

# A Pattern of Empowerment of Traditional Values Mawah as a Model of Poverty Alleviation Based on the Supply Chain Strategy

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**Abstract-** Mawah customary practice is very popular in Aceh so that with the customary practice of this Mawah much help the lives of the poor. This study aims Birthing a model implementation mawah customary practice in the district of Kuta Baro, Aceh Besar district based on the supply chain strategy. Generate a poverty reduction strategy based on local wisdom through customary practices mawah Kuta Baro Sub-district, Aceh Besar District. Poverty is a key issue in Indonesia's development and economic quality is the key to the problem. The main problem in alleviating poverty in Indonesia today is related to the fact that economic growth is not spread evenly throughout Indonesia, as evidenced by the high income disparity between regions. The potential in the agricultural sector is very large, but most of the many farmers are among the poor and it is very ironic in Indonesia. The practice of indigenous mawah in Kecamatan Kuta Baro has been going on for generations, the practice that the community is doing is paddy fields, where the owners of the rice fields entrust their fields to be cultivated by the people who need the rice fields to help meet their daily needs where this practice can be one strategies for poverty alleviation in Kuta Baro Aceh Besar sub-district. This study aims to give birth to a pattern of empowerment of traditional values mawah as a model of poverty alleviation. The location of this research is in Kuta Baro sub-district, Aceh Besar district, with population in 5 (five) mukim areas. The number of samples is 5 (five) villages representing each mukim. Collected data processing will be processed with the "Triangulation" approach. This research uses data collecting technique of interview, observation and documentation. From the research results can be seen that poverty alleviation can be done by the community itself by empowering the values of adat mawah that has long been practiced in Kecamatan Kuta Baro.

**Keywords-** *Traditional values Concept of Mawah, people's welfare, supply chain strategy.*

## 1. Introduction

The main challenge faced in global supply chain management (SCM) is the development of decision making models that could accommodate various concerns of multiple entities across the whole supply chain network. Poverty reduction is the central issue in development in Indonesia and the economic quality becomes a key issue. Agricultural development in Indonesia is still considered the most important of the overall economic development, especially since the agricultural sector has become the savior for the national economy because it increases their growth, while negative growth in other sector. The main problem in efforts to alleviate poverty in Indonesia is currently related to the fact that economic growth is not spread evenly across the entire territory of Indonesia, this is evidenced by the high income disparity between regions. One of the development sectors in Indonesia, namely the agricultural sector, is still considered the most important of all sectors that can support economic development, especially since the agricultural sector is a savior for the national economy because the agricultural sector continues to grow positively, while other sectors have negative growth. Some of the reasons underlying the importance of agriculture in Indonesia include: large and diverse potential of natural resources and human resources, is a considerable market share of influence on national income, the size of the population who depend on this agricultural sector and has become the basis of economic growth in rural. The potential in the agricultural sector has a very large role in increasing the income of farmers in the countryside, but most of the many farmers who belong to the poor and this is very ironic in Indonesia because the existing land has not been able to be maximally cultivated by rural farmers. The lives of people in rural areas have been

found in the concept of profit sharing where this concept is very beneficial for small farmers who are less fortunate, in villages especially in the agricultural, plantation, and livestock sectors. The concept of profit sharing that develops in the lives of rural communities approaches the concept of Islamic economics and has long developed in the villages, but along with the advancement of information technology the concept of profit sharing has begun to be abandoned by society today. The implementation of profit sharing carried out by farmers refers to the values of togetherness so that small farmers who cannot afford it. The practice of profit sharing in the Acehese language is called the mawah (profit sharing) in Aceh this practice has long been carried out since the 16th century, this practice continues until now. Mawah is part of customary practices in Acehese society (profit sharing) and this practice was very popular in Aceh so that the traditional practices of Mawah (profit sharing) have helped the lives of the poor. This customary practice of Mawah (profit sharing) has a significant role in improving the economic activities of the community, Mawah customary practices (profit sharing) are the most widely practiced practices in rural communities in Aceh, especially rice fields due to rice fields is an economic source of rural communities with sufficient availability of grain, the economy of the poor will be greatly helped, customary practices of Mawah (profit sharing) can also open employment opportunities for the poor who do not have the expertise to be accepted in the modern labor market so that the poor the countryside will be greatly helped by this customary practice, Mawah customary practices (profit sharing) can be carried out if the people who own the land but are unable to work on the fields, here can apply the Mawah custom practice (profit sharing). This practice benefits both parties working on the paddy fields will benefit through the productivity of rice and grain while those who lend also benefit without having to work with the customary practices of Mawah (profit sharing) there are no more abandoned fields and fields. Agricultural development is inseparable from the development of rural areas and agriculture as the prime mover puts the economy. Land, labor potential, and the local economic base of rural agricultural development becomes a major factor. Currently recognized that agricultural development is not just resting in the village but also required the integration of the region and support facilities and infrastructure that is not only in the countryside. The economic structure of

