

**Motivation Analysis Of Farmers Still Maintaining The Processing Of
Unproductive Rice Farming Land From A Local Cultural Perspective
(Case Study In Kandeapi Hamlet, Lembang Sarapeang,
Rembon District, Tana Toraja Regency)**

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ABSTRACT

This study aims to identify the motivation of farmers who still maintain unproductive paddy field cultivation from the perspective of local culture. The data collection technique used in this research is a field research method through in-depth interviews with 15 respondents. The analytical method used in this research is descriptive qualitative analysis with the SWOT method. The results showed that farmers were motivated to maintain local culture in rice farming because using conventional equipment was suitable for processing rice fields which were relatively small in size and the land was hilly. the price is relatively cheap, and easy to obtain, the use of low costs, and there are still farmers who believe that creatures are considered to live in the supernatural that are outside the physical realm who can protect the environment by not cutting trees arbitrarily and burning them, can arouse mutual respect, and cooperation, raise a sense of concern for others, and uphold brotherly relations. Farmers are very proud if there is always rice or unhulled rice stored in the barn, if the rice or grain stored in the barn is sufficient if there is a rambu tuka' or rambu solo' ceremony. Weaknesses that farmers have such as starting to reduce cooperation, farmers have less belief in creatures that are considered to live in the supernatural that are outside the physical realm, and the success of modern technology, as well as changing times that can change the mindset of farmers. Opportunities that can be exploited are preserving the environment by not cutting trees arbitrarily and burning them, conventional equipment is cheaper than modern equipment, and the rambu tuka' or rambu solo' ceremony can attract both local and foreign tourists. The government must support local culture as an asset of the nation and state. Threats that may arise are poverty, conversion of paddy fields to the success of modern technology, and changing times that can change the mindset of farmers.

Keywords: motivation, paddy fields, rice, and local culture

1. INTRODUCTION

Motivation is an impulse that arises in a person to take a positive action through planning to achieve goals. Circumstances like this can be a driving force for humans in living life in this world, both joy and sorrow.

Local culture is a habit of the local community that is carried out from generation to generation, such as planting trees to prevent erosion potential, planting rice seeds in hilly rice fields, planting corn and beans. This habit can become understanding, awareness, views, skills,

and values that are useful in the process of life and the universe while not damaging the environment.

The implementation of community habits has different rules, but if in practice if someone violates it will be subject to sanctions, such as customary rules, customary law, and special rules and so on, which are hereditary inheritances that become guidelines for daily life. . The habits of local farmers can be carried out in an agricultural environment, because they still require careful review, especially locations that are easily damaged due to sloping or hilly soil conditions. Regulations in the resource process that apply in rural communities require input of cultural values, especially those related to the habits of the local community to interact with the nationality of a community and its environment (in agriculture), both what the community has done and what is currently being carried out requires input from community habits that are in accordance with the conditions. public.

The correlation between wisdom and culture has a strong relationship, where local wisdom is reflected in the character of the Indonesian population regarding local culture in Indonesia, where this culture is inherited from generation to generation from our predecessors. Character education not only functions to form personality abilities, dignified morals, integrity, but can also motivate the creation of the identity of a nation that is guided by the noble values of culture, culture is an asset that has values that characterize a region and as well as being an essential symbol that is reflected in the attitude of a person of a region or nation.

The habit of farmers in interacting with their environment only becomes dogmatic to regulate balance and harmony in their environment, because it is dogmatic and or not explicitly stated, it is possible that there are still many advantages of local farmers for the process of managing and utilizing potential resources. once done, at this time it is no longer done by the community because there is a rapid transition and alteration of social, economic, technological, and so on value patterns.

To increase production and farm income, farmers must try to utilize the land and adapt crops that can produce productive or profitable products and eliminate the habit of activities that are less profitable. Like farmers who still maintain the habits of their parents from generation to generation by planting rice on hilly agricultural land and the results are unproductive or unprofitable. This is because the land is hilly so that the space or area of rice fields planted with rice seedlings is relatively small compared to the space or area of land that is not planted with rice.

