

Changes in education and culture have an impact on the livelihood system in the Saribu Rumah Gadang area South Solok Regency

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Abstract

This research is motivated by the interest of the author in looking at the changes in the livelihood system that exist in the community in the Thousand Gadang Houses of South Solok Regency. The approach that the researchers used in this study was a qualitative approach. This article will describe the changes that have taken place in the livelihood system after becoming Saribu Rumah Gadang area. The theory used in this study is structuration theory by Anthony Giddens. According to the Giddens the agent is able to make changes with the power he has. The structure can also affect the agent so that duality occurs. The results of the study indicate that there was a change in the livelihood system for women. Characterized by changing the livelihoods of women from farming to making crafts and selling local souvenirs.

Keywords: *Livelihood Changes, Agriculture, Crafts.*

1. Introduction

The Thousand Houses Gadang area is a tourist destination located in South Solok Regency which began as a tourist *icon* in 2012 by Meutia Hatta, who initially set foot in Nagari in 2008. At that time, she served as the State Minister for Women's Empowerment. And he gave the nickname Solok Selatan as Seribu Rumah Gadang Nagari because there are still many characterized houses with *gonjong* characteristics. The visit of the Minister of Women's Empowerment then made this nagari a leading tourist destination in South Solok.

The livelihood system becomes one of the elements of culture that is universally recognized, meaning that all nations are considered to have the same elements as other cultures in the world. This in his book Koentjaraningrat (2009) explains that there are seven elements that are found throughout the world, namely language, knowledge systems, social organizations, living equipment systems and technology, living livelihood systems, religious systems and arts. Each element of culture certainly manifests itself in three forms of culture, namely, the form of cultural systems, social systems and elements of physical culture (Koentjaraningrat, 2009: 165).

Based on what was stated by Koentjaraningkat, it is seen that the livelihood system is included in the form of culture in the form of a social system. The livelihood system of the people in the Saribu Rumah Gadang area, both men and women, is the same, namely farming. It can be seen that the extent of community agricultural land in the area.

The change from the original nagari was only a nagari which still maintained its traditional house and then the traditional house became a tourist destination, of course there were changes in several sectors in the community. by turning into a tourist area, the livelihood patterns of the people in the Saribu Rumah Gadang area have become increasingly complex besides agriculture.

Social change sometimes only occurs in a part of the scope without having a major effect on other elements of the system. But change may also cover all aspects of the system, and produce changes in a way that is holistic and creates a system that is fundamentally different from the old system (Martono, 2014: 4). Social change does not mean progress, but it can also decline even though the social dynamics are always directed towards the phenomenon of transformation (shift) that is linear (Setiadi, 2011: 610).

Social changes can be imagined as changes that occur within or include social systems. The study of social change will involve dimensions of space and time (Martono, 2014: 2-3). Social change is defined as variation or modification in every aspect of social processes, social patterns and social forms and any modification of patterns between established relationships and standards of behavior (Lauer, 1993: 4).

With what is stated, social change is a change that is slowly or rapidly with a measure of aspects of social patterns, social processes and social forms of society that are considered capable of adjusting to development.

This can be seen by the development of human needs, the more necessary changes occur because it is considered that what happened is no longer relevant to the present. It can be seen from the changes in the livelihood patterns of the people of Saribu Rumah Gadang area who are not only farming anymore based on the hope that the government develops such land as a tourist destination.

Based on this, the problem that occurs is that there is a change in the livelihood system of the community which was originally both male and female, namely farming. But with the development of the globalization era and regional needs for tourist destinations, the livelihood system has also undergone changes. That way researchers are interested in seeing any changes that occur in the Saribu Rumah Gadang area after becoming a tourist area.

2. Research Methods

This research was conducted on the Saribu Rumah Gadang (SRG) community in Jorong Koto Baru Nagari Muara Labuh, Sungai Pagu District, South Solok Regency. Determining the location of the study was carried out by observing the changes that occurred in the Saribu area of the Rumah Gadang. The change was seen in the form of the role of the Housewife that occurred in the past and present. This research was conducted from the eleventh to the thirteenth of May 2018.

