



Changes in Society Social Relationship Patterns (Case Study on the Dayak Ribun Community around Parindu Sanggau Oil Palm Plantation, West Kalimantan)

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ABSTRACT

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After the oil palm plantation project, the development of the Parindu sub-district increased rapidly. Many residents both from West Kalimantan and outside the region are encouraged to come to the area to work and settle in the area. This study aims to explain socio-cultural contacts and habits in everyday life that have increased and changed patterns of social relations. This research is a descriptive research with a qualitative approach. Data collection techniques based on interviews and observations and analyzed using qualitative analysis. The findings show that oil palm plantations have driven social change in terms of community social status, social relations and lifestyle. Social changes related to social status are characterized by career changes. This can be caused by different work profiles and job opportunities. Social changes in the aspect of social relations are marked by changes in the pattern of simple regional relations which result in complex relationships that span across village boundaries.

KEYWORDS:

Change, Relationship
Pattern, Society.

I. INTRODUCTION

Parindu sub-district is one of 15 sub-districts in Sanggau Regency, West Kalimantan, and the capital of this sub-district is in the Damai Center Village. The distribution of the population in this area is uneven, the population concentration is only in certain densely populated villages, and other villages are still rare. The densest residential area is in the sub-district capital because it is close to the location of oil palm plantations, so many residents from outside the area prefer to live in the sub-district city center compared to other villages in this sub-district.

The area of this sub-district is 593.90 square kilometers or 59,390 hectares. Currently, most of the land in this sub-district is cultivated by the private sector and state-owned enterprises engaged in plantations, especially oil palm plantations. The entry of investors into this area has actually changed the pattern of land use. Of the 59,390 hectares in this sub-district, 46,350 hectares or 78.04% of them are oil palm plantations (Kecamatan Parindu Dalam Angka, 2021).

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Prior to the construction of an oil palm plantation project in this sub-district, the main occupations of the community in this area were shifting cultivation and rubber plantations. Currently, the area of rubber fields and plantations is decreasing because many have been converted into oil palm plantations. Based on a report from the Central Bureau of Statistics (BPS) of Sanggau Regency, currently the area of shifting cultivation is only about 2,000 hectares or equivalent to 0.03%, while the area of smallholder rubber plantations is only 3,845 hectares or equivalent to 0.06% of the sub-district area (Kecamatan Parindu Dalam Angka, 2021). With the decreasing number of shifting agricultural land and smallholder rubber plantations, which have been the main livelihood supports for the community, they have turned to the plantation industry, especially the oil palm plantation sub-sector. With the shift in livelihoods, there is also a shift in habits in ways of caring for and maintaining plants that are different from what has been done so far.

Since the establishment of the oil palm company, which was followed by the intensification of the mobility of people coming to this sub-district area, it was followed by a change in the mindset of the community starting to change, from which the majority of farmers from shifting fields and rubber cutters to oil palm, livelihood changes are closely related to changes in economy, including changes in patterns of social relations. In this connection, Teja (2016) states that

development is not only able to provide significant economic benefits, but also causes social and cultural changes to the community, both lifestyle and other social problems.

The presence of oil palm plantations in this sub-district is a pull factor for migration to this area. Kainth (2010) in Suartha (2016), states that the pull factor is a factor that includes the attractiveness of an area, thus encouraging a person to leave the area of origin and move. Various research results state that income is the most influential factor in migration decisions. This is evidenced by research conducted by Handayani (2013), Trendyari and Yasa (2014). The results of the three studies state that income is a significant factor influencing the migration decisions of migrants. An important income factor for migrating actors is related to meeting the needs of migrants. The income factor is influenced by the type of work undertaken by migrants.

This condition is expected to also affect changes in patterns of social relations in society. According to Cahyono (2016) that every human being during life must experience changes. Change can be in the form of limited or broad influence, slow change and there are changes that run fast. Changes can be about social values and norms, patterns of organizational behavior, the composition of social institutions, layers in society, power and authority, social interaction and so on. According to Harper (Martono, 2012, Amilia, 2022) change is a significant change in the social structure within a certain period of time.

II. METHOD

The research was conducted in Parindu District, Sangau Regency, West Kalimantan on changes in the pattern of social relations of the Dayak Ribun tribe around oil palm plantations in Parindu. In this sub-district, 78.04% of this sub-district is an oil palm plantation area, and the population living in this sub-district was originally a homogeneous Dayak people, but has become increasingly heterogeneous today.

Data collection focused on villages around oil palm plantations. Identification of informants as data sources is done purposively. In other words, those who really understand and master the problem under study.

