

SOCIAL-CULTURAL CHANGE OF EDAMAME FARMERS SOCIETY IN PANTI, JEMBER AND ITS UTILIZATION AS CONTEXTUAL LEARNING MATERIALS IN SOCIAL STUDIES

MUSYAROFAH

IAIN Jember

musyarofahhrt@yahoo.co.id

ANINDYA FAJARINI

IAIN Jember

a.fajarini@gmail.com

Abstract

Modernization will certainly bring an impact, where farmers who previously only know the traditional system then prefer to apply the the new one offered by the company. This research intended to find out the socio-cultural changes of the farming community in Panti village, Jember and utilized it as a contextual learning material in social studies. This study uses a qualitative approach with a naturalistic phenomenological method. Data collection techniques used in this study is non-participant observation, interviews, semi-structured and unstructured as well as technical documentation. The data analyzed by interactive analysis model developed by Miles and Huberman. The data validity was done through data resource and method triangulation. The result shows that social-cultural change of famers society in Panti specifically changes in the economic system related to livelihood; people's lifestyles; social interaction, especially from the participation of resident/farmer of edamame in social and religious activities; changes in the socio-economic structure include patterns of relations /partnerships between landowners and PT Mitratani. Utilization of the social and cultural changes of farmers in Panti Jember can be an interesting topic and close to the learners, especially learners of junior high school in Jember. This material can be used in social studies learning, especially in junior high school classes IX Semester I on Basic Competency 3.2 and 4.2.

Keywords: Contextual learning, social studies, edamame farmer, socio-cultural change

INTRODUCTION

One of the worldwide Jember agricultural products is edamame. Soybean (*Glycine max* Merr) is not a new plant for the Indonesian people, although the first soybean cultivation is done in China since 2800 BC or 4800 years ago. In colonial times, Rumphius in 1750 reported that soy is already becoming known in Indonesia as food crops and green manures. In Indonesia, soybeans or edamame has been developed since 1995 in Jember, East Java, edamame has been produced in the form of fresh frozen for export and the domestic market as well as fill. Frozen edamame with freezing preservation technology can be consumed when it is needed without relying season. Therefore, soybean as part of vegetables is a potential agribusiness commodity to be developed in international agro-industry (Soewanto, Prasongko, & Sumarno, 2013).

Japan is a major market and consumers of edamame, either in the form of fresh or frozen. The total requirement of frozen edamame in Japan ranged between 150000-160000 t/year. Meanwhile, domestic production of about 90,000 t/year, so that the drawbacks as much as 60,000-70,000 tones were imported from other edamame-manufacturers (other countries), such as Taiwan, China, Thailand, Indonesia and Vietnam. Taiwanese exports edamame to Japan since 1978 as many as 30,000-40,000 t / year, with a value of 80 million US dollars per year (Benziger & Shanmugasundaram, 1995).

Panti is one of the districts in Jember where edamame is well planted and developed. Farmers in this district have some partnerships with developer edamame companies. The existing partnership, as said by Seneto, can be either lease agricultural land to the company for growing edamame, as farmworkers, foremen and others (Interview, September 26, 2018).

Ensuring continuity of supply of fresh edamame pods of frozen edamame raw materials in industrial-scale farming systems also rely heavily on the ability of farmer's partner in mastering and applying edamame production technologies. Partner of the farmers cannot simply be directly appointed by the company, due to the technical mastery of cultivation takes time, in addition to having to go through a series of processes in preparing human resources in agro-industrial activities. Edamame, among their local farmers, will surely bring a disparate impact, were farmers who previously may only recognize the

traditional agricultural system further preferred farming system offered by the company. Here, of course, will affect the lives of the farmers in the district of Panti both in terms of social and cultural life.

There are several previous studies related to social and cultural change. For example, research by Hanifah Gunawan et al entitled "Analysis of Socio-Cultural Change in the Community of Cihideung Village as a Tourism Village". The results of the study revealed the socio-cultural changes that occurred in the Cihideung village community include: reduced social interaction; reduced social solidarity; the socialization process was influenced by elements from outside the village; reduced social control and awareness; the disappearance of customs; increasing the existence of traditional arts; livelihoods that become heterogeneous; and social mobility.

Furthermore, the research entitled "Socio-Cultural Change in Sembungan Wonosobo Village". The results showed, among others: first, the social and cultural changes of the Sembungan village community included changes in the fields of technology, education, livelihoods, patterns of community behaviour, organizations, social values and in the cultural field. Second, the driving factors for socio-cultural change in the village of Sembungan include internal and external factors. Internal factors include decreasing and increasing population, and discoveries, while external factors include the physical natural environment and other cultural influences. This research differs from previous research because this research focuses on the impact of edamame farming patterns on local farmers' farming patterns, as well as examining patterns of social and cultural changes that occur in Jember farming communities.

