

Kinship Value System on Agricultural Modernization in Farmer Communities in Soki Village Belo District Bima Regency West Nusa Tenggara

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Abstract

Mutual cooperation and rotating work is a business activity carried out by several people, both farmers and farmers or farmers with the government to achieve the same goal of community harmony and economic prosperity. The purpose of this study is to analyze the values of kinship systems towards agricultural modernization of farmers in Soki Village, Belo District, Bima Regency. The research method used is qualitative. The informants in this study were farmers in Soki Village, Belo District, Bima Regency. The technique of collecting data is by observation, in-depth interviews, and documentation. The validity of the data in this study uses triangulation techniques. The results of the study show that the value of mutual cooperation and rotating work carried out by farmers in Soki village are not only in agricultural activities such as planting, cutting, and harvesting. But the community of farmers in the village of Soki conducts mutual cooperation in celebration events such as circumcision, marriage and even at the opening of a new house. Mutual cooperation activities and rotating work have the same goal, namely to alleviate and facilitate work while preserving and applying the culture of the relics of the men.

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INTRODUCTION

Indonesia is an agricultural country with a large portion of its population searching in the agricultural sector. Therefore agriculture plays an important role in advancing the economy of the community (Central Bureau of Statistics, 2015). One factor Its supporters are the condition and geographical location of the country of Indonesia, which is very suitable for the agricultural sector.

Agriculture is the source of the livelihood of the majority of the workforce in Indonesia, especially the workforce living in rural areas (Elizabeth, 2008). As an agricultural country, it is appropriate for the agricultural sector to be prioritized in development because most of the population lives in the village

Singgih, and Sudirman (2015) the agricultural sector play a role in national economic development to achieve a sustainable economy. (Hardati, 2013) said that the agricultural sector and the non-agricultural sector could collaborate or synergize together in various development activities, which in turn are expected to improve the welfare of the population in sharing employment structures, especially those working in agriculture.

Mantra (1991) more than 65 percent of Indonesia's population lives in the countryside with the main livelihood in agriculture. But not all residents have agricultural land, for those who have agricultural land, the area of agricultural land owned is generally very narrow. The narrowing of agricultural land is caused by the growth of Indonesia's population is high, or population growth is increasing every year, Hardati (2012).

Kasryo (1983) land productivity has a positive influence on employment, while the area of cultivated land has a negative relationship to employment. The effect of soil productivity and arable land area on employment through technology

Technological progress is something that cannot be avoided in this life because technological progress will go according to the advancement of science. Every innovation is

created to provide positive benefits for human life. Technology also provides many conveniences, as well as a new way of doing human activities, especially in agricultural activities (Ngafifi, 2014).

Progress in agricultural technology is also very much needed to encourage increased agricultural yields, both in quality and quantity. It is not surprising that the agricultural system continues to change, as well as increasing farmers' knowledge of various fields related to agriculture, population increases or decreases, new opportunities and aspirations arise, and the natural resource base deteriorates or improves.

The use of new technology farmers to change towards commercial thinking. The commercialization in the increasing modernization program allows upper layer farmers to benefit from new technology and ignore traditional obligations in terms of employment equity and income (Coller in Barichello, Hayami, Kikuchi, Moya, Bambo, and Marciano, 1981).

Modernization of agriculture is a change in the management of farming from traditional to more advanced agriculture with the use of modern technology. Modernization can be interpreted as a transformation not only includes changes that occur only in its external form but in its essence. Changes that occur as a result of modernization depend on the policies of the authorities, which fields will be changed through the modernization (Rosana, 2012).

Technology has a deeper meaning than equipment. The technology establishes a framework for the non-material culture of a group. If a group's technology changes, then human thinking will also change. This also has an impact on the way they interact with others. (Martono, 2012).

The modernization of agriculture at this time is a demand and a need for increased production and quality. Modern agriculture has an understanding of agriculture that is efficient, effective, productive and has an agricultural industry perspective (Nurpilihan, Handarto, and Nurjanah, 2000).

Modernization in agriculture is characterized by fundamental changes in agricultural patterns, from traditional methods to more advanced ways. Modernization can be interpreted as transformation, namely, change. (Yanis, 2013). The social changes of farmers as a result of modernization are with the introduction of machines, such as harvesters and hand tractors.

