

Typology of Rainfed Rice Farmers' Social Actions in Ogan Ilir Regency, South Sumatra Province

Yulasteriyani ^{1,*}, , Opan Suhendi Suwartapradja ², ,
and Nandang Mulyana ², 

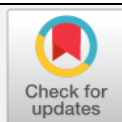
¹ Department of Sociology, Faculty of Social and Political Sciences, Universitas Sriwijaya,
30662, Ogan Ilir, South Sumatra Province, Indonesia

² Department of Social Welfare, Faculty of Social and Political Sciences, Universitas Padjadjaran,
45363, Sumedang, West Java Province, Indonesia

* Corresponding Author: yulasteriyani@fisip.unsri.ac.id

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ABSTRACT

Traditional farming communities are synonymous with subsistence culture, whereas modern society is a commercial economy. Economic action in sociology is called social action, which has different motives and orientations depending on the actor concerned. This research aims to analyze the socio-economic actions of farming communities in Kalampadu Village, Muara Kuang Sub-district, Ogan Ilir Regency, South Sumatra Province. This research uses a qualitative method. Informants in this research are rainfed rice farmers and stakeholders in Kalampadu Village and collect data using observation techniques, in-depth interviews, and documentation. The results showed that farmer actors in the village of Kalampadu carried out a dualism of economic action, both subsistence economics and commercial economics. Weber's social action is not practiced partially. Some of these concepts of social action can be used simultaneously or separately. There are three models of social action in the socio-economic behavior of farmers, namely traditional social action (subsistence economy), traditional social action of rational instrumental integration (secondary subsistence economy), and rational social action (commercial economy).

Keywords: Commercial Farmer; Social Action; Subsistence Farmer

1. Introduction

According to Mosher (1991), humans, including farmers, are rational beings who always consider the principles of efficiency and effectiveness in carrying out their attitudes and actions. All farmers, without exception, rationally want prosperity. It is not surprising that various strategies and efforts have been made to achieve this level of welfare, but not a few are still living on the poverty line/poverty culture (Niko & Yulasteriyani, 2020). Powerless farmers will continue to live with their simplicity and subsistence, while farmers who have access and are empowered can do commercial farming. Utilization and maximization of farmer household resources is a form of livelihood strategy to maintain survival and prosperity. This farmer livelihood strategy model creates different forms of socio-economic action in each actor and farmer's household. Weber saw that people behave with motives and divided them into four types of action: Traditional action, namely behavior that is not based on thoughts, only traditions and habits. Affective action, namely behavior (action) based on emotion (lust) or sentimental motives. Value-oriented (wertrational) action is goal-oriented behavior, but may not be a rational choice (Ritzer, 2011).

Changes in the social system of society are changes in economic, cultural, technological and information aspects, as well as communication systems. The modern-global socio-cultural knowledge system has begun to erode the traditional culture of rural communities. Rural communities that are open to the outside world can no longer be called traditional communities, although, on the other hand, they still have a traditional side and subsistence morals (Lestari, 2020). One of the social aspects that change in the life of rural communities is the livelihood system, where subsistence farming communities turn into commercial farmers. The shift from subsistence agriculture to commercial agriculture is a good thing or a must because 1) supply can increase production and welfare; 2) marketing allows a person/a nation to plan welfare; 3) commercialization led to the ranking of mobility intellectual ability. Removing barriers that result in free play from marketing factors (pursuit of own profit) can increase prosperity in industrialized countries. However, the same process adds to poverty and disaster for the poor in Indonesia. The culture of society changes, solidarity decreases, and it is more individualistic. The modernization of the agricultural system has both positive and negative impacts on the progress and development of impoverished farming communities farmers (Sugihardjo et al., 2012).

