**GELU EPEN CULTURE: RATIONALITY OF THE LOCAL WISDOM-BASED PEOPLE'S MARKET REVITALIZATION PROGRAM**

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***Abstract :***

*This study was designed with a focus on the adoption of Indigenous Public Administration (IPA) values ​​in the development of Indonesian public administration theory and practice, especially in the economic policy sector. This study aims to evaluate and critique the practice of Western Public Administration (WPA) in implementing the traditional market revitalization program and describe the local wisdom value of Gelu Epen practice as a revitalization model. The method used is qualitative with a descriptive approach. Data collection techniques through interviews, observations and documentation. Data analysis techniques are carried out by data reduction, data presentation and drawing conclusions. This study found four important things. First, the traditional market revitalization program by the government is often criticized for focusing on organizing and developing market buildings, rather than improving the economy, organizing market management and preserving local cultural heritage. Second, the factors causing the failure of the revitalization program include: the intervention of WPA practices, strong government dominance and the neglect of participation from local social and economic institutions. Third, the success of the revitalization of the Waiwuring traditional market cannot be separated from the government's efforts to revive the Gelu Epen (barter) tradition which is a local cultural heritage of Lamaholot. Fourth, the values, norms and principles of Gelu Epen practice such as equality or justice (Ha'ma), mutual trust (No Keni'ine), kinship (Haba Breun) and tolerance (Onga Arep), are maintained to maintain the achievement of the economic and social functions of the Waiwuring market.*

*Keywords:Gelu Epen; Indigenous Public Administration; Revitalization; People's Market; Local Wisdom.*

**INTRODUCTION**

*Indigenous Public Administration* (IPA) has become a popular topic among researchers who want the importance of developing public administration theories and practices that are more contextual to public needs (Riggs, 1979; Saputra, 2018). IPA became an important theme along with the emergence of criticism of Western Public Administration (WPA), which dominated the mainstream of public administration development. Although claimed to be successful in developed countries, WPA was considered irrelevant when applied in developing countries (Suripto et al., 2021). Science has characteristics that are able to respond to local (indigenous) culture so that it is considered more contextual to resolve the complexity of public problems in countries with diverse local wisdom, such as in Asia, Africa and South America (Cheung, 2013; Drechsler, 2013; Saputra, 2018).

Studies on science have been conducted previously, such as(Henderson, 1995)which explains that IPA is an indigenous approach to administration so it is worthy of being developed in public administration studies (Saputra, 2018). Other research provides reinforcement by emphasizing the need for a traditional approach to administration to study IPA (Cao, 1990; Hoadley, 2006; Kim, 2012; Suripto et al., 2021). Practically, the application of IPA in public administration is not inevitable and its traces can be found in third countries, whose national history was formed since the kingdom era. In Asia, China and South Korea are the loci of IPA implementation that are most often documented by researchers. In China, public administration reform is built on three important pillars, namely, centralization, merit system and independence, which refer to ancient Chinese administration and Confucian values (Cao, 1990; Suripto et al., 2021). As a result, China experienced a great leap in various fields such as economy, science and technology and military. Similarly, the influence of Confucianism also influenced public administration reform in South Korea which had an impact on the progress and independence of the economy after the economic crisis in the late 1990 (Kwon et al., 2006; Saputra, 2018).

Although it is considered to have a positive influence on the adoption of cultural values ​​and local wisdom in public administration practices, the penetration of the IPA approach is still dominant in the fields of bureaucratic reform, law enforcement and protection of indigenous peoples' rights. In fact, the development of IPA theory and practice is important to be adopted in other public administration practices, one of which is in the field of economic policy. Research on IPA in the field of economics has been conducted in several countries. Research in Sweden says that the IPA approach is actualized in the Swedish Arctic policy to protect national economic growth and the rights of indigenous peoples of the Sami, Nents and Komi tribes, from NATO-Russia tensions and to avoid the threat of environmental damage (Khlopina Anastasia & Mykola Gnatiuk, 2013). In Indonesia, a recent study was conducted (Enala et al., 2024)which explains that the neglect of indigenous peoples' participation has an impact on economic disparities and social conflicts after the expansion of the palm oil industry in Merauke. However, the results of the search found that there has been no research on the integration of the IPA approach in the implementation of the people's market revitalization program.

