

The Phenomenon of Changes in Social Relationship Patterns and Eating Habits That Occurred in the Eucalyptus Oil Farmer Community During the COVID-19 Pandemic

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Abstract

Eucalyptus oil farmers in Buru Regency, Indonesia, are concerned about the COVID-19 outbreak. Various unfavourable situations endanger society's social economy and impair social ties in their socio-cultural existence. This study uses pre-existing social networks and eating habits to examine eucalyptus oil growers' everyday survival efforts. The method is qualitative and phenomenological. Examine informant data using three criteria: eucalyptus oil growers, non-farmers who own land, and non-farmers who buy oil from farmers or landowners. The study found that the epidemic has rationalized long-standing social networks and forced eucalyptus oil farmers to forgo subsistence and adopt a more functional rhythm. Suspicion, instability, and mutual suspicion result from reasonable interactions, creating conflict. When the epidemic compels eucalyptus oil farmers to conform, emotional bonds erode. This study also changed eating habits to prioritize "availability and availability" over local culture. Eucalyptus oil farmers' rational consumption choices led to a shift from conventional to rational.

Keywords: eat; eucalyptus oil; network; pandemic; farmer

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1. Introduction

The eucalyptus plant (*Melaleuca cajuputi* sub sp. *cajuputi*) in Indonesia is spread naturally, especially on the islands of Java, Maluku, and Papua, using its leaves to be distilled traditionally by the community and commercially into essential oil with high economic value (Dawan, Lasaiba, and Leuwol 2023). During the COVID-19 pandemic, there is a growing demand for eucalyptus oil as a therapeutic component believed to have the potential to inhibit the transmission of the virus; nonetheless, along with this increase, eucalyptus oil is becoming increasingly difficult to obtain, and the price has even doubled (Sudradjat 2020). Landowners then exploit this condition to increase their production and income. The Central Statistics Agency (BPS) noted that eucalyptus oil production in Indonesia will reach 27.14 million litres in 2022. This number has increased compared to the previous year, which was 25.06 million litres. Eucalyptus oil production throughout 2021-2022 mostly comes from Maluku and Papua, 25.02 million litres or 92.1% of the national total (Purwitasari and Alamudi 2023).

The rise in production and sales of eucalyptus oil in Buru Regency does not correspond to improving the farmers' economic conditions. According to the research, most poor people live in areas with many eucalyptus oil farmers. However, this condition becomes an interesting phenomenon when the challenging conditions faced by eucalyptus oil workers are extraordinary, but their survival ability is extraordinary. This ability takes the form of adaptation to difficult conditions during the Covid-19 pandemic.

Adaptation is a personal adjustment to the environment; adjustment means changing oneself according to environmental conditions, and it can also mean changing the environment according to personal desires (Gul and Tas 2024). The adaptation itself is essentially a process of fulfilling the requirements for survival. One of these conditions is a social condition where humans need relationships to maintain order so as not to be ostracized (Careemdeen 2024). The phenomenon found in the eucalyptus oil farming community is that they adapt by changing eating habits and adapting conditions to the available social networks to survive amidst economic difficulties due to the pandemic, so the exploration carried out focuses on these two things.

This study was constructed from initial observations of the socio-economic life of eucalyptus oil farmers during the COVID-19 pandemic, where their conditions were stagnant and seemed more resilient to existing conditions. The question must be answered is, "How can eucalyptus oil farmers survive amidst the economic difficulties

caused by the COVID-19 pandemic? Re-searchers have found that people can change their behaviour to fit in with their social networks and improve their chances of living. Apart from that, they also adjusted their eating habits to rational actions during the Covid-19 pandemic. These two indicators are essential in exploring changes in social relationship patterns and eating habits in the eucalyptus oil farming community during the COVID-19 pandemic in Buru Regency, Maluku, Indonesia.

Social networks are formed in society because humans cannot connect with all existing humans; There are only so many people who can be in a relationship at a time. In Social networks, Granovetter distinguishes between strong and weak ties (Kuzheleva-Sagan 2022): strong ties, for example, the relationship between someone and their close friends, and weak ties, for example, between someone and their acquaintances. Sociologists focus on people with strong ties or social groups (Affinities, 2014). They tend to consider strong ties significant, while weak ties are unimportant. Weak ties can be significant; an individual without weak ties will feel isolated in a group with robust ties and will lack information about what is happening in other groups or society at large (Granovetter, 1978). Social networks see relationships between individuals that have a subjective meaning that is connected or associated with something as nodes and bonds in the form of service relationships either as a lubricant in getting something done, as a bridge to facilitate relationships between one party and another, or as the glue that gives order and meaning to social life.