The village of Kalampadu is known as a community whose main livelihood is rain-fed rice farming. People generally have jobs as farmers, but others also have jobs in other fields. This community engineering job gave rise to various models of socio-economic action of the community. Namely, communities are confined to the subsistence economy, and some implement a commercial economy. The economics of subsistence of farming communities can be seen from the percentage of poor people and the distribution of main resource/agricultural land choices, as follows:

Table 1. Distribution of Farmers Owning Rainfed Rice Fields

Rice Field	Frequency	Percentage
Owning Rice Fields	67	72.04%
Don't Have Rice Fields	26	27.95%
Total	93	100%

Source: Primary Data

The table above explains that out of 93 (ninety-three) poor (subsistence) farming families, there are 67 farming families or 72.04% who own rice fields, while there are 26 farming families or 27.95% who do not own land. The percentage above shows that out of 93 poor people/subsistence farmers, they have sufficient agricultural land for agricultural production. Still, the socio-ecological aspects of rainfed rice fields do not favour the farmers' economy, so they live in poverty. The subsistence category can also be seen from the income per harvest for the farming community, where even a large area of land cannot free them from poverty. The reality of the subsistence economy of farmers is also shown by agricultural production, which is quite worrying. The following table describes the distribution of farmers' agricultural production:

Table 2. Distribution of Rainfed Rice Field Production Production in Kalampadu Village

Rice Harvest (Canned)	Frequency	Percentage
-	5	5.37%
> 50	11	17.46%
50 – 100	33	35.48%
110 – 200	34	36.55%
210 – 300	7	7.52%
> 300	3	3.22%
Total	93	100%

Source: Primary Data

The table above shows that the highest percentage is found in the frequency of 33 and 34 cans of rice, namely 33 actors/farmers with a yield scale of 50–100 cans and 34 actors/farmers with a yield scale of 110–200 cans. Suppose poverty is only measured by rice income per harvest. In that case, it is based on Sajogyo's concept that the average informant/farmer in this research belongs to the people who live in the poverty line. The production of rainfed lowland agriculture, which is the main livelihood of the farming community, cannot improve the welfare of the actors/farmers (Sajogyo, 1982).

In a different aspect, the people in Kalampadu Village have resigned to the life of subsistence again and have penetrated modern rational life. Modern agricultural equipment has been used for agricultural production, causing changes in people's livelihood patterns. In addition to the modernization of the agricultural system, the diversification of farmers' jobs is a new livelihood strategy in the socio-cultural community. The diverse livelihood systems have caused the socio-cultural economy of the community to develop quite rapidly. The community has diversified work not only in agriculture but also in non-agriculture. Among the diversification of farmers' jobs are as follows:

Table 3. Farmer Job Diversification Distribution

Job Diversification	Frequency	Percentage
Paddy/Garden Day Laborer	47	50%
River/ Swamp Fisherman	36	38.29%
Masseus	6	6.38%
Merchant	4	4.25%

Job Diversification	Frequency	Percentage
Construction laborers	6	6.38%
Teacher of the Koran	1	1.06%
Motorcycle taxis driver	1	1.06%
Water Bike Driver	1	1.06%
Hunter	1	1.06%
Wood Cutting Machine Workers	1	1.06%
Mechanic	1	1.06%
Total	93	100%

Source: Primary Data

The distribution table for the diversification of farmers' occupations above shows that many farmers manipulate their livelihoods by working as laborers and fishermen. Manipulation of farmers' work is also carried out in the non-agricultural sector, although the percentage of work tends to be less than in the agricultural/plantation sector. This work diversification shows the socio-cultural reality of farming communities that still rely on the agricultural and plantation sectors.

Research in agriculture mentions the benefits of the commercialization of agriculture that can grow and develop the economy of rural communities. Agricultural commercialization is implemented by increasing farmers' behavior (knowledge, attitudes and skills) on new technology, subsidized agricultural production facilities, supporting farming capital, providing new technology, improving farmer institutions, providing transportation infrastructure, and providing markets. Most studies on subsistence and commercial farmers are partial and value-laden. This view discourages us from the existence of subsistence farmers with their subsistence economic morals and glorifies modern commercial agriculture (Yudiarini, 2011).

There is a correlation between the variables of economic morals, economic behavior and entrepreneurship in rural fishing communities. Economic behavior here focuses on rational economics in the eyes of economics, which puts forward the behavior of actors as rational humans. The economic morals of fishing communities influence the rational economic behavior of fishermen entrepreneurs who are task and result-oriented, self-esteem, courage to take risks, innovation leadership, and future orientation (Andjarwati, 2017).

