Strategy for Living Labors in Industrial Era 4.0

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Abstract: The research aims to explore how the survival strategies of farm laborers in the industrial era 4.0. Farm laborers are a less promising profession, and their monthly income is below the average of UMR in Bantul district. The industrial revolution is the latest technology-based data exchange that has an impact on various lines of life in society. This research method uses a qualitative approach. The results showed: (1) farm laborers in the Bojong region were still able to adapt to the onslaught of the current modernization; (2) defense strategy by maintaining traditions, such as communication and cooperation in carrying out their lives as reinforcement in the community; (3) the nurturing process that developed for survival uses two approaches through examples, guidance and religious rituals, because the community of farm laborers in the village of Bojong has trusted by taking care of each other, it will bring life to life so that it can survive anywhere at any time; and (4) in using agricultural tools, and the community still prioritizes local wisdom-based products.

Keywords: strategy, survival process, farm laborers

1. INTRODUCTION

Indonesian territory had divided into two urban and rural areas. Where each has its characteristics. Village characteristics have the role of primary groups, geographical factors as determining the basis of group formation; more friendly relations and cities have characteristics such as the magnitude of the role of secondary groups, anonymity, and heterogeneity [1].

On the other hand, states the village is a forerunner to the formation of political society and government long before the State of Indonesia was formed [2]. Referring to the opinion, the division of an area originating in the village. The pattern of residence developed by the community had based on heredity or kinship ties, where the number will develop continuously which eventually forms new settlements.

In the end, the village became a landmark, the home, or home of a group of people. The village, as a small community, remained somewhere [3]. Therefore, villages are self-communities that are following Law Number 6 of 2014. Indirectly the village is part of the system as a whole, where the components that surround the physical environment, human and social institutions, and have their respective roles. The physical environment is a marker or a marker of the condition of an area that affects the livelihoods and economic support of a family, such as agriculture.

The average area of Indonesia is agriculture; this can see from the results of a study conducted by Social Security Administrator (Badan Penyelenggara Jaminan Sosial / BPJS), which stated that the area of Indonesia reached 1.905 million km2, and in 2018 the area of agricultural land was only 7.1 million hectares. Indirectly, it can be drawn that the agricultural area in Indonesia is quite extensive despite the decline. So, it can be described that the average Indonesian population is a farmer and relies on the results of his land to drive the family’s economic wheel.

The economic wheels of farmers’ families depend on the harvest they get from the agreements they use when they start planting. Besides, the developed agricultural system is the result of a process of inheritance carried out for generations. Java community will use the conceptual framework as a way of life. Therefore, Javanese people always prioritize basic principles in conducting relations with nature and society. The principle of Javanese culture is to live in harmony and “slamet (secure)”.

The harmony and slamet life that the people carry out has great hopes for the continuity of the lives of children and grandchildren and the balance of nature. Even though the harvest season arrives but the conditions are less favorable such as crop failure, the harvest is damaged, making the farming community, especially laborers, suffer huge losses because their hopes dashed, the slametan (traditional ceremony as a form of gratitude) still held given the form of gratitude to the giver of living substances. The results of the interview “crop failure is part of the fortune given, so we are vigilant, the slametan is still held even though the harvest fails because it is a form of gratitude.”
Scott stated that farmers prefer to minimize the occurrence of problems by suppressing disaster as a windfall rather than maximizing windfall; this illustrates the lives of farmers who are “nirimu” or think positively. Javanese peasant laborers are more focused on promoting nrimu ben slamet (thankful to be safe). Nrimo ben Slamet in Javanese people have an understanding of the code of conduct to accept everything by returning everything to the giver of Substance for the sake of the continuity of the lives of children and grandchildren to be safe from unknown things.

Positive thinking for the sustainability of life is an inseparable part of the life of the Javanese family, as is the case in the parenting process. Javanese parents have an identity in parenting. Because parenting is emphasized in the formation of Wong Java. Java parents in the process of parent-child interaction to form “a Javanese” [4]. A Javanese declared the existence of moral maturity, which is an outcome in the formation of morals requires the presence of adults around them [5], Grotevant and Cooper (Papini, 1994) [6], that the important role and quality of the family that contributes to the formation of identity, among others, lies in the interaction of parents with children summarized in parenting.

