

Work Ethic of Balinese Ethnicity in Parigi Mautong District

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Abstract: This study aims to identify the work ethic of the Balinese people towards capital control in Sausu village, Sausu sub-district, Parigi Mautong district. The study was designed qualitatively with an inductive approach. The informants were five people selected using the snowball sampling technique. Data were collected by observation, in-depth interviews, and document studies. The study found that the work ethic of the Balinese towards capital control in Sausu Peore Village, Sausu Sub-district, Parigi Mautong District was influenced by two aspects of future orientation and respect for working time, strong responsibility, and fair competition.

Keywords: Balinese ethnicity, work ethic, capital control

Introduction

There are some at least two interesting aspects to explore the reality of the Balinese people in Sausu Peore village. First, the Balinese people are a socio-economically poor community who in 1973 spontaneously transmigrated from Bali Province to Central Sulawesi Province. Theoretical reasons concerning the work ethic, this community has a low work ethic. It is in line with the statement of the Head of the Manpower and Transmigration Office of this province in which the work ethic of the Balinese people is relatively low so that it is difficult to compete with workers from outside of Bali areas. Thus, a wave of migration into Bali Province is unavoidable (Budhiana, 2021).

Second, the Balinese people living in Sausu village have a social structure that is thick with religious and cultural symbols. Religion and culture cannot be separated from the Balinese people's life. They form a real embodiment in the community. In this context, "Sangga" in front of the Balinese house is a symbol of the social status of the community. The bigger the "Sangga", the higher the status of the community. Besides, ritual activities become a part of the status structure of the community.

Concerning this study, it focuses on the relationship between the work ethic of the Balinese people in Sausu Village and the control of economic resources. The field observation showed that there is a relationship between work ethic and Hindu religious teachings in building the work ethic. Indeed, there has been a change in the concept of the work ethic of the Balinese people from between in their home village and Sausu Peore village. The work ethic of the Balinese people in their home village was allegedly low, but this situation is in contrast with the situation after the transmigration or at the transmigration location. This change was motivated by various factors, such as the availability of land in which they only have a small size of land in their home village and even it is family ownership they have to work based on the size of the available land. Besides, some informants who were interviewed explained that basically, they do not own land, so they work as farm laborers and this condition makes the Balinese people have a stagnant life.

A deep shift occurred when the Balinese people decided to transmigrate spontaneously. In general, it is due to some reasons. First, as a form of commitment to make changes in the order of life. Second, due to the existing conditions, transmigration is the option to have a better standard of living. Third, there are efforts to establish a new status in people's lives. Those three reasons become the key causes of changes in the life strategy of the Balinese people.

Theoretically, to explain the phenomenon above, the concept of social facts is related to the role of society in shaping individual personalities. Social facts can help provide an explanation regarding the background of the role of religion in society which becomes a reference for social norms for individuals to carry out various social actions (Kahmad, 2002).

Social facts are described in some abstract social phenomena, for example, laws, customs, norms, language, religion, and other life orders that have certain powers to force that power is manifest in people's lives beyond the ability of individuals so that individuals become invisible and dominant one is the community.

Social facts come from the general assumption that social phenomena are real and affect individual consciousness and behavior that are different from other characteristics, psychological, biological, or others. Emil Durkheim explained that social facts consist of two aspects of (1) material forms such as architecture and legal norms and (2) non-material forms such as egoism, altruism, and opinion (Muhni, 1988).

Besides, social facts consist of social structures and social institutions. Social structure is a network of social relations in which social interactions proceed and become organized so that the social positions of individuals and subgroups can be distinguished. Meanwhile, social institutions are relations between norms and values that surround human activities, such as family, government, economics, education, religion, and science institutions.

Referring to the view of sociologists, religion manifested in people's lives is a social fact. As a social fact, religion is studied using a scientific approach. Thus, this study will explore the reality of Balinese people towards capital control in Sausu Peore village, Sausu sub-district, Parigi Moutong district as an implication of the work ethic of the community.

Literature Review

The theoretical approach model in this study emphasizes the theoretical approach that has been developed previously such as the grand theory framework such as Max Weber's study on *The Protestant Ethic and Spirit of Capitalism* and post-Weber studies which are widely known as the Weberian (such as Bella, and other figures), and Middle theory would also be used and may be compared with other studies that correlate with the current study. (Tribe, 2010).

