

## **Research Article**

### **The Momosad Cultural Values in Farming Management in the Buffer Zone of the Bolaang-Mongondow National Park, North Sulawesi, Indonesia**

**Meity Melani Mokoginta<sup>1,5\*</sup>, Bobby Polii<sup>2</sup>, Mangku Purnomo<sup>3</sup>, Soemarno<sup>4</sup>**

<sup>1</sup>Doctoral Program of Environmental Studies, University of Brawijaya, Indonesia

<sup>2</sup>Crop Production Department, Fac. of Agriculture, University of Sam Ratulangi, Indonesia

<sup>3</sup>Rural Sociology Department, Fac. of Agriculture, University of Brawijaya, Indonesia

<sup>4</sup>Soil Sciences Department, Fac. of Agriculture, University of Brawijaya, Indonesia

<sup>5</sup>Forestry Science Department, Fac. of Forestry, University of Dumoga, Kotamobagu, Indonesia.

#### **\*Corresponding author**

Meity Melani Mokoginta

**Email:** [melanimokoginta@gmail.com](mailto:melanimokoginta@gmail.com)

---

**Abstract:** This study aims to explore, examine, and describe manifestations of the Momosad cultural values in agricultural production systems. This research involves qualitative methods. Data collections are through field observations, personal interviews, documents and literature studies. Data analysis included data collection, reduction, display and its interpretation. The research findings show that Momosad cultural values have been actualized in the form of Genuine-Momosad, Semi-Momosad and Non-Momosad. These forms prevailing in the rural communities by implementing any labor-wage systems, the wage level are paid based on the degree of difficulty work and types of kinship work. In order to support any agricultural development, these cultural values should be strengthened.

**Keywords:** Momosad, agricultural production.

---

#### **INTRODUCTION**

Cultural values is always passed on from one generation to the next, these are interpreted and implemented in accordance with the social development of communities. Actualization of these cultural values is the legitimacy of communities to their cultural values. Cultural diversity and cultural existency in the community are tools that can be used in improving the human life and social performances. Along with the community development, usually the cultural values have changed naturally [1-5].

In agricultural activities in the Bolaang Mongondow, people implementing any Momosad cultural values, that promotes work-together and synergistic cooperation in cultivating their plantations and their agricultural lands. These Momosad cultural values have been transformed with the times. According to Soemantri B [6] the development of social cultures are ongoing for a long time and usually can be recognized in people's lives. Therefore we need studies any manifestations of Momosad cultural values after experiencing changes with the times, without leaving means of the cooperation values and mutual assistance in the agricultural production activities [7-10].

"Momosad" is derived from the "Mo" (it means to carry out or to do somethings) and "Posad" (it means

expectation or rewards). These rewards can be "labor or wages", so Momosad can be interpreted as a form of cooperation activities involving 3-10 people in a working group with a certain remuneration or reward system. At the current time, Momosad forms existing in people's lives is gardening Momosad, marriage Momosad, disaster Momosad, and gathering Momosad (it involves money or goods). These each Momosad forms suggest the different meanings. The farming Momosad is carried out in a land clearing activities, land preparation and soil tillage, planting of crops, cropping management, harvesting of crops in accordance with the tradition of communities [11].

For the Bolaang Mongondow people, Momosad culture is the ancestral heritages and is continued to be implemented till the current times. Until now, the Momosad culture can still survive in people life; still contain the cooperation values, economic values, and friendly values. The Momosad cultural values is able to survive and providing the working-spirits in farming communities, in this Momosad culture contained synergistic cooperation values for the common goals [12-16].

The organized Momosad is the common activity performed with a good planning, as the wedding event involving many people (tens to hundreds of people), the

activities is bringing money and food to be cooked and eaten together in the communal space. Thus Momosad contains the spirit of cooperation consensus, economic benefits and social benefits. This activity continuously rotating until all members have turn Momosad. The values of benefits are received by all members based on consensus, so that they are able to preserve their cultural Momosad until now [17]. For example, spontaneous cooperation, without coercions, and takes place in the daily people's lives.

Momosad activities have been originated from farming activities in the past, when people are still applying the shifting cultivation system. Every group of people who will open the lands, they invite their friends, their relations, and neighbors to open a new land, because their old lands are no longer productive Sudjarwo [18]. The plantation are drylands planted with plantation crops, like coconut, chocolate, coffee, clove, corn, soybeans, peanuts, chilies and vegetables. Rice fields are irrigated lands that gets enough water so it can be cultivated for rice-plant [19]. The Mongondow communities began to recognize the types of agriculture crops from the time of the Spanish have come into Indonesia, and their farming activities became more systematic when the Dutch colonial period. In this colonial period, many European capital owners have developed the large plantation by clearing forest lands and various plantation crops were planted [20]. Business developments with large-scale plantation of commercial crops have prompted the emergence of cultural values that are more oriented on economic benefits.

