

The Influence of Christian Work Ethic and Mapalus Management on the Work Productivity of Farmers' Groups in Mopolo Village, Ranoiaipo District

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Abstract

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This research aimed to determine the influence of the Christian Work Ethic on Work Productivity, to determine the influence of Mapalus Management on Work Productivity and to determine the influence of the Christian Work Ethic and Mapalus Management together on Work Productivity. This research used a quantitative approach with a causal associative method. The total population in this study was 203 people and the number of samples taken was 66 people. The sampling technique in this research was is engineering probability sampling namely by using sampling techniques stratified random sampling. The findings of this research showed that: 1) there was a positive influence of the Christian Work Ethic variable (X1) on the Work Productivity variable (Y), 2) there was a positive influence of the Mapalus Management variable (X2) on the Work Productivity variable (Y), 3) there was an influence positive variable Christian Work Ethic (X1) and Mapalus Management (X2) together on the Work Productivity variable (Y). With a high work ethic and the implementation of mapalus-based management functions in farmer groups, it can have an impact on increasing work productivity.

Keywords: Christian Work Ethic, Mapalus Management and Work Productivity

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INTRODUCTION

Productivity is a universal concept, intended to provide more goods and services for the needs of many people using fewer and fewer resources (Revianto, 2010). In other words, productivity is very closely related to efficiency and effectiveness. According to Sulaeman (2014) Productivity is the ratio of output to input resources used. It can also be interpreted as the ratio between output to input resources used. In the agricultural sector, it has a strategic role, especially as a food provider for the Indonesian people, making a real contribution in providing industrial raw materials, bio-energy, absorbing labor which has an impact on reducing poverty levels and maintaining environmental preservation, (Regulation of the Minister of Agriculture No. 82/Permentan/OT.140 /8/2013).

Postmodernism has had a significant pragmatic impact on today's society. Pragmatism refers to an approach that emphasizes practical use, concrete results, and problem solving in dealing with existing situations in the agricultural sector. One form of this is the existence of farmer groups.

Work enthusiasm and motivation are important aspects that are needed for someone to be able to continue to be diligent in the work they do and there will continue to be new innovations that can have an impact on work productivity. The Minahasa culture of North Sulawesi Province is known as the Mapalus culture. Mapalus is a traditional form of mutual cooperation which is different from modern forms of mutual cooperation, for example: business associations or associations. The existence of Mapalus, especially in Mapalus Tani, really helps the lives of the community in managing the agricultural sector. Mapalus Tani, which is located in Mopolo village, Ranoiapo District, has been running for a long time, namely since 1950 until now, which has experienced several shifts in structure, work system and even the number of community members. decrease.

RESEARCH METHOD

This research was conducted in Mopolo Village, Ranoiapo District, South Minahasa Regency from January – September 2024. This research method uses a causal associative method using a quantitative approach. The causal associative research method is research used to determine the influence between two or more variables that are causal in nature. The relationship or influence of the independent variable (X) on the dependent variable (Y) (Sugiyono, 2012). The population in this study was 203 people and the sample obtained was 66 people using the Slovin formula.

The data collection technique in this research uses questionnaires. A questionnaire is a data collection technique that is carried out by giving written questions to respondents for them to answer. According to Sugiyono (2013) a questionnaire is a data collection technique where participants/respondents fill in questions and then after they have been filled in completely, they are returned to the researcher.

The data analysis technique used in this research is: Descriptive Statistical Analysis. Descriptive statistical analysis functions to provide an overview containing a concise explanation of the variables studied to find data on mean, maximum, minimum and standard deviation values. Second, test the data analysis prerequisites. Testing of analysis requirements is carried out before hypothesis testing, which includes: Normality test, normality test is a test of requirements in the use of parametric statistics which is a data normality test. Linearity test. The linearity test is used to determine whether the independent and dependent variables in this study have a linear relationship. Multicollinearity test. The multicollinearity test is carried out to test whether there is a relationship between the independent variables in the regression model. Heteroscedasticity test: The heteroscedasticity test aims to see whether there are differences in residual variance between observations.

