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# Farmers' Adaptation to Modern Agricultural Production Pattern Dynamics in Surumana Village, Donggala Regency

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## ABSTRACT

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Modernization, rationalization, and commercialization of the agricultural and rural sectors are impossible to resist when communities open up owing to the impact of contemporary culture. Unlike in Java, where the majority agricultural modernisation occurred in the rice field sector, modernization occurred in both the rice field and the plantation sectors in the communities surveyed. The purpose of this research is to identify farmers' response to the dynamics of changes in agricultural production patterns, as well as the growth of modernization, rationalization, and commercialization in Surumana Village. The observed events are described using a qualitative method in this work. This study's data set includes both secondary and primary sources. Secondary data was gathered through searching relevant library resources and needed papers, while primary data was gathered by observing and conducting in-depth interviews. To collect primary data in the field, a total of 11 informants were purposefully chosen to be questioned in depth based on the study topic. The findings indicate that the agricultural production pattern in the research village has shifted toward commercialization and rationalization attempts to achieve economic rewards. Previously, the manufacturing pattern was primarily meant to fulfill the demands of basic minimalists. As a result, the shift in management patterns and farmers' production techniques toward a more logical and modern direction is a kind of farmer adaptation to the rise of modernization, rationalization, and commercialization in the village's agricultural sector.

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## INTRODUCTION

Sociocultural, economic, and technical developments that continue to occur in human civilization, including rural places, have had an influence on shifting people's thinking from irrational to rational. Aguste Comte, who has been dubbed the "Father of Sociology" since its inception, has articulated the shifting patterns of human society's thought from religious to metaphysical to positivistic (Giddens, et al, 2009). In this positivist period, rationalism evolves from time to time, producing science and technology as well as numerous results in the area that accompany it.

According to Mosher (1991), people, especially farmers, are fundamentally rational animals who constantly consider the principles of efficiency and effectiveness while carrying out any action. Farmers, according to Mosher (1991), are human people who think and struggle to achieve their personal life objectives without being pressured by anyone. They are capable not just as farmers but also as managers. Farmers will always maximize their rationality when managing their farms, and they will always compute the worth of something (utility) to be exchanged (Waters, in M. Saleh, S. A, et.al 2018). According to Popkin (1979), farmers are sensible, creative individuals who wish to advance and become wealthy. Farmers, on the other hand, are unable to do so because they lack access to the market to sell their own agricultural products. In contrast to Scott (1981), who claims that farmers' rationality is an issue of moral economics since farmers constantly endeavor to prioritize survival from the threat of starvation. In Scott's (1981) opinion, the decision to prioritize safety when confronted with a situation that threatens his subsistence needs is also a rational choice.

Farmers' rationality in reacting to the dynamics of change generated by modernization in numerous elements of people's life in this contemporary period may be demonstrated in their proclivity to adapt to models or methods of managing and developing their production in the agricultural sector. Farmers' adaptation to the rise of modernity may also be observed in the orientation of their output, which is no longer restricted to satisfying their subsistence or fundamental requirements in the form of food, as it was previously, but is now geared to commercialization attempts to seek economic gains.

Agricultural growth in many developing nations, particularly in Indonesia, is a manifestation of modernization principles that were previously established successfully in Western European countries and the United States. The goal of agricultural development is to move society away from backwardness and traditional circumstances and toward a more sophisticated, wealthy civilization, as well as to create contemporary farming practices. Moore defines modernization as "a total change of traditional civilization or pre-modern society into a society whose technical style and social organization are akin to what is happening in industrialized nations," as stated by Norman Long (1987:12). According to Seorjono Soekanto (2012: 304), the general character of modernization concerns the socio-demographic aspects of society, which are usually described by the term social mobility, which is a process of socio-economic and psychological elements that begin to show opportunities towards patterns of development. new patterns emerge as a result of socialization and behavioral tendencies.

Modernization, as a development model followed by many nations, including Indonesia, is not only an urban phenomena, but it has also shown itself in rural regions. According to Soelaiman (1998:155), modernization as a development paradigm implemented in rural regions began at least in the 1960s with the "Green Revolution" upgrading of the agriculture sector. Agricultural modernization, which takes the shape of the use of contemporary agricultural technology in the agricultural sector, has seen constant progress, with new, more complex technologies appearing from time to time.

