

SUSTAINABLE AGRICULTURE OF MARKETING OF AGRICULTURE PRODUCT IN RURAL AREAS

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ABSTRACT

This study aims to explain the concept of coffee cultivation in the rural farming community in Enrekang District on coffee commodity farming. This farming community is able to survive in the coffee production competition by tidying up local values that are considered important in its cultivation business. The principle of trust is packaged both in spiritual meaning that someone takes action against something because there is a meaning behind the action. The meaning behind the action is to build good relations with sellers and buyers so that both are closely connected because trust has been built on a solid foundation as a value that has been internalized well in his soul. The research method with symbolic interactionism approach in qualitative research explains that researchers as actors in this research must go directly to the field to see and be directly involved both witnessing speech, behavior, farming style and respondent's gesture so that data can be obtained in the field. The results of the study show that the local value that is inherent in the lives of farmers in this area is applying the principle of trust in the act of marketing agricultural products.

Keyword : Sustainable Agriculture, Local Value, Marketing of Agriculture Product.

INTRODUCTION

Natural resources management as a spirituality is related to the concept of the tragedy of the Commons proposed by Hardin (1968) a biologist and ecologist. This concept explains the collapse of the shared environment due to the lack of responsibility and selfishness of individuals or community groups because of fighting over the shared property so that it eventually goes extinct or experiences a crisis. Pollution of air, water, land, and oceans caused by the disposal of modern technological waste that causes environmental damage and disasters such as depletion of the ozone layer, melting of polar

ice, water and sea pollution, floods, landslides, hot mud and others shows the phenomenon of tragedy of the Commons.

This happens because of the weakening of human spirituality and the deepening of the deep spiritual crisis which is marked in a crisis of life views, behavioral ethics, and religious theology or wisdom of the cultural traditions adopted by humans increasingly melting and creating greed for nature to be exploited to the utmost. Spiritual crisis is characterized by a view of desecration of nature. Nature is not regarded as something that has divine values, so that humans do not pay attention to the existence of ethics and

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rules that bind and limit their relationship with nature. Nature is only used as an object to fulfill the desires of its needs.

Enrekang Regency is one of the regencies in the province of South Sulawesi, Indonesia and its capital located in Enrekang City which has an area of 1,786.01 Km² and has a population of \pm 190,579 inhabitants. In terms of socio-cultural aspects, the people of Enrekang Regency have their own peculiarities. This is because the culture of Enrekang (Massenrempulu) is between the Bugis, Mandar and Tana Toraja cultures. The regional languages used in Enrekang Regency are broadly divided into 3 languages from 3 different ethnic groups in Massenrempulu, namely Duri, Enrekang and Maiwa languages. The Duri language is spoken by residents in Alla 'Subdistrict, Baraka, Malua, Buntu Batu, Masalle, Baroko, Curio and some residents in Anggeraja District. The Enrekang language is spoken by residents in Enrekang Subdistrict, Cendana and some residents in Anggeraja Subdistrict, and for the Maiwa Language are spoken by residents in Maiwa District and Bungin District. One of the coffee producing areas in this area is in Bone-Bone Village with Arabica coffee.

Arabica coffee plants grow and urge small shrub trees. The ekselsa coffee plant has large and strong tree growth. Coffee plants have two types of branch growth, namely orthotropic branches growing vertically and plagiotropic branches in the horizontal direction. Arabica coffee has flexible branching and thin leaves. The coffee

spices that have more rigid and leafy branching are thicker and wider. Shiny green coffee leaves that grow in pairs in opposite directions. The leaves of the coffee plant are oval with firm leaf bones. This plant takes 3 years from the time of germination to a flowering plant and produces coffee. All species of fragrant white flowering coffee. The flower appears on the armpit of the leaf. The coffee fruit is composed of fruit peels (epicarp), fruit flesh (mesocarp) known as pulp, and horn skin (endocarp). The battered fruit will mature for 7-12 months. Every month coffee has two coffee beans. Liberika fruit and coffee beans are very large. Coffee beans wrapped in hard skin are called parchment skins. Seeds have grooves on the stem. The burning of Arabica coffee plants is deeper than Kapi Robusta. Therefore, Arabica is more dry-resistant than robusta coffee. Plants can take root deeper in normal soil, but 90% of the roots of coffee plants are in the soil layer above 30 cm.

In coffee farming there are steps taken by the farmers before starting the planting activities, namely: First is the creation of a terrace in the area of the coffee plantation because of the mountainous area and in the mountainous area so that the terrace is first made, this is to facilitate management coffee plants both during planting and harvesting. At the beginning of land clearing by making a terrace on land with an area of less than 1.0 Ha is a heavy work and requires a lot of energy, so if done alone it will take a long time, in conditions like this then farmers will expect help from each of them is a combative

member. When kombong on coffee plants are carried out, the rules and agreements that apply equally to the combative membership of the rice plant, where there are rules for completing a work that is considered heavy until completion and afterwards another agricultural activity is carried out on the other members in turn. An attempt to involve a combatant member is that the landowner will contact the chairman of the group who has been owned to help complete the making of the terraces. According to the farmers, the making of this terrace is done to improve water drainage and soil wetting so that the water does not flow continuously down, besides that to facilitate the coffee farming process so that it is easy to maintain until the harvest stage.