The traditional market revitalization program began after the issuance of Law Number 7 of 2014 concerning Trade. The revitalization program aims to change the physical form and management of traditional markets so that they can survive and compete with modern markets in the era of the global economy (Juliarta & Darsana, 2016). Revitalization of traditional markets is carried out by carrying out four basic principles, namely physical, economic, management and social revitalization (Rohman & Larasati, 2023). Physical revitalization includes repairs and improvements to the quality of buildings, economic revitalization related to accommodation of formal and informal economic activities (local economic development), management revitalization to build market management and determine standard operating procedures for market management, social revitalization related to creating an attractive environment, having a positive impact and improving the dynamics and social life of the community (Nayoan et al., 2021).

The escalation of the implementation of the traditional market revitalization program is interesting to study and even criticize. Because it has not answered the economic, social and cultural needs of traditional markets in various regions. The revitalization program has succeeded in physical arrangement but has not achieved the principles of economy, management and social (Salam et al., 2023). The revitalization program is even considered to pose a threat to the sustainability of local cultural practices that are the uniqueness and identity of the traditional market (Ujianti & Dewi, 2021).

The barter system is one of the unique features and local wisdom of the people's market which is used as a means of transacting goods and services before the emergence of currency (Polyani, 1967; Hamado et al., 2021.). Barter not only acts as an economic tool but also functions as a symbol of social interaction in maintaining the spirit of kinship and trust in local communities (Hasanah, 2020; Thompson, 2019). Barter still exists in some traditional markets, but the existence of barter faces serious challenges from the threat of modern markets that continue to grow in Indonesia (Blikololong, 2010).

The Waiwuring traditional market in Witihama District, East Flores Regency is one of the traditional markets that still uses barter as a means of transaction. Barter in the local language is called Gelu Epen. The Gelu Epen tradition involves two local communities, namely the mountain community (Ata Kiwan) and the coastal fishing community (Ata Watan). Gelu Epen is part of local wisdom that has high socio-cultural values ​​such as equality or justice (Ha'ma), mutual trust (No Keni'ine), kinship (Haba Breun) and tolerance (Onga Arep). The revitalization program also took place in the Waiwuring market by the local village government in 2022. Uniquely, the revitalization was not carried out by building or arranging market buildings but focused on reviving the Gelu Epen practice which had disappeared since 2016.

Research on the implementation of traditional market revitalization programs has been widely conducted. However, these studies generally focus more on physical revitalization (Ardhiansyah et al., 2022), economic revitalization (Nayoan et al., 2021) and management revitalization (Utari et al., 2024). There has been no research that examines the traditional market revitalization program from a socio-cultural perspective. Therefore, research on the reformulation of the revitalization program based on local wisdom is interesting to conduct. This research is designed with a focus on the adoption of IPA values ​​in the development of Indonesian public administration theory and practice, especially in the economic policy sector. Based on the IPA approach, this study aims to evaluate and criticize WPA practices in the implementation of the traditional market revitalization program and describe the local wisdom values ​​of the Gelu Epen practice as a revitalization model.

**METHODOLOGY**

This study uses a descriptive method with a qualitative approach. According to (Creswell, 2018), a qualitative approach is a research and understanding process based on a methodology that investigates social phenomena and human problems (Arma et al., 2024). The phenomena studied are the implementation of the traditional market revitalization program in Indonesia and East Flores Regency as well as the practice of the Gelu Epen system in the Waiwuring traditional market.

Data collection techniques were carried out by data triangulation, namely interviews, observations and documentation. Interviews were conducted involving several informants such as the Head of the Industry and Trade Service of East Flores Regency, the Village Head and staff of Waiwuring Village, traditional leaders, the Waiwuring Village community, traders and market visitors. Observations were made by visiting the Waiwuring market directly to observe Gelu Epen transactions. While documentation was carried out by studying supporting documents such as market arrangement policies, Regional Regulations, Village Regulations and scientific study/journal reports related to the research topic.

This research was conducted in several stages. The first is a literature study with the aim of deepening studies sourced from books and journals related to the development of WPA and IPA practices in the world and Indonesia, the implementation of the people's market revitalization program in Indonesia and East Flores Regency and the practice of the barter system in people's markets. Second, making limitations and determining the focus and objectives of the research. Third, conducting interviews with informants from various local government agencies and community groups. Fourth, grouping, processing and analyzing the research data that has been collected. Fifth, drawing conclusions from the research data. Sixth, compiling a research report as the final step in implementing the research.

