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Comparison of Motivation and Work Ethics: Learn from Local Farmers Ethnic of Javanese, Bugis and Muna

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Abstract
One of the potential plantation sectors in Indonesia is patchouli production. It has significantly contribution to non-oil and gas exports. Patchouli production in Southeast Sulawesi, Indonesia has a unique community phenomenon, which is produced by local farmers with diverse ethnic backgrounds, namely the Javanese and Bugis as transmigrant populations and the local Muna tribe. This ethnic diversity also results in different economic levels. This study aims to determine the motivation and work ethics of these tribes in patchouli farming. The research employed descriptive quantitative with the Kruskal Wallis H test analytical tool on 86 samples from 861 populations, consisting of 35 Bugis Farmers, 35 Javanese Farmers, and 16 Muna Farmers. The results persuasively showed a significant difference in motivation and work ethic between Javanese Farmers - Muna Farmers and Bugis Farmers - Muna Farmers, while there was no significant difference between Javanese Farmers - Bugis Farmers. This shows that transmigrant farmers have a stronger desire for economic change than local farmers.

Keywords
Patchouli oil; Farmers; Motivation; Work ethic;

1. Introduction

The plantation sector is a sector that contributes significantly to non-oil and gas exports. One of the plantation crops in export commodities is patchouli oil derived from patchouli plants. Indonesia is the primary producer of patchouli oil in the world, controlling about 95% of the world market; around 85% of Indonesia's essential oil exports are dominated by patchouli oil with a volume of 1,200-1,500 tons/year and are exported to several countries including Singapore, the United States, Spain, France, Switzerland, England, and other countries (Ministry of Agriculture, 2020).

Patchouli oil plays a vital role in the perfume industry because it binds the fragrance of other fragrance ingredients (fixative) and forms a harmonious smell. With these properties, patchouli oil is a raw material that other ingredients (Sukawati, 2019). Patchouli oil is also a native

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Indonesian plant that was initially brought by the Dutch and planted on the sidelines of coffee plantations on the island of Sumatra.

The development of patchouli plants has increased from year to year with production centers starting from Aceh, North Sumatra, West Sumatra, and South Sumatra, then developing to the island of Java and finally starting to enter the island of Sulawesi (Rahman et al., 2019). The island of Sulawesi, especially Southeast Sulawesi, is showing positive developments in production and land area.

Table 1. Patchouli Plantation Area in Several Provinces in Indonesia (2017-2022)

Province	Land Area (ha)					
	Year					
	2017	2018	2019	2020	2021	2022
Aceh	2,041	1,210	1,219	1,112	1,177	1,207
West Sumatra	2,958	2,890	2,900	2,512	2,532	2,911
East Java	1,417	923	1,019	1,021	1,021	288
Central Sulawesi	1,362	1,078	1,296	1,519	1,520	3,083
Southeast Sulawesi	5,174	7,644	5,171	4,654	4,189	4,639

Table 2. Patchouli Production in Several Provinces in Indonesia (2017-2022)

Province	Production (tons)					
	Year					
	2017	2018	2019	2020	2021	2022
Aceh	468	178	1.219	178	161	174
West Sumatra	284	487	2.900	537	291	525
East Java	150	117	1.019	131	131	128
Central Sulawesi	40	60	1.296	148	244	145
Southeast Sulawesi	463	433	5.171	544	150	532

