

# Tumoyo's Tradition in Agriculture Product Distribution Systems in Taraitak Village, Minahasa Regency

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**Abstract**— *This study aims to (1) describe and analyze the behavior of community landowners with sharecroppers in Taraitak Village, Langowan Utara District, Minahasa, (2) Describe and analyze the factors that cause Tumoyo culture is still maintained and practiced by the community in Taraitak Village, Kecamatan Langowan Utara, Minahasa. In this study the research method used was the qualitative research method of the interactive model of Miles and Huberman. The results showed that: (1) the tradition of tumoyo was maintained by the community in Taraitak Village, North Langowan District, on the grounds that between landowners and cultivators needing one another, the community put forward consensus agreement even though in reality their levels of education differed. This is also because the level of income obtained is still relatively good and there are Minahasa customs and culture that are still maintained by some Taraitak people. The profit sharing agreement system is a form of collaboration carried out by the community since long time ago. The agreement for the outcome was carried out by two parties, namely the rice field owner and the rice field cultivator. The implementation of production sharing agreements can not only improve the economy but can also foster solidarity in the community, (2) Factors that cause the Tumoyo culture is still maintained and practiced by the community in Taraitak Village, partly because of a sense of justice in the system for the results, the nature / attitude of mutual need and between land owners and smallholders is a family bond. The Tumoyo tradition is a form of cooperation between landowners and smallholder farmers that is not only useful in terms of material improvements, but by carrying out indirect production sharing agreements it can also increase a solidarity in the community in the form of mapalus, a mutual attitude mutual cooperation, respect for one another and family relationships are very prominent.*

**Kata Kunci:** *Tumoyo, Tradition, Product Sharing, Agriculture*

## I. INTRODUCTION

Indonesia is a country with most of its population working in the agricultural sector. The agricultural sector is a sector that has a strategic role in the structure of national

economic development. Agricultural development is basically a transformation of agriculture which is a process of change in various aspects of agriculture. The transformation is not only in the form of mechanization and technology, but also occurs in economic and social institutions. The agricultural sector also has a role to provide for food needs of the population in line with increasing population growth. The total population of Indonesia is almost 237, 64 million people (BPS, 2010). As a country with an average population concentrated in rural areas, the main work in the agricultural sector is expected to play an important role in the overall national economy. This can be shown and the large number of residents or laborers who live and work in the agricultural sector [1].

Agriculture development can be said to be successful, if there is a high growth of the economic sector and at the same time there is a change in society and the standard of living that is not good for the better. This can be seen from the role of the agricultural sector in providing food, contributing to the country's foreign exchange through exports and so on [2].

In rural communities where the level of economic development is not yet advanced and dominated by the agricultural sector, agricultural transformation can be seen as a reflection of the transformation of people who are in the village. In general, villagers in their efforts to fulfill their daily needs make a living as farmers, both as landowners and as laborers or land tenants. However, it is very rare for the owner farmers to work their own land, most of them manage their land by renting out to others. Because the average rural farming community in general only has a narrow land [3].

As developments in urban areas advance, they encourage some rural communities to migrate to cities with the aim of getting better jobs and a better life. As a result of this migration, then left a new phenomenon that arises in the countryside, namely the occurrence of changes in the

agricultural system, especially in the pattern of work relations among farmers. Where then came the emergence of owner farmers, sharecroppers and farm laborers and work mechanisms in the agricultural land management system.

This changing pattern of employment relations has made agricultural activities in rural areas less desirable. The result is a lack of workers who want to work in the agricultural sector. Land owners are increasingly difficult to find workers or tenants to cultivate their land. This then arises a pragmatic attitude to shift its activities from on-farm to off-farm. This condition is then exacerbated by the relatively uncontrolled price of agricultural production, and tends to decrease during harvest.