Statistical hypothesis testing, this stage aims to determine whether or not there is a significant influence between the independent variables (Christian Work Ethic and Mapalus Management) on the dependent variable (Productivity) through tests carried out including: Multiple Regression Analysis, according to Sugiyono (2012: 275), multiple regression analysis is used by researchers, if the researcher intends to predict the condition (rise and fall) of the dependent variable (criterion), if two or more independent variables as predictor factors are

manipulated (rise and fall). t test (partial), t test is used to partially test the influence of the independent variable on the dependent variable, f test (simultaneous) and coefficient of determination (Adjusted R²), coefficient of determination (Adjusted R²) is used to measure how far the model's ability to explain variable variations dependent.

RESULTS AND DISCUSSION

The Influence of the Christian Work Ethic on Work Productivity

Based on the results of the analysis, it was found that the Christian Work Ethic has an influence on Work Productivity. This can be seen from the results of the partial t test, where the calculated t-value is $2,824 \geq t\text{-table}$ (1,669), indicating that there is a significant influence.

The theological foundation of the Christian work ethic refers to the values and principles rooted in the teachings of the Bible and the life of Jesus Christ, which become the foundation for a person in working (John 5:17 (TB), But He said to them: "My Father worked until now, so I will work too.") Allah only rested from the work He had done on those six days. Apart from that, He is still working continuously today (MHC Commentary on John 5:17). whereas in (MHCC Commentary on John 5:17) the Divine Power of miracles proves Jesus to be the Son of God, and He declares that He works with and is like His Father because He sees goodness. The work ethic is based on the belief that work is not just physical activity to get rewards, but is also a calling from God. In the Christian view, work is a way to serve others, glorify God, and contribute to the development of society.

Some of the main values in the Christian work ethic are honesty, perseverance, responsibility, discipline, and an attitude of service. Every work is done not only for personal gain, but also for the benefit of others and the glory of God as stated in (Colossians 3:23 (TB) "Whatever you do, do it with all your heart, as for God and not for men") The work of a servant will be sanctified when it is done as for God, that is, with an eye fixed on His glory and in obedience to His commands and not only as for men or to honor them alone (MHC Commentary on Colossians 3:23). The happiness and honor of the diligent: their hearts are given abundance. The misery and humiliation of the lazy, they want the benefits that diligent people get, but they hate the hard work that diligent people do (MHC Interpretation of Proverbs 13:4).

Max Weber's main idea about the work ethic in *The Protestant Ethic and The Spirit of Capitalism* lies in his view which makes the Protestant ethic the basis for the economic spirit of capitalism. According to Weber, to become a chosen person and obtain salvation and eternal happiness, a person must achieve economic success in the world. This is done by trying to obtain economic wealth as a calling from God (calling). Therefore, one should be wary of the temptations of wealth and lead life ascetically. The wealth acquired is considered capital and must be reused as capital. Thus, the basic principle of the capitalist work ethic proposed by Weber is that capital comes from capital, is managed by capital, and is intended for capital, (Muttaqin Khabibullah, 2022: 194).

Max Weber, in his work *The Protestant Ethic and the Spirit of Capitalism*, highlighted Christian work ethic values such as hard work, honesty, discipline and

a sense of responsibility as important factors in forming a productive and economically advanced society. Weber argued that the Protestant work ethic, which emphasized devotion and perseverance in work as part of God's calling, played a major role in encouraging the development of Western capitalism.

In relation to the productivity of farmer groups in Mopolo Village, the Christian work ethic as described by Weber plays an important role in forming work attitudes and behavior that supports increased productivity. When farmer group members internalize values such as hard work, honesty, discipline and responsibility, they will be more motivated to work well and consistently. In addition, this work ethic creates solidarity and a sense of togetherness that strengthens relationships between farmers, which ultimately increases work efficiency and results.

