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(*ELAEOCARPUS GANITRUS*) FARMERS IN KEBUMEN REGENCY - CENTRAL JAVA

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Changes in Households' Welfare and Consumption Patterns among Jenitri (*Elaeocarpus ganitrus*) Farmers in Kebumen Regency - Central Java

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ABSTRACT

*This research aims at analyzing changes on the welfare level and consumption patterns among Jenitri (*Elaeocarpus ganitrus*) farmers in Pujotirto, Karangasambung, Kebumen regency of Centra Java-Indonesia. Using mix-method, this research combined quantitative method and that of qualitative. Quantitative data was collected by a survey involving 20 respondents which were selected purposively. Qualitative data was collected by a series of in-depth interviews with farmers and traders of jenitri. Quantitative data was analyzed descriptively. Interview data was transcribed and analyzed by using domain analysis technique. The research resulted in following conclusions: (1) the cultivation of jenitri has brought about significant changes in farmers' welfare; (2) the raised welfare level affects the pattern of household's consumption; (3) prior to cultivating jenitri, farmers' household tend to be subsistence-oriented; (4) now that they cultivate jenitri, they are driven to meet secondary and tertiary needs, such as motorcycles and jewelries.*

Keyword : Consumption Patterns, Farmers, Income Source, Welfare

INTRODUCTION

Jenitri (*Elaeocarpus ganitrus*) is one of the important agricultural commodities cultivated by many farmers in Indonesia. It is one of the main materials of *mala japa* or prayer beads, rings, and bracelets. In addition to being utilized as worship equipment and accessories, it is believed to have be capable of protecting the body from bacteria, cancer, and inflammation. Suhas Roy of Indian Institute of Technology on Banaras, India conducted a research on this product. It came up with a conclusion that the jenitri seeds

have very strong electromagnetic, paramagnetic, and inductive properties and are able to accelerate the healing process (Roesfitawati, 2017).

Countries such as Greece, Great Brittain, France, Spain, Singapore, Canada, Cyprus, Denmark, among others, are main importers of this commocity. Data published by Central Bureau of Statistics shows that there has been a sharp increase in the export value in the past decade. For example, the total export value was US\$ 25.92 in 2012. It reached US\$ 103.54 million in 2016 (Kementerian Perdagangan, 2017).

The increased value of jenitri has attracted many people to cultivate in their lands. Until 2014, jenitri can be found at least on 12 regencies in Central Java. In Kebumen regency alone, there are five villages where farmers combine jenitri with other trees, such as coconut (*cocos nucifera*), melinjo (*gnetum gnemon*), mahoni (*swietenia mahagoni*), and teak (*tectona grandis*) in their dryfield, homeground, and agroforest (Rohandi & Gunawan, 2014). One of areas where most people make a living as jenitri farmer is Pujotirto, a village located in Karangsambung district.

Economically, jenitri plays a role in improving the welfare of the people in Kebumen Regency. It also plays role as the source of community income as well as meeting the basic, secondary, and even tertiary needs. The fact that the large number of people grow this commodity indicates there has been changes of the welfare, living standards, and the pattern of household consumption in the rural area. Human Development Index (HDI) of Kebumen increases gradually between 2014 and 2018 (see figure 1).

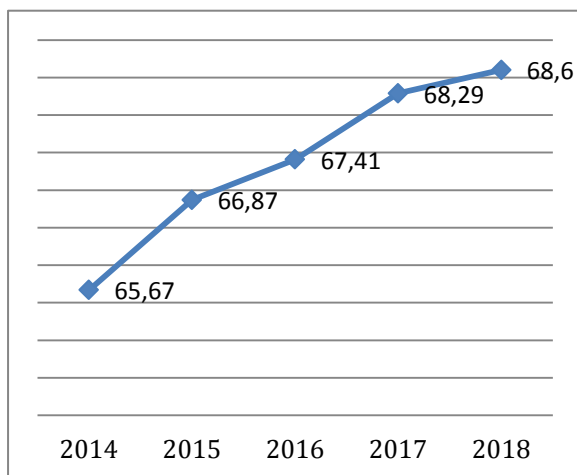


Figure 1. HDI of Kebumen
Source: BPS Kebumen

The figure 1 indicates a change for the better in terms of the dimensions of life expectancy, health, knowledge, living conditions of the community.

Various research on social change in the rural area have been conducted. A research in Pacitan regency of Eastern Java shows that changes in livelihoods result in changes in

various aspects of life, especially for their socio-economic conditions. Despite in improved education level and economic income, there has been a significant decrease of social interaction. More importantly, it implies changes in community lifestyle (Okwita & Norhayati, 2017). A similar situation was found in Minahasa regency of northern Sulawesi. Following the adoption of new technologies, people in the rural area tend to be more consumptive. Direct interaction decreases. Villagers begin to leave the traditions for a new one (Sembel, Sendow, Wangke, & Timban, 2015).

Another research carried out in Jeneponto regency of southern Sulawesi come up with conclusion that the increased welfare of seaweed farmers significantly changes of lifestyle, economic, social and cultural behavior. Local people practice new norms and values. Ritual and mutual cooperation have also been left behind (Saleh, 2019).

