

Source of Local Society Knowledge in Communication Ritual of Farming Crops Indistrict of West Muna

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Abstract: The presence of local autonomy not only reduces central government intervention to theregion but also it is much expected to have implications on the well-being in all areas of development including in agriculture. The main determinant of behavior change in farming can be catalyzed by a variety of reasons, among which is the interpenetration of knowledge, both of the local government system, the interaction between farmers and through the intervention of extension workers. This research uses qualitative descriptive approach. This study aimed to describe the source of local society knowledge in communication rituals of farming in West Muna. The informants of the research involving informants, 31 informants, the Head of Agriculture, Live Stock and Forestry Department of West Muna and four extension workers of farm crops, 23 farmers, opinion leaders as many as three people from Javanese, Balinese and local ethnic whose scattered at 12 villages. The results shows that the communication rituals of the local community in West Muna, especially in farming, the content that often be exchanged by community is about the messages including how to process the land, seeding, pest and weed and harvest behavior and post-harvest. Source of local society knowledge in communication ritual of farming crops in district of West Muna occurred in the primary communications mechanism. Ritual primary communication of local communities in the delivery of messages farming occurs in one direction and two directions which are derived from naturalistic symbols, opinion leaders, transmigration farmers and extension workers.

Key words: Systems of knowledge, communication, farmer, farming, crops, transmigration

INTRODUCTION

West Muna District is one of the new autonomous region whose population mostly livelihood of farmers and still maintain the traditional farming systems. Traditional farming systems by farmers in West Muna still managed traditionally starting from land preparation, seedlings, how to grow, the use of fertilizers, irrigation with rainfed and harvesting twice a year. Rainfed system generally only can be planted with rice, corn and peanuts, once or twice a year, i.e., during the rainy season while in the dry season, some of whom suffered fallow until the next planting season.

West Muna agricultural businesses have not showed increased production of agricultural businesses that are significant compared with the support of labor availability and agricultural land that is available enough. Data showed that the production of rice crops in 2013 increased from 7.817 in 2012-12.764 tons in 2013, up 63.29%. The increase of rice production occurred in rice production fields, from 1.971 tons in 2012 rose to 7.208 tons in 2013. Production of paddy rice decreased from 5.846 tons in 2012-5.556 tons in 2013 or a decrease of

4.96%. Corn production in 2013 reached 37.275 tons lower than in 2012 amounted to 39.846 tons, down by 6.45%.

The decline in production was caused by the reduced of harvested corn from 15.970 ha in 2012 being 14.785 h in 2013 or fell by 7.42%. Peanut production in 2013 experienced a decline compared to the year of 2012 that is caused by the reduced of harvest. Cassava production in 2013 rose compared to previous year namely from 27.460 in 2012-30.353 ton in 2013 or up 10.54%. Peanut harvested crops in 2013 amounted to 4.09 h lower than in 2012 covering an area of 5.058 ha or a decrease of 19.12%. Similarly, the production of sweet potato crops, soybeans and green beans in the period of 2011-2013 tended to decrease from year to year. One of the causes of the decline in crop production is due to the reduced of area harvested annually.

These data show that West Muna District ideally is one of the producing centers of agriculture due to the support of labor resources which are adequate and the fertility of the soil suitable for planting various cultivation of food crops, however, the fact is farmers have not been able to show the optimal results of agricultural production

because in farming systems they still use traditional ways. Nevertheless the majority of farmers in West Muna began to do their farming ways more advanced and begin taking advantage of agricultural technology. Farmers who have used technology are the farmers from transmigration people (Javanese, Balinese and Buginese) and local communities who have adopted ways of farming as practiced by the citizens of transmigration. However, they also found the traditional farmers, due to lack of knowledge and skills of farmers in both the cultivation systems, patterns and ways of planting, weed and pest extermination, use of fertilizers, the way of a good harvest and so forth. Limited knowledge conditions of farming practices in West Muna requires awareness, initiative, effort and involvement of farmers and extension workers through social learning by immigrant's farmers who are more advanced. Because of the nature of human behavior will always be modified as a result of social interaction and communication with the external environment.

MATERIALS AND METHODS

This research is qualitative descriptive research. Descriptive qualitative research is a form of research that aimed to describe the phenomena that exist, whether a natural phenomenon or man-made phenomenon. The phenomenon could be the shape, activity, characteristics, changes, relationships, similarities and differences between one phenomenon with other phenomena (Syaodih, 2006a, b). Descriptive research make systematic description, factual and accurate information on the facts and the properties of a phenomenon that seeks to describe and interpret things, conditions, opinions which are evolving and the effects that occur (Arikunto, 2006).

This research was conducted in West Muna which includes District Wadaga, Sawerigadi, Central Tiworo District and South Tiworo. The study involved 31 people informant. Informants consisted of Head of Agriculture, Livestock and Forestry Department of West Muna and four corresponding extension workers as well as 23 farmers then opinion leaders as many as three people from Javanese, Balinese and local ethnic who's scattered at 12 villages.

RESULTS AND DISSCUSSION

Communication in a social system mechanically flows from one point to another or from one person to another. The process of communication occurs between units of society in a variety of content and context. In rural

communities in particular on the basis of farm, life then, the content that is often exchanged by community is about messages related to farming activities which include the processing of land, seed selection nursery, planting method, ways of fertilizing, pest and weeds as well as harvest and post-harvest behavior. Through the messages that are exchanged via. the communication activities of the various sources of the message, the farmers in managing their farm from time to time to experoence changeof knowledge and skills in farming.

