

Mango Lo: The Model Of Cost Efficiency At Agricultural Management In Gayo Communities

Rosdaniah¹, Sukiman², Sri Sudiarti³

¹. PhD Student in Economics Program in Islamic State University of North Sumatera, Indonesia

². Lecturer from the Islamic Faculty Studies and Islamic Studies UIN of North Sumatera, Indonesia

³. Lecturer in Shariah Economics Program, Islamic State University of North Sumatera, Indonesia

Abstract: This research is aimed to explain the Implementation of Mango Lo as a model of cost efficiency at agricultural land management in Gayo community, management of agricultural land required labor, wage and time to produce the good production results. For the Gayoness with insufficient income, their efforts are to work together with the Mango Lo system or labor exchanging.

Keywords: Mango Lo, The Model Of Cost Efficiency, Agricultural Management, Gayo Communities

Date of Submission: 13-01-2020

Date of Acceptance: 29-01-2020

I. INTRODUCTION

In Islamic conception, the Muslims economic ethos is not only the cultural form traditions, but also comes from religious beliefs that shaping the individual ethos-spiritual such as faith, sincerity, sincerity and piety. The piety Value form of the work ethic is implemented of divine, individual and social piety which are the media for creating the spiritual and material life prosperity. Work ethic emerges as certain values in human life which are sourced from work results series. Utilization of these work values is a key word for seeking blessing through His mercy, Allah SWT, giving sustenance to everyone works for obtaining sustenance from Allah settle.

Islam teaches us for working both individually and group, for increasing the work ethic motivation. Working is worship and the law is *fardhu 'ain*, working must be known as a command from Allah, working must be based on seeking the Allah mercy, work must be based on the responsibility as *khalifah fil ardl*. Work ethic is related to the orientation of future, discipline respecting time is very important for the efficiency and working effectiveness, responsibility, saving and simple, healthy competition is by discouraged and added self creativity.

Working requires power and time, the more hour and time needed in working, the higher wages will be earned. Wage and time period used will have an impact on the wages amount that will be spent to pay for a job. Likewise, the individually working, the time and cost needed are also higher and will be constrained when the job completion individually.

In agricultural activities, at management land agricultural is needed power, wage and time, to produce the good production results. In farming communities with insufficient income, the way of their working is cooperating with the mutual cooperation system. Collaboration by mutual assistance or helping even wageless. This is an efficiency form carried out by rural communities, although the village life is increasingly difficult, some people still remain staying there, due to (*gemeinschaft*) which still has the element of mutual cooperation / please help the strong.

Takengon is the capital city of Aceh Tengah Regency, Aceh Province, located on the side of Lake Lut Tawar, Lut Tawar sub-district in the middle of the Aceh province. Takengon is a cool plateau with an altitude of about 1200 m above sea level. The Gayo region is geographically a very suitable area as agricultural land, so traditionally among the Gayoness there has been a long-established system of farming science (introduction to ecosystems).

Mutual help in agricultural activities referred to as a system of cooperation culture called Mango Lo carried out by fellow farmers who have agricultural land, for instance in the processing of rice fields and extensive plantations in Gayo community carried out through cooperation (groups). The Gayoness majority in Central Aceh Regency is coffee and rice fields farmers. The cooperation system as reciprocal working model expects agricultural land to use the Mango Lo system which is carried out in Gayo community helping each other who own land this is done for cost efficiency and the togetherness which has been done down hereditarily.

II. LITERATURE REVIEW

Darwin's Experiment elucidates the social values of *Pokadulu's culture of Warambe* Village community, Parigi District, Muna Regency. Based on the results of the research, it shows that the process of implementing pokadulu culture in agricultural activities gave the positive values as a collaborative system which is beneficially for life. Warambe Village community including the value of togetherness, help unity and socialization is applied in agricultural activities that begin at the time of land clearing and clearing, farming to harvest and other social activities that are still applied nowadays. The implementing process of Pokadulu culture in the Warambe Village community towards agricultural activities ranging from clearing of plantation land, farming until harvesting still exists or is maintained by the community. This activities evident of *Pokadulu* agriculture Warambe Village society. Pokadulu culture as one of mutual traditions is a heritage cultural deserving to be preserved as a high social values also as social institutions should be developed to support life community of high solidarity among humans.

