

The Using of Agriculture Technology and Cultural Change in Rural Community

1st Aldegonda Evangeline Pelealu
History Education Department
Faculty of Social Science
Universitas Negeri Manado
 Manado, North Sulawesi
 aldegondapelealu@unima.ac.id

2nd Yohanes Burdam
History Department
Faculty of Social Science
Universitas Negeri Manado
 Manado, Indonesia
 yohanesburdam@unima.ac.id

3rd Aksilas Dasfordate
History Department
Faculty of Social Science
Universitas Negeri Manado
 Tondano, Indonesia
 aksilas.unima@gmail.com

4th Agnes Djarkasi
History Department
Faculty of Social Science
Universitas Negeri Manado
 Tondano, Indonesia
 agnesdjarkasi.unima@gmail.com

5th Max L. Tamon
History Education Department
Faculty of Social Science, Manado
State University
 Manado, North Sulawesi
 maxtamon@unima.ac.id

6th Artono
History Education Departement
Faculty of Sosial Sciences and Law
Universitas Negeri Surabaya
 Surabaya, Indonesia
 artono@unesa.ac.id

Abstract— This study is aim to describe and analyze how the policy of government in field of agriculture influential the cultural change in rural society. This research is qualitative research with using phenomenology approach, and using interactive technique analysis by Miles and Huberman. Government policy in agriculture, always involve Agricultural Extension Field in implementation agriculture policy is very helpful for the farmer. Agricultural extension field is agent of change, through them the policies of government delivered to all farmer groups. Technology became a main factor of social change. Technology accepted by people through continuous socialization and make people interest to using technology and causing culture change.

Keywords—Agriculture Technology, Cultural Change, Rural Community

I. INTRODUCTION

Local wisdom is a one form of culture heritage of society. Local wisdom formed as a process of interaction between human and their environment to fulfill any needs. Local wisdom is different in any place and contained various religious norms and values. However, basically the process of local wisdom is walking in harmony with nature.

The prospect of future local wisdom that is strongly influence by the knowledge of society, technology innovation, market demand, utilization and preservation of biodiversity in its environment and any government's policies are directly relate to natural resource management and the role of the local community [1].

Agricultural development is a process of agricultural transformation, which is a change process in any aspect of agricultural field. These changes do not only concern mechanization and technology but also in economic institution and agricultural social. The development carried out in rural communities will have a social and cultural impact on the community. This opinion based on an

assumption that development is a process of change (social and culture).

Agricultural development through government policy, socialization put Agricultural extension field (PPL) as agent of change. The traditional work patterns turn into modern because of the policies and socialization carried out on rural communities.

Rural community in Makalonsow village from traditional change its orientation to commercial and make the land of managed is getting wider, because encouraged the desire to get many corps in order to market.

In the past, the value of *mapalus* (working together) [2] was very viscous, if there are neighbors who carry out activities. When a farmer growing rice or corn in the field or in the crop location, other community members will help to growing too by *mapalus* without paying, the salary is just lunch or small meal.

The local values are still keeping in the middle of technology development in Makalonsow society, they can live safety and comfort because of togetherness. The change in processing the field happened because of government policy and socialization to rural community but togetherness is still keeping in society.

The problem of how the government policy in agriculture influential on the culture changes in rural communities.

The purpose of this study is to describe and analyze how government policy in agricultural influence to culture changes in rural community.

II. RESEARCH METHODS

Type of the research, this research type is using qualitative research with using phenomenology approach, which is purpose to describe and analyze social system and

culture in society related with agriculture technology. Data collection technique is through observation, interview, and documentation. Data analysis is use interactive analysis technique and continuously to complete by [3].

III. RESULTS AND DISCUSSION

A. *Government policy in Agriculture*

Government policy in agriculture is government's effort in order to improve agricultural products through various programs especially agricultural intensification and intensification programs.

The programs of government are carrying out by local government and implemented by the Department of Agriculture. Massive guidance program, massive intensification and special intensification have been carrying out in the district of Minahasa. All sub-districts that have implemented government programs and involved Agricultural extension field (PPL).

Government policy often delivered directly to farmers. By going directly to farmers, the program that has been prepared can run well and of course depends on the people who implement and apply it.

Reference [4] adducing his theory about 'dualistic society' to illustrate and explain about economic interaction of two social system that collide. Boeke's theory that is based on Indonesia's experience. There are two absolute characteristics of the eastern sector of the dualistic economy, which distinguishes it from western society. The needs of the eastern community are limited; the community feels satisfied if their immediate needs are fulfilled. But in 21st century [4] view of western economics can be applied to people in rural areas because there is a change in orientation from traditional to modern with various policies issued by the government including new agricultural programs.

New findings about agricultural program are told first to the society once known all programs that will be run are considered to be used, if there are members of the community succeed, it will be adopted by others. Thus, the community does not just accept something new, but always tested first.

The farmers in choosing technology or its elements cannot be separate from interaction with their environment, both the physical environment and the social environment. Therefore, farmers choose technology that is useful to apply through the perception process.

Psychologically individual perception of farmers in Makalonsow against technology innovation strongly influenced by the ability to give meaning to the technology symbols, personal experience, feeling, conviction, knowledge about innovation, the ability of think, reference source and motivation to learn. Those factors will influence to a farmer in arrange and do perception against technology

innovation. Knowledge, attitude, personality and behavior of the farmers in Makalonsow are interrelated factors that direct farmers to try that is beneficial to their lives and their future. This is in line with the opinion of Puspadi (2002), that change of farmer's demeanor makes change in what farmers' needs. Current needs of farmers are a suitable level of income and availability of money as an instrument to actualize themselves.