Several recent studies that use social network theory as an analytical tool include netizen in-teractivity 24 hours after the declaration of presidential candidates (Sanjaya and Nasvian 2024), Farmers' social networks in managing coffee harvests (Utami and Gunawan 2023), Will customer change affect enterprise innovation efficiency? A study from the perspective of social networks (Xuqian, Hui, and Wei 2024) dan Integrity 2024: Integrity in Social Networks and Media (Garcia-Pueyo 2024). Generally, Social network theory examines how networks and trust are fortified in the direction of third parties via internal and external strengthening. It is also utilized to investigate social networks by excluding individuals who are socially isolated and have solid connections and a high level of interconnectedness. In studying the phenomenon of changes in social relationship patterns and eating habits that occurred in the eucalyptus oil farming community during the Covid-19 pandemic, social network theory was used to analyze the formation of sentiment networks (emotional networks), which were formed based on charged social relationships. Emotions and the interest network, namely the social relationships that form it, are social relationships filled with interests.

Apart from adaptation patterns and social networks, farmers' conditions are also influenced by eating habits, which have given them resilience during the COVID-19 pandemic. Eating habits are the way individuals or groups of individuals choose what food to consume as a reaction to physiological, psychological, and socio-cultural influences. Eating habits are not innate but are the result of learning. Nutritional and health education factors can lead to changes in eating habits, while various environmental factors can influence food marketing and distribution activities., such as the cultural environment, natural environment, and population (Tsartsapakis and Zafeiroudi 2024).

Several recent studies that use the concepts of cultural environment, natural environment and population as analytical tools include Studies on the Impact and Opinion of Organic Food Products on Human Life during Covid-19 (Singh, Verma, and Singh 2024) and An assessment of the impact of traditional rice cooking practice and eating habits on arsenic and iron transfer into the food chain of smallholders of Indo-Gangetic plain of South-Asia: Using AMMI and Monte-Carlo simulation model (Moullick et al. 2024). Generally, the concept is used to explore the problem of people's eating habits, namely that respondents are measured using the instrument of changes in eating habits and increasing the diversity of food consumption during the Covid-19 pandemic and using cultural, environmental indicators to understand consumption actions carried out by teenagers in Indonesia.

In the study of the phenomenon of changes in patterns of social relations and eating habits that occurred in the eucalyptus oil farming community during the Covid-19 pandemic was studied by linking natural environmental factors to analyze eating habits by deepening the study using the theory of Perception and Preference (Elaine Wethington), Theory of Reasoned Action (Martin Fishbein), Social Adaptation Theory (Robert K. Merton), Farmer Subsistence (James C Scott), Political Economy (Samuel Popkin) and Rational Choice Theory (James Coleman).

2. Research Methods

The study was set to explore changes in patterns of social relationships and eating habits that occurred in the eucalyptus oil farming community during the COVID-19 pandemic. The change becomes interesting when something that has been going on for a long time and even internal-ized has to undergo massive shifts. Eucalyptus

oil farmers' relationship patterns and eating habits provide a unique illustration of changes in habits due to the emergence of the COVID-19 pandemic; even traditional preferences have shifted to rational preferences in determining actions.

The main reason the author uses phenomenology as an approach to studying changes in patterns of social relations and eating habits that occur in the eucalyptus oil farmer community is that there is something unique about the shifting patterns of social actions carried out by eucalyptus oil farmers in pandemic conditions to maintain survival. So, with a phenomenological approach, researchers want to understand more deeply the structure of people's consciousness in certain situations (Sundler et al. 2019; Williams 2021) to understand the motives and meanings of eucalyptus oil farmers regarding the changes in their actions.

