

# A Reflection of Shared Economy Practices in the Wuat Wa'i Tradition, East Manggarai, Indonesia

Stefani A M Aji Putri<sup>1</sup>, Marko S. Hermawan<sup>2</sup>

## Abstract

*The objective of this research is to understand the practice of the shared economy and the concept of debt within the Wuat Wa'i culture of the Waling Village community in East Manggarai, using an autoethnographic approach. Data were collected through literature studies, observations, and interviews with 21 informants. The findings show that the shared economy practice has three main characteristics: (1) interactions through social processes, such as the habit of visiting at any time, (2) money as a resource, and (3) temporary access creating the concept of debt. This practice brings three positive benefits: (1) values such as reduced financial burdens, equal educational opportunities, and improved social status, (2) independence, with community members solving educational cost issues independently, and (3) improved quality of life through enhanced human resources and community welfare. The concept of debt refers to a moral obligation to repay without a set timeframe, influenced by the time value of money and individual economic conditions. This moral debt creates concerns about social exclusion if not reciprocated, leading to negative behaviors such as borrowing to assist, especially for anak wina, issues in economic priority setting, and the culture of early coffee harvesting called kopi ijon.*

**Keywords:** *Shared economy, debt, wuat wa'i, autoethnography, flores.*

## Introduction

The milieu of the modern shared economy has shared numerous benefits, such as increased resource efficiency and new economic opportunities (Cesnutyte, V, et al., 2022, Suparto, 2022). However, critiques often centered around labor exploitation (Schor (2014), regulatory challenges (Codagnone & Martens, 2016), inequality and accessibility (Frenken & Schor, 2017) and data privacy (Zervas, Proserpio, & Byers, 2017), which could lead into conflicts with traditional businesses and unfair competition. Furthermore, the shared economy can exacerbate inequality, as access to these platforms often requires digital literacy and connectivity, excluding marginalized groups. Privacy and data security concerns are also prevalent, with platforms collecting extensive user data, raising the risk of breaches and misuse of personal information.

Some studies link the shared economy closely with technological development. However, the shared economy concept has been practiced for a long time, even without technology (Trenz, Frey & Veit, 2018). As Trenz, et al. (2018) argued, the sharing economy can also be conducted without technological intermediaries or in a traditional manner, where the rewards received from traditional sharing economy practices are often in the form of reciprocal assistance that occurs in the future, highlighting traditional practices such as bartering, profit-sharing in agriculture, and donations. These practices are evident in the Indonesian culture and customs.

Previous research often connects shared economy practices with technology. Sthapit, & Björk, (2019), in their research, used three keywords, 'bad', 'terrible', and 'awful', to identify negative customer experiences with Uber through online reviews. Retamal & Dominish (2017) argue that there is a lack of research on shared economy in low-income countries. Shared economy business models in developing countries can reduce consumption impact, support economic development, facilitate entrepreneurship, and help regulate and formalize related businesses, particularly in transportation, logistics, human resources, and agricultural assistance.

Given these controversies, it is essential to explore and understand traditional shared economy practices that have sustained communities for generations. We offer a study of *Wuat Wa'i*, a unique tradition of the Manggarai NTT, in collecting college fees from the community, which contributes

---

<sup>1</sup>Master of Accounting Department, School of Accounting, Binus Graduate Program, Bina Nusantara University, Jakarta, Indonesia. Email: [Stefani.putri001@binus.ac.id](mailto:Stefani.putri001@binus.ac.id)

<sup>2</sup>Management Department, International Business Management, Binus Business School Undergraduate Program, Bina Nusantara University, Jakarta, Indonesia Email: [marko@binus.edu](mailto:marko@binus.edu)

material and moral support for students pursuing higher education (Nikita, 2022). We aim to highlight how traditional practices can effectively operate without the need for technological intermediaries, offering valuable insights into the resilience and sustainability of such systems. The *Wuat Wa'i* tradition provides a clear and structured example of how debt and reciprocity function in a communal setting. The moral obligation to repay contributions without a set timeframe and the concept of debt as a social rather than purely financial construct are deeply ingrained in this tradition. Studying *Wuat Wa'i* allows us to explore these dynamics and understand how they contribute to the community's social cohesion and economic well-being (Djegadut, 2023; Turkmen & Koseoglu, 2023).

Lastly, East Manggarai's socio-economic context, where many community members rely on agriculture and face economic uncertainties, makes *Wuat Wa'i* an ideal case for studying the impacts and benefits of shared economy practices. The tradition's emphasis on mutual aid and collective responsibility showcases how communities can leverage social capital to overcome financial challenges, thus providing a model that can inspire similar initiatives in other regions. Helmon and Nesi (2020) identified four local wisdom values in *Wuat Wa'i*: love, hard work, religiosity, and solidarity. This tradition provides moral and financial support (Syahrul & Beni, 2021).

The study exemplifies a model of resource sharing that is deeply rooted in social structures and cultural norms, emphasizing non-monetary values such as bonding, collectiveness, and harmony within the community. Hence, this study offers valuable insights into how to create more inclusive, culturally sensitive, and sustainable economic models that address the flaws of the modern shared economy. This study aims to highlight the significance of these traditional practices and their potential to enhance contemporary economic frameworks.

## Literature Review

### *Social Economic Theory*

The shared economic theory dates back to Radcliffe-Brown's (1952) postulate on structure and function in primitive economies. Radcliffe-Brown's theory of social structure examines how social relationships and roles within a community create a network of interactions that shape individual and collective behavior (Radcliffe-Brown, 1952). His work emphasizes critical aspects such as social roles and status, social relationships and networks, and social norms and values. These concepts provide a valuable framework for understanding the shared economy, particularly in traditional settings where technology plays a minimal role. Gordon (2024), moreover, illustrates that social economic theory is a branch of economics that focuses on the interconnection between economics and social behavior, understanding how social structures and processes can influence the economy and vice versa. Social economics relates to economic activities and lifestyles, as demonstrated in the behavior of individuals or communities (Tarver, 2024).

