

The Role of Mapalus in Rural Development (Study on Kayuuwi Village Minahasa Regency)

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Abstract

The existence of community resources, determine the success of rural development. Mapalus are culture do rural communities in Minahasa, because of the desire to meet the needs together, by way of work on together, understanding and harmony, which is imbued by the spirit to preserve the culture, to realize all the work together. Mapalus culture is local wisdom in Minahasa to the success of rural development. This study aims to analyze the role of mapalus, in the implementation of rural development. This study uses a qualitative method, by taking location in the village Kayuuwi, District Kawangkoan West, Minahasa regency. Kayuuwi village is the village of achievement, as well as villages are still conducting mapalus. The results showed that, mapalus are a voluntary activity to help each other, conducted by a group of people. Mapalus held on rural development, such as agriculture, building a house, love, grief, builds facilities/village infrastructure, and health activities. Implementation mapalus in these activities have a positive impact on rural development, such as the improvement of social welfare, community participation, self-help, a dynamic life and peace, and democracy. Mapalus a local wisdom Minahasa area that must be transmitted, for being able to sustain the progress of the village as well as regional development.

Keywords: mapalus, rural development, local wisdom.

1. Introduction

The success of rural development is defined by the presence of rural resources. The local wisdom is one of the defining elements of the success of rural development, including local natural resources. Therefore, local wisdom can be the foundation for decision making at the local level and rural activities. Minahasa regency is an area that has a culture mapalus as local wisdom that is still done by people. Mapalus have the essence of togetherness in development activities, which encouraged the desire to meet the collective needs, by means of work on together, understanding and harmony, which is imbued by the spirit to preserve the culture, as they realized that all the work together (Mulyawan, 2015).

The local wisdom of the culture of Minahasa, known since the first, are mapalus on agriculture, encompasses mutual assistance in the field of agriculture, starting from processing (open farmland), the process of planting, the weeding, and harvesting process, carried out by all members of the group. Currently, the Mapalus progressing in the form of activities, even mapalus agriculture began to be abandoned by the rural population. Law No. 6 of 2014 concerning the village, said that rural development is implemented in accordance with the work plan of the village administration, carried out by the village government involving the whole village, utilizing local wisdom and natural resources of the village. In fact, Mapalus which is the local wisdom of Minahasa, has not been utilized by the village government in the implementation of rural development.

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Kayuuwi is the only village, which managed to preserve the culture mapalus, evidenced by the number mapalus group and its activities are diverse. Mapalus benefit from activities already being felt by the villagers, so people are still conducting mapalus in daily activities. Based on these problems, the question is:

- How Mapalus applied by people in Kayuuwi?
- What is the impact on rural development in Kayuuwi?

2. Literature Review

Mapalus culture remains alive in people's lives Minahasa, because the social system, which does not differentiate society into classes, the people were friendly, open and dynamic, as well as the basis of consultation and consensus, which was long, embedded in the life of the Minahasa community. Turang (1983: 24), states that there is some form of Mapalus in rural communities in Minahasa, are agriculture mapalus (engaged in agriculture), mapalus fishermen (found in the communities around the lake Tondano or around the beach), mapalus money (members gather money and given to the member who had a turn), mapalus funeral and wedding favors (assistance for families who hold a wedding and provide assistance to families who experienced the death of a family member) and mapalus for development efforts family members (working together to gather energy, money and goods to build houses, harvest crops, open businesses, and others).

The attitude of mainstream society, in Mapalus, almost equal to the conduct of civil governance. Rural development is an effort to improve the quality of life and life to the welfare of the villagers. Rural development is more focused on efforts to empower rural communities, which attempts to develop independence and public welfare by improving the knowledge, skills, behavior, ability, awareness and utilization of resources through the establishment of policies, programs, activities, and assistance in accordance with the essence of the problem and the priority needs of the community village (Wahidi, 2015).

3. Methodology

This research was conducted in the village of Kayuuwi District of Kawangkoan West Kabupaten Minahasa, which is determined by deliberate consideration that the village is a Contest Winner Village, Regency Level (227 villages) in 2014, while Runner Race Village, Provincial Level (from 1,505 villages) in 2014. this study used a qualitative method with descriptive approach, with the object of research is the organization mapalus, at the sites. Kayuuwi rural development, measured using two indicators, such as self-reliance and social welfare, are described in the following table 1.

Table 1. The Measurement of Concepts Rural Development, in Kayuuwi

Concepts	Aspect	Indicator
Self-reliance (Bell dan Morse 2008)	Personal self	- Be independent - Able to meet the needs according to the potential - Ability to solve problems - Economically, has the ability to produce (production and income)
	Collective responsibility	The existence of the development of cooperation and partnership among the community in solving problems and fulfill their needs
	Sustainable	Ability to maintain the quality of the environment by maintaining the services and resources in a sustainable and environmentally sound.