Table 1 (plantation area) and Table 2 (production) clearly show that patchouli production in Southeast Sulawesi province has increased significantly when compared to other provinces. An increase also followed this in patchouli cultivated by farmers, indicating that Southeast Sulawesi province has the potential for patchouli development. One of the potential areas for patchouli cultivation in the province of Southeast Sulawesi is Kabangka Sub-District which is in Muna Regency, which is a transmigration area. Transmigrant farmers dominate this area from Java Island, namely Javanese Farmers and transmigrants from South Sulawesi, namely Bugis Farmers. Transmigration is the movement of people from densely populated areas to sparsely populated areas within the framework of national policies to achieve a more balanced population distribution (Baharsah et al., 2021). In addition to transmigrant farmers, patchouli cultivation is also carried out by local farmers, namely farming communities who live in the area and are native residents. Transmigrant farmers and local farmers show different farming patterns with different results. Cultivation activities carried out by transmigrant and local farmers are not only limited to subsistence but also profit-oriented. However, with this profit-oriented cultivation pattern, the majority are only transmigrant farmers with a more prosperous life than local farmers. The welfare of farmers is indirectly influenced by work motivation. Work motivation encourages individuals to do a job with a specific purpose (Widiyanti et al., 2016).

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Motivation is a concept that describes the forces that exist in individuals to initiate and direct behavior. Motivation cannot be seen but can be observed from the behavior produced by a person, namely from the pattern of fulfilling needs or achieving the desired goals (Ridha, 2020). Motivation is not seen directly but requires observation of one's behavior. Motivation comes from two sources: intrinsic and extrinsic (Wijaya et al., 2019). Intrinsic motivation comes from within in the form of efforts to fulfill basic biological needs and complex psychological motives, as summarized in Maslow's theory of needs (Riyanto, 2016). Many factors influence extrinsic motivation, including social, economic, and technical factors. Social factors are elements or components related to human relations in society (Bopp et al., 2019).

Apart from motivation, work ethic also has a significant influence on farmers' welfare. Work ethic is the views and attitudes of a person or group towards their work (Prihantini & Onuigbo, 2023). Ethos comes from the Greek word "*ethos*" which means character or habit. So in full, "*ethos*" is the characteristics, attitudes, beliefs, and habits specific to an individual or a group of people (Perdana, 2013). Work ethic can also be understood as a doctrine believed and carried out in work behavior (Dhanendra & Indrawati, 2018). As part of the product of thought, ethos is formed by various habits, cultural influences, and believed value systems (Yantika et al., 2018). Work ethic has a strong influence on the welfare of farmers (Marias, 2019). According to Siffana et al., (2021), the higher the level of work ethic among farmers, the higher the productivity level of farmers in carrying out their farming business. Farmers' work ethics can also be measured by the following indicators 1) Work is a blessing, 2) Work is a mandate, 3) Work is a calling, 4) Work is actualization, 5) Work is worship, 6) Work is art, 7) Work is an honor, 8) Work is service.

There has been no similar research comparing the behaviour of local farmers and transmigrant farmers, especially in the Patchouli commodity in Southeast Sulawesi. These groups have different economic levels, indicating differences in the behaviour and mindset of farmers. This study aims to determine the motivation and work ethics of the tribe, it is hoped that these results can be a lesson that these farmer groups can actually learn from each other to support the potential of patchouli commodities in their area in order to improve the welfare of farmers evenly.

2. Materials and Methods

2.1. Population and Sample

The population was consisted of farmers who cultivate patchouli who live in Sarimulyo Village, Oensuli Village, and Komba-komba Village which is a Transmigrant Area of Kabangka District, Muna Regency. The number of patchouli farmers in Sarimulyo Village was 487 people, the number of patchouli farmers in Oensuli Village was 120 people and the number of patchouli farmers in Komba-komba Village was 254 people, so that the total population in this study was 861 people.

The number of samples was determined using stratified sampling techniques because the population studied did not have homogeneous properties consisting of Bugis, Javanese and local farmers. To draw the population, the Krejcie and Morgan formula is used, namely :

$$n = \frac{x^2.N.P(1-P)}{(N-1).d^2 + X^2.P(1-P)}$$

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Where:
n = Number of samples
N = Total population
χ2 = Chi squared value
P = Population proportion
D = Limit of error tolerance 10%

$$n = \frac{3{,}841 \times 861 \times 0{,}5(1-0{,}5)}{(861-1) \times 0{,}1^2 + 3{,}841 \times 0{,}5(1-0{,}5)}$$
$$n = \frac{3.307{,}101 \times 0{,}25}{8{,}6 + 0{,}96025}$$
$$n = \frac{826{,}77525}{9{,}56025}$$
$$n = 86{,}480500521$$
$$n \approx 86$$

So, the total sample studied in this research was 86 people.