The process of cultivating paddy fields can go through several stages every year or each planting rice seeds can include: The first stage is cleaning or cutting the grass after the land is clean then followed by hoeing or digging the soil if it is hard and if the soil cannot be hoed. Because the area of rice fields cannot be tractored because the size of the land area is relatively small because the land is hilly. After the land is hoed or excavated, then each paddy field is made a bund so that water remains stagnant in the paddy field. The second stage, if each paddy field has been made a bund, the land is stopped for less than 10 days so that the grass decomposes or decays, after that it is continued by smoothing the embankments and cleaning the grass that is still growing around the paddy fields to be planted with rice seeds using a hoe and the area of the paddy field leveled well so that the water evenly stagnates in the rice fields, to be ready for planting rice seeds.

The third stage is planting rice seedlings after the rice fields are planted with rice seedlings, then the rice fields are often controlled so that the water doesn't dry out, which can be caused by holes or landslides, because if there are dry paddy fields it can cause the rice to die. After the rice seeds are planted for about 20 days, it is continued to clean the grass between the rice and the grass that grows around the rice fields. If the rice is eaten by rats, then the activity of tying the rice tree is continued by using each leaf of the rice itself and then the rice fields are dried.

The fourth stage, after the rice has been planted for about 90 days, the rice is harvested. After harvesting, the rice is piled around the fields for 4 days, then the rice is dried in the sun to dry, after it is dry it is transported to the house for storage.

According to participants, the process of processing paddy fields from year to year is the same process every time you plant rice seedlings, and the process of processing rice fields until the rice is transported to the house takes about 40 working days for a rice field size of 0.5 Ha, every year or every year. planting rice. The land area measuring 0.5 ha can produce around 40-60 kg of rice each time of harvest or one year if conditions are normal. If the rice plant is still growing, the dry season continues or if it is eaten by rats, the yield is less than 40 kg of rice per harvest or one year, even if the results are not there at all or the harvest fails. So that when we compare the time and costs sacrificed for this lowland rice cultivation with the results or income obtained, it is not comparable or this rice farming suffers a loss. Farmers like this generally still follow the habits of their parents from generation to generation in the process of processing unproductive rice fields and these farmers do not realize that the activities carried out so far are detrimental to themselves and always think that rice or rice is important.

Cahyono (2007) said that; hilly land is not good for rice cultivation. Rani said that one hectare of paddy field can produce about 5.6 tons of dry grain under normal conditions. For one hectare of rice paddy fields can produce about 8 tons of dry grain under normal conditions (Riyanto, 2019). For one hectare of rice paddy fields, it can produce about 5-8 tons of dry unhulled rice under normal conditions (Sumiyo, 2017).

If people experience difficulties or ignorance in carrying out their business activities, universities should be present to find solutions so that businesses run by the community can increase income or be profitable. If the average community's income increases, it is possible that their children can continue their education to higher education, so that in the end, universities also have no trouble getting new students every year.

Habits and rules, as well as the culture of the people of Kandeapi Hamlet to plant lowland rice is a local culture that still cultivates paddy rice farming land from generation to generation or still follows the habits of their parents to maintain rice fields planted with rice, the area is relatively small because the land is hilly . These farmers do not realize that the rice farming activities that have been produced so far have not been profitable and have actually suffered losses. Meanwhile, on the other hand, the same soil conditions and land management activities are not complicated and can increase production and are more expensive and provide more profitable income. In connection with the description above, the main problems that are interesting to study are: Is the motivation of farmers still to maintain the management of unproductive paddy fields.

2. THEORETICAL BASIS

2.1. Motivation

Motivation is an impulse from within every human being to think and act. This urge arises from within everyone to take action, therefore a person's actions are based on certain motivations. The motivational process can include: (a) identifying or analyzing unpleasant needs, (b) determining desires that can meet needs, (c) completing activities that can be happy (Hasibuan, 2007).

Studying motivation, the goal is to study the causes or reasons that make us do what we do. Motivation refers to a process in humans that causes them to move towards a goal, or move away from an unpleasant situation. There is a theory of motivation that is based on encouragement and the achievement of satisfaction, while others are based on the principle of need that causes a person to try to fulfill it (Sudarwan, 2004).