Fertilizing using new chemicals is done after the plants have been harvested and are between 4-5 years old, the average use of fertilizers applied includes urea, TSP and KCL. The technique of giving fertilizer is done by making a hole around the planting tree area, this is done so that the fertilizer given does not flow down because of the rain, wind and so on. As for the way the farmers in this village punch holes in the tree area by circling the tree counterclockwise. This is done as an expression of heart and mind that keeps remembering the Creator of all Rezeqi that has been given. Fertilization techniques using these chemicals are not often done by farmers, even some farmers only rely on the use of organic fertilizers that they make themselves, so in Bone-Bone Village is also famous for Organic-based Arabica Coffee,

starting from the beginning of planting and surrounding coffee plantations. chemicals in its cultivation business. According to the farmers, they are grateful to be granted fertile land so that it is easier for them to cultivate coffee plants, does not require a lot of input, only needs to be properly maintained, according to the plants if they are maintained, cared for and have good intentions, they will also give good results.

MATERIAL AND METHOD

This study refers to the Postpositivism paradigm, meaning that this study does not only rely on the ability of direct observation of the object under study, but sees another perspective that is meaningful (spiritual) from various gestures / gestures of the respondents taken. Methodologically, the phenomenology approach is through the triangulation method, namely the use of various methods, data sources, researchers and theories. Epistemologically the relationship between the observer or researcher and the object or reality under study cannot be separated, unlike the proposed Positivism flow. One side of Postpositivism agrees with Positivism that reality does indeed exist according to natural law. But on the other hand Postpositivism argues that humans cannot get the truth from reality when researchers distance themselves from reality or are not directly involved with reality, Gunawan (2013). Therefore in this study researchers must be directly involved with the reality that occurs in the field.

RESULT AND DISCUSSION

Coffee plants in Bone-Bone Village can be harvested at the age of 3 to 3.5 years. Coffee harvesting is done by looking at the

signs that begin to appear, for example changes in the skin color of the fruit from green to red. In fruits that are still yellow, the farmers consider that the condition is not perfectly ripe for harvesting, and according to him if forced then the results are not good, it should be left alone until the red color is more dominant because this condition will affect the quality of the coffee when processed, fruit those who have been picked perfectly immature (Domination red) will keep the aroma still weak, so the farmers pick the coffee on the fruit that has been perfectly red. During the first coffee harvest season, there were not many results yet, but after fruiting 3 times, the coffee began to bear fruit with such higher yields until around the 5-7 harvest was the peak of a large coffee harvest. When the harvest is carried out again by kombong method, but in the peak season which has a large plantation area, it will be assisted by recruiting employees from outside the village because if only relying on members of the Kombong group, they are overwhelmed because they have to divide their time to process coffee for drying.

Usually the workforce used reaches 10 people with a salary of Rp 50,000 / day. The workforce used will mingle with the members of the combative group and later they will also be equally restful and have lunch together, including also praying together at the plantation site because the average labor force used is male. Existing coffee yields are collected in sacks first about 3 days and then soaked in water and ground to remove the skin. Existing coffee skin is collected again

which will be processed into compost in the coffee again. After peeling it is then washed to remove the attached mucus then dried, if the sun is hot all day the coffee is enough to be stored in sacks which will later be sold or some farmers will save first while waiting for the coffee prices to rise, this is done if there is no urgent need which must be funded. This coffee harvest is done twice in an interval of 4-5 months.

Coffee harvesting is the scene of a busy meeting in this village because the harvest time is almost the same so that each coffee owner must recruit employees to run outside the village to help pick coffee. Likewise, other combatants will also recruit workers to help pick their coffee quickly. However, the Kombong group continues to operate in accordance with the previous agreement, so that the kombong members' farms with employees who have been recruited will be coordinated by other family members who are trusted and the landlord's family head follows the agreed kombong. Coffee picking also started in the morning, at 07.00 all coffee pickers had gathered at the location to be harvested, they were happy because many friends were new friends from other villages so that at the same time picking coffee was a long-awaited time for anyone in the village this and other residents who are neighbors to Bone-Bone village.

Significance Values in Coffee Marketing

Coffee that has been processed and dried will be immediately sold, both to the collectors in the village, and delivered directly to the traditional market (Baraka Market).