2.2. Analysis and Prerequisite Testing

This research employed quantitative descriptive analysis. An analysis that provides an overview or description of data seen from the average value (mean), standard deviation, maximum and minimum variance. Performed to test the questionnaire and data normality. To test the research questionnaire, validity, and reliability tests were carried out to test whether a research questionnaire is good for use in this study. According to (Sujarweni, 2022) the validity test uses the Product Moment correlation technique with the formula:

$$r = \frac{n\sum xy - (\sum x)(\sum y)}{\sqrt{[n\sum x^2 - (\sum x)^2][n\sum y^2 - (\sum y)^2]}}$$

Where:
n = Number of respondents
X = First score on item i
Y = The second score obtained by the respondent
∑X = Number of first scores on item i
∑Y = The number of scores obtained by the respondent
∑XY = The sum of the results of multiplying the first score by the second score

As for the reliability test with the Cronbach's Alpha formula with the formulation:

$$\alpha = 1 - \frac{N}{N-1}\left(\frac{\sum \sigma^2{}_{item}}{\sigma^2{}_{total}}\right)$$

Where:
α = Cronbach's Alpha
N = number of questions
σ2 item = variance of the question
σ2 total = variance of the score

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Then a data normality test will be carried out to assess the distribution of the data is normally distributed or not using the Chi-Square test with the formula:

$$X^2 = \frac{(f_i - f_h)^2}{f_h}$$

Where:
X^2 = Chi Square Count
f_h = expected frequency
f_i = frequency/number of observed data

2.3. Hypothesis test

The Kruskal Wallis test is carried out to determine whether there are differences in motivation and work ethic between local and transmigrant farmers. The provisions for making decisions are: (1) if the Asymp.sig value > 0.05, then there is no difference or H0 is accepted; (2) if the Asymp.sig value < 0.05, then there is a difference or H0 is rejected.

3. Results and Discussions

3.1. General Testing Results

As clearly presented in Table 3, the Asymp. Sig. of 0.000 or less than 0.05. This means that H0 is rejected, which means there are differences in motivation and work ethic between local and transmigrant farmers. The area was previously formerly a forest area and was later incorporated into Transmigration Area or Kota Terpadu Mandiri (KTM) Kantisa, which also includes Tiworo Kepulauan District, Tiworo Tengah District, Sawerigadi District, and Kusambi District for the Transmigration program (Sosilowati et al., 2017). From the data (Dirjen PKPPT, 2015), Kabangka Subdistrict, included in KTM Kantisa belongs to Generation IV in constructing and developing independent integrated cities in the transmigration area.

Table 3. Kruskal Wallis H test results

	Motivation	Ethos	Information
Kruskal-Wallis H	34,467	33,569	
asymp. Sig.	.000	.000	There is a difference

According to (KC, 2021), in the process of population movement, one of the important things to achieve is the transfer of knowledge and expertise, even though there are different resource constraints in practice. Transmigrant farmers, both Javanese and Bugis farmers, came to the transmigration area, with better farming knowledge and skills than the local population, so from the start there was a difference in knowledge between local farmers and transmigrant farmers. This difference in knowledge and expertise is one of the things that drive differences in motivation and work ethic.

This is also in line with research conducted by (Putra, 2016) that there are differences in motivation between residents who work in their original areas and residents who work in other people's areas. This difference in motivation can be caused by differences in the work environment, cultural differences, and geographic differences. The difference in the working environment in question is the difference felt by the transmigrant farmers. When they first came to the area, the transmigrant farmers started everything from scratch to adapt to the atmosphere of a new region.