Motivation related to understanding can raise awareness in us is an intrinsic drive, namely an impulse that arises from within us, such as interest or desire (curiosity), so that people are not

longer driven in the forms of incentives or punishments. While extrinsic motivation is an impulse that arises from the willingness to receive rewards or stay away from punishment, this motivation arises from outside which can be in the form of sanctions or punishment. Atkinson argued that the tendency to succeed is determined by motivation, opportunity, and intensity, and vice versa with the tendency to fail, motivation is influenced by one's emotional state. According to him, achievement motivation is owned by everyone, while its intensity depends on the mental condition of the person (Hasibuan, 2007).

2.2. Local Culture

The ancestors of the Toraja people adhered to the "Aluk To Dolo" religion before Christianity and Islam came, the "Aluk To Dolo" religion which is believed to be the same age as the first human called Data La Ukka. Datu La Ukka became the first ambassador to come down to earth by one of his generations named or Pong Mula Tau who came down to earth from the sky (To Manurun di Langi) teachings that were revealed to pay homage or worship to God or Puang Matua (C. Salombe, 1972).

Aluk To Dolo becomes a guideline as the principles of the desire (life) of the Toraja people and becomes a legacy of noble cultural values left by the amazing ancestors who lived in ancient times. The sacred, attractive, and fantastically dexterous dance power of the rambu tuka' or rambu solo' ceremony seizes the world's interest. Even though the rambu tuka' or rambu solo' ceremony is considered to be forcing or extorting thoughts and energy and sacrificing a lot of property.

This ritual makes the Toraja people always prepare or store rice in the barn when there are ceremonies such as rambu tuka' or rambu solo' which is always attended by large family groups. For the Toraja people who hold the ceremony, if there is no pounding or grinding of rice then the party is not authoritative because everything is bought from the market including rice. The Toraja people feel very perfect and are very happy if the party is supported by rice or unhulled rice in large quantities or does not buy rice from the market at all until the party ends. Moreover, during the process of making loudspeakers (cottages) which usually takes approximately two months and the need for other facilities related to the implementation of the ceremony as well as the reception of families and guests can be fully met with the availability of rice stored in the barn so far.

2.3. Paddy fields

Rice is the main food and planting rice seeds in the fields is a daily routine for Toraja. In the past, the activity of cultivating paddy fields was not considered a job because the desire to grow rice was not a commodity. But rice was believed to be a plant that was sent down from the sky according to the ancestors of the Toraja people. The uniqueness of the Toraja people in cultivating rice fields is the existence of polyculture farming techniques (rice, vegetables, carp, corn, peanuts and so on) according to the habits of local farmers known as integrated farming).

This polyculture from the past until now is still practiced by the Toraja people. The procedure for cultivating lowland rice still follows the habits passed down from generation to generation from previous predecessors. Every rare activity begins through traditional rituals that are holistically beneficial related to "God" "Predecessors inhabit or rule the dwellings of spirits / goddesses, the environment or nature and humans. Processing paddy fields or the same environment, farmers always try to optimize the paddy fields, to plant polycultures such as rice, gardens for vegetable crops, corn, peanuts, and carp.

Rice plants are cultivated in two types of land, namely, wet land (paddy fields) and dry land. Rice cultivated in wet land is known as lowland rice while rice cultivated in dry land is known as field rice. Rice plants that require high rainfall of approximately 1,500 to 2,000 mm above sea level with an optimal temperature of 23 degrees Celsius (Pirngdi and Makarim, 2006). Rice can grow well when exposed to direct sunlight throughout the day and should not be hindered by anything such as mountains, lush trees. Availability of sufficient water to irrigate paddy fields.

Before planting rice, farmers must first cultivate paddy fields and make nurseries (Purwono and Purnamawati, 2007). Processing of paddy fields is usually carried out using buffalo and human power, if using human power, tools are used such as hoe and crowbar. Rice paddy fields need ditches or waterways to irrigate rice fields both before rice fields are planted and after rice fields are planted with rice seeds, if the fields have just been planted with rice seeds, the use of water must be adjusted to the growth of rice, while rain-free rice fields are only tilled during the rainy season .