Jaysen Sinamo's work ethic principles in his work "8 Professional Work Ethic" can also be an important principle in increasing the work productivity of farmer groups in Mopolo Village. Namely: Work is Grace (Work as a Blessing). This principle can encourage members of farmer groups to view work as a blessing from God, not a burden. Thus, every activity of farming or working in the fields will be seen as an opportunity to glorify God, thereby encouraging enthusiasm and perseverance. Work is Trust (Work as a Trust). From a Christian perspective, work is a mandate or responsibility given by God to humans to care for the earth. This principle teaches farmer groups to be responsible for the results and processes of their work, so that productivity can increase due to greater responsibility in carrying out their duties.

Work is a Calling (Work as a Calling), This principle inspires farmer group members to see their work as a calling from God. This removes the feeling that work is only for material needs and encourages them to work sincerely and wholeheartedly, which ultimately has a positive impact on productivity. Work is Actualization (Work as Self-Actualization), this principle emphasizes that work is a means to develop one's God-given potential. By working productively, farming group members can achieve personal satisfaction and develop better farming skills.

Work is Worship (Work as Worship). For Christians, every work that is done well and in accordance with ethics is considered a form of worship. In this way, farmer group members will be encouraged to work seriously, with discipline, and in accordance with ethical norms, which will have a positive effect on harvest yields and productivity. Work is Art (Work as Art): This principle encourages the view that every job, including farming, has aesthetic and artistic value. Farming groups who value every process and work result as a work of art will be more careful in their work, which improves the quality of their agricultural products.

Work is Honor (Work as Dignity), This principle encourages awareness that work is honor, not just a means to earn a living. This will motivate farmer group members to work with pride, maintaining their reputation as productive and dignified farmers in society. Work is Service (Work as Service), This last principle teaches that work is a form of service to others. With this view, farmer group members can support and help each other, create a cooperative working atmosphere, and ultimately increase the productivity of the group as a whole.

Overall, if these eight work ethic principles are applied, the Christian work ethic can strengthen the dedication, responsibility and quality of work of farmer groups in Mopolo Village. Consistent implementation of these principles has the potential to not only increase the productivity of farmer groups but also form harmonious working relationships full of a spirit of togetherness.

After the members of the farmer group implemented high work ethic values and managed the agricultural sector with enthusiasm, it had an impact on increasing work productivity without having to continue to depend on government assistance. Thus, the application of the Christian work ethic in the context of the Mopolo farmer group not only increases work productivity quantitatively, but also creates a healthier, more harmonious and meaningful work atmosphere.

The Influence of Mapalus Management on Work Productivity

Based on the results of the analysis, it was found that Mapalus Management has an influence on Work Productivity. This can be seen from the results of the partial t test, where the calculated t-value is $1,700 \geq t\text{-table}$ (1,669), indicating that there is a significant influence.

The theological foundation of management from the beginning God gave man a mandate to cultivate and maintain the garden of Eden in (Genesis 2:15 (TB) "The Lord God took the man and placed him in the garden of Eden to cultivate and maintain the garden.") God placed Adam in the Garden of Eden, it was not like placing leviathans in the water so they could play there, but rather to decorate the garden and take care of it (MHC Commentary on Genesis 2:15). This shows that from the beginning it was created with the responsibility to manage, Allah is the creator and manager of the universe. We, as His creations, are called to participate in this work of management.

The cultural values of Minahasan society which are also related to this management are mapalus which is a system of mutual cooperation that has spiritual and religious values. The theological basis of mapalus is seen in (Galatians 6:2 (TB) "Help you bear your burdens! Thus you fulfill the law of Christ." Here we are commanded to help and thus invite us to be compassionate with each other under various kinds of trials and problems that we may face, and to be ready to give each other comfort and advice, help and assistance as the situation demands. To encourage us to do this, Paul adds by giving encouragement that in doing so we fulfill the law of Christ. This means acting according to the law of His commandments, namely the law of love and obligation we are to be patient with each other, forgive each other and have mutual compassion and compassion for each other (MHC Interpretation of Galatians 6:2). Judging from the book (Romans 12:16 (TB) "Let you be of one mind in your life together; do not think about high things, but direct yourselves to simple things. Do not think yourself clever!" We are united because of love. This means, try as hard as you can to agree. If there is no agreement, at least there will be mutual feelings. We must love our brothers and sisters we are like ourselves, desiring their welfare as our own welfare (MHC Commentary on Romans 12:16)