The industrialization of the countryside, particularly in the agricultural sector, has resulted in a variety of social changes in rural areas. The openness of the village and its people to other socio-cultural, economic, and political systems and ideals from the outside are the changes that may be observed as the influence of the modernization process that has occurred thus far. With the incorporation of socio-cultural, economic, and political systems and values into village community life, village community socio-cultural, economic, and political behavior has gradually changed. Suryo (1991:2) claims that since the commercialization system's



penetration, bureaucratization, agricultural industrialization, transportation, and communication have resulted in social changes in rural areas.

The government's development plans to modernize villages and improve their communities have undeniably led in the opening of villages to outside influences, including villages in Central Sulawesi. The introduction of new values into rural regions as an inescapable result of the village's opening to the outside world has resulted in the weakening or collapse of traditional local values such as mutual cooperation, paternalistic relationships, subsistence agricultural practices, and traditional values. other indigo rustic

Surumana Community is an agricultural village in the South Banawa District, Donggala Regency, Central Sulawesi Province. This industry employs the majority of the residents in this community. In addition to rice fields, the agricultural population in this area grows plantations, including local coconut and oil palm plantations. Rice fields, coconut plantations, and oil palm sectors are the three primary pillars of the people's socioeconomic lives in Surumana Village. As a result, the village residents' farming or farming system is a mix of the rice field system and the plantation system as an interrelated and mutually reinforcing unit.

Surumana Village, like other communities in Indonesia, has grown pretty successfully as a result of its exposure to the outside world. The advancement of more quick transportation and communication networks facilitates the entry of social and cultural components from outside, which has a significant impact on changes in the socioeconomic and cultural behavior of the people in the village. The growth of rural modernization, especially agricultural modernization, which continues through new agricultural technology advances, will undoubtedly have an influence on changes in the socioeconomic and cultural behavior of the farming community in this village. As a result, the focus of this study is on efforts to understand how the dynamics of modern agricultural production patterns arise and how farmers adjust in response to the dynamics of these developments.

## ADAPTATION CONCEPT

Suparlan (1993) defines adaptation as "a process of fulfilling the basic necessities to be able to survive life." According to Soekanto (2012), social adaptation is the process of overcoming environmental obstacles, adjusting to norms, changing to adapt to changing situations, changing oneself to fit the conditions created, and utilizing limited resources for the benefit of the environment and the system, as well as the process of cultural adjustment and other aspects as a result of natural selection.

According to Sears (1985), humans adapt for two reasons. First, the conduct of others gives important knowledge. Other individuals are a vital source of knowledge for someone who is in a new cultural situation; they often know things we don't. We can profit from their knowledge of the environment that is new to us by doing what they do. Second, humans adapt in order to be accepted socially and escape censure. Of course, in a new setting, there are values or norms that are employed in interpersonal relationships; people' incapacity to grasp and implement these values or standards would almost likely result in social rejection.

Based on these constraints, it is possible to conclude that adaptation is a process of adjustment, namely the adaptation of people, groups, and social units to norms, a process of change, or a generated state. The pattern of adaptation in this research is connected to the farming community's attempts to alter the way they operate and manage the agricultural sector, as well as the usage of agricultural technology, which is always evolving towards a more contemporary and sophisticated one.

## MODERNIZATION

Modernization is described as a transformational process in which conventional structures and values are completely replaced by a set of current structures and values (Suwarsono & Alvin, 1994:23). According to Wilbert Moore in Long (1987:12), modernization is a comprehensive transformation of traditional or premodern society into a society whose technological style and social organization are similar to those found in advanced, economically prosperous, and relatively stable Western World countries.



According to the definition of modernisation, the notion of modernization appears to be the polar opposite of the conventional view. This suggests that the two conceptions are diametrically opposed since they have fundamentally different personalities or qualities. According to Budiman (1995:38):

"Modernization theory outlines in detail the characteristics of modern civilization, such as openness to new ideals, rational thinking, efficient labor, and a focus on the now and the future. Traditional civilization, on the other hand, is defined by illogical ways of thinking and inefficient ways of functioning."