One that we know in the development of farmers is peasants. Peasant is a class of farmers who are small farmers, tenants, sharecroppers, and farm laborers. Anthropologists often state that one of the characteristics of peasants is the existence of a patron-client relationship in their society. Rich farmers are patrons, while most farmers are clients who are in a subordinated position. One characteristic of peasants is their cooperative attitude with one another, having a small farm, and using their own family power.

The debate between James Scott and Samuel Popkin in seeing this phenomenon of peasants. Farmer's rationality, according to Scott, is the moral economy of farmers who live on the boundary line of subsistence, that is, with the norm of putting safety first and being reluctant to take risks. For Scott this is rational behavior. But instead Popkin sees that the phenomenon should not be interpreted narrowly. What happens to farmers only happens in urgent conditions, so they will prioritize themselves and their families. Popkin believes that farmers are essentially open to the market and ready to take risks, as long as the opportunity exists, and obstacles from the patron can be overcome. In essence, reference [4] criticizes Scott and believes that farmers essentially want to improve their economy and dare to take risks. If Scott called farmers with a moral economy, Popkin revealed the rational economy of farmers. Farmers are creative people who are full of rational calculations. In fact, if the opportunity is open then they want to get access to the market. They want to be rich, and able to apply profit and loss practices.

The client patron relationship that Scott sees as part of protecting the weak, but for Popkin is a relationship of exploitation to get cheap resources, namely labor. Farmers are given the opportunity for small things such as finding the remaining grains of rice so that they do not charge for permanent labor. In essence, Popkin asserts that what applies is not a moral principle but rather a rational principle. However, the theory of "rational choice" also does not apply in cases where easy individual calculation of profit and loss is not an appropriate model for farmers' decision making, even when the problem of "free riders" does not significantly affect collective behavior. On the other hand, reference [5] accepted the economic and moral approach of Scott and the rational farmers of Popkin, but stated that the tendency of farming communities is basically to help each other at the subsistence

level, but farmers also adhere to the "rational peasant"). The development of society is more social than economic. Boeke introduces the values and attitudes of the farming community as limited needs or oriental miticism, which is an attitude of satisfaction, security, peace without having to impose more desires than they have. However, because many farmers are actually involved in a subsistence economy as well as a capitalist economy; then they certainly set the rational principle. Modernization is essentially an attempt to rationalize all actions and attitudes.

As is the case with several other regions in Indonesia, most people in the Minahasa region still depend on the agricultural sector for their hopes. In the Minahasa community, management of existing agricultural resources consists of two concepts of processing agricultural land, namely settling and moving. The latter concept generally applies to agricultural fields located on hillsides in hills, where soil nutrient content is easily eroded. In farming, Minahasa people recognize three types of arable land status. The first is individual land or called pasini land, which is generally obtained by the owner in the form of inheritance or purchase proceeds. Sometimes, disputes occur between private landowners. If it wasn't for inheritance riots, another problem would be related to land boundary disputes in one neighborhood. Pasini's own land boundaries are usually marked by a type of plant called laughter. The second is communal land, which is agricultural land whose use is regulated by traditional elders called Hukumtua, which in its development is associated with the village head. And the third is kalakeran land, which is land that belongs to a group of relatives or extended family. The land is managed jointly by family members, and if the land area is not sufficient for all family members, the management is carried out in rotation. The land which is the object of management in rotation in a broad family is called pataunen land, which means that each family member manages alternately within one year.

In the Minahasa concept of agriculture, the nuclear family is the main support in the management of agricultural land. Family members generally work hand in hand in the success of their farming business. However, if the arable land is too large to be worked on only by the nuclear family, then another option is to seek help from relatives (extended family). This cooperation which is forged in joint management is called Sumawang. In addition to relying on relatives, landowners can also ask for help from others outside the family, both with a payment system and profit sharing, known as tumoyo. Then, the Minahasa people also recognize the concept of reciprocating assistance or 'social gathering' in managing their agricultural land. The concept is referred to as mapalus.