The moral economy becomes a social institution inherent in people's lives that affect the socio-economic behavior of actors in rural and urban communities – research on combining the two approaches of moral and rational economics to understand the reality of economic activity. The dualism of the approach is about the tactics of the economic activity of the *santri* (Islamic students) in the confection business. Confectionery entrepreneurs use both economic strategies, both subsistence economic morals and rational morals in their confection business (Putra, 2003).

The various research references above only focus on subsistence and commercial farmers' economic gains or losses. They see this reality only on the aspect of value. Meanwhile, the socio-economic-cultural reality of the people of Kalampadu Village is very interesting when viewed from the social aspects and social actions. The socio-cultural reality of this transitional society (anomie) has its color in social science, especially the sociological view. Based on the subsistence and commercial economies issues above, the researcher is interested in raising the research title on "Typology of Social Actions for Rainfed Rice Farmers in Ogan Ilir Regency, South Sumatra

Province". This research aimed to describe and explore social action models of rainfed rice farmers in the Ogan Ilir Regency.

2. Literature Review

2.1. Subsistence and Commercial Agriculture

Subsistence ethics is a perspective where farmers view unavoidable demands or resources from fellow villagers, landlords, or officials. The subsistence ethic arises from the fear of experiencing food shortages and is a consequence of a life close to the subsistence crisis boundary. A failed harvest means not only a lack of food but also a sacrifice of self-esteem because it becomes a burden on others or sells what is left of it, for example, selling a few pieces (stacks) of rice fields from a small area of land that their owns or selling the only livestock to plow their fields or anything that can be sold (Damsar, 2011).

Scott defines moral economy as farmers' understanding of economic justice and their working definition of exploitation, their views on which levies on production are tolerable and not. In defining moral economy, according to Scott, farmers will pay attention to subsistence ethics and reciprocity norms that apply in their society (Haryanto, 2011; Dewey, 1958). The subsistence economy always applies a safety-first culture, namely the tradition of avoiding big risks and prioritizing safety. Apart from the concept of safety first and the helplessness of subsistence farmers, they are very familiar with the culture of strong solidarity. The farming community has a strong community culture so that mutual assistance and mutual assistance become their daily behavior. The traditional actions of farmers are part of the community institutions, so actors must be adaptive by internalizing the historical norms. Every farmer's action must not leave the community's social institutions. If there is a violation, it will be subject to social sanctions.

Subsistence agriculture is not just looking for profit, but agriculture that aims to meet the family's food needs. Modern farming methods influence subsistence farmers, so the strategy chosen combines subsistence and modern agriculture. His rice fields are partly to cultivate food crops and partly to grow crops oriented to profit. They also have priorities, and farmers prioritize rice plants that support themselves for subsistence. After everything is finished, the farmers work on other fields to produce crops to sell.

The life of subsistence farmers is very dependent on the mercy of nature. The farmer will minimize the risk of failure of the many farming activities. When there is a failure, the farmer's efforts are 1) reducing the need; 2) doing a self-help economy, opening a small business, working as small artisans, casual laborers, migrating (side jobs). This has given rise to many institutions and networks that have helped subsistence farmers during the economic crisis.

To rise from powerlessness/subsistence, farmers apply commercial agriculture as their household livelihood strategy. Livelihood strategies are all ways, tactics, mechanisms and manipulations built by individuals or groups (households) in maintaining life (survival strategy) and, if possible, to consolidate or increase the socio-economic status of their lives (consolidating or accumulating strategy) (Dharmawan, 2007). Agricultural communities in rural areas do not always apply a subsistence economy but become commercial farmers. Commercialization of agriculture is a means to increase farmers' income when the production (yield) exceeds their basic needs. This can be met if the land area is adequate, supporting good land productivity. The commercialization of agriculture is a sign of the ongoing process of agricultural transformation, namely, changing the pattern of the agricultural economy from subsistence to commercial (Saparita, 2005).