In this research, several theories are used to analyze the process of social and cultural change of edamame farmers in Jember, namely theories about social change, agricultural involution theory and modernization theory. Wibert Moore (Ranjabar, 2018) argues that "social change is not a symptom of modern society but a universal thing in the experience of human life. Meanwhile, according to (Soekanto, 1994), social change is "as a variation of the ways of life that have been accepted, both due to geographical conditions, material culture, population composition, ideology and because of diffusion or discoveries in society". (Syani, 1995) defines change as a process that

results in a situation that is different from the previous situation, change can be a setback and can also be progress”.

Social change is a symptom of change from a certain social condition to another social condition. Every society must experience changes, both changes in the broad sense and changes in the narrow sense changes quickly or slowly (evolution). Social change is a change in social processes or structures in society (Roucek & Warren, 1984). Social change will change the structure-function of social elements in society (Idi, 2011). The occurrence of a social change is due to changes in the elements that maintain the balance of society, for example, changes in geographic, biological, economic or cultural elements. Conditions like these that cause changes in other aspects of social life. Socio-cultural change is a symptom of changing social structures and cultural patterns in a society. (Baharuddin, 2015)

In (Soekanto, 2010) forms of social change can be divided into several forms. First, change as progress is a change that gives and brings progress to society. Changes to the conditions of traditional societies, with science and technology and the level of education that are still modest, become a developed society with various technological advances and an adequate level of education improvement are changing towards progress. Second, change as a setback (regress). Changes that occur in the community do not always lead to progress. There are times when the changes that occur in these communities bring negative impacts that lead to setbacks called regress or change as a setback. Third, rapid change (revolution), the revolution has a difference with other forms of social change. These differences are: revolution causes changes in the widest scope; touches all levels and dimensions of society: economic, political, cultural, social organization, daily life, and human personality; in all these fields, the changes are radical, fundamental, touching the core of buildings and social functions; the changes are happening very fast (Martono, 2012). Fourth, slow changes (Evolution) changes that require a long time and a series of small changes that followed by each other (Soekanto, 2010).

Channels of social and cultural change (avenue or channel of change) are channels through which a process of change occurs. Generally, these channels are social institutions in the fields of government, economy, education, religion, recreation (Setiadi & Kolip, 2011). Which social institutions are the starting point, depends on the

cultural focus of the community at a particular time. Social institutions which at one time received the highest ratings from the community tended to be the main channels for social and cultural change. Changes in social institutions will lead to other social institutions because social institutions are an integrated system. In short, it can be said that the channel is functioning so that a change is known, accepted, recognized and used, by the appropriateness of the public, or by briefly undergoing an institutionalization process.

The presence of a modern agricultural system in the context of this study can be discussed with the theory of agricultural involution. The presence of a modern agricultural system brought by the colonial authorities, especially the Dutch East Indies to Java, did not bring about any changes for the farming community there, but instead, an involutive situation arose because the population continued to grow. But before discussing how Geertz came to this conclusion, it is necessary to look again at the assumptions behind his views on ecology and its influence on socio-cultural life.

In his view of the ecological relationship and culture of society, Geertz explicitly follows the concept of the "cultural core" of Julian Steward. One approach to cultural ecology such as that expressed by Julian Steward is that in examining an ecosystem, attention is placed on the "core of cultural patterns" (cultural core) of the community concerned, namely a series of social, political, and religious elements that most clearly determine the various ways in which the community guarantee the economic life of the environment under their control. In other words, not all aspects of culture are the result of human relations with nature. But there are always aspects of culture that are functionally influenced by nature, and that is what Steward calls the core of culture. Indeed, the use of this approach requires a search for which aspects of culture have strong interactions with nature and can be a representation of the core of culture. In the case of Javanese society, the ecology that is at the core of culture is not from the air or water/sea dimensions, but rather rice farming. It is this rice field management which can further be seen its influence on social organization, village structure, social stratification, kinship relations, and so on as shown by Geertz.

Based on his views on the behaviour of people affected by nature functionally as well as cultural-ecological verification, Geertz

distinguishes two major types of agriculture in Indonesia, namely between paddy farming in Java (inner Indonesia) and cultivation outside Java (outer Indonesia). Both the distinguished in several characteristics, namely; fields have heterogeneous plant species (miniature forest/nature), covered and hard soils, vulnerable soil conditions, and management does not require much labour; while paddy fields have characteristic types of man-made ecology; productivity is stable, complex and complex in technique, and requires a lot of manpower in its management. So with this ecological perspective, Geertz argues that in the outer islands Java is relevant if the population is small because it uses the pattern of agricultural fields. Whereas in Java the number of population is very dense because it is a rice barn that requires a lot of energy. In its cultural form, it is reflected as the phrase 'many children have lots of luck' on the Javanese.

