

WORK CULTURE OF SUNDANESE TRANSMIGRANT COMMUNITY SINDANGKASIH VILLAGE RANOMEETO BARAT DISTRICT KONAWA SELATAN REGENCY

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ABSTRACT

This article provides an overview of the work culture of the Sundanese transmigrant community in Sindangkasih Village. Sindangkasih is a village located in the District of Ranomeeto Barat Barat, Konawe Selatan Regency opened as a residential area in 1968 through a transmigration program. The first generation of Sindangkasih Village community originated from the transmigration group came from several districts in West Java including Ciamis Regency, Tasik Malaya Regency, Garut Regency, Sumedang Regency, Majalengka Regency, Cirebon Regency, Kuningan Regency and Bandung Regency.

Using qualitative methods this article finds that (1) the first generation of Sindangkasih Village people came from West Java with Sundanese ethnicity who joined transmigration in 1968 generally working as farmers (2) the next generation besides continuing to work as farmers, the people of Sindangkasih Village have chosen the profession as traders, builders, mechanics, car rental, barbershop and rice mill (3) the work culture formed from the efforts of the Sindangkasih village community is discipline, skillful, creative, openness and cooperation.

Keywords: Work Culture, Transmigration, Sundanese Tribe, Sindangkasih Village, Konawe Selatan

A. INTRODUCTION

The implementation of the transmigration model in Indonesia began with the colonization of 1902, although the term transmigration was first put forward by Sukarno in 1927. The transmigration program aims to move the population from dense areas to other regions in Indonesia with the main program of equality in various development aspects such as education, health and religion. Based on the development of Indonesia's development strategy, the purpose of implementing the transmigration program is to improve the welfare of transmigrants and the local community, increase and equalize regional development and strengthen national unity (Kementerian Desa, Pembangunan Tertinggal dan Transmigrasi RI, 2015).

Transmigrant communities from various tribes including the Balinese, Javanese and Sundanese who participated in the transmigration program in Southeast Sulawesi distributed in several districts namely Konawe Selatan District, North Konawe District, Kolaka Regency, Buton Regency, North Buton Regency and Muna Regency (Tim Kerja Media Cendana Nusantara, 2016).

Ambaipua Village, Ranomeeto Barat District, Konawe Selatan District is one area that accommodates transmigration residents especially those from several districts in West Java and Bali. Ambaipua Village was divided into three villages namely Ambaipua Village, Sindangkasih Village and Jati Bali Village. The name Sindangkasih Village was proposed by transmigrants from West Java and Jati Bali Village was

proposed by transmigrants from Bali (<https://sindangkasih-oke.blogspot.com>). Transmigrant community groups from West Java numbered 150 families consisting of 714 people arrived at the Port of Kendari Bay on Wednesday, October 14, 1968 came from several districts including Ciamis Regency, Tasikmalaya Regency, Garut Regency, Sumedang Regency, Majalengka Regency, Cirebon Regency, Kuningan Regency and Bandung Regency.

On October 18, 1968 Ali Hasan as chairman of the group together with the whole community held a meeting to make the name of the village. The results of the meeting agreed on the name Sindangkasih which consisted of two syllables that is *sindang* means stop by and *love* means giving or being given. Another meaning of Sindangkasih is a haven for lovers, namely lovers of Allah (Endang. 2018). October 18 is designated as the anniversary of Sindangkasih Village and is commemorated annually.

There are many reasons for the community to join the transmigration program, among others to get land and guarantees from the government, follow families who have previously participated in transmigration or motivated by information that many people experienced economic improvement because of joining the transmigration program. From these reasons, the hope of joining the transmigration program is to change the socio-economic life. However, not a few of the transmigrants ultimately chose to return to their home areas for various reasons as happened to the transmigrant community from Jakarta in the Marga Cinta transmigrant settlement unit who joined the transmigration program from 250 families but only 25 families were able to survive, in the transmigrant settlement unit of Lalembu Subdistrict, out of 50 families who are able to survive only 7 families, in the transmigrant settlement unit of Sarang Dua Village, Kolono District, of the 150 families that can survive as many as 97 families, in the Molo Indah transmigrant settlement unit of 345 families who survive only 50 families (La Patuju, 2012).