According to Ani Rostiyanti In East Lampung, precisely in Nabung Village, Sukadana Subdistrict, the community still believes mutual cooperation values carried out in daily life, both mutual assistance and assistance. The Nabung Negara community carries out mutual assistance activities in their daily lives, both in the areas and livelihood, community life, and the implementation of traditional ceremonies. In livelihood, they do mutual cooperation in agriculture, such as fields (gardens). In addition, mutual cooperation is also carried out in the social field, which is helping in building houses, death, and troubles such as illness, fire, accidents and others. In the rule, the community helps in carrying out traditional ceremonies, as marriage ceremonies, births, and awarding titles (*cakad pepadun*).

Mutual cooperation is also carried out for public purposes such as repairing roads, mosques, irrigation, and village halls. However, it is undeniable that nowadays the forms of mutual cooperation have changed due to technological developments, industrialization, and modernization. In spite of the changes that have taken place, the mutual cooperation attitude towards the Nabung community is still quite strong.

Effendi Sadly, explained the work ethic in Bagan Kuala village regency Tanjung Beringin Kabupaten Serdang Bedagai and the work ethic in farming Bagan Kuala Tanjung regency. There is no attempt to increase liability as a motivation for the work ethic of fishing communities so that the creation of a high work ethic of fishing communities. To improve the fishing communities welfare of Bagan Kuala village, it must be maintained the work implementation ethic based on the time addiction, sincere intentions, commitment → Determination and confidence, not giving up easily, Istiqomah, self-confidence, having self-esteem, tough and unyielding, productivity-oriented, enriching friendship networks. Whereas the implementation of a work ethic based on frugality and efficiency, honesty, hard work, diligence and creativity, responsibility → work as a mandate, the desire to be independent, must be increased.

III. METHOD

This research is qualitative with an ethnographic approach. ethnographic is the science of writing about groups ethnic, using more contemporary language, ethnography can be interpreted as writing about cultural groups. Or in-depth study of natural behavior in a culture or an entire group.

In qualitative research primary data is containing fact or information obtained through the field research, this data is obtained through interviews. The object research is the perpetrators of the Mango Lo, the Gayo Indigenous Figure, the Gayo Indigenous Council (MAG), the Traditional Figure of the Village or Petue and the Blang Genetic and understand the culture of the work ethic of farmers in the management of agricultural land both plantations and fields. Secondary data is data on a number of facts or information obtained by researchers directly or indirectly through materials, information or regulations, documents, relating to the problem under study. And data collection techniques are done through observation, interviews and documentation.

IV. RESEARCH RESULT

Mutual helping in Mango Lo farming land management is a reciprocal model, someone helps because he anticipates that later the person who helped will help him back in return, and if he does not help then one day he will also not get help. The purpose of Mango Lo in the field of agricultural land management in the Gayo community is to increase the value of friendship between relatives and the community by working together and mutually beneficial. In addition to the purpose of friendship, Mango Lo is also a cost-efficient model that can ease the burden on farmers.

The cost of an expenditure form carried out by a party, both individuals and companies, to get more benefits from these actions. In the Mango Lo process, wages are not paid because they are only paid with power (labor is rewarded with labor), the community conducts the Mango Lo system because the helping economic value. Gayoness who own plantations and paddy fields, in different villages because of village disputes and the assets they own are not sold, so that the collection of rice fields and plantations is done alone without wages.