This study uses descriptive data analysis techniques initiated by Miles and Huberman (Erawati, 2018; Junaidi, 2022). The first step of data reduction is to classify, direct, delete irrelevant data and organize data grouping. The second step of data presentation is to find meaningful relationship patterns and direct them to draw conclusions. The third step is the conclusion/verification stage.

**RESULTS AND DISCUSSION**

**The Existence of People's Markets and the Dynamics of Revitalization Programs**

Historically, people's markets in Indonesia are thought to have existed since the time of the Kutai Kartanegara kingdom in the 4th century AD (Junaidi, 2018; Lamawuran & Nyong, 2021). The first record of the existence of traditional markets in Indonesia was found in the 10th century through the Mpu Sindok inscription which refers to traditional markets as Pkan (Junaidi, 2018; Lamawuran & Nyong, 2021). People's markets are part of the people's economy which plays an important role in advancing Indonesia's economic growth (Rohman & Larasati, 2023). Traditional markets have a natural competitive advantage because they are in strategic locations, have a large transaction space, access to cheap prices and prioritize a bargaining system (Baso & Arafat, 2024). The transaction system used is by bargaining and exchanging or bartering (Febrianty, 2013).

However, the existence of traditional markets in Indonesia has experienced a significant decline. Survey (Nielsen, 2013) stated that in 2007 the number of traditional markets was around 13,550 units, dropping to 13,450 units in 2009 and remaining at 9,950 units in 2011 (Juliarta & Darsana, 2016). The report of the Indonesian Market Traders Association (APPSI) stated that at least 400 traditional markets were closed during the period 2007-2013 (Nida, 2014). There are two reasons behind the fading existence of traditional markets, first because of the existing condition of traditional markets and second because of the proliferation of modern markets. Research (Nida, 2014) stated that there are a number of latent problems in traditional markets such as poor cleanliness and waste disposal, lack of parking spaces, poor air circulation, and the proliferation of street vendors (PKL). The growth of modern markets, which reached 31.4% from 2005-2023, also contributed to the degradation of the existence of traditional markets in Indonesia.(Nida, 2014).

Responding to the downward trend of traditional markets, the Indonesian government then issued Law Number 7 of 2014 concerning Trade. Through this regulation, the government took two important decisions. First, changing the term traditional market to people's market to give the impression of a modern people's market. Second, establishing a people's market revitalization program (Ayuningsasi, 2011). The traditional market revitalization program in Indonesia is run by the central government and local governments. The revitalization agenda by the central government began in 2005-2019 during the first term of President Joko Widodo's administration through Trade Ministerial Regulation Number 37 of 2017 (amendment of Trade Ministerial Regulation Number 61 of 2015). Through this regulation, the central government provides space for district/city governments to submit proposals for development/revitalization to the Minister of Trade with a copy to the Minister of Public Works and Public Housing. The proposal is further processed by the Ministry of Trade by considering the fulfillment of the requirements that have been set. The implementation of the revitalization program uses a mechanism of division of powers in its technical implementation, where the central government is authorized for physical revitalization, while the points of management, physical and social revitalization are delegated to the local government. Furthermore, the physical arrangement activities by the central government are carried out with national standardization, starting from types A, B, C, and D which are determined based on criteria including market operating hours, trader capacity and land area (Minister of Trade Regulation Number 37 of 2017). The central government is targeting 5,000 market units to be revitalized from 2015-2019. By the end of 2019, the total number of people's markets that have been revitalized is 5,287 units (Shashanty & Nurhaeni, 2023). The traditional market revitalization program is claimed to be a success because the realization of the program exceeds the specified target. The implementation of the revitalization program in several areas is also considered to have a positive impact on changing the image of traditional markets that look more modern and far from the impression of being dirty and shabby (Rohman & Larasati, 2023).

Although claimed to be successful, the implementation of the revitalization program has not escaped public criticism. The first criticism came from the Center for People's Economic Studies (PSEK) UGM which assessed that the concept and practice of the people's market revitalization program seemed top down because it was dominated by the role of the central government and prioritized physical changes to the people's market (Indroyono, 2013). In fact, the implementation of the people's market revitalization program in several strategic areas tends to be liberal because the modern physical appearance of the market is directed at providing household products imported from China, Vietnam and Thailand (Indroyono, 2013).