Waluya (2007), describes social structure as a complex network of social relations encompassing status and social class according to their social roles. Social structure is a pattern of individual behavior shaped by a societal system through specific cultural interactions (Seran, 2021). Meanwhile, social processes are how society builds social relationships (Jenks, 2014; Sert, O., 2015). This involves various activities such as cooperation, competition, adaptation, conflict, assimilation, and amalgamation. These processes can be observed when individuals interact and form structures based on these social relationships (Abdullayev, V. H., et al., 2021). Tarver (2022) refers to the relationship between economic and social factors as socio-economics, noting that socio-economic theory also considers factors outside the primary focus of economics, such as environmental and ecological factors. Social economic theory views individuals as interconnected through the same characteristics, such as social and economic status, education levels, ethnic backgrounds, and cultures (Hayes, 2023). An example of these characteristics in implementing social-economic theory can be seen in the *Wuat Wa'i* culture of the Waling community in East Manggarai. The social structure in *Wuat Wa'i* culture includes the roles of individuals with varying social statuses and classes. Djegadut (2023) mentions that the nuclear family, community leaders, and guests play essential roles in the *Wuat Wa'i* tradition. Each participant's different social statuses and classes exemplify diverse social relations. From the social process perspective, *Wuat Wa'i* refers to how individuals build social relations within the community.

Implementing these social structures and processes results in financial support for someone pursuing education.

Radcliffe-Brown's focus on social relationships and networks highlights the importance of trust and reciprocity in the shared economy. Effective shared economy practices rely on strong social relationships and networks that facilitate the flow of resources and ensure support is available when needed (Rosyada, 2022). In the *Wuat Wa'i* tradition, mutual aid is a fundamental practice, where community members support each other financially and morally, reinforcing the community's social fabric (Syahrul & Beni, 2021). Social norms and values are also crucial in governing shared economy practices. These norms dictate how resources should be shared and what behaviors are expected from participants (Suparto, 2022). In the *Wuat Wa'i* tradition, norms around reciprocity and moral debt guide the distribution of educational funds (Nikita, 2022). Cultural values such as solidarity, mutual assistance, and community welfare underpin these norms, ensuring that the shared economy promotes social cohesion and collective well-being (Cesnutyte, et al., 2022; Das, Sengupta, & Paul, 2018).

#### *Wuat Wa'i Tradition*

*Wuat Wa'i* is a cultural tradition from Manggarai, East Nusa Tenggara. Djegadut (2023) explains in his article that *Wuat Wa'i* originates from the Manggarai language, where *wuat* means to send and *wa'i* means 'feet,' thus *Wuat Wa'i* signifies 'walking far' or 'equipping someone for a long journey.' Initially, *Wuat Wa'i* was a traditional ceremony involving prayers and moral support for a child beginning their education, not seen as economic support. Prayers are offered to God and ancestors to ensure the child faces no obstacles, seeking blessings before starting their education. In the past, the economic aspect was not emphasized due to the relatively low cost of education. However, *Wuat Wa'i* evolved over time to include prayers, moral, and material support, extending beyond the family to the entire village and surrounding communities. The *Wuat Wa'i* ceremony has become especially crucial for those wishing to pursue higher education but lacking financial means.

Material support in the *Wuat Wa'i* ceremony typically involves cash donations. Community members bring money, which is collected voluntarily, and the amounts received are recorded in a book. This record-keeping introduces a concept of debt, which the recipient is expected to repay to the giver later. Nikita (2022) notes that the *Wuat Wa'i* ceremony requires several essential items, such as a chicken, tuak or arak (traditional alcoholic beverages), betel leaves, and areca nuts. The chicken is usually a white rooster, symbolizing purity, sincerity, and emptiness. Emptiness here means that the person has nothing within themselves yet, relating to the proverb in *Wuat Wa'i*: '*Porong lalong bakoek du lakom, lalong rombeng du kolek,*' which means 'when you leave, bring nothing; when you return, bring success.'

#### *Shared Economy*

Cesnutyte, V et al. (2022), define the shared economy as the exchange of resources between individuals, resulting in mutual benefits such as additional income and resource utilization. The shared economy is an economic concept based on the principles of exchange, sharing, lending, and interaction among the involved individuals (Wruk, 2019). This resource exchange is a tangible example of economic participation among individuals or communities. According to Suparto (2022) and Laukkanen, M., & Tura, N. (2020), the shared economy aims to create value, independence, and well-being. Trenz, et al. (2018) define the shared economy as collaborative consumption or an economic concept involving the sharing, borrowing, and renting of resources among individuals facilitated by technology. However, the shared economy can also occur without technology (Turino, 2016). This is known as the traditional shared economy and can be explained by the value network theory, which illustrates that relationships between various parties can mutually influence and create economic value. Traditional shared economy practices have no transfer of ownership and no immediate monetary compensation. Still, the rewards are often in the form of reciprocal assistance that occurs in the future (Trenz, M., 2018).

The shared economy has three main characteristics: (1) Consumer-to-consumer interaction, meaning interaction between individuals to utilize resources. This aspect highlights the necessity for strong relationships between individuals or communities, emphasizing the values of togetherness, solidarity, and mutual assistance. (2) Temporary access, which refers to the temporary use of resources, is

associated with individuals' responsiveness to others' needs, creating more robust social networks and mutual support. (3) Physical goods, refer to tangible items used as resources (Cesnutyte, V, et al., 2022).

### *The Modern Debt Concept*

Debt, while universally understood as an obligation to repay borrowed resources, varies significantly between modern economic systems and traditional practices. The differences in how debt is conceptualized and managed can have profound implications for individuals and communities. In contemporary financial systems, debt is primarily a contractual obligation involving the repayment of borrowed money with interest over a specified period (Banton, 2024; Weygandt, et al., 2019). This financial arrangement is strictly regulated and enforced by legal frameworks to ensure compliance and protect the interests of both lenders and borrowers (IAI, 2019; Sarjana, 2023). The focus is on financial repayment, with clear terms and conditions governing the debt (Kieso et al., 2019; Chen, 2023). In contrast, traditional debt often encompasses moral and social obligations. This form of debt arises from communal support or reciprocal exchanges within a community, such as contributions for life events or communal projects. The repayment is not strictly monetary but involves acts of assistance or support, reinforcing social bonds and community solidarity. This type of debt is governed by cultural norms and values rather than formal legal agreements (Djegadut, 2023).