Determining informants in this research was carried out using a purposive sampling technique (Etikan 2016; Tongco 2007), where the researcher makes a deliberate selection based on criteria determined and determined based on the research objectives. The criteria for informants that the author considers appropriate to explore in this study include 1) People whose profession is eucalyptus oil farmers. 2) People who are not farmers but own eucalyptus tree land. 3) People who are not farmers and do not own land but are buyers of eucalyptus oil from farmers or land owners. Data analysis applies an analysis pattern consisting of four stages, namely: (1) collecting categories, (2) direct interpretation, (3) researchers forming patterns and looking for similarities between two or more categories, and (4) researchers developing naturalistic generalizations (Berends and Deken 2021).

3. Results and Discussion

The condition of eucalyptus oil farmers when facing a pandemic is complex, with decreased demand, supply and distribution disruptions, and limited market access. Eucalyptus oil farmers in 10 villages expressed their situation as depicted in the following diagrams.

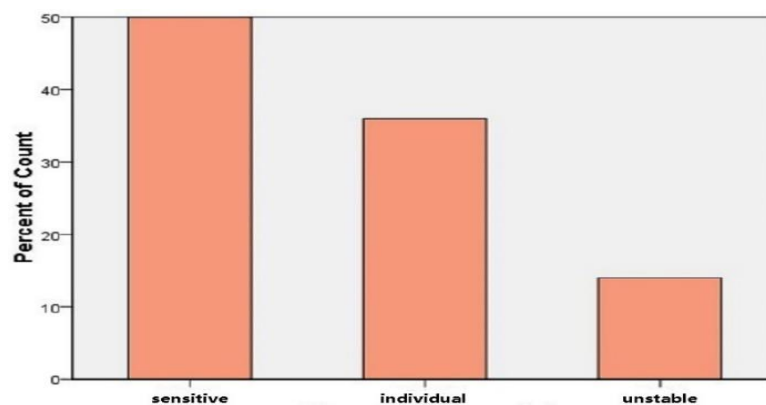


Diagram 1. Public Relations

Source: Primary Data Processing 2024

The results of field data collection in diagram 1 regarding community relations during the pandemic show that sensitive relations reached 50 percent. What is meant by sensitivity is a decreased ability to understand, feel and respond to other people's feelings, needs and emotional states. Data from informants stated that the pandemic caused their previously homogenous environment to change into a situation entirely of suspicion and caution, unlike usual. Apart from being sensitive, in the village community where eucalyptus oil farmers live, individual patterns emerge in economic matters (subsistence). The difficulties encountered by the residents are evenly distributed among them, and as a result, each individual or small group seeks to fulfil their household income based on their closest relatives. Another factor also expressed by informants is instability. According to unstable public informants, they are easily carried away into emotional situations if information or news appears related to sufferers and the spread of the coronavirus around them.

The village is where eucalyptus oil farmers live with their families in a community structure with solid cohesiveness. However, the pandemic has become an inseparable part of the emergence of various problems in social relations, including eucalyptus oil farmers who live in that village. When relationship problems occur,

negative impacts are also felt by eucalyptus oil farming households, as depicted in diagram 2.

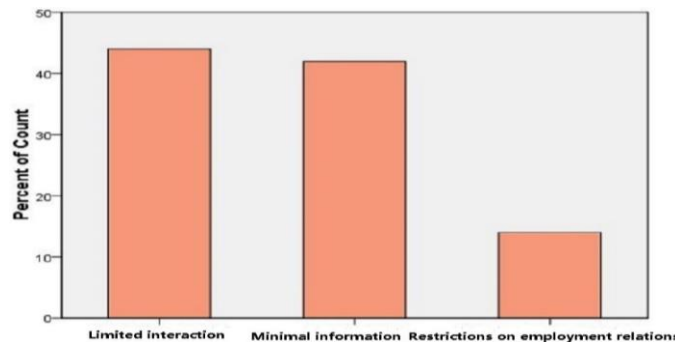


Diagram 2. Problems in Community Relations

Source: Primary Data Processing 2024

According to the informant, who still works as a eucalyptus oil farmer, the community relations around where he lived before the pandemic occurred characterized a traditional society with high aspects of solidarity, but the situation changed with the emergence of the phenomenon of the spread of the coronavirus around their environment. As depicted in diagram 6, there are restrictions on work relations, which are an implication of the restrictions implemented by the government. The community supports this policy as an action to avoid the spread of the virus so that the consequences that arise, such as restrictions on work relations, must be accepted by them, which includes internal relations. -direct interaction with parties outside the village (customers). At the same time, the production results in eucalyptus oil, which cannot be consumed alone but is a commodity that must be distributed outside the village.