Development of the Mongondow Bolaang communities have been followed by any changes in their farming systems, from the subsistence-oriented multicultural system to meet the needs of their own household, becoming a monoculture farming system oriented to the needs of commercial market. To produce agricultural products, formerly done by working together with the rotation labor systems; but at the present time and in the larger-scale of farms the rotation labor systems or working group systems have been changed into the wage-system. This wage-system is a payment on the overall work is based on agreement between land owners and worker or working group [21-24].

Momosad activities usually associated with farming activities, wedding party, celebration, disaster mitigation, and other family events. Momosad activities not only help each other in various communal activities, but it also means the social interactions in improving any kinship relations, such as traditional visiting each and others, so that the values of cooperation and friendships can be preserved. Activity of Momosad contains the noble's values that had been embedded for generations. The values actualized as a way of life, are deliberation values, dependency values, concerning

values, cooperation values, and economic values [25-28].

Purpose of this study was to analyze actualization of Momosad in agricultural production and its benefits, knowing the Momosad types in rural communities and its sustainability in the future.

## METHODOLOGY

This research was conducted in the Dumoga sub-district, Bolaang Mongondow. This area is the center of rice production, which is in the villages of North Mopugad, Konarom, Doloduo and East Tapadaka. Field study used the qualitative approaches, which are oriented to the cultural forms of Momosad adopted by local communities in their farming activities. Resource persons (key informants) included farm workers, owner of the rice field, owner of plantation, local formal leaders, and traditional leaders. Data and information were collected by field observations, interviews with key-informants to reach the saturation of informations, documentation collection (secondary data) and literature studies. Data analysis followed the method of Miles M.B. and Huberman A.M. [29], which consists of three activities, namely, data collection, data reduction, data display and conclusion. Validation of data and informations were done by means of continuous observations, triangulation and discussions with resource persons who know the Momosad implementation in farming activities [30].

## RESULTS AND DISCUSSION

### Implementation of the Momosad in Agriculture Production Activities

The Dumoga communities implemented Momosad cultural values in their farming activities in their plantation lands, drylands and paddy lands. These Momosad cultures for the Dumoga communities, from the past until now, are very necessary because by implementing the cooperation works they can increase the farming productivity [31-34].

Implementation of the Momosad culture depends on the type of work, volume of work, and the difficulty of the work. Rice crops production activities or plantation gardening involved Momosad with varying numbers of members to work. The member of working group depends on the level of difficulty of work and volume of work. Activity of weeding or soil cultivation, repair of paddy field ridge, repair of drainage / irrigation channel, establishing nurseries and planting of rice seedlings, are categorized as Genuine-Momosad, because they still use their own family labor and no more than three people labor with the usual wages are less than Rp. 75,000.

The Semi-Momosad is implemented in the activities of soil tillage in paddy farming, maintenance of rice crop and manure transport to the lands. These activities used a number of labor and their wages about

Rp. 75,000 or more. Semi-Momosad activities have used any simple mechanical tools, such as hand tractor and hand sprayer.

The Not-Momosad is found in the activities of harvesting crops and postharvest handlings. This crop

harvest is not based on kinship relations, but implementing the wage system that are agreed by the owner and labor. This crop harvesting is a type of commercial work for the labor, any labor offers its services in crop harvesting, working individually or in groups [35-39].

**Table 1: Classification of the Momosad in Agriculture Production Activities**

Sl. No.	Classification of Momosad	Activities in Rice Production	Activities in Plantation	Number of labor	Cultural values
1.	Genuine Momosad	Cultivation and weeding, ridge land border, irrigation channel, planting dan nurseries	Crop Planting	1-3 persons	Coppertaion, family friendly, dependencies, work-spirits
2.	Semi-Momosad	Paddy soil tillage, cropping cultivtion, and transportation.	Land clearing, soil tillage, cultivation	1-3 persons	Cooperation, dependencies,work-spirits.
3.	Non-Momosad	Crop harvesting	Crop harvesting	5-10 Persons	Work spirits

Source: Research findings, 2014

**Benefits of the Momosad in farming systems**

Crop production in the rice fields and plantation, if it involves Momosad would be easier done quickly, timely and efficient; so that contract work can be continued in next farming activities [40]. Momosad contained the values of synergistic cooperation, and the principle of mutual benefit. In a cooperation activities embodied the values of mutually benefits among members of the community to carry out the development projects, the results of this development project is to fulfill the needs of food and cloths, to avoid the shortages and food insecurity. The Dumoga region is able to produce rice to meet the needs of the surrounding communities, as well as the farm products are capable to generate significant local revenues. This area has the potential to be developed into the largest rice producer in the region of Sulawesi, the availability of labor becomes one of the supporting factor in agricultural production. Comparative advantage of labor is closely associated with the traditional Momosad culture containing the values of work-spirits / motivation, cooperation spirits, and dependence among members of the working group. Similarly, in the production of plantation crop, plantation management to put forward the principle of mutual cooperation with the wage system is well organized [41-43].