Toraja people have many varieties of local rice seeds that produce various colors of rice such as brown, black and white rice. Local seeds can produce satisfactory rice and have long rice fruit and large seeds and are relatively resistant to pest attacks compared to current rice seeds and are also durable or can be for years if stored in a rice barn or the Toraja people's name "Alang" Alang is a place to store rice or grain which is a local culture as food security. Alang not only has the meaning of a rice warehouse, but alang has a local cultural meaning that has social status.

Alang has a holistic meaning or function in tradition for the Toraja people. Alang is usually placed opposite a traditional big house (tongkonan house). The shape of the alang is similar to a house but its size is smaller than a house with an ark-like roof and the entire surface of the building is covered with carvings that are uniformly black, red, white, and yellow. Alang as a symbol represents the "Child" and the tongkonan house as its parent. The alang framework and walls made of wood with carved patterns are not made arbitrarily because they must be adapted to the parent motif. The location of the tongkonan house along with its reeds can be said to be a microcosm of the Toraja people. This is where the philosophy of life and the identity of the Toraja people are attached.

At the time of harvest, the rice or grain has been dried, then it is stored in the barn and will be used as food reserves and for daily consumption and some of it is used for traditional ceremonies. In addition to being a place for storing rice and grain, the bottom of the barn is also used as a place to sit and chat while drinking coffee or tea for family and friends, can also be used as a place to receive guests when there are parties to attend ceremonies and can also be used citizen meeting. When there are ceremonial events, those who sit in the barn have rules for the hierarchical order of sitting.

3. RESEARCH METHODS

3.1 Location

The research location is in Kandeapi Hamlet, Lembang Sarapeang, Rembon District, Tana Toraja Regency. This is because Kandeapi Hamlet is generally sloping and hilly, so that if it is used as rice farming land, the results will be unproductive or unprofitable for farmers. This area is a coffee and cocoa commodity region because the condition of the soil is suitable for planting coffee and cocoa and the results are good.

3.2 Population and Sample

The population is a generalization area consisting of objects or subjects that have certain qualities and characteristics determined by researchers to be studied and then drawn conclusions (Sugiyono, 2013). The population in this study were farmers who maintained unproductive or unprofitable farming land management for 138 families.

The sample is part of the population and the characteristics possessed by that population (Sugiyono, 2013). The sampling method used in this research is purposive sampling method with certain considerations and purposive selection of research areas in Kandeapi Hamlet, Lembang Sarapeang. Because this hamlet is sloping and hilly, the productivity of lowland rice yields is unproductive or unprofitable because this hamlet belongs to the area of coffee and cocoa plantations. Meanwhile, other hamlets and lembang where the land is rather flat so that the paddy

fields for rice cultivation are large enough so that the productivity of the rice harvest is quite high or more profitable. And the people in this hamlet still maintain the habit of their parents cultivating rice fields on relatively small lands because the land is sloping and hilly. The relationship between socio-cultural elements categorized as social normal, social values, and farmer's education level with the management of lowland rice farming. According to Creswell (2014), that for qualitative research the number of respondents has met the requirements of about 6-12 people.

3.3 Data Collection Method

The data collection method used by the researchers in this study was in-depth interviews aimed at collecting information containing personal opinions and experiences for farmers who still maintain relatively small paddy fields because the land is hilly and the results of lowland rice farming are not productive. or not profitable for farmers, with the number of informants as many as 15 respondents.

3.4 Data Analysis Method

The data that has been collected is then processed using qualitative descriptive analysis and SWOT analysis.

4. RESULT AND DISCUSSION

4.1. Farmer's Age

The age of the farmer can affect the physical ability to work and the way of thinking, the young farmer has a stronger physique than the old farmer, but the young farmer has relatively less farming experience, and conversely the old farmer has relatively little experience. ripe. In accepting modern technology and keeping up with the times, it is generally the younger farmers who respond more quickly.