This research approach is descriptive qualitative. Data collection techniques were carried out by participant observation and in-depth interviews. The data analysis method used is qualitative analysis. Data analysis consists of three simultaneous activities. (1) Presentation of data. (2) Verification (3) draw conclusions.

III. RESULTS

Changes in Social Relationship Patterns Social Group Change

In the life of the Dayak Ribun people who are still unfamiliar with the modern plantation system, the oil palm plantation project has entered Parindu since 1982 which is a

new project and even the first for residents of Parindu sub-district. The existence of oil palm plantations, which are implemented with modern technology and involve the community, has changed the organization and working groups. This is in line with Ogburn's ideas (in Lauer, 1993); Arkanudin (2013) On the one hand, change leads to change on the other hand, because of various influences, community groups experience a period of time, either for a short time or depending on aspects in the community (Arkanudin, 2013). Changes in people's lives include many aspects, including social, cultural, economic and technical aspects (Hanifah, 2016)

After becoming an oil palm plasma smallholder, it is necessary to form a permanent working group called the Farmer's Group. The division of work groups is no longer based on relatives or close relatives, but on a practical basis. In addition, the number of members varies between 25-30 families (KK), with a plantation area of around 50-60 hectares. Farmer group activities first go through the process of establishing several collective work agreements, such as scheduling garden maintenance. After the rules are agreed, proceed to set sanctions for group members who violate the collective work agreement that has been set.

This is in line with Sherif's thoughts in Arkanudin (2013) that groups are formed for the following reasons: (1) Each individual has the same motivation so that they interact with each other and are directed towards a common goal. (2) There are differences in reactions and abilities between individuals due to social interaction. (3) Establish and affirm a clear group structure consisting of roles and positions that develop automatically in relation to the achievement of common goals. (4) There is an affirmation of the norms and code of ethics of group members, which regulates the interactions and activities of group members in achieving group goals. In that connection, Azri (2017) sociologically interaction is the beginning of forming a group

Maintaining oil palm plantations is done collectively by taking turns arranged by the group leader. Togetherness in maintaining oil palm plantations, especially in activities: (1) Weeds that grow around coconut tree trunks. (2) Weeding is done with a new technique: the use of chemicals and fertilization. (3) Improvement of roads around plantation plots to make it easier for trucks to enter and leave oil palm plantations and transport freshly harvested or picked oil palm fruit. (4) Picking and collecting oil palm fruit at the roadside to facilitate the smooth transportation of fresh oil palm fruit.

The work system that manages oil palm plasma plantations is carried out in the following ways: (1) Gotong royong, namely all members of farmer groups who work together in the plantation area. (2) Each member of the Farmers Group is responsible for their respective plots of land. All owners are required to witness all work during all oil palm plantation maintenance and care activities. If one member of the farmer group is unable to participate in his

garden work, he must find a substitute to replace him with a paid daily labourer. These replacement workers are mostly transmigration people in this area who are less successful. Maintenance and care of oil palm plants is not carried out every day, except during harvesting and picking of oil palm fruit. If the fruit is a lot, it will take 2-3 days.

There are activities that cannot be replaced by others, such as harvest planning. The group member must follow the schedule and cannot be replaced by another person, but he or she can find a replacement. Plasma Farmer Group members who are absent from this activity will be fined. So far, group members have not objected to this policy, based on the testimony of the group leader from each of these farmers. This is because policies are decided based on an agreement with members and implemented for the benefit of members. According to the leader of the farmer group, all members of the farmer group must avoid social jealousy among members of the farmer group, especially in the distribution of results. Each member of the farmer group gets the same level of income as other group members when sharing the results obtained, because the income calculation is carried out jointly, even though some of the plantation areas between members are not fertile will also receive it. They also believe that this collective profit-sharing system facilitates the management system and avoids attempts to steal oil palm fruit.

The presence of oil palm plantations in the life of the Dayak Ribun also led to the emergence of new social groups that previously did not exist. Individuals come from very different backgrounds, but when faced with a common basic goal, they do not hesitate to come together to form groups. This is in line with Merton's opinion (Johnson, 1990) that the existence of a group is not based on proximity or physical distance from its members, but on the perception of group member interactions and a sense of belonging. To groups and other parties who acknowledge the existence of these groups.

Other social groups that exist are clubs in the field of sports, such as, football club, volleyball. These associations usually consist of the younger generation in this field. There is no longer any ethnic or religious basis in this association, and everyone involved in this association is a member of the community and anyone can participate. Public interest in sports activities is very high. Almost all Dayak Ribun villages have soccer and volleyball fields. Sports activities, especially volleyball, are held every day by residents. Even on holidays commemorating the Independence Day of the Republic of Indonesia, there are always soccer and volleyball matches.