In the application of management functions according to George Terry (1958), namely, Planning: Planning is the process of setting goals and determining the steps to achieve them. George Terry emphasized that planning is the first step

in ensuring the success of an organization. In the context of farmer groups in Mopolo Village, good planning will involve all group members to develop a clear strategy for managing agricultural land, determining planting and harvest times, costs, tools and utilizing human and natural resources effectively. In Mapalus' view, Mapalus principles such as participation and equality play an important role in the planning stage. All members of the farmer group are involved in discussions and decision making, ensuring every voice is heard and respected. This creates a strong sense of belonging, which ultimately increases productivity. Organizing: After planning is made, organizing is the stage where resources are managed and divided according to each role and responsibility. George Terry explained that organizing aims to create an efficient work structure. In farmer groups, organizing means dividing tasks fairly and efficiently, for example, who is responsible for managing the land, caring for the plants, or organizing the distribution of harvests. In Mapalus' view, the Mapalus ethos such as cooperation and solidarity plays a very important role in organizing. These values ensure that each group member helps and supports each other, and ensures a fair distribution of tasks according to each member's abilities and roles.

After organizing, there must be Movement or Implementation (Leading or Directing): The movement or implementation function refers to the leader's ability to motivate and direct his members in carrying out their duties. George Terry emphasized the importance of effective communication, motivation and good leadership in ensuring smooth implementation. In farmer groups, leaders must be able to direct farmers to work according to plan and overcome challenges that arise. Connection with Mapalus, Good leadership is one of the core values in Mapalus. A leader in the Mapalus system must be able to lead wisely, transparently and fairly, ensuring all members work with high motivation and clear goals. Discipline also plays a role in ensuring all members follow agreed directions.

In implementation, there must be control. Control is a function that ensures that all activities run according to plan, and if there are deviations, corrective action can be taken. George Terry emphasized that control is important to keep an organization on the right track. In farmer groups, control can mean monitoring plant growth, evaluating work results, and ensuring all work goes according to schedule. In relation to Mapalus, the principles of transparency and responsibility in Mapalus support the control function. Transparency ensures that all members are aware of the conditions of work and the results, while responsibility ensures that if there is a mistake, each member is ready to correct it for the common good.

One important part of the management function is Evaluation: it is the process of assessing performance after an activity is completed. Evaluation is important to find out whether goals have been achieved and to determine future improvements. In the context of farmer groups, evaluations are carried out to assess harvest success, work efficiency, and steps that can be taken to increase productivity in the future. When related to Mapalus, the participatory ethos and trust in Mapalus supports objective evaluation. Evaluation is carried out jointly and is based on trust and openness. Each group member has the right to provide input, and evaluation decisions are taken collectively to increase productivity.

The management functions implemented in this farmer mapalus ensure the sustainability of this farmer group to this day and are more effective and efficient in increasing work productivity.

The Influence of the Christian Work Ethic and Mapalus Management on Work Productivity

Based on the results of statistical analysis, it was found that there was a positive and significant influence of Christian work ethic and mapalus management simultaneously on work productivity. These results can be seen from the F test which shows that the f-count value is $4.280 \geq 3.14$ f-table value which means it shows the influence.