Regarding agricultural land in Minahasa, the Minahasa community also recognizes customary land rights. According to reference [6] that in Minahasa there are still customary land rights which include, among others: include: (1) Pasini rights (individual rights), i.e. the right to be acquired or owned by a person, either through father or mother, or their joint income

assets or because of a transaction with another party such as buying and selling, exchanging (either with land or other objects), grants or due to land reform and so on; (2) Kalakeran rights (common property rights) which are divided into: (a) District kalakeran rights, in which a piece of land belongs to the residents of the district whose processing is carried out by district members; (b) Village / state kalakeran rights, namely a piece of land that is shared by the villagers, the processing of which is carried out by members of the village community; and (c) the rights of family / family kalakeran, namely where a piece of land belongs to a common or can be owned by a budel, whose management is carried out in rotation (rotation rights) among allied families. The time period for managing one's turn is determined by deliberation; (3) Tumoyo rights (tenure rights), namely rights to land obtained by someone to work on the land on the basis of a production sharing agreement; (4) Liens are rights obtained by a person on land due to a pledge agreement with the owner; (5) Lease rights are land rights obtained by a person due to a lease transaction. The form is the same as a lien; and (6) Neiwehe's right, that is, the right of this area to obtain rights to land other than those mentioned above, as well as allied families with regard to that person claiming an old legal position.

In Taraitak Village, Langowan Utara District, Minahasa, farmers who do not have paddy fields can work on other people's rice fields with a profit sharing system or Tumoyo. How to divide it is, a quarter of the crop is given to workers who pick rice (the maedo tetoro). The remainder is then divided in two. One third is given to the owner of the rice fields and two thirds is the rights of the cultivators. Cultivators also get two-thirds of the harvest, while one third is given to the owners of the fields.

Based on the arrangement as above, economically it is very detrimental to smallholder farmers. It is not surprising if then the income of farmers is minimal. This is supported by data from the 2004 National Socio-Economic Survey (Susenas) which confirms that there are around 36% and 45.5% of the total number of farmers and farm laborers, earning less than half a million rupiah per month. Based on SUSENAS data also that in general the cultivators of rice fields in Minahasa work in the fields with debt. After harvesting, money obtained from rice (or rice) is sold and used to pay debts. Being in debt to get paid capital after harvest, being consciously or unconsciously has been ensnared into bonded (labor bonds).

In several other places in Indonesia, the production sharing system used to be a work system and a family sharing system. The working relationship between the land owner and his laborers is very close. Where if the performance of the cultivators is very satisfying with the ever increasing production results with good quality, then the employment relationship will increase to a kinship relationship such as kinship. But this is not the case at the moment, the working relationship between land owners, tenants and workers is no longer as strict as before. Farmers who own land that rent out their land to other people or tenants can also work to work on

their leased land. The nature of the working relationship between landowners, tenants and laborers depends on the initial agreement that has been made and agreed upon together.

Economically, it is detrimental to smallholder farmers, but in reality this Tumoyo production sharing system is still being implemented. Because in this study trying to find and find more appropriate reasons, why this system is still practiced in the Minahasa community.

This study aims to (1) describe and analyze the behavior of community landowners with sharecroppers in Taraitak Village, Langowan Utara District, Minahasa, (2) Describe and analyze the factors that cause Tumoyo culture is still maintained and practiced by the community in Taraitak Village, Kecamatan Langowan Utara, Minahasa.

Human behavior is the result of all kinds of human experience and interaction with the environment which is manifested in the form of knowledge, attitudes and actions. In other words, behavior is the response / reaction of an individual to stimuli that come from outside or from within. This response can be passive (without action: think, think, act) or be active (take action). In accordance with this limitation, health behavior can be formulated as a form of experience and interaction of individuals with their environment, especially regarding knowledge and attitudes about health. Active behavior can be seen, while passive behavior does not appear, such as knowledge, perception, or motivation. Some experts distinguish forms of behavior into three domains namely knowledge, attitudes, and actions or often we hear in terms of knowledge, attitude, practice [7].