For more details regarding the age of the respondent farmers, see table 1 below:

Table 1
Age Group of Informant

No	Age	Informant	Percentage (%)
1	30 - 35	1	7
2	36 - 40	2	13
3	41 - 45	3	20
4	46 - 50	3	20
5	51 - 55	3	20
6	56 - 60	2	13
7	61 ke atas	1	7
Total		15	100

Source : data collected for the study

Based on table 1 above, it can be explained that according to age groups from 41 to 55 the average percentage is 20%, while the percentage of age 36-40 is 13% and age 56-60 is 13% and age 30-35 has a percentage of 7% as well as ages 61 to 60. over the percentage of 7%.

4.3. Farmers by Education

Level Education is very important for the community, with education, knowledge and human resources are increasingly developing and advanced, more specifically on the development of plants that can provide benefits and modern technology for the welfare of farmers. For more details on the state of education in Kandeapi Hamlet, it can be presented in the table 2 below:

Table 2**Education Level of Respondent Farmers in Kandeapi Hamlet, Lembang sarapeang, Rembon Sub-district, Tana Toaraja Regency**

No.	Education	Informant	Percentage (%)
1	Not Graduated Elementary school	2	13
2	Graduated elementary School	3	20
3	Junior high school	4	27
4	Senior High School	6	40
Total		15	100

Source : data collected for the study

Based on table 2 above, the respondent's education level can include; 2 people did not graduate from elementary school or 13%, 4 people graduated from elementary school or 20%, 4 people graduated from junior high school or 0.27%, and graduated from high school and above as many as 6 people or 40%.

4.4. Experience in Farming

Farmers in doing business, especially lowland rice farming, are still heavily influenced by the habits of their ancestors without taking into account the time and costs incurred in the process of processing paddy fields. For more details about the experience of farmers in lowland rice farming as shown in the table 3 below.

Table 3**Experiences of Farmers**

No	Farming Experience (year)	Informant	Percentage (%)
1	10 - 20	3	20
2	21 - 30	5	33
3	30 and more	7	47
Total		15	100

Source : data collected for the study

Based on table 3 : above, it shows that the experience of farmers in farming for 30 years and over is 7 people or 47%, experienced farmers from 21 to 30 years are 5 people or 33%. And experienced farmers of 10 - 20 years as many as 3 people or 20%.

4.5. SWOT Analysis

SWOT analysis is used to identify various motivational factors for farmers who use unproductive paddy fields.

Strengths :

1. The use of conventional equipment is suitable for cultivating rice fields which are relatively small in size and the land is hilly, the use of lower costs, because the price is cheaper than modern technology.
2. Strengthening brotherly relations and respecting one another with an attitude of mutual cooperation or mutual cooperation.
3. Farmers are very proud when the rice harvest season, then the rice is piled up and dried in the rice fields.
4. Farmers are very proud that its value cannot be measured when there is rice that is always stored in the barn for all time.

5. When there are ceremonies, both rambu tuka' and rambu solo', food is needed in incalculable amounts of value, then this activity can be filled with rice that has been stored in the barn all this time without buying rice.
6. Believing in creatures that are considered to live in the supernatural that are outside the physical realm, farmers will pay attention to environmental sustainability by not arbitrarily cutting trees that grow both around agricultural land and in forests.
7. Farmers maintain local seeds or their own seeds which are used for continuation of lowland rice farming.

Weaknesses :

1. Land that is used as paddy field is not profitable because the land is hilly.
2. The costs incurred in processing paddy fields each year are greater than the income obtained by farmers because they use conventional equipment.
3. The activity of piling rice on rice fields and drying it takes a long time.
4. Belief that creatures that are considered to live in the supernatural that are outside the physical realm have been reduced in terms of being able to be useful for preserving the environment by not cutting trees that grow both around agricultural land and in forests.
5. The circulation of modern technology can affect the way farmers think using modern technology.
6. The success of modern technology can cause community collaboration activities to be reduced because community collaboration can accelerate the completion of activities so as to reduce the costs used.
7. Can reduce the contribution of the community or the younger generation who continue and maintain cooperative activities or which are carried out from generation to generation from their ancestors.