Due to limited interaction between fellow villagers and outside parties, informants said they lacked information regarding eucalyptus oil's marketing and needs. Some of the capital owners stopped production activities due to the accumulation of undistributed eucalyptus oil, and this situation had an impact on the livelihoods of farming households, making it increasingly difficult to meet their needs. The primary source of relationship problems, the informant said that the primary key in social and economic relations is limited interaction; in the diagram, it is stated that the informants who gave this answer reached 44 percent, so the restrictive actions taken resulted in various relationship problems emerging, disrupting relationships between individuals and groups. as well as parties outside their environment.

In general, village communities are a social construction with high homogeneity, and eucalyptus oil farmers still have a vital element of kinship between them. However, the pandemic has brought them into difficult conditions in social life, as depicted in diagram 3 regarding relations. Disputes that occur among fellow eucalyptus oil farmers.

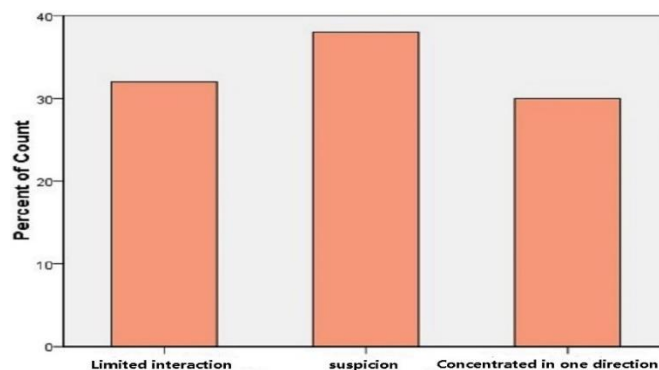


Diagram 3. Relations between workers

Source: Primary Data Processing 2024

In the tabulation of interview results made in diagrams, it was found that calculations of informants' expressions stated that the Covid-19 pandemic had caused three problems to emerge in relationships between farmers, as depicted in diagram 3. The most dominant factor was the emergence of suspicion, where the informants conveyed obstacles. -san interaction results in the information obtained being concentrated in one direction (land owner/capital owner) through limited communication so that suspicion (in economic form) arises among fellow workers, there is a prohibition on gathering in specific numbers and limited gathering times make capital owners only distribute information by relying on one-way information in the form of messengers conveying messages from house to house, for eucalyptus oil farmers this condition means they do not know in depth about the information being disseminated.

The pandemic is considered to have created a vicious circle regarding patterns of social relations; suspicion arises from the concentration of information in one direction, while one-way patterns occur because of restrictions on interactions that are implemented due to concerns about the spread of the coronavirus, conditions like this coincide and are challenging to stop. Or return to the previous situation where the interaction pattern was more intensive and in-depth.

The pandemic conditions make it quite tricky for eucalyptus oil farmers to earn a living, directly related to fulfilling household food. However, their characteristics as village people with close ties and homogeneity mean that essential elements are still used to survive, such as adjusting their diet during the pandemic.

Several factors support and provide opportunities to fulfil household food needs, such as choosing the type of food, availability of raw materials and the eating patterns they follow to meet their daily food needs. Three types of food groups are consumed during a pandemic, as depicted in diagram 4.