Indeed, many studies have discussed work ethic, especially in the philosophy of sociology which has indirectly contributed to the current study (Chanzanagh&Akbarnejad, 2011). Work and hard work is an attitude to support economic development (Ali et al., 1995). The high work ethic of a person cannot be separated from the influence of various factors such as religion, culture, socio-politics, environmental or geographical conditions, education, economic structure, and individual motivation (Ismainar, 2015).

Work ethic is a set of work behaviors that have positive values and high quality, which is based on self-awareness and a strong belief in the concept (Sinamo, 2013) of holistic work, and displayed with a positive individual attitude (Adi&Indrawati, 2019). Work ethic relates to work attitude and is characterized as individualism (Ali et al., 1995). Work ethic can adapt to culture and society as culture and work ethic function as a socialization process in the family and educational environment in every country (Chanzanagh& Nejat, 2010). Work ethic is closely related to cultural conservatism which is seen as a very broad attitude (Bogt et al., 2005). Moreover, low education and high culture can affect the work ethic to be stronger, and the work ethic is more visible in a stable attitude.

Methodology

This study used a qualitative approach. A qualitative study can have many methods so it is said as a broad method resulting from interviews, surveys, focus groups, and diary entries (McConnell & Smith, 2018). This study used informants as data sources. The informants were determined by the snowball sampling technique. Data were collected by observation, in-depth interviews, and document studies. Then, the data were analyzed using four stages of editing or displaying data; data categorization; interpreting the meaning of the data; and formulating conclusions and suggestions (Mamar, 2018).

Results and Discussion

Looking back on the life of the Balinese people who participated in the spontaneous transmigration to Sausu Peore in 1973, the Balinese people had a poor life and were completely lacking in all aspects. A group of families came to Sausu Peore village at that time with only bringing hope, mutual trust, and a strong belief to survive in this place. They believed the information received that the destination village is a new source of life that can change their less

fortunate fate in Bali. Previously, they all worked as smallholders, and indeed some have a small size of the land but it is very unlikely to survive with the tendency of increasingly difficult life due to poverty.

Arriving at Sausu Peore, the Balinese people did not find plots of land that are ready to work on, nor a house or at least a temporary shelter to start a new life. The promise that they would acquire 3 hectares of land is true, but they have to start from zero. They had decided, so the consequences and risks have been considered from the beginning. Thus, a strong will to survive had been instilled in each individual rather than returning to continue living in poverty in their home village with almost no way out.

Currently, on the Trans Sulawesi road that passes through Sausu Peore Village, the Balinese people show a symbol of prosperity with rows of big and sturdy Balinese ornamented houses with large yards fitted with cars, motorbikes, and hand tractors. The living conditions of the Balinese people in Sausu Peore village have changed from poor without land and other sources of income to a prosperous life.

The success achieved by the Balinese people in Sausu Peore village did not come instantly. They worked hard with high motivation for a relatively long time. The success achieved by hard work to realize hopes is called work ethic. This study focuses deeper on four aspects of the analysis of (1) future orientation; (2) respecting time; (3) responsibility; and (4) fair competition.

Future Orientation

Future orientation is a directed hope for a future life related to work. Concerning the initial motivation of Balinese people to transmigrate, there was a will of individuals, especially the heads of families, which was so strong in which that they decided to leave their home village for a better future. This choice was not taken easily as the consequence was leaving a large family, culture, and tradition that have been deeply rooted, and with very little chance of returning.

The difficulties of life in Bali due to the small size of land limited alternative jobs, and limited skills and expertise possessed to become the strongest motivation to transmigrate to a new place. The survival spirit showed by the transmigrants is very strong.

However, when the transmigrants arrived at Sausu Peore village, permanent shelter or temporary housing facilities were not available. They stayed in other people's. The promised land of 3 hectares per family is true but the land is still a forest.

The condition above illustrates the mental atmosphere of the transmigrants who did not easily give up on fate. When they saw a hope that promises certainty to change for the better, they decided to leave their village to start a new life even with high risks.

The heavy burdens of life faced by the early transmigrants in Sausu Peore village are hard to imagine for the younger generation today. The 3 hectares of the land promised for them are still in the form of wild forest. However, with a very strong determination, the transmigrants worked together to clear the forest, even though they had to stay in the forest for weeks. Some of them even got malaria and were not treated properly.