The terms of repayment in modern debt are typically well-defined, with specific timelines, interest rates, and penalties for late payment (Hayes, 2023; Sontakke & Sontakke, 2023). This structure provides clarity and predictability for financial planning but can also impose significant pressure on borrowers, especially if their financial situation changes (Jain & Jain, 2020). On the other hand, traditional debt lacks formal repayment terms and deadlines. The expectation is that the recipient of support will reciprocate when they are able. This flexibility allows for adjustments based on individual circumstances, promoting a sense of mutual aid and cooperation rather than financial stress. However, it also relies heavily on the honor and integrity of individuals to fulfill their obligations (Nikita, 2022).

Financial debt can strain personal relationships if borrowers struggle to meet their obligations. It can lead to legal action, credit issues, and financial ruin, affecting both personal and professional aspects of life (Wulansari et al., 2022). The impersonal nature of modern financial transactions often lacks the relational context that traditional debts maintain. In contrast, traditional debt, rooted in social reciprocity, strengthens community ties and fosters a supportive environment. The act of giving and repaying in non-monetary terms enhances relationships and builds trust among community members. However, failure to reciprocate can lead to social exclusion and a breakdown of communal harmony, highlighting the importance of social accountability (Suparto, 2022).

In modern economies, debt is a tool for leveraging financial resources to achieve growth and investment. Businesses and individuals need to access capital for expansion, education, and consumption. Financial markets and institutions play a critical role in facilitating these transactions, focusing on economic efficiency and profitability (Codagnone & Martens, 2016). Traditional debt, however, functions as a mechanism for redistributing resources within a community, ensuring that collective needs are met. It is less about financial growth and more about maintaining social equilibrium and supporting communal welfare. The economic function here is intertwined with cultural and social roles, making it integral to the community's identity and continuity (Helmon & Nesi, 2020).

## **Research Method**

This study employs a qualitative method grounded in an interpretivism paradigm, incorporating autoethnography as a component of the methodology. Interpretivism seeks to reveal human behavior based on subjective meanings and values (Putri, 2023). This paradigm emphasizes understanding the subjects' meanings within their social context, providing a deeper insight into the cultural practices and beliefs of the Wuat Wa'i tradition. As defined by Chang (2008), an autoethnography incorporates the researcher's experiences within the community, allowing these experiences to serve as primary data (Adam et al., 2017). Although autoethnography emphasizes the researcher's subjectivity (Denzin, 2014,

cited by Hayne, 2017), it is utilized in this study to enhance the interpretive analysis. Hayne (2017) shows that autoethnography in accounting can explore issues like gender and power through personal experience and reflection. The qualitative approach with an interpretivism paradigm serves as the primary framework for understanding the Wuat Wa'i culture. Autoethnography is employed to provide contextual depth and personal insights, facilitating a comprehensive understanding through direct researcher involvement. This combined approach allows for a nuanced exploration of the shared economy practices and debt concepts in the Wuat Wa'i tradition, emphasizing the subjective meanings and values held by the community members.

Data were collected three-fold: autoethnography as a personal experience in the *Wuat Wa'i* tradition, in-depth interviews of 21 respondents from Waling village and respective experts, and books related to the tradition. Author 1 resided with the local community, Kampung Waling, Borong District, East Manggarai Regency, East Nusa Tenggara Province, gaining in-depth insights and participant observation for approximately 26 days. The data analysis follows Miles and Huberman's (1994) method, involving data collection, data presentation & reduction, thematic establishment, and conclusion drawing. An inductive approach was used to ensure richness and contextual insights deeply grounded in the lived experiences of the community members. It allows for discovering subtle nuances and complex interactions of *Wuat Wa'i* tradition.

### The Story of *Wuat Wa'i* Tradition

The community of Waling Village, located in the island of Flores, East Nusa Tenggara, has a tradition of conducting the *Wuat Wa'i* ceremony to seek blessings from their ancestors before starting something. According to historical records, *Wuat Wa'i* has been practiced since ancient times, before a particular tribal group began a war. The *Wuat Wa'i* ceremony used a red chicken so the ancestors could bless and protect them during the war. A distinctive feature of *Wuat Wa'i* is that it is always held in the morning. After the war era ended, *Wuat Wa'i* began to be conducted for other purposes, such as starting an education. In this context, a white chicken is used in the ceremony, symbolizing purity and emptiness, or in other words, '*lalong bakok du lakon*,' which means that when the child leaves home, they carry nothing within them. When the child completes their education, a chicken with three-colored feathers, or '*lalong rombeng du kolen*,' is used, signifying that the child has returned, and the emptiness has been filled with knowledge. In addition to chickens, the *Wuat Wa'i* ceremony is also characterized by the use of tuak (palm wine) and betel nut, where tuak represents gratitude at the opening of the ceremony and betel nut symbolizes friendship.



Figure 1. A chicken presentation on Wuat Wa'i.

The development of *Wuat Wa'i* with fundraising began after the 1980s when the need for educational funds became significant but was constrained by economic issues. Fundraising is conducted through several systems, such as voluntary contributions, *bantang* (where the amount is predetermined and designated only for family), *tuak lejong* (greeting with a pack of cigarettes and a bottle of tuak with a marked-up price), and auctions (selling items like cigarettes, tuak, and meat at marked-up prices). In the *bantang* system, the value determination between daughters (*anak wina*) and sons (*anak rona*) differs, with the value for daughters being higher than for sons. This difference is due to the strong societal belief that sons are the family's successors and must always be prioritized, hence daughters are only required to provide material support.