Source of knowledge on how to process land: Farming habits of farmers in West Muna have different characteristics such as farmers who live in the district of Wadaga, Sawerigadi, Central Tiworo District and South Tiworo. Farmers who are farming in the district of Wadaga with soil characteristics that relatively dry, farming systems and farmer's fields is relatively homogeneous. Farmers whose are scattered in the District Tiworo has developed quite striking when compared with farmers who live in the District Wadaga and Sawerigadi. It was caused by the presence of advance farmers of transmigration people (Javanese and Balinese as well as farmers from Buginese). Different characteristics of the farmers and the agricultural land state conditions also influence farmer's knowledge in performing their farming activities. Farmers in areas that are placed in the area of transmigration people at Central and South Tiworo more open minded of farmers in accordance with the characteristics of heterogeneous communities and multi-ethnic.

Muna ethnic farmers have farming culture that tends to differ with other ethnic farmers as farmers from Java, Bali and Bugis. Ethnic farmers from outside the Muna Island commonly practiced farming relatively modern by utilizing modern agricultural technology. Meanwhile, local farmers (Muna) until today still maintain the culture of farming which has done by their ancestors but most of the farmers have adjusted the ways of farming of Javanese, Balinese and Buginese ethnic, mainly farmers who live in the District Central Tiworo and South Tiworo. Muanese farming habits, especially, people in District Wadaga still believe and trust their ancestral customs in the farming systems, e.g., farmers still believe in the signs of natural events to initiate agricultural land process like the sound of "thunder" at the first and at the end of the dry season. When the thunder began to sound, it is a signal that contains the message or meaning that the growing season will be coming soon. Therefore, farmers must begin working to cultivate their land and prepare the agricultural land. Thunder sign for Muna farmers provide cues to remind each other among farmers to immediately prepare agricultural land through communication among fellow

farmers. Farmers share information and reminding each other to quickly cultivate their farmland and it has become a habit for generations.

Muna farmer's habits also still believe that in starting the work of preparing the farming land usually seek advice from traditional leaders or religious (opinion leader) first to determine a good day when it is the time to begin the work of preparing the land. Messages from people or leaders who are believed for the opening land business must be followed because otherwise, it would pose a risk to the farmer especially, related with personal safety and the safety of farmer's crops to be cultivated.

The communication behavior of farmers sought the advice of reliable elders is in accordance with the frame of reference of elders who give advice to farmers in order to determine a good day to start the work to cultivate farmland. Communication between them have the same meaning that is able to bring a sense of satisfaction in order to feel comfortable in doing farming activities, ranging from the process of preparing the land to enter the harvest and post-harvest.

The communication behavior of farmers asking for advice to elders on good days is the knowledge and experience of Muanese in the field of astronomy as a direction relating to agriculture which is still maintained until now. Muna people's knowledge in the field of astrology known as kutika (Kutika an ethnic trust Muna manual calculations in determining the good days to perform an activity including farming activities. Kutika is synonymous with (Science Astrology) (guideline for calculating the good day) is a powerful spiritual mental spirit to farmers. After getting advice from reliably elders then the next process is farmers perform the ritual activities kasalasa (Ethnic Muna of Kasalasa is a ritual to expel spirits so as not to disturb the farmers in the process of farming activity) if they open new land.

Kutika and kasalasa ritual have meaning and function whose aim is to communicate specific purposes trasendentally in human activity. Everything that exists in the rituals has philosophy meaning as a prayer of salvation for those who do, like kasalasa ritual in the process of opening new land. This is consistent with Mulyana (2001)'s that people often engage in ritual communication. Communications ritual will create a sense of comfort and a feeling of order. According to Mulyana, substance is not the most important rituals but it indicates that humans are not entirely rational. Since, ritual communication is often considered redundant in case of ratio, however, people still need ritual communication, although, the goal is different. For example, in order to meet the needs of convenience as a member of the

community or create a sense of a conducive and peaceful feeling. Irrational but it is what distinguishes humans with a set of modern gadgets (Mulyana, 2001). Land opening event begins to seek advice from reliable hometown elders to begin Kasalasa establishing agriculture is a farming culture in West Muna which is still believed by farmers until now. Generally, messages or advice recommended by trusted elders absolutely must be followed because if not be followed it will have an impact on psychological distress of farmers in their farming activities by expecting personal safety and the plants that being cultivated. This is in accordance with the informant that.

Delivery of messages from reliable elders (opinion leader) related to the processing of fields, especially in the regional district of Wadaga as one sample of this research area is the passive opinion leader (opinion seeking), the opinion leaders is searched by their followers in terms of active folowers seeking information to opinion leaders in connection with the problems that farmers faced in determining the good days to start working cultivate farmland. The phenomenon is strengthened with a view by Everett Rogers that there are two groupings opinion leader by active or not based on behavior, first, an active opinion leader (opinion giving). Opinion leader called active if he deliberately sought a receiver or followers to publish or disseminate information. Second, passive opinion leaders (opinion seeking) are the opinion leaders searched by their followers in this case folowers actively seeking information to opinion leaders in connection with the problems faced by followers, Rogers.

Farmer's habits of in the West Muna generally ask for advice to opinion leaders to begin the farming. Farmers as followers who are seeking information actively determine the best times when it is the time to begin the work of land management. The behavior of farmers who ask for advices on opinion leaders have relevance to the primary communication pattern by using informative and coercive messaging communication techniques which obviously able to give deference to the communicant (farmers). This is consistent with the view of Kelman by Rahmat on the theory of power that can provide the submission to the communicant in power, coercive, skill, informational and referral.

