

SOCIAL RESILIENCE FROM A SOCIOLOGICAL PERSPECTIVE : CONCEPT AND ITS APPLICATION TO CARDAMOM FARMING COMMUNITY

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Abstract

In recent years, resilience has received great attention from various parties. This concept, which was initially better known in the field of ecology, then also developed in the social field, so that the term social resilience was known. This study aims to analyze the concept of social resilience from a sociological perspective related to the cardamom farming community in Sambirata Village, Cilongok District, Banyumas Regency. The method used is descriptive qualitative. This research on cardamom resilience is based on three main aspects, namely the capacity to overcome disturbances (coping capacity) , the capacity to adapt, and the capacity to change or transform. The results of the study show that the resilience of farmer groups can be seen from the emergence of new jobs after the Covid-19 pandemic, the increasing number of farmer group members from 30 to 250 members in the last 5 years, production that was initially traditional to modern with the entry of CSR stimulus and government and private institutions, increasing productivity, cardamom prices that are increasing day by day, the market has started to develop outside the city. The MOU has also been carried out to overcome the shortage of land owned by farmers and villages so that the sustainability of economic development through cardamom cultivation remains stable and tends to increase. Derivatives of cardamom fruit production also have economic value, which means that almost all elements of the cardamom plant can be utilized. One of them is cardamom residue which can be processed into essential oils and spice drinks. The results of the study above illustrate that 3 points of the 17 provisions in the SDGs for the sustainability of forest communities are poverty alleviation, health management (medicines), and preserving Flora (plants) with local wisdom.

Keywords: Resilience, farmer groups, capacity to overcome disturbances (Coping Capacity), capacity to adapt, and capacity to change or transform.

1. Introduction

The issue of resilience has recently garnered significant attention from various parties. This indicates that the issue of resilience has gained momentum, inseparable from the issue of the "global ecological crisis". Resilience is also relevant to the 5.0 industrial revolution, marked by rapid and fundamental changes in all aspects of life, or what is known as the era of disruption [1]. Initially, Holling's "groundbreaking work" titled "Resilience and Stability of Ecological Systems" in 1973, as cited in Keck and Sakdapolrak [2], served as a primary reference for researchers in the field of ecology. However, in recent times, several social scientists have also discussed resilience with a social dimension, subsequently termed social resilience. "What is Social Resilience? Lessons Learned and Ways Forward", an article by Keck and Sakdapolrak [2] that reviews articles discussing social resilience, serves as a testament to this. Based on an exploration of various experts' definitions of social resilience, this paper aims to first explain the definition of social

resilience from a sociological perspective and second, to illustrate social resilience through the case of the cardamom community in Sambirata Village, Cilongok District.

Before the Covid 19 Pandemic, Cardamom plants had not received attention from the Sambirata community, especially the cardamom farmer group, which only had a use value if someone needed it for spice drinks, so it was only consumed by the local community (mode of consumption). However, after the Covid 19 Pandemic, cardamom plants were in great demand by farmer groups. The emergence of the Kridoyuwono Cardamom Farmer Group initially had 30 members. Then after receiving counseling and training by the UNSOED Faculty of Agriculture and the Banyumas Regency Agriculture Service, this plant then had an exchange value or selling value so that it could be mass produced. Mode of consumption became Mode of Production. This change gave rise to enthusiasm for farmer groups to adapt to new agricultural cultivation other than rice, coconut and secondary crops. Cardamom production is also one of the community's efforts to be resilient in the economic sector. For that, collaboration is needed from the government, private sector and universities as well as institutions that have an interest in cardamom cultivation. With the attention from several parties, the cardamom farmer group has grown rapidly. Pioneered by the Tani Muda Langkapole group as an agent of change, the number of cardamom farmer group members has increased from 30 farmers to 120 farmers and now reaches 250 farmers.

The increasing number of farmers has caused problems regarding the need for land to plant cardamom. The agricultural land owned by cardamom farmers in Sambirata is only 53 hectares, so it is not sufficient for the needs of farmers. Therefore, the Village Government is trying to cooperate with Perhutani to rent land and get 17 hectares. In addition to the problem of limited land, the problem of resilience of the cardamom farmer group in Sambirata is climate change which hinders cardamom productivity, landslides, tornadoes, eruptions of Mount Slamet, social conflicts, fertilizers, infrastructure facilities such as transportation for marketing cardamom agricultural products. Di bawah ini adalah tabel fluktuasi harga kapulaga 4 tahun terakhir

| Year | Cardamom Production Price Per Year | | | |
|------|------------------------------------|--------|------|---------|
| | Wet | | Dry | |
| | Unit | Price | Unit | Price |
| 2020 | 1 kg | 32.000 | 1 kg | 240.000 |
| 2021 | 1 kg | 17.000 | 1 kg | 125.000 |
| 2022 | 1 kg | 14.000 | 1 kg | 102.000 |
| 2023 | 1 kg | 13.000 | 1 kg | 90.000 |

Tabel 1. Cardamom Price

Sumber : cardamom farmer data

The gradual decline in the price of raw cardamom has forced farmer groups to think ahead and try to produce derivative products from cardamom that can be produced in Sambirata itself. This was then carried out together with universities such as Jenderal Soedirman University and Wijayakusuma University Purwokerto in a Pentahelix manner in the National Dictionary Program from the DPRTM Directorate General of Higher Education of the Republic of Indonesia to make a healthy powdered drink from the integration of cardamom and palm sugar production and Aksiri oil. To create this product, of course, requires a series of technologies from upstream to downstream.