The findings of this research include the timeline of the *Wuat Wa'i* ceremony and methods of fundraising for a child's education, as illustrated in the figure below:



Figure 2. Timeline of the traditional ceremony for a child undergoing education.

In the figure above, *Wuat Wa'i*, school celebrations, and thanksgiving are three significant events in a child's educational timeline. Before these events, there is a special mandatory ceremony called *teing hang*, or the ceremony of feeding the ancestors, to inform, bless, and protect the significant events happening the next day. *Wuat Wa'i* is performed at the beginning of the child's education using a white chicken to pray to the ancestors for blessings and protection during the education period. This ceremony is held in the morning before 11 AM. Fundraising is done voluntarily, with the funds typically ranging from IDR 5-10 million, as it often involves only family or close neighbors, and one treasurer records the money. During the school celebration, this event can be held at the beginning of college along with *Wuat Wa'i*, in the middle, or at the end of college, though it is generally done at the end. Before organizing the school celebration, the family always holds a budget meeting and forms a committee because the scale of guests can extend to other villages, allowing the funds raised to reach hundreds of millions. This is done using four fundraising systems: *bantang*, voluntary contributions, *tuak lejong*, and auctions, recorded by both the camp treasurer and the home treasurer. An additional event during the school celebration is called *ciko tenang*, a prayer conducted before gathering supplies to avoid shortages. Then, there is the term *leong beo*, which refers to requesting additional financial assistance from family or the Waling Village community using the *bantang* and voluntary systems. The dashed line on *leong beo* indicates that it can only be performed if the child has already held a school celebration. However, the funds are still insufficient to cover educational expenses. The final event after the child completes their education is the Thanksgiving ceremony, where the community uses a chicken with three-colored feathers (red, black, and white). The child then presents their diploma during a *kapu ijazah* session to prove their educational success.

### An Autoethnographic Account of *Wuat Wa'i* Ceremony: A Personal Journey

As Author 1 reflects on the personal experience with the *Wuat Wa'i* ceremony, it becomes clear how deeply these social structures are embedded in community practices. Due to relatively favorable economic conditions and family considerations, Author 1's *Wuat Wa'i* ceremony was performed as a ritual before starting education. This ceremony was slightly delayed during recent research rather than the beginning of master's studies. According to Author 1's parents' decision, there was no need for a fundraising event; however, the mere mention of *Wuat Wa'i* for educational purposes prompted attendees to bring monetary contributions voluntarily. The gathering was intimate, involving only close family members.

Several rituals were performed during the *Wuat Wa'i* ceremony, such as seeking ancestors' blessings through chicken offerings, palm wine (*tuak*), betel leaves, and areca nuts. The chicken, once offered, was sacrificed, and its veins were examined. In the community's belief, these veins are omens, interpreted by elders to guide the individual. During Author 1's ceremony, the veins were deemed 'less

favorable,' indicating that Author 1 needed to study and work harder. The chicken's blood was applied to money, symbolizing a customary oath to complete education. For Author 1's ceremony, this oath was inscribed on a 50,000 IDR note, which must not be used or lost until the master's degree is completed.



**Figure 3.** A bank note with chicken blood.

Author 1's parents meticulously recorded the money received, creating a ledger of moral debts to be repaid. This interchange is crucial; it means that Author 1's parents or Author 1 will repay these contributions when those who helped hold their own *Wuat Wa'i* ceremonies. If they do not, the repayment can occur on other significant occasions, such as weddings or during illnesses. When Author 1 completes the studies, a return to Waling to hold a thanksgiving ceremony will occur, presenting the diploma as proof that the educational and customary oath has been fulfilled. This final act concludes the cycle of reciprocity and reaffirms Author 1's commitment to the community and its enduring traditions.

### The Principle Collective Fundraising

Community fundraising is motivated by the individual's desire to hold the *Wuat Wa'i* ceremony. This motivation drives individuals to take action to achieve their goals (Mataram, 2022). From a non-monetary perspective, the primary motive for holding *Wuat Wa'i* is the awareness of the importance of education. As times have progressed, the community believes that a good education correlates with a better quality of life. They believe that the higher a child's education, the better job opportunities they will have, closely tied to improving community welfare. This high awareness of education is evident in the many university graduates in Waling Village. Additionally, parental self-esteem also motivates individuals to hold the *Wuat Wa'i* ceremony. In the educational timeline of a child, *Wuat Wa'i* at the beginning of education implicitly garners positive community views towards the parents. This perspective significantly boosts the parents' self-esteem, as the community believes that a child's diploma reflects the parents' status. As stated by Respondent 14:

*“As parents in Manggarai, our pride lies in our children's diplomas, so I want all my children to have university degrees. Especially when I can show my child's diploma, it feels very proud.” (Respondent 14).*

Referring to respondent 14's statement about 'showing the diploma,' this occurs in the final event of the educational timeline, the Thanksgiving ceremony. During this ceremony, there is a session called *kapu ijazah*, or showing the diploma, so the ancestors know that the child has completed their education and the customary oath. For the community, the pinnacle of *Wuat Wa'i* is when the child returns with a diploma, as this is closely tied to the parents' self-esteem and social status, seen as successful if the

child has completed their education. This success also aligns with the community's view that parents are on par with others, countering the old belief that only city dwellers could afford to educate their children to the highest levels, deemed impossible for rural communities. Thus, the higher the child's education, the more the community feels on equal footing with city dwellers.

From a monetary perspective, the motivation for holding the *Wuat Wa'i* ceremony stems from economic issues, prompting the community to fundraise for the child's education collectively. This economic challenge is compounded by most community members being farmers with unstable incomes. Using autoethnography, where the researcher becomes the subject receiving financial aid, this study finds that families with good economic status only hold *Wuat Wa'i* at the beginning of education and then the Thanksgiving ceremony upon graduation. In contrast, families with poor economic conditions hold *Wuat Wa'i* at the start of education, a school celebration near the end of the child's education, and the thanksgiving ceremony after graduation. These *Wuat Wa'i* and school celebration activities aim to gather financial support from the surrounding community.