The relation to this study is the opinion leaders have coercive power because they are able to provide direction and submission to farmers. Opinion leaders are believed to have expertise in setting a good day, informational power which controls the information on determinating a good day. So, for Muna Western society, opinion leaders have the power as a reference for farmers to direct farmers in farming. Opinion leader that provides information about

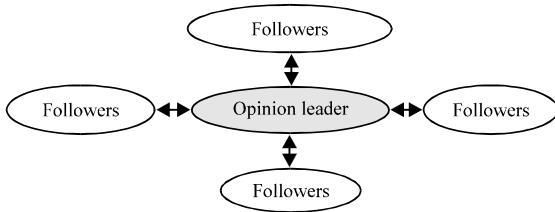


Fig. 1: Relation model of communication processing in land farming

a good day, able to provide a submission to the communicant since, their referrals and advice must be followed by the followers. Despite, the opinion leader expertise is limited to certain things such as setting good days in starting cultivate farmland until entering the phase of harvesting the results of farm production but followers still have confidence that through the opinion leaders their farming success can be achieved. Such communication events can be modeled in communications relation as follows.

Figure 1 shows that the knowledge of local farmers in West Muna still has a dependency on opinion leaders. It implies that the main source of farmer's knowledge is from the opinion leaders. Thus, in determining a good day to start working on land management to local farmers relies on messages and reinforcement of opinion leaders. The preceding discussion has been stated that the location was done in four districts with different farming behavior, especially in districts inhabited by migrants from Java, Bali and Bugis. The presence of transmigration from Java and Bali, empirically give behavioral changes with the local farmers who began to practice farming in ways that are relatively modern. Despite still found the transmigration farmers who still believe in their ancestral customs in managing their farming activities as is done by most of the migrants from Bali. It is the same with the habits of local farmers in West Muna. Although, many local farmers are still believe in the opinion leader especially in district Wadaga and Sawerigadi while local farmers in the Central Tiworo and South Tiworo District, generally have significant changed from time to time. This is because it is supported by the continuous communication interaction amongst the society.

Migrants farmer's give many influence in showing ways of good farming for local farmers. Through intense communication links among farmers that coexistence between local residents and citizens of transmigration is able to provide learning through intimate social communication in farming practices which are good for local farmers. Learning as a result of intense communication relations is in line with social learning

theory. According to Miller and Dollard (1941), it is the result of a learning process that is copied from another person (social learning). Human's behavioral mimicry (imitative behavior) occurs because people feel that they have gained imigation when imitating the behavior of others. This is also in line with the view of Albert Bandura on social learning theory that someone doing a behavior because it is determined by a process of imitation and edification.

Transmigration farmers generally have farming skills which are better than the local farmers. But local farmers from time to time also began to show a change in knowledge and skills in farming, especially in the processing of their agricultural land. Local farmers are gradually, follow transmigration people farming practice (We are transmigration from Java and Bali and also friends of farmers Muna has always maintained a good relationship with their communication. We lived in harmony with them peacefully for many years there was never a problem. Farmers Muna already started to follow the ways of farming are good they are now widely imitate the ways of farming people of Java and Bali for example, they began to cultivate the land by plots, started out plowing the fields to spray the weeds or grass with poisons that kill grass (Interview by PW, February 12th, 2016). Local farmers (Munanese) in processing agricultural land have now experienced a change in behavior as a result of the learning process (mimic) from the environment of farmers that have developed in the way of their farming. Prior to the contact and communication with trasmigrationcitizens from Java and Bali, the local farmers are skilled in preparing the land for paddy fields, local farmers generally, only have the skills to cultivate the land for planting corn, rice fields and tubers and avoid wetlands.

Local farmers in some ways have made innovations in farming, especially in ways to cultivate agricultural land for cultivating rice and corn. Such innovations include how to exterminate weeds before planting or after planting. The practice of farming that has made a new innovation is the impact of their communication patterns that occur on a local farmer. Farmers began to learn of the broader social environment and then be able to practice in farming activities.

The good patterns of communication relations between local farmers and transmigration farmers, implicated in opening up opportunities for learning to imitate the ways of the Java and Bali in farming practices. How to prepare the land for certain crops such as how to plot ground, plowing the rice fields is one form of behavioral changes in farming systems of local farmers.

Communication patterns of people from Java and Bali with the local society occurs interactively (the pattern of two-way communication) which give many advice on local farmers in order that plants grow better then, the land must be loose first or should be plot, so that, the plants can flourish and crops can be maximized.

Communication behavior between local farmers and transmigration farmers occurs naturally and reasonable without tactical communications planning and complex, requiring a high awareness to achieve the purpose of communication. This is consistent with the view of Wood and Inman (Budyatma and Mona, 2011) that in the context of the situation of normal and natural communication links between the communicator and the communicant would feel the pleasant situation of communication because both the interaction of communication without controlling each other to gain submission. Thus views aligned with communicative behaviors of local farmers and transmigration farmers. Communication behavior among fellow farmers leaves a pleasant memorable and humane because it occurs naturally and as it is. Communication interactions among farmers showed the presence of human relationships and a high sense of shared responsibility. That condition coloring the form of communication links among fellow farmers which increasingly harmonious and give an impact on the increasing of knowledge and skills of local farmers in the farming system along the time.

Farmer's behavior in the farming from time to time began to experience a shift in some aspects, along with the increasing of knowledge and experience of the local farmers in doing farming. Ways of preparing the land (soil loosening), the use of agricultural technologies such as the use of poisons that exterminate grass/weeds by farmers is the experience gained through the primary communication pattern with a fellow farmer or other information sources that can be followed by farmers (The use of pesticides were obtained through a communication link from the experience of other farmer friends who had tried to kill weeds by spraying weed killer on the weed to be planted with corn or other crops. Now no longer tired to clean the garden by hand in sinala or dibhangkiri enough to buy a new weed killer sprayed on grass can grow more quickly (Interview by Chairman of Farmers Group LMK, February 12th, 2016).

