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Socio-Economic Reciprocity In Sagu Processing In Kwamor Ena Village, East Seram District, East Seram District

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Abstract

Maluku is an archipelagic province located in eastern Indonesia. Maluku Province is known as an area that has abundant sago potential. This can be seen in the distribution and potential areas of sago in Maluku in terms of land area, namely in East Seram Regency covering an area of 36,075 ha, Central Maluku Regency covering an area of 6,425 ha, West Seram Regency covering an area of 8,410 ha . This research was carried out in Kwamor Ena Village, East Seram District. Eastern Seram Regency. The method used in this research is a descriptive method, namely a form of research intended to describe existing phenomena, both natural phenomena and man-made phenomena, these phenomena can be in the form of forms, activities, characteristics, changes, relationships, similarities and differences between phenomena. one with another. In simple terms, reciprocity is reciprocal exchange between individuals or between groups. These limits do not reveal the characteristics of the exchange actors. The pattern has laid the foundation for the meaning of reciprocity by showing the characteristics of the actors in the exchange. Reciprocity in the Kwamor Ena Village community regarding the farmer system in reciprocity they have been passed down from generation to generation so that knowledge is passed down from generation to generation. The increasingly developed education has made the community's mindset aware of how important education is for their children, so the Kwamor Ena Administrative Village community tries to provide education. the best for their children. The prevailing customs in the form of circumcision marriages are still adhered to today. The Kwamor Ena Administrative Village is still well accepted and implemented from generation to generation from their ancestors.

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Keywords: Reciprocity, Social, Economic, Sago.

INTRODUCTION

Maluku is an archipelagic province located in eastern Indonesia. Maluku Province is known as an area that has abundant sago potential. This can be seen in the distribution and potential areas of sago in Maluku in terms of land area, namely in East Seram Regency covering an area of 36,075 ha, Central Maluku Regency covering an area of 6,425 ha, West Seram Regency covering an area of 8,410 ha, Buru Island (North Buru and South Buru) covering an area 5,457 ha, Ambon Island covering an area of 255 ha, Aru Island covering an area of 1,318 ha and West Southeast Maluku Regency covering an area of 245 ha and in other districts in a narrow area, so the total area of sago in Maluku is 58,185 ha. Meanwhile, the distribution and potential of sago in Maluku is based on the productivity and utilization of sago dry starch, which reaches 460,000 tons/year, while 90 percent of sago dry starch is lost in the forest, equal to 420,000 tons/year (Louhenapessy, 2012).

Maluku has the largest potential for sago with an area of around 236,920 ha which is mainly found in four districts, namely East Seram, West Seram, Central Maluku and Buru (Explained by the Governor of Maluku about Sago in the Revitalization of Maluku Agriculture in the presence of the Minister of Agriculture of the Republic of Indonesia, 2006). This potential causes sago to support food diversification in relation to food security in Maluku according to the dimensions of food security, namely: (1) food availability, (2) population reach/access to food, (3) stability of food supplies and reserves, and (4)) food utilization (related to the culture of food utilization) (FAO, 2003); However, this potential will be meaningless if it is not accompanied by the ability to process sago into economically valuable products, including various varieties that suit consumer tastes. the condition of the business owned with all its consequences or efforts to develop the business with the capabilities possessed.

In daily life, the community in Kwamor Ena village still maintains socio-economic reciprocity in processing sago to fulfill their livelihoods. This social phenomenon in society is what makes researchers interested in conducting research on the local wisdom of the Kwamor Ena village community. Reciprocity is a characteristic of the exchange system in the economy in traditional societies. But reciprocity does not only occur in traditional communities, but also occurs in village communities. In simple terms, reciprocity is a reciprocal exchange between individuals or between groups (Sairin, 2002). From the

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description above, the author is interested in observing reciprocity in the socio-economic life of the community (case study in the Kwamor Ena village community, East Seram sub-district).

Problem Formulation

1. What is the pattern of socio-economic reciprocity Sago plants of the people of Kwamor Ena Village East Seram District in relation to the socio-economic life of the community?
2. What is the type of socio-economic reciprocity of Sago Plants for the people of Kwamor Ena Village, East Seram District ?

Research Objectives

The aim of this research is :

1. To determine the pattern of socio-economic reciprocity that exists in the community of Kwamor Ena Village, East Seram District in relation to the socio-economic life of the community.
2. To know Types of socio-economic reciprocity in Sago Plants for the people of Kwamor Ena Village, East Seram District.

Research Outputs

1. A thesis that has been approved
2. Scientific articles to be published in scientific journals
3. As information about socio-economic reciprocity in sago management, case study in Kwamor Ena Village, East Seram District.