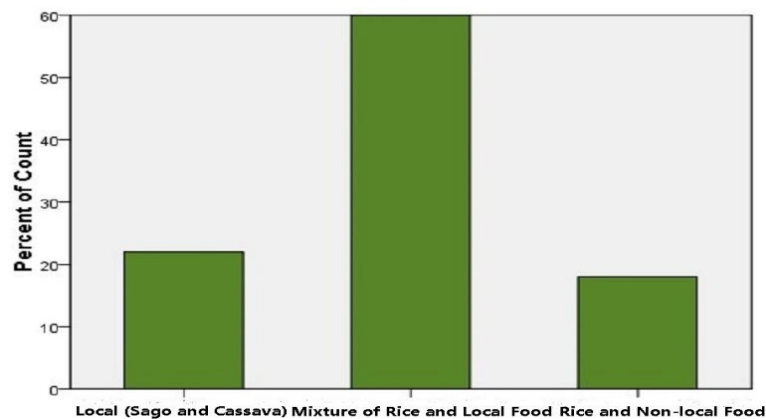


Diagram 4. Food Consumed During the Pandemic

Source: Primary Data Processing 2024

Diagram 4 shows that the food consumed by eucalyptus oil farmers during the Covid-19 pandemic is dominated by a mixture of rice and sago (local food) as the daily staple food, with a percentage reaching 60 percent. In comparison, the sago and sweet potato groups -sweet potatoes reached 22 percent and the remaining 18 percent preferred non-rice foods such as corn, sweet potatoes and sago. Before the pandemic, one informant said they focused on consuming rice as the main staple while corn, sweet potatoes and sago were only complementary foods. The food choice for consumption by eucalyptus oil farmers certainly has its reasons, as depicted in diagram 5.

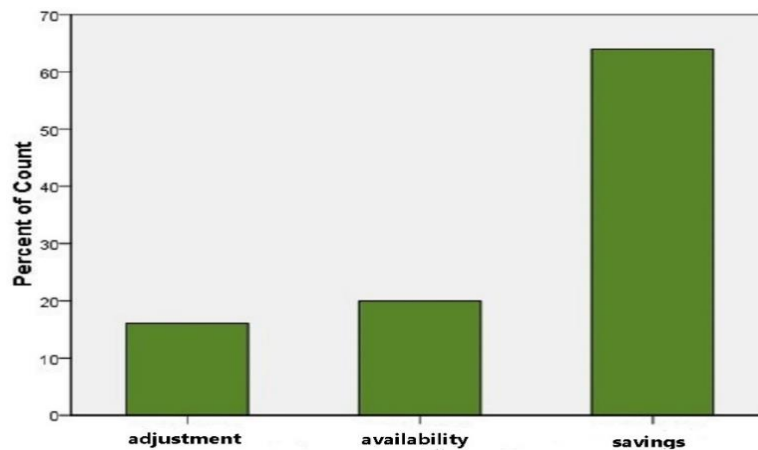


Diagram 5. Consumption Background

Source: Primary Data Processing 2024

Diagram 5 shows the background of consumption of eucalyptus oil farmers, which appears to be more dominant for reasons of saving. Informants said that the unstable economic conditions of households cause them to have to make savings, including choosing materials for consumption with low prices. Apart from the savings factor as a reason for them to act, the informant also stated that there was the availability of consumption materials around the village that could be utilized. On average, eucalyptus oil farmers live in areas with large land areas, even though they lack fertility potential. The situation is difficult for them to meet household needs. The adjustment factor causes another reason given by informants regarding the background of their consumption actions. The adjustment means adjusting household consumption to the results of their work so that the type of food and consumption materials is measured by the income they get from refining eucalyptus oil.

Several measures have been implemented to fulfil consumption requirements.; eucalyptus oil farmers have views about the impact of the pandemic on eating habits, which they must adjust, as depicted in diagram 6.

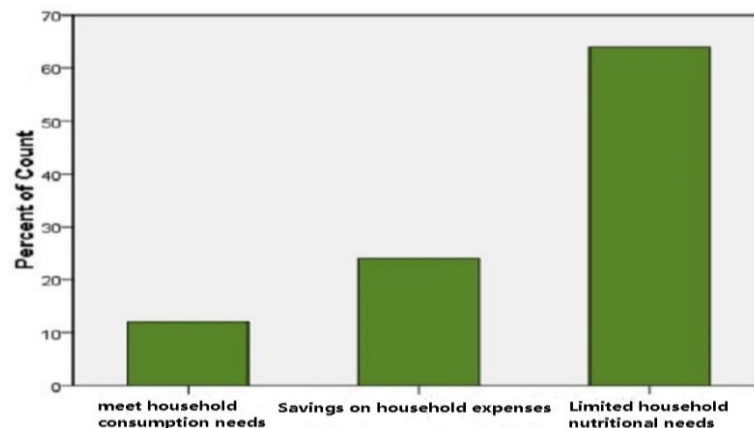


Diagram 6. Impact on Household Socio-Economics

Source: Primary Data Processing 2024

Diagram 6 is an illustration of the impact of the pandemic on the eating habits of eucalyptus oil farmers. One main thing expressed by the informants is the limitations in fulfilling household nutrition due to choosing the food consumed based on the income earned. While in the pandemic, their income is experiencing a decline, and some have not even received income for several weeks. Furthermore, there are savings in expenditure for subsistence, which is still related to their income for the reasons stated in diagram 5 regarding adjustment factors. In contrast, regarding meeting household consumption needs, the informant said that they let go of dependence by utilizing

the availability of food around them.