Parenting [7] [8] is the formation of behavior through a process of social transformation. Results of research conducted [9][10] stated care in the process of social transformation is influenced by economic and educational factors. Referring to the understanding and preliminary study, nurturing is a form of behavior that is influenced by economic and educational factors.

The process of social transformation that occurs in human life in the process of nurturing both about how to religion, life practices or related habits, to how individuals or groups try to build strength to survive under the shadow of modernization or people often call the industrial revolution 4, 0 that can hinder or change habits.

The study of this study, more directing efforts to survive farm laborers, who occupy certain areas and have local intelligence in managing social life to maintain and maintain environmental harmony. These elements are what people often call cultural ecology.

A survival strategy can be interpreted as a method used by a person or group of people to maintain life [11]. In the view of sociology, a survival strategy is usually a choice in the midst of the scour of threats that could one day damage the values of the order of inheritance.

This research study will be carried out in Bojong Village, Imogiri Subdistrict, where the region is a relic of Sultan Agung; from the expansion of Islamic Mataram. On the other side of Bojong Village, there are 70% of families who work as farm laborers to make ends meet by maintaining tradition amid the onslaught of the flow of modernization. Based on the description above, the formulation of the problem in this study is how do farm laborers survive in the era of the industrial revolution?

2. METHOD

This research was conducted in the Bantul Regency area, Imogiri District, Bojong Village. The determination of the location of the study is done by examining the data in the Imogiri District area. After observing and mapping the area, the village of Bojong was determined, because almost 75% worked as laborers. The selection of informants in this study used a purposive sampling technique.

The data used in this study are primary and secondary. Primary data is used to explore information with farmworkers through interviews and secondary data obtained from observations with related institutions. Data collection techniques using observation, interviews and documentation studies refer to from [12].

The analytical method in this research was carried out during the data collection process; in this case, it was focused during the fieldwork process together with data collection [13]. The stages carried out in the data analysis refer to Milles and Huberman: (1) compiling units of all data collected from the results of interviews, observations, classification and then carried out a reduction to see data that is less relevant; (2) categorizing data; and (3) compiling data and interpreting meanings between categories so that conclusions can be drawn. The data analyzed the survival process of farm laborers in the industrial era.

3. RESULTS

The area of the village of Bojong, located in a mountain located in the District of Pleret Imogiri Bantul. The results of the Documentation Study show that the population reaches 505 households and 75% are agricultural laborers. Farm laborers have their characteristics when viewed from Demographic and Economic aspects. Indirectly, farm laborers have contributed to the improvement of food-related to agricultural land management. Without our awareness of productive and innovative behavior closely with workers, with the capital of experience and courage, they can make changes. The changes they develop have basic on the balance of nature. This was obtained from the results of an interview stating, “something we will consider and refuse not to be forever.

Farmland management is related to the process of survival for the survival of family life. The results of the interview found that farm laborers in Bojong village were divided into several paron, tandur, and nderep. They have their respective duties and functions in working the fields. Paron is a farm laborer who works in the fields or manages and has a direct agreement with the owner of the field. Paron farm laborers have the task of macul land, ngarit, angker, walls, mortars, and waiting for birds and nebaske. Indirect farm laborers have the primary responsibility for managing land.
**Discussion**

The community knows the peasant profession as a promising profession. The results of research conducted by Kumesan (2018) [14] stated that the profession of farm laborers does not guarantee the future. This is similar to that expressed by [15] states that farmers are professions with sufficient abilities and are inherited referring to the results of preliminary studies and the opinion of an expert that farmers are professions with adequate results. Although with adequate results they must be able to get around life. With the hope of their lives will continue to grow and / or continue even though their income is just right, because they have uncertain income must be able to get around life.

The unity of farm laborers in the village of Bojong, Imogiri Subdistrict, Bantul Regency, has carried out many efficient developments or strategies in order to maintain their lives and the continuity of their children and grandchildren. This is evidenced by the retention of old patterns and adapting new things until now. The process of cultural defense carried out by the Javanese community,
especially the farm workers, is in line with Julian Steward
in cultural ecology which states that there is a dialectical
relationship between the environments through the
communication process. Indirectly, the process of
surviving the workers in the Bojong village area is the
existence of communication, mutual cooperation and
nrimo. With nature, fellow human beings and the Creator,
regardless of educational background.