Opportunities :

1. The younger generation must understand and live up to the customs and traditions of their ancestors so far.
2. Conventional equipment is cheaper and easier to obtain at a lower cost when compared to modern equipment which is more expensive.
3. With the rambu tuka' or rambu solo' ceremony, it can attract both local and foreign tourists.
4. The environment can be conserved by not cutting trees arbitrarily and burning them.
5. Maintaining existing trees or if necessary adding them through planting new trees so that during the rainy season the water can be retained in the tree roots. During the dry season the water can be used to irrigate the fields.

Threats :

1. The mindset of farmers can change from conventional to modern farmers.
2. The success of modern technology can make farmers switch from conventional equipment to more modern equipment in managing their farming.
3. The development of the times can affect the behavior of farmers in farming.
4. Farmers who have difficulty in meeting their daily needs may be able to take actions that violate the rules or norms that apply in the local community.
5. The local government's lack of concern about the benefits of local cultural values.

The internal and external factors that are owned by farmers for motivation to maintain local culture are then made a SWOT matrix for an assessment of the components of each SWOT element by adjusting some of the effects of these factors on the current local cultural conditions.

Table 4
SWOT Analysis Summary

Strength (S) Value		Weakness (W) Component Value		Opportunity (O) Component Value		Threat (T) Component Value	
S1	3	W1	3	O1	3	T1	2
S2	3	W2	3	O2	3	T2	2
S3	2	W3	2	O3	2	T3	3
S4	3	W4	3	O4	3	T4	3
S5	3	W5	2	O5	3	T5	3
S6	3	W6	3				
S7	2	W7	2				

Based on Table 4 above, internal and external factors are used to identify strengths, weaknesses, and opportunities, as well as threats to motivate farmers to maintain rice fields with sloping or hilly soils.

To simplify these factors, a SWOT matrix was compiled. Then an assessment of the components of each SWOT element is carried out by focusing on some of the roles of these factors in terms of local culture which are still valid today.

Based on Table 4 above regarding the components of internal and external factors to motivate farmers to continue managing hilly paddy fields and then analyzed using a SWOT matrix for the assessment process with the components of each SWOT element with the method of adjusting several function components to cultural trends. that is currently prevailing in the community.

After each SWOT element is weighted, then it is developed to determine the choice, therefore it is arranged based on the ranking of each motivational choice as presented in table 4.

Based on Table 5 above, internal and external factors are used to identify strengths, weaknesses, and opportunities, as well as threats to motivate farmers to maintain rice fields with sloping or hilly soils. To simplify these factors, a SWOT matrix was compiled. Then an assessment of the components of each SWOT element is carried out by focusing on some of the roles of these factors in terms of local culture which are still valid today.

Based on 5 above regarding the components of internal and external factors to motivate farmers to continue managing hilly paddy fields and then analyzed using a SWOT matrix for the assessment process with the components of each SWOT element with the method of adjusting several function components to cultural trends. that is currently prevailing in the community. After each SWOT element is weighted, then it is developed to determine the choice, therefore it is arranged based on the ranking of each motivational choice as presented in table 5.

Table 5
Motivation and Weight

Motivation	SWOT Component Link	Weight	Rank
S1 O1	S2, O2	6	8
S2 O5	S3, S4, S6, O4	10	1
S4 O4	S5, S7, O3	7	6
S3 T1	S6, T2	4	10
S5 T4	S7, T3, T5	8	5
W4 O4	S8, T1, T3	7	7
W5 O2	W1, W2, T4	9	2
W6 O1	W3, W4, O5	8	3
W1 T1	W5, W6, O1	8	4
W2 T2	W7, T5	5	9

Source : Data Analysis for this study

Based on table 5 above regarding the weighted values that have been calculated, it can be determined alternative motivations for farmers who still maintain unproductive or unprofitable lowland rice farming land, in Kandeapi Hamlet Lembang Sarapeang, Rembon District, Tana Toraja Regency, which can be explained as follows:

1. The use of conventional equipment is suitable for cultivating lowland rice farming land whose size is relatively large and the land is hilly, it can reduce the use of costs because the price is relatively inexpensive and easy to obtain.
2. Farmers are very proud that its value cannot be measured when there is rice or grain that is always stored in the barn for all time.
3. When there is a ceremony, both rambu tuka' and rambu solo', it requires food in incalculable amounts of value, then this ceremony can be filled with rice or grain stored in the barn without buying rice.
4. The existence of technological developments can cause cooperative activities to decrease, if collaboration is carried out it can reduce the volume of work and reduce the cost burden that is sacrificed in managing rice farming.
5. The success of modern technology can change the way farmers think to use modern equipment.
6. Strengthening brotherly relations and respecting each other and mutual cooperation.
7. The development of the times can make farmers switch their minds from conventional to modern.