In social life, the community of Waling Village has its social structure and process, where the social structure is created from a complex series of social relations, including status and social class (Radcliffe Brown, 1952). The occupation held by each individual determines the social status of the Waling Village community. The community believes that the better an individual's job, the greater their income, which affects the financial contribution they can make, thus positioning the individual within the community's social structure. Furthermore, this view is reinforced by the issue of self-esteem, where individuals tend to provide financial assistance without considering their economic situation to maintain their social standing in the community. Additionally, daughters (*anak wina*) and sons (*anak rona*) determine a person's social status in the *Wuat Wa'i* traditional ceremony. These terms dictate an individual's position within the social structure, closely related to the *bantang* system. For example, the difference in social structure affects the pattern of financial contributions, where the value of contributions from *anak wina* is higher than from *anak rona*. *Anak wina* is obliged to bring the set value to avoid social shame; if they fail to meet this value, they face social exclusion from the community. This obligation creates a tension where some individuals see the difference in value determination as a form of injustice. They argue that the collection of funds through the *bantang* system should consider factors like occupation, income level, or personal needs before setting the contribution value for *anak wina*. But, on the other hand, the difference in value is seen as a traditional heritage supported by the community's belief in the status of *anak wina* and *anak rona*, as stated by respondent 21:

*“Sons carry the family name, they are the heirs and successors of the family. Therefore, during traditional ceremonies, anak rona always open all traditional ceremonies held.” (Respondent 21).*

The belief that sons carry the family name makes the position of *anak rona* higher than that of *anak wina* because *anak rona* is considered the family successor, always taking precedence in traditional ceremonies, guiding the ancestors, and a traditional ceremony is deemed unsuccessful if *anak rona* is not present. Thus, the role of *anak wina* is limited to providing material support.

Besides structure, social processes also influence the relationship between the economy and the community's social behavior, where social processes are social relationships formed by how individuals build social relations (Sert, O., 2015). In the social processes practiced by the Waling village community, social relationships are formed from unique interactions among individuals. The habit of visiting without regard for time is one of the social process practices carried out by the Waling village community. The interactions created from this habit foster a willingness to help each other, manifested in the mutual aid practice of collecting educational funds during the *Wuat Wa'i* traditional ceremony series. Furthermore, the Waling village community strives to maintain these social processes across generations due to concerns about social exclusion. This is reflected in their efforts to continue providing financial assistance without considering their economic condition. The positive effect of maintaining this social process is seen in the relationship between social relations and the amount of financial aid an individual receives. The more frequently the social process is practiced, the more relationships are formed; thus, the more financial aid is obtained. However, the effort to continuously provide contributions without considering economic conditions also has negative impacts. Individuals in poor economic situations may choose to go into debt to provide financial assistance, prioritize



economic needs incorrectly, prefer to donate money over paying their own children's school fees, or engage in *kopi ijon* practices, where they receive advance payments for coffee sales several months before the actual harvest. Individuals take all these actions to maintain their social relations within the community.

This social structure and process create a relationship between the economy and the community's social behavior. The social structure and process influence community behavior by encouraging the practice of mutual aid in collecting financial assistance in the *Wuat Wa'i* culture. This practice serves as a form of cooperation among community members to overcome individual challenges (Neno, 2023), thereby producing economic benefits such as reduced educational costs. However, the same practice also has negative impacts. The fear of social exclusion leads to harmful behaviors such as going into debt, engaging in *kopi ijon*, and obligating *anak wina* to bring *bantang* values, a practice is implicitly done to adhere to the deeply ingrained systems and culture within the traditional social life (Harahap, 2022).

### *Traditional vs. Modern Shared Economy*

Within the traditional society of Waling Village, interactions are formed through daily social processes, creating strong relationships that foster a willingness to engage in mutual aid. Strong individual interactions regarding togetherness, solidarity, and mutual help can provide a strong foundation for practicing the shared economy (Cesnuiyte, V., et al., 2022). The community sees solidarity and moral obligation to help others as inherent traits of individuals, manifesting through mutual aid in all Manggarai traditional ceremonies, especially *Wuat Wa'i*.

The strong interactions that facilitate the practice of pooling funds during the *Wuat Wa'i* ceremony are intrinsically linked to the concept of resource sharing, a hallmark of the shared economy. In contemporary shared economy models, resources often include tangible items such as Airbnb rentals or shared rides via UberPool. Similarly, in the shared economy of Waling Village, resources are assets that can be converted to monetary value, thus serving as economic resources with potential future benefits. Initially, the community provided resources like gold, livestock for sale, or other necessities, depending on the child's economic needs during their education. However, over time, the community has transitioned to providing monetary assistance for greater efficiency and ease in tracking received aid. The concept of debt of gratitude reflects temporary access to resources received by a child through the *Wuat Wa'i* ceremony. Resources provided through mutual aid for educational support are considered temporary use of financial resources, with the expectation that similar benefits will be returned to those who contributed. The community views this aid as a saving that will benefit them when the recipient repays the kindness. In Waling Village, providing monetary resources to a child is a form of economic participation, which is, in the shared economy, individuals' economic participation aims to create value, independence, and well-being (Suparto, 2022, Laukkanen, M., & Tura, N., 2020).

In the shared economy, value relates to individuals' benefits or gains from economic participation. The shared economy as an economic model can provide advantages from owned resources (Trenz, et al, 2018). The value further refers to community solidarity, where mutual aid optimizes financial resource use for a child's education, reducing costs and ensuring equal educational opportunities for all children. The community likens mutual aid to sharing a burden, making it lighter, especially important for Waling Village's predominantly farming population with irregular income. Mutual aid helps alleviate the educational cost burden, including for girls, who previously had limited educational opportunities due to financial constraints and societal norms prioritizing boys.