Work productivity in a biblical perspective has deep roots in the call to work diligently and responsibly as a form of respect for God. The book (Matthew 25:14-30) provides principles about productivity and responsibility. God wants everyone to use the potential and talents they have been given to the maximum, not save them or waste them. Those who multiply their given talents are considered faithful and trusted by God. Here the parable of the talents entrusted to three servants is told. This shows that we are in a state of work and effort, this shows the real diligence that we must do in our current work and ministry (MHC Interpretation Matthew 25:14-30). (2 Thessalonians 3:10-12) The Apostle Paul commanded and directed the lazy people to change their behavior and busy themselves with their affairs. He has given instructions on this subject as well as a good example when he is with them: When we were among you, we gave you this warning: if anyone is not willing to work, let him not eat. Humans must earn their own living in whatever way is good because otherwise they cannot get food, people must work and must not be lazy (MHC Commentary on 2 Thessalonians 3:10-12).

Peter F. Drucker (1981) defines productivity as a balance between all factors of production that produces greater output by utilizing resources more efficiently. Work productivity indicators according to Drucker are efficiency, effectiveness, prioritization, time management, and the importance of good decisions are very relevant to increasing productivity. By applying Drucker's concepts, farmer groups in Mopolo Village can increase their work productivity. Efficiency in the use of resources will minimize waste and optimize results, while effectiveness ensures that they focus on activities that provide the best results. Proper prioritization and effective time management will ensure that agricultural activities take place in an organized and directed manner. Ultimately, good decisions will lay the foundation for long-term success, enabling farming groups to face challenges better prepared and maximize their profit potential.

The welfare of a nation and social group or profession can be measured by looking at how they work daily, productivity, work systems, and work efficiency. The term used in the assessment is "work ethic". Work ethic is also often linked to the level of economic growth of a nation or certain community group (Goerge R. H. Pasaribu, 2022:69).

Weber's main goal in the Protestant Ethics is to reveal the relationship between one system of ideas, namely ascetic Protestantism, and another system of ideas, namely the spirit of capitalism. According to Weber, ethics and work ethic act as

one of the factors that encourage economic success (Ludya Wadu, 2022: 12).

Just as Weber emphasized how the ascetic Protestant ethic shaped the spirit of capitalism, in the context of farmer groups in Mopolo Village, a strong work ethic such as discipline, responsibility and dedication can encourage increased productivity. When members of farming groups apply the values of hard work, efficiency, and perseverance in farming, they will increase crop yields and ultimately, their economic well-being. The work ethic principles promoted by Weber, such as hard work and efficient time management, can be the foundation for farmers to increase land productivity and income. With a high work ethic, farming groups can achieve better economic success, as is the spirit of capitalism resulting from the ascetic Protestant ethic according to Weber's view. To achieve its goals, an organization needs to carry out management functions.

George R. Terry's management functions include: planning, organizing, actuating and controlling. The implementation of these management functions in farmer groups in Mopolo Village can have an impact on increasing work productivity. If these things are also based on mapalus values which contain more elements of collectivity that can be applied by farmer groups and are accompanied by orderly management within the group, it will further increase work productivity as in the view of Umbas Evendi, the principles of cooperation and mutual cooperation in mapalus which is very important in agricultural societies, especially in Indonesia. This value emphasizes mutual assistance and sharing in carrying out activities, including in the context of farmer groups in Mopolo village.

CONCLUSION

If the Christian work ethic among farmer group members increases, it will have an impact on increasing work productivity. The Christian work ethic which is rooted in values such as honesty, responsibility, hard work, justice and love will have a positive impact on the work productivity of farmer groups in Mopolo Village. These values encourage farmer group members to work with integrity and a high spirit of togetherness. Farming groups prioritize the principles of love and helping each other, each member of the farming group supports each other in achieving high performance, so this of course increases work productivity.

If mapalus management is carried out in accordance with management functions and is based on mapalus values, of course it will increase work productivity and the sustainability of this farmer group will be more long-term and can be more effective and efficient in increasing work productivity. Mapalus management not only regulates and manages the running of farmer groups but also strengthens social ties within farmer groups, this also provides a strong foundation for increasing work productivity through effective and efficient collaboration.

If Christian work ethic values such as honesty, responsibility, hard work, justice and love as well as mapalus management are carried out in accordance with management functions and are based on mapalus values when collaborated together in farmer groups, it will increase work productivity

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