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Cultural differences also cause transmigrant farmers to need tremendous effort to adapt. Local native farmers did not depend much on rice for a long time. The local people have many traditional foods made from corn and cassava, such as Kambuse, Katumbu, Kabuto and Kasuami. This caused difficulties for transmigrant farmers when they first moved. Another difference is the geographical difference where in the research area which is a transmigration area, initially it was wilderness so the Bugis and Javanese farmers needed to clear the forest to open agricultural land. In addition, transmigrant farmers are also exposed to pests such as monkeys and wild boars on their farms. In contrast to transmigrant farmers, local farmers tend to farm on land close to their settlements, so they do not need to open new land. Residents conducting farming are limited to the land around the house.

This difference in farming style also causes transmigrant farmers to face more difficulties than local farmers in conducting farming. According to McClelland's Achievement theory (Need for Achievement Theory), the different challenges faced can encourage someone with a high need for achievement to have high work motivation. Difficulties in dealing with a job can also increase one's motivation according to the Goal Setting theory put forward by Edwin Locke. Transmigrant farmers move with a definite purpose. This goal to be achieved encourages transmigrant farmers to be more active in running their farming business so that difficulties and challenges actually encourage transmigrant farmers to have higher motivation. Quoted from (Aulia, 2020), Locke explained that motivation becomes strong when individuals have difficult goals or in other words a higher level of difficulty than a goal that encourages individuals to make more effort than easy or uncertain goals because difficult goals contain challenges.

The same thing is shown by the work ethic with a significance of 0.000 <0.05, which means that there are differences in work ethic between local farmers, in this case, the Muna Tribe Farmers and transmigrant farmers, namely Bugis and Javanese Farmers (Table 4). Work ethic in this study intended as a way of expressing, viewing, believing, and giving meaning to something, which encourages him to act. Work ethic is an attitude, and individual behavior that is fully in favor of the work he is doing (Yantika et al., 2018). According to (Solekah, 2022) work ethic is considered a work spirit that is also formed from motivation and belief in work so that motivation more or less influences the level of the work ethic of farmers.

3.2. Farmer's Motivation

Motivation between Bugis Tribe Farmers and Muna Tribe Farmers

The test results show that the average difference in motivation between Bugis and Muna Farmers is 7.786 (see Table 4). The Bugis ethnic group who became migrants on Muna Island originally came from government employees who were reassigned such as teachers, military, and police. In its development, many migrants from South Sulawesi have entered Muna Island to seek a new livelihood, whether it be from trade, fisheries, or agriculture. At the beginning of their arrival, Bugis farmers cultivated cacao, cashew nuts, and teak wood.

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Table 4. Gamess-Howell post hoc test

Variable	Farmer Typology	Average Difference	IK95%		p-values	Information
			Min.	Max.		
Motivation	Bugis-Muna	7.786 *	4.72	10.06	0.000	There is a difference
	Javanese-Muna	8.243 *	5.67	10.81	0.000	There is a difference
	Javanese-Bugis	0.457	-0.94	1.86	0.714	No difference
Work ethic	Bugis-Muna	7.389 *	5.11	10.46	0.000	There is a difference
	Javanese-Muna	8.304 *	5.65	10.96	0.000	There is a difference
	Javanese-Bugis	0914	-0.66	2.49	0.352	No difference

Similar to the results of research conducted by (Mulyoutami et al., 2016) Bugis farmers who first migrated to Southeast Sulawesi had the capital and expertise to cultivate cocoa plants with the provision of knowledge from their area of origin in South Sulawesi, while cashew nuts began to be cultivated. Considering that this plant thrives and is widely cultivated by the local population, then teak is planted with the consideration that before the official transmigration area was opened, much of Muna's land was planted with teak and it is a long-term crop that will have high value if it is >10 years old. In its development to date, Bugis Tribe Farmers have started planting patchouli, corn, and oil palm when cocoa and cashew nut cultivation is no longer productive. Corn cultivation was carried out on former cocoa-planted lands and was chosen because cocoa plants were no longer productive in the area.