According to Soekanto (2012: 303), modernization is a type of societal change that encompasses a wide range of issues and is typically a planned change. According to modernization theory, a society can attain development if it is modernized, as Western countries and the United States have done in the past. The modernization theory's beliefs and opinions are founded on the notion that the nature of traditional society, which is always connected to traditional values, is the source of a nation's backwardness, and hence the society has to be modernized.

### **THE DEVELOPMENT OF MODERNIZATION IN RURAL**

Since the New Order era till now, the government's strategy to carry out development with a modernization approach has been founded on the belief that there is no other way to advance and prosper the community but to modernize various areas of people's life. The success of the modernization method in numerous nations in Western Europe and the United States has impacted this view in the need of modernisation.

Development in Indonesia is carried out not just in metropolitan areas, but also in rural regions, using a modernization method. According to Soelaiman (1998:155), the government has done at least two things in the framework of modernizing rural development since the beginning, namely modernization in the field of agricultural sector development and modernization in the field of rural socio-political institutions.

The modernisation process in the agricultural sector may be viewed with the policy of adopting the green revolution or upgrading the agricultural industry. Meanwhile, rural political structure modernisation is defined by the issuance and passage of legislation. N0.5 1979 on hierarchical and bureaucratic village governance to promote the spread of central policies in rural regions. Through these two examples of rural modernisation, it emerges that village development programs in the 1970s were rather innovative in character.

Given the economic downturn that Indonesia has experienced in past eras, the choice of the paradigm of modernization of development, particularly in the economic and other development domains, cannot be debated. The New Order administration prioritized economic development by obtaining the best potential economic growth.

Rural development is a component of national development that focuses on increasing agricultural productivity. The rural regions' involvement in the national development constellation is consistent with the vast potential of agricultural resources found in rural areas. Increasing agricultural productivity is crucial not only for providing enough food for the Indonesian people, but also for providing raw materials for the industrial sector and increasing the country's foreign exchange profits. The involvement of capital and the utilization of agricultural technological facilities for intensification, extensification, and diversification of agricultural companies is unavoidable in order to boost agricultural productivity. The use of contemporary agricultural technology involves the use of facilities such as chemical biology and physical mechanics, as well as the establishment of new institutions in the production system.

The introduction of modern agricultural technology, also known as the green revolution, has been carried out by the Indonesian government since the 1960s and continues to grow today with all of its dynamics. It is recognized as having succeeded in increasing agricultural production, providing enough food for the Indonesian population, and saving foreign exchange. However, as a result of agricultural modernisation, a number of challenges have evolved for the rural people.



According to Sasono and Arief (1981: 34), the introduction of new technology into the agricultural production system has resulted in less work prospects in rural regions. When compared to when agricultural units utilized typical local seeds, the utilization of labor per hectare of agricultural land dropped when these agricultural units employed high-yielding seeds. Similarly, the use of tractorization has resulted in a reduction in labor absorption every time tillage is performed. Collier, Birowo, Sinaga, and Nurmanaf argue that agricultural modernisation has resulted in a pattern of relations or concentration of agricultural land ownership on wealthy farmers (Abustam, 1989; 20).

According to Suharso (2002; 4), there are two significant points to emphasize in relation to the growth of agricultural modernization. First, agricultural modernisation has resulted in a consolidation of land tenure by wealthy farmers. Second, agricultural modernisation has constrained the mobility and space of small-scale agricultural enterprises. This is owing to the needs for contemporary agricultural inputs, which are difficult for them to get, forcing them to frequently be unable to maintain their farming operation.

### **SOCIAL CHANGE IN RURAL**

Every civilization, no matter what its shape, nature, or condition, is always evolving. Initially, these changes were quite sluggish, but with the advancement of civilization accomplished by humans today, these changes have occurred much more swiftly than in the past. Changes in society typically affect social values, social norms, behavior patterns, social structure, social institutions, social stratification, power, responsibility, and leadership, among other things. Because of the broad scope of social change, several definitions or definitions of social change have emerged from specialists.