Based on the SWOT elements above regarding local culture towards being environmentally friendly, it can include:

1. The use of conventional equipment is suitable for paddy fields which are relatively small in size and the land is hilly, can reduce costs because the price is not expensive. The use of conventional equipment does not damage the rice field environment, because the equipment does not use fuel. Examples are not like tractors.
2. Protect the environment by not cutting trees arbitrarily and burning them, because trees act as protection and can be a source of water.
3. Strengthening brotherly relations and respecting each other with a cooperative attitude. This situation has a high social value so it needs to be maintained by the community.

5. CONCLUSION

5.1. Conclusion

Local culture for farming lowland rice in Kandeapi Hamlet, Lembang Sarapeang, Rembon District, Tana Toraja Regency. The local culture that has been passed down from the past until now in the processing of rice farming land is still carried out by farmers. This shows that local culture in lowland rice farming, but is now starting to decline even though there are farmers who no longer care about the existence of local culture in lowland rice farming because the success of modern technology has made farmers no longer believe in the existence of mystical beings.

The application of local culture in lowland rice farming, but farmers already understand a lot of modern things to cultivate lowland rice, for example the use of tractors to speed up the processing of paddy fields such as piracy and sweeping of paddy fields and also the use of chemicals such as chemical fertilizers, pesticides in tackling diseases and pests that can damage rice plants. However, there are still farmers who continue to maintain environmental sustainability in lowland rice farming by not using these chemicals, if their rice plants are attacked by diseases or pests.

Farmers are motivated to maintain local culture in lowland rice farming by using conventional equipment because it is cheap, easy to obtain, and uses low costs, and is suitable for processing paddy fields which are relatively small in size and the land is hilly and there are still farmers who believe Creatures are considered to live in the supernatural that is outside the

physical realm that can protect the environment by not cutting trees arbitrarily and burning them, can arouse mutual respect and cooperation, arouse a sense of concern for others, and uphold brotherly relations. Weaknesses owned by farmers such as starting to reduce cooperation, farmers have started to believe that creatures are considered to live in the supernatural that is outside the physical realm. The success of modern technology, and the development of the times can change the mindset of farmers. Opportunities that can be exploited by farmers are preserving the environment by not cutting trees arbitrarily and burning them, conventional equipment is cheaper than modern equipment, the rambu tuka' or rambu solo' ceremony can attract both local and foreign tourists. The government must support local culture as an asset of the nation and state. Threats that may arise are poverty, conversion of paddy fields, and the success of modern technology, and the changing times that can change the mindset of farmers. The motivation to protect local culture such as rambu tuka' and rambu solo' ceremonies to attract both local and foreign tourists, need support from the government to encourage local culture as the wealth or asset of the nation and state, and use conventional equipment because the price is not expensive and easy. obtained, and is suitable for managing relatively small rice fields, because the land is hilly.

Farmers are proud that there is rice or unhulled rice that is always stored in the barn for all time, and if there is a ceremony, both rambu tuka' and rambu solo' rice or unhulled rice can fulfill the ceremony without buying rice.

5.2. Recommendation

Concern is needed both from the local government and the central government to protect local culture as a state asset and at the same time as a symbol of a region and even become the personality of a nation and state.

There is a need for counseling or guidance to the younger generation about the importance of local culture, so that the younger generation can continue the local culture that was practiced by the ancients in farming and not be forgotten.

It is recommended to the community to be responsible for environmental sustainability by not cutting trees arbitrarily either in the forest or around the rice fields if necessary, planting trees on vacant land.

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