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Structure of Social Change in Industrial Society

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Abstract

This study discusses social changes in an industrial society that occurred in Ngringo Village, Central Java. Industrial development causes changes in interaction patterns, institutions and the environment. The study was conducted with an observation approach and literature study to get a general picture of the changes that occur in society. Social change due to industrial development causes the pattern of work and community livelihood to be more oriented to survival, work is not based on achievement and expertise but merely fulfils daily needs, the communication that builds prioritizes individual interests and lifestyle creates a new class in society.

Keywords 1 structure 2, social 3, change 4, industrial 5, society

Introduction

Society in the industrial area consists of several social elements formed due to the development of an industrialization process. Problems that arise in the industrial community environment include relationships or interactions between superiors-workers workers-community around the factory, the changes caused by the presence of factory buildings located around the community both social, cultural, economic to the effect of development which leads to an understanding of materialistic nature.

The impact of the industrialization process is inseparable from the problems that tend to lead to social jealousy, both materialistic and resulting from the existence of relationships or interactions that are not harmonious from every element in the industrial society in the form of distortions social which according to the author was called the conflict in industrial society.

Development is designed with the aim of improving the welfare of people's lives which demands socio-cultural changes as producers and supporters. Ranjabar (2006) states that "national development is an attempt to transform or change society, namely the transformation from traditional agrarian societies towards modern industrial societies and information societies that remain Indonesian in character". In the past, people made a living in the agricultural sector as farmers and farm labourers with only enough income to meet their own and family's needs. They live in harmony, work together and have strong social solidarity. However, as the development of the increasingly modern technological era (Miguelez).

As stated by Susilo (2012), that the environment is currently in a state of crisis and is damaged everywhere. Not only physical environmental crises, such as water, soil, air and climate crises but also biological environmental crises and social environmental crises and it is caused by human behaviour in an effort to meet the needs of economic life that do not pay attention to balance because of following human desires that are never satisfied, victim.

Industrialization which aims to prosper the community(Busse et al.), in fact, industrialization has a negative impact on society. Not only social, economic, cultural impacts but also impacts on the environment. The development of industrialization creates alienation in society because most people are not able to adapt to the climate of industrialization, especially people who have low education and also their low life skills are not able to fluctuate in the industrial world.

Research Methods

In this study, researchers used the approach of literature studies. The literature study is a study used to dull information and data with the help of various materials in libraries and the Internet such as documents, books,

journals, magazines, historical stories(Delmont and Mason). Meanwhile, according to the literature study experts are theoretical studies, references and other scientific literature related to the culture, values and norms that develop in the social situation studied.

The data analysis technique used in this study is a method of content analysis. This analysis is used to obtain valid inferences and can be researched based on its context. In this analysis will be the process of selecting, comparing, combining and sorting various information and data until found the relevant(Farr).

Result and Discussion

Industrialization in Indonesia is not to replace human labour with mechanical power, but rather as employment that holds a large workforce. Therefore, human involvement in the industry will bring up social layers based on its function. Such as manager class, executive class, employee class, supervisor class, and working-class(Norqvist and Leffler). Similarly, the industry does not have an equal position to one another, depending on the size of the industry, capital, quality and quantity of products produced, salaries received by employees, and marketing areas. The differences in each industry, both based on social layers and differences in the position of the industry will distinguish the people involved in it, namely the labour market.

As an example, we can get a picture of the change in the village community of Ngringo, Karanganyar Regency, where there has been a change in the model and construction of the community that was previously a village community into a model of urban society which is a consequence of industrial society.

The results of Umanailo's research (2002) point out that the development of industrial development caused the pattern of work and livelihoods of the people of Ngringo Village to shift, where the work at that time was more dominated by off-farm work as a consequence of increasing types of jobs other than farming.

In general, industrial societies have associated social stratification based on the workplace or labour market. As a result, society will distinguish people who work based on the main labour market will be at a high level, while those who work based on the ordinary labour market will be at a lower level(Castells). The labour market is seen by the public as not having high prestige. This is caused by two factors. These factors are: First, because of the low level of management or due to environmental factors, so the company cannot compete. As a result, the company cannot pay salaries and provide satisfactory social security for its employees. Such companies need to be assisted by the government because it involves a large workforce. If the company goes bankrupt, many employees will experience layoffs (termination of employment), which will cause social problems.

Structural functionalism sees this condition through individuals (Actors) as actors by carrying out their respective functions and roles through adaptation to the structural subsystem of functionalism, lifestyle and interaction patterns that occur in Ngringo village.). From this action unit, an action system then occurs where the community has found the purpose of the action. So that a society is formed with its own uniqueness. Later, will experience more complex changes.