2.2. Farmer Social Action

This research uses the concept of Max Weber's theory of social action. Social action is an action or behavior directed at other people while the actor who performs is aware of the meaning of his action. Economic actions carried out by farming communities in Kalampadu Village have a typology of social actions both in subsistence economic agriculture and commercial economics. Weber developed his theory of social action by dividing it into four types of action: Traditional action, namely behavior that is not based on thought, only traditions and habits. Affective action, namely behavior (action) based on emotion (lust) or sentimental motives. Value-oriented (wertrational) action is goal-oriented behavior but may not be rational. Meanwhile, rational instrumental action (zwekrational) is goal-oriented behavior based on rational choice. Economic actions can be assumed to be rational in achieving goals as long as they exhibit these characteristics (Ritzer, 2003; Ritzer, 2011).

The farming community in Kalampadu Village has a variety of economic actions. Some exist with subsistence farming systems and commercial economies. Socio-economic actions based on subsistence economic morality are called traditional social actions, while economic actions that are goal-oriented and profit-and-loss are called rational social actions. Farmers' economic actions oriented to rational goals fall into the category of rational instrumental actions because the social actions taken by farmers are aimed at compensation (Ritzer, 2011). In this rational economic model, where farmers are rational actors, expenditures and economic income are carefully calculated. Modernization and globalization can affect the socio-cultural changes of the farming community so that in addition to subsistence economic morals, farmers also experience modern processes either directly or indirectly. In the political economy, the subsistence crisis is not a must for farmers because farmers have the right to themselves/rationally (Popkin, 1979).

3. Research Methodology

This research uses a qualitative descriptive approach. A qualitative approach is used to explore in-depth the socio-economic actions of farmers and models of farmers' socio-economic actions in Kalampadu Village. Qualitative research's holistic and in-depth nature explores research issues until the research needs are met (Creswell, 2014; Sugiyono, 2014).

Every socio-cultural community has differences depending on the space and time in which the community lives. The dynamics of the transitional community's socio-cultural-economic system here have its uniqueness for researchers, so it needs to be studied. The locus of this research is in Kalampadu Village, Muara Kuang Sub-district, Ogan Ilir Regency, South Sumatra Province. The determination of informants in this design was determined intentionally with certain criteria (purposive sampling). The informants are male or female individuals in subsistence farmer families and commercial farmers and community stakeholders in Kalampadu Village, Muara Kuang Sub-district, Ogan Ilir Regency, South Sumatra Province.

This research uses data collection techniques such as observation, in-depth interviews, and documentation. The research collects data to reduce data following the research issue, then categorizes any models found in the field to conclude between social reality and the concept of sociological theory. Qualitative analysis using the Miles and Huberman model is used in qualitative methods, namely data reduction techniques, data display, and conclusion (Sugiyono, 2014; Moleong, 2000). Test the validity of the data using triangulation of sources, techniques, and time.

4. Results and Discussion

4.1. Subsistence Farmer

4.1.1. Safety First Traditional Social Action

The socio-economic conditions of small farmers in the village of Kalampadu are categorized as farmers with a subsistence economy. Subsistence farmers carry out agricultural production but only meet basic needs. There are several safety-first forms in the moral subsistence of farmers in Kalampadu Village, such as rice fields, agricultural capital, agricultural technology, agricultural products, and farmer household expenditures. The most important assets/resources of farmers are agricultural lands. Below is the distribution of ownership of rice fields from 93 (ninety-three) research informants, as follows:

Table 4. Distribution of Farmers Owning Rainfed Rice Fields

Rice Field	Frequency	Percentage
Owning Rice Fields	67	72.04%
Don't Have Rice Fields	26	27.95%
Total	93	100%

Source: Primary Data

The table above explains that out of 93 (ninety-three) poor (subsistence) farmers, 67 farming families or 72.04% own paddy fields, while 26 farming families or 27.95% do not own land. Farmers who do not own land carry out various strategies for part-time income. Farmers in the village of Kalampadu do not fall into the category of gourami farmers as subsistence farmers in Java. The average farmer has sufficient agricultural land for just subsistence agricultural production. Only lebak agriculture and rainfed rice fields that depend on nature make the land unproductive. Lebak is a swamp area where the water is affected by rain or overflowing rivers. Lebak is usually located between two large rivers in the lowlands. Agricultural lands that depend on nature are prone to crop failure. This is also the background for farmers to prioritize safety-first and avoid risks in agricultural production, distribution, and consumption.