From a biological standpoint, behavior is an activity or activity of the organism in question, which can be observed directly or indirectly. Human behavior is a human activity itself [8]. American Encyclopedia, behavior is defined as an action-reaction of organisms to their environment. The new behavior occurs when something is needed to cause a reaction, which is called stimulation. Means that certain stimuli will produce certain reactions or behaviors [9].

Kwick (1974), as quoted by reference [8], behavior is the action or behavior of an organism that can be observed and can even be studied. Generally, human behavior is essentially a process of interaction of an individual with his environment as a biological manifestation that he is a living thing [10].

Reference [11] states that people are those who live in an area (in the sense of geography) with certain boundaries, where the basis is greater interaction from its members, compared to residents outside the boundary.

According to Mac Iaver (1957) in reference [11] that a society is a group of people who inhabit a certain territory and the existence of interdependent traits, the division of labor and shared culture. Meanwhile, according to Ralph Linton (1936) in reference [11] that society is a group of people who have lived long enough and worked together, so that they can organize themselves and think about themselves as a social entity with certain limits.

In general, revenue sharing is defined as a form of agreement between two parties, namely landowners and tenants who agree to do the sharing of income in kind. Profit sharing in Dutch called "deelbouw", is the oldest form of land exploitation in the world, which has even been found in approximately 2300 BC [12]. Profit sharing in agriculture is a form of land use, where the division of yields to the two elements of production, capital and labor, is carried out according to a certain ratio of gross (gross) results in kind. Unlike the "rental" agreement, the land owner still retains business control.

Based on English literature, the term "tenancy" is known, that is, all forms of land use that do not belong to the cultivator. In this context, rent and profit sharing are included. The person is called a "tenant" or "share cropper". While the term "owner cropper" is for farmers who are also working on their own land, or called "cultivating farmers". Specifically in the US, the terms cash tenant for rent and share tenants for profit sharing. In Indonesia, revenue sharing is known in all regions (Scheltema, 1985). Profit sharing in Aceh is called meudua profit for two; in West Sumatra known as mampaduokan, mampatigoi, and so on; in South Sulawesi, for example, called thesang-tawadua for two, North Sulawesi, specifically in Minahasa known as Tumoyo; in Bali known as nandu, telon, ngepat-four, and ngelima-lima; whereas in Java it is known as maro, mertelu, mrapat, and so on.

The government has paid enough attention to the importance of profit sharing in the middle of the farming community. This can be seen with the issuance of two Laws on profit sharing, namely Law no. 2 of 1960 for profit sharing in agriculture, and Law no. 16 of 1964 for profit sharing in the fisheries sector. However, the application of this regulation is very weak for various reasons.

Profit sharing applies since in the past the community divides the gross yield (Dutch: deelbouw), but in the spirit of landreform, what is divided is the net result (deelwinning). Distribution of gross proceeds contains a sense of social and togetherness, and is more just because the person with the investment in work and the owner with investment in the form of land is equally risky. However, in the second pattern the risk of an attorney is greater than that of the owner. Gross profit sharing is fairer for the cultivator when the production facilities purchased are very low. But when the value of the means of production becomes quite important, various patterns are found. In some areas there are facilities which are jointly borne, but in areas where the position of the speaker is increasingly pressured, the means of production is only borne by the speaker.

## II. RESEARCH METHOD

In this study the research method used was a qualitative research method. According to reference [13], qualitative methodology as a research procedure produces descriptive data in the form of written or oral words from people and observable behavior. Qualitative research is research that

intends to understand phenomena about what is experienced by research subjects such as behavior, motivational perceptions, actions, etc., holistically, and by means of descriptions in the form of words and language, in a special natural context by utilizing various natural methods. The main focus of this research is to examine how the community behaves, especially those who own land and those who work.