The communication links that occur on local farmers to implement agricultural technologies, obtained without going through a formal communication such as the farmers are given counseling to have special knowledge to implement agricultural technologies in farming system. Farmers interact and exchange information about various things in doing farm work particularly on ways to cultivate

farmland. Understanding what happens to the farmers showed that patterns of communication that occurs on farmers in farming practices carried out through the primary communication patterns informally. This is consistent with the views of social exchange theory that individuals enter into the exchange relations with other because from them we are rewarded. An exchange relation with other people will give a reward for us. Social exchange theory considers there is a mutual influence relation between action and the environment (reciprocal). Because our environment is generally composed of others then we and others are deemed to influence each other behavior. In this relationship there are elements of remuneration (reward), sacrifices (cost) and gain (profit) (John and Harol, 1959; Homans, 1961; Richard, 1962; Blau, 1964).

The relationship with phenomena that occur in the focus of this study is after a local farmer do communication interaction with experienced colleagues, there are benefits that there is easiness in processing their agricultural land which can be said to be profitable for farmers and vice versa if it was harm then the behavior is not displayed.

The position of transmigration farmers was giving a big share in the development of the agricultural sector. This is quite reasonable because of the behavior of the transmigration society's farming giving changes in farming systems of local farmers which is still relatively traditional. This is supported by the continued existence of life in harmony alongside between local communities and the citizens of transmigration from Java and Bali.

Harmonious life among local residents and citizens of transmigration is the implication of the relation patterns of primary communication that occurs between local farmers and transmigration farmers. The success of the resettlement program in Western Muna Region because its people live more open in building communication relation with fellow citizens, especially citizens of transmigration from Java and Bali is expected to make this region easier to develop.

The existence of transmigration people in West Muna has strategic value in accelerating the development of the agricultural sector. This is consistent with the statement by the summary results of focus groups discussion with farmers of ethnic Javanese, Balinese, Munanese and Tolakinese that: harmonious communication relation between local farmers with transmigration farmers can cause a positive impression among them. A positive attitude (positiveness), positive in interpersonal communication with at least two ways: express a positive attitude and positively encourage people who become friends in interact. This is consistent with the view of the

theory of social relations: social relations in society including reinforcement-affect theory, social exchange theory and equity theory. Reinforcement theory assumes that we tend to like people who provide support or positive solider on ourselves and less like people who give negative support (Melvin DeFleur and Sandra Ball-Rokeach by Rahmat). Communicant would like people if his perception says that the interaction with these people will give benefit. Another variant of social exchange theory is a theory of justice (equity theory) which assumes that the pattern of human relation involve the process of exchanging in order to foster the exchange of harmony and a happy feeling, it needs to be based on the principles of justice. According to equity theory in that exchange the individual performing the minimal strategy to attempt to minimize expenses and maximize profits. Thus the individual will tend to continue the relationship if he thinks it will give positive reward of social relationships that occur. The informant stated that (We here have long coexisted with the community in this Kambara. We interact with local residents of long standing and very open, familiarity us from time to time the better, we're never any misunderstandings with the people here, unlike other affluent areas. We are the farmer groups with local communities, they imitate many ways our farming (Data FGD by PW, February 12th, 2016) communication interaction between transmigration citizens with the local population is already well established and increasingly directing their lives side by side so as to integrate the cultural elements in the farming system among community groups. The communication system between the citizens of transmigration with locals occurs in an interactive, open and more tolerant in all aspects of social life.

Communication link between transmigration citizens and local communities is a form of interaction between humans in shaping the life for mutual benefit. Thus conditions of social life in accordance with the views Schramm that among men who hang out with each other there is the sharing of information but there is also the sharing of ideas and attitudes. Merrill and Lownstein said that the scope of the interaction between humans always follow adjustment, the mind, the creation of a symbol that contains a mutual understanding.

Effective communication is marked by good interpersonal relationships or intimate. Communication failure occurs when we understand the contents of the message but the relation between communications become damaged. Every time we make a communication link, we do not just deliver the message but we also determine the level of interpersonal relations not only determines the "content" but more important is the

element of human relationship. With the good interpersonal relationship, the interaction of social communication of local farmers can gain the knowledge and skills of transmigration farmers about ways of farming (Between local farmers and growers transmigration frequent discussions within the group of farmers talking about how to prepare the land for certain crops, means loosening the soil which is good and so forth (Data FGD SK date, February 12, 2016). By the discussions that occurred among fellow farmers in farmer groups then there is also the exchange of knowledge and experiences among farmers, both from local farmers and transmigration farmers. This condition will be woken up good relationships and intimacy. Frequency or intensity of communication between local farmers and transmigration farmers in farmer groups can lead to better relation and intimacy. This is consistent with the view by Devito that the intensity of communication is the depth and breadth of messages that occur when communicating with people. The intensity of communication between each other in certain situations is important because it can strengthen relationships among them and can provide a sense of security.

The process of communication that occurs between local farmers and residents of transmigration, originated from preamble communications and accidentally. This process takes place in stages and continues in the form of communication that is slowly beginning to open up, respectively. Communication situation are more open when they are in one farmer group. Impression of the local community with the presence of transmigration residents of course become a lesson and important experience for local farmers to carry out their farming, due to the interaction of communication among fellow farmers in farmer groups, it is expected that later the local farmers can get information and new knowledge about good and right ways of farming. This implies a change of mindset and course of action for local farmers in farming in West Muna.