Furthermore, the reality of the subsistence economy of farmers is also shown by agricultural production, which is quite worrying. The following table describes the distribution of farmers' agricultural production:

Table 5. Distribution of Rainfed Rice Field Production Production in Kalampadu Village

Rice Harvest (Canned)	Frequency	Percentage
-	5	5.37%
> 50	11	17.46%
50 – 100	33	35.48%
110 – 200	34	36.55%
210 – 300	7	7.52%
> 300	3	3.22%
Total	93	100%

Source: Primary Data

This table shows that the highest percentages were found at frequencies of 33 and 34 cans of rice, namely 33 actors/farmers with a yield scale of 50–100 cans and 34 actors/farmers with a yield scale of 110–200 cans.

Then, the moral form of farmers' subsistence can also be measured from farmer household expenditures. The table below shows the distribution of farmers' expenditures:

Table 6. Monthly Farmer Expenditure Distribution

Expenditure/Month	Frequency	Percentage
Rp100,000 - Rp500,000	9	9.67%
Rp600,000 - Rp1,000,000	66	70.96%
Rp1,100,000 - Rp.2,000,000	16	17.20%
Rp.2,100,000 - Rp.3,000,000	1	1.07%
>Rp3,000,000	1	1.07%
Total	93	100%

Source: Primary Data

Based on the results in the field, it was found that the highest frequency of distribution of farmers' expenditures per month was 66 actors/farmers who had an income scale of Rp600,000 – Rp10,000,000 per month. Conceptually and objectively, the World Bank considers that the standard for a non-poor population is if each person/human has an expenditure of 2\$ per day, around Rp26,000 per day when multiplied per thirty days, around Rp780,000 per month per person/human. Meanwhile, the actor/farmer as the head of the family certainly has several family members. Thus, according to the World Bank's measures, most of the farming population in this research will be categorized as poor.

The socio-economic reality of some farmers in the village of Kalampadu is in the subsistence economy category. As Scotts sees, farmers with a subsistence economy only pay attention to the basic needs of their families, namely as long as their children and wives can have enough to eat daily, have a house where they live with their family and can socialize and be cultured with the surrounding community. Farmers' subsistence behavior is a social action that is a tradition in the socio-cultural community of Kalampadu Village. Weber explained that traditional actions or actions based on habits are actions when choices are determined by familiarity and habits that have been rooted for generations by the community.

These traditional social actions are only limited to traditional agricultural production such as land management, agricultural capital, agricultural technology, and marketing of agricultural production. As a result of ecology and agricultural production processes, traditional crop systems have not progressed and developed from year to year. In addition to traditional agricultural behavior, farmers are also powerless to reap more profits in agricultural production. They are forced to choose to live enough to feed their families and not starve and cause trouble for others. They fear agricultural failure if they dare to take big risks, even though there is a chance of success and big profits later on in the big risk business. Farmers prefer to work with a meager income, which can be subsistence with a great chance/certainty of a successful harvest. This culture or moral economy that puts safety-first is still active in farming communities because it is structured and functional.

4.1.2. Traditional Social Actions of Reciprocity

On the other hand, the distribution of production results and household expenditures of farmers (Table 5 and Table 6) shows how the main income of farmers is not sufficient for their daily needs. In this subsistence economic situation, the principle of reciprocity among farmers can overcome the shortages and sufferings of hunger and poverty. The culture of reciprocity and cooperation has become the community's local wisdom and is sustainable today. According to Scoot, moral reciprocity is when people must help those who have helped or not harmed them. The gift or service received creates, for the recipient, a reciprocal obligation to reciprocate a gift or service of at least comparable value in the future. An obligation to return the favor is a most important moral principle that applies to both the relationship between equal parties and those who are not equal. The reciprocity norm in society is carried out by every social layer and social class without exception. Every social element of society contributes its consistency so that this social culture is maintained in the structure of society.