Data analysis in qualitative research was carried out from the time the data collection took place until the data collection was completed within a certain period. Therefore, it is not possible to separate data collection from data analysis from one another, both of which take place simultaneously and simultaneously. The data analysis process consists of three activities, namely: data reduction, data presentation, and drawing conclusions / verification. Data collection activities and the three stages of data analysis take place simultaneously, the process in the form of cycles and interactive.

According to Miles, the researcher moves between the four coils growing during data collection, then moves back and forth between the activities of reduction, presentation, and drawing conclusions / verification. The interactive model data analysis according to Miles and Huberman [14].

## III. RESULT AND DISCUSSION

This research was carried out in Taraitak Village, Langowan Utara District, Minahasa Regency. Specifically the research data was taken from Taraitak Village, because this village is one of the villages in Minahasa, which still practices the Tumoyo tradition.

### 3.1. Community behavior that still maintains and uses Tumoyo culture in Taraitak Village, North Langowan District

Based on the results of the analysis of research data on community behavior in the implementation of the Tumoyo tradition in Taraitak Village, especially towards landowners and sharecropping farmers regarding the implementation of agricultural rice production sharing in Taraitak Village. The Tumoyo tradition has been carried down for generations by the people in Taraitak Village, this is due to a certain condition, the land owner cannot cultivate his own rice field, then the owner offers to others who are willing to cultivate his land by way of profit sharing. However, there are also the cultivators who deliberately ask the owner of the rice fields to give permission to work on agricultural land.

#### 1. Level of Need

The results of the data analysis above show that in Taraitak Village, North Langowan District, Minahasa, farmers who do not have paddy fields can work on someone else's rice field with a profit sharing system or Tumoyo. How to divide it is, a quarter of the crop is given to workers who pick rice (the maedo tetoro). The remainder is then divided in two. One third

is given to the owner of the rice fields and two thirds is the rights of the cultivators. Cultivators also get two-thirds of the harvest, while one third is given to the owners of the fields.

Efforts to increase income from the results of the management of paddy rice is one of the motivations of Taraitak farmers, while at the same time continuing to practice the Tumoyo tradition. There are quite a lot of land that is not cultivated by the landowners themselves, so that it encourages farmers who are not landowners in Taraitak to manage the land using a sharing system. Most communities still have a large enough land. But they did not manage the land. This is due to limited time from landowners to work their own land. Therefore, instead of leaving the land without anyone to manage, the land is given to the cultivating farmers to manage it. This is also caused because landowners have difficulty working because of limited time. In this agreement, the tiller farmers bear the rice seeds and in the process of care we surrender completely to their farmers who work on the land. Agricultural land-sharing agreements generally occur because the owner cannot work his own agricultural land. The owner does not have the time, therefore the owner offers to others who want to work on their fields by sharing.

Some of the factors that are the reasons for agricultural landowners to make agreements for agricultural production are as follows.

- a) There is no time (because landowners are not genuine farmers and have jobs).
- b) Not enough workers (the land owner has enough agricultural land so that he is unable to do all of his land)
- c) The human factor (giving opportunity to others who do not have their own land so that they arise helping one another).
- d) Economic factors (related to insufficient funds to work all the paddy fields so as to share agricultural produce).

Thus, it can be argued that the cultivating farmers carry out the implementation of rice farming as, for several reasons as follows: (a) Not having arable land, (b) little arable land area, (c) Because of irregular work, and (d) Because of economic factors.

## 2. Education Level

The relatively adequate level of farmers' education will influence the way of thinking and decision making in carrying out their farming activities. The level of education in question is the level of formal education ever attended by the farmer concerned. Farmers with higher levels of education tend to be quicker to obtain and implement useful innovations compared to those with lower levels of education. In addition, more understanding and courage to implement new innovations and ultimately affect the farms they manage.

The level of education and knowledge of farmers, demerit greatly affect the pattern of technology adoption. It also then correlates with the decision to accept and implement new innovations in agriculture. For landowners and rice farmers in Taraitak, they have experience in decision making. Usually decisions are made through joint meetings with group

members, individual decisions, and decisions based on traditions or habits of the Minahasa community.