Bugis farmers have also started planting oil palm, especially in Oensuli Village and Komba-Kamba Village, and planting patchouli with the consideration that patchouli is quite easy to cultivate does not require large capital because the plant propagates through cuttings and does not need pesticides. To maximize the potential of the land, Bugis farmers often plant patchouli between oil palm plantations, teak trees, and even between corn plants. Patchouli is also often planted when the corn plants have started to dry up and are about to be harvested. Apart from that, Bugis farmers are also looking for new business opportunities by cultivating swallow nests. From this, we can see the pattern formed by the Bugis Farmers where they not only depend on one type of plant but cultivate various types of plants that are considered to be profitable. Even in the cultivation of patchouli, Bugis farmers often plant patchouli among other plants. Even though at the time this research was conducted, the selling price of patchouli oil was declining, the Bugis farmers continued to plant patchouli because they thought that patchouli cultivation did not require large capital but still generated profits.

For Bugis Farmers, farming activities are very sufficient to fulfill physiological needs (clothing, food, and shelter) because Bugis Tribe Farmers always try to standardize the crops they cultivate and maximize the potential of the land. Working as a farmer may not be able to fulfill the need for appreciation, but for the Bugis, the standard for gaining recognition in their social relations is the status of the hajj, the amount of land, buildings, and vehicles owned. As long as these needs can be met through farming activities, the work as a farmer is maintained so that usually there are still sons who continue farming work. Even when this land is distributed to their children who are not farmers, this land is usually leased to other people on a production-sharing system.

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Meanwhile, for Muna Tribe Farmers, working as a farmer is not enough to meet physiological needs (clothing, food, and shelter). This is due to several things including fragmentation and land tenure, as well as community farming habits. Land fragmentation occurs because agricultural land is divided and scattered due to inheritance from parents. In addition, farming habits are limited only near the house, making it difficult for the Muna Tribe Farmers to manage their farming. Since the past, the Muna Tribe Farmers have mostly planted around their homes and yards. This can be seen in the local people's traditional food, which is almost entirely made from cassava and corn.

From the research conducted (Jati et al., 2020), it is known that the income of local farmers is greater than that of chickens, cattle and banana farming. For this reason, farmers tend to find it difficult to cultivate crops that are easier to plant. The results of the (Jati et al., 2020) also state that before cultivating patchouli farmers, they first cultivate cocoa plants. They switched to patchouli because patchouli cultivation is easier and has lower risk. In the social relations of the local community, working as a farmer is also considered not prestigious. Muna Tribe Farmers usually sell their agricultural land to send their children to school because the established standard in their social interactions is office work so more Muna Tribe Farmers are at a less productive age.

Motivation: Javanese and Muna Tribe Farmers

The test results show that the average difference in motivation between Javanese and Muna Farmers is 8.243. Javanese farmers were the first residents to open agricultural land in Kabangka District through the transmigration program. Since the beginning of the opening agricultural land, Javanese Farmers have cultivated horticultural crops such as various types of fruit and vegetables, until now Javanese Farmers are still cultivating short-term crops. Compared with the Muna Tribe Farmers, the Javanese Tribe Farmers have a higher motivation because of their migrant status.

Javanese farmers are more motivated because they feel that they have crossed the island so they have to work hard. For Javanese Tribe Farmers, control of land or agricultural land is very important. In their area of origin on the island of Java, ownership of land is very rare, as in research (Dwijayanto, 2017) farming communities in Java are divided into four classes. The first class of farmers who own fields, fields, and houses; the second class of farmers who own houses and fields but do not own rice fields; the third class of farmers who only have a house but work other people's land; and a fourth class of farmers who do not own land or houses and live with other people. In overseas areas, Javanese farmers have the opportunity to own land. With large land holdings, the productivity of the Javanese Farmers is higher so their income is also higher.