the region is the basic factor that differentiates one region to another, the difference is very closely related to the condition and potential of an area in terms of the physical environment, socio-economic and institutional. Kuta Baro District consists of the villages one of which can be said to have the potential for very rich natural resources which the territory has an area of 6107 Ha. Of the area is largely directed at the development potential of rural agricultural development is more focused on food production. In terms of natural resource potential villages in the district of Kuta Baro has good prospects as a producer of rice production is promising. The phenomenon of limitations and their ownership status of agricultural land led to the emergence of various forms of cooperative relationships within the farming community. Generally, the relationship between the owner of the land to smallholders rural can be used as assets to be pledged their future. Practice for this result (mawah) has been done in Aceh since the 16th century, this practice continued until sekarang. Praktek Mawah custom is very popular in Aceh so that with the customary practice of this Mawah much help the lives of the poor. With customary practice Mawah has a significant role in economic activity, the availability of grain is enough, terbantunya economy of the poor, to create jobs, people who have land can be explored, and the rise in productivity of rice and grain so there is no more land and rice displaced. The concept for the results according to Mohammed (2000: 129), occurs when the owners of capital (sahibul mall) to surrender their capital to the manager (mudharib) being managed or operated, while the profits are divided according to the collective agreement. Cultivation of agricultural land with the profit sharing concept has been implemented since the first even been passed down from generation to generation until today. There are several concepts mawah carried out on the order of district community life of Kuta Baro, Aceh Besar is: Mawah fields, Mawah ground (mawah Tanoh), Mawah gardens, livestock and Mawah. The formulation of the problem in this study is how to empower the customary practice of mawah in Kuta Baro Aceh, Aceh Besar. While the purpose of this study is to give birth to a pattern of empowerment of the implementation of customary practice of mawah in Kuta Baro, Aceh Besar.

## 2. Literature Review

### Understanding Mawah (profit sharing)

Mawah (profit sharing) in Indonesia is customary law known as various local terms, such as maro or jejuron (West Java, Priangna), nyakap (Lombok), mawah (profit sharing) [1-4], compound (West Sumatra), devour or pebalokan (Tanah Karo), areca nut (Toba), toyo (Minahasa), tesang (South Sulawesi), half (Palembang). According to the Aceh Indonesia dictionary, in terms of terminology, Mawah (profit sharing) in Acehnese tradition means "the method of profit sharing which works on rice fields using its own tools, maintaining one's livestock by obtaining half of his income for two profits". The concept of profit sharing according to Muhammad (2000: 129), occurs when the capital owner (sahibul mall) submits his capital to the manager (mudharib) to be managed or cultivated, while the profits are divided according to mutual agreement. According to Muhammad (2000: 10), there are several provisions regarding the concept of profit sharing or the distribution of benefits and liability losses in the system of cooperation in Islam are:

1. Losses are part of lost capital, because losses will be divided into the portion of capital invested and will be borne by investors.
2. Profits will be shared between allies or partners with parts that have been determined by them with a certain part or percentage, not in a nominal amount that is definitely determined by any party.
3. In an ongoing business loss, it is estimated that the business will be good again through profits until the business becomes balanced again. Determination of this amount is determined again by setting aside initial capital and the remaining amount of value will be considered as a profit or loss.

#### 2.1. Poverty

The definition of poverty according to BPS is "poverty is a condition of a person who can only fulfill his food less than 2100 calories per capita per day" [9]. Whereas the definition of poverty according to BKKBN (2003) is "unable to carry out worship according to his religion, all family members: unable to eat twice a day, all family members do not have different clothes at home, work / school and travel, the widest part of his house has a floor land, unable to bring family members to health facilities ", World Bank, also defines poverty as follows: "poverty is a state of not achieving a decent life with income of USD 2.00 per day (1US \$ = Rp. 10,000.00)" [10]. Furthermore, Bappenas defines poverty as "a

condition where a person or group of people, male and female, is unable to fulfill their basic rights to maintain and develop a dignified life" [5,6]. The causes of poverty can occur due to natural and economic conditions, structural and social conditions, and cultural (cultural) conditions. Natural and economic poverty arises due to limited natural resources, humans, and other resources so that production opportunities are relatively small and cannot play a role in development [7,8] tried to identify the causes of poverty in terms of the economy, namely:

1. Inequality in the pattern of ownership of resources which results in an unequal income distribution.
2. Differences in the quality of human resources related to productivity and low wages.
3. Poverty arises due to differences in access in capital.