Messages about ways to cultivate farmland besides delivered by advanced farmers and opinion leader, educators also have contributed enough in conveying messages about ways to cultivate land for food crops. Based on the data fieldit shows that the position of agricultural educators in West Muna should be disavowed in outreaching to farmers.

Agricultural educators with various limitations still performing his duties as counselor to convey messages about how to do good-farming such as delivering messages about ways to cultivate land for food crops. Many people apriori on the performance of educators in encouraging farmers to be better in farming based on the

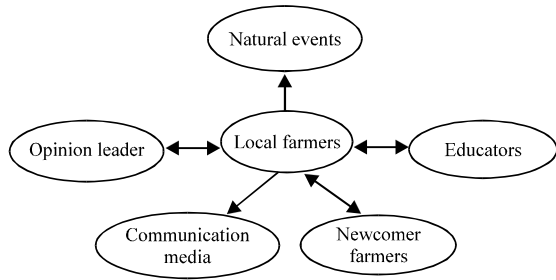


Fig. 2: Communication patterns on soil processing

appropriate standard. Apriori attitude toward educator because farmers have other sources of messages which are quite varied. The source of knowledge in land management, farming on local communities can be seen in Fig. 2.

Source of knowledge on how to exterminate pests and weeds:

Plant pest is one of the problems faced by farmers in doing farming. The main obstacle faced by rice farmers, both upland rice and rice farmers are sparrow’s pest problems, rats and wild boar. Sparrow’s pest, rats and wild boar attack plants when the rice plants begin to bear fruit until entering the age of the harvest. While farmers are having problems with pests of plants they, generally had a conversation with family members and fellow farmers. Pests problem on crop farmers always cause anxiety for farmers. So, the farmers are telling each other on how to overcome their plant pests best.

Communication actions farmers discuss their crop pest control is done via. chat with family and fellow farmers. The activities of farmers in times when, the focus on discusses ways to handle their crops pest. They sometimes chatting, bitching with family members, neighbors fellow farmers. How to deal with pests of rice farmer’s sparrow is a sparrow banish from cultivated fields. How to overcome the sparrows from long ago is still quite difficult to avoid its problem. In order that, farmers using only conventional ways in dealing with pests sparrows. In addition to pests sparrows there are other types of pests that are always feared by farmers ie rat, wild boar and others.

Habits farmers (Munanese) in dealing with rodent pest of rice, corn and peanuts anticipated by cleaning/freeing the garden of weeds. Gardens should always awake from weeds, so that, the rats do not to stay in the garden. This is evident in conversations with family members as follows “norosomo karukuno Galu watue somu tora kaelatehano wolawo watu (already lush grass that garden if allowed/not cleaned immediately, later to life the mice) the chatter indicates that farmers believe if the

condition of the garden in a state is not clean then, the rat will life in the garden and at any time can take existing plants in the garden area. Knowledge of the farmers in handling plant pests of rice, corn and peanuts in a way anticipate the garden, to keep awake from weeds are the two basic things that support the success of farming. Meanwhile, farmers in dealing with pests boar has been found to overcome and has been widely practiced by farmers that using a powered wire electrical energy from the battery in order seared wild boar if approached gardens.

Utilization stinger wild boar order not to disturb crops, rice, corn and peanuts are used by farmers is one tool that can provide benefits to support and ease the work of farmers in farming. Communication actions farmers get information about ways to use these tools comes from the results of conversations or communications from mouth to mouth (social communication), so very quickly spread to the farmers. Social communication is a form of communication that is not planned and run in normal and natural in society. Social communication has an important role in opening isolated community of important information needed. Farmers do social communication without limits of space and time. Farmers as social beings freely interact with anybody as well as other individuals commit acts of communication to meet the needs of information.

Communication can opening isolated one’s relationship with others. With the communication between the members can go to any matters that have not been known. Only through contact and communication with other people one can learn many things including matters related to farming activities. Through social communication actions farmers can overcome the problems encountered.

Farm management by farmers in addition to pest control, farmers also have to devote their attention to the problem of weed control. Methods of weed control paddy fields have little difference with methods of weed control rice paddy. Methods of weed control rice field as is done in the District Wadaga and Saweriga in generally, still using tools and methods such as kasinala (tembilang) or if weeds do not grow sturdy it is done by conventional means by hand weeding is using human power to uproot the weeds.

How to deal with the problem of weeds by farmers in West Muna according to their habits which inhibits the growth of weeds (close the distance plants) and eradicate weed after weed plants grow seriously interfere with the way in sinala in bhangkiri and plucked. Besides, these ways farmers also use poisons that kill weeds but use should be extra careful because a bad impact on crops if

farmers do not have special knowledge about how to use them. The use of poison weeds by farmers is already a common thing used by farmers but its use must be ascertained information to ensure the safety of the plant because if wrongly used will be at risk in plants (plant may die with weeds). Farmers should really have to make sure and convinced that the use of toxic destruction of grass/weeds to be used safely from bad risks for the safety of the plant. This is evident in a case between farmers and extension workers when it advised on the corn farmer *bisi-2* as follows.

The case is an act of communication between farmers and uncertain resources that contain the worst risk if wrong in doing so. Communication actions reasonably likely to provide certainty for making a decision that is accurate because one goal of communication is (uncertainty reduction).