Davis, as cited by Wahyu (2005; 2), defines social change as changes in society's social structure and function. More describes social change as changes in social structures, with social structures referring to patterns of behavior and social interaction (Lauer, 1993; 4). According to Rogers, social change is defined as changes in the structure and function of social systems. Activities such as revolution, progress, and new discoveries, particularly in the industrial sector, produce changes in the structure and operation of the social system (Wahyu, 2005; 2).

Furthermore, Selo Soemardjan and Soelaeman Soemardi describe social change as any change in a society's social institutions that impact the social system, such as values, attitudes, and patterns of conduct among social groupings (Abdulsyani) (1994; 164) According to Farley, as cited by Sztompka (2005; 5), social change is a shift in behavior patterns, social connections, institutions, and social structures at a certain moment.

Although the evolution of civilization was initially gradual, developments in science and technology have resulted in a comparatively rapid development. Science and technological advancements have a significant impact on changes in a person's consciousness, attitude, and way of thinking. In general, the social changes that occur in people's lives encompass a wide range of aspects. According to Himens and More (Soelaiman, 1998; 115-120), social change has three types of dimensions: structural dimensions, cultural dimensions, and interactional dimensions. The structural dimension relates to societal changes in the form of role shifts, the introduction of new roles, changes in class structure, and changes in social institutions. The cultural dimension relates to societal cultural developments such as discovery, thinking (science), invention, technology, and interaction with other cultures, all of which result in cultural diffusion and borrowing. The interactional dimension relates to societal changes in social connections.

Changes in rural communities, especially behavioral changes, cannot be isolated from the effect of development or modernization that has happened in rural regions to date. The government's development or modernization of agriculture, in particular, practiced by farming communities in rural regions, contributed considerably to the changes that happened in rural farming communities. According to Rahardjo (1999; 192):

"The process of community transformation and development, especially rural communities, cannot be isolated from government action." As a result, it is evident that it is the state that changes plans and engineers. This governmental involvement is carried out with the goal of expediting growth so that the country does not fall behind the rest of the globe."



Changes in patterns of social interactions in society, reduced use of human labor in cultivating agricultural land, including rice fields and plantations, and urbanization are among the changes that occur in rural areas as a result of the introduction of modern technology. According to Soelaiman (1998:128):

"The impact of contemporary technology's arrival into rural regions is a shift in the pattern of interactions in society since technology makes work activities easier and faster. Because each worker works according to their unique competence, relationships between coworkers become interpersonal (specialists). This is distinct from job activities conducted without contemporary technology or with traditional basic technology that does not necessitate specialist skills since everyone may assist one another in their work and no unique talents are necessary."

Furthermore, Soelaiman (1998:129) claims that the continued development of technology in villages, particularly in agricultural regions, has resulted in urbanization, which has resulted in fewer personal social interactions amongst people. This is due to the fact that, in addition to the considerable geographical distance, the diverse city culture and vocations alter the patterns of social ties in society. According to Rahardjo (1999: 190), the modernisation of agriculture, along with rising commercialization in rural regions, has resulted in the breaking of old traditions and the collectivities inherent in these traditions. Based on these perspectives, it is possible to conclude that modernization, which is becoming more prevalent in rural areas and affects all aspects of community life, has an impact on the occurrence of shifts in the structure of village community life, such as the structure of the economy, social institutions, educational institutions, and family institutions.

## METHOD

The descriptive qualitative research approach was employed in this study. This research analyzes social phenomena in its application by not employing data in the form of rigid statistical statistics that can be quantified quantitatively. According to Moleong (2005), qualitative research is research that aims to holistically understand phenomena about what research subjects experience, such as behavior, perceptions, motivations, actions, and others, and to describe them in the form of words and language, in a specific natural context. According to Bogdan and Biklen (1992), qualitative research is primarily an attempt to analyze facts or ideas through an explanation process, using in-depth interview methodologies (in-depth interviews).

The study data were gathered from carefully chosen informants, mainly those who were thought to be well-versed in the intricacies of agricultural modernisation, including plantations. Three rice field owners and cultivators, two farmer group administrators, five farmers who operate oil palm plantations, and one local agricultural extension official were questioned. As a result, the total number of informants is 11. Data for the study were gathered by observation, in-depth interviews, and documentation.