Research conducted in East Lombok regency shows that the existence of coffee plantations can create jobs so as to reduce unemployment (Annisa, Hadi, & Hafiz, 2019). North Bengkulu Regency, changes in the agricultural system have led to fundamental social changes in society which are referred to as infrastructure changes. These changes are in production modes such as changes in cropping patterns, production patterns and technology, work activities, and land functions. Changes in reproductive mode in the form of changes in the composition of the population with the addition of the population through transmigration (Yunita, 2017).

Almost all people in Parigi Mouton regency used to work as farmers because of the vast paddy fields, and the very good weather for rice farming. As time goes by, many people change their livelihoods, causing many disharmonious husband-wife relations. (Nuraedah, 2018). Social changes, comprising social life, social status, and social interaction, among in rubber farmers in Indragiri Hulu regency also occurs following the improvement of wealth status (Pratiwi, 2016).

In Aceh Jaya regency, villagers who previously make their livings from rice field switched their source of income to oil palm plantation. The cause of this social change is influenced by internal factors, consisting population dynamics, discoveries and the poor infrastructure, as well as that of external,

consisting of the absence of advanced irrigation system, the widespread of pest, natural factor, and the influence from other communities (Aminah & Hasan, 2017). In Kapuas Hulu regency, "ambik ari" (mutual cooperation) tradition has been gradually abandoned, due to internal factors, i.e the advanced of science and technology, population dynamics, and conflicts, as well natural physical environment (Wahyuni, Bahari, & Budjang, 2016).

Research carried out in Ogan Komering Ulu Timur regency of southern Sumatra province, shows that socio-economic changes cannot be separated from the role of all elements in the region. The established interaction among tribe members also influences the social and economic changes (Yunani, 2013). In Gunung Kidul regency of Yogyakarta province, the main income source of the people around Sadeng beach before the establishment of Sadeng fish port were farmers. As these local people interact with immigrant fishermen, their lifestyle and cultural patterns change (Lathifah & Christianti, 2018).

In Pariaman regency of western Sumatra, there was an increase of child's education. However, the health condition of local people has been worsening as the increase consumption of polluted water due to activities at the fish market (Nurwita, Bathara, & Darwis, 2016). The transition from farming to non-farming activity also occurs in Barru regency, in its research results showed that agate is one of the jobs that can bring change to the community, besides farming it also has a side job as a source of community livelihood to support family needs (Syamsuri & Akhir, 2016). In Bengkalis regency of Riau province, the social changes that occur includes religious and community activities, working hours and increasing income (Rozi, 2020). The existence of gold mining in Jorong Koto Panjang regency of western Sumatra, has shifted people from farm activities to gold miners. 70% of the community has experienced an increase, but the income of families who own rice fields after mining has decreased (Sari, Abbas, & Rahmad, 2013).

Research conducted in Jember regency of eastern Java, shows that the application of coffee-based agroforestry causes social

changes, including collaboration between farmers and Perhutani (a state-owned forestry company). Farmers turn their capital from agroforestry products into business development capital (Zahro, Subekti, & Widjayanthi, 2017). Among the Dayak community, the opening of oil palm plantations 30 years ago, has changed the local community in social aspects. Changes in the lifestyle of the Dayak people from rice farming to rubber and sawit palm plantations have had social impacts. The Dayaks lost their identity. The celebration of the rice harvest festival (Naik Dangou) has changed only for tourism purposes. The high income also gave rise to a new social class in the local community (Ruslan, 2014).

Unlike the abovementioned scholarly publication, this article focusses on the livelihood change that jenitri farmers have been experiencing.

RESEARCH METHODS

Using mix-method, this research combined quantitative method and that of qualitative. Quantitative data was collected by a survey involving 20 respondents representing 1,233 jenitri farmers. Qualitative data was collected by a series of in-depth interviews with farmers and traders of jenitri. Farmers selected as research participants are those who have been cultivating this commodity for at least in the past five years. Collectors are selected from those who have been running this business for at least the last 3 years.

Quantitative data was analyzed descriptively. Qualitative data obtained through interviews with informants were then made into transcripts and then analyzed by using domain analysis techniques (Spradley, 1979). Data was sorted by equating the type of semantic relationship.

RESULT AND DISCUSSION

All respondents from the survey conducted on 20 jenitri farmers were female. Their husband's job is only as a farmer, with the number of dependents of most of them are three people. Three people from all respondents have other professions besides farming jenitri and being housewives, namely selling and some also owning a salon. Thus, their family income also increases from businesses outside of jenitri farming. Most of the respondents said that in their family there is only one family member

employed. Forty per cent respondents find that pursuing education easy; fifty per cent find it moderately easy; and five per cent do not send their children to school.

The last education level taken by all respondents, both husband and wife, can be seen in diagram 1 and diagram 2.