The case happened to farmers on the message about the use of poisons that kill weeds is apparently reaping the problems that occur on the farmers. For example (Researcher: *noafa nomategho roono kahitelamu watu: Farmer, nomategho asemprotiane rasuno karuku, ambodo bhaemu anakokaruku kahitelamu tasemprotighomo rasuno karuku mahingga poosuminalae (Why your corn leaves die because I used the spray poisons that kill the grass he liked it when the corn crop I have grassy then did not need to be cleaned manually but quite sprayed just all dead grass). Researcher: ingka neta kaawu osemprotie dokodadimo fitufulungha this kahitelamu, ane asumemprotie nando nakodadigho bahahi nalima fulugha ingka poomerapie, naowolo namate: farmer, bheane two on bhaemo mina amandehane konae idi taadjalangimo watu, saaku bhahi panamate kahitela ane dosemprotie, karukuno kaawu somateno (Researcher: fortunately this plant your corn us to spray poisons that kill pests after seventy days if we spray the age of fifty days might we not enjoy the results; farmer, not taumi well, I did just that, I did not think, so, the plant will die if sprayed poison, only the grass was just dead), the phenomenon of communication behavior that occurs in one of a corn farmer *bisi-2* seeds get help directly from the government. Ideally, the program is followed by a mature socialization so that farmers, especially local farmers know much about ways to maize cultivation *bisi-2* start, since, the process of land management at the time of harvest. Step communication local farmers in aspects of pest and weed plant rice, corn and peanuts dominant discussed within the family, fellow farmers, social communication and extension. Act communication was by farmers still very limited in facilitating farmers about ways handler's pests and weeds. Local farmers in practice engage in farming lot to learn from their own social*

environment through the channel communication of family and fellow farmers (opinion leader), especially, farmers ahead of the citizens of transmigration.

Development of agriculture in the West Muna, especially in the district of Central and South Tiworo contribute significantly, influenced by the involvement of citizens of transmigration and including opinion leaders (opinion leaders) in the field of agriculture. Many of the changes that occur on local farmers as a result of the act of communication through interaction between citizens communicate transmigration, opinion leaders with the local populations.

Local farmers had enough access to information about the ways to farm because the stout look forward directly from farmers (farmers transmigration). The messages about farming are much played by the opinion leaders of the citizens of transmigration. Communication actions of the farmers and opinion leaders are so central to the passage of rural communications. Opinion leaders broadly regarded as people who know better as the translator messages from outside and inside the village and they are many got ways of farming which is good because a lot of experience in both the successful experience of farming or experience failure. Communicative action between farmers, opinion leaders and extension agents are interactional and transactional model of communication. Opinion leaders as people who experienced also helped inspire extension. Extension agent with all the limitations inspires many farmers. Farmers in their farming activity does not escape from the behavior and actions of social communication with a wide range of sources of information or messages about how to kill weeds and pests crop farming. This is consistent with the model of interactional and transactional communication between farmers, opinion leaders and educator is the accumulation of messages about crop farming food crops, especially rice, corn and peanuts.

The model communication among farmers tends to be interactional with transmigration farmer who has a lot of knowledge and experience in farming practices. Among fellow farmers have occurred social exchange relationships through social communication that seem to have a dependency in order to fight for living through farming.

Communication relations initiative that is built naturally and humanists among farmers is a sign of improvement in the construction sector will increasingly agriculture in West Muna times to come. Model communications among farmers who wakes up with a good will have implications on the maturity of the balance of social relations in the process of exchange of experience in farming systems. This condition also

illustrates that the characteristics of the local population has resulted in the balance of social communication in building relationships between fellow farmers. In the perspective of the exchange theory through interpersonal communication channels occurring interactional among farmers have real strengths in the process of changing the ways of farming for local residents.

The collaboration of local farmers experiences with the experiences of farmers from farming transmigration people in a way that does not bring a little impact on the local population in the system of agriculture. However, also can not ignore the contributions of agricultural extension in facilitating the problems that faced by farmers, both local farmers and farmer from transmigration.

Communication interactions between local growers and (transmigration farmers) have a strong influence in shaping the mindset and skills of farmers farming in the real local. That can be said that the model of relationship that occurs between local communities (farmers) have the quality of relationships that consciously reception spawned by local farmers in applying new ways in farming.

Acts of interpersonal communication and transactional, complementary among farmers can be said to be qualified if they meet a positive attitude to the participants involved in the communication process. Communication models that have developed between local farmers and growers transmigration show their mutual openness and show a deep acceptance pleased with the messages in farming.

The model of communication that occurs among fellow farmers at the focus of this study is the interaction and transactional complementary. Between communicators and communicants have an equal role and equal in the communication process that occurs. Communication model like this tend to be more open to giving and receiving information. Their properties disclosure there will be a mutual understanding on the meaning of the message communication between participants involved in the communication process. One element to generate a positive attitude to others when communicating then it must have the properties of (openness). Greater openness is accepting input from others and pleased to convey important information to others. Open attitude characterized by honesty responds to stimuli communication. In the process of interpersonal on communication, openness to be one of the positive attitude. This is because with the openness of interpersonal communication will take place in both directions and can be accepted by all the parties communicate. There were communication interactions

among farmers to exchange experiences reciprocally positive impact in increasing the production of farming farmers. Interwoven social communication among farmers, especially among farmers who have advanced and local farmers have a positive impact. Their communication interactions between farmers on a reciprocal basis and continuously in time can make a difference, both in mindset and practice better farming to local communities which previously lacked information about ways of farming were good so economically agricultural production they can more leverage.

Villagers still have a very strong social culture. Therefore, the interactions of social communication between farmers appear to need each other. This condition makes them always had a close relationship for our profession. Interaction between farmers often occurs between them. When they were doing farming activities, a lot of the information they exchange with each other well informed on agriculture and non-agriculture. Communication actions farmers about ways to control pests and weeds in the District Tiworo Central and South Tiworo can be displayed in Fig. 3.