Communities who are able to survive are those who are able to cultivate land given by the government, they also have creativity in running a business so that they can improve their family's economic welfare. One of the transmigrant community groups that was able to survive was the Sundanese people in Sindangkasih Village, Ranomeeto Barat District, Konawe Selatan Regency. Based on this description, it is necessary to research and understand how the work culture and what businesses are carried out by the transmigrant community in Sindangkasih Village, Ranomeeto Barat District, Konawe Selatan Regency.

B. METHOD

The research conducted is a qualitative study by describing, revealing and studying various findings, data collected is based on real conditions that occur in the field. Data on findings is managed using descriptive methods aims to describe the factors and the nature of the environment or phenomena that are investigated systematically, factually and accurately (Nazir, 2005:54). Source of data used in the form of field data obtained directly from the Sindangkasih village community and literature obtained from search results through books or websites. Data obtained from the Sundanese tribe of Sindangkasih Village through observation, interview and document study techniques.

Qualitative methods are also used in the article entitled *The Transformation of Work Culture in North Paser Sharp Government through the Six Thinking Hats Approach* (Tri Noor Aziza, 2015), The article explains that work culture is closely related to behavior in completing work based on employee values and norms. The transformation of the local government work culture aims to improve employee performance.

Article entitled Changes in the Work Ethic of Local Communities in Agriculture (study in extranmigration settlements in Lapoa Village, Tinanggea District, Konawe Selatan Regency) (Kholid Mahfud, H. Sulsalman Moita, dan Hj. Ratna Supiyah, 2017) also using qualitative methods. The article describes changes in the work ethic of the Tolaki local community in the village of Lapoa, Tinanggea Subdistrict, Konawe Selatan Regency, which originally farming with a rainfed system, switched to using an irrigation system after following the work ethic of the transmigrant community in cultivating agricultural land so that they can harvest rice two to three times a year. Changes in the work ethic of the people of Lapoa village can be seen from the efficient use of working time, persistence in work, simplicity of life patterns that lead to a better direction

Relevant studies are needed to search for previous literature in accordance with the theme of this study, then combined with the writer's understanding so as to get a concept that will provide information to the author and the public in general about the work culture of the Sundanese people in Sindangkasih Village, Ranomeeto Barat district, Konawe Selatan Regency.

C. RESULT AND DISCUSSION

Sindangkasih is one of the villages in the region of Ranomeeto Barat District, Konawe Selatan Regency was only opened as a residential area in 1968 through a transmigration program. At the beginning of their arrival, the transmigrant community received a share in the form of rice fields, fields and gardens, so that being a farmer was the livelihood of the first generation of the transmigrant community of Sindangkasih village.

The next generation is no longer focused on agriculture because the irrigation flow is not able to flow the rice fields smoothly so that the agricultural products obtained are not proportional to the increasing economic needs (Eman Herman, 2018). As a form of creative business community Sindangkasih Village some choose the profession as traders, builders, mechanic repair shops, car rentals, barbershops and rice mills.

1. Causes and Expectations to Migrate

Transmigration is the movement and removal of people from one region to settle into other areas designated within the territory of the Republic of Indonesia in the interest of the country's development or for reasons deemed necessary by the government based on the provisions as regulated in Constitution (Undang-undang Republik Indonesia, 1972).

The transmigration program aims to open employment and business opportunities, by exploring and managing the potential resources of transmigration areas, reduce poverty, opening up food lands and plantations, and forming independent entrepreneurs (Marwan Jafar, 2015). In addition, not a few people joined the transmigration program because they wanted to get land and guarantees from the government. many of them returned to their hometowns after selling land obtained from the government when participating in the transmigration program (La Patuju, 2012).

Government support for the transmigration program is one of them by giving awards to exemplary transmigrants so as to motivate transmigrants to work harder. The criteria for evaluating the category of exemplary transmigrants are emphasized on economic aspects, health aspects, education aspects, and community participation. Criteria for building a model transmigration settlement are aspects of competence, aspects of leadership, and aspects of task success includes elements of economy, health,

education, arts and culture, mental and spiritual, government and community institutions, and community participation (Dewasasri M Wardani, 2015).