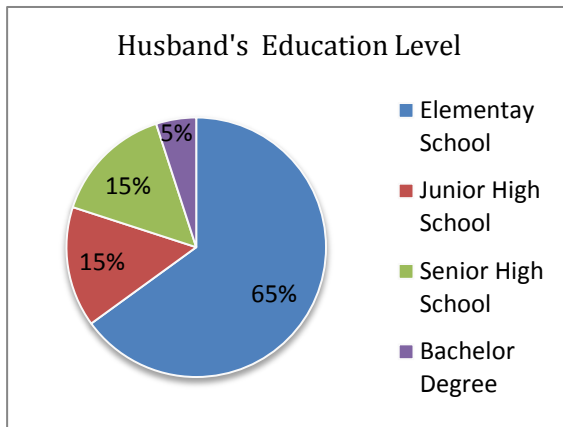


Diagram 1

Based on the data obtained from all respondents, there are various levels of recent education taken by the husband starting from Elementary School, Junior High School, Senior High School up to Bachelor Degree. The highest level of education is in Elementary School (ES), which is 65%. This shows that their level of education is still low. However, there are still farmers who study up to Bachelor Degree level.

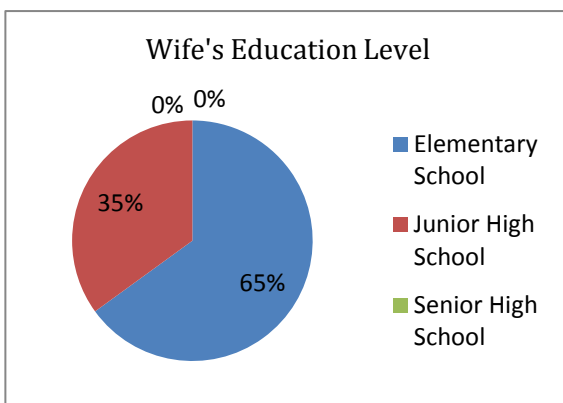


Diagram 2

Based on the diagram, the most recent level of education taken by the wife is at the Elementary School (ES) level, which is 65%. This percentage is equivalent to the percentage shown in diagram 1. However, the husband's education level is different, the

wife's last education level is only two kinds, namely Elementary School and Junior High School.

The average income and expenditure levels per month for all respondents can be seen in diagram 3 and diagram 4.

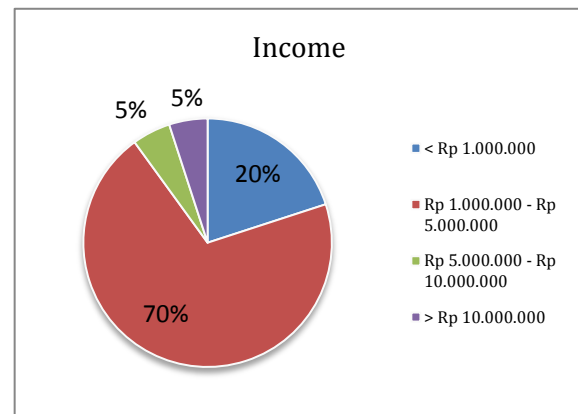


Diagram 3

The average monthly income level of all respondents shows diversity. The lowest income, which is less than Rp. 1,000,000.00 is obtained by 20% of respondents. The highest income, which is more than Rp. 10,000,000.00, was obtained by 5% of respondents. While the highest income, which is between Rp. 1,000,000.00 - Rp. 5,000,000.00 is obtained by 70% of respondents.

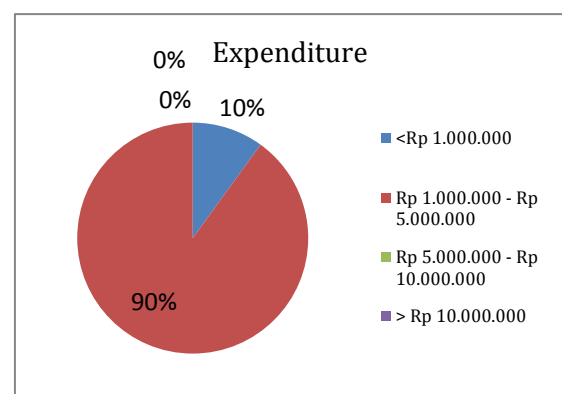


Diagram 4

At the level of average expenditure per month, the highest amount of expenditure ranges from 1,000,000.00 - Rp. 5,000,000.00, which is 90% of respondents. This percentage is at the same time the highest level of expenditure of all respondents. While the lowest amount of expenditure is less than Rp. 1,000,000.00 by 10%. This shows that 10% of the respondents the amount of their average monthly

expenditure is higher than their average monthly income.

As many as 80% of respondents have been farming jenitri for more than five years with the number of trees planted by most of the respondents reached more than 15 trees, some even said more than a hundred trees. The number of types of jenitri planted by 70% of respondents is more than five types. There are respondents who buy all the seeds but there are also those who plant their own. Most of the respondents bought jenitri seeds for over Rp 100.000,00 and some said that for certain types of jenitri the price per seed could reach over Rp 1.000.000,00.