RESEARCH METHODS

Research Location

Determining the Location of This Research Carried out in Kwamor Ena Village , East Seram District , East Seram Regency . In describing existing phenomena, both natural phenomena and man-made phenomena, the phenomena can be in the form of forms, activities, characteristics, changes, relationships, similarities. This research is about. Socio-Economic Reciprocity in Sago Processing in Kwamor Village, East Seram District, Eastern Seram Regency. This research was carried out from March to April 2024.

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RESEARCH METHODS

The method used in this research is a descriptive method, namely a form of research intended to describe existing phenomena, both natural phenomena and man-made phenomena, these phenomena can be in the form of forms, activities, characteristics, changes, relationships, similarities and differences between phenomena. one to another(Sukmadinata, 2006).

Data Collection Methods

Research Sample.

Sampling was chosen using a *purposive sampling technique* (intentionally) because the research area is one of the areas that still maintains Socio-Economic Reciprocity in sago processing.

Data Collection Techniques

The data collection technique was carried out using a survey method, where data collection was carried out by conducting interviews and direct observation.
The data sources used in this research include:

a. Primary data
Primary data is data obtained directly from the research field and is the main data in this research. Primary data sources used by researchers are through interviews, observation and documentation.

b **.** Secondary data
Secondary data is an indirect data source that provides additional data and strengthens this research. Secondary data sources in this research were obtained from literature studies, books, journals, and the internet to strengthen the main data in this research related to forms of local wisdom.

Data Analysis Techniques

The data analysis used in this research is descriptive analysis make descriptions, pictures or paintings systematically, factually and accurately according to the facts found in the field.

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RESULTS AND DISCUSSION

Characteristics of Respondents Age

The age of respondents in Kwamor Village is in the productive age category , namely 20 to 60 years. The composition of the number of respondents based on age can be seen in the following table.

Table 1. Characteristics of respondents based on age 2024

Age	Number of people)	Percentage(%)
29-42	13	43.33
43-61	15	43.41
<60	21	67.8
Amount	49	100.00

Primary Data Sources 2024

Age has an influence on someone's ability to participate an activity. In addition, several facts show that age is very important influences a person's activeness in playing a role in a group or organization to meet the needs of his family (Ardianto, 2006) Based on the results of observations, age has an influence on the pattern think community in preserving socio-economic reproduction. Observations in the field shows that people in the adult age category are more conserving Socioeconomic reproducibility compared to adolescent age.

Social Economy Society In Kwamor Village

Life the people of Kwamor Ena Village have Lotsinfluenced by the education system and technology. Education system The growing development has awakened people's mindset that how importance meaning education for children they With thereby public Kwamor Ena Village try For give education Which best for their children.

For know composition resident based on the education level of the people of Kwamor Ena Village. can seen at t a bell 5

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Table 5 . Based on Level Education.

Education No	Number of people	Percentage (%)
1. Elementary	13	2.32
2. Middle School	6	0.32
3. SMA	23	2.3
4. D III	1	0.43
5 S 1	5	2.2
6 S 2	1	0.20
Total	49	**100**

Primary Data Sources 2024

Based on Table 3, the population in the research area has received education at elementary school level, totaling 13 people or 2.32%, junior high school totaling 6 people or 0.32% and high school 23 people or 2.3%. Meanwhile, the population studying DIII is 1 person. or 0.43% of the tertiary institutions attended by the population are at the undergraduate level as many as 5 people or 2.2% and postgraduate level as many as 1 person or 0.20% based on the education level of Kwamor Ena Village, .

Reciprocity Patterns

Reciprocity Patterns This sago processing has occurred in the Kwamor Village community, where overall in the Kwamor Village community the exchange in this activity is called *tavitukar. This exchange* is carried out by all levels of society in Kwamor Village, both at the top and at the bottom of society. The form of *ta vi exchange Tatukar* In the Kwamor Village community, they prefer reciprocity, in the sense that whoever borrows is obliged to return it. If each family has given its obligations and received its rights, the exchange is usually said to have ended. Reciprocity can occur throughout their lives and is hereditary.

Pattern Reciprocity Sago Processing. In Kwamor Village

Reciprocity is reciprocal exchange between individuals or between groups. These limits do not reveal the characteristics of the exchange actors. The pattern has laid the foundation for the meaning of reciprocity by showing the characteristics of the actors in the exchange. Reciprocity among the people of Kwamor Ena Village regarding the farming system of reciprocity has been passed down from generation to generation so

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that knowledge is passed down from generation to generation. Likewise, public knowledge about sago starts from the use of sago, the characteristics of sago ready to be harvested to processing methods.