The needs of the Javanese Tribe Farmers are fulfilled so that it becomes a motivation for them in farming. The control of agricultural land for Javanese farmers is usually close together, making it easy for Javanese farmers to cultivate their land. For Javanese farmers, patchouli cultivation is a profitable farming business because it does not require high costs for inputs and the selling price is quite high. Several plots of land owned by Javanese Farmers are divided according to commodity and crop intercropping is usually done. However, in patchouli cultivation, Javanese farmers never intercrop crops. Patchouli plants are always given a separate plot. Because their agricultural lands are close to each other, it is easy for Javanese farmers to control their land. In addition, for the Javanese farmers who are transmigrants,

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farming is the only job they can do in overseas areas so the Javanese farmers really maximize their potential for profit.

Meanwhile, for the Muna Tribe Farmers, control over land and motivation in farming is low. This is different from the results of research conducted by (Salahuddin & Wunawarsih, 2017) which states that the motivation of Muna Tribe Farmers in planting patchouli is high because Muna Tribe Farmers prefer to plant patchouli which is considered to be technically easier to cultivate. In addition, the land is narrow and separated, causing the Muna Tribe Farmers to have no interest in increasing the area of agricultural land. Interest in farming is not that high and tend to look for plants that are easier to cultivate, such as patchouli. At the time this research was conducted, many Muna Tribe Farmers had not yet harvested their patchouli crops due to low prices and the rainy season. During the rainy season, patchouli plants cannot be dried so when distillation is carried out, the oil obtained is low. To get distillate results with good and lots of oil, patchouli terna must be in a dry condition.

Motivation: Javanese and Bugis Tribe Farmers

The results showed that there was no significant difference in the level of motivation between the Bugis and Javanese farmers. Even so, there are differences in the method of cultivating patchouli between Javanese and Bugis Farmers. Bugis farmers plant patchouli either on land where patchouli is only planted or between other plants (overlapping). Javanese farmers only plant patchouli specifically on one land and do not overlap. This difference exists because among the people there is an opinion that patchouli planted among other plants is difficult to be exposed to the sun. This causes patchouli stems to grow tall but when it is distilled only a little oil can be produced.

While patchouli grown in the open land, exposed to direct sunlight and no protective plants, the stems will grow short but when distilled will produce more oil. This is in accordance with research conducted by (Heptiana, 2020) which states that the yield of oil produced on patchouli plants exposed to direct sunlight is better than patchouli that is shaded from sunlight. This study also stated that with a steam system distiller, the optical rotation value and solubility in alcohol produced would be the best.

When compared between Bugis and Javanese Farmers, both are driven by different motivations. Bugis farmers want to get a large amount of patchouli oil by continuing to plant patchouli among other crops to maximize land use even though they already know that the amount of oil produced by patchouli plants shaded by cover crops is not much. Meanwhile, Javanese farmers maximize patchouli cultivation by planting special patchouli on separate land without any other plants blocking the sun's rays so that the amount of oil produced is large. Bugis Farmers cultivate various types of plants both long-term and short-term to maximize their agricultural activities, while Javanese Farmers tend to focus on short-term crops.

Javanese farmers own land with teak plantations, in contrast to Bugis farmers who almost all have land specifically for teak plantations. For Javanese farmers, vegetables are important commodities that are always needed by the market and can be harvested in a relatively short time. Javanese farmers plant their entire fields with vegetables, hoping that they can harvest more frequently and more quickly. A more frequent harvest indicates a faster receipt of money. To increase their income from farming, Javanese farmers usually buy new land.