In the context of Weber's social action, where the attitude of the farmer's actions in moral reciprocity is also a traditional social action. Another term for moral reciprocity is mechanical social solidarity. Mechanical solidarity shows social institutions deeply rooted in the tradition of mutual assistance and mutual assistance in the agricultural community. Indirectly, the economic morals of subsistence farmers also hinder the development process and the development of village community resources because of an irrational culture that seems to slow down the modern process, even though the value of modernization continues to be a hot discourse this day. The subjectivity of the farmer's view stated that he was quite satisfied and happy with the socio-economic conditions. Their subsistence system of life has become the local wisdom of the community; therefore, the farming community looks fine in their daily lives.

4.2. Secondary Subsistence Farmer

4.2.1. Value-Oriented Rational Social Action

In addition to subsistence economic morals, farmers also consciously carry out commercial economics in agricultural and non-agricultural fields. To manipulate the helplessness of farmers, a livelihood strategy must be carried out. Rubber plantation ownership is better than rice farming (primary subsistence). All farmers want to have rubber plantations. It's no wonder that some of them economically capable compete to make rubber gardens. The following is a tabulation of data on rubber plantation land ownership:

Table 7. Distribution of Ownership Status on Rubber Plantations

Ownership Status	Frequency	Percentage
Personal	30	32.25%
Profit-sharing	22	23.65%
No ownership	41	44.10%
Total	93	100%

Source: Primary Data

Based on the distribution table of ownership of rubber plantations above, it is known that out of 93 (ninety-three) research informants, only 32.5% of farmers own privately owned rubber plantations, and 23.65% of farmers with a profit-sharing system. So that apart from rubber gardening, the commercial economy of farmers can be classified into several variations of work diversification. Farmers have made various efforts by manipulating jobs or diversifying work to

free them from subsistence. Essentially, humans desire to live a decent and sufficient life as creatures of God even though they are still powerless (Yuliana et al., 2016; Sumarti, 2007). Farming communities diversify their work according to their respective expertise and skills so that there is a grouping of types of work. The rationality of this social action is used as a guarantee of subsistence as well as a commercial economy, as explained in the following table:

Table 8. Farmer Job Diversification Distribution

Job Diversification	Frequency	Percentage
Paddy/Garden Day Laborer	47	50%
River/ Swamp Fisherman	36	38.29%
Masseus	6	6.38%
Merchant	4	4.25%
Construction laborers	6	6.38%
Teacher of the Koran	1	1.06%
Motorcycle taxis driver	1	1.06%
Water Bike Driver	1	1.06%
Hunter	1	1.06%
Wood Cutting Machine Workers	1	1.06%
Mechanic	1	1.06%
Total	93	100%

Source: Primary Data

The distribution table for the diversification of farmers' occupations shows several types of farmer social actions, ranging from those carried out the most to those that farmers rarely carry out. The social action of job diversification that farmers are most interested in is working as daily laborers in fields/gardens and coral fish/eel. In contrast, another job diversification is less attractive to farmers. This phenomenon shows that farmers in this phase already have rational motives and goals. In Weber's theory of social action, this model of social action belongs to the category of value-oriented rational social action.

Farmers are no longer those who live idly by without effort and dare to try – various efforts of socio-cultural-educational power to break the poverty chain of farming families. Actors/farmers here also have different subjectivity. They tend to be rational that they diversify their work for the sake of and efforts to realize the desires of themselves and their families, namely the fulfillment of the economic-social-cultural needs of the family. However, the rational attitude of farmers does not come out of the traditional values and habits of their ancestors. The social structure of the Ogan tribal community and swamp farming is still very strong. Diversification of work is still in rice fields/gardens and swamp-lebak fisheries/Ogan River that are not designed for promising farmers' welfare.