The Indonesian Market Traders Association (APPSI) provided several critical notes regarding the evaluation of the national people's market revitalization program. The core of its criticism includes the slow development of the cooperative ecosystem for business actors which has resulted in the swelling of traders' debts to loan sharks, unilateral governance from the government which has resulted in minimal participation of traders in determining the amount of rental fees for kiosks, stalls, and market stalls and the unresolved problem of the complexity of the distribution of goods from producers to market traders (Juliarta & Darsana, 2016).

APPSI's findings are reinforced by research in several areas. Research (Triatmojo & Rengga, 2019) in the Rejomulyo market in Semarang City, which revealed the fact that vegetable and fresh fish sellers refused to occupy new stalls and stalls, on the grounds that they were less strategic because they were far from the reach of buyers. Research(Wibawa et al., 2024) in the Gianyar General Market, it was stated that the physical revitalization program had not had a significant impact on increasing traders' turnover. Research in East Flores Regency by (Lamawuran & Nyong, 2021) explained that the revitalization program for the Waiwerang traditional market did not bring about changes in its use because the market building did not match the character of local commerce and market governance had not been regulated with a professional management system so that security problems such as fights still often occurred.

**WPA Practice Interventions and Revitalization Program Failure**

This section attempts to describe the reasons behind the failure of the implementation of the traditional market revitalization program in Indonesia. The results of the investigation found that the strong practice of WPA and the minimal participation of economic and social institutions were the triggers behind the failure of the implementation of the traditional market revitalization program.

Intervention of WPA practices can be found in the construction of the revitalization program paradigm. PSEK UGM is of the view that the reform of Indonesian economic policy should be designed with a people's economic paradigm so that the government focuses on renewing market management that guarantees economic justice (Indroyono, 2013). The revitalization agenda should be directed to reorient the vision and mission, strengthen the work ethic of market business actors, change the perspective of market management, encourage trader independence and revive the cooperative spirit to improve trader welfare (Indroyono, 2013). The current revitalization paradigm is more influenced by global trade liberalization policies so that the focus of revitalization is limited to the development and physical improvement of markets to meet consumer tastes such as in modern markets (Indroyono, 2013).

From this criticism, it can be said that the orientation of the people's market revitalization program in Indonesia is full of WPA practices like in the United States which prioritizes efficiency, market mechanisms and productivity in the mainstream of public administration (Saputra, 2018). The intervention of the WPA approach not only affects the revitalization paradigm that is contrary to the mandate of the constitution. Furthermore, the practice of WPA which prioritizes individualistic orientation and free competition is considered to threaten the local cultural practices of the people's market, such as the spirit of brotherhood and kinship, tolerance, loyalty and mutual sharpening, compassion and care.

Other WPA practices can be found in the strong dominance of the government in the implementation of the revitalization program. Observing the concept and practice of the revitalization program, it was found that the government has full authority in program governance starting from setting regulations, determining physical revitalization standards, setting proposal procedures and dividing implementation authority (central and regional governments). From a public administration perspective, government dominance is another characteristic of WPA which only accommodates administrative governance at the elite level based on the principle of a single process uniformly with characteristics that prioritize market approaches and policy changes towards privatization (Saputra, 2018; Yusuf et al., 2024). In addition, the superiority of the government in some of these aspects is part of the nature of the WPA as stated by Hamilton and Fayol, who emphasized the importance of centralization in government bureaucracy to protect Human Liberty (Saputra, 2018; Lamawuran et al., 2023). Likewise, Weber's idea prioritizes the hierarchy of authority and formal supremacy in regulations, procedures and rules to realize the ideal type of bureaucracy, as well as Gulick's thinking which states the need for a division of labor to support the achievement of a professional bureaucracy (Suripto et al., 2021).

Traditional markets are usually located in rural or urban areas which are more frequently visited by the general public because they provide all the community's needs, have cheap prices, are close to residential areas, sell local farmers' and fishermen's produce and are a space for social and cultural interaction for the local community (Blikololong, 2010). These characteristics indicate that the people's market is in a heterogeneous and dynamic scope. Therefore, solving the people's market problem cannot be done by relying on the dominant role of the government. Public involvement is needed through local economic and social institutions for the efficiency and effectiveness of program implementation. The importance of these two institutions, if needed for two things, first to provide contributive input in program design, second to maintain the momentum of sustainable market management after revitalization.