The benefits arising from the value of communal fundraising efforts subsequently encourage the community to become more self-reliant. Chaplin (1993: 84), as cited by Susanto (2018), defines self-reliance as an individual's freedom to manage, choose, decide, and solve their problems without the help of others. In *Wuat Wa'i* tradition, self-reliance refers to the Waling Village community's initiative to independently manage resources to support a child's educational expenses, as reflected in communal fundraising. Initially, *Wuat Wa'i* was merely a traditional ceremony without material support. However, as educational expenses grew and economic challenges arose, the community initiated communal fundraising. Furthermore, fundraising also occurs during school events as part of the educational timeline of a child. The community carries out this fundraising when the funds from the *Wuat Wa'i*

ceremony have been exhausted and the child's end-of-semester expenses are substantial. Additionally, there is a practice known as *leong beo*, or community fundraising, when there are still financial needs after the school event. These three aspects demonstrate the community's initiative and independent actions in addressing a child's educational expenses through a shared economy, without intervention from parties outside their social community. This is supported by the statement of respondent 19 regarding the community's sense of responsibility:

*“Regardless of their economic condition, parents will always feel responsible for working together to provide financial assistance.” (Respondent 19).*

This sense of responsibility makes the community voluntarily work together to solve problems among them. In short, this sense of responsibility creates self-reliance practiced within a shared economy. This practice further demonstrates the attitudes and behaviors of individuals toward an improved quality of life (Ali, 2007).

#### *The Concept of Well-Being & Sustainability*

The quality of life created from self-reliance within a shared economy is closely related to well-being. Das, et al. (2018) explain that well-being can be measured by considering health, happiness, self-development, and the quality of life of individuals, both physically and spiritually. The concept of a shared economy practiced through the communal fundraising of *Wuat Wa'i* forms the foundation of community well-being. This well-being refers to how the Waling Village community achieves economic sustainability and an improved quality of life. Children from Waling Village who have completed their education often return to educate the community on effective agricultural management practices and broaden community involvement in business activities to generate additional income. This reflects economic sustainability progress, where the community can develop and expand their income sources from various potential sectors. Furthermore, improvements in quality of life make the community more progressive and critical in thinking and acting, reflecting increased awareness of their rights and responsibilities in social life. Additionally, the opportunities for stable employment for educated children directly provide financial support and help alleviate their families' economic burdens. This diversification of income sources signifies a positive contribution to the well-being of families and the broader community.

On the other hand, beyond economic benefits, the practice of a shared economy also provides value concerning the community's social status. Fundraising for *Wuat Wa'i* ensures that many children have equal opportunities to attend school regardless of their social or economic status. The success of these children upon returning to Waling Village with their diplomas enhances the respect accorded to their parents by the community. Aprita, S. (2021), asserts that individuals with high social status are placed in higher positions within the community structure. In the social life of Waling Village, parents' self-esteem is measured by their children's diplomas. The better the education of a child, the higher the social status of the parents, leading to greater respect or honor from the community. Parents are considered successful and on par with others when their children have completed their education.

#### *Debt Concept in Wuat Wa'i*

Debt is defined as a sum of money borrowed and to be repaid, including the principal, interest, or deductions according to the applicable agreement (Chen, 2023). In the *Wuat Wa'i* culture, debt refers to a debt of gratitude from the collective provision of resources, such as money, to children starting their education. The emergence of debt is seen as a temporary use of financial resources with the hope of similar benefits for the aid provider in the future. The community engages in collective fundraising using four different systems: voluntary, *bantang*, *tuak lejong*, and auctions. All funds received are recorded in a book by the treasurer to track the names and amounts received and to calculate the net profit received by the child.

Fundamentally, debt recognition occurs due to an agreement between individuals and ends when the obligation of that debt has been fulfilled (Kurniadi, 2022). However, in the *Wuat Wa'i* culture, the recording of incoming money from each fundraising system forms the basis of the emergence of debt. The community of Waling Village refers to this as a debt of gratitude. Kieso, D. E., et al. (2019) explains in their book that debts must be settled according to the deadlines in the agreement between the parties

involved. However, the debt of gratitude arising from community assistance does not have a repayment period; the community perceives debt and reciprocity as an unbroken circle. If an individual decides to leave the circle, the community will no longer engage in collective assistance in the future. Furthermore, the community may sever ties if an individual repeatedly demonstrates bad intentions in repaying their debt. However, on the other hand, Respondent 9 mentions reciprocity as a new shift:

*“In my opinion, this has become a new shift because initially this recording was intended to track the amount of money received. But this recording has led to the term debt of gratitude over time. While there is indeed no specified repayment period, the community has commenced cultivating a sense of reciprocal obligation to alleviate the moral burden burgeoning within individuals” (Respondent 9).*

This statement is supported by the community's belief that when receiving assistance, an individual automatically realizes that a debt of gratitude arises and must be repaid in the future. The practice of reciprocity is related to the magnitude of the value received by the aid provider. In economics, the magnitude of a debt value is influenced by the time value of money. For example, when repaying a debt, the amount paid is generally much more significant due to the accumulation of interest according to the agreement between the parties involved. Sontakke & Sontakke, (2023) argue that the concept of the time value of money refers to the change in the value of a currency, where the value of money we have now is higher than the value of money in the future. In the reciprocity practice conducted by the community of Waling Village, the concept of the value of money is implicitly practiced. In the practice of collective fundraising, the amount of aid provided varies based on the development of time. For example, the amount given by each individual a few years ago would differ from the current aid provided. However, the current aid stems from the reciprocity practice arising from the aid provided in the past. However, despite the influence of the time value of money, the actual repayment amount still considers individual economic factors. For example, the value received by an individual now will differ from the value they return in the future, and this value could be larger or smaller depending on their economic conditions at that time.