4.3. Commercial Farmer

4.3.1. Farmer's Instrumental Rational Social Action

The socio-economic reality of the subsistence community does not apply to every member of the farming community in Kalampadu Village. The modern farmer's commercial economic system antitheses the sustainability culture analysis above. Farmers not only put

forward the values of subsistence norms and a culture of reciprocity, but they have become more rational and individualistic in their daily socio-cultural life. The increasingly modern and global socio-cultural space can increasingly change the socio-cultural system of the farming community. The farming community's economy is in their control, so they have the right to decide to do whatever they see fit. Subsistence traditions do not control farmers in this model. They tend to be richer than subsistence farmers. The subsistence crisis is the helplessness of farmers while rational/commercial farmers have better capital strength, skills, and experience.

This change in the behavior of commercial farmers can be categorized as instrumental rational social action. According to Weber, humans behave rationally instrumentally if the actions are determined by expectations and achieve goals. Farmers' actions ignore the values of mechanical solidarity but prioritize commercial values. According to the view of modern farmers, the socio-economic behavior of actors/individuals must pay attention to profit and loss. This rational action can be shown from several economic morals of farmers such as commercial agriculture, plantations, knowledge systems, education systems, and farmer migration.

Monetization of farming communities has changed where socio-cultural actions can no longer be paid for with reciprocal social actions but must consider the advantages and disadvantages. Commercial agriculture emphasizes profit and loss, where all agricultural economic activities, both goods and services, are money-oriented. If subsistence culture gives to receive goods and services (reciprocity and solidarity), while commercial agriculture gives must be in return for money and depends on intensity and time. On the one hand, this rational culture is so difficult for poor farmers that they will not be considered and assisted because they do not have assets and abilities to pay for (Widaty, 2020; Lestari, 2020).

Modern farmers have more knowledge and ability to manage economic production, distribution and consumption in agricultural and non-agricultural sectors. Various socio-economic forces are trying to break the subsistence chain to make the desired economic changes. Rational farmers no longer sell their harvests at relatively low prices and are in debt because they already understand the market terrain and often hoard their harvests and sell them when the price of rice soars. This phenomenon gives rise to a new employer where farmers who lived within the limits of subsistence become new rich people and do not hesitate to apply a rational economic concept system.

Successful agricultural production is followed by good market distribution so that the economic process is successful. The distribution system of modern farmers has used the commodity circulation model (Money - Commodity - Money), or money is used to buy commodities. Then the commodities are sold again to earn money. Farmers in this rational economy are no longer like subsistence people who barter and convert money. Farmers have carried out distribution activities as a human aspect of the actors, no longer controlled by actors in the network of social relations.

The knowledge and experience of farmers make farmers explore economic investment in the non-rice agricultural sector. They also have additional jobs or work diversification (Table 3). Some farmers in the village of Kalampadu have started to leave their agricultural life and switch professions to traders, while their agricultural land is rented out or for profit sharing. Like the moral economy of traders, they tend to be very concerned with profit and loss. However, sometimes they have a dilemma in fulfilling their moral obligations to relatives and neighbors for credit and debt and accumulating capital in goods and money (Damsar, 2011).

Changes in the subsistence economic system to a commercial economy also influence other social systems, including education. Farmers who are already open to the external social

world tend to pay attention to their children's education and have better knowledge and experience than other farmers, breaking the chain of poverty and socio-economic powerlessness that subsistence farmers usually experience. Investment in education is recognized to have increased rapidly in farming communities. Many of the children of farmers have taken formal education. Farmers aim to send their children to future-oriented formal education to provide knowledge and investment for their children in the future. Farmers' actions in education can be categorized as rational instrumental actions. The rationalization of farmers' actions boils down to the future of the children they send to school. Alternative investments that farmers can choose are children, livestock, land, private property or family property, issuing production or welfare surpluses, or through village improvement (Popkin, as cited in Damsar, 2011).

Socio-economic actions taken by farming families in preparing their children's education are rational social actions. Schools, especially formal education, are very important for children who will become leaders in the future, so it is rational if parents try their best to send their children to college. Socio-economically, the social actions of farmers at this level are categorized as rational economic models, where farmers live not only by promoting a subsistence culture that is limited to basic needs (clothing, food, and housing) but also puts forward the norms of hard work and smart work. They realize that a good education is the beginning of a good socio-cultural-economic life. With this knowledge system, they can change their mindset and life experience until free from powerlessness and backwardness.