The study's data were evaluated qualitatively and descriptively in phases. First, data reduction is data simplification that occurs during and after data collecting until the report is completed. Second, there is data display, which is the presentation of data and information. Third, based on data reduction and presentation, draw conclusions.

## RESULT AND DISCUSSION

### Dynamics of Changes in Agricultural Production Patterns in Surumana Village

Surumana Village's agricultural production was initially subsistence-based, as it was for most traditional farmers. Subsistence farming entails farmers managing their agricultural land just to suit their fundamental requirements, particularly food for daily use. Secondary crops produced by farmers to suit their basic requirements include corn, beans, vegetables, cassava, bananas, and rice. This demonstrates that traditional farmers' lives in this village were initially relatively modest.

As a subsistence farmer, the activities of farmers in this hamlet are largely focused on the rice field and cultivation sector, growing rice and secondary crops, all with the goal of satisfying their subsistence requirements or primary need, namely food. Farmers at the time often did not consider how their agricultural



goods may be marketed to earn funds to invest and build their agricultural company in addition to satisfying their subsistence requirements. Only a few farmers in this hamlet labor in the agricultural sector on a scale that is substantially larger than the average farming scale of current farmers.

Farmers began to cultivate coconuts in the early 1970s as time passed. This coconut plant is one of the types of plantation crops that have a high economic value when compared to other types of secondary crops at the time. This does not imply that there were only coconut plantations in this village in the 1970s, because coconut plants were cultivated by several farmers long before the Dutch colonialists arrived. As a result, farmers who have large coconut plantations with a large number of coconut plants have more prosperous socioeconomic conditions than those who have a small number of coconut trees, let alone none.

According to information acquired from various sources, the varieties of plantation crops created by farmers began to vary in the early 1990s. Farmers in this village cultivated a variety of plantation crops, including native coconut, cloves, cocoa (cocoa), and lastly, in the early 2000s, oil palm. Farmers have begun planting clove since the mid-1980s, having previously being confined to producing indigenous coconuts. Because of the high and consistent pricing, cocoa trees offered sufficient revenue for farmers until the early 2000s; also, this plant has not been attacked by disease.

Farmers' revenue has increased dramatically as the price of cocoa beans has risen. Farmers' socioeconomic well-being improves and grows as their revenue rises. According to Abdillah (an informant), farmers could easily purchase motorbikes with income from cocoa plantations at the time. Haris backed with Abdillah's allegation by saying:

"One of the signs indicating an increase in farmer income and welfare at the time was that practically all cocoa growers could readily purchase motorcycles." Farmers with a considerable number of cocoa plants have even purchased four-wheeled vehicles or automobiles."

Since farmers in Surumana Village established and cultivated cocoa plants in the 1990s until 2005, cocoa plants and cocoa beans generated benefits for farmers since the money gained from cocoa plantations was extremely excellent. According to sources, farmers with a cocoa plantation size of 1 hectare and a number of plants ranging from 700 - 800 trees may make an income of Rp. 15,000,000 to 20,000,000 every season (4 months), which is comparable to an income of Rp. 3,750,000 to 5,000,000 per month. Even yet, the income from the intermediate fruit has not been quantified, which is not much, but it is enough to assist improve the income of cocoa farmers since the intermediate fruit may be collected every month. As a result, chocolate or cocoa became the principal commodity of the farming community in Surumana Village and its surrounds at the time.

However, cocoa output began to fall gradually in the early 2000s as a result of cocoa trees being attacked by pests and diseases. Cocoa production has decreased drastically since the mid-2000s owing to pests and viruses that growers have struggled to control until recently. According to the informants, since the first decrease in cocoa output, farmers have continued to nurture the plant, taking good care of it in the expectation that the farmers' cocoa production will return to stability. Farmers' efforts to preserve and stabilize their chocolate output have not given satisfying results because cocoa production continues to fall on a regular basis.

The reduction in cocoa bean and fruit yield is becoming more pronounced, leading farmers' socioeconomic situations to deteriorate. Farmers' income has been steadily declining, to the point that earnings from cocoa trees can no longer be utilized to purchase fertilizer and medications. As a result, growers are finding it increasingly difficult to provide specialized care for their cocoa trees. Even though farmers tried to fertilize and spray pests, they were unable to improve the state of the cocoa plant.