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Concepts	Aspect	Indicator
Social-Welfare (Ayunda 2013)	Occupancy Condition	The existence of representative dwelling house, clean and healthy
	Feeling	The mood of the villagers are safe, happy and homely
	Health and Nutrition	The availability of food, beverage and public health insurance
	Social environment	Ensuring the safe environment of rural communities and help each other
	Infrastructure and Services	Available and maintenance of public infrastructure in the village that can be shared, as well as their educational services, health care, transportation, communication, and administration of the village government for the people
	Natural environment	Preservation of natural resources in the village
	Economic environment	Their place and type of agriculture, plantation, farming, fishing, carpentry, transportation services, craftsmen, and savings and loans for villagers to add pengasilan family.
	Ownership of Assets	Their own ownership of dwelling house, household furniture, gardens, livestock, transportation, and communication tools / information

4. Results and Discussion

4.1. Characteristics of Kayuuwi

Kayuuwi is a village located in the district of Kawangkoan West, Minahasa regency, North side adjacent to the village Kiawa districts Kawangkoan north, the east with the village Talikuran districts Kawangkoan North, south adjacent to the village Kayuuwi The District of Kawangkoan West, and western borders with the village of West Kawangkoan Tombasian districts. Kayuuwi has an area of 128 ha / m², with a distance of Rural Kayuuwi Kawangkoan district capital to the West, which is 1 km and the distance to the capital city of Minahasa regency Tondano, at 23 km. Kayuuwi population in 2015 amounted to 897 people, consisting of 459 men and women as many as 438 people. Number of families that is 293 families, with a population density of 4.67 per km. The majority of the population as a farmer-eyed search, which can be detailed 216 men and 104 women, and 29 men and 18 women as farm laborers. Based on this amount, about 85 men and 75 women aged 18-56 years who did not complete primary school, about 57 men and 59 women who did not graduate from junior high school, and 47 men and 34 women who did not graduated from high school. The data informs that primary education in the village Kayuuwi not been fully successful.

4.2. Mapalus Activity in Kayuuwi

Mapalus activities are essentially dependent on the agreement of the group members. Based on the interview, mapalus in Kayuuwi activities such as:

Table 2: Mapalus Activity in Kayuuwi

Type of Mapalus	Member Characteristic	Activities
Mapalus In Agriculture	The group consisted of 5-20 people, with diverse work time according to the agreement	This group is engaged or employed in agriculture, starting from processing (clearing), the process of planting, weeding process, and until the harvest process, group members worked together.
Mapalus To Repair The House	The group consisted of 20-25 people, members of the group is a builder who lives in every case.	This group activities that build and repair houses in each in case, coordinated by the head in case and his deputy, implemented according to public demand
Mapalus in voluntary work for rural development	Community service activities, in the village followed by villagers who shall devotion, namely villagers males aged 17 years and over, or married, up to 57 years. Not mandatory, are those who work as civil servant/private, students / college students, the elderly, and women. community service activities, coordinated by the village head. Voluntary work carried out every Monday or any other day, based on the needs of the village.	Communal work construction of village roads, the gardens, cleaning the graveyard, irrigation canal treatment, maintenance / renovation of village offices, maintenance and renovation of places of worship (churches GMIM Shalom Kayuuwi), village offices and school buildings, and others
Mapalus for assistance to people whose family members died	Its members are entire villages, generally organized by church organizations and the pillars of the family, while aid, collected and recorded at the time of death.	Providing aid in the form of money, goods, services and labor, to group members whose family members experienced the death.
Mapalus for assistance of wedding event.	Its members are entire villagers, whereas the assistance is for the family who will marry the member of family.	Providing aid in the form of money, goods, services and labor as well.
Mapalus for building a church/ house for clergyman	This activity was initially coordinated by a group called Lazarus. (the group of mapalus whose members include the builders in the village of Kayuuwi),but due to the advanced age of its members, it is now handed over to church of GMIM (the evangelical church in Minahasa) Syalom Kayuuwi to coordinate it. The implementation is done two (2) times a year now, based on the providing assistance requests.	Mapalus for building (building a church, house for clergyman (provided by the congregation), the orphanage, houses which hit by disaster, etc) outside the village of Kayuuwi. This form of mapalus is by giving labors (masons,bricklayers, carpenters) and building materials based on the workers requested by the religious organization from the outside of Kayuuwi village.
Mapalus in the form of money/ regular social gathering	The timely of mapalus mostly done weekly and monthly, which has been determined/deliberately planned due to time and days. The activity of mapalus in the form of money/regular social gathering is done in every level of society. This group is also collecting contributions (both mandatory or not) and borrowing funds for the member of mapalus.The usefulness of mapalus' fees and financial services (interest) savings are aimed for the activities of social groups, such as : to help fund for the funeral (for one of the members or for the insured member who is grief-stricken), Kegunaan uang iuran mapalus dan dana jasa (bunga) simpan pinjam diperuntukkan untuk kegiatan sosial kelompok, seperti untuk bantuan dana duka (bagi salah satu anggota dan/atau tertanggung rukun yang kena duka), healthy fund (to a member or the insured one who is hospitalized), with the amount based on the agreement of each member of cooperative group, and the rest for administrative purposes of cooperative group.	Collecting money from each member of mapalus (group of society, clusters, families, and service groups of church organization (the level of small group, cluster, and congregation) hereinafter the money collected is given to one or more members of group who gets turn (lottery or scheduled) for the amount of money differently collected in each group of mapalus (based on mutual agreement), there are set limits on the minimum and maximum, set of specific amount equally from each member, and also are fully given to the members based on their respective capabilities. The refunds of mapalus to the members who get the next turn is equal to the amount of money received from members who referred to when he/she gets a turn of mapalus regardless of changes in interest and inflation. The obtaining money in mapalus is regardless of changes in interest and inflation, even in a period of many months, it is a typical in the group activities of mapalus.

