

A Study of Human Resource Management in Mapalus Agricultural Culture At Tumani Village, Maesaan District, South Minahasa Regency

Meity Jane Wowor

Faculty of Humanities, Sam Ratulangi University, Indonesia

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ABSTRACT

Mapalus is a culture that exists and has become an institution (organization or institution) for achieving optimal results and has goals, so it will not happen without a good management of human resources in it. Based on the above description, the writer is interested to study about human resource management in agriculture Mapalus culture in Tumani Village of Maesaan Sub-District.

The methodology used in this study is descriptive qualitative. Data collection was conducted through interviews, observation, and documentation. The sample was determined using purposive sampling of 20 informants consisting of Mapalus group members, community leaders, religious leaders, and government officials. The data were analyzed categorically to obtain a common meaning and then interpreted. The data are presented narratively.

The research results show that all decisions, from planning, organizing, directing, and controlling, are still entrusted to a designated leader. Decisions are rarely made in meetings, but rather through individual conversations. Meanwhile, the cooperative system within the Mapalus culture in Tumani Village, South Minahasa Regency, is a rotating Mapalus model. This rotating Mapalus model, often referred to as "reciprocal Mapalus," typically applies to group members. The distribution of shifts within this Mapalus is determined during meetings. Each member has the right to determine when they are available and to request additional assistance from fellow Mapalus group members.

From this research, it can be concluded that human resource management in Mapalus culture at Tumani Village is done by a group leader recommendation that can be proposed are the need of a good management to all existing human resources in the Mapalus group, ranging from planning, organizing directing, controlling or procurement of recruitment of members of the group by forming a chariman, secretary and treasurer.

Keywords: Human Resource Management and Mapalus Culture

INTRODUCTION

A. Background of the Problem

Rural communities in Indonesia, both ethnically and regionally, inherently possess a culture. In any region, no society is devoid of culture, and no culture exists outside of, or outside of, the community. Thus, society and culture are inseparable. It can be said that culture would not exist without the community within a region.

In Minahasan society, the essence of mutual cooperation is found in the Mapalus culture. One of the concepts, "*Si Tou Tumou Tou*, the meaning is humans live to humanize others," is evident in every aspect of Minahasan life, and has emerged from an early age in the form of the Mapalus work ethic (Maando in Tountemboan language). Mapalus is a form of mutual assistance based on cooperation. In general, Mapalus is a form of cooperative work among several people in a village, working in groups in rotation.

Minahasa society, from ancient times to the present, has lived, grown, and changed with the times, giving Mapalus its distinctive character, form, and attitude. The authenticity of Mapalus demonstrates that every member feels united and united by a common goal: shared well-being and prosperity. Each member feels bound by the principles fostered by a spirit of brotherhood and recognizes that the common good must take precedence over personal interests.

With the meaning of Mapalus which is an institution (organization or institution) to achieve optimal results and has a goal, it is clear that it will not happen without good management of human resources within it. Human resources have a greater impact on organizational effectiveness compared to other resources. How well human resources are managed will determine the success of the organization in the future. Based on the explanation above, it is clear that human resources in the Mapalus group require management, to achieve goals or targets more effectively and efficiently for the welfare and prosperity of all, because human resource management has goals not only for the group but also for the goals of the individuals within it. This reason makes researchers interested in conducting research with the title: Study of Human Resource Management in Mapalus Culture in Tumani Village, Maesaan District, South Minahasa Regency.

B. Research Focus

Based on the background of this research outlined above, the focus of this study can be formulated as follows:

1. How is the cooperation system structured within the Mapalus culture in Tumani Village, Maesaan District, South Minahasa Regency?
2. How is human resource management structured within the Mapalus culture in Tumani Village, Maesaan District, South Minahasa Regency?

B. Research Purpose

Based on the research background and focus outlined above, the objectives of this study are to describe and examine:

1. The Mapalus agricultural cultural cooperation system in Tumani Village, Maesaan District, South Minahasa Regency.
2. Human resource management within the Mapalus culture in Tumani Village, Maesaan District, South Minahasa Regency.

C. Benefits of Research

This research is expected to be beneficial for:

1. Developing scientific knowledge, particularly related to culture and human resource management.
2. Academically, it can contribute to the researcher's scientific thinking, expanding the body of scientific knowledge and its development.
3. As a reference for further research.

LITERATURE REVIEW

A. Konsep Manajemen Sumber Daya Manusia Human Resource Management Concept

According to Armstrong (1988), human resource management is an approach to managing people. This approach to human management is based on the value of human beings in relation to the organization. Humans are a vital resource in an organization, and organizational effectiveness is largely determined by human resource management. Human resource management is the science and art of managing relationships and roles within the workforce effectively and efficiently, helping to achieve the goals of the company, employees, and society (Hasibuan, 2009).