3.1 The Deadlock of Social Networks as an Instrument for Fulfilling the Livelihoods of Eucalyptus Oil Farmer Households

Social networks are relationships created between many individuals in a group or between one group and other groups. The relationships that occur can be in formal or informal forms. Social relations are an image or reflection of cooperation and coordination between citizens based on active and reciprocal social ties. In the problem of changes in relationship patterns that occurred in the eucalyptus oil farming community during the COVID-19 pandemic, the context of social networks is again being questioned about its existence.

The data presented in the previous section shows the dysfunction of social networks that are thought to strengthen social cohesion. Meanwhile, recent research shows optimism regarding the power of a social network, such as research conducted by Xuqian entitled Will customer change affect enterprise innovation efficiency? A study from the perspective of social networks (Xuqian et al. 2024) strengthened the perception that social networks can reduce the negative impact of customer behaviour. Shen said that social networks can build collaboration patterns that support development through a study entitled Critical Success Factors and Collaborative Governance Mechanisms for the Transformation of Existing Residential Buildings in Urban Renewal: From a Social Network Perspective (Shen, Tang, and Mu 2024), and Zhou who presented the results of a study entitled A Spatio-Temporal Network Model of Chinese Ethnic Culture Transmission Cultural Paths, trying to implicate social networks as an effective diffusion strategy in the spread of a culture (Zhou 2024).

The use and implementation of network context in the three latest studies are very different from the data the author found when studying the phenomenon of peer relationships and relationships in society. The author's assertions demonstrate that social networks will not operate at their highest level of efficiency during critical circumstances, such as the COVID-19 pandemic. Data shows that during the pandemic, there was a relationship pattern that gave rise to high sensitivity; individuals and groups were in an unstable condition and had individual characteristics and suspicion developed between each other regarding sources of income, even though the social network is a network where ties are connecting one point to another in a network is a social relationship. Therefore, it can be stated that the COVID-19 pandemic continues to threaten the social construction of village communities.

Villages inhabited by eucalyptus oil farmers exhibit traditional attributes and foster strong social bonds through structured interactions among individuals. A social relationship will exist if each person can accurately predict the kind of action from the other party toward him. This interaction pattern is called social relationships, and social relationships will form social networks.

In the critical elements of the social network built by Granovetter, the situation of eucalyptus oil farmers shows the dominance of the sentiment network that is formed, which is a pattern formed of social relationships, where the social relationship itself becomes the goal of social action, for example in friendship, romance or kin relationships and kind of thing. The social structure formed by these emotional relationships tends to be more stable and permanent. It has a strong influence on the adaptation patterns carried out by eucalyptus oil farmers, thus emerging as a consequence, a mechanism whose function is to ensure the stability of the existing structure so that relationships This kind of social relationship can be considered as a kind of norms that can limit social actions that tend to disrupt the permanence of the network structure, but in fact, the Covid-19 pandemic has become a destroyer of permanent structures that have been built over a long period.

The consequence is that when the strength of sentiment networks influences adaptation patterns, these networks produce a sense of solidarity, meaning that actors tend to reduce their interests. Usually, they give and receive from other actors in traditionally patterned ways based on the interconnectedness between them (reciprocal). This is very conducive to patterns of adaptation, conformity, and innovation, but what Granovetter conveyed was unable to become a strengthening instrument. Network during the Covid-19 pandemic.