Another theory related to this paper is the modernization theory of Anthony Giddens. Modernization is characterized by modern institutions that characterize it and are not found in previous societies. First, the symbolic exchange tool (symbolic token), which is a medium of exchange that can be streamed regardless of the character or character of the individual or group that handles them at a particular moment. Second, the establishment of expert systems (expert systems), where there are things that are different from traditional societies that rely on traditional shamans or experts, modern society is more in touch with experts. Third, somethings characterize the modern world, namely globalization, detraditionalisation and social reflexivity.

The context of socio-cultural changes faced by farmers in Panti district can be a challenge in the academic world, especially for social studies learning. Social studies have a strategic learning opportunity related to the analysis of contributing causes, effects and ways to overcome the problems that occur among the farming community at the centre even in other regions. Social studies with context through learning closer to the learners' environment, it is expected that learning becomes more meaningful. Besides, students can think critically and act decisively to find solutions to the problems in their neighbourhood.

Based on the explanation, the researcher examines the development of edamame in Jember, which in turn has an impact on the social and cultural changes of the farming community in the Panti. Also, this paper describes the use of the results of studies on social and

cultural changes in the farming community in the Panti as contextual material in social studies learning.

METHOD

Respondents

Determination of the subjects of this study by using purposive. Sugiyono (2015) explains that purposive shows that this technique is used to achieve certain goals. Informants are chosen based on certain considerations that considered to be aware of and directly involved in the process. Informants in this study consisted of local edamame farmer's/partner farmers, workers/labourers on agricultural land, landowners, foremen. This research was conducted in Jember in the Panti region, namely Desa Suci and Kemuningsari Lor for three months.

Instruments

Researchers in qualitative research is the main data collectors. At the beginning of the study, researchers were the only data collectors. In qualitative research, it is possible that only the researcher himself is a tool until the end of the study (Nasution, 2003). Other instruments that support this research are interview guidelines, observation guidelines and documentation guidelines.

The data source explored in this research was in the form of words or actions from the informant that led to the focus of the study and used written data sources such as books containing information related to the research problem including archives. Data collection techniques used in this study were non-participant observation, semi-structured and unstructured interviews and documentation techniques.

Observation defined as experience and systematic recording of symptoms that appear on the object of research (Margono, 2010). Observation method can also be defined as observation and recording of an object with systematic phenomena that are investigated (Sukandarrumidi, 2004). The observation used in this study is non-participant observation, which is a form of observation that is conducted, but the researcher is not directly involved in the activities he observes. Data collected through non-participant observation are: 1) Impact of edamame farming patterns on local farmers' farming

patterns in the Panti Jember; 2) Social and cultural changes in the farming community in Jember.

Interview according to (Satori & Komariah, 2014) is defined as the process of collecting data or information through face to face between the questioner (interviewer) with the questioner or respondent (interviewee). This study uses semi-structured interviews and unstructured interviews. Semi-structured interviews in its implementation to find problems openly, where the parties invited to the interview are asked for opinions, and ideas. Researchers in conducting interviews, listen carefully and record what is stated by the informants. Unstructured interviews are free interviews where researchers do not use interview guidelines that have been arranged systematically and completely for the collection of data. Interview guidelines used are only in the form of outlines of the issues to be asked (Sugiyono, 2015), but sometimes researchers also use interview guidelines that are used as references and question instruments in conducting interviews, this is done considering the limitations of the researchers' memories. Interview techniques are used to collect research data namely about: 1) The dynamics of edamame plant development in Jember; 2) Impact of edamame farming patterns on local farmers' farming patterns in the Panti Jember; 3) Social and cultural changes in the farming community in Jember.

The technique of collecting data through documentation is taking data obtained through documents (Usman & Akbar, 2006). Documentation from the origin of the word document which means written goods. (Mundir, 2013) explains that documents can be in the form of writing (daily notes, life history, stories, biographies, regulations, policies), pictures (photographs, living drawings, sketches), or monumental works of a person (works of art, sculpture, films and others). In carrying out the documentation, researchers investigate written objects such as books, magazines, documents, regulations, Panti sub-district profiles, village profiles, and so on.

Procedures and Data Analysis

Data collected from interviews, observations and documentation are then analyzed based on an interactive analysis model developed by Miles and Huberman. There are three components carried out with this

model, namely data condensation, data display and conclusion drawing/verification (Miles, Huberman, & Saldaña, 2014).

First, data condensation refers to the process of selecting focus simplifying, abstracting, and transforming data contained in court records and transcripts research.

Second, data display, condensation data can be presented in the form of tables, pictures or writings that have been systematically arranged so that the data can be mastered and understood, then it is easier to conclude. In qualitative research, the presentation of data can be done in the form of brief descriptions, charts, relationships between categories, flowcharts and the like in this case Miles and Huberman (Sugiyono, 2015) states that the most often used for data presentation in qualitative research is the narrative text.