Source knowledge of how to harvest: Activities for local farmers harvesting rice are usually discussed with the family. In accordance foregoing that the activities of the local rice harvest (pae wuna) if the rice has entered the time to harvest then preceded to ask for advice parents to set good day to start the harvest. Farmers usually visit a Parika (opinion leaders) to discuss all matters of requirements to start the harvest. Through a brief chat between farmers and Parika then decide the right time to conduct karanu by Parika.

Communication action when local farmers will harvest proceeded by communication with a Parika. Parika then perform the ritual karanu with a variety of equipment. Karanu in farmer's understanding Muna implies that before farmers began to harvest it first must fortify rice to be harvested from various disorders evil spirits. According to the version of farmers Muna if the rice to be harvested not ranu the rice to be harvested will be taken by spirits and farmers will not get the maximum yield because some were taken by spirits.

The act of communication between farmers and Parika is the model adopted interactional and transactional communications. Transactional communications model is the process of sending and receiving messages that take place continuously in a communication episode. Said transactions always refer to the exchange process in a relationship. Interchange both verbal and nonverbal messages in transactional communications process means the process that happens to be cooperative, i.e., between

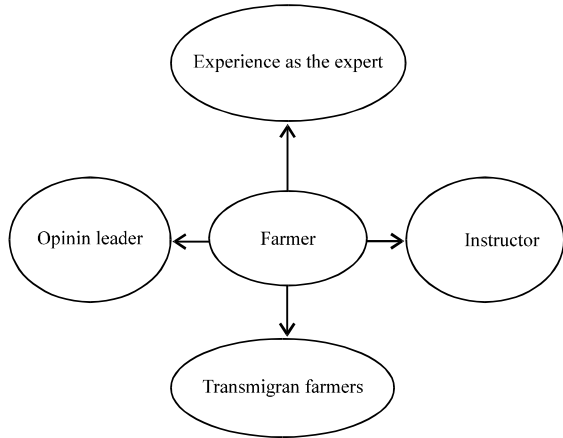


Fig. 3: Source knowledge in how to exterminate pests and weed (Communication behavior of farmers in the Region Tiworo Kingdom in conducting pest control and weed can be explained by the action the following communication: First: farmers still did ways to control pests and weeds corresponding appropriate frame of reference and experience passed on by older people. Second: extension was limited to help farmers in providing an explanation of the ways to eradicate weeds by using herbicides (see case). There were still many barriers/communication gap between extension workers and farmers. Third: farmers, extension agents and opinion leaders often made communication link associated with matters related to ways to eradicate pests and weeds)

the sender and receiver are equally responsible for the impact and effectiveness of communication that occurs. In this model of communication can only be understood in the context of the (relationship) between two or more people. It stresses that all behavior is communicative. None of that cannot be communicated. In this model of communication is an attempt to achieve uniformity of meaning. What someone says in a transaction greatly influenced his experience in the past. In this model of communication is an attempt to achieve uniformity of meaning between the sender and the recipient communication (mutual understanding). According to Eric Earne, transactional analysis is an analytical model of communication in which a person puts himself in the position of a different psychology.

Messages about ways to harvest rice for local farmers follow the advice of Parika to the stage of setting the rice which has been harvested by tied-belt it as needed (do koee), then ditoroki or arranged, so that, the walls of the cottage. After rice arranged on the walls dry

cottage then Parika be asked for his willingness to perform the ritual activities Kghobhati. Kaghobhati ritual performed as farmers want to enjoy the rice crop yields. Before performing the ritual kahobhati farmers are not allowed to eat rice that has not been through the ritual process Khobhati because according to the farmer's trust in Muna, eating rice rice which is has not been through Khobhati will cause swelling of the stomach (dokobhengkauane). The ritual process Khobhati are as follows: rice which has been dry ground then cooked, after cooking and then given to the Parika with completeness: kameko one glass, hard boiled eggs one item divided by five parts, five pieces of leaves lapi, rice. Crops then divided into five sections then placed on top of the rice crop yields. The next process is hobhati using non-alcoholic kameko. This ritual is a form of tribute to the gods of rice to feed them prior of the time and the farmers get protection from spirits.

The act of communication between farmers and Parika in performing rituals, kabhelai and karanu is one form of communication that contains advice, counsel to be transcendentals a form of tribute to the things that are unseen. The farmer's communication behavior when associated with transactional communications model has the corresponding relationships. The relation lies on Parika phrase "suggesting, giving advice, giving tip" to farmers and growers are advised to follow the advice. This shows the similarity of understanding of the meaning in the message conveyed by Parika to farmers. In the view by Barne (1964)'s about the model of transactional communication shows that the attitude of communicator appear in action, speech or utterances. Transactional communications model like this can be interpreted as a parallel transaction (complementary transaction). This transaction can occur if between stimulus and response undergo appropriateness or suitability, proper and indeed expected therefore, the transaction will run smoothly. Behavioral patterns of communication at local farmers rarely have any differences in the understanding of farming.

Local maize has done three stages farmers in harvesting corn, namely as follows: corn entry age of 50 days, farmers began nepasele (cob of corn that does not have the content to be harvested for vegetables), entered the age of 60 days, farmers began dembolawo (trying the corn state of o know if it can be harvested easily) and detongka (when the corn began to completely dry). Habits farmers in the corn harvest activities carried out by signs that appear in the condition of corn. There are special cues to ensure that maize can already begin to be harvested.

Conducting harvest by the farmers never escape from conversation with fellow members of the family. The phenomenon of the communication behavior of local farmers to discuss the harvesting activity when examined in depth has complied to the model of transactional communications. Transactional communications model is the process of sending and receiving messages that lasts continuously resulting in the process of exchanging messages in a relationship.