2. Work Culture and Work Ethic

Culture is all values, thoughts and symbols which influences the behavior, attitudes, beliefs, and habits of a person and society (Ujang Sumarwan, 2003). Koentjoroningrat stated that culture as the development of the word cultivation means the power of mind so culture is the power of mind in the form of creativity, work and taste (Sujarwa, 2010). The culture of every individual is a shared mental program which determines the response to the environment, where everyone has a pattern of thinking, feeling and acting all of which can be learned for life which can be influenced by what is obtained from an early age, because this period is very easy to accept the influence of the environment as learning (Muhammad Budyatna, 2012).

Work culture is a philosophy based on view of life as a value that is able to become the nature, habits and strength so that it becomes a culture in society (Triguno Prasetya, 2001). Work culture reflects how a person behaves, aspire, argue and act in doing his work. Work culture has two elements, the first is the attitude towards work where someone likes their job more than doing other activities like relaxing. Second, having high dedication to their work, being responsible and careful in their work (Taliziduhu Ndraha, 2003).

Work culture gives birth to a work ethic that describes attitudes, personality, character, character, work and belief in something (Toto Tasmara, 2002) which is not only owned by individuals but can be owned by groups or communities because of various habits, cultural influence and values which is believed to be an individual, group or society. In the work ethic contained passion and enthusiasm to do things optimally, better and strive to achieve the perfect quality of work.

3. The Working Culture of Sundanese Peasants in the Village of Sindangkasih

The Sindangkasih Village area is categorized as a flat, rocky and bumpy area with a state of land suitable for agriculture so that the first generation of people came through the transmigration program make efforts to work vacant land into agricultural land.

The first generation Sindangkasih community is a subsystem farming community where people grow various types of food crops to meet the daily needs of families. Along with the development needs of farm families, excess agricultural produce is sold to people in need or middlemen who buy rice directly from farmers.

Food plants that are developed as agricultural crops in Sindangkasih Village are rice and corn, rice is planted in the rainy season which is usually in April-May while maize is usually planted in August (Eman Herman, 2018). The growing season of the Sindangkasih village farmers almost every day they go to the fields to take care of the plants.

Rice plants that have been planted cannot be left alone until they wait for the harvest period because many pests disturb them. These pests can be in the form of grass that grows in the embankments of the rice fields or between the kernels of rice, so they must be cleaned. Besides grass, many pests from animal species can damage rice plants by eating rice stalks. To prevent this, regular spraying of pest control toxins is carried out (Karna, 2018).

No different from rice farmers, in the corn planting season, farmers go to the fields almost every day to water, clean the grass, take care of pests that can kill the corn tree. or just to see whether the corn crop is damaged or not, so that to get the desired results, spraying grass, making drains, planting processes, fertilizing, maintaining until harvesting must be monitored (Karna, 2018).

4. The Work Culture of Sundanese Traders in the Village of Sindangkasih

one of the business community is selling by opening a business at home or becoming a trader in the market around the Sindangkasih area.

Sindangkasih village with a population of 1,677 people (Budyatna, 2012)) an opportunity for people who want to open a home business in the form of daily needs. The home-based business sells community needs such as sugar, eggs, vegetable oil, salt and others. In addition to selling community needs, the home-based shop business also sells a variety of snacks, cigarettes, candy, shampoo, soap, LPG, and all daily necessities. The existence of this shop is very important in the community, because in addition to increasing the income of the owner, it also makes it easier for local residents to buy necessities.

Besides selling at home, Sindangkasih people sell in markets around the District of Ranomeeto and Ranomeeto Barat such as the Ambepua market, the Ranomeeto market and even markets in the Kendari City area, the Baruga market, the products they sell are various kinds of vegetables, rice, fruits, fish and other basic necessities.

The market is a traditional market, which is an open place where there is a buying and selling transaction process which is made possible by the bargaining process. In traditional markets, anyone can sell or at the same time become a buyer, so anyone can sell their wares in traditional markets. Therefore, the traditional markets in the area have become very important for the people of Sindangkasih Village to get a job as a trader in the market.

Ranomeeto market and Ambepua market are two markets that operate on certain days so that they are not open every day. Ranomeeto Market operates on Tuesday, Thursday and Saturday while the Ambepua market operates on Sundays. To anticipate that they sell every day, sellers will go from market to market based on what day the market is open. Unlike the Ambepua market and Ranomeeto market, the Baruga market operates every day so that the people of Sindangkasih Village who sell at the Baruga market will be active every day.