## 3. Customs and habits

In the Minahasa concept of agriculture, the nuclear family is the main support in the management of agricultural land. Family members generally work hand in hand in the success of their farming business. However, if arable land is too large to be worked on only by the nuclear family, then another option is to seek help from relatives (extended family). This cooperation which is forged in joint management is called Sumawang. In addition to relying on relatives, landowners can also ask for help from others outside the family, both with a payment system and profit sharing, known as tumoyo. Then, the Minahasa people also recognize the concept of reciprocating assistance or 'social gathering' in managing their agricultural land, this activity is called mapalus naman.

The Tumoyo tradition in the Minahasa community, especially in Taraitak Village, is still maintained because it is a legacy from our ancestors that has been carried out since time immemorial. Because of this, it has become a habit for the people in Taraitak to keep using this tradition.

### 3.2. Factors That Caused Tumoyo Culture to Still Be Maintained and Practiced by the Community in Taraitak Village.

#### 1. There is a Sense of Justice in the Profit Sharing System

As a consequence of the differences in the status of farmers as farmers owners and tenants in the management of a plot of farm land, the results of management will certainly be divided according to the agreement of each party and the habits that generally apply in an area.

In Taraitak Village, profit sharing is not a problem between smallholders and landowners. In the distribution of yields, where in the production sharing in this village will remain fair to people who have long worked as cultivators of rice fields or who are still new cultivators of rice fields. landowners do not discriminate at all between new workers or rice cultivators who have served for years.

Based on the above statement, it can be stated that the profit-sharing activities in Taraitak Village are carried out between landowners and other people or cultivators whose economy is less capable because there is a factor of tolerance between neighbors. The distribution of harvests from the production sharing in Taraitak Village can be said to be different, because the distribution system also differs depending on who the costs are. Costs incurred for the care of plants from nursery to harvest can be from the owner of the rice fields or rice fields.

Therefore, the production sharing agreements differ in each region. This is in line with Patong (1986) which states that the production sharing agreement is determined by the traditions of each region, land class, soil fertility, the number of requests and offers, and applicable state regulations.

## 2. Need each other

That the sharing system is also part of the mutual need between land owners and smallholders. The production sharing agreement is an agreement between the rice field owner and the group farmers that is not written, but is done by mutual agreement. The production sharing agreement is based on a sense of trust between the two parties where the paddy owner wants the tiller farmers from processing to picking the results by sharing based on an agreement in accordance with the applicable customary law.

The form of the agreement for the sharing of agricultural land in the village of Taraitak, North Langowan District, Minahasa Regency was made verbally based on mutual trust and a sense of kinship from each party, both the landowner and the cultivators of the fields. This is considered more practical and simpler than applying Law Number 2 of 1960 concerning Production Sharing Agreements that are too convoluted and troublesome to implement. Provisions contained in Article 3 of Law Number 2 of 1960 concerning Production Sharing Agreements stating that production sharing agreements must be made by the owner and tenants in writing before the Village Head and attended by 2 witnesses each for the owner and tenants, but not thus what happened in Taraitak Village, Langowan Utara District, Minahasa Regency, which in carrying out the production sharing agreement only used the verbal form.

The agreement is only based on an agreement between the two parties, namely the cultivators of the fields and the owners of the fields.

The emergence of an agreement for the production of agricultural land in the village of Taraitak, Langowan Utara District, Minahasa Regency because the owners of rice fields in certain circumstances can not cultivate their own fields because they do not have time due to their busyness, therefore the rice owners offer to others who are willing to cultivate their agricultural land by sharing the results. The basis of this transaction is that the land owner wants to collect the results from his land or wants to use his land, but he does not want or cannot work on the land himself.