In the planning stage, public involvement is actually needed to provide suggestions so that the market construction design can be adjusted to the geographical conditions and local economic patterns. The lack of public aspirations makes it difficult for building models of types (A, B, C, D) to be applied universally in each region due to differences in climate and weather in Indonesia (Triatmojo & Rengga, 2019). In addition, the small size of the stalls and stalls are often protested because they are not able to accommodate all the goods for sale and their location is far from the reach of buyers, causing traders to still choose to sell using the spillover market system or sell on the side of the road (Lamawuran & Nyong, 2021).

At the implementation stage, the involvement of economic and social institutions is very important to support the achievement of economic, management and social principles. The involvement of economic institutions such as Microfinance Institutions (MFIs) is needed to increase the income and economic resilience of small traders through the role of cooperatives. The involvement of MFIs is also relied on to educate market managers and business actors so that the increase in economic activities continues to run by paying attention to the order and cleanliness of the market environment. The role of social institutions such as associations or associations is needed to support order and security in the market (Lamawuran & Nyong, 2021). Furthermore, social institutions are important for preserving local wisdom traditions that are characteristic of traditional markets (Ujianti & Dewi, 2021).

**History, Development and Challenges of Gelu Epen Practices at Waiwuring Market**

Waiwuring is one of the coastal areas located in the east of Adonara Island. At that time, Waiwuring was uninhabited and became a coconut plantation area of ​​the Goran Tokan tribe, a noble group in the Witihama area. In the mid-1960s, the Waiwuring coast was often visited by Bajo sailors who fished around the waters of East Flores Regency. Bajo sailors came and exchanged various seafood with sweet potatoes, bananas, corn and coconuts from farmers. This exchange activity is known as Gelu Epen. In the Lamaholot language, Gelu means exchange and Epen means goods. Gelu Epen is carried out to meet the daily food needs of both groups. In the early 1970s, Bajo sailors were allowed to settle in the Waiwuring coastal area. This incident is said to be the trigger for the start of the intense barter or Gelu Epen practice on the Waiwuring coast.

The intensity of Gelu Epen continued to grow following the arrival of fishermen from Ile Ape (Lembata) and Lamakera (Solor), Alor and Bugis traders who sold rice, sugar and other food needs. The role of Gelu Epen at that time was considered very vital for the Witihama and Ile Ape communities who were often hit by the lean season. Responding to the increasingly dynamic Gelu Epen phenomenon, traditional leaders from Witihama and Ile Ape agreed to establish several rules that included transaction mechanisms, exchange rate systems, security systems and Gelu Epen schedules. These rules were ratified in the Tubi Itin Bau Lolon rite or drinking palm wine together. This moment in Lamaholot terminology is called Bele Lewo Ra Tubi Itin Bau Lolon Ra Wule De'i or drinking palm wine together with traditional leaders to establish a market. Since then, the Waiwuring coast has officially become a traditional market that is used together by the Adonara and Lembata communities every Tuesday and Friday.

The transaction mechanism is arranged so that Gelu Epen can run more orderly and regularly. This step begins by arranging coastal people to sit in a row with various seafood they have, while mountain people are directed to occupy a separate location and approach coastal people for transactions, after hearing the sound of a shell trumpet (Kobuloni) blown by the market foreman. Gelu Epen transactions take place from morning to noon under the supervision of foremen who are also tasked with collecting fees. The foremen ensure that every visitor has the same rights (Ha'ma) in the transaction and is free to choose a barter partner according to their needs. Transactions are carried out based on agreement without coercion by upholding an attitude of mutual trust (No Keni'ine). When the Gelu Epen transaction ends, the foremen usuallyorganizevisitors, work together to clean the market environment.

In the Waiwuring market, the exchange rate of goods is regulated by the Bonga system or a system of breaking goods from large sizes into smaller/fewer sizes. For example, one large basket of dried corn is broken into the smallest size using a medium in the form of monga (small nyiru), which is exchanged for four medium-sized wet fish or one monga of dried fish. The Bonga system is used so that all goods for sale can be reached by barter partners, while maintaining the principle of justice and preventing monopolistic practices in transactions.

The security system is strictly regulated in the Waiwuring market by imposing a fine of one piece of ivory for anyone who causes a disturbance. The security system aims to provide a sense of security and comfort, create a spirit of kinship (Haba Breun), tolerance and mutual respect (Onga Arep) between market players with different religious, cultural and customary backgrounds.