Based on the results of research on sago processing to provide sago as a staple food before circumcision celebrations and weddings, for example, the MR family is assisted by the AR family in processing MR family's sago and vice versa, the AR family is assisted by MR's family to process MR's sago. This mutual assistance activity has become a habit for people to help each other and this activity of helping each other in processing sago is mostly done before wedding celebrations, while on normal days it is also done, but not as much as when you need to eat a day.

The activity of helping each other prepare sago food as stock before celebrations, weddings and circumcisions. This has been carried out from generation to generation until now, so that harmony, kinship and togetherness between fellow communities is always established and well maintained. It can be seen in Figure 4.2- 4.5 is brought here.



Figure 4.2 Woven Raun Leaves



Figure 4.3 Raun Leaf Woven Has Formed



Figure 4.4 the process of beating sago



Figure 4.5 after processing

(Image. Sago Processing)

You can see in the picture above that this is one of the characteristic features. Gotong royong is working together (helping each other, assisting) in social life to achieve a desired result. This activity, which is carried out together and is voluntary, aims to expedite work so that it becomes easy and light. Mutual cooperation is a characteristic of Kwamor Village that has existed since ancient times.

Based on this, mutual cooperation is still carried out in teturama groups in everyday life. However, in terms of processing sago after modernization, a culture of mutual cooperation has developed which has not disappeared, it can be seen from the unity of the community when there is a celebration in one of the village youths getting married,

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circumcision, then as a group of people they will work together to process sago as a group and then sold, then the proceeds of the sale are used for wedding costs ranging from panai money to all the costs of the wedding party and circumcision. The entire proceeds from the sale of sago are given to the family for the celebration.

Reciprocity Patterns in the Kwamor Village Community

This reciprocity has occurred in the Kwamor Village community, where in the Kwamor Village community this activity is called *tavitukar. This exchange* is carried out by all levels of society in Kwamor Village, both at the top and at the bottom of society. The form of *ta vi exchange Tatukar* In the Kwamor Village community, it is more about reciprocity, in the sense that whoever borrows is obliged to return it. If each family has given its obligations and received its rights, then reciprocity is usually said to have ended. Reciprocity can occur throughout their lives and is hereditary.

As stated by Mrs. Siti:

("Yes, it's a custom like Ira, if my neighbors have a celebration, I usually get help or goods in the form of 50 kg phase and 25 kg per unit"). (Interview with Mrs. Siti, 31 years old, housewife, March 25 2024).

("Yes Sis, that's the custom, if a neighbor has a celebration event, I usually give 50 kg of rice and around 25 kg of sago"). (Interview with Mrs. Siti, 31 years old, housewife, March 25 2024).

Reciprocity is carried out by all levels of society in Kwamor Village, both at the top and at the bottom of society. The reciprocity process occurs when residents hold celebrations and congratulations at weddings and births. Neighbors who provide assistance in the form of goods usually provide their assistance one week before the event is held. The assistance provided is in the form of basic necessities such as rice, sugar, cooking oil, eggs, etc.

This reciprocity is motivated by several factors, namely social and cultural. As stated by Mr. Salahu, head of RT 02, the people of Kwamor Village practice reciprocity from a social perspective, namely, to maintain friendship between residents so that harmony can be created properly and the existence of exchange can maintain the continuity of relationships between residents. Meanwhile, seen from an economic perspective, reciprocity can make things easier for people when holding celebrations or celebrations, especially people who have a middle to lower economic level. Even though they have less capital, they can still carry out celebrations and celebrations.

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"In my opinion, the exchange that was carried out by the Kwamor village community was to maintain friendship, so that we are IRA residents so that there is conflict between the Bolo residents" (Interview with Mr. Salahu, 41 years old, March 26 2024).

"In my opinion, the rituals carried out by the people of Kwamor Village are to maintain friendship, to ensure harmony between residents and thus avoid conflict between residents." (Interview with Mr. Salahu, 41 years old, March 26 2024).

When relatives have parties and celebrations, relatives provide assistance in various forms, for example donating small foods such as *fried bananas* , *cakes* , etc. as well as basic necessities such as rice, sago, sugar, eggs, cooking oil, etc.

As stated by Mrs. Saraja when she was assigned to the committee that took care of finances in the kitchen, such as buying food ingredients to entertain invited guests.

"Yes, I'm related to the host. Then I was immediately assigned the pis code for the kitchen. So, when there is a shortage of fanga ingredients, the workers /help directly come from me for the nai and falaru fruit at my own tura market. So the host ra na is confused sasa tei". (Interview with Mrs. Saraja, 35 years old, housewife, March 26 2024).