Dahrendorf states that there is a new basis for the formation of class, as a substitute for the conception of ownership of the means of production which according to Marx is the basis of social class differences(Warschauer). According to Dahrendorf authority relations involving subordinates and superiors provided elements for class birth. This means that the construction of a community that is bound to the work system in factories and industries in the village of Ngringo will give birth to a dichotomy between those in power and those in control. In other words, some people participate in the power structure that is in the group, while others do not, some people have power while others do not. Dahrendorf acknowledged that there were differences between those who had little power and those who had a lot of power. Where the difference in the level of dominance can and always is very large.

But according to Dahrendorf basically, there remain two social class systems, namely those who participate in the structure of power through control with those who do not participate in the structure of power through submission. Likewise, the Ngringo village community will be divided based on power rather than ownership of the means of production. In modern industrial societies, the owners of production facilities are not as important as those who exercise control over those facilities.

Seeing the condition of the community in Ngringo Village, the substance of symbolic interactionism theory considers that social life formed there is a process of communication and interaction between individuals and between groups using symbols that are understood by their meaning through learning. A person's action in the interaction process is not merely a direct response to a stimulus that comes from his environment or from outside himself, but from the results of a process of interpretation of the stimulus(Adelson). So it is clear, that what happened in Ngringo Village was the result of a learning process, in the sense of understanding symbols, and adjusting the meanings of these symbols. Although the norms, social values and meanings of the symbols provide restrictions on the actions of individuals and groups in society, with the ability to think they have, humans have the freedom to determine the actions and goals to be achieved.

The shifting of the Ngringo village community with an urban pattern has also changed the various social structures within the community. That habits that have been formed slowly disappear are replaced by patterns of interaction and relationships that are adapted to the model of industrial society that is more on individualism and increasingly reduced levels of kinship.

Simply put, structural functionalism views this condition as an organic system model in the biological sciences. That is, functionalism sees society as a system of several parts that are interconnected with one another. One part cannot be understood apart from the whole. Relationships occur when humans enter a pattern of relatively stable and continuous interactions and/or beneficial interdependencies. Then the pattern of social structure can be influenced by the number of different people, one's position and the role that individuals have in the network of social relations.

It should be understood that the social structure is a shared social environment in the village of Ngringo that cannot be changed by individuals. Because the size, the division of activities, the use of language, and the distribution of welfare in society are forming social structures that are structural and limit individual behaviour in society. Parsons Structural Functionalism Theory expresses an optimistic belief in the change and continuity of a system. As stated by Gouldner "to see society as a firm, which clearly has its structural limits, as Parsons's new theory does, is not in conflict with collective experience, with the personal realities of everyday life that we both have".

Meanwhile, conflict theory is based on the basic assumption that a society or organization functions in such a way that individuals and groups struggle to maximize the benefits they get; indirectly and inevitably are major social changes such as revolutions and changes in the political order (Banks and Dahrendorf).

there are at least four things that are important in understanding social conflict theory, including Competition (for the scarcity of resources such as food, pleasure, sexual partners, etc.) The basis of human interaction is not a consensus as offered by functionalism, but rather competition. structural Inequality in terms of power, acquisition in social structures, individuals and groups who want to benefit and struggle to achieve revolution Social change occurs as a result of conflict between competing desires (interests) and not just adaptation Social change is often happened faster and revolutionary than evolutionary

For the perspective of symbolic interaction in seeing patterns of interaction, Ngringo community is a process of individuals interacting with themselves by choosing and using meaningful symbols. Through the process of interaction with himself, the individual chooses which of the stimulus aimed at him will be responded to. That uniform symbols, official cars or lifestyle are symbols that are captured by the community with the presence of the industry in the middle of their village. Thus, the individual does not directly respond to the stimulus, but first chooses and then decides the stimulus that he will respond to (Walker et al.).

Symbols or signs given by humans in interacting have certain meanings, so as to cause communication. According to Mead, pure communication only occurs when each party not only gives meaning to their own behaviour but understands or tries to understand the meaning given by the other party. In this connection, Habermas put forward two functional trends in language and communication arguments as well as relations with human development. First, that humans can orient their behaviour toward the most positive consequences. Second, like the fact that humans are involved in the interaction of complex meanings with other people, can force them to quickly interact with what other people want.

In general, Ngringo Village is still a village, but on the contrary with the presence of various industries around the village, the dynamics of the community are no longer formed as village communities but have been shaped or constructed as urban communities. This can be seen by several indicators, namely changes in lifestyle, mindset, to the patterns of action of the people who live in the village of Ngringo.

In Giddens' theory, social changes that occur require social structures (recurrent social practice) as a means and resources for social action. Social changes that are also influenced by subsystems (economic, cultural, political, and socializing) and the structure of functionalism theory (norms, economic organization, educational tools, and government policy politics), require distance (space) when the practice begins, incidentally not all old rituals left by society.