The Soki Village community is a community whose majority are farmers. Rice plants and shallots are a type of plant that is widely planted by farmers in Soki Village. The procedure for farming the farming community in Soki Village does not change as a whole in the sense that it still uses traditional/old agricultural methods and tools.

Technological developments in agriculture have brought changes to the farming community, namely animal and human labor, replacing them with mechanical power or can reduce labor. As a result of new technologies in agriculture led to changes in the sump system of reacting, leasing, sharing of products, and the like.

The use of new technology causes farmers Soki Village Community is a community that lives in the eastern end of Bima Regency and has a very close or harmonious family spirit in communicating with its relatives, meaning that the interaction of farmer communities in Soki Village is very tight and has a helping spirit, especially in agriculture. Helping each other in agricultural work such as when planting, plowing fields, planting, cutting, and harvesting rice and shallots will help each other and help each other.

Solidarity among farmers is still very strong, as evidenced when the farming season arrives, they work on their fields in mutual cooperation and take turns, both in the planting season and in the harvest season. Wahono, and Priyanto (2017) explain that the value of mutual cooperation character reflects the act of appreciating the spirit of cooperation and working together to solve common problems, establish communication and friendship, provide assistance/assistance to those in need.

Mutual cooperation is a positive attitude that supports the development of the village and

also needs to be maintained as an embodiment of the habit of doing work together (Kusnaedi, 2006). Koentjaraningrat (1985); Pasya (2011) put forward the concept or forms of mutual cooperation activities in rural areas, among others, mutual cooperation in agricultural activities, the purpose of circumcision, mutual cooperation when people die and also in doing useful work for the public interest in villagers

Mutual cooperation is a positive attitude that supports the development of the village and also needs to be maintained as an embodiment of the habit of doing work together (Kusnaedi, 2006).

Mutual cooperation carried out by the people in Soki Village has become a habit, because in each activity mutual cooperation is needed both in celebration and in agricultural activities, in mutual cooperation planting in its implementation requires a strong sense of solidarity.

Moving on from the above problems, researchers are interested in conducting more in-depth research on the form of kinship value system towards agricultural modernization in the farming community in Soki Village, Belo District, Bima, West Nusa Tenggara.

The purpose of this study was to analyze the form of kinship value system towards agricultural modernization in the farming community in Soki Village, Belo District, Bima Regency, West Nusa Tenggara. The theories used in this study are Functionalism AGIL theory (Adaptation, Goal attainment, Integration Latency or pattern maintenance) from Talcott Parson.

METHODS

This study used a qualitative approach with case studies carried out in Soki Village, Belo District, Bima Regency, NTB. The research location is in the eastern part of Bima Regency, dominated by people who work as farmers, which is what underlies the researchers making Soki Village a research location, especially research on forms of agricultural modernization.

Determining the place of research is based on Sunarjan, Atmadja, and Romadi (2014) the selection of a research area is very important to be able to help simplify and focus the issue, especially when entering into the area we are with an open mind and do not have the idea of solving other people's problems or knowing it before entering the area.

The technique of collecting data is done through in-depth interviews, observation, and documentation. In-depth interviews were conducted with 32 informants, consisting of 15 people in one hamlet, 15 people in hamlet 2, one village official, and one person from the Belo District agricultural service. Observation is carried out by observing the daily behavior of farmers in the impact of agricultural involution, while the documentation in this study includes photographs and documents that are considered important.

The data analysis technique uses triangulation. Data analysis, researchers used qualitative analysis techniques with interactive models as revealed by Miles, and Huberman (1992) namely data collection, data reduction, data presentation, and finally the conclusion.

RESULTS AND DISCUSSION

Kinship Value System

The kinship system is a very important part of social life to help each other and carry out activities between one community and another to facilitate activities, especially agricultural activities.

The kinship value of agricultural activities carried out by the farming community in Soki Village is not only done with the family, but also with other communities. Communities as social beings in their lives, can not be separated from the values that become a benchmark for the implementation of activities, especially agricultural activities such as mutual cooperation and rotating work.