The income obtained by 55% of the respondents in one harvest is above fifty million and can even reach hundreds of millions. The harvest period for jenitri from all respondents is different, some are once or twice a year. Based on the survey results, their average income in one year is Rp. 64,000,000.00 – Rp. 71,000,000.00. This result is obtained based on respondents' answers by multiplying their average income at harvest by the number of harvest times for each respondent. Furthermore, the results are summed and divided by the number of respondents. This income is relatively high compared to the income of other farmers. The average income of farmers from rubber commodities in Barong Tongkok District, West Kutai Regency is IDR 26,014,618.75 (Zaini, Pendi, & Juraemi, 2019). The average gross income from the ex-TCSDP rubber plantation in Bina Baru Village, Kampar Kiri Tengah Subdistrict, Kampar Regency obtained by farmers is Rp. 23,811,740/ha and for non-TCSDP rubber plantations of Rp. 24,518,485/ha (Aldavira, Hadi, & Rifai, 2015). In Ulu Belu Subdistrict, Tanggamus Regency, the average income from coffee production and intercropping is IDR 31,251,592.11 (Hutasoit, Prasmatiwi, & Suryani, 2019). While the average income from sugar cane farming in Pati Regency is IDR 40,235,416 (Aminda, Sinaga, & Fariyanti, 2017).

Most of the respondents had more than one vehicle such as a motorcycle. Some also already have a car. The house ownership status of all respondents is privately owned with a permanent type of building. Most also mentioned that the house they lived in was rarely damaged. In addition, most of them

also mentioned the last year they carried out renovations, which was between 2015-2020, most answered that they carried out the last renovation in 2018. The source of clean water they obtained mostly answered from other springs, not from wells, rivers, or PDAM.

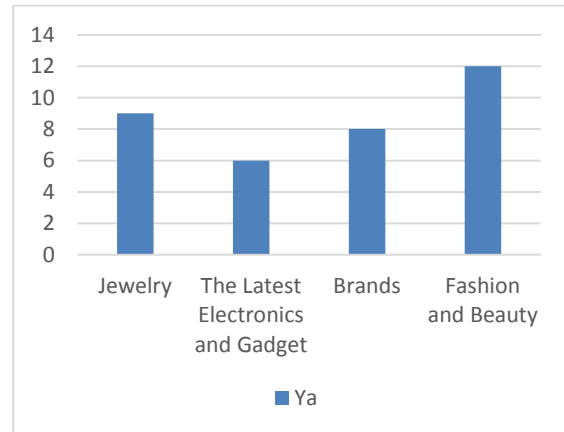


Diagram 5

The respondents' favorite things are fashion and beauty. They spent their money on these items less than twice a month, but some answered six to nine times. There are two types of payments they make, 65% of respondents said they made payments in cash and credit. Although some like to buy these items, almost all respondents answered that they would not buy when their finances were running low. In addition, 25% of respondents answered that they like to buy things when traveling or on vacation without planning.

For health conditions, all respondents answered that their health was in good condition and no family members were suffering from serious illness. When a family member is sick they usually go to the hospital/puskesmas for a check-up with 95% of respondents using personal money and 5% of respondents using BPJS.

The results of interviews conducted with farmers and collectors of jenitri related to the changes that occur are as follows:

Sumiasih (38) before farming jenitri, the informant became a casual trader such as trading wood and cloves. Because many people are farming jenitri, finally the informant also decided to farm jenitri. The land used to plant jenitri is one's own land, over time the amount of land increases. Most of the land purchased is the result of farming jenitri. In its care, the informant employs people to take care of her

plants. From planting to big. The selling price of jenitri itself varies, the high and low price of jenitri is determined by how many people already have this type. If many already have then the price will drop.

Since the beginning of farming, the informants have become collectors. The yields of the informants' jenitri are sold to Chinese people who are usually called buyers. The buyer came directly to the house with his own translator. As a collector, informants buy jenitri from the community sometimes by seed and sometimes buy it directly while it is still in the tree. However, when selling to buyers, the informants only sell them per piece. In addition, as a collector of informants also often experience losses. The informants do not have other jobs, so to meet their daily needs the informants use the money saved for harvesting jenitri and other agricultural products such as ginger, coconut, and wood. When the price of jenitri fell, the informant's expenses were reduced.

In the past, when trading wood and cloves, the results obtained were only enough to eat, after having jenitri it changed for the better. After becoming a collector of informants can buy anything and can renovate houses. After harvesting and earning money, the informant will save it and buy necessities, which are sometimes a lot. Informants also like to buy items related to fashion and beauty such as clothes, make up and skincare. The thing that prompted the informant to buy the item was because the informant had a desire to have it. Sometimes the informant does not have the intention to buy an item but when someone comes and offers some products related to fashion and beauty, the informant is finally tempted to buy it. Unlike the informant who likes to buy these products, the informant's husband does not like to buy goods after harvest. The money from the harvest is given to informants. The husband does not mind if the informant often goes shopping as long as the items she buys are not excessive.

Nuryati (42) before farming jenitri, the informant was farming cloves. However, because the cloves were not producing enough and many of the trees had died, the informant finally decided to farm jenitri. In research conducted in Mangunharjo Village, it is also stated that there are two

characteristics of people who make a livelihood transition, namely people who still depend on nature and people who choose not to depend on nature anymore (Septiana, 2013). In this case, the informant chose to still depend on nature.