**Prospects of the Momosad Development**

There are several factors that support sustainability of Momosad cultural values , namely

- Human resources that has a very high work-spirits, multicultural society consisting of Javanese, Balinese, Mongondow and Minahasa. These tribes suggested the very high work-spirits. This has encouraged the development of Dumoga region as the

major rice producer in northern Sulawesi.

- Land resources that are suitable to be managed, fertile soil, sufficient land areas, sufficient water resources for rice production, and the drylands can be cultivated with the kinds of economic crops. Therefore, government is expected to develop the strategic plan for agricultural development, the spatial zonation for cultivation of food crops, tree crops, forestry and others.

**CONCLUSION**

The Momosad forms in farm production of paddy and plantation fields can be classified into

- The Genuine Momosad, that puts the friendlu kinship principles,
- The Semi Momosad, that puts the cooperation and dependence principles,
- Not Momosad, that more concern with the economical values.

Transformation of the Momosad cultural values in farming activities has been able to increase agricultural productivity and can compete with any agricultural products from outside the region. The comparative advantages is the availability of sufficient manpower with adequate wage systems, and a very high work-spirits among the farm labor.

The supporting factors of the actualization of Momosad cultural values in any farming activities are the availability of land resources and its suitability to be managed in any farming systems.

REFERENCES

1. Wells B, Gradwell S, Yoder R; Growing food, growing community: Community Supported Agriculture in rural Iowa. *Community Dev J.*, 1999; 34(1): 38-46.
2. Perez N; Achieving sustainable livelihoods – a case study of a Mexican rural community. *Community Dev J.*, 2002; 37(2): 178-187.
3. Lerman Z; Policies and institutions for commercialization of subsistence farms in transition countries. *Journal of Asian Economics*, 2004; 15(3): 461-479.
4. Daskon C, Binns T; Culture, tradition and sustainable rural livelihoods: exploring the culture–development interface in Kandy, Sri Lanka. *Community Dev J.*, 2010; 45(4): 494-517.
5. Mendes P, Binns F; The integration of community development values, skills and strategies within rural social work practice in Victoria, Australia. *Community Dev J.*, 2013; 48(4): 605-622.
6. Soemantri B; Transformasi pada ruang publik kota melalui konsep design catalyst (Transformation in urban public space through catalyst design concept). *Jurnal Rekayasa*, 2012; 15(2): 99-112.
7. Broadbent KP; Information and the Rural Community in Developing Countries: The Case of the Philippines. *Community Dev J.*, 1978; 13(1): 35-41.
8. Frank E; Peasant economics: Farm households and agrarian development. Cambridge University Press, Cambridge, U.K., 1993.
9. Tumenggung M; Beberapa Analisa Perbandingan Mapalus dan Gotong Royong (Comparative analysis of Mapalus and Gotong-royong). *Majalah Tak Berkala Duta Budaya*, Manado, 2000: 34-40.
10. Ferreira FI, Education, social mediation and community development: an ethnographic research in a rural area. *Community Dev J.*, 2009; 44(4): 460-469.
11. Megersa T; Assessing the role of traditional land management practices in improving cropland productivity: The case of Diga Woreda, Oromia. MSc Thesis, Ambo University, Ambo, Ethiopia, 2011.
12. Schultz TW; Transforming traditional agriculture. Yale University Press, New Haven, 1964.
13. Rodwell J, Rene KJ, Mark AS; The relationship among work related perceptions integral role of communication. *Human Resources Manajemen Journal*, 1998; 37(2): 23-25.
14. Berkes F, Colding J, Folke C; Rediscovery of traditional ecological knowledge as adaptive management. *Ecological Applications*, 2000; 10(5): 1251–1262.
15. Jamtso KM; The ecological concept of Tibetan traditional cultures. *Journal of Kangding Nationality Teachers College*, 2005; 14:12–16.
16. Suryanto P, Putra ETS; Traditional enrichment planting in agroforestry marginal land Gunung Kidul, Java, Indonesia. *Journal of Sustainable Development*, 2012; 5(2): 77-87.
17. Turang J; Profil Kebudayaan Minahasa (Profile of Minahasa culture). Minahasa. Hal., 2000: 22-23.
18. Sudjarwo; Analisis Buku history of Java ditinjau dari beberapa sumber sebagai suplemen bahan ajar pelajaran sejarah di sekolah Menengah Atas. Inayatullah Wijayanti Pbl., Indonesia, 2011.
19. Lombard D; Nusa Jawa Silang Budaya Jilid 1. Batas-batas pembaratan. Gramedia Pustaka Utama Pbl., Jakarta, Indonesia, 1996.
20. Okay DO, Odebiyi KA; Traditional cacao-based agroforestry and forest species conservation in Ondo State, Nigeria. *Agriculture, Ecosystems & Environment*, 2007; 122: 305-311.
21. Jacoby HG; Shadow wages and peasant family labour supply: An econometric application to the Peruvian Sierra. *The Review of Economic Studies*, 1993; 60(4): 903–921.
22. Kanwar S; Wage labour in developing agriculture: Risk, effort and economic development. Ashgate Publishers, Hampshire, UK, 1998.
23. Mulyoutami E, Stefanus E, Schalenbourg W, Rahayu S, Joshi L; Local farmers' knowledge and innovation ecology in conservation and land management in the agriculture-based coffee in Sumberjaya, Lampung Barat. *Agrivita*, 2004; 26: 98 -107.
24. Joshi L, van Noordwijk M, Sinclair FL; Bringing local knowledge in perspective: A case of sustainable technology development in jungle rubber agroforests in Jambi, Indonesia. In Neef A editor; Participatory approaches for sustainable land use in Southeast Asia. White Lotus Press, Bangkok, Thailand, 2005: 277-289.
25. Zigas B; Cooperatives as a tool for building community strength. *Journal of Cooperative Development*, 2000; 2: 1-3.
26. Walzer N, Merrett CD; Collaboration, new generation cooperatives and local development. *Journal of the Community Development Society*, 2002; 33: 112-135.
27. Zeuli K, Radel J; Cooperatives as a community development strategy: Linking theory and practice. *JRAP*, 2005; 35(1): 43-54.
28. Zeuli K, Freshwater D, Markley D, Barkley D; Cooperatives in rural community development: A new framework for analysis. *Journal of the Community Development Society*, 2005; 35: 21-39.