## Conclusion

The findings underscore the importance of traditional shared economy practices, such as the *Wuat Wa'i* tradition, alongside modern digital shared economy models. The *Wuat Wa'i* ceremony illustrates how traditional shared economy practices involve not only economic transactions but also the non-monetary values of bonding, collectiveness, and harmony within the community. These traditional practices are crucial in fostering social cohesion and mutual support, which are often overlooked in contemporary shared economy discussions that focus primarily on technology-driven models. In the context of Indonesia, with its diverse ethnic groups and rich cultural heritage, it is essential to embrace and understand these traditional practices. The shared economy in traditional settings, like that of Waling Village, provides a robust framework for economic participation that is deeply rooted in cultural norms and values. It demonstrates that not all aspects of the shared economy can be measured by monetary value alone; the social and cultural dimensions play a significant role in sustaining these practices.

The *Wuat Wa'i* tradition highlights that the shared economy can be effectively practiced without technological intermediaries, relying instead on strong social structures and reciprocal relationships. This practice offers valuable insights into how communities can manage resources and support each other, ensuring that economic benefits are distributed equitably and that social bonds are strengthened.

The research adds to the body of knowledge in indigenous studies, documenting and analyzing the *Wuat Wa'i* tradition as an indigenous practice that plays a crucial role in community support and resource management. By detailing how the *Wuat Wa'i* tradition supports educational financing through community efforts, this study informs policies and practices related to education funding, especially in rural and economically disadvantaged areas. By employing an autoethnographic approach, this study exemplifies the use of personal narrative and lived experience in academic research, offering methodological insights for future research in similar contexts.

The traditional shared economy, exemplified by the *Wuat Wa'i* tradition, is as important as the modern digital shared economy. It embodies the essence of community, cultural continuity, and mutual

assistance. The avenue of this study lies in exploring and highlighting the significance of traditional shared economy practices within the broader context of economic and cultural sustainability. Specifically, this research contributes to the fields of cultural anthropology and sociology by examining the *Wuat Wa'i* tradition and providing insights into how traditional practices shape social structures, relationships, and economic behaviors within communities.

## References

- Abdullayev, V. H., et al. (2021). The research of social processes at the university using big data. *EDP Sciences*: <https://doi.org/10.1051/mateconf/202134801003>
- Adams, T. E., Ellis, C., & Jones, S. H. (2017). *Autoethnography*
- Ali, M. (2007). *Ilmu dan Aplikasi Pendidikan Bagian I: Ilmu Pendidikan Teoretis*. Jakarta: Grasindo.
- Aprita, S. (2021). *Sosiologi Hukum*. Indonesia: Prenada Media
- Banton, C. (2024). Contingent Liability: What Is It, and What Are Some Examples? *Investopedia*. <https://www.investopedia.com/terms/c/contingentliability.asp#:~:text=Key%20Takeaways,accounting%20records%20of%20a%20firm>.
- Cesnuyte, V., et al. (2022). *The Sharing Economy in Europe Developments, Practices, and Contradictions*. Springer International Publishing
- Chang, H. (2008). *Autoethnography as Method*. New York: Left Coast Press, Inc
- Cheng, X., et al. (2020). An investigation on online reviews in sharing economy driven hospitality platforms: A viewpoint of trust. *ScienceDirect*. DOI: 10.1016/j.tourman.2018.10.020.
- Chen, James. (2023). *Debt: What It Is, How It Works, Types, and Ways to Pay Back*. Investopedia: <https://www.investopedia.com/terms/d/debt.asp>
- Codagnone, C., & Martens, B. (2016). "Scoping the Sharing Economy: Origins, Definitions, Impact and Regulatory Issues." Institute for Prospective Technological Studies.
- Das, B., Sengupta, R., & Paul, K. (2018). Regional Variation and Determinants of Well-being of the Elderly in India. *Journal of Population and Social Studies*, 26(3), 219-234. <https://doi.org/10.25133/JPSv26n3.016>
- Djegadut, Rikard. (2023). *Berbagai Hal tentang Acara Wuat Wai, Kearifan Lokal Orang Manggarai soal Gotong Royong*. Netitalk: <https://www.netitalk.com/lifestyle/10128309681/anda-wajib-tahu-berbagai-hal-tentang-acara-wuat-wai-kearifan-lokal-orang-manggarai-soal-gotong-royong>
- Frenken, K., & Schor, J. (2017). "Putting the sharing economy into perspective." *Environmental Innovation and Societal Transitions*, 23, 3-10
- Gordon, Jason. (2024). *What is Social Economy?*. The Business Professor: [https://thebusinessprofessor.com/en\\_US/economic-analysis-monetary-policy/social-economics-definition](https://thebusinessprofessor.com/en_US/economic-analysis-monetary-policy/social-economics-definition)
- Harahap, H. S. M., Siregar, F. A., & Harahap, D. (2022). Nilai-Nilai dan Praktik Moderasi Beragama Berbasis Kearifan Lokal di Sumatera Utara. Indonesia: Merdeka Kreasi Group.
- Hayes, Adam. (2023). *Economic Sociology Definition*. Investopedia: <https://www.investopedia.com/economic-sociology-5248697>
- Heyes, Adam. (2023). *Principal: Definition in Loans, Bonds, Investments, and Transactions*. Investopedia: <https://www.investopedia.com/terms/p/principal.asp>
- Hayne, K., Hoque, Z., Parker, L. D., & Covalleski, M. A. (2017). *The Routledge Companion to Qualitative Accounting Research Methods*. Abingdon: Routledge
- Helmon, S., & Nesi, A. (2020). *Nilai-Nilai Kearifan Lokal Dalam Tuturan Adat Torok Wuat Wa'i Masyarakat Manggarai: Kajian Ekolinguistik Metaforis*. PROLITERA. Jurnal Penelitian Pendidikan Bahasa, Sastra, dan Budaya, Vol. 1. ISSN 26216795.
- Ikatan Akuntan Indonesia. 2019. *Modul Level Dasar (CAF) Akutansi Keuangan*. IAI: <http://iaiglobal.or.id/v03/files/modul/ak/>
- Jain, M., & Jain, R. (2020). *Impact of Solvency, Liquidity and Efficiency on Profitability: A Case Study of Coal India Ltd*. ResearchGate: <https://www.researchgate.net/publication/350873589>
- Kieso, D. E., et al. (2019). *Intermediate Accounting*. Wiley: England
- Kurniadi, Fatiha, A., et al. (2022). Analisis Perbandingan PSAK 55 dan PSAK 71 Pada PT Bank Negara Indonesia (Persero) Tbk. *Jurnal Riset Pendidikan Ekonomi (JRPE)* e-ISSN: 2540-9247. Volume: 7, Nomor: 2
- Laukkanen, M., & Tura, N. (2020). The potential of sharing economy business models for sustainable value creation. *Journal of Cleaner Production*, 253. DOI:10.1016/j.jclepro.2020.120004
- Mataram, I Gusti Ngurah. (2022). *Model-Model Pembelajaran (Smart, Snap, Seek, Hari, Save, Wave)*. Indonesia: Nilacakra
- Neno, Raymundus. (2023). *Pengembangan Jaringan Sosial Organisasi Petani: Perspektif Pekerjaan Sosial*. Indonesian. Deepublish
- Nikita, Rosa. (2022). *Wuat Wa'i, Tradisi Unik Masyarakat Manggarai NTT 'Patungan' Biaya Kuliah*. Detik.com: <https://www.detik.com/edu/edutainment/d-6214955/wuat-wai-tradisi-unik-masyarakat-manggarai-ntt-patungan-biaya-kuliah>
- Putri, Rika. (2023). Tudung Manto dalam Kajian Psikologi Lintas Budaya Simbol dan Makna Tudung Manto dalam Masyarakat Melayu Lingga dalam Kajian Psikologi Lintas Budaya. *E-Jurnal UIN Suska Riau*
- Readale, C. (2018). *Social Structure and Social Interaction*. Publisher: EDTECH. United Kingdom
- Retamal, M., & Dominish, E. (2017). *The Sharing Economy in Developing Countries*. Institute for Sustainable Futures, University of Technology Sydney
- Rosyada. (2022). Pengertian Aset: Jenis, Klasifikasi, Contoh, dan Peranannya. Gramedia Blog: <https://www.gramedia.com/literasi/pengertian-aset/>
- Sarjana, Naja. 2023. *Liabilitas Adalah: Pengertian, Klasifikasi, dan Bedanya*. Detikfinance: <https://finance.detik.com/berita-ekonomi-bisnis/d-6775009/liabilitas-adalah-pengertian-klasifikasi-dan-bedanya-dengan-utang#:~:text=Secara%20sederhana%2C%20liabilitas%20adalah%20kewajiban%20keuangan%20perusahaan,lain%20dengan%20perjanjian%20waktu%20tertentu>