4.3.2. The Rationality of Work Migration

One form of socio-cultural change in the subsistence economy of farming communities is the change and complexity of the farmer's livelihood system. The social action of children of farmers migrating out of the area/city aims to find a better job than just working in subsistence agriculture in the village. Migration is carried out for formal education and migration to find work in big cities and abroad. This work migration culture has existed for a long time, it is increasing day by day, and job opportunities are increasing (Saefullah, 2008). The economy of this farming family is starting to improve, as evidenced by some of the farming families living more decently than before and meeting their daily needs. Dharmawan in the Bogor sect explained that the livelihood strategies developed by individuals and households would affect the dynamics of social life at the community level. On the other hand, it is explained that the dynamics of community life will determine the strategies developed at the individual and household levels. Some forms of economic development of farmers here are changes in the livelihood system, such as from farmers to traders, from sharecroppers to part-time workers, and from farmers to unemployment to enjoy life (Dharmawan, 2007).

5. Conclusion

This research describes a model of socio-economic action of the farming community in Kalampadu Village, Muara Kuang Sub-district, Ogan Ilir Regency, South Sumatra Province. The concept of Weber's theory of social action is not absolute partial in the social actions of farming communities. The form of socio-economic action of the farming community consists of three models, namely traditional social action (subsistence economy), integration of instrumental rational social action with traditional social action, and rational social action (commercial economy). Farmers carry out both models of economic activity, both subsistence economics and commercial economics. It's just that some are dominant to subsistence economic morals, and some are inclined to economic/commercial rationale.

The first part discusses the moral economy of subsistence farmers. Subsistence farmers experience helplessness so that they continue to fall into the limits of subsistence and poverty. The socio-cultural strength of community solidarity helps the life close to being below the subsistence crisis line. The value of reciprocity contained in the moral economy of farmers becomes the local wisdom of the farming community.

The second model is the integration of social action dualism, namely instrumental rational social action with traditional action (secondary subsistence). This level of social action shows the dualism of farmers' socio-economic actions. On the one hand, the orientation of farmers is only for safety first (subsistence), but on the other hand, rational aims (human instincts work rationally).

The last part is explained the rational economy. Farmers are experiencing modernization so that in carrying out economic actions (production, distribution and consumption) profit and loss oriented. Some farmers are no longer reluctant to take risky jobs to get big profits, patron-client relationships must be profit-based, distribution of crops is also with the best strategy and management, and make other socio-cultural-economic investments.

There is an interesting phenomenon here that is expected to add to the repertoire of socio-cultural knowledge of rural communities today. The moral economic models and social actions above indicate that the farming community of Kalampadu Village is experiencing a social and cultural transition. Society persists in traditional norms but, on the other hand, turns into modern humans. This transitional society can also be called an anomie society, which is a society that experiences confusion between applying the old or new norms. This is what is called social reality causing another social reality. This research needs further research to understand the social reality of the hunt.

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7. Declaration of Conflicting Interests

The authors have declared no potential conflicts of interest concerning the study, authorship, and/or publication of this article.

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About the Authors

1. **Yulasteriyani** obtained her Master's degree in Sociology from Universitas Padjadjaran, Indonesia, in 2018. The author is an Assistant Professor at the Department of Sociology, Faculty of Social and Political Sciences, Universitas Sriwijaya.
E-Mail: yulasteriyani@fisip.unsri.ac.id
2. **Opan Suhendi Suwartapradja** obtained his Doctoral degree from Universitas Padjadjaran, Indonesia, in 2009. The author is a Professor at the Department of Social Welfare, Faculty of Social and Political Sciences, Universitas Padjadjaran.
E-Mail: opan.s.suwartapradja@unpad.ac.id
3. **Nandang Mulyana** obtained his Doctoral degree from Universitas Padjadjaran, Indonesia, in 2016. The author is a Professor at the Department of Social Welfare, Faculty of Social and Political Sciences, Universitas Padjadjaran.
E-Mail: mulyananandang@unpad.ac.id