Farmers do not store coffee to wait for market prices to rise, according to him coffee cannot be stored for a long time because the longer the quality decreases, especially, the contents will dry up and eventually rot. Therefore, if it is dry, they immediately sell it to traders. Before being sold, coffee will be cleaned first by separating the empty ones (not good quality). This is done so that the coffee they sell to buyers is in good condition. PM (37 years old) said that I sold coffee that had been dried before and then separated coffee beans that were not good. Only good coffee beans that I collect for sale and those that are not good will be processed later. The most important thing in selling is honesty, which is to convey the condition of our actual goods. If from the beginning we apply honesty then for the future it will be easy to transact. When measuring using literan we will use small stones as a marker that the measure is in the 10 liters, so every 10 liters will be marked with 1 small stone. This is done to avoid mistakes in counting. In this way, we are sure that the dosage is not wrong, so when the trader recalculates, it must be equal to the amount of our liter. Because we really maintain the honesty of literary volumes in doses so that traders have trusted the amount we deliver and merchants appreciate our goods well. For example, traders sometimes do not bid again the price we offer and immediately paid at that time. Likewise the amount that we have calculated is immediately trusted and does not waste any more time to recalculate (literan), even the traders put coffee in Bone-Bone Village

just to another village. So we are very easy to market this coffee harvest.

They must maintain the trust of traders that coffee from Bone-Bone is always in good condition and worth selling, so that traders usually buy coffee in this village at a price determined by the farmers and there is no reduction in the price. This action is carried out to maintain trust in buying and selling transactions, which must prioritize honesty, because this is what will become a sustainability parameter for future transactions. This condition is in line with the thinking of one of the respondents AW. Their meaning to life is that the luckiest people are those who can benefit both others, so that this path is not wasted as a moment to recognize and strengthen relationships like life needs that must be fulfilled wherever they are and under any conditions, even though the person is his employee itself, the relationship is established not only with the employer with his master but rather with relationships that need each other so that between them they will try to give their best, and avoid being cheating and selfish because they pursue profits. When measuring coffee, farmers use literan by filling it to the top. On a count of 10 a small stone will be stored, or another sign to indicate the count has been at 10. This small stone as a marker should not be placed carelessly, but they place it in a bag (made of cloth and has a rope hanging) that is wrapped around the neck.

In addition, it can also be stored in a container that is closed and placed right next to it so that it is not mixed with other similar

objects, or taken by anyone accidentally. This is done so that there are no errors in accumulating the number of liters that have been done. After feeling heavy, it will be moved to a place and put back in the neck. The transfer technique after the small stones already contains 30-50 pieces. This action clearly reflects the attitude of caution in making transactions so that there is no mistake in counting, because mistakes in counting will be detrimental to both parties, salespeople and buyers. II (39 years) a housewife and became a coffee seller and buyer in Bone-Bone Village if the coffee season is here. I buy coffee by first agreeing to the selling price of coffee with farmers per liter. After agreeing, I would calculate the volume of coffee in liters witnessed by the owner of the coffee and usually by other family members, sometimes some neighbors would come to enliven the situation. When you start counting the number of liters of coffee, there must be a "capio bag" container that I tie around your neck. This bag is a place to store the number of liters that have been calculated before. The markers that I usually provide are small stones, every 1 stone indicates there are already 10 liters. This bag is not burdensome because when I have filled 50 pieces I collect it in another place that is closed and safe from interference, although usually there are no people who are nosy but that must be secured so that there are no mistakes. If there is a doubtful count, I will usually recalculate even though it is almost finished because I am afraid if my count is wrong.

Trading is noble if we are honest in selling it, but it becomes a disgrace if there is fraud in it, well, we must be careful in measuring not to harm the seller and the buyer.

Nashir, 2012 more deeply explained that the spiritual canopy is a protective umbrella of the tranquility of the soul, it is a clear and essential canopy so that a Muslim can certainly live a life with a wealth that is brighter and enlightening. Enlightened humans in any situation are always self-conscious. The place of glaze always sees bright light, even though a beam of light. Knowing how to use his life with meaning, before dying to pick him up. When it is healthy, you know positive things that will be done before the illness strikes. When young people are really filled with all the actions that are worth virtue because after old age everything is very limited. Tatakala used a lot of free time to use it as well as possible because when she arrived she arrived no longer able. And the practice of being given sufficiency is used to benefit others before infertility strikes. These are the full values of meaning in Islamic Spirituality that can be achieved for the happiness of the world and the hereafter. By internalizing the values of meaningfulness, humans have spiritualistic needs that should be a concern in acting to find the meaning and purpose of life and achieve a transcendent living condition. The meaning of transcendent life believes that his life is not only on concrete things

but there are abstracts that give the outside influence in the process of living life. This belief will strengthen to take responsible actions. Blumer, 1969 explained that someone acts on something based on his meaning on something. Similar to this, Nashir, 2012 reveals that actions carried out by humans in general are not accidental, but always implied meaning that has goals for oneself, others, and whatever is around them.

CONCLUSION

Marketing techniques carried out by rural farmers by emphasizing the principle of honesty and prudence in carrying out buying and selling transactions is an effort made to maintain good trust in buyers and sellers. Prudence in counting is something that is loaded with the principle of life to strengthen the belief above everything else than mere profit. With this action, the relationship between peddlers and buyers who work with rural communities is able to realize the principle of sustainability by prioritizing local values that are not firmly planted early.

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