The functional structural perspective sees this as the link between social structure and individual behaviour and adaptation. Lower class (lower class) for example, tends to have a smaller chance compared to upper-class society. Of course, this results in anxiety, frustration, and disappointment towards certain individuals, so as to produce social change with certain adaptations. Still according to Merton, adaptation in functional structural theory is divided into 5 types namely conformity (fixed state in the old social state), Innovation (there is a change in the way to reach the goals in society), Ritualism (a form of rejection of new influences), Retreatism (forms of individual withdrawal by way of social deviations), and Rebellion which means rebel, and dare to change the overall structure of the social structure.

Another case with a conflict perspective that sees the interests interpreted by Dahrendorf is manifest (realized) or latent (potential interests). Latent interest is the potential behaviour (undercurrents behaviour) that has been

determined for someone because he occupies a certain role, but is still not realized. This is a psychological formulation which is not at all the target of sociological studies unless they become goals then turn into conscious goals. So people can be members of a class that has no power, but as members of a group, they may not yet be aware of their shortcomings and weaknesses.

Thus the interests that were not initially realized (latent) came to the surface in the form of realized goals (equality of salary, equality of employment opportunities), developed organizations called Dahrendorf as manifest groups. For example, the birth of the union of women workers in Ngringo Village has been a means of mediating consequence the decline in the position of women in the village of Ngringo so far(Urry). So the contradiction between men in power and women who are controlled is regulated or appeased through structural organizations.

These conflicting groups, once they are established as interest groups, will engage in disagreements that will inevitably lead to changes in the social structure. In turn, these conditions will be involved in conflicts that result in changes in the legal and economic fields and concrete changes in the society's coating system. The emergence of a new middle class in the middle of the Ngringo Village community is actually a structural change stemming from the institutionalization of the class conflict.

For symbolic interactions conveyed by Mead, he sees social reality through the perspective of social psychology as a dynamic, not static process. Humans and social rules in the process "will be", not as a complete fact and termination. Mead examines how individual processes become members of the organization (community)(Cooper and Sundeen). Mead began with self (self) who underwent internalization or subjective interpretation of the reality of a broader structure. This "self" develops when people learn to "take on the role of others" or enter into games (games) rather than games (play). Humans besides being able to understand other people who understand themselves. This is supported by the mastery of language as the most important symbols and cues because language and cues can make a symbolic interaction with oneself.

In addition, this theory views interpersonal relations as a commercial transaction. People relate to others because they expect something that meets their needs. Thibaut and Kelley, the main leaders of this theory conclude this theory as follows: "The basic assumption underlying our entire analysis is that each individual voluntarily enters and lives in social relations only as long as the relationship is satisfactory in terms of rewards and costs".

Conclusion

In the end, with structural changes in the Ngringo community, various social dimensions within the community have also changed. From the three perspectives that have been used in analyzing the problems of social change, some simple conclusions regarding changes that have occurred can be proposed, namely;

This individual action is a rational social act, which is achieving the goal or target with the most appropriate means. The main thing is not an individual action, but social norms and values that guide and regulate behaviour. Objective conditions combined with a collective commitment to value will develop a certain form of social action. Individuals or groups are influenced by 3 systems, namely social systems, cultural systems and personality systems of each individual. We can associate individuals with their social systems through their status and role. In each social system, an individual occupies a certain place or status and acts or acts according to the norms or rules made by the system and individual behaviour is also determined by his personality type.

Basically, humans are creatures that are free, have reason and have high aesthetic value. But with his presence also humans are oppressed by the power generated by humans themselves. Where the creation of a capitalistic system in industrial organizations actually oppresses and makes humans the material to compete with other humans. wealth, economic status, and social status, though not class determinants, can really influence the intensity of disagreement.

Each individual who lives will provide a response to existing symbols such as individual assessment responds to a stimulus (stimulus) of a physical nature. Individual understanding of symbols is a learning outcome in interacting in the community, by communicating the symbols that are around them, both verbally and non-verbal behaviour. In the end, the process of the ability to communicate, learn, and understand the meaning behind the symbols, becomes a special feature for humans compared to other living things (animals). Symbolic interaction lies in the emphasis of humans in direct response between stimulus responses, but is based on understanding the meaning given to the actions of others through the use of symbols, interpretations, eventually, each individual will try to understand each other's intentions and actions to achieve mutual agreement.

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Biography

M Chairul Basrun Umanailo is a lecturer at the Faculty of Agriculture at Iqra Buru University with specifications of rural sociology and research methodology. It has an M.Sc degree in sociology Obtained from March University. In 2016 Began doctoral education at the University of Brawijaya. Currently still completing a dissertation on the issue of urbanization because of village development that is focused on the Central Java region