5. Professional Work Culture in the Service Sector

Other types of creative business development in the Sindangkasih Village community chose employment in services based on expertise such as being Construction services, vehicle repair services, car rental services, barbershop / haircut services, and rice milling services.

a. Construction Services

Construction workers are divided into chief craftsmen, craftsmen and craftsman servant. The head craftsman is a person who is responsible for the work given. As the leader, the chief craftsman who finds work and regulates the wages of workers and servants (Pirhat, 2018).

A builder is a person who works on the physical building The professionalism of craftsmen can be seen from the difference in expertise, there are craftsmen who are professional in installing wood, installing masonry or building walls, installing ceramics, installing iron, installing glass, installing ceilings or building roofs, there are even craftsmen who are experts in finishing such as painting and cleaning

clean building results. In working on a building project, craftsmen are required to be skilled, creative, and disciplined. A craftsman servant is a worker whose job is to serve the craftsmen's needs such as mortar, fetching materials and others (Pirhat, 2018).

b. Vehicle Repair Services

The business creativity of the people of Sindangkasih Village continues to increase along with the quality of second generation education and beyond. One of the educational institutions that is of interest is a vocational school that is able to produce creative and productive people. Department of machinery is one of the majors that is studied so that it has the skills to repair vehicle engines. Apart from attending formal education, there are people who are self-taught by becoming employees in workshops. This ability has prompted several people of Sindangkasih Village to have a vehicle repair business.

Almost every house in Sindangkasih Village has a motorbike that definitely needs maintenance so that the increasing number of people who own vehicles, especially motorbikes, make the workshop service business opportunities more profitable (Motorcycle Repair Service Owner, 2018).

c. Car Rental Services

Sindangkasih Village is 9.4 km away and takes 20 minutes from Haluoleo Airport making transportation services a community business namely by threshering the car to take passengers from Haluoleo Airport to their respective destinations (Map Data, 2018).

The car rental service for the people of Sindangkasih Village is a car rental service provider business by way of daily rental or just dropping off at the destination. Car rental services can take two forms, namely by preparing the driver or removing the key. The keyless form means the rental car is rented out to a driver without a driver, but the renter becomes the driver himself (Car Rental Owners, 2018)

d. Barbershop Services

Barbershop is a business that continues to grow in line with the needs of hairstyles or wanting a neater look. The barbershop business is in demand by many people because it offers considerable benefits.

Opening and running a barbershop is required to master skills, good service quality, and planning. The planning includes venture capital, site selection, recruitment of skilled workers, modern equipment, quality services, and attractive promotions (Khairul Azwar, 2018).

e. Rice Milling Services

Sindangkasih Village is a village whose initial formation made agriculture the main occupation of the transmigrant community. In Sindangkasih Village, there are two rice mills as a community owned business. The rice milling business will continue to grow in line with the increasing needs of the community, especially in areas where the main food is rice.

The milling business income comes from the cost of milling per kilogram, besides that the business owner also benefits from the sale of groats, bran and husks which are waste from the process of grain into rice (Rice Mill Owner, 2018).

D. CONCLUSIONS

Agriculture, trade and business in the service sector are the three types of business in the Sindangkasih community after the first generation. The three types of work have the same work culture content in the activities carried out, namely discipline, skill, creativity, openness, cooperation and mutual respect.

1. Discipline; is an attitude that always adheres to the norms and rules that apply inside and outside the community, which includes compliance with laws and regulations, procedures, ethics and so on. Every job requires high discipline to get success.
2. Skilled; The people of Sindangkasih Village do work based on their skills so that they are able to complete their work properly.
3. Creative; jobs in agriculture, trade and other services require creativity so that they are able to produce well. Through their creativity, the workers of Sindangkasih Village produce using simple equipment but the quality produced is maintained.
4. Openness; The people of Sindangkasih Village always share information about their business, such as farmers who always exchange information about good rice seeds, good fertilizers and even good planting methods.
5. Cooperation; In order to achieve maximum work results so as to achieve business goals and targets, the people of Sindangkasih Village cooperate with one another based on their abilities and types of business.
6. Mutual respect; each type of business has a different character, so that mutual respect is needed in running their respective businesses.

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