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3.3. Work Ethic

Work Ethics: Bugis and Muna Tribe Farmers

The test results showed that the difference between the work ethic of the Bugis Farmers and the Muna Tribe Farmers was 7,389. From the results of observations and interviews, tit was found that there were differences in farming methods between Bugis and Muna Tribe Farmers. As previously explained in the motivation section, Bugis Farmers are always looking for potentially profitable crops when the previous crop is no longer productive. Bugis farmers don't just stick to one type of plant. Various land holdings make Bugis Farmers divide the types of plants to be cultivated. In the Kabangka sub-district, Bugis farmers are obligated to have long-term and short-term crops.

Usually, long-term plantations are planted with teak or cashew trees and short-term fields are planted with patchouli and corn. This is in line with research conducted by (Moita & Yusuf, 2018) which states that the pattern of adaptation carried out by the Bugis in agriculture is by planting long-term crops. Other lands are often planted with bananas or chilies, surrounded by teak trees. To deal with the disturbance of wild boars and monkeys, Bugis farmers often build houses near their farms. The houses that are built are not just a pavilion but a type of residential house so that the distance between one house and another is usually separated by 2-3 plots of agricultural land. To reach this house, you need to go through the farm road and be quite far from the residential areas. The habit of building houses close to agricultural land makes it easier for Bugis farmers to maintain and monitor their agricultural land. They can also streamline travel time so they can start work in the morning.

Meanwhile, the Muna Tribe Farmers tend to cultivate plants that are easy to care for, such as patchouli. Some Muna Tribe Farmers also cultivate corn although not as many as the Bugis Tribe Farmers. With a tendency to build houses in crowded residential areas, Muna Tribe Farmers usually sell their land which is far away and requires long access from the main road. If the Bugis Farmers build houses on their agricultural land to be close to their farms, the Muna Tribe Farmers look for plants that are easier to monitor so that they can be planted near their homes or in places that are easy to reach.

Work Ethics: Javanese and Muna Tribe Farmers

The test results showed that the difference between the work ethic of the Javanese Farmers and the Muna Tribe Farmers was 8,304. Javanese farmers always try to make their farms close to each other so that they are easier to control. If around the land they cultivate there is agricultural land for sale, they will try to buy it. For the Javanese Farmers, with land that is close to each other it is easier for them to monitor and does not require a lot of time to visit the land every day. Javanese farmers always come to their agricultural land every day, this is related to the commodities they grow, the majority of which are vegetables, so they need to be visited every day to see if there are any disturbing animals that have the potential to harm economically.

The majority of Javanese people will leave for their agricultural land some time after performing the morning prayers in congregation at the mosque. Due to the location of the agricultural land which usually goes too far, the Javanese Farmers will usually arrive when the sun is almost up. According to Javanese Farmers, early morning is a very good time to start farming activities, especially when they are planning a harvest. All commodities ready for harvest are usually finished and ready to be sent to the market before six in the morning. Some Javanese Tribe Farmers come to the field with provisions so they don't have to go home for lunch. Some of the others will usually be brought by their children before lunch. After that, the

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cultivation of the land will continue until the afternoon. As a result, Javanese Farmers spend a great deal of time on agricultural land. This habit shows the perseverance possessed by Javanese Farmers, as the results of research conducted by (Mahfud et al., 2017) where it is stated that the Javanese people are very diligent in working so that they get satisfactory results from the agricultural business. For the patchouli commodity itself, Javanese farmers choose to plant patchouli in special areas that are exposed to direct sunlight and do not plant patchouli on land where they have planted vegetable commodities because they believe that the patchouli oil produced by patchouli plants that do not receive direct sunlight is less.

Meanwhile, the Muna Tribe Farmers usually leave for their farms at eight or nine o'clock. This relates to the habit of breakfast in the morning, where in the morning all family members usually gather for breakfast while exchanging stories. The Muna people consider education to be very important, so they do not hesitate to send their children to schools that are considered good, even though they are farther away from their homes. After breakfast, they will take their children to school and then prepare to go to the farm. During lunchtime, they will return home and usually return to the fields when they feel the sun is not too hot, or even usually do not return to the fields. As a result, the Muna Tribe Farmers have very little time to manage their farming business.