#### 2.2. Poverty Alleviation Strategy

The World Bank's poverty alleviation strategy has developed from year to year. In the 1950s and 1960s it emphasized physical development and infrastructure as the main tools of development. In the 1970s emphasis on health and education. In the 1980s it sought to increase the incomes of the poor. In the 1990s the strategy was in the form of income redistribution and fulfillment of basic needs. While the World Bank's latest poverty agenda is: 1) opening economic opportunities to the poor by labor-intensive programs and increasing the productivity of small businesses and small farmers; 2) investment in human resources, especially the improvement of education and health services; 3) providing safety nets to protect livelihoods (Mikkelsen, 2003). The poverty alleviation strategy was also put forward by the United Nations Economic and Social Commission for Asia Pacific (UNESCAP), that the poverty reduction strategy consisted of poverty reduction; economic, social and cultural access poverty; and poverty reduction for access to power and information [11]. Poverty reduction efforts according to Law Number 25 of 2000 concerning Proenas are pursued through two main strategies.

First, protect families and community groups that experience temporary poverty. Second, help people who experience chronic poverty by empowering and preventing new poverty. The strategy is then outlined in three programs that are directed at the poor, namely: 1) provision of basic needs; 2) development of a social security system; and 3) development of the business culture of the poor. The policy according to Remi and Tjiptoherijanto (2002) is

based on the need to cover the decline in the purchasing power of the population due to the economic crisis. The latest poverty alleviation policy in Indonesia is related to the national medium-term development plan, which states poverty reduction policies, including the national medium-term development plan, which supports the fulfillment of basic rights. As long as the government has not been able to overcome poverty, the poor have their own strategies for poverty reduction, working odd jobs, wives and children working, utilizing natural resources around them, working outside the region and food type and change through change or manage finances [12-15].

### 3. Problem Identification

Practice for this result (mawah) has been done in Aceh since the 16th century, this practice continued until. Mawah custom is very popular in Aceh so that with the customary practice of this Mawah much help the lives of the poor. With customary practice Mawah has a significant role in economic activity,

No	Name of Mukim	Number of Village	Total Population
1	Mukim Lam Rabo	10	6.073 jiwa
2	Mukim Leupung	9	5.123 jiwa
3	Mukim Lam Blang	9	4.464 jiwa
4	Mukim Bueng Cala	10	5.250 jiwa
5	Mukim Ateuk	9	4.720 jiwa
The Population of the Kuta Baro sub-district			25.630 jiwa

the availability of grain is enough, terbantunya economy of the poor, to create jobs, people who have land can be explored, and the rise in productivity of rice and grain so there is no more land and rice displaced. Cultivation of agricultural land with the profit sharing concept has been implemented since the first even been passed down from generation to generation until today. There are several concepts mawah carried out on the order of district community life of Kuta Baro, Aceh Besar is: Mawah fields, Mawah ground (mawah Tanoh), Mawah gardens, livestock and Mawah. The formulation of the problem in this study is how to empower the customary practice of mawah in Kuta Baro Aceh, Aceh Besar. While the purpose of this study is to give birth to a pattern of empowerment of the implementation of customary practice of mawah in Kuta Baro, Aceh Besar.

## 4. Methodology

### 4.1. Technique of Data Collection

By adding the supply chain strategy to system, the efficiency would be increased which can be used as the removing poverty and improving the situation. The research data consists of primary data and secondary data. Primary data will be obtained through interviews, and observations. Interviews will be conducted with the community and the Kuta Baro Sub-District office in Aceh Besar District. While secondary data is obtained through the study of documentation and various related literature that is tailored to the objectives to be achieved in this study.

### 4.2. Location and Object of Research

The location of this study was in Kuta Baro Subdistrict, Aceh Besar Regency, with a population of 5 (five) mukim areas. All related elements were considered to have information and knowledge relevant to the customary practices of the mawah such as rice field owners, rice field cultivators, elements village and Kuta Baro Sub-district office in Aceh Besar District. While the reason for choosing a location in this sub-district, because this location is considered to be still ongoing the practice of adat mawah. The number of samples of this study are 5 (five) villages that represent each resident. That is; Cot Preh village, which is located in Lam Rabo village, Lam Alue Cut village, which is located in the mausoleum of Leupung, Lam Seunong village, which is located in mukim Lam Blang, Supeu village, which is located in Mukeng Bueng Cala, Lam Asan village in mukim Ateuk.

#### Population of Kuta Baro Subdistrict

Source: BPS Aceh Besar District, 2018

### 4.3. Processing and analysis of data

Processing the collected data will be processed using the 'Trianggulasi' approach. By trying to collect data from various sources so that the required data can be collected optimally. The data collected through interviews, observations and seminars will be processed using a qualitative descriptive approach, the purpose of which is to describe the categories that are relevant to the objectives to be achieved in the study, so as to produce perfect research output as desired in the research.