The problem of livelihood is not a trivial problem for eucalyptus oil farmers, even the majority of village residents. Farmers want to improve their economy and dare to take risks. Farmers are also seen as humans full of profit and loss calculations, not just humans based on values. Morally, farmers will act in their choices, not because of tradition, and rational farmers, farmers tend to want to get market access so they can make a profit and want wealth; even farmers are considered capable of practising profit and loss. Farmer rationality is a moral and economic issue of farmers who struggle to live on the subsistence line. Farmers also tend to use the concept of prioritizing safety as an option when they are faced with taking risks, and according to Popkin, this choice is a rational choice. The behaviour of farmers who tend to make choices that maximize utility or those that will benefit

themselves and dare to take risks means that the social network structure can be destroyed at any time.

Social networks cannot become instruments for eucalyptus oil farmers to meet their living needs. They are forced to be rational, as Popkin said about farmers' behaviour, which tends to be rational rather than subsistence. The combination of rationality and independence can foster courage to face risks. In turn, if this is fulfilled, farmers will also be able to be critical if they face undesirable situations, which

Ultimately, it can give birth to productive attitudes and resistance. Meanwhile, the combination of independence and courage to face risks, if linked to economic maximization, will give birth to a commercial attitude within oneself, giving birth to four typologies of farmer actions, namely: (1) productive commercial, (2) static commercial, (3) productive subsistence, and (4) absolute subsistence. These four typologies threaten social networks built on a reciprocal basis that always leads farmers to a profitable position. If farmers leave the village to go to the city, it is not due to agricultural intensification but because the farmers are rational. It's the same when they take advantage of their "availability and availability" and want to get rich like most people. In principle, eucalyptus oil farmers are humans full of profit and loss calculations, not just humans bound by moral values. If they react to factors that pressure them, it is not because their "traditions" are threatened by the capitalistic market economy but because they want to get a chance to "live" in the new economic order.

3.2 Changes in Eating Habits of Eucalyptus Oil Workers from Consumptive to Rational

The background to the choice of consumption for food depends on two factors, namely, the source of livelihood and the availability of natural resources. Understanding the three diagrams presented in the previous section, we can say that there has been a shift in the diet carried out by eucalyptus oil farmers, a pattern that depends on the source of livelihood with the primary consumption of rice as the staple food to selective actions that depend on natural resources that are followed. with adjustment measures and availability.

Eating habits are the way individuals or groups of individuals choose what food to consume as a reaction to physiological, psychological, and socio-cultural influences. Interpretation of eating habits is not a behaviour that is innate from birth but is the result of learning. Changes in eating habits can be caused by nutritional and health education factors as well as food marketing or distribution activities. Eating habits can change and can be influenced by several environmental factors such as cultural environment, natural environment, and population.

The changes in eating habits formed in the eucalyptus oil farming community are a construction of eating habits formed by the population. Rice, used as the primary food ingredient before the pandemic, has become a consumption characteristic shared by those who live in a particular location in the long term. Over an extended period, habits become continuous, take root, and form a permanent culture, and it is necessary to take action to adapt to new eating habits. Their eating habits do not suit the situation they are facing. Changing from rice to corn, tubers, and sago is a choice of action to change habits because a gap appears between livelihood and consumption needs.

Research conducted by Christofaro on Physical Activity Associated With Improved Eating Habits During the Covid-19 Pandemic (Christofaro et al. 2021) shows a shift in sweet food consumption caused by the emergence of the coronavirus in Brazil, as well as the results of Sgroi's research regarding Consumers' eating habits during the Covid-19 pandemic: Evidence of experimental analysis in Italy (Sgroi and Modica 2022) which shows a shift in consumption from supplies outside the village to independent consumption through family-managed gardens and Teixeira who proves changes in eating patterns due to the Covid-19 pandemic through a study Eating habits of children and adolescents during the COVID-19 pandemic: The impact of social isolation (Teixeira et al. 2021).

The conditions of changes in consumption patterns in previous research had the same background as those in the eucalyptus oil farming community. However, the orientation of the changes looked different because eucalyptus oil farmers made changes due to their dependence on livelihoods to form daily consumption patterns, so the incident occurred. The decline in household income is the basis for changes in consumption orientation. In Perception and Preference theory (Rogers 2011), Elaine Wethington elaborates that understanding the experience of living with a chronic condition can provide insight into how social factors influence health behaviour, including eating behaviour. The condition of eucalyptus oil farmers who have to accept the pandemic situation has become a chronic condition for them in determining eating behaviour in addition to a person's behaviour in carrying out an action which is greatly influenced by intentions as expressed in the Theory of Reasoned Action which states that a person's behaviour is greatly influenced by intention, where intention itself depends on attitudes and subjective norms (Ajzen 2012). Eating habits are behaviours influenced by attitudes and subjective norms, such as the patterns adopted by eucalyptus farmers under challenging situations during the pandemic.