In the 1990s, the existence of the Gelu Epen Tradition began to fade since the construction of a market building by the East Flores Regency government. The presence of this building had an impact on changes in transaction tools, where barter was no longer the main choice because people started using cash. In the mid-2000s, the Waiwuring market became increasingly quiet, along with the emergence of the Mirek market in the center of Witihama District and the Lagaloe market in Kelubagolit District. It peaked in 2016, the Waiwuring people's market was closed because there were no more sellers and buyers visiting.

**Reviewing the Waiwuring People's Market Revitalization Model**

Revitalization of the Waiwuring people's market is one of the priority programs of the Waiwuring Village government in 2022. Revitalization is carried out by not imitating the mainstream revitalization trend which is usually centered on the construction and development of market buildings, but focuses on restoring the Gelu Epen culture in the Waiwuring market. Gelu Epen was revived with the aim of improving the economic welfare of the community and preserving the local culture of ancestral heritage.

The revitalization agenda was carried out as a form of government commitment to improving community welfare through local economic empowerment activities. This step was taken following the government's findings that the closure of the Waiwuring market in 2016 had an impact on declining economic growth in the community. The poverty rate of coastal communities in Waiwuring Village is estimated to reach 10-15%, which also contributes to the 26-28% poverty rate in East Flores Regency from 2017-2022 (BPS East Flores Regency). Limited access to food is said to have an impact on the increase in the prevalence of stunting in Waiwuring Village, which reached 31.2% in 2020 (East Flores Regency Health Office).

Economic empowerment activities are carried out by forming local economic institutions such as fishermen's cooperatives and fishermen's family savings groups. Interviews with the village government and the community explained that economic growth has increased since the market reopened. Fishermen's cooperatives are very efficient in increasing fishermen's income because they provide joint marketing services and are one of the providers of economic capital for the community. Fishermen's family savings groups are an effective short-term solution to community economic access.

Revitalization is carried out by maintaining several systems as in the past with slight modifications to follow the demands of the needs of today's society. For example, the use of currency as a means of transaction is permitted, specifically to buy seafood from fishermen from Ile Ape. This policy is intended to help Ile Ape fishermen get extra money for transportation costs. The Village Government maintains the sales location as before, namely around the beach without providing buildings or stalls, stalls and permanent kiosks for market players. The goal is to maintain the authentic value of the Gelu Epen tradition as in the past. The Gelu Epen tradition is now carried out every Saturday at 06.00 - 11.00 WITA.

The exchange rate of goods still uses the Bonga system as before to maintain the principles of justice and equality. The results of interviews with several fishermen from Ile Ape explained that the Bonga system in the Waiwuring market is more profitable because they can get agricultural products such as vegetables, fruits, corn and sweet potatoes at a cheaper price than buying them with cash in other markets. For example, the monetary value of a large bucket of fresh fish is IDR 150,000, while the agricultural products obtained with the same size are worth IDR 200,000-250,000. Later, these agricultural products are not only consumed by themselves but also resold, so that the profit value is multiplied.

The Waiwuring Village Government explained that, currently, the Gelu Epen tradition has the potential to become a cultural tourism object that has the potential to accelerate economic growth while opening up new jobs. In order to support this plan, improvements and arrangements are being made to the market environment to be more attractive, providing spots for ikat weaving craftsmen and titi corn craftsmen. In the future, the management plans to require every visitor to rent ikat weaving owned by the craftsmen while transacting at the Waiwuring market. The goal is to increase the income of the craftsmen while preserving East Flores ikat weaving. Currently, market management is under the control of the Waiwuring Village Government by involving BUMDes and Karang Taruna. The tasks of the two groups are to regulate the order and security of the market, maintain the cleanliness of the market environment and manage parking.

***Epen's Blur*As a Model for Revitalizing Traditional Markets Based on Local Wisdom**

*Epen's Blur*is one of Lamaholot's cultural heritages that has proven to be a key element in the development and growth of the local economy in the Waiwuring traditional market. The Gelu Epen concept has several socio-cultural values ​​that can be adopted to design a traditional market revitalization program model based on local wisdom. First, the Ha'ma value which means equal and fair. In Lamaholot philosophy, Ha'ma contains the meaning of equal human life or equal rights to access natural resources. In the economic context, Ha'ma is interpreted as equal rights to entrepreneurship. In Gelu Epen, the Ha'ma concept means that everyone has the same rights to access food needs and is free to choose a barter partner according to their needs.