Data reduction based on the supply chain strategy is done as an effort since the beginning of the research began continuously, this is taken to avoid the accumulation of data for a long time, allowing researchers and collecting data continuously to

deepen each of the previous findings and to sharpen existing data.

## 5. Performance Evaluation

### 5.1. Empowerment of customary values

The implementation of customary mawah practices in Kuta Baro Subdistrict has been going on for generations. The practice that the community is doing is downing the rice fields. Where paddy owners entrust their fields to be cultivated by people who need rice fields to help with their daily needs. In Kuta Baro Subdistrict there is a vast expanse of rice fields, where the results of the Kuta Baro District rice field are known for their excellent quality, therefore the term for cultivating rice fields. And this is where the practice of mawah custom has been handed down from generation to generation carried out by the community in Kuta Baro District, Aceh Besar District. Mawah customary values empowerment can help the poor in Kuta Baro sub-district. Mawah which is based on mutual trust between one another and followed by traditional values that have been going on from generation to generation until now. This customary practice is carried out in accordance with the traditional values prevailing in the district of Kuta Baro. Such as the time set for going down the fields or abstinence from rice fields and so on.

### 5.2. Model implementation of customary practice mawah

The model for the implementation of customary practices that can be applied in Kuta Baro sub-district is to make oral agreements based on trust. This has been done for generations. The results of interviews and observations of researchers in the field explained that there had never been a dispute or conflict as long as this customary practice was implemented.

### 5.3. The Mawah process run by the community of Kuta Baro sub-district is:

1. Starting from an oral agreement between smallholder farmers and paddy owners, when the first owner of a paddy field gives the farmer the opportunity to work on his rice field. This agreement is based on trust, there is no written agreement. The community is accustomed to customs that have passed from generation to generation. The trust given is the main capital. If the trust is not in accordance with the agreement, then generally the owner of the rice field will divert the other farmers. And this is rare.

2. The rice planting season begins two months after the rice cutting is done. In general, people in Kuta Baro sub-district in general during the 2 months before the rice planting arrived, they released livestock into the rice fields with the aim of utilizing the remains of rice plants for livestock. The term used by the local community is "Buka inerok" or "Mussem luah Blang".

3. When there are two rice growing seasons, "padee thon" (rendengan season) is the rainy season and "Padee P" or "Padee Rueung" (Musim Gadu) is the dry season. At that time all the cattle were stowed. padee thon (rendengan season) is rice grown in the rainy season. In general, in Kuta Baro Subdistrict in November the sprinkle is started (taboo bijeh). While Padee P or Padee Rueung (Season Gadu) was held in May.

4. In the season of Padee Thon (rendengan Season) usually the results obtained are higher than in the Padee P season or the Gadu season because of the Padee Thon season besides the availability of irrigation water is also helped by rainwater, while Padee P only relies on available irrigation water, if the rice fields which is close to technical irrigation, so the habit of rice is always in good condition, and far from irrigation during the rice season, P mostly fails to harvest and is sold for animal feed (cattle).

### 5.4. The form of profit sharing between the owner of the rice field and the cultivator.

The form of profit sharing that is obtained after harvesting depends on the location of the rice fields and the verbal agreement. There are two seasons, namely the Rendengan season (rainy season) and the Gadu season (dry season). In the low season there is more harvest than the Gadu season. If the location of the rice fields is near irrigation, the distribution is 1: 3 while the distant rice fields are divided into 1: 4. According to Mr. Sudirman as the Head of Kuta Baro Mukim District, the best of his envoys are mukim Lam Rabo and Bueng Cala. According to Ibu Hera, the distribution was given after all the costs needed to cultivate the rice fields and also to cut rice and the provision of rice zakat if our harvest reached Nisab to pay zakat. From the results of the above interviews it can be seen that the profit sharing is carried out in accordance with the contributions of the parties in the Mawah agreement, if there are many results, then both will receive a large portion and also the element of giving zakat to cleanse and purify the wealth of Hera's statement, so as to make a

system for Mawah's results can help other poor people by arriving in Nisab to pay zakat.

## 6. Conclusions

It was found that supply chain collaboration can directly and indirectly have a positive influence on innovation capability, and the effect of moderated mediation does exist in the research model.

1. Model implementation of customary practices that can be applied in Kuta Baro sub-district is by making an oral agreement based on trust. This has been done for generations. The results of interviews and observations of researchers in the field explained that there had never been a dispute or conflict as long as this customary practice was implemented.

2. Mawah customary empowerment can help poor people in Kuta Baro sub-district. Mawah which is based on mutual trust between one another and followed by traditional values that have been going on from generation to generation until now. This customary practice is carried out in accordance with the traditional values prevailing in the district of Kuta Baro. Such as the time set for going down the fields or abstinence from rice fields and so on.

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