Work Ethics: Javanese and Bugis Farmers

The test results showed that the work ethic of the Javanese Farmers and the Bugis Farmers was not much different. If Javanese Tribe Farmers leave early in the morning to go to their fields because the distance is quite long, then Bugis Tribe Farmers don't need long because most of them build houses near their agricultural land. Overall, the average working hours used by Javanese and Bugis Farmers are almost the same, except after lunchtime.

Javanese Tribe Farmers usually bring provisions to the field so that after lunch they can go straight to work, while Bugis Tribe Farmers will take a short break after lunch because their houses and agricultural land are close together. Javanese Farmers and Bugis Farmers who both have the status of immigrants show a highly active and agile attitude. This attitude can be seen not only from working hours but initiatives to increase the amount of land area, variety of crops, and other efforts to increase profits. According to research (Pratiwi et al., 2022), this habit makes transmigrant farmers have a dominant role in transmigration areas.

3.4. Comparison of Farmers' Motivation and Work Ethics

Transmigrant farmers and local farmers have different perspectives regarding work as farmers, whereas transmigrant farmers think that work as farmers is a gift from God Almighty and feel sufficient to meet their daily needs. Transmigrant farmers, whether they are Bugis farmers or Javanese farmers, think that a job as a farmer is enough to make ends meet. To support this, Bugis and Javanese farmers usually buy new agricultural land to supplement their income or to prepare it as an inheritance to their children. Meanwhile, for local farmers, working as a farmer is just enough to make ends meet but their children are encouraged to work outside the agricultural sector. Therefore, local farmers usually sell their agricultural land to pay for their children's schooling. As a result, the majority of Muna Tribe Farmers are at a less productive age. This phenomenon is also shown in research results (Fox, 2018) and (Kelley et al., 2020)where farmers hope their children will not become farmers.

Cultural differences where one of them is the difference in views regarding the use of agricultural land between local farmers and transmigrant farmers is also like research

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conducted (Goh et al., 2018)where for Bugis Farmers and Javanese Farmers, agricultural land is an asset that is used to increase income and will be passed on to their children. For local farmers, agricultural land is used as capital for their children's education. These personal views and values are very, very important in motivating farmers, such as research conducted by (Baur et al., 2016)and (Abadi et al., 2020)that acceptance, decision-making, and effort in farming are closely related to views and values held by the farmers themselves. Motivation driven by personal views and values will influence the agricultural policies implemented.

Three sample groups both cultivate patchouli because the input capital is lower than other plants, the cultivation techniques are considered easier and the benefits are obtained. The difference is that the Bugis farmers plant patchouli on the land they own, even when the land contains other crops such as teak, oil palm, and corn. Javanese farmers actually prepare land that is specifically planted with patchouli to get better-refined oil, while Muna farmers tend to switch to patchouli because it is easier to care for. According to research conducted by (Abadi et al., 2021), many farmers have switched to aromatic plants because they are considered more profitable and have fewer technical requirements for cultivation.

4. Conclusion

The difference in welfare between local farmers and transmigrant farmers is indeed influenced by differences in motivation and work ethic of the farmers themselves. The results of the analysis show that there is a significant difference in the motivation variable. For Javanese and Bugis farmers, farming activities are the main source of livelihood that can sustain life. However, for Muna farmers, land is an asset that can be sold at any time when needed and farming activities do not require much labour. This work ethic variable also shows that there is a significant difference. Javanese farmers are used to leaving early in the morning for the fields and spend the whole day on farming activities, in contrast to Muna farmers who do not leave as early as Javanese farmers and do not spend much time on farming activities. Bugis farmers usually build their houses close to the fields. Between local and transmigrant farmers actually have their own resources to complement each other and support mutual welfare so that social jealousy between tribes can be minimised. Future research is expected to look at how the differences from the economy between farmers because these results are only limited to social aspects.

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