Second, the value of No Keni'ine which means trust or belief. This value has meaning in two different contexts, namely personal and community. In the personal context, it means trust or belief between two individuals who already know each other. In the community context, it means trust or belief from a community (tribe) that is not necessarily believed or believed by other communities. This value shows that Gelu Epen plays a role in eliminating attitudes of mutual suspicion and individual egos as well as community egos. On the other hand, No Keni'ine can create an attitude of mutual trust between individuals, even though they come from two different communities. No Keni'ine is part of the innocence and uniqueness of the local community culture that is still inherent in the people's market.

Third, the value of Onga Arep literally means to respect or appreciate. The concept of Onga Arep is a form of the highest appreciation and respect between fellow human beings. Onga Arep is also a social norm used to measure a person's behavior in everyday interactions. This means that a person can be appreciated and respected if he treats others the same. Gelu Epen requires the value of Onga Arep so that every visitor should not look down on others, because the principle of the barter market ecosystem prioritizes human values ​​over economic values.

Fourth, the value of Haba Breun which means family. The Lamaholot community believes that the peak of friendship is becoming a family. Haba Breun is the most humanistic approach to managing social interactions that ultimately make anyone a friend, not an enemy. In the context of Gelu Epen, Haba Breun is a form of sincerity, honesty and compassion of a person in giving and receiving. That is why, people are often willing to accept exchange goods, even though the exchange value of the goods is not intact. This means that the Haba Breun principle is able to tolerate economic values ​​with humanitarian values. Haba Breun also emerged to reduce the nature of free competition that can trigger conflict between market players.

The integration of socio-cultural values ​​from Gelu Epen practices is a key factor in the success of the Waiwuring traditional market revitalization program. The revitalization concept that is carried out is very relevant to the economic needs and cultural values ​​that exist in the Waiwuring market. This approach is even more effective and efficient in improving the economic and social functions of the market, without having to spend large costs and go through complicated mechanisms and procedures.

The portrait of success provides important lessons in the design of traditional market revitalization programs in Indonesia. In essence, the existence of a market is not always measured by the strength of financial capital, but also socio-cultural capital. The process of bargaining and exchanging goods is a socio-cultural modality that keeps traditional markets going, even though the condition of the buildings is not as good as modern markets (Garnett, 2013). Thus, internalization of local wisdom values ​​in the design of the traditional market revitalization program is an absolute requirement that must be prioritized by the government. Because the principle of physical revitalization does not always guarantee the success of the traditional market revitalization program.

The phenomenon of the success of the Waiwuring traditional market revitalization program explicitly illustrates that the application of the WPA concept and practice in public administration studies in Indonesia is not always successful in solving local community problems. The empty space left by WPA needs to be supplemented with the IPA approach. Although not a one-best-way approach, IPA is very important because it seeks to explore and develop public administration based on local wisdom values. The IPA perspective comes with the assumption that a solution-oriented public administration is one that involves or considers the importance of local traditions and culture (Basheka, 2015).

**Conclusion**

The development of public administration in Indonesia is still influenced by the WPA approach. This causes local issues to often be ignored in the framework of public policy. As a result, government programs are often irrelevant to public issues. One of them is the people's market revitalization program, which is often criticized for being more oriented towards physical arrangement than improving the economy, market management and preserving the socio-cultural values ​​of the market.

The success of the Waiwuring traditional market revitalization program is influenced by the efforts of the village government to revive the Gelu Epen practice. The values, norms and socio-cultural principles of Gelu Epen, such as Ha'ma, Dori Keni'in, Haba Breun and Onga Arep, need to be internalized in the revitalization program so that it is truly contextual to the needs of the community. The phenomenon in the Waiwuring traditional market provides confirmation that the role of IPA is very much needed to design public policies aimed at responding to local issues.

However, the integration of local wisdom values ​​in public administration such as the practice of Gelu Epen, is still difficult to apply widely, considering the strong tradition of Weberian Bureaucracy in the mainstream of public administration in Indonesia. The centralization of government authority and the lack of deliberation in decision-making are real challenges to the actualization of IPA practices in the formulation and implementation of public policies in various sectors. This study has limitations because it was conducted in a locus that was not the concern of the central government. In addition, the results of the study cannot be applied generally, considering the cultural differences in each region.

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