Third, drawing conclusions/verification. Drawing conclusions/verification has been carried out since the beginning of the study. Each data acquisition is analyzed and concluded although it is still somewhat vague in meaning, it will become increasingly clear as more data is obtained and supports verification. The initial conclusions put forward are still temporary and will change if no strong evidence is found to support the next stage of data collection. But if the conclusions raised at an early stage are proven by valid and consistent data when researchers return to the field to collect data, then the conclusions put forward are credible conclusions.

Data Validity

One of the data validity techniques in qualitative research can be done through triangulation (Moleong, 2012). To obtain the validity of the data, this research uses data checking techniques through source and method triangulation techniques. Triangulation of sources to test the credibility of the data is done by checking the data that has been obtained through several sources. Source triangulation is comparing and checking back the degree of trust of information obtained through different time and tools, which means comparing and checking back the degree of trust of an informant obtained with information obtained from other sources.

The validity of the data through triangulation of sources in this study was carried out by comparing the data or information provided by informants namely local farmers Edamame who became partners,

workers on agricultural land, landowners, and foremen, according to the focus of the study.

Triangulation methods to test data credibility is conducted by checking data to the same source with different techniques. For example, data obtained from interviews, then checked by observation and documentation. Method triangulation is done by researchers comparing data obtained through interviews compared with data obtained through observation and documentation.

FINDINGS AND DISCUSSION

The Development Dynamics Edamame Plants in Jember

Edamame as export-oriented food ingredients, has a considerable economic value higher than regular soy. Edamame total export volume reached an average of 40,000-50,000 tons per year and frozen Edamame approximately 3,000 tons per year, and those mainly exported to Japan. Edamame newly present in Jember and become export-oriented food commodities is certainly a cause of social change among the farming community. Wibert Moore (Ranjabar, 2018) argues that "social change is not a symptom of modern society but a universal in human experience. Meanwhile, according (Soekanto, 1994) suggests social change "as a variety of ways of life that have been received, either because of geography, culture material, the composition of the population."

Edamame introduced by PT Mitra Tani and changes that occurred as a result of one of the factors of social change is a new discovery. The new discoveries in the life of society whether it be science and technology influence and bring about change in society. The discovery of edamame for example, the discovery will bring a change of culture and society. In a society will form a social status/ by field owned, people who have no field can be considered a lower social status than those who own the field. Furthermore, people who have the field can be considered lower in status than those who have more than one field.

The influence of Jember natural environment also becomes a motivating factor. It very influential in the development of socio-cultural changes. For example, the prosperous field could be useful for an agricultural field so that people in the area have a business as a farmer. Culture on the prosperous ground not be separated from social life as a farmer so that culture will still be associated with agriculture.

Like this case, edamame more suitable to plant in the medium and high altitudes, so that the results can be obtained which is good-quality edamame. Jember, geographically, has a huge potential for the cultivation of Edamame. PT Mitra Tani annually produces 9,000 tons of edamame. Edamame are harvested by farmers in Jember above the garden area of 1,500 hectares (ha).

The dynamics of the crop edamame in Jember is also evident from the emergence of rival companies in addition to PT Mitra Tani, who is also oriented to cultivate edamame, PT GMIT (Gading Mas Indonesia Teguh) formerly PT is only engaged in the management of tobacco and named GMIT (Gading Mas Indonesian Tobacco) the warehouse is also there in Panti subdistrict.

The Impact of Edamame Farming to Local Farmers in Panti Subdistrict, Jember

The Panti Subdistrict community in managing agriculture recognizes 3 planting seasons, namely the first planting season and the second planting season used to grow rice, and the third planting season used to grow corn, green beans and vegetables. The presence of PT Mitratani who introduced Edamame's mainstay products to the local community at the orphanage shifted the existing agricultural patterns. Many landowners have switched to Edamame. Three times the harvest season which is usually used to plant rice twice, and once to plant corn or vegetables are used to grow Edamame. This was stated by Mr Jalal, the landowner, that:

"Here there are three growing seasons, I used to plant 2x rice and 1x corn. But after PT Mitratani offered to offer Edamame, I chose to plant rice in the 2x growing season and 1X the planting season, I leased it to PT Mitratani to plant Edamame. If that's not the case, I plant rice/rice in the planting season three times, and 2x other planting seasons I rent to PT Mitratani. When my land was rented to Mitratani I chose to care for the Cow and look for grass".

This statement is in line with what Seneto said:

"In Panti, there are 3 seasons in a year. Before Edamame, people here planted rice twice a planting season and planted corn and vegetables in the third planting season. After PT Mitratani, the landowners here such as the Hajj Men, Mr Jalal, Mr Suwadi, Mr

Wagimen and Mr Umi chose to lease their land to Mitratani to be planted by Edamame”.

In line with the statement of the Suci Village farmer guard that:

“When agriculture in this village was originally planted twice in one season and the rest planted polowijo, some worked on their land and some became agricultural labourers”.