In turn, the transmigrants returned from the forest to the village just to visit their families. It was fortunate that the local community accepted them with grace and a friendly attitude. The wives and children help the local people in the garden or with the housework, and in turn, they got food. The hard work and extraordinary resilience of the first transmigrants have given even stronger confidence to their relatives who are still hesitant to follow their steps to migrate.

Respecting Time

Based on the results of data collection by interviews and observations, one of the important factors in building the work ethic of the Balinese community in Sausu Peore Village respecting time. In this context, this study described three conditions such as the initial condition in the transmigration destination, the condition after they settled down, and the condition after they become successful farmers.

Based on the results of the study, when the Balinese people first arrived at the Sausu Peore village, they got a poor condition of no shelter and a wild forest full of big trees. Then, they cleared the forest to open agricultural lands using very simple tools that make the job very difficult.

That condition was considered fairly ironic for the transmigrants but they had various experiences. Now, they feel so grateful for their hard work in the past. At that time, they did not pay much attention to working time. They used to leave home at 05.00 in the morning and sometimes at 10.00 in the evening. Even, sometimes they slept in the forest that would be cleared.

They cleared the forest with strong tenacity and resulted in a more productive phase, namely agricultural management. The transmigrants began to pioneer production activities in the form of breeding, growing, and producing. After clearing the forest, the transmigrants started to plant. The planting activities began with planting sweet potatoes which were expected to meet their food needs to survive. Besides, they also planted rice. In this phase, the Balinese people and their fellow transmigrations spontaneously help each other in the form of mutual cooperation.

The current condition is in contrast with the previous two phases. The previous phase described how difficult the conditions faced by the transmigrants were. Currently, the transmigrants have a better life as a result of their hard work.

Responsibility

The concept of responsibility is a form of commitment of the Balinese people to future orientation and family life. At least, there are two things from this concept that can be used as variants in the indicators of this study. The first is the condition when the transmigrants leave their village to participate in a spontaneous transmigration program to change their lives both socially and economically comparing to trying to survive in their village. The second is participating in a spontaneous transmigration program can improve the level of welfare and future life.

Confidence to be a success in participating in the transmigration program is high as all properties in their original village had been sold and used as capital to participate in the transmigration program. Their motivation to participate in the transmigration program was to get larger plots of land to be used as a source of livelihood to support their child to enroll in higher education.

Regarding responsibility, it is clearly illustrated how responsibility is related to the future orientation of the Balinese people. They focused on working and working and it can be proven by their intensity of work and their workload in opening the forest for cultivation. Even though they face very difficult conditions, they can face them all with confidence and hard work without considering the working time to achieve success.

Fair Competition

The concept of fair competition is an effort to stimulate the spirit of work between fellow spontaneous transmigrants and local communities to improve their life. To increase productivity, competition between the fellow and local communities is highly needed.

Based on a sociological perspective, competition is included in social interaction. In general, social interaction is a reciprocal relationship between individuals with individuals or groups, or groups with groups, and society with society. Social interaction can occur anywhere, including in daily life. In various sociological studies, interaction is used as a primary analysis because, in the context of social life, humans can be said to be social creatures or cannot live alone. In other words, humans are formed as social beings in the community. Humans are called social creatures as they have gregariousness, namely the instinct to always live with other people. Theoretically, it can be said that the prerequisite for interaction is the existence or occurrence of social relationships and communication.

Based on the results of the study, the competition is more directed at functional conditions, in the context of carrying out social relations, both between fellow transmigrants and between local communities. The ongoing competition is a functional competition in which this competition leads to an increase in community productivity. The competition is divided into three stages. First, in the initial stage when the transmigrants arrived at the

destination village, they cleared the forest to open the agricultural land and the competition process displayed was more on the intensity of work. In the second stage, after opening the land, the competition was at the initial production process. At that time, the Balinese people view that competition was still on the intensity of work and working time in which the competition started to lead to productivity. At the third stage, the competition was considered expanded and more complex in which the competition was no longer at the level of productivity but more on the level of values and lifestyles.

Conclusion

The work ethic of the Balinese people in Sausu Peore village towards capital control is influenced by some factors such as the existence of future orientation, respect for working time, strong responsibility, and fair competition. Then, the factors that build the work ethic of the Balinese people towards capital control in Sausu Peore village, Parigi Moutong district covers the nature of work addiction, a clean morality (sincere), honesty, strong commitment, and strong consistency.

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