Informants are also collectors. The land that the informant uses to plant jenitri is her own. Currently, the informants do not employ people to take care of jenitri as before. Only during harvest season will informants hire about four people to help. According to her, the high and low selling price of jenitri is determined by the good goods and their rarity.

As a collector, the informants initially sold jenitri to the Nepalese and Indians, then the Chinese came. Because the selling price to the Chinese was higher, most of the jenitri was sold to the Chinese. Informants buy jenitri from the community sometimes per seed and sometimes buy it directly when it is still in the tree. The informants do not have other jobs besides farming jenitri, so to meet their daily needs the informants go to the garden. Incidentally at this time the informant is also planting ginger. According to the informant, there is no large income apart from jenitri. Results - other results are just enough to eat and meet daily needs.

After farming jenitri and becoming a collector, the informant became a little more relaxed. If you used to work in Jakarta as a maid, now you only manage jenitri and take care of your family at home. With the presence of the jenitri, there is also no need for debt. In addition, informants can renovate houses. After harvesting, the informants usually use the money to buy land. Informant savings currently do not exist other than in the form of land.

In contrast to husbands, informants shop for clothes more often. However, the price of these clothes only ranges from one hundred to three hundred thousand rupiah. Meanwhile, the informant's husband, although very rare, can spend up to three million rupiah. So that the expenditure of informants and husbands when calculated in nominal terms is almost the same because even though the price of clothes purchased by informants is not as expensive as those purchased by husbands, the intensity of informants' spending is higher. Informants really like fashion-related items, especially clothing. After farming jenitri, the intensity of buying clothes increased. If the informant has targeted clothes, she will try to get them. However, the informant still looked at the

financial condition first. The thing that prompted the informant to buy the product was because the informant saw her friend's promotion on the WhatsApp story.

In a study it is also said that the purpose of advertising is to change or influence the attitudes of the target audience before making a purchase or also called the stages of consumer buying interest. The success of an advertisement cannot be separated from the selection of the right media. Even in this one decade, advertisements are so intensively "transmitted" through internet media channels. Moreover, smartphones, which are already massive, make the internet world in a very simple and inexpensive grip (Solihin, 2015). Therefore, many people end up advertising their selling products through internet media with various applications, one of which is WhatsApp. With the features offered such as the "status" makes it easier for people to see the product being promoted.

Riyanti (30) before farming jenitri, the informant migrated and worked as a laborer with her husband. Finally they decided to go home so that they could gather with their families and chose to farm jenitri because the majority of the people farmed jenitri. Before jenitri was popular, there were other commodities that were widely planted by the community, namely cloves. But the longer the cloves become unproductive and the tree is getting old. In addition, the long clove planting period also makes people switch. Jenitri only takes 3-4 years to be able to bear fruit unlike cloves which can take years. Research conducted in Tiga Jaya Village, Sekincau District, West Lampung Regency also stated that the large income of vegetable farmers caused the shift of coffee farmers to grow vegetables. In addition, the long coffee crop period also causes farmers to move to vegetables (Purwati, Asyik, & Haryono, 2018).

Informants in planting jenitri using their own land. Informants sometimes hire people to clear the grass and help harvest jenitri. The thing that causes the high and low prices of jenitri according to the informant is during the main harvest. The number of goods makes the selling price go down. Sometimes it can also be because of a business game. There is also one type but has a different quality that makes the price different. In

addition to farming jenitri, the informants who are also collectors do not have other jobs so that to meet their daily needs the informants get from the results of jenitri. Her daily activities while waiting for the harvest are taking care of jenitri, drying, coloring and making necklaces. The informant took the initiative to make necklaces because currently the price is cheap if only sold per piece.

The change that occurred after becoming a jenitri farmer was that his income increased. After harvesting, the informants usually use the money to pay debts and to make ends meet. Sometimes if the income is excessive, the informant will buy land and jewelry. In addition, informants use the money they harvest to renovate houses and sometimes they use it to buy bags, clothes, and skincare. The thing that prompted the informant to buy the product was because it was his desire and the informant felt as a woman that she had to be cleaner, so buying beauty products was necessary. The intensity to buy the informant's clothes is not high and when going to buy the product the informant rarely informs her husband in advance if the price of the clothes is only around fifty thousand rupiah. The informant's husband does not have a hobby like some of his friends who like to spend the money from the jenitri harvest to buy things that are of interest to the local community, such as playing and keeping pigeons.

Umsiyah (40) before farming jenitri, the informant farmed other commodities such as cloves, pepper, and cubeb. The informant finally decided to farm jenitri because she saw a good opportunity in jenitri. Until now, the informants also continue to plant these other commodities, but the priority is jenitri because it is more productive than others. The land that the informant uses to plant jenitri is her own property, be it land that the informant got from inheritance or something else. The informant sometimes hire people to take care of her jenitri if she feels she is in need, such as at harvest time.

Informants sell jenitri crops to Chinese buyers directly or through translators. The price per item also varies depending on the type of motif sold or normalan. If it is normalan, then the farmers sell them to Indian buyers. Normalans are jenitri that farmers shape into necklaces and bracelets. However, because the informant sells jenitri, which is not a normalan type, the informant sells it to Chinese buyers.