Likewise, Mrs Kurnia’s stated that there were three growing seasons in a year. Twice is used for rice and 1 time which is usually used to grow corn is used for the cultivation of Edamame. The landowners from August began renting their fields to PT Mitratani to plant Edamame.

The popularity of edamame in the agricultural system in the Panti area also evident in one part of the Panti area, especially in the Desa Suci. Mr Ahmad Rikhwan as the civil servant said that farmers through farmer groups and even villages rent out their land in the second and third seasons to be planted with edamame which has become an option, as described:

“More precisely in this village there are several farmer groups that process edamame, each farmer group has rations that can be leased, but there are also some people who lie, they secretly rent out their land. Farmer groups that manage edamame include Sido Rukun (Glundengan Hamlet), Sumber Mulyo (Karang Kebon Hamlet, Kebonsari rice field block), Sumber Rejeki (Kepiring) (reserve), Tani Mulyo (Gandol Block, Glingseran, Bulamat and Payung) around 20 Ha. Land rent per hectare between 6-8 million depends on the position of the rice fields (distance from the road), terracing, irrigation etc. In fact, in this village which has 1 Ha of land only about 3-4 people in the Farm Mulyo Block while in general the others only have a small land of approximately 2500m² to 5000 m². The village itself once in 2016 leased the village treasury land of 10 Ha, but it was not continued”

The pattern of agriculture in the orphanage area, especially in the Suci Village, is related to changes in the growing season also in the rental system. Farmers in this area previously did not rent out land and cultivated their land, preferring to lease their land with a lease count they considered more promising.

Another thing that also shows the impact of edamame farming patterns is the existence of a job-sharing system and a new role in the farming system. There are landowners, land tenants, foremen, farm labourers (men cultivate, women pull grass/pests, pick and become labourers at collectors), collectors, collectors centres, central factories.

Another impact that has emerged is the Mitra Tani edamame farming pattern inviting new competitors in the Panti subdistrict to rival the popularity of Mitra Tani edamame such as PT GMIT edamame and plasma corn partnerships. Edamame farming pattern also gave rise to the land zoning system established by the village government, where the village government made certain zones of land that could be planted with edamame and not. This relates to the problem of irrigation and control of the spread of pests. As explained by the pamong tani Desa Suci that:

“..... some areas and even that should not be scattered, this is because the village limits the leased land so that it continues to grow food crops and reduces the spread of pests and makes it easy to eradicate pests if indeed the plant is infected by pests”

What happens to the Panti community can be discussed with a view Geertz, which discusses the relationship of ecology and culture of the people, explicitly Geertz follow the concept of “core culture” of Julian Steward. One approach of cultural ecology as disclosed Julian Steward that, in examining an ecosystem of attention is placed on the “core patterns of culture” (cultural core) the public is concerned, that is a series of elements of social, political, beliefs, most obviously determine the various ways people that guarantee the economic life of the environment under their control. In the case of the Javanese community, ecology becomes the heart of culture instead of the dimensions of air and water/sea, but rather to agricultural fields. The processing of the rice field is more visible effects on social organization.

Based on his view of the behaviour of people who are affected by their nature functionally and culturally ecological verification, Geertz distinguishes between two types of agriculture in Indonesia is between farming rice fields in Java (inner Indonesia) and shifting the outer (outer Indonesia). Both the distinguished in several characteristics, namely; field has the characteristics of a heterogeneous species (miniature forest/nature), the ground was covered and hard,

vulnerable soil conditions, as well as management, does not require a lot of energy; while the fields have man-made ecological characteristics of species; stable productivity, complicated and complex in technique, and requires a lot of manpower management. The farming pattern in Panti is categorized as field cultivation pattern.

The presence of edamame farming practices directly or indirectly will provide positive and negative impacts. Do not worry if the changes are positive for positive change will give a good effect. However, we must be careful with the negative impact that stands out. Changes may occur when Panti people for its cultural activities that able to adjust to motion changes. The condition of society can adjust to so-called adjustment, while the adjustments form a society with the motion of change is called integration. Based on the findings, some Panti people belong to people who have adjustment and integration is a good way to the presence of edamame.

Edamame and its new patterns of farming are newly known by the farming community at the Panti. At first, Panti people, in managing agricultural recognize three planting seasons, namely first growing season and the second planting season used to grow rice, and third planting season used to grow corn, green beans and vegetables. The presence of PT Mitratani who introduced the flagship product Edamame to local communities in Panti shift agricultural patterns that exist. Field-owners are turning on Edamame. Three times the harvest season which is usually used for growing rice 2 times, and 1 time to plant corn or vegetables used to grow Edamame. These changes pertained to the big changes, where big changes are changes that bring considerable influence to society (Martono, 2012).

Agricultural patterns in the Panti, especially at the Suci village related to the changing patterns of the growing season also in the case of a lease. Farmers in this region previously not rent land and cultivate their land, preferring to lease rent land with a count that they consider more promising. Orientation to the future or the desire for a better future will encourage social and cultural change Panti in the end.

