

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 of 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 “*nrimo*” or think positively. Javanese peasant laborers are more focused on promoting *nrimo 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 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*, *angkler*, walls, mortars, and waiting for birds and *nebaske*. Indirect farm laborers have the primary responsibility for managing land.

Tandur is the activity of planting rice seeds in paddy fields that have been cut, nggaru, and walls and done by the fathers. Tandur is usually done by mothers who do it together so that the work gets done quickly. The technique used in planting rice seeds is mothers walking backward and only using a piece of bamboo to be a benchmark line.

Nderep is a farm laborer who works in rice fields related to harvest, ranging from *ani-ani to ngiles*. *Ani-ani* is the activity of cutting rice using a piece of wood and bamboo and a piece of metal, and *ngiles* the activity of separating rice from rice trees by using feet. The results of interviews and documentation studies, for *Ngiles*, now no longer use legs, but use tools.

The level of education of Bojong hamlet farmworkers varies; some do not study, graduates of the *pesantren*, and some only study briefly because of economic limitations or succumbing to their younger siblings. The level of education of farm workers does not affect their ability to survive. The observation results obtained by farm laborers in managing problems influenced by experience, there are some interviewees when they are invited to a discussion related to the management of rice fields, they tend to follow the experience and knowledge of *"titen."* Also, the people prioritize accepting anything by positive thinking *"nrimo."*

The kinship system built in the village of Bojong can be seen from the place they live in. AZ, in a neighboring environment consists of *pakdhe, bulik* and close relatives. The community believes that living with close relatives makes it easy to communicate between the families of the mentors. Communication can also be seen building their homes that still prioritizes the principle of mutual cooperation between residents. In the community of Java mutual cooperation termed *"splice."* Splice or mutual cooperation is an activity carried out together without thinking about wages. Because the community believes that if it has carried out together, it will work well and can maintain brotherhood. The results of the Interview stated that the Bojong community held fast to the old teachings of *"tetulung sekoning urip nganti mati, karo jogo paseduluran"*, In addition, other respondents stated that *"idep-idep ngrewangi sek duwe gawe"*. Another respondent stated that mutual cooperation was seen to be harmonious among residents.

In addition to thinking of farm laborers for the success of rice planting, they are also faced with childcare. Parenting is a process of survival of their lives to become *"wong jowo"*. The parenting process they use cannot be separated from the process of regeneration by continuing the traditional values left by the ancestors through social transformation. From the results of observations and interviews with Javanese parents stating "parents still maintain the old traditions in educating children," such as parents teach and give examples of *"andap asor"* with older people, such as when meeting smiles and saying *"nderek langkung"*.

Other respondents stated that when calling an older person using the more polite words, *"Pakdhe, budhe and pak lik, bulik"*. Teaching things related to habituation that does not directly affect communication and harmony with the citizens. Besides, some respondents stated that some children rarely use the soft Javanese language prioritizing the Javanese *Ngoko* language rather than using the Javanese Javanese language, because of frequent fluctuations in put language when communicating older people.

The caregiving process carried out by the Javanese family of farm laborers is now faced with technological advances that have an impact on the defense of inherited values and economic income. Their uncertain economic income tends to be below average because the success of the harvest determines it. The success of the harvest affects the expenditure of their daily needs, whether monthly or identical, as well as the expenditure needs of the child they must bear.

Economic needs are mediocre or below average, the people of Bojong Hamlet are still trying to maintain tradition because people believe in the balance between nature and living things. Observations found that parents of Java every *"Pendak"* still make thanksgiving called *"among-among"*. Interview results Making *"among-among"* as a form of gratitude for substances and humans for the gift of life and avoid from evil spirits and to maintain kinship between your brothers and sisters.

The Bojong community in maintaining the balance of nature, in making agricultural tools made directly by farmers by utilizing the materials that are in the area where they live. Also, the community makes tools adapted to the needs of the farming community. The tools used and developed are local products.

4. 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 are 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 slumun 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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