In the case of making money, when there is more money, the informant will buy clothes or other goods to resell. In addition to increasing income also for activities. In addition to taking care of household chores, the informant's daily activities are sometimes also going to the fields. The changes that occurred in the informants after farming jenitri were very satisfying. Before farming jenitri, the harvest income from the garden when it reached five million rupiah for the informants was already very high and after farming jenitri the income was felt to be very satisfying. After harvesting the informants usually use the money to buy land, renovate house, and buy necessities for the advancement of her lives. The informant also have savings, although not much because she has been made to buy land, but at least enough to meet their needs until the next harvest.

In addition, the informant also bought jewelry because according to the informant, jewelry was a must-have. Not only used as accessories but also as savings. The informant sometimes also buy clothes, bags, sandals, and cosmetics from several well-known brands. The informant buys goods from these brands because she thinks they are more durable. However, the informant also continue to buy products that have prices below those of the well-known brands if the products offered are good. Previously, the informant had liked to buy things related to beauty. For her to look beautiful is something that needs to be done to please her husband. In the past, the informant bought make-up for one hundred thousand rupiahs, after farming, the informant could buy make-up that cost two hundred thousand rupiahs or more. The informant's own husband after harvest usually only buys land.

Dwi Solehatun (28) has always worked as a housewife. Previously, the informant's husband worked overseas, then returned home and finally decided to farm jenitri because the results were possible and were tempted by other friends who had harvested first. The land used to plant jenitri is one's own. However, there is also a profit sharing. The informant plants jenitri seeds on other people's land then that person will take care of them. The result when the harvest they will divide into two. The informant usually

employ other people to clear the land planted with jenitri.

According to the informant, the high and low price of jenitri depends on the buyer. However, the type also determines the selling price. Sometimes the type according to the informant is not good, but because the buyer likes it, the price will be expensive. The informant sometimes sell them directly to buyers but sometimes also sell them to collectors. So in addition to selling per item, the informant also sold it while it was still in the tree. This sale is sometimes more profitable which is sold per item and vice versa. Informants also used to be collectors, but these two years, they are no longer collectors. This is because the informant and her husband do not want to suffer losses later. The impact that occurs when the price drops for sure is to suffer losses and eventually cause the informant to have a lot of debt.

Apart from farming jenitri, the informants also sell online such as clothes and flowers. But that is not certain. The informant also once sold fruit and snacks. To meet their daily needs, sometimes they use plantation products such as coconut and money from the harvest of jenitri which is indeed set aside for future living expenses. The daily activities of the informants are only taking care of the housework. Jenitri care is all done by the husband and sometimes by employing people.

Changes that occur after farming jenitri include many such as renovating house and buying land. Various facilities in the house are also obtained from the harvest of jenitri. According to the informant, the house changes are around 70%. The harvest money is sometimes used by the informant to buy gold. But when you need money, the gold will be resold. The informant sometimes buy clothes and bags because she really likes them. It doesn't have to be branded, which is important according to taste. However, the informant still looked at the financial condition before buying these items. After farming jenitri, she shopped more often than before farming jenitri, even though she only shopped in small quantities.

Based on the analysis and data that has been collected from research conducted on fishing communities in Panai Hilir District, Labuhanbatu Regency, the factors that encourage fishermen's consumptive patterns include increasing income, having additional

income, globalization and technology developments, supply of credit goods, low level of education and environmental factors (Safriyanti, Patana, & Lesmana, 2014). In this case, the informants shopped more often after their income increased from jenitri farming.

Although the informant's husband did not forbid her from buying these products, sometimes the informant's husband criticized her if the price of the goods she bought was expensive. Unlike the informant who likes to buy fashion-related items, the informant's husband prefers automotive-related items. The informant's husband changed his motorbike several times after harvesting jenitri.

Lina (27) before farming jenitri, the informant farmed such as ginger, cassava, turmeric, chili, pepper, nutmeg, melinjo and coconut. Finally, the informant decided to farm jenitri because it was more profitable. The land used to plant jenitri is one's own. The informant sometimes employ people to take care of her jenitri trees such as to provide fertilizer. The obstacle faced by the informant is that it costs more to buy fertilizer and also to water it. The factors that cause high and low jenitri prices depend on the quality. Good quality is seen from the smooth and deeper lines on the jenitri fruit. The informant usually sells her jenitri products on a per item basis to buyers.

The informant do not have other jobs, so to meet their daily needs the informant use savings from the harvest. Sometimes the informant joins the gardening to take care of the jenitri, but because she is currently having a baby, the informant is only at home. The change that occurred to the informant after farming jenitri was that her income increased. After harvesting, the informant usually uses the money to renovate house, buy land, and save money. The informant sometimes like to buy clothes and make up. The informant buy clothes and make-up because she really wants to have them and it depends on her needs. The informant prefer things that are comfortable to wear so she don't have to be branded. After farming jenitri, the intensity of informant spending has indeed increased. Unlike the informants who like to buy goods related to fashion and

beauty, the informant's husband sometimes change his motorbikes after harvesting.