The process of cultural retention in the industrial era
4, 0 on farm laborers is influenced by a strong belief in
ancestral values, so that they are internalized in their
behavior and attitudes from generation to generation.
Therefore, even though they became agricultural laborers
and lived in the presence of modern tools, they still
maintain the tradition until now. The concept of Javanese
“Slaman, Slumun Slamet or 3S” which means a person
who has always survived anytime anywhere and anytime.

Slamet urip is inseparable from the self-concept of
Dadi Wong Java. Dadi Wong is the achievement of one’s
knowledge followed by changes in one’s moral quality and
maturity [5]. In addition, if the child does not meet the
moral requirements of Java, it is termed “durung jowo”
and is often described by the lives of children who will be
taken care of by the adults around them. Not directly
children need the presence of adults who are around him to
provide examples and good learning. In this case it is in
line with Albert Bandura’s theory which states learning
through examples. The fact is that some Bojong people still
exist who maintain traditions or habits that are inclined to
values such as children who are in a sling when being given
food using the right hand and left hand are included in the
sling. And some have been lost when communication in
using Javanese language is reversed.

Farm workers still believe that if they take care of
their children by carrying out traditions, customs and
ancestral beliefs, they will be far from reinforcements and
fortune. Because by promoting tradition is one of their
ways to maintain tradition and be able to live adapt to the
challenges they face. This fact is proven by up to now still
undergoing habits such as making “among-among wayahe
neton opo pendak”. Climbers in Indonesian signifies the
day of birth.

It can be understood that the strategy of defending
peasants in parenting to become Javanese people is done in
two ways. The first way is to give an example through the
second guidance, substantively, where the process of
reconstructing traditional values is influenced by their
attitudes and behavior. Workers’ trust in custom causes
them to behave in accordance with the provisions. Through
traditional slametan ceremonies become a means to avoid
evil spirits.

The quality of life of Javanese people as a parameter
to mark the quality of life is in the Serat Whedatama,
which describes the quality of life related to morals,
spiritual conditions and not in cognitive intelligence. This
is in line with Jean Piaget’s constructionism perspective
that experience and process are part of a knowledge [16].

According to [3] Javanese culture is concepts
about what lives in the minds of most of the people about
what is considered valuable, valuable and important in life
so that it can function as a guide to their lives. Culture
relates to everything related to life attitudes, customs and
culture that was first introduced through the family.

The life of a farm worker develops harmony and
respect. With the hope that the values of the pillars
developed have the aim of maintaining the community in a
state of harmony. The state of harmony lies from all parties
regardless of educational background, because they want
to create a state of peace, like to work together, nrimo and
calm. In line with Ali (1986) and Suseno (1985) the value of
respect states that everyone in speaking and carrying
oneself must show respect for others, according to their
degree and position.

Local involvement is a key characteristic of the
traditional community especially the laborers. This means
that local wisdom is part of their lives and their
grandchildren will do so soon. And people believe that the
lives they lead are passed down through the ages. The same
applies to the use of agricultural equipment. They will be
well-informed when it comes to innovation [2].

5. CONCLUSION

Farmer Labor is a profession which results are not
promising. Besides the profession of farm laborers is one
community that still preserves their customs or
authenticity. The modernization blow or most people call
it the industrial revolution which will have an impact on
self-defeating. The farm workers still defend themselves by
being able to adapt without leaving tradition. Trust with
the ancestors and the balance of nature became the main
characteristic in their lives. Because people have the view
of a truth by keeping the tradition for the continuity of their
children and grandchildren.

There are always efforts by the community to make
the inheritance formed through care continue today.
Strategies are carried out through the first by giving
examples and slametan ceremonies. This construction
causes strength when there is a renewal dating. So that
people can adapt to any conditions by promoting the
Javanese philosophy “sluman slamun slamet”.

Bojong villagers by maintaining local products will
preserve nature. Because the tools made by Bojong people
still rely on nature, such as materials from plants.

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