Peasant communities as part of a community that is a social creature. So there are actions that lead to social interests, social processes occur through interaction, namely the

relationship between humans that produce a process of influences and need each other.

Peasant communities as social beings and interact with other communities because the interaction is the key to all social life, and without social interaction, there cannot be a life together. In social interaction, there is an interplay between farmers with one another; there are reciprocal relationships that also influence the behavior patterns of each farmer as a member of the community.

Social interaction is the main requirement for the occurrence of social activities especially in agricultural activities carried out by the farming community in Soki Village, both interactions between farmers and farmers, communities that do not work as farms and even interactions between farmers and the government in Soki Village.

Mutual Cooperation

Community life can not be separated from the existence of social interaction between each other because human beings are following their nature, namely social beings who cannot compete alone need help and assistance from others. Mutual cooperation is more in the form of voluntary work, which is to do work for the common good.

Mutual cooperation is an activity carried out jointly and is voluntary for the activities carried out to run smoothly, easily and lightly. The values of mutual cooperation include respect, cooperation, inclusiveness, commitment to joint decisions, deliberations of consensus, help, empathy, solidarity, anti-discrimination, anti-violence, and voluntary attitudes.

The Soki village community is one of the villages in the District of Belo, Bima, until now it still holds strong ancestral heritage. The legacy that is still carried out in people's lives is mutual cooperation. Mutual cooperation in daily life such as togetherness, no coercion, or arises because of high awareness and responsibility.

The farming community in Soki Village is especially known for being friendly, caring and collaborating. The farming community usually cooperates with one of the activities in

agricultural activities, both agricultural activities with traditional procedures and activities that have used agricultural technology tools.

Collaborate with the farming community in Soki Village on agricultural activities such as making irrigation canals in the rice fields during the rice planting season, cleaning river edges in the rice fields, aiming for water to flow smoothly to the rice fields and when it rains the floods do not enter rice fields and does not damage the plant.

Other mutual cooperation activities such as making fences on the edge of rice fields with the aim that animals such as wild boar, buffalo and cattle do not enter the fields and damage crops. In addition to the interdependence of farmers and other farmers in agricultural activities, the farmers also work together in building houses. The house of the peasant community in Soki Village is in the form of a 4x6 stilt house made from teak wood, the people in Soki Village use their houses not only as shelters or resting places, but are used to store livestock and crops.

Mutual cooperation when building a house is not only done. The farmer's community with other farmers, but it was carried out by the people in Soki Village who did not work as farmers and even carried out the community with the Soki Soki Village government. At the time of setting up a house without being asked for help, all the people in Soki Village naturally came to help without expecting anything in return.

The activities of community farmers' cooperation with the people who do not work as farmers in Soki Village are not only for house building activities but also for the Hajatan event, all communities in Soki Village work together without expecting anything in return. During the celebration, such as circumcision, marriage, and celebration, occupying a new house, even though all the people will be in droves, they will be present and immediately do work such as cooking, setting up the chairs, arranging chairs. The goal is to ease the work of people who have a celebration.

Mutual cooperation carried out by farming communities in Soki Village contains social

values. Social values include dependence with others, togetherness, and cooperation. Social values are reflected in their concern for fellow community members, caring among others, not only material (money and or goods) but also non-material (participating in working together). Collaborate and strengthen the union of farmer communities in Soki Village with cooperation, and it will create compassion and attention among others.

Rotating Work

Labor in agriculture can be done individually or collectively but is generally done individually. Collectively in the form of cooperation by taking turns. Collaboration arises when people realize that having the same interests and the existence of an organization are useful forms of cooperation.

Collaboration is a joint effort between individuals or groups of people to achieve one or several common goals. Another form of cooperation between farmers in Soki Village is by working in turns or the Bima Weha Rima language.

Rotating work is a work done by farmers with other farmers in a part system that has different working times. Usually the work of rotating farmers in Soki Village on agricultural activities such as processing agricultural land both when farming agricultural land, planting rice and shallots, cutting rice and shallots and at the time of harvest.

Mutual cooperation and rotation carried out by farming communities in Soki Village have a sense of solidarity among fellow communities in a single entity or kinship. Mutual cooperation and rotating work is a farming community in Soki Village that has a value system of community life, a tradition of mutual cooperation and rotating work in the farming communities of Soki Village from the present time in efforts to cultivate land, plant, maintain, and reap the crops.