This research is a research with a qualitative method with a descriptive approach. Selection of informants is intentionally (*purposive sampling*), the choice of informants deliberately according to the research objectives. This is because the researchers consider the informants who have been selected as informants with broad insight and have experiences regarding the pattern of changes in the livelihood system in the Saribu Rumah Gadang area. This technique is carried out because researchers have understood the mapping of subjects who are believed to understand, experience and know about the changes in the livelihood system that occur in the Saribu community of Rumah Gadang.

Data collection was carried out with techniques: (1) direct interviews with the community of the Saribu Rumah Gadang area; (2) observation by observing the object of research directly. In order for the data to be obtained to be reliable, it is necessary to do data triangulation (Moleong, 2005: 330). The way that researchers do is to give relatively similar questions to several different informants to get the same results. Data can be said to be valid if after being checked again through cross-testing from different sources, and the answers obtained are relatively the same (Bungin, 2007: 203). Furthermore, triangulation carried out in this study by comparing the data from observations with interviews, then the researcher re-read the data systematically (arranged) and examined it repeatedly. Data is considered valid if the same data and information are obtained from different informants and based on research observations.

The data analyzed is analyzed using Miles and Huberman's analysis model, which is taking data carried out interactively and continues until the data is saturated. Because data analysis is done by collecting direct data, when interviewing the researcher has conducted an analysis of the answers of the interviewees. If the answer is not satisfactory according to the expectations of the researcher, then further questions will be made which are more directed to the expected answers (Sugiyono, 2006: 276). The stages used in this data analysis are data reduction, data presentation and *drawing conclusions*. These stages are something that cannot be separated from one another, repetitive and continuous as long as and according to the collection of data in a parallel form, thus forming a complete configuration. In this study, we looked at how the system of livelihood changes for women in the Saribu Rumah Gadang area. Then the researcher tried to explain by utilizing the theory that was relevant to the problem. Based on the results of this understanding the researcher compiled a report in the form of a scientific work in the form of a journal.

3. Discussion

1. Theory used

The theory used to explain this problem is the theory put forward by Anthony Giddens. In his book Nanang Martono (2011) Giddens explained that the concept of structure in structuration theory is pointing to rules and resources. While regulations refer to procedures that regulate how agents (individuals) should act. Agency (or actor) refers to the capacity or ability of an actor to take action (Martono, 2011: 116). In his book George Ritzer, according to the emphasis on agency, Giddens gave great power to agents. In other words, according to him the agent has the ability to create conflict in social life and he believes that agents do not mean anything without power (Ritzer, 2011: 510).

Based on what Giddens put forward in his book George Ritzer, it can be interpreted that power is needed to make changes. If the agent wants to make changes then he must have power because with power he is able to act against what the structure does. Giddens explained that change occurred because of the agency and structure. The agent will know which structure will be able to change. Giddens considers the existence of interrelationships and influences (duality) between agents and structures. The structure is not only pressing but also the structure gives space for individuals or agents

to make changes.

Judging from the explanation of the theory, it can be explained that with power, the government is able to change the existing livelihood system in the community which was originally only farmed but with the government's ability to seek tourist destinations in the area. The government with power is able to create new livelihoods in the region to support the existence of the tourist area. As a tourist destination with the charm of many houses, the government also wants something unique from the area so that the government makes training to create new livelihoods. With the government's ability to change, it also needs to understand the existing structure and still have the power to be able to maintain the balance of society. the change in the livelihood system for women but not fully women working in the industrial sector but still in their obligations as wives because making work is not the main thing for the community.

2. Field Findings

At first the community in the Saribu Rumah Gadang area worked a lot as farmers. But with the changing function of the area into a tourist destination, its livelihood system has become more complex. Things that change are as follows:

1. Women Make Food as Souvenirs

In the past the community worked as a farmer and now with the changing patterns of life of the community into the area Saribu Rumah Gadang area has made a change in people's livelihoods. The creation of other jobs such as making handicrafts and souvenirs of the area as souvenirs is a tourist area.

As stated by Mrs. Rosmiati (65 years old) who sells souvenirs from the region of Saribu Rumah Gadang, she explained that by changing this area into Saribu Rumah Gadang area the government sought various movements carried out by the surrounding community such as making kerajinan and cooking souvenirs. typical of that region. He explained that selling typical and miniature foods for souvenirs certainly originated from the presence of the region's drivers, namely the leadership of the Industry and Trade Cooperative (KOPERINDAG).