Another thing that also shows the impact of farming practices is the distribution of the work system and a new role in agricultural systems. There are land/field owners, tenants, foreman, farmworkers (men-cultivator, female weed/pest, picking and become labourers in collectors), collectors, prior collectors, central plant. Another impact

that arises is edamame Mitra Tani farming is inviting new competitors in the region to rival the popularity of Panti edamame such as edamame PT Mitra Tani GMIT and corn partnerships plasma. Edamame farming also raises their land zoning system established by the government of the village, where the village government makes specific zones on land that should be planted edamame and no. It is concerned with the problem of irrigation and prevention of the spread of pests.

Farmer Community Socio-Cultural Change in Panti subdistrict, Jember

Socio-cultural changes in the Panti community are seen from several first, namely, changes in the economic system related to livelihoods; second, changes in people's lifestyles; third, changes in social interactions are mainly seen from the participation of edamame residents/farmers in social and religious activities in their environment; fourth, changes in the socio-economic structure include patterns of relations/partnerships between landowners and PT Mitratani.

Changes in the Economic System Related to Livelihoods

Before PT Mitratani made Panti as an area for the development of edamame cultivation, the Panti community, especially in the Suciand Kemuningsari Lor areas, were not yet familiar with the land lease system. Landowners such as Haji Men, Mr Jalal, Mr Suwadi, Mr Wagimen and Mr Umi work on their fields, assisted by neighbours. After PT Mitratani chose to lease their land to Mitratani. This was stated by Mr Seneto who stated;

“Previously, before Mitratani, landowners such as the Hajj Men, Mr Jalal, Mr Suwadi, Mr Wagimen and Mr Umi worked on their fields, assisted by neighbours. After Mitratani chose to rent their land to be planted by Edamame. They work their fields in 1 planting season with rice, while the 2 planting seasons are rented to Mitratani or vice versa 2 planting seasons are cultivated alone and 1 planting season is leased to Mitratani”.

This statement is in line with what was conveyed by Pak Jalal (the owner of the rice field/land) that:

"I happen to have a paddy field here; I have never rented my field to someone else. I worked my rice field with the help of neighbours near my home. But after PT Mitratani offered a rental system, I always rented out my rice field to Mitratani, sometimes 2 planting seasons, sometimes 1 planting season. I sometimes plant rice in the 2x growing season, and 1x the planting season of the land is leased by PT Mitratani to be planted by Edamame or vice versa in the three seasons I as the landowner to plant rice in the planting season 1x, and 2x the other growing seasons are leased to my farming partner. The rental price of 1 hectare of land for one season is 8.5 million paid by Mitratani. When the land is leased to Mitratani, I prefer to look after cattle and look for grass. Before there was Edamami's discussion by PT Mitratani the community here did not recognize the rental system. In the third growing season, people usually plant corn".

PT Mitratani in developing Edamame cultivation at the orphanage was assisted by a foreman who was tasked with starting to search for land / land for rent, supervising farm workers who worked planting, pulling grass, fertilizing, harvesting Edamame, and serving as a place for Edamame collectors before being in Take it to the Partner Farmer factory. This was stated by Ms Komariah:

"I once rented my rice field to Mitratani through the foreman, a trustee of PT Mitratani. The foreman who is looking for land here for rent is planted with edamame. When the paddy field season arrives, the foreman looks for people to work on planting edamame, cleaning grass, fertilizing, and harvesting edamame, and looking for people to work in the edamame collection place in the house of Mr Yon".

It can be concluded that the economic system of the farming community in the Panti subdistrict is experiencing a shift in the existence of a job-sharing system and a new role in the agricultural system. As explained previously there are landowners, land tenants, foremen, farm labourers (men cultivate, women pull grass/pests, pick and become labourers at collectors), collectors, collectors centres, central factories and PTs who hold all control. Viewed from this system, the economic system which was originally traditional is shifted to the company system which leads to the industrial system.

Changes in People's Lifestyles

Other forms of social and cultural change that can be seen are changes in people's lifestyles. Mr Jalal (land/land owner) stated that as long as there was edamame, Mr Jalal still wanted to partner with PT Mitratani because he could get a definite profit. Pak Jalal's lifestyle began to change because there was profit from edamame he could renovate the house.

The lifestyle changes experienced by most landowners are different from the changes experienced by farmworkers. The position of Pak Jalal and Seneto as landowners is different from the position of Mrs Surti, Mrs Fatimah and others who only work as farm labourers and labourers in the edamame collection site. Mrs Surti felt helped because with the existence of farmer partners the basic ingredients were slightly met but not much. A day can be 20,000 divided by Rp 10,000 for buying rice, 5,000 vegetables, and another 5,000 for savings. Mrs Fatimah felt helped by the existence of farmer partners because the staples felt fulfilled every day from when there was no edamame. As for the lifestyle of Fatimah's mother, it is still simple, because she still supports children who are still in school.