B. Culture Concept, Mapalus Culture and dan Mapalus Models

Koentjaningrat (2002) defines culture as the entire system of ideas, actions, and human works within the framework of social life, which are acquired through learning. Suyono (1985) defines culture as the sum total of human intellect, creativity, works, and intentions, used to understand the environment and experiences and guide behavior in accordance with the universal elements within them.

Based on the description above, it is clear that Mapalus life is inseparable from the principles and principles that underlie and support it. These principles are:

1. The principles of Mapalus are kinship, deliberation and consensus, cooperation, religiousness, and unity.
2. The principles of Mapalus are mutual assistance, openness, group discipline, togetherness, efficiency, and effectiveness (Turang, 1983).

C. Concept of Cultural Value System

Koentjaraningrat (1996) views the cultural value system as the highest, most abstract level of customs. This is because cultural values consist of concepts regarding everything a society deems important and valuable, so that these values can serve as a guideline for the lives of its members. A cultural value system often constitutes a way of life.

D. The Concept of Reciprocity in Mapalus

One of the impacts of village development, besides diminishing the principle of solidarity, is the principle of reciprocity, a moral principle that strengthens the so-called common conscience or collective conscience include:

1. The hope system, which is the exchange of labor for labor.
2. The exchange of goods for goods (donations or *punjungan*) (Kartodirdjo, 1990).

In Minahasa society, social relations are clearly visible in the implementation of the Mapalus culture. Mapalus, which initially involved collectively working on plantation land in turns, is a form of cooperation carried out to achieve something based on reciprocity. Based on this principle of reciprocity, cooperation is not carried out for one-sided interests but is essentially accompanied by a desire to receive something in return. Cooperation based on reciprocity fosters social order in society.

E. Leadership

Leadership is the ability of a person to influence others, so that others behave as desired by the

leader. Tangkudung (1988) explains that leaders play a crucial role in organizations because they guide people toward goals. According to Tangkudung (1988), the term leadership is derived from the word "leader" with the prefix "ke" and the suffix "an," meaning actions (things, methods) closely related to the leader's abilities with the aim of achieving goals.

RESEARCH METHODOLOGY

A. Place and Time of Research

This research was conducted in Tumani Village, Maesaan District, South Minahasa Regency. Tumani Village was chosen as the location for this research because it is relevant to the objectives of this study. Furthermore, Tumani Village, Maesaan District, South Minahasa Regency, was chosen as the research area because the majority of the community still practices the Mapalus culture.

B. Research Method

Based on the research focus previously stated and in accordance with the objectives to be achieved in this study, the method used is qualitative descriptive. A qualitative approach is used to describe the conditions in the research area or the existing socio-cultural life.

This qualitative descriptive method, in its understanding, presents data in the form of words, not numbers. This is reinforced by the opinion of Milles and Huberman (1992), who stated that qualitative research emphasizes providing an objective description that is truly related to the research object and is based on data that appears in the form of words, not numbers.

C. Research Focus

Mapalus implies an attitude and action based on an awareness of the necessity to engage in activities by pooling (uniting) the power (strength and intelligence) of each individual in society to achieve optimal results in accordance with previously agreed-upon goals. Through the meaning and significance of Mapalus, it is clear that Mapalus is an institution (organization or institution) that, in order to achieve its stated goals or objectives, requires human resource management.

In this study, the researcher focuses on the Mapalus agricultural culture and focuses on the following:

1. Mapalus Culture in Tumani Village

The Mapalus cultural cooperation system in this study is a form of mutual assistance between a number of villagers within a single group. Mapalus culture in agriculture will be examined

through its cooperative system and cultural values.

2. Human Resource Management in Mapalus Culture

Human resource management in Mapalus culture, in this study, is defined as the regulation of human relationships and roles within the Mapalus agricultural group to achieve common goals. Human resource management in this agricultural culture is limited to procurement indicators (worker recruitment) and reward systems.

D. Informan

According to Sugiyono (2008), in qualitative research, there is no absolute standard for determining the number of informants. Informants are selected with the aim of describing a specific social phenomenon or problem based on specific considerations, thus referred to as purposive sampling. The informants in this study were members of the Mapalus group, community leaders, and village officials in Tumani, Maesaan District, South Minahasa Regency.

There were 20 informants in this study, as follows:

- | | |
|--------------------------|-------------|
| 1. Mapalus group members | : 10 people |
| 2. Religious leaders | : 3 people |
| 3. Community leaders | : 5 people |
| 4. Village officials | : 2 people |

F. Data Collection Techniques

According to Sugiyono (2008), data collection techniques are the most strategic step in research, because the primary goal of research is to obtain data. Sugiyono further explained that data collection methods can be conducted through observation, interviews, and documentation.

In this study, data was collected using observation, interviews, and documentation techniques.