4.3. The Role of Mapalus culture in rural development of Kayuuwi

The activities of Mapalus described above have positive impacts toward the development of Kayuuwi village, described as follows:

4.3.1. Self-reliance

4.3.1.1. Personal self

Based on this research, it was found that the villagers of Kayuuwi has had a self-reliant attitude (or dependant) since a long time ago to build a family, its group of mapalus (pillar of society, family and church organization), and building village for public interest. The level participation of non-governmental villagers in supporting the rural development program is still relatively high, in which the support of thought (idea), effort, money, and goods / services from the public towards the development programs comes from the internal and external of village still running well. One of the examples is the planned garden road construction activities of 150 billion which costs from village funds, added with self-help (labor assistance service, aid money to buy materials, and direct materials assistance as well) the villagers eventually achieve the result until 225 billion. The villagers of Kayuuwi are able to fulfill the needs as potential. Based on the research results, the potential of natural resources Kayuuwi village, is limited because it only has an area of 128 ha / m², a residential area of 8.5 ha / m², wide rice field 84 ha / m², spacious estates 23 ha / m², spacious graveyard 1.5 ha / m², yard area of 8.5 ha / m², wide garden 1 ha / m², office 1 ha / m², and other public infrastructure area of 0.5 ha / m², as well as human resource potential which only has a population of up to 2015 ie 897 people consisting of 459 men and women as many as 438 people.

Number of families that is 293 families, with a population density of 4.67 per km. The majority of the population is farmers and builders. With the use of limited resources, the village government and its villagers remain successful in building the village, the evidence in 2014 to be 1st winner(1) in the village Minahasa district level competition and 2nd winner (2) in the village level competition of North Sulawesi province. Economically, the villagers are able to produce (production and income). The result of research, it is found that the villagers of Kayuuwi are relatively prosperous society, because the relatively high level of family income is approximately Rp. 3,000,000 up to 5,000,000 per month. The villagers try to obtain income from agriculture, livestock trade, transportation services (taxi/ motorcycle taxi), and others. In addition, there are some people who start working for a living outside the village.

4.3.1.2. Collective responsibility

The results of research, found that all the villagers of Kayuuwi directly involved in group activities of mapalus in the village. Group activities of mapalus has become a place for them to work together to achieve a common goal of the group. The village has quite a lot of its mapalus group. Such as a group of mapalus village (the level of the village), the group of mapalus neighborhood/housing environment (level of regional environment), group of mapalus farmer (professional groups of farmers), cooperative groups of households (a collection of families who are related blood or one clan), and cooperative groups throughout the profession (farmers, builders, motorcycle taxi). Each group that has a membership of mapalus are legally registered, has group regulations, has goals / work plans, and has activities as agreed in the respective groups. The group's activities are naturally helping each other (mapalus) including: ideas (ideas / advice), money, goods and services, which aim to meet the needs of living together.

4.3.1.3. Sustainable

Based on the research, it is found that the rural development of Kayuuwi still protecting the environment well. The stakeholders in the village such as the village government, the organization of the church (the Church of Evangelical Christian Church in Minahasa (GMIM) Syaloom Kayuuwi), community leaders, and community members synergically implement the guidance; do empowerment and community development in a sustainable and oriented environmental sustainability. As an example: the maintenance of cleanliness of neighborhoods, healthy lifestyle habits, maintenance of springs and waterways, maintenance of clean water for household installation, maintenance of forest wildlife, and restrictions on the use of hazardous substances in agriculture and animal husbandry.