Like Mrs Fatimah, so is Mrs Saudah. Saudah feels economically helped by the existence of edamame because on the other hand the basic ingredients can be fulfilled and can buy medicine when sick because my husband's husband is only a seller of chips whose results are not much. For his lifestyle remains simply because his work is made to buy necessities every day. Likewise, the response of Mrs Maryam, Ms Maryam (labourer) felt helped because with the existence of a peasant partner could meet the needs of children, and basic needs even though not much. For her lifestyle, Mary Mary remained modest because there were schoolchildren who had to fulfil their allowance every day.

Changes in Social Interaction

Changes in social interaction are mainly seen from the participation of resident's/edamame farmers in social and religious activities in their environment. For the agricultural labourers, the majority of the farming community in the Panti area is not felt. As explained by Surti, that:

"I feel that there is no estrangement with the no edamame community because the activities in the neighbourhood are carried out at night, such as Asian on Friday nights. To get together with neighbours does not feel disturbed because Mrs Surti does not like to talk."

Likewise, it was explained by Mrs Fatimah and Mrs Saudah that for people who work edamame and non-edamame feel uninterrupted because their activities are carried out at night. Changes in interactions between community members can be observed among landowners and stakeholders alike, although not significantly. As explained by Mr Ahmad Rikhwan as the village administrator of the Suci Village that there are problems related to irrigation.

"Basically, the three of them are fine, but there may be a slight clash between farmers, where Edamame farmers and corn farmers often clash with irrigation problems, where edamame is a little wasteful of water if the corn is comparable if corn is once watered, edamame takes 2 to 3 times. However, this problem can be overcome by the village. The village itself accepts any form of cooperation as long as the farmers are not disadvantaged and the cultivation of edamame and plasma corn does not interfere with agriculture and the general community system. The village official, in general, does not feel disturbed by edamame cultivation as long as it is not very large in the leased area because if it is too large it will disturb the general farming patterns, especially the irrigation problem. So far there are still contributions from the two PT (Mitra Tani and GMIT) to the village's HIPPA (Himpunan Petani Pemakai Air)".

Changes in interaction also occur between landowners and the village government, where the village government has limited land leasing in each group of farmers but there are still some who lie quietly renting out land as described below.

"More precisely in this village there are several farmer groups that process edamame, each group of farmers has rations that can be leased, but there are also some residents who lie, they secretly rent out their land. Farmer groups that manage edamame include Sido Rukun (Glundengan Hamlet), Sumber Mulyo (Karang Kebon

Hamlet, Kebonsari rice field block), Sumber Rejeki (Kepiring) (reserve), Tani Mulyo (Gandol Block, Glingseran, Bulamat and Payung) around 20 Ha. Land rent per hectare between 6-8 million depends on the position of the rice fields (distance from the road), terracing, irrigation etc. in fact in this village which has 1 Ha of land only about 3-4 people in the Farm Mulyo Block while in general the others only have a small land of approximately 2500m² to 5000 m². The village itself once in 2016 leased the village treasury land of 10 Ha, but it was not continued”.

Changes in the Socio-Economic Structure: Patterns of Relations/ Partnerships

The pattern of relations/partnerships formed between the landowner, PT Mitra Tani and formed can be seen from the economic system that was formed as described previously. The pattern of relations/partnerships is formed by the existence of a rental system between the landowner and also PT Mitra Tani. To discuss this pattern of relations/partnership, it can be discussed in advance how the initial edamame entered the Panti area. Pamong Tani Desa Suci explained:

“... around 2003 Mitra Tani was permitted to go to the village, but this permit was only to lease the land of the Suci village community ... after the permit, the edamame confidant would consult with the farmer groups regarding the use of edamame land and then obtain permits in the village. related to irrigation”.

From the explanation, it can be concluded that the partnership pattern is limited to land rent and the use of local communities as workers, but according to the farmer Mr Ahmad Rikhwan, he does not feel that this is a form of partnership.

“Actually, we do not feel there is a partnership if the issue of edamame is because it only rents out the land, only if the cultivators and labourers are indeed being managed from here. Edamame collectors were in several places such as Gaplek and Glentongan and were taken to Karangasem where new larger collectors came to PT Mitra Tani”.

However, Mr Ahmad Rikhwan said the popularity of Mitra Tani with its editions made another PT, namely PT GMIT and plasma corn also lease land in the Suci Village. And according to him, it is precisely plasma that has a partnership with the farming community.

“... Not only the actual farming partners but after Mitra Tani, some leased land for edamame, namely PT GMIT in 2018. If the truly partnering is not the edition, it is the plasma corn ...”