Government policy in the field of agriculture is carrying out in order to support the rice self-sufficiency program. Government policy gives change to rural community. The results found from several findings, that government policy in agriculture involves agricultural extension field in implementing agricultural policies and it is very helpful to farmers. The implementation of government policies on farmers is to provide assistance in the form of superior seeds, fertilizers, medicines and hand tractors. The farmers approve technology innovation offered by government and that make the change in society culture.

B. *Culture changes by socialization*

Rural community culture change happens because of socialization. Socialization is a process of investment or transferring habits or values and rules from one generation to another. Program socialization is very needed to the farmer; success in using technology is depending on socialization. The farmer will use technology if there are influential member of society has used the technology like seed and fertilizer and successful when harvest time. If modern technology was use and gives success definitely will followed by others farmers.

The assistance provide by the Department of Agriculture cannot be separated from Agricultural Extension Field (PPL). Agricultural extension is agent to change farmer's behavior, encourage farmers to change their behavior into farmers with better abilities and able to make their own decisions, and then will have a better life. Trough counseling, farmers are expected to be aware of their needs, self-improvement, and can play a better role in society.

Decision in using agricultural technology is dependent heavily on individual decisions, because individual who will run the risk if the agricultural tools and technology are used successfully or not. Although there are several farmer groups but very slow in making decision, because there are often different opinion among member of farmers for choosing seeds to use, fertilized and pest exterminator and plant disease. However, the Agricultural Extension Field (PPL) is very helpful to give information about various new agriculture technologies. The form of technology and its acceptance by the community in Makalonsow village through a research process before receiving and using technology equipment in processing the rice field.

Technology is part of human life, to be more advances the society never separated from technology. Technology is the cause of social and cultural changes. The change occurs through socialization.

Socialization was carried out to members of rice field farmer's groups that made by their own. The farmers who join the group get information of agriculture through

program socialization subsidized rice farming through their own farmer groups. But for a scope that covers one or more sub-districts, then conveying information is do through a group of local farmer contacts and then forward to the other members of each farmer group.

The establishment of farmer group in Makalonsow village is an initiative by individual person and success collecting members without duress, but the consciousness of the farmer. Farmer groups that have been form succeeded in re-forming another farmer group. The leader of farmer groups is not only men but there are also Minewangun farmer groups led by a woman. For Minahasa society, the position of women and men is the same. Women in Minahasa can do all work done by men. However, there is man's job that women cannot do, namely *batifar* (climbing palm trees).

The process of socialization that occurred to rice field farmers in Makalonsow started from type of informal socialization then goes on to formal socialization. Informal socialization is socialization process that happened in the society or in social intercourse is kind of kinship, like between friends, friendship, club member, and social group in the society. While formal socialization happened through an institution formed by the government and society that has a special duty in socializing the values, norms and roles that must be learn by the community. Like school, military education and work environment. Although the process of socialization is separate into formal and informal, but the result is difficult to be separated because individual usually get formal and informal socialization all at once.

Relating to the socialization process at Makalonsow, that happened socialization process, according to George H. Mead that the adaptation occurs gradually, along with the expansion and development of individual knowledge of the values and norms in the society. This thing is same with Mead though (1972) who argue the socialization that a person passes through can be classify in the following stages: (a) Preparatory Stage, (b) Play Stage, (c) Game Stage, (d) Generalizing Stage.

Furthermore, if it is related to Weber's social action theory, which states that social action, is rational where the more rational the actor's actions are, the more easily understood by another actor. On the contrary, Hinkel in [5] presents some assumption of action theory as follow:

1. Human action arises from their own consciousness as a subject and in external situation in their position as an object.
2. As a subject human act and behave to reach certain purpose
3. In action human use manner, technique, procedure, method, and device which is estimated appropriate to reach the purpose
4. Human action is limiting only by conditions that cannot be change by itself.

Socialization by Agricultural Extension Field (PPL) is very helpful for the farmer in Makalonsow to adoption agriculture technology. Socialization makes culture change in society to using technology and to makes decision. The

finding show that the farmer has said the socialization by Agricultural Extension Field is as an agent of change so the farmer can know the benefit of using technology because of culture change in society.

IV. CONCLUSION

The government policy in agriculture is always involving Agricultural Extension Field to implementing agriculture policy and it is very helpful for farmers. Agricultural Extension Field is an agent of change because they help the government to inform any policies to farmers.

Technology is a major factor of social change. Society accepted technology by continuously socialization and it is make the society interest to used technology and caused culture change.

ACKNOWLEDGMENT

Thank you we convey to Rector of Universitas Negeri Manado, Dean of Faculty of Social Science, Executive Committee, and Atlantis Press publisher.

REFERENCES

- [1] T. Suhartini, "Preliminary evaluation of performances and yields of rice varieties and lines at Lebak area," in *Seminar Hasil Penelitian Tanaman Pangan Balittan, Bogor (Indonesia), 21-22 Feb 1990*, 1991.
- [2] J. Turang, "Pembangunan Daerah Minahasa dengan pertanian inti sistem Mapalus (Prisma)," *Yayasan Mapalus*, 1984.
- [3] A. Miles, Matthew, B & Huberman, Micahel, *Qualitative Data Analysis*. Jakarta: University of Indonesia Press, 1992.
- [4] J. H. Boeke, *Economics and economic policy of dual societies, as exemplified by Indonesia*. International Secretariat, Institute of Pacific Relations, 1953.
- [5] D. P. Johnson, "Security versus autonomy motivation in Anthony Giddens' concept of agency," *J. Theory Soc. Behav.*, vol. 20, no. 2, pp. 111-130, 1990.