"Yes, I am still related to the host. So I got the job of holding the money for the kitchen. So, when there is a shortage of food, the workers /helpers immediately ask me for money. For those who buy at the market, there is another person. So the host doesn't have to worry about taking care of things here and there." (Interview with Mrs. Saraja, 35 years old, housewife, March 26 2024).

The limitations of the celebration owner in overcoming the problem of returning donations can be overcome by paying in installments, for example helping when family and relatives have a similar celebration or helping in other forms in their daily life, for example lending money when they experience financial difficulties, inviting them to eat together when family and relatives have a celebration. similar or helping in other forms in their daily lives, for example lending money when they experience financial difficulties, inviting them to eat together when there are certain events .

2. Neighborhood Relations

When one of the residents has a party they will automatically help with kitchen work, without having to be asked by the host. These landing personnel will not receive rewards in the form of money but rewards in the form of food in the form of rice, vegetables and side dishes, this is because they do not have time to cook for their families.

As Mrs. Saida did, she donated a basket of eggs when a neighbor had a party and celebration, which later she hoped that the donation would be returned in the same form,

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even if it was not the same, it would be returned with a different type of item but the value was the same when she had it. celebration event at another time.

(Usually , I give a donation of manuk tolor to my basket, count me by giving my neighbors fruit, if one day I'm waiting for Ira's celebration supya bolo I give out pis sa bolo). (Interview with Mrs. Saida , 47 years old, trader, April 2 2024).

(I usually donate a basket of eggs, so I'm counting on saving from my neighbors if one day I have a celebration and don't spend too much money). (Interview with Mrs. Saida , 47 years old, trader, April 2 2024).

Reciprocity in George Homans' exchange theory in 1961, 1974, especially in the success proposition which explains that for all actions a person performs, the more often a person's particular action is rewarded, the more likely the person is to carry out that action. This means that in reciprocity someone is given help then he is will return the person's help.

Reciprocity Patterns

According to Dalton in Sairin (2002 :) , the pattern of reciprocity is. is a pattern of socio-economic exchange, in which individuals give and receive goods or services because of social obligations. There are obligations of people who give, receive and return in the form of the same or different gifts. Sairin explained that reciprocity and redistribution are exchange patterns in an economic system, while market exchange is a pattern in a market economic system. This is because social transactions are also exchanged for real things. According to Blau (in Salim, 2003 :) , reciprocity rests on the basic assumption that people are willing to carry out social exchanges because in the perception of people who are willing to carry out exchanges, each of them will have the possibility of getting rewards. Rewards can take the form of social support, and willingness. .

Reciprocity provides ties to society through religion, social organization in society, a sense of shared responsibility and practicality to continue and maintain social relations.

Types of Reciprocity

There are 3 (three) types of reciprocity according to Sahlins (in Sairin, 2002:), namely generalized reciprocity, balanced reciprocity and negative reciprocity.

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1. Generalized reciprocity

Individuals or groups who provide goods or services to other individuals or groups without specifying a return deadline. There are no strict laws to control someone to give or return, only morals alone control and encourage individuals to accept general reciprocity as truth and must not be violated.

2. Balanced reciprocity

This reciprocity requires that the goods or services exchanged have comparable value, along with when the exchange takes place, when to give, when to receive , and when to return. In this exchange, each party needs goods or services from its partner, but does not want to provide more value than what will be received. This condition shows the perpetrators as autonomous social units.

3. Negative reciprocity

The principles of kinship and disloyalty are proof that reciprocity is more humane than market exchange. On the other hand, this humane face of reciprocity is often used by politicians to mobilize resources in society. Take for example the idea of cooperatives, a business and mutual cooperation in Indonesia, inspired by the principles of reciprocity which emphasize togetherness rather than free competition and individualism .

General Reproducibility

General reproducibility Is. Diverse individuals gathered in an area will become a society. The formation of individuals who come together to become a society is not without reason . (Kimbal Young and Raymond, W : 1959)

1 . The interactions that occur in society cover several areas of life such as social , religious, economic and others. In the economic field, two patterns of economic activity are generally known, namely market and non-market economic activities. Market economic activities can simply be called exchange/buying and selling activities which focus on demand and supply accompanied by means of exchange such as money. Meanwhile, according to Karl Polanyi, in some societies there are also non-market economic activities, namely activities of exchanging goods or services which focus on socio-economic aspects. Polanyi (1968) classified economic activities into reciprocity, redistribution and market exchange.

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2. In this discussion we will only review general reciprocity along with a brief review of its current transformation.