Based on this background, how does the sociological perspective explain the resilience of cardamom farmer groups in Sambirata Village?

2. Method

The emphasis of this research is Social Resilience From a Sociological Perspective: Concept and Its Application to Cardamom Farmer Communities. The focus of the study in this research is Social Resilience From a Sociological Perspective by referring to three dimensions in collaboration between government agencies, private institutions and farmer groups in Sambirata Village, Cilongok District, Banyumas Regency, namely overcoming disturbances (Coping Capacity), Adapting, and Transforming.

| | Coping Capacities | Adaptive Capacities | Transformative Capacities |
|-------------------------|--|-------------------------------|--|
| Response to risk | ex-post | ex-ante | ex-ante |
| Temporal scope | short-term | long-term | long-term |
| Degree of change | low, status quo | medium, incremental change | high, radical change |
| Outcome | restoration of present level of well-being | security of future well being | enhancement of present and future well-being |

Tabel 2: Three capacities of social resilience

Source: Markus Keck and Patrick Sakda Polrak (2014)

Based on the focus of the research, the researcher uses a qualitative descriptive research method by describing or depicting the research object according to the real implications obtained in the field. Qualitative research produces data in the form of speech, writing and behavior and focuses on subjective aspects that can be observed from the subjects themselves (Sugiyono, 2008:11). The location of this research is Sambirata

Village, Cilongok District, Banyumas Regency, using research informants of PT. Sidomuncul Extension Worker (1 Person), Agricultural Extension Worker of the Agriculture and Food Security Service of Banyumas Regency (1 Person), Perhutani Service of Banyumas Regency (1 Person), Head of Sambirata Village, Cilongok District, Banyumas Regency (1 Person), Head of BUMDES (Village-Owned Enterprise) of Sambirata Village, Cilongok District, Banyumas Regency (1 Person), Farmer Group of Sambirata Village, Cilongok District, Banyumas Regency (5 People), Karang Taruna of Sambirata Village, Cilongok District, Banyumas Regency (1 Person). The informant selection technique used by researchers uses Purposive sampling and if the informant still has not answered the existing problems, then the Snowball sampling technique is used. The data sources used in the study are primary data and secondary data.

The approach is case study and data collection method used by researchers consists of 3 methods, including observation, in-depth interviews, and documentation that is adjusted using the data sources used by researchers, namely: (a) informants, (b) areas and incidents, (c) documents related to the focus of the study. The data analysis technique used in this study is the interactive analysis model (Miles and Huberman in Saldana 2014: 12-14). Meanwhile, in order to realize the validity of the data in this study, the researcher used data triangulation in checking the validity of the data, including: (a) Comparing observation data using interview data, (b) Comparing what people say in public with what they say exclusively, (c) Comparing what people say about the research situation using what they say all the time, (d) Comparing a person's condition and perspective with various opinions and views of people such as ordinary citizens, people with secondary or higher education, wealthy people, government people (e) Comparing interview results using the contents of a related document.

3. Conclusion

The initial statement shows that many researchers have provided definitions of social resilience. However, these definitions are considered not to fully reflect the understanding from a sociological perspective. Most definitions tend to focus on individuals or groups that have resilience, while the term "social" in sociology is more related to interactions between individuals. If we relate this definition to social resilience, then what is meant is the ability of a social system to maintain its integrity or social integration, both in the face of internal and external disturbances.

For example, the Cardamom Farmer Group in Sambirata Village, which faces various challenges, such as climate change, government policies, and natural disasters such as landslides and the Covid'19 pandemic, has had a significant impact, forcing young people who work in the city to return to the village to switch professions as farmers to maintain their lives (coping capacity). Farmers try to adapt to new conditions, survive by farming, fluctuating cardamom prices, and seasons that affect the quality of cardamom plants. They also experience internal problems, such as patron-client relationships that cause a decrease in the selling price of their products. Despite facing these "challenges",

cardamom farmers in Sambirata have successfully implemented various strategies to maintain their lives and social integration. The farmer group transformed with a high desire to change and maintain their lives by innovating not only selling whole cardamom but also utilizing it for other products such as wedang uwuh and ready-to-sell acetaminophen oil. Thus, when viewed from a sociological perspective, the farming community in Sambirata shows a high level of social resilience.

4. Conflict of Interest

The authors need to declare that there is no conflict of interest related to the writing or publication of this article.

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