Farmers ultimately opted to cultivate oil palm after experiencing periods of diminishing cocoa yield. Since the end of the year 2000, numerous farmers in Surumana Village have been attempting to plant oil palm on their depleted cocoa crops. However, a bigger proportion of cocoa growers began to cultivate oil palm only in 2005. When cocoa cultivation could no longer be anticipated to sustain farmers' socioeconomic lives owing to declining productivity, farmers were forced to produce oil palm. According to Asli Jabu;



"There is no longer any value to sustaining a cocoa plantation, as productivity continues to fall on a regular basis." Farmers' social and economic lives have deteriorated as the state of cocoa production continues to deteriorate. As a result, the farmers eventually chose to move to cultivating oil palm since oil palm farms are highly promising."

Farmers' interest in growing cocoa plants has totally vanished after 2005, despite the fact that the price of cocoa commodities was fairly appealing at the time and continues to be so now. Since 15 years ago, the price of chocolate commodities has risen from IDR 15,000 / kg to IDR 30,000 / kg presently. Nonetheless, farmers are still unwilling to replant cocoa. Farmers are motivated to expand their oil palm fields while also maintaining the trees they presently have. Farmers are interested in planting oil palm crops because they have a high economic value, such as cocoa. Oil palm plantations have the benefit of being resistant to pests and requiring less maintenance than cocoa plants.

As a result, oil palm plantations that were formerly produced only by oil palm plantation businesses are now being developed by local farmers in Donggala Regency, including farmers in Surumana Village, South Banawa District. As a result, oil palm plantations are now held not just by plantation firms, but also by smallholder farmers. It's only that the amount of land farmed by farmers and plantation firms is vastly different.

### **Adaptation of Farmers in Responding To The Dynamics of Changing Patterns of Modern Agricultural Production**

The development of various types of agricultural crops, particularly in the plantation sector, cannot be separated from the impact of globalization and modernization, which continue to grow and occur at a rapid pace, including in the agricultural sector. The advancement of modernization in rural areas has had an impact on how people think. Rural modernisation has brought about changes, particularly in the agricultural system's institutional component. Changes in people's thinking patterns are one of the elements affecting the community's capacity to respond to changes in the world of agriculture, as evidenced by farmers' ability to adapt to modern agricultural production patterns.

Farmers' choices and actions, which are no longer limited to planting rice and secondary crops but also choose to plant plantation crops, indicate a process of adaptation of farmers to the dynamics of changes in rural agricultural production patterns, which were previously only limited to developing types of food crops, towards the development of more varied agricultural production patterns by developing various varieties or types of agricultural crops, both food crops and agro-forestry crops. This also demonstrates a shift in the focus of farmers' output from supplying their basic and minimalistic subsistence requirements to production that is commercial in character and directed toward achieving economic advantages.

Changes in agricultural production patterns in Surumana Village, South Banawa District are a reflection of farmers' production behavior shifting from subsistence to profit-oriented commercial production patterns. The subsistence production pattern, as detailed in the theoretical review chapter, is a production pattern that represents farmers' minimalist way of living, in which farmers' efforts are primarily oriented at survival. Meanwhile, the profit-oriented commercial production pattern is a pattern that depicts farmers' rational and contemporary conduct. In the context of farmers' rationality and modernity, agricultural companies formed by farmers are no longer confined to supporting their minimalist or subsistence requirements, but rather to pursuing and profiting as much as possible.

Discussing and describing the adaptability of farmers in Surumana Village in response to the dynamics of changing patterns of contemporary agricultural production is extremely relevant to be placed within the context of subsistence theory and profit-oriented farmers' production behavior. Initially, the farmers of Surumana Village grew rice as a supplemental crop. Farmers in this village attempted to expand their agricultural business in the early 1970s by growing local coconuts and cloves. Farmers then extended their agricultural enterprise again in the mid-1980s by growing cocoa or cocoa.