29. Miles MB, Huberman AM; Analisis Data Kualitatif (Analysis of Qualitative data). UI Press. Jakarta, Indonesia, 1992.
30. Creswell WJ; Research Design Quantitative Approach. Translated by Achmad Fawaid. Pustaka Pelajar Publ., Yogyakarta, Indonesia, 2010.
31. Stafford TH; Agricultural Cooperatives and Rural Development. American Cooperation, 1990; 81-88.
32. Torgerson RE; Human Capital: Cooperatives Build People, Also. Farmer Cooperatives, 1990; 57: 2-16.
33. Fulton M, Ketilson LH; The role of cooperatives in communities: Examples from Saskatchewan. Journal of Agricultural Cooperation, 1992; 7: 15-42.
34. Ardiansyah; Jadikan Gotong Royong sebagai Budaya (Gotong-royong as a culture). Erlangga Publisher, Jakarta, 2011: 98-100.
35. Lopez RE; Estimating labor supply and production decisions of self-employed farm producers. European Economic Review, 1984; 24(1): 61-82.
36. Fall M, Magnac T; How valuable is on-farm work to farmers? American Journal of Agricultural Economics, 2004; 86(1): 267-281.
37. Susilowati SH; Gejala pergeseran kelembagaan upah pada pertanian padi sawah. (Transformation symptom of the wage institution in paddy rice farming). Agro-economic Research Forum, 2005; 23(1): 48-60.
38. Benjamin C, Kimhi A; Farm work, off-farm work, and hired farm labour: estimating a discrete-choice model of French farm couples' labour decisions. European Review of Agricultural Economics, 2006; 33(2): 149-171.
39. Kamau MW, Burger K, Giller KE, Kuyvenhoven A; Labor markets and labor allocative efficiency among farm households in western Kenya. AFJARE, 2009; 3(2): 144-158.
40. Pranadji S, Roosganda EM; Transformasi Kelembagaan untuk Mendukung Ekonomi Kerakyatan di Pedesaan (Institutional Transformation in supporting rural economy), 2003.
41. Lorendahl B; New cooperatives and local development: A study of six cases in Jamtland, Sweden. Journal of Rural Studies, 1996; 12: 143-150.
42. Walzer N, Merrett CD; Collaboration, new generation cooperatives and local development. Journal of the Community Development Society, 2002; 33: 112-135.
43. Ricardo R, Jenifer J; Organizational culture and teams. Academy of Management Journal, 2003; 32(5): 35-37.