“Yes, plasma corn, so in the third planting season, the land leased by the community depends on wanting to lease it to edamame or corn. For plasma maize, there is indeed a partnership system, where capital and seeding is obtained by farmers from PT Syngenta, PT Monsanto, PT Jaya, PT Pioneer Hybrid, then land is leased, then, farmer who is laboured, there is a salary calculation agreed by the farmer and PT, and the results are sold to that PT, the partnership is clearer if it is”.

Socio-cultural changes that occurred at the Panti with the presence of edamame also showed the existence of a process of modernization. According to Anthony Giddens modernization is characterized by modern institutions that characterize it and were not found in previous societies. Three effects which also characterize the modern world are globalization, detraditionalisation and social reflexivity. Socio-cultural changes in the Panti community are seen from several first, namely, changes in the economic system related to livelihoods; second, changes in people's lifestyles; third, changes in social interactions are mainly seen from the participation of edamame residents/farmers in social and religious activities in their environment; fourth, changes in the socio-economic structure include patterns of relations/partnerships between landowners and PT Mitratani.

The economic system of the farmers in the area Panti experiencing a shift. Division system of work and a new role in the agricultural system. As described earlier there are landowners, tenants, foreman, farmworkers (men cultivate, female weed/pest, picking and become labourers in collectors), collectors, collectors centre, central plant and PT which holds all the control. Viewed from this system, the

economic system that the originally viewed for traditionally switches to the company's system that led to the industrial system.

Other forms of socio-cultural changes that can be seen is a change in people's lifestyles. Lifestyle changes experienced by the majority of landowners are different from the changes experienced by farmworkers, where landowners feel the change as progress while farmworkers did not change significantly.

Changes in social interaction especially can be seen from the participation of resident/farmer edamame in social and religious activities on the environment. For the farm, labourers are not so perceived by the majority of the farmers in the Panti area. Interaction changes between community members can be observed among landowners and also the owner of interests, although not significantly. Changes also occur interactions between landowners with the village, where the village government has restricted land leasing in every farmer's group but there are still some who lie quietly rents. The village government has also become a channel for social change in the village of Panti. Channels of social and cultural change (avenue or channel of change) are the channel through which a process of change.

Social Change Culture Society Farmers in Panti, Jember and Utilization as Social Studies Contextual Learning Materials

Social studies Learning should be able to form meaning in the minds of learners with their interests and desires (Fraenkel, 1977). It is understood that in shaping ideas, learners need to cooperate with others and the environment to build social research ideas so that those ideas mean something for learners. Teachers act as facilitators in the creation of meaningful learning with the planning and development of material factual and contextual.

Related to the implementation of learning roses, Curriculum 2013 recommends three main learning models following Permendikbud 103 of 2014 is a model Problem-Based Learning, Project-Based Learning model and model inquiry. All three models are expected to build scientific behaviour, social behaviour and develop a sense of curiosity. The consequences, in this case, is learning materials provided in class should be able to achieve those standards. The material based on the problems-problems factual and contextual environment for learners can answer these expectations.

A discussion of the social and cultural changes of farmers in Pantai Jember can be a contextual material that can be developed in social studies learning. Utilization of discussion about the social and cultural changes of farmers in Pantai Jember this can be an interesting topic and close to the environment of the learners, especially learners junior high school in Jember. This material can be used in social studies learning, especially in junior high school classes IX Semester 1 are: Basic Competence 3.2 Analyzing changes in social and cultural life of Indonesia in the face of globalization to strengthen national life; and Basic Competency 4.2 which presents the results of an analysis of the changes in the socio-cultural life of Indonesia in the face of globalization to strengthen national life.

CONCLUSION AND SUGGESTION

Edamame crop developed dynamically in Jember, especially in Pantai seen from the initial entry of edamame in this region until edamame became popular among farmers. In addition to the dynamic development of edamame also appear on the dynamics of edamame plant in Jember is also evident from the emergence of oriented enterprises cultivated edamame. The impact of farming practices that introduces the company's flagship product edamame to local communities in Pantai shifting agricultural patterns that exist. Social and cultural change in Pantai can be seen of several things: first, changes in the economic system related to livelihood; second, changes in people's lifestyles; Third, changes in social interaction, especially from the participation of resident / farmer edamame in social and religious activities on the environment; fourth, changes in the socio-economic structure include patterns of relations/partnerships between landowners and PT Mitratani. A discussion of the social and cultural changes of farmers in Pantai Jember can be a contextual material that can be developed in social studies learning. Utilization of discussion about the social and cultural changes of farmers in Pantai Jember this can be an interesting topic and close to the environment of the learners, especially learners of junior high school in Jember.

The study focused only on the territory of the Pantai District. Would that there is further research that can examine more deeply about social and cultural change edamame farming communities in every part of Jember to obtain a comprehensive picture of the social

and cultural changes in the farming community edamame Jember. Researchers can also examine other aspects of the life of the farming community edamame besides social and cultural aspects.

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