisdom of the Wulandoni Barter Market by maintaining the values of togetherness, trust, honesty, and harmony between Muslim-majority coastal communities with mountain communities that are predominantly Catholic
- b) Wulandoni village government keeps on maintaining the peculiarities of the Wulandoni barter market with notice to development of the barter market
- c) Government of Lembata regency has to be able to pay attention to poor road facilities and improve community access.

Limitations and Study Forward

The limitation of this study is only discussing Marketing Mix aspects. In the future, it needs to investigate social and cultural aspects of barter trading.

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