Non-market economic activities in the form of reciprocity can still be found in various types of society, whether urban , rural, industrial, traditional or tribal , in different forms. In rural communities, especially in the East Java area (central part), it is known as *amaid/bualomin* which can be used as an example of a form of reciprocity. *Helping* is the activity of helping a neighbor when the neighbor is carrying out a celebration or family event such as a celebration, wedding and circumcision, circumcision .

If one of the neighbors does not *help* , they will feel guilty because they cannot carry out their social obligations, and apart from that there will be a feeling of *shame* towards the neighbor who has the need. Apart from that, the provision is to repay services only when the neighbor has a need. Second, remuneration *for helping* occurs over a long period of time, from neighbors who have *helped* will wait for remuneration for helping neighbors who have previously been helped, and vice versa.

The Function of Reciprocity in Kwamor Village Community

The function of reciprocity in the Kwamor Village community in overcoming obstacles or obstacles that arise, includes:

1. Overcoming Limited Money Capital

Limited financial capital is one of the inhibiting factors when someone holds a party or celebrates a wedding, circumcision or birth. This limited capital is usually caused by lack of income and lack of savings in the family of the householder. Because holding a party or celebration during a wedding, circumcision and birth doesn't require a small amount of money.

On Basically, general reciprocity has its own function for the people of Kwamor Village, especially the hosts who have problems or barriers to celebrating parties and celebrating weddings and births. The limitation that is generally the main problem for celebration owners is limited capital

.

2. Overcoming Limited Facilities and Infrastructure

In carrying out parties and celebrations, weddings, circumcisions, births, of course the celebration owner needs a lot of party equipment, especially for the part of the kitchen that is used for cooking. Hosts can overcome the limitations of cooking equipment such as large pots and pans by borrowing relatives and neighbors.

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If one of the neighbors does not *help* , they will feel guilty because they cannot carry out their social obligations, and apart from that there will be a feeling of *shame* towards the neighbor who has the need. Apart from that, the provision is to repay services only when the neighbor has a need. Second, remuneration *for helping* occurs over a long period of time, from neighbors who have *helped* will wait for remuneration for helping neighbors who have previously been helped, and vice versa.

Reciprocity that occurs in society at weddings and circumcisions as well the function of reciprocity in society . From the results of interviews, there is a community where Mr. Karim, 54 years old, works as a farmer who was interviewed for the celebration held by the community in Kwamor Village.

"According to Salasatu, group work is still being carried out by the community to find results such as beating sago, and sago can be sold in granular form or processed dryly and then sold to get the capital needed by families who have a celebration. for the lack of families who have celebrations in marriage and circumcision. It has been held by ancestors since ancient times until it has been passed down from generation to generation to grandchildren and children and is used to this day to help each other's families who have celebrations.

The explanation above occurred because the habits brought by the village community turned out to have a positive influence on the village community , in particular the community of Kwamor Ena Village . With the Kwamor Ena Village community , a sense of solidarity between residents can be created well and the existence of sinoman can maintain the family in the relationship between people that can be seen when someone is holding a wedding celebration , circumcision .

In that era, general reciprocity is still maintained in villages that are developed by the community . Now it is no longer possible to change the jobs of the people in the village there because economic life is improving and more prosperous for the community which is needed at a certain time, to seek results together in a socio-economic spirit in an environment that is not limited to the community. This is in line with what was stated by *(Kimbal Young and Raymond, W: 1959*

CONCLUSION

Based on the research results obtained and the discussions made, it can be concluded that socio-economic reciprocity in the processing of case study sago in the

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administrative village of Kwamor Ena, East Seram sub-district. Conclusions are based on the findings obtained from the research results as follows:

Reciprocity Pattern Sago Processing in Kwamor Village

Reciprocity Patterns This sago processing has occurred in the Kwamor Village community, where as a whole in the Kwamor Village community, the exchange in this activity is called *tavitukar. This tatukar* is carried out by all levels of society in Kwamor Village, both those in the upper and lower layers of society. . The form of *ta vi exchange Tatukar* The Kwamor Village community prefers reciprocity, in the sense that whoever borrows is obliged to return the item borrowed or used. Reciprocity can occur throughout their life and is hereditary.

Processing sago to provide sago as a staple food before circumcision celebrations and weddings.

Types of Reciprocity

As for reciprocity (general), the type of reciprocity according to Sahlins (in Sairin, 2002:), namely generalized reciprocity,

1. Generalized reciprocity

General is an individual or group that provides goods or services to another individual or group without specifying a return time limit. There are no strict laws to control someone to give or return, only morals alone control and encourage individuals to accept general reciprocity as truth and must not be violated

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