Farmers' output was solely directed to fulfill the daily food demands of farmers in general when modern agricultural technology was given to farmers in the early 1970s, when their activities were still restricted to growing rice fields and planting secondary crops. According to the informants, according to Namludin;

"Farmers in Surumana Village were introduced to contemporary agricultural amenities such as fertilizers, insect control medications, superior seeds, and a variety of other agricultural support services in the early 1970s." The government is aggressively conducting outreach and socialization, including through rural broadcasts and screenings of films about the ins and outs of agriculture that are screened in rural areas on a regular basis, including in Surumana Village, so that farmers can understand the benefits and how to use modern agricultural facilities."

However, according to an informant called Mashudin, the introduction of farmers to modern agricultural technology in the early 1970s until the next few years did not succeed in modifying the farmers' production practices to raise agricultural productivity significantly. Farmers in this village were mostly confined to satisfying their daily food needs in the rice field sector at the time.

Surumana Village is becoming more open to the effects of modernization advancements from the city and other developed regions, with the opening of land transportation routes and improved transportation facilities, followed by the growth of communication technologies. Surumana Village's people eventually began to be impacted by numerous cultures from outside via increasingly strong connections with the outside world.

The influence of contemporary culture, which is transferred through contact and dialogue with cultural components from outside, has eventually had an impact on changes in the way the agricultural community operates in the village. This shift can be seen in their attitude toward responding to the dynamics of the development of modern agricultural technology innovations, which continue to change and develop on a regular basis, as well as their way of producing, which was initially only to meet subsistence needs and then evolved into commercial agricultural production oriented toward pursuing economic profits. According to Ibrahim, an informant;

"Interactions and exchanges between people in our community and cultural components from outside have brought numerous experiences and useful lessons for our life." People finally realized, and their thinking began to shift, that the way of production that only meets the need for food to survive cannot be sustained. Work and manufacturing must be directed toward increasing socioeconomic wellbeing and maximizing profit."

When farmers start developing different sorts of agricultural products, they begin to change their way of thinking and the method they produce. Farmers in Surumana Village were initially confined to farming rice fields and planting secondary crops for their daily needs, but in recent years, farmers have begun to establish a variety of agricultural products, including planting coconut, clove, and cocoa trees, as well as oil palm plantations.

Farmers' adaptability to new agricultural production patterns began to emerge when farmers opted not to be obsessed on rice growing. Farmers recognize that paddy cultivation on restricted arable land has never had a positive influence on their income and socioeconomic well-being. Farmers become aware of the emergence of diverse requirements that must be satisfied. Asra L believes that;

"At first, farmers labored in the fields just to fulfill their daily food needs, but farmers eventually learned that the demands of the agricultural community have evolved with time, along with changes in people's lives." Farmers are conscious that they are no longer simply meeting their food needs, but also other demands such as children's education, a nice housing, and having a means of transportation, which cannot be satisfied solely by depending on revenue from working on a restricted area of rice fields."



Aware of this circumstance, and with a shift in farmers' thinking toward a more reasonable and contemporary way of thinking, farmers select and decide not to limit their effort and production to the rice field sector, but to establish a variety of other sorts of agricultural output. As a result, in addition to farming rice fields, farmers have established a variety of plantation crops with significant economic value, such as native coconut, cloves, cocoa, and, lastly, oil palm.

Farmers' adaptability to every change and development in the agricultural sector, including plantations, has demonstrated their logic in adopting measures such as what they must do to ensure that their farming activities are sustainable and economically beneficial. Farmers' sensible decision to grow cocoa in the early 1990s, then oil palm in the 2000s, because the cocoa plant could no longer be maintained because it was continually attacked by pests demonstrated their reasonable conduct. Farmers make a sensible decision to plant oil palm as well as a type of adaptation in response to the dynamics of the development of contemporary agricultural production patterns in rural regions.

As a result, agricultural businesses or agricultural products produced by farmers are no longer confined to serving farmers' subsistence requirements. Farmers' output was further oriented to profit-seeking activities by the saying that was popular among farmers during the chocolate boom at the time, "let your school be there, if you don't have your chocolate, you're still left behind."