Tarti (38) besides selling food, the informant also works as a farmer. But not jenitri farmers but nutmeg and cloves. The informant ended up farming jenitri because she was tempted by the results obtained. The informant used her own land to plant all her jenitri trees. The informant also employ other people to help cut, fertilize, and harvest jenitri. In addition, the informant also often replace the seeds. The seeds were replaced because the results of the jenitri seeds did not sell in the market.

According to the informant, the price of jenitri depends on the taste of the buyer. Even though the informant feels that the jenitri produced is good, it is not necessarily good according to the buyer. The way in which the informant sell jenitri is by selling each grain and sometimes selling it when the jenitri seeds are still on the tree. To meet her daily needs, the informant rely on the proceeds from selling food and crops.

The changes that the informant felt after farming jenitri were quite a lot. The economy improved, but after the pandemic jenitri prices fell, causing income to decline. Usually the yield from the harvest of the informant is used to turn over the capital. The money from the harvest has also been used to buy land and renovate house. Although the yield of jenitri is quite good, the informant is not wasteful in spending their money. The informant do not really like to buy things related to fashion and beauty. Only sometimes to buy clothes, while her husband used to buy a motorcycle.

Eti (41) has always been a farmer by profession. The agricultural commodities she grows are cassava, ginger, galangal, and taro. After the jenitri commodity began to be developed and many people planted it, the informant finally also planted the jenitri. In addition, the informant also felt tired of planting cassava because the selling price was low, so the informant turned to jenitri farmers who had higher selling prices. The land that the informant uses to plant jenitri is her own. Then the informant who is also a collector, of course, she employs people starting from caring for, harvesting, boiling and drying the jenitri.

The high and low price of jenitri is determined by the type and quantity of goods. In addition, it also depends on the buyer. The informant sells her jenitri per item to buyers

from China, India and Nepal. The way the informant's husband communicates with the Chinese is through a translator, while the way he communicates with the Indians directly uses English which he understands although not fluently. Currently, due to the pandemic, sales are carried out online, but sometimes the translator or the so-called driver from the buyer still comes directly.

The informant do not have other jobs besides farming, so to meet their daily needs, the informant only rely on agricultural products such as ginger, turmeric, and savings from the sale of jenitri. The daily activities of the informant such as processing jenitri seeds ranging from boiling, drying, coloring, and smoothing. The resulting products such as necklaces and bracelets. According to the informant, in the beginning the people there made the necklace, it was her husband because the buyer was given advice to try making necklaces.

The change experienced by the informant after farming jenitri is that the economy has increased. Usually after the harvest, the money from the sale of the informant's jenitri is used to buy rice. In the past, the money was used to buy land and renovate house. In addition, after farming jenitri when the informant wants to buy something and has money, the informant will spend it. Like when she wants to buy clothes or items related to beauty, if the informant has money, the informant will buy it. After farming jenitri, the informant's expenditure did increase, especially since the children were getting bigger and their needs were increasing.

Sodiyah (27) before becoming a farmer, an informant farmed other commodities such as cloves, melinjo, and spices. Initially, the informant helped you pick jenitri. After that, the informant learned about jenitri to understand what types of jenitri did and didn't sell. Because she has learned about jenitri and also understand about the economic value produced, the informant and husband finally decided to farm jenitri as well as become collectors.

In the past, when she started farming jenitri, the informant bought land belonging to someone else. After getting results from farming as well as collecting informant, she bought new land again. In their care, the

informant only hire people when the harvest season arrives. According to the informant, the high and low price of jenitri is determined by the motive of the jenitri itself. For sales, the informant sell directly to Chinese buyers. However, due to the pandemic, sales are now done online. To meet their daily needs, apart from harvest savings, the informant also gets income from selpling noodles and meatballs.

The change felt by the informant after becoming a collector is that the economy has increased. The informant can multiply land, renovate house, and buy vehicles such as car and motorbikes. Jenitri harvest money is also usually used to buy gold, because gold can be used as savings. In addition, the informant like to buy fashion-related items such as clothes, bags, and sandals. However, the informant sometimes buy these items using the money from selling her noodles and meatballs. The informant said that when she saw her friends wearing new things, the informant had the desire to buy new things too. After becoming a collector, the informant becomes more consumptive. The more income the informant earns, the more she can buy whatever she likes. Meanwhile, the husband of the informant after harvest usually buys a motorbike. In terms of fashion, the informant's husband does not like to buy products that are expensive like those bought by his friends. Sometimes the clothes purchased only cost thirty thousand rupiah.

Triwanto (40) before farming jenitri, the informant was a construction worker. The informant have a target that when he reaches the age of 30 years or below there is no significant increase, the informant will return to his hometown and start a business there. Therefore, the informant finally decided to return to his hometown and chose the jenitri business because the agricultural commodity that was available was jenitri. From the beginning, the informant immediately became collectors. The land used to plant jenitri is one's own. The informant also employ people to take care of his jenitri such as hoeing and fertilizing.