Transactional communications model according to communication experts is difficult to be modeled in form of chart because its process flow of communication that takes place continuously role in an episode of communication without limits of time and space. Participants involved in the transactional communication model have a tendency that each has an equal role and is responsible for the effectiveness of the delivery of new ideas and so, the model of transactional communication participants involved in the communication process requires the similarity of understanding in response to any message flow that occurs when there is communication.

Meanwhile, information about peanut crop harvesting time can't be done arbitrarily because the fruits of peanuts can't be seen directly. There are several things that must be considered before harvesting peanuts. One thing to note is discoloration of leaves when the harvest time comes. Mistakes in harvest period will produce wrinkled peas and it will not worth selling.

Peanuts can be harvested when the leaves turn yellow and peanut shells have hardened. Harvesting peanuts usually can be done after four months of the growing season. Technique of harvesting peanuts can done manually by hand. After that, peanut pods separated from their roots and left exposed to the sun for a while before being transported. Transportation is usually done after the peanut sorted beforehand. Sorting is usually carried out according to quality. Drying peanuts can be done under direct sunlight. Drying action undertaken to reduce the water content in peanuts that will maintain its quality. Delay in the drying time increases the risk of peanut exposed to the fungus because when peanuts get wet, the water content in it is high enough. The storage tanks can be made of a burlap sack or other container that is then placed on a dry room. To get the peanut seeds in appropriate quality standards, threshing can be done using traditional means such as using hands (Rohim, 2009).

Messages about how to harvest the peanut plants by family members were done via chat informally. Family members talk in conducting harvesting activities is more nuanced humanist and humane. Messages that are

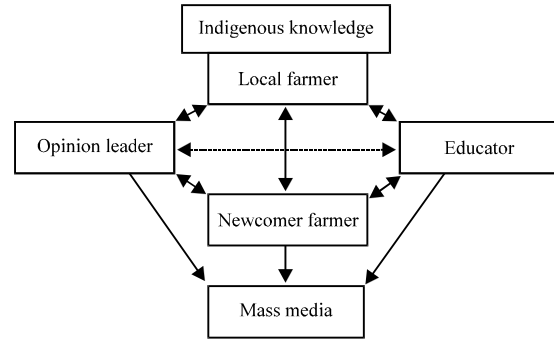


Fig. 4: Interactional communication on how to harvest (Communication behavior of farmers in the region Wadaga in harvest can be explained by the following communication action: First: The experience of farmers still becomes a frame of reference in the harvesting of agricultural production of farmers. Second: educators are still limited to help farmers in providing an explanation on harvesting agricultural production. There are still many barriers/communication gap between educators and farmers. Fourth: the act of communication between local farmers and growers transmigration in conducting harvesting activities, both rice and corn have enough differences in post-harvest handling)

exchanged in the affairs of the harvest work go naturally and reasonable. Family members tend to have a similar understanding in addressing the communication actions in completing the work of harvesting peanut plants. Act of communication that occurs on farmers and their family members in doing peanut harvest runs continuously and all tend to have the same responsibility. The act of communication as it is a model of transactional communication. Sources of knowledge of farmers on ways to harvest in the Wadaga and Sawerigadi district can be shown in Fig. 4.

Transmigration farmers generally have difference way of paddy farming and post-harvest handling local post-harvest handling. Nevertheless, communication in conducting post-harvest activities has the same tendency as that diving harvest and post-harvest work are family members and members of farmer groups. Thus, the tendency of communication between farmer and family members and members of farmers tend to be transactional communications. In visualization, transactional communications model in harvest and post-harvest handling of crops of rice in Central Tiworo and South Tiworo District can be seen in Fig. 5.

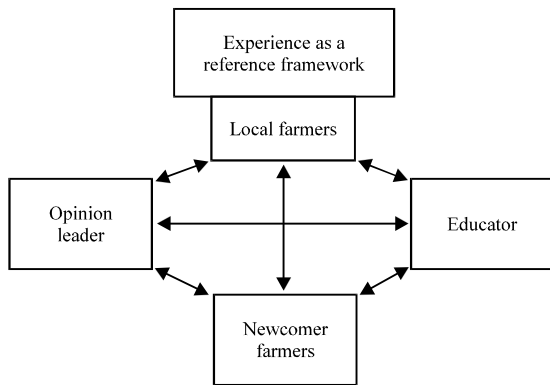


Fig. 5: Interactional communication model on how to harvest (The communication behavior of farmers in the district of Central Tiworo and South Tiworo in the harvesting of agricultural production can be explained by following communication action: First: farmer talk to opinion leaders through two-way communication/interactional with farmers related to the best harvesting time; Second: the communication model of messages about how to harvest agricultural production, farmers dominantly talk with fellow farmers. Communication interactions that occur among fellow farmers at the beginning of harvest always about things that is related to the preparation of the harvest their harvest quality crops and so forth; Third: farmer talks to counselors through two-way communication/interactional with farmers. Educators visit farmers whose crops soon enter the harvest. The conversation between farmers and educator contains how to prepare harvest up on matters relating to the farmers plan of marketing crops; Fourth: farmers, educator and opinion leaders often make communication link associated with matters related to the farmer's process of harvesting.)

CONCLUSION

The mechanism of communication in a social system flows from one point to another or from one person to another. The process of communication occurs between units of society in a variety of content and context. In rural communities, especially, the agricultural base then

the content which is often exchanged over community is about messages related to farming including how to do land preparation, seeding, pest and weeds control as well as post-harvest behavior. Knowledge source of local communities in ritual communication of farming in West Muna occurred in primary communications mechanism. Ritual of primary communication of local communities in conveying messages agriculture occurs in one direction and both directions which are derived from naturalistic symbols, opinion leaders, farmer's transmigration and educator.

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