## 3. Kinship as a family

In connection with the implementation of the tumoyo tradition, that in its implementation is also based on efforts to maintain good relations among close family. Usually before the land owner offers profit sharing to others, it will first be offered to relatives who do not have rice fields, if they are not willing, then offer it to others.

The Tumoyo tradition in the village of Taraitak as stated above is still prioritized for close relatives, after that only close neighbors or others. The background of the rice field owner makes a profit-sharing transaction due to various reasons such as the rice field owner being unable to work on his rice field, age factor, having another job, or there is also because the rice field is far from where he lives. If the fields are not done by other people, then it is possible that the land will not be tilled so that the productivity level will decrease.

The reason for the farm laborers accepting the production sharing agreement is because they do not have their own land and do not have decent work.

Cultivation of rice fields by way of profit sharing has long been carried out by the community in Taraitak Village, Langowan Utara District, Minahasa Regency. The production sharing of agricultural land is based on existing customs or customary law.

According to Subekti in reference [11], for an agreement to be valid 4 conditions are needed: (1) Agree those who bind themselves, (2) Capable in making an agreement, (3) Regarding a particular matter, (4) A lawful cause.

In addition, the kinship system as a family in the Tumoyo tradition, shows a sense of solidarity between landowners and sharecroppers. This is certainly in line with Emile Durkheim's view in reference [15], which suggests that the emerging solidarity refers to a state of relationship between individuals and or groups based on moral feelings and shared beliefs reinforced by experience emotional together. This bond is more basic than contractual relationships made with rational agreement, because such relationships emphasize at least one level / degree of consensus on the moral principles on which the contract is based. Emile Durkheim also divided solidarity into two namely mechanical solidarity and organic solidarity.

Organic solidarity is based on a high degree of interdependence. That interdependence is increased as a result of increasing specialization in the division of labor, which allows and also stimulates the increase in differences among individuals. Emile Durkheim (in Doyle, 1986: 182) argues that the strength of organic solidarity is characterized by the importance of laws that are restitutive rather than repressive.

The production sharing agreement is carried out by two parties, namely the rice field owner and cultivators, between them there is a mutual agreement and an agreement together so that a production sharing agreement occurs, the profit sharing is not only beneficial to the material, but with the agreement that can also be done to increase an organic solidarity which according to Durkheim is based on a high level of dependency among the perpetrators, in this case the owner of the paddy field and the cultivator of the paddy field.

Agricultural production sharing agreements in the village of Taraitaka, North Langowan Subdistrict are driven by several reasons. In addition to providing opportunities for people who do not have rice fields so that they can work on the fields, also the owners of rice fields who are not able to process their fields, so that they still produce crops from the production sharing process.

It turns out that doing agricultural product sharing can not only fulfill material needs but can also increase solidarity among the practitioners of agricultural product sharing.

#### IV. CONCLUSION

Based on the results of research and discussion, the following conclusions can be drawn:

1. The Tumoyo tradition is still maintained by the community in Taraitak Village, North Langowan District, on the grounds that between landowners and tenants needing one another, the community puts forward consensus agreement even though in reality their level of education is different. This is also because the level of income obtained is still relatively good and there are Minahasa customs and culture that are still maintained by some Taraitak people. The profit sharing agreement system is a form of collaboration carried out by the community since long time ago. The agreement for the outcome was carried out by two parties, namely the rice field owner and the rice field cultivator. The implementation of production sharing agreements can not only improve the economy but can also foster solidarity in society.
2. Factors that cause this Tumoyo culture is still maintained and practiced by the community in Taraitak Village, partly because there is a sense of justice in the production sharing system, the nature / attitude of mutual need and between landowners and smallholder farmers there are family ties. The Tumoyo tradition is a form of cooperation between landowners and smallholder farmers that is not only useful in terms of material improvements, but by carrying out indirect production sharing agreements it can also increase a solidarity in the community in the form of mapalus, a mutual attitude mutual cooperation, respect for one another and family relationships are very prominent.

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