The factor that causes the high and low price of jenitri is determined by the trend. If it is a trend, the selling price of jenitri is certainly expensive. The informant usually sell the jenitri per item and some are made into necklaces. Jenitri made into this necklace also provides convenience when it will be exported. The informant sold his jenitri to Bali, Jakarta, Nepal,

and China. The informant used English to communicate with Nepalese. Meanwhile, he communicated with Chinese through the translator brought by the Chinese.

As a collector, the informant has experienced losses because the selling price is lower than the purchase price. However, the informant sometimes still sell them directly because the longer the price will be cheaper because it is no longer a trend. In addition to farming jenitri, currently the informant is also farming ginger, turmeric, and pepper. To meet his daily needs, the informant use harvested savings and from farming products such as selling turmeric and ginger. The informants' daily activities are gardening, such as tilling the soil.

The change felt after farming jenitri is that in the past the informant worked for other people, now the informant can employ other people. In addition, the economy increases and becomes more wasteful because he has more income. When the income is excessive, the informant usually buys land to be used as assets and capital for the future. Meanwhile, the informant's wife doesn't like to buy jewelry, so after harvesting, what she buys is a bag. The informant's wife likes to buy various kinds of bags, the number of bags she has is 40-50. However, when buying the product, it is still adjusted to the existing conditions. Even though they have excess income as a collector of informants, unlike other people who like to buy cars, the informant only buy motorbikes. According to him, if you buy a car, your lifestyle will change. otherwise it will cost more when going outside. The informant also do not follow their friends who use smartphones from well-known brands, he only uses smartphones whose prices are only around Rp. 2,500,000.00 - Rp. 3,000,000.00.

Sukamji (55) before farming jenitri, the informant worked as a timber and goat trader. Previously, the informant had also worked in construction in Jakarta. Currently, apart from farming, the informant is still a goat trader. The informant decided to farm jenitri because jenitri is much more profitable than trading goats. The informant use their own land and some share the results to plant his jenitri. The informant sometimes also employ other people to fertilize his jenitri plants.

The factors that cause the high and low prices of jenitri according to the informant are whether or not jenitri seeds are good and the number of similar jenitri seeds. The way the informant sells is by selling it per seed and also per tree or commonly called slashing. The informant usually sells them to buyers through intermediaries, namely drivers from the buyer or who are used to being translators. In order to meet their daily needs, the informant earns from agriculture and trade because his wife also works as a seller. The informants' daily activities are taking care of goats.

The changes felt after farming jenitri are now the informant feel that his needs have been fulfilled, they can renovate house, buy motorbikes and buy land. After harvesting, the informant usually use the money for business capital such as buying goats. The proceeds from jenitri can also be used to pay off debts. Although the yield of jenitri is quite high, the informant do not like to spend their money to buy clothes and bags, especially products from well-known brands.

Social change can be imagined as a change that occurs within or includes a social system. More precisely, there are differences between the states of certain systems over different periods of time (Sztompka, 2004). Social change is a phenomenon in people's lives that can occur anytime and anywhere, be it small changes or major changes. There are people who change quickly, and there are people who change slowly.

The community in Pujotirto Village underwent a change after becoming a jenitri farmer. The level of community welfare has increased. The high selling price of jenitri brings various changes, such as increasing community-owned land, renovating houses, and increasing property ownership. Community life is inseparable from socio-economic life. Changes that occur often bring changes to other aspects. The increasing income of jenitri farmers makes the consumption patterns of some people more extravagant which is related to the lifestyle they run.

Analysis of the theory of social changes that occur in the jenitri farming community can be described as differences at different times. Before farming jenitri, people farmed other commodities such as cloves. In addition to the planting period until the harvest period takes a long time, the selling price of cloves is not as

good as the selling price of jenitri. Likewise with other commodities such as melinjo and spices. The community's economy is not as high as it is today. After the community turned into jenitri farmers, many foreign nationals came, such as from India, China, and Nepal. This makes the selling price of jenitri more varied. The high selling price offered brings changes to the community's economy. Previously, people's incomes were only sufficient to meet their daily needs, sometimes even less. now no longer have difficulty in meeting these needs. Most people no longer need to be in debt and people who previously had debts can already pay their debts. This income also causes the ownership of public property to increase. In addition, the intensity of spending in most people also increased. From the wife's side, they often buy products related to fashion and beauty. From the husband's side, they sometimes change motorbikes or increase the number of vehicles they have.

CONCLUSION

The community in Pujotirto Village after becoming a jenitri farmer experienced changes in their level of welfare and household consumption patterns. The level of the community's economy is getting better and is fairly high with an average income of Rp. 64,000,000.00 - Rp. 71,000,000.00. Public health conditions are also in good condition. In addition, their property ownership has also increased, such as increasing land, jewelry, and vehicles. Some of them can pay debts, renovate houses, and have capital for businesses. In addition, the pattern of household consumption of most farmers has also increased. This is because of the amount of income they get.

Jenitri sold by farmers and collectors is still in the form of raw goods. During this pandemic, the price of jenitri has also decreased. In addition, the level of public education is still low, so it is necessary to explore more deeply how the sales strategy is to increase the price of jenitri during the pandemic and how the level of public education after farming jenitri in further research.

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