Farmers are recognizing their increasingly diversified and expanding requirements as rural regions modernize and commercialize, as stated by Aswin;

"Because farmers require more and more, agricultural enterprises formed by farmers have a clear goal to provide more outcomes, unlike farmers in the past." Based on the expertise of farmers at the time, farmland or cocoa plantations were the most promising agricultural businesses to be created. Because chocolate is quite costly. A year can have two large harvests. Between large harvests, you may still collect fruit every month, and the results are sufficient to assist fulfill the farmer's household's living demands."

Kisman (62 years old) one of the informants stated that;

"When cocoa output drops, farmers opt to move to oil palm since it may generate a larger income than other crops." Farmers that earn a lot of money can fulfill all of their demands."

As a result, many farmers in Surumana Village have converted from cocoa to oil palm farms, according to sources. The conversion of agricultural land from cocoa plantation land to oil palm plantation land demonstrates that farmers are increasingly motivated to take reasonable actions and judgments. This logic is mirrored in the decisions and calculations they make about which productivity crops to grow in order to maximize profits.

They did not hesitate to transition from cocoa to oil palm plantations based on their expertise developing oil palm plantations in Donggala Regency, particularly through oil palm farms created by palm oil businesses. Asli (68 years old) claims that;

"There was no other choice for farmers other than growing oil palm on old cocoa plantations that were no longer producing to regain the level of farmers' income acquired when cocoa output was still consistent since it had not been damaged by pests." Farmers hope that oil palm farms will be able to restore their income. This success can already be observed in the company's oil palm plantations as well as smallholder plantations that were the first to grow oil palm."

Just as cocoa plants previously succeeded in improving farmers' livelihoods before output decreased, oil palm plantations have also been generally successful in delivering adequate money to fulfill farmers' diverse demands. This revenue is gained not only by the owners of oil palm plantations, but also by individuals who do



not own the plantations and work as labourers, both collecting swait fruit bunches and cleaning oil palm farms held by local farmers and enterprises.

The fact that the oil palm plantation business, which has been developed in the Donggala Regency by palm oil companies since the 1980s, followed later by the development of smallholder plantations by farmers, has increased the welfare of farmers, causing farmers in Surumna Village to be determined to develop oil palm plantations and no longer want to grow cocoa. Asdir (54 years old) claims that:

"Farmers are unlikely to transition to full-fledged oil palm planting provided cocoa production is constant and disease management is not problematic." This is due to the fact that the price of cocoa is significantly higher than the price of palm oil. However, because productivity has plummeted owing to illness, farmers are forced to shift to oil palm farms."

According to the interview, farmers would not entirely move to oil palm farms if cocoa production remains as good as previously. However, because cocoa cultivation no longer gives promise for boosting farmers' socioeconomic well-being, farmers are shifting to oil palm farms. When compared to the prices of cocoa beans and palm oil, the price of cocoa remains significantly higher. Unfortunately, cocoa productivity has declined to the point that it is no longer profitable to farm.

With cocoa output declining since the early 2000s and showing no signs of improvement, farmers have little alternative but to move to oil palm as a commercial commodity with significant economic value. Even if the area they cultivate is not as vast as the property maintained and developed by the firm, oil palm plantations are considered as offering enough advantages when compared to secondary crops.

Farmers' adaptation to the growth of modern and commercial agricultural systems that are present and continuing in their lives is reflected in the shift in their production patterns toward becoming more commercial and modern, and focused toward producing economic profits. Farmers' production patterns began to shift toward a more commercial model with the development of cloves, cocoa, and oil palm. All of these plants are commercial crops that help farmers financially. Prior to then, farmers exclusively worked on secondary crops in the fields and rice in the rice fields, with the results confined to providing farmers' subsistence needs in the form of food.

## CONCLUSIONS

Several inferences may be taken from the above provided description, as follows;

1. Shifts in agricultural production patterns away from rice fields and secondary crops and toward plantation crops (local coconut, cloves, and oil palm) show a shift in how farmers think about and seek to build their farming enterprise.
2. Agricultural production pattern changes are a type of farmer adaptation to the development of increasingly contemporary agricultural production patterns in order to fulfill market requirements and the living needs of increasingly diversified farming communities.
3. The shift in farmers' production patterns from a simple subsistence pattern to a profit-oriented commercial production pattern indicates that farmers' decisions about which agricultural commodities to manage and produce are becoming more reasonable.



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