1. Observation, namely directly observing every wedding celebration in Tumani Village, Maesaan District, South Minahasa Regency.
2. In-depth Interviews, namely conducting in-depth questions and answers with informants, in this case, residents of Tumani Village, Maesaan District, South Minahasa Regency, to obtain more accurate data.
3. Library Research, namely library research to examine theories and concepts closely

related to the objectives of the research title.

G. Data Analysis Techniques

Miles and Huberman (1992) state that qualitative data analysis is conducted interactively and continuously until complete, resulting in data saturation. Meanwhile, according to Bogdan & Biklen in Moleong (2009), qualitative data analysis is an effort undertaken by working with words, organizing data, sorting it into manageable units, synthesizing it, searching for and identifying what is important and what is to be learned, and deciding what can be told.

In this study, the data collected by the researcher will be analyzed through the following stages:

1. The researcher will begin by organizing all data or creating a comprehensive overview and reviewing the data collected from various sources, including in-depth interviews and direct observations, which have been recorded in field notes.
2. The collected data will be reread in its entirety and made marginal notes regarding what is deemed important and aligns with the focus and objectives of the study. The data will then be coded to facilitate easy retrieval and categorization.
3. The next step is categorization. This means that data with similar meanings will be categorized with their own names/labels. This helps identify patterns and themes before researchers interpret the data.
4. The final step is interpreting the existing research data to draw conclusions after verifying all data, which will address the research questions.

RESULTS AND DISCUSSION

A. Summary of Rersearch Findings

1. The Cooperation System in Mapalus Culture in Tumani Village

The cooperative system in the Mapalus culture in Tumani Village, Maesaan District, South Minahasa Regency, is a rotating Mapalus model. Rotational Mapalus, often referred to as "reciprocal labor" (Mapalus) is usually only applicable to group members. The distribution of shifts in Mapalus is determined during a meeting. Each member has the right to determine when they are willing and request additional labor from fellow Mapalus group members. Based on the results of the meeting and mutual agreement, a schedule is created that includes the days, dates, and months when each member is willing and requires labor assistance in cultivating their agricultural land. The first or initial shift in the Mapalus group will be given to those who truly need additional labor urgently in cultivating their agricultural land. The schedule is then adjusted

based on existing requests. Rotations within a Mapalus group can also be determined by the Mapalus group leader. This is taken if no members have requested labor assistance in cultivating the agricultural land.

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2. Manajemen Sumber Daya Manusia pada Budaya Mapalus di Desa Tumani

Human resource management in the Mapalus culture of Tumani Village is evident from the initial initiative to form Mapalus groups, which, from the past to the present, have typically been carried out by customary law. In the past, each Mapalus group had a leader, secretary, and treasurer, but these positions no longer exist. Currently, the selection of group leaders has begun to abandon the traditional strict criteria of singing ability, being older, being skilled at hoeing, and so on. However, current leaders are chosen solely by mutual nomination of those deemed capable of leading.

Decisions on all aspects, from planning and organizing to directing and controlling, are still entrusted to a designated leader. Decisions are rarely made in meetings, but rather through individual discussions. Regarding the distribution of payments received by Mapalus groups, they are distributed among each group member according to the existing agreement and are distributed as needed if the money is urgently needed by the group members, without specifying a timeframe for distribution.

CONCLUSIONS AND SUGGESTIONS

A. Conclusion

Based on the research objectives and existing research results, it can be concluded that:

1. The cooperative system in the Mapalus culture in Tumani Village is a rotating system, embodying the values of solidarity, mutual assistance, and reciprocity. This rotating Mapalus, often referred to as "Mapalus Tenaga Takal Tenaga" (Reciprocal Mapalus), is based on mutual assistance to others in need through shared activities, utilizing the day to work together for others. Mapalus is implemented based on mutual assistance and cooperation to achieve a common goal, namely serving the public interest.
2. Human resource management in the Mapalus culture in Tumani Village is carried out by the group leader, who plans the Mapalus group's work, particularly tasks and shifts. Organization is carried out through the division of labor among members. The group leader provides direction to encourage workers to cooperate and work effectively and efficiently. He also exercises control to ensure work adheres to the group's established plan.

B. Suggestions

Based on the conclusions above, the following recommendations emerge from this research:

1. To further preserve the Mapalus culture, which is essentially about fostering a sense of mutual assistance, it is necessary to maintain the cooperative system based on mutual assistance within the Mapalus culture. This cooperative system, particularly for agricultural Mapalus, requires a rotating pattern of cooperation, given that not all members can afford to hire labor in a Mapalus culture that uses a wage system for cultivating their agricultural land. This is done to ensure the sustainability of the mutual assistance within the Mapalus culture.
2. To help achieve the individual and organizational goals of existing Mapalus groups, effective management of all human resources within the Mapalus group is necessary, from planning, organizing, directing, controlling, and recruiting group members. This requires the formation of a chairperson, secretary, and treasurer. This will ensure better organization and group management, ensuring that the desired goals are achieved in accordance with the desires of both individuals and the organization as a whole.

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