Mutual cooperation is not only meant as behavior and outlook on life but also acts as moral values. This means that mutual cooperation and rotating work are always a reference in the lives of farmers in Soki Village.

Mutual cooperation and rotating work are one of the characteristics of rural communities, especially the farming community in Soki Village because the majority of the Soki Village community is rooted in agriculture. Even though currently the farming community in Soki Village is experiencing progress or changes in the use of agricultural tools, namely from traditional agricultural tools that develop into modern agricultural tools. But culturally the cultural heritage of agrarian traditions is still thick in the lives of farmers in Soki Village.

Mutual cooperation is a way of life, survival, and relatedness in the farming community in Soki Village because habits in agriculture require farmers to work together from land preparation, planting, maintenance to the harvesting of crops.

Rotating work or *Weha rima* work carried out by farmers in Soki Village can alleviate and reduce work costs because they do not get wages and are only given *alakadarnya* food by landowners. *Weha rima* has become the habit of farmers in Soki Village who are inherited from their ancestors to ease the burden and costs while not needing to look for labor if their family members can not do the work, and if any of the members are unable to work on another day or can rent someone else instead.

Research Result Analysis Using AGIL Theory, Adaptation, Achieving Goals, Integration, Latent Pet Maintenance Talcott Parson

The findings of the data in the field and the frame of mind are built using the structural-functionalism perspective described in AGIL's theory. According to Parsons, a community can survive if it has four sub-systems namely (1) Adaptation or adaptation, (2) Goal attainment or achievement of goals, (3) Integration, and (4) Latent petter maintenance or maintenance of latent patterns (Sunarjan 2014).

The function of the imperative or the precondition of the continuation of the social system includes four important points which are included in this functional requirement — first, people's adaptation to changes in agricultural

technology tools. The two objectives of the farming community are to preserve the kinship value system. The third is the procedure for farming the Soki Village community. Fourth, community efforts to preserve kinship values.

Community adaptation to the use of agricultural technology tools such as the use of tractor engines, diesel engines, rice threshing machines. Community adaptation to agricultural technology tools is different, some through imitation styles, through counseling by the Belo District agricultural service. They are imitating, in this case, meaning that the farmers saw firsthand the procedures for using agricultural tools used by other farmers. Based on the procedures that have been seen, farmers will practice the procedure on their respective farms.

The aim of the farming community in Soki Village is to preserve the system of kinship values such as mutual cooperation and rotating work, of course, leading to the togetherness of the farming community in Soki Village in conducting agricultural activities. In addition to giving together meaning, it can also be mutually beneficial for others because, in addition to reducing costs and accelerating the process of agricultural activities such as planting, cutting, and even rice and shallot harvesting activities, farmers in Soki Village do not need to bother looking for other workers.

The community as social beings in their lives is inseparable from kinship values which become a benchmark for the implementation of activity especially agricultural activities such as those carried out by farming communities in Soki Village such as mutual cooperation and rotating work. Rotating and mutual cooperation work has become a tradition of the farming community in carrying out agricultural activities while accelerating agricultural activities and achieving the same goal of harmony and prosperity in the economy.

CONCLUSION

Mutual cooperation carried out by farming communities in Soki village contains social values. Social values include, among others,

dependence with each other, togetherness, and cooperation. Social values are reflected in their concern for fellow members of the community, caring among others not only material (money and goods) but also non-material (participating in working together).

Rotating work is a cultural heritage of the ancestors of farming communities in soki village to ease the burden and costs while not needing to seek labor if the work cannot be done by the family members themselves, and if any of the members are unable to work on another day or can rent someone else instead.

The community as social beings in their lives can not be separated from the values that become a benchmark for the implementation of an activity especially the farming activities of the farming community, the value of mutual cooperation and rotating work carried out by the farming community in Soki Village not only in agricultural activities such as planting, cutting and manipulating. But the farmers in Soki Village do mutual cooperation in celebration events such as circumcision, marriage and even at the event entering a new house. Mutual cooperation activities and rotating work have the same goal, namely to alleviate and simplify work while preserving and applying the culture of the ancestors.

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