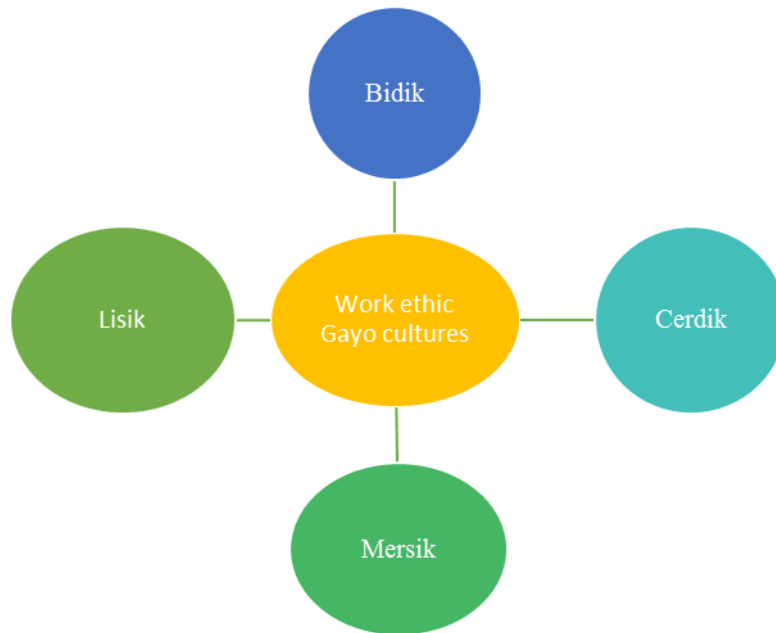
Manpower is a stand by person, willing, able to carry out work. Just some can be categorized as a workforce. Only people who workforce criteria can be categorized as labor. Mango Lo uses a system of fellow human workers to complete the cultivation of agricultural land, the energy used will certainly be drained because during the wet season will always be used, to overcome it in several districts in Central Aceh Mango Lo process there is a set time to work only half a day and also on Friday they do not work is a rest opportunity to restore the energy.

The time settle in Mango Lo is in accordance with the collective agreement, the tradition of Mango Lo in general is carried out one day alternately, it can be more than a (day) in accordance with the accuracy, without paying attention to the area of land that is the object of Mango Lo according to the custom of Gayo community.

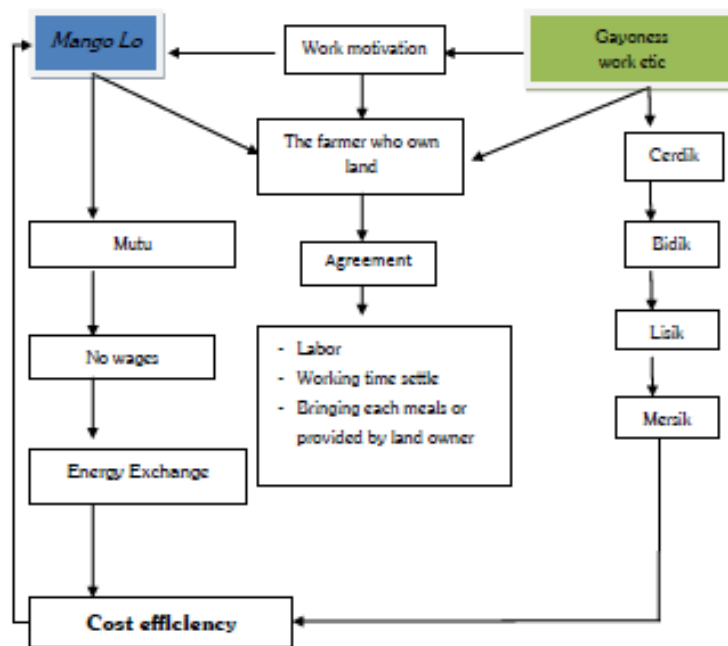


The concept of the work ethic in Gayo community at Mango Lo is working by collaborating using mutual facilitaty which carried out together by requiring maximum energy, demanded wise, aiming, gritty and Lisik are:

1. **Cerdik.** For getting a place or position, human must be intelligent, because intelligence will determine the position and its level. In the Gayo community (Central Aceh), known as clever philosophy. The exact position is not only determined but the ingenuity that is owned can make something positive for others. As recommended and Islam, the best of humans, flora and fauna as well as the natural surroundings. Clever single that often can not bring something of positive value. However, it must be accompanied by religious intelligence (spiritual and emotional) and this can be called a religious position.
2. **Bidik,** Humans must be quick producing and spreading the thoughts as a contributive culture. In the Gayo community, there is a term crosshairs. This word means fast, capable and responsive. as social beings, we must have social justice, that is, interfering with others, needing and sharing. but not sharing in disobedience. Many people who work are limited to work and do not feel that they are also responsible for working, Mango Lo is a working hope in the fields quickly completed with good results and can speed up time, aiming for people who do not want to be lazy (negligent) in working. *Ike Ike kite bidik bebuat jemape tentu mubelas kukita orom bidik ter engeh ku kite...* Expecting the completed quickly working is not wrong, but need to pay attention to rights and obligations, finish and determine work must be completed quickly or urgently.
3. **Lisik.** Apart from worry has become relaxing so that the confidence that comes from the Truth of what is done. If it has been created that way, then the burden will be released as a result, the human will be diligent. In Gayo language it is called lisik which can create something that innovates. Also makes dynamic changes in the world. the change is inseparable from the word crosshairs. Thus we must be fast, responsive and capable as humans.
4. **Mersik** is included as Gayo community philosophy which literally means strong in a positive meaning. Strong means as positive value. positive is as the energy that can provide for others to act well. In other words, *Mersik* energy can give a positive impact on nature, the surrounding environment and other goodness. The strength here, is not the strength obtained from formal conditions and relying on the strength of muscle power (power) obtained through outward formation, but rather the intrinsic human strength that comes out of the human being itself or from strong intentions. As a result of these forces can produce confidence, determination or consistency that is not easily influenced by the real world, people who take advantage of the wrong space and time to use and implement it.



The results of research and discussion carried out can be described as a model of cost efficiency and work ethic in agricultural management in Gayo community



V. CONCLUSIONS

The majority of Gayoness job as farmers, has a major role in developing the work ethic. The development of farmers work ethic has been implemented by the Mango Lo system. The Gayo community in Central Aceh Regency still maintains the agricultural land management system with the *Mango Lo* tradition among fellow farmers to make it easier to process the agricultural land. The concept of the work ethic at Gayo community in *Mango Lo* is by working together and exchanging energy day by day easier working done together and economize the efficiency including wages, labor and time.

REFERENCES

- [1]. Ani Rostiyati, Sakai Sambaian: Mutual Assistance System in East Lampung, Sakai Sambaian, the Journal Preservation of Bandung Traditional History and Values .
- [2]. Darwin, La Ode Monto Bauto, and Megawati A. Tawulo, Implementation of Socio-Cultural Values of Pokadulu (Cooperation) (Study of Farmer Communities in Warambe Village, Parigi District, Muna Regency). Journal entry
- [3]. Effendi Sadly: Fishermen Work Ethic Community in Bagan Kuala Village, Tanjung Beringin District, Serdang Bedagai Regency. UINSU's Dissertation
- [4]. Joni MN, Polite and Courteous Speaking Good and Good is Beautiful, Gayo Pragmatic Study, STIT Al-Washliyah, 2019
- [5]. Jum'addi Efendi. "Strategy of the Aceh Traditional Council (Maa) in Preserving Aceh Culture". Al-Idarah: Journal of Islamic Management and Administration. 2 2018: 147–166. doi: 10.22373 / al-idarah.v2i2.4422. ISSN 2549-6522.
- [6]. M. Dawan Raharja, Islamic and Socio-economic Transformation, Jakarta: LSAF, 1999.
- [7]. M. Lutfi Malik, Work Ethic, Market and Mosque of Social-Religious Transformation in Community Economic Mobility, Jakarta: LP3ES, 2013.
- [8]. Rusdi and Agus Budi Wibowo, Gayo History & Legend, Banda Aceh: Aceh Archives and Records Agency, 2013
- [9]. Sudaryono, Quantitative, Qualitative Research Methodology and Mix Method, Jakarta: Rajawali Grafindo Persada, 2019.
- [10]. Aceh Qanun Number 3 in 2004 Concerning the Formation of Organizational Structure and Working Procedures of the Aceh Customary Council of the Province of Nanggroe Aceh Darussalam
- [11]. Qanun Number 9 in 2008 Regarding Customary Life and Customary Life
- [12]. Qanun number 10 in 2008 concerning Customary Institutions.

Rosdaniah, et.al. "Mango Lo: The Model Of Cost Efficiency At Agricultural Management In Gayo Communities." *IOSR Journal of Humanities and Social Science (IOSR-JHSS)*, 25(1), 2020, pp. 37-41.