According to Robert K. Merton's three assumptions (Kalleberg 2007), "First, the functional unity of society is a condition in which all parts of the social system work together in an adequate level of harmony or internal consistency. Second, all standard social and cultural forms have positive functions. Third, in every type of civilization, every habit, idea, material object, and belief fulfils several essential functions, has several tasks that must be carried out, and is an important part that cannot be separated from the system's activities. White is their way of utilizing the available food as a reaction to the economic and socio-cultural pressures they are experiencing, changes in living habits as a result of the Covid-19 pandemic leading to a pattern of fulfilment but not an improvement in living standards, meaning that consumption is done solely to meet physical needs as well as the availability of resources encourages changes in eating patterns and eating habits that fluctuate depending on household income.

Adaptation to conformity results in eucalyptus oil farmers adopting new habits with types of food. The type of food served is an adjustment to the amount of income earned and the availability of resources around the village, James. C. Scott provides an illustration that farmers who do not have much food are said to be rich in spiritual life, and this situation is what causes farmers not to dare to take too many risks, thus forcing them to work together, have collective values and help each other so that the decision to change food consumption patterns becomes actions that are considered reasonable by eucalyptus oil farmers (Mailleux Sant'Ana 2007). Eating with two models (availability and availability) has become a pattern of innovative adaptation that leads to a situation further away from fulfilling essential nutrition. Eucalyptus oil farmers no longer think about the amount of nutrition needed but rather adapt to their habits and what they consider correct.

The change in eating habits carried out by eucalyptus oil farmers becomes a rational action when confronted with the political economy theory of Samuel Popkin and the rational choice theory of James Coleman.

The shift in eating habits occurred based on calculations made by eucalyptus oil farmers regarding their capabilities. A decrease in the amount of income and even the loss of a source of income is a critical point to abandon eating habits, so Popkins' assumption that humans have individual awareness and always use rational calculations in carrying out their actions becomes relevant to the actions taken by eucalyptus oil farmers (Brewer 1981). Based on this assumption, political economic theory focuses on village communities, starting with individual decision-making and expanding the conception of the village's role in the economic life of farmers. Popkin proposed the view of farmers as rational problem solvers based on their interests and the need to bargain together with others to achieve mutually beneficial results (Popkin 1970). The basis for acting from the elements of availability and availability is the basis for rational solutions carried out by eucalyptus oil farmers.

Along with the rationality proposed by Popkins, James Coleman provides a statement that supports the rationality of eucalyptus oil farmers, stating that individuals are viewed as elements motivated by desires or goals that express their 'preferences.' (Coleman 2004). In simple terms, the relationship between preferences and constraints can be seen in purely technical terms, from the relationship of means to achieve goals to pandemics and limited livelihoods becoming obstacles. In contrast, the context of "availability and what is available" becomes a preference for them to achieve goals. (Coleman 1990). Rational choice theory argues that individuals must anticipate the results of alternative action programs and calculate what will be best for them so that eucalyptus oil farmers change their eating habits because they have rational calculations to survive.

4. Conclusion

The COVID-19 pandemic has succeeded in destroying various social structures established in the past, including the social network of the eucalyptus oil farming community, which has been very attached to traditional identity since its growth and development. The pandemic has changed the face of subsistence farmers to become rational with action patterns to survive. The view about the ability of social networks to be an instrument for building social cohesion among eucalyptus oil farmers is increasingly difficult to prove when the Covid-19 pandemic threatens their social and cultural life, giving rise to implications of social vulnerability in the form of instability, mutual suspicion and sensitivity which will facilitate the formation of conflict. Meanwhile, patterned eating habits from permanent cultural habits become rational actions in that community. Adaptations made in eating habits are not due to conformity factors but rather the rationality of eucalyptus oil farmers who take advantage of availability and availability to fulfil their food during the pandemic to threaten the sustainability of their livelihood.

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