Koperindag is a cooperative created by the government with the aim of conducting entrepreneurial training and expertise to residents in the Saribu Rumah Gadang area to make souvenirs for the region. Koperindag is certainly assisted by a number of people who already have entrepreneurial insights in the field of crafts such as making chairs, baby swings, baskets and so on. So far, some people who want to learn to make crafts by utilizing natural products in the area such as bamboo as the main ingredient in making crafts. And also make pandanus mats, which the mat can be used for personal needs also marketed in various regions. With the help of community members, women in the Saribu Rumah Gadang area no longer fully farmed.

Based on this, it can be seen that the changes occurred in women who were originally involved in farming but now some of them have worked as makers of regional handicrafts and food with the help of the government and members of the community who have previously made the work. This is useful for the community in introducing tourist destinations Saribu Rumah Gadang area not only shows the charm of the Gadang House but behind that there is also a special food of the region that needs to be preserved and introduced to the general public who visit the Saribu Rumah Gadang area.

2. Making Handicrafts from Natural Products

The community made crafts that were made to be a distinctive feature of the area and also the many clothes sellers that read Saribu Rumah Gadang. With this phenomenon, it can be seen that the changing function of the gadang houses in the area is increasing the livelihoods of these people.

The transition from economy to economy of provision can be viewed from two angles, namely management of social resources and *accounting* or social calculation. In the management of sources it is very important that the use of raw materials is depleted to save from sources that cannot be influenced to reduce pollution (Sajogyo, 1985: 192).

Based on interviews with Zulpiati (47 years), a rattan handicraft businessman in the Saribu area of Rumah Gadang. Ms. Zulpiati was also assisted in government activities to advance the natural resources in the area by making handicrafts which would later be marketed outside the region and in the Saribu Rumah Gadang area as something typical of the area. In his interview, he explained that the women in the Saribu area of Rumah Gadang had previously been farming, but with the development of efforts made by the government to advance the SRG tourism area, women were trained to use existing natural resources such as rattan and bamboo to make crafts that could support this tourist destination. Making mats is also trained together so that they can be utilized by themselves and also distributed to other regions.

3. Establish a *Homestay*

Homestay in the Saribu Rumah Gadang area is a new livelihood pattern that arises due to the changing function of the gadang house in the area. With the change of the area into a tourist destination, the gadang house that used to be only a private residence even though some of the houses are not maintained anymore, but with government efforts and government assistance to create the area into a tourist destination, the gadang's function has changed and become an eye pattern new local livelihood.

Based on what was stated by the Upiakmanis (60 th) mother that in the Saribu area of the Rumah Gadang the government helped to repair houses that were not suitable for habitation. With the government's assistance, the repaired house of Gadang will be used as a place to stay for visitors who want to stay in the Saribu Rumah Gadang area. So the government works with citizens to advance this destination by making a *homestay*. Replaced the function of the gadang house to become a *homestay* for visitors, thus increasing the income of the people who own a gadang house. This is what makes the Gadang house a new livelihood from the local community. The results of this homestay are not entirely for gadang homeowners, but also the government gets some of the results of the *homestay* which might be used to repair other gadang houses so that the gadang houses in the area will all be used as *homestays*. The same thing was conveyed by Mrs. Triswati (48 years old). She explained that the *homestay* in the Saribu area of Rumah Gadang was 10 pieces that had been assisted by the government to be repaired and government efforts would repair other gadang houses in the near future so that the homestays were much more. He explained that the results of the *homestay* were not entirely for *homestay* owners but were also shared with the government.

3. Conclusion

Saribu area Rumah Gadang (SRG) is a tourist destination area in southern Solok and was just inaugurated in 2012. With the changing social conditions or social systems in the community regarding the functioning of the area not only as a place to live but also a place tours of visitors both domestically and abroad. This change resulted in some systems in the community also changing. This change can be seen in the livelihood system in the Saribu Rumah Gadang area, which was originally a community of men and women working as farmers.

The shifting of the situation resulted in a change in the community's livelihood system, especially for women who have now begun to take jobs outside of farming, namely making crafts such as wicker and making food and miniatures as souvenirs for visitors to the Saribu Rumah Gadang area. This is due to the efforts of the regional government to maximize the area as a tourist destination that not only shows the charm of the natural house of Gadang, but also introduces what is a regional characteristic such as culinary and miniature gadang houses.

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