- Schor, J. B. (2014). "Debating the Sharing Economy." Great Transition Initiative
- Seran, Y. E. & Mardawani. (2021). *Konsep Dasar IPS*. Yogyakarta: Deepublish - CV Budi Utama
- Sert, O. (2015). *Social Interaction and L2 Classroom Discourse*. Edinburgh University Press
- Sontakke, A. A., & Sontakke, K. A. (2023). *Simplest Approach to Time Value of Money*. OrangeBooks Publication.
- Sthapit, E., & Björk, P. (2019). xPublishing Limited. ISSN 1660-5373. DOI: 10.1108/TR-12-2018-0176.
- Suparto, Nancy. (2022). Apa Itu Sharing Economy? . *Finansial.com*: finansialku.com/sharing-economy/
- Susanto, A. (2018). *Bimbingan dan Konseling di Sekolah: Konsep, Teori, dan Aplikasinya*. Jakarta: Kencana
- Syahrul, L. A. M., & Beni Arifin, W. H. T. R. A. (2021). "Tradisi Wuat Wai (Bekal Perjalanan) sebelum Melanjutkan Pendidikan di Manggarai, Nusa Tenggara Timur." Vol. 7, no. 4
- Tarver, Evan. (2022). *Social Economics*. Investopedia: <https://www.investopedia.com/terms/s/social-economics.asp>
- Turkmen, H., & Koseoglu, P. (2023). The perceptions of Turkish students against scientists and the emotions of scientists in the post-pandemic . *Asian Journal of Contemporary Education*, 7(2), 43–55. <https://doi.org/10.55493/5052.v7i2.4881>
- Tarver, Evan. (2024). What Is Social Economics, and How Does It Impact Society? Investopedia. Retrieved from <https://www.investopedia.com/terms/s/social-economics.asp#:~:text=Social%20economics%20is%20a%20social,economic%20activity%20within%20a%20society.>
- Ting-Toomey, S. (2012). *Communicating Across Cultures*. New York: Guilford Publications
- Trenz, M., Frey, A., & Veit, D. (2018). Disentangling the facets of sharing: A categorization of what we know and don't know about the Sharing Economy. *Internet Research*. <https://doi.org/10.1108/IntR-11-2017-0441>
- Turino, Harris. (2016). *Meretas Konsep Ekonomi Berbagi*. Tangerang Selatan: PT Kesuma Putra Kreatif
- Waluya, Bagja. (2007). *Sosiologi: Menyelami Fenomena Sosial di Masyarakat*. Bandung: PT Setia Purna Inves
- Weygandt, J. J., et al. (2019). *Financial Accounting*. United States: Wiley
- Wruk, D., et all. (2019). *Perspectives on the Sharing Economy*. United Kingdom: Cambridge scholars publishing
- Wulansari, Yuyun, A., D., et all. (2022). Analisis Rasio Likuiditas, Solvabilitas Dan Profitabilitas Dalam Mengukur Kinerja Keuangan Pt Nippon Indosari Corpindo Tbk (2016-2020). *Jurnal Riset Ilmu Akuntansi*. Hal 75-86
- Zakaria, N., & Kaushal, L. A. (2017). *Global Entrepreneurship and New Venture Creation in the Sharing Economy*. IGI Global
- Zervas, G., Proserpio, D., & Byers, J. W. (2017). "The Rise of the Sharing Economy: Estimating the Impact of Airbnb on the Hotel Industry." *Journal of Marketing Research*, 54(5), 687-705