4.3.2. Social-Welfare

4.3.2.1. Occupancy Condition

Based on the results of study, it can be said that the condition of a residential house and the surrounding settlements of Kayuuwi villagers are in a clean and healthy condition. Number of houses in the village Kayuuwi are 281 pieces, to which most of the last 281 or KK (Head of Family / household) of 293 families have their own house building, the rest are still living with their parents / families and homes to rent. Structuring settlement in immaculate condition.

4.3.2.2. Feeling

Based on the results of the study, it is noted that the villagers of Kayuuwi are classified as people who have a life of security and peace, as the village is in a state of conducive. The majority of the population are Minahasa ethnic with Tountembohan as a sub ethnic, and the religion is Protestant christian (GMIM/the evangelical christian church in Minahasa), and still have a relationship of family. So that they used to know and greet each other as well in their daily life, mutual respect between young people with the elderly, mutual respect between parents and children, and between the government and village communities. In addition, with their mapalus activities of regular group meetings that holds a week or once a month, it enhances the relationship between the villagers.

4.3.2.3. Health and Nutrition

Kayuuwi village is a village established by the district government of Minahasa as a village self-sufficient, which means that this village can meet the needs of foods, drinks and health insurances themselves.

It can be seen from one of the largest sources of this village which is agriculture, plantation, animal husbandry, and fisheries, in addition to the results for their own consumption as well to sell for the rest. The village also has a clean water plant which is managed independently by the village government and villagers, and the sources of water purchased by the village from neighboring villages Kanonang Two. In addition, the villagers also always get the services of a health post in the village; also receive assurances from the health fund of mapalus group activities in the village and church organizations (GMIM Shalom Congregation of Kayuuwi).

4.3.2.4. Social environment

A conduciveness village, make the villagers of Kayuuwi can live peacefully in their daily life, doing various village development activities, and can perform a variety of businesses in rural livelihoods. The conduciveness of Kayuuwi village, are supported by a variety of mapalus groups activities in the village. Besides the activities of mapalus groups are based on the values of mutual help, group of mapalus has activities in mutual aid fund of joy and sorrow; aid the sick, help fund social gathering, help thinking (ideas / advice), labor assistance, relief goods / materials and other support services.

4.3.2.5. Infrastructure and Services

Based on the research results, it can be facilities and infrastructure for the benefit of the public at the village as village offices, meeting halls public office Village Consultative Body, the Office owned enterprises Village, the PKK's office, the office Keep / environment, the youth building, schools, the building of places of worship (church), the village settlements, the gardens road, agricultural irrigation channels, installation and clean water, and others in preserved condition and can be used by the village government and villagers as well. Administrative services to villagers in a good condition, as well as education, health, water, transport, communications and others

4.3.2.6. Natural environment

Kayuuwi village can be said, is able to manage its natural resources to the maximum. Because based on the results of the study mentioned that the villagers still actively managing agricultural land, plantation, fishery and its forest wildlife. The village is considered successful in exploiting the natural resources properly, because the villagers still use the values of mapalus as a form of resource management activities that exist.

4.3.2.7. Economic environment

The results of the study, it is stated that the villagers with individuals and groups of mapalus to seek their agriculture, plantation, farm, motorcycle taxi services, savings and loans (gathering), and other efforts to improve the income of the household economy. Kayuuwi village has good prospects, as it has agricultural products, plantation, fishery and livestock, besides many of the people who work as a builder, and it is potentially developed the economy.

4.3.2.8. Ownership of Assets

Based on the results of the study, that the majority of households in the village conditions of Kayuuwi are in a prosperous family, with a source of household income derived from agriculture, plantation, farming, fishing, carpentry, transportation services, and other businesses. In addition, the village has a mapalus group that help each other in building and renovating house. Therefore, each households can meet their own needs. Mapalus culture as one of the local wisdom in Minahasa, has a role in the implementation of rural development. The positive role of culture in the village mapalus seen on: self-reliance, and social welfare. The Villagers of in Kayuuwi, have awareness of participating in the realization of rural development programs, have a sense of security and calm in carrying out the work, so as to create a peaceful village life.

5. Conclusion

Mapalus need to be nurtured and preserved, by the stakeholders in the village, to include them in the direction of rural development policy, namely the Medium Term Development Plan Village, Long-term Development Plan of the village and budgeted in the Rural Development budget.

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