In the religious field, religious groups have also been formed, such as the Youth Association of the Catholic Church. This youth activity in the Catholic Church becomes more prominent during major religious holidays such as Christmas and Easter. Members of the Catholic Youth Association are not only Dayak Ribun youths, but also youth

from other ethnic groups, such as Javanese and Chinese youths.

There is also an economic organization that is growing rapidly in the area, namely KUD Rindu Sawit. The establishment of the Rindu Sawit Village Unit Cooperative aims to meet and distribute all the needs of oil palm plasma smallholders. On May 8, 1986, they agreed to form a cooperative called the Rindu Sawit Cooperative, the members of which are all Parindu oil palm plasma smallholders.

Cooperatives formed by farmers are engaged in the following business fields: (1) The credit business consists of two units, namely savings and loan cooperatives and goods credit. (2) Business of selling fresh fruit from oil palm. This business consists of two entities, namely the Oil Palm Marketing Service Unit and the Oil Palm Transportation Service Unit. From these marketing services, KUD receives a fee of 5% of the farmers' net income, and KUD receives a service fee of Rp. 50 per kilogram of palm oil from the transportation services of converted members. (3) The distribution sector consists of three units, namely a shop unit that meets the needs of nine types of staple foods, a fertilizer distribution unit, and a production facility unit that meets the needs of agricultural production equipment such as fertilizers and pesticides.

Bunch (1992) found that cooperatives play an important role in the village, as many economic problems in the village can only be solved through cooperative institutions which also serve to provide continuity to the villagers, enabling them to continue their business in developing and disseminating technology and managing the villagers. to compete with the outside world.

Changes in Social Status

Social status is a common place for an individual in society in relation to other people in terms of the social environment, reputation, rights and obligations (Soekanto, 2015). The Ribun Dayak people improve their social and even economic status by expanding their land ownership in the form of fields and planting smallholder rubber trees. Planting rubber seedlings on previous lands is a form of protection or an effort to prove that land rights have been granted. All of the Ribun Dayak families have rubber plantations. The rubber plantations are quiet and mixed with wild plants, giving the impression of a landscape that is almost indistinguishable from secondary forest.

The entry of oil palm plantations in Parindu Subdistrict since 1982, there has been a change in the function of the land designated for the construction and development of the plantation, resulting in the reduction of land for both shifting cultivation and rubber plantations. This means that the presence of oil palm plantations has brought about a shift in the function (conversion) of shifting agricultural land into plantations with oil palm commodities.

The economic living conditions of the communities around the plantation project began to change when the oil palm plantations they worked on began producing in 1985. Gradually, rotating farmers who participated as plasma farmers began to feel the impact of oil palm plantations in improving their standard of living. Every month since the end of 1985, plasma farmers have received additional income from selling fresh fruit bunches in cash. Prior to the existence of oil palm plantations, the use of income also changed. The income is only used to finance the daily needs of the family. With the existence of oil palm plantations, the behavior of using income obtained from other tools such as household furniture and vehicles to improve children's education to continue their education to a higher level has developed.

According to an employee of KUD Rindu Sawit stated that the use of the additional income was used for the following purposes:

1. Renovating or repairing their own house in the old village, some participants even demolished the house built by the PIR project, and replaced it with a new, stronger, bigger and permanent building (cement wall).
2. Some of them use it to increase business capital (trade) and save in the form of Simpedes Savings and KUD.
3. Some of the other participants used it to buy or credit consumer goods, such as motorcycles, televisions, radio tape recorders, and so on, generally they credited through the Rindu Sawit KUD.
4. In addition, there are also those who use it to pay for the education of their children or family members.

In general, in Parindu, parents' attention provides opportunities for children to continue their education. Parents' interest in children's education is closely related to the availability of educational facilities and infrastructure, as well as the increase in the income they receive after becoming plasma farmers.

Peasley (1965, Karim, 2003 and Arkanudin, 2013) helps education destroy traditional views on the production and distribution of products, and includes knowledge of rational and economic approaches. It provides a broader perspective and shows the various possibilities of organizing the economy. This stimulates economic growth (although it can be a constraint if it grows too fast). According to Danim (1981 in Karim, 2003 and Arkanudin, 2013), education is a tool for social change because it requires changes in attitudes and beliefs. This change can only be achieved by education, because education is an agent of social engineering or social change.

The same condition can be gathered from the research of Alqadri (1992) in Arkanudin (2013) on rural communities around the location of Forest Concessionaires (HPH) West Kalimantan. He said, there was only one Dayak who had a bachelor's degree before the HPH came into existence in 1960, then in 1991/1992, when HPH was active in West Kalimantan since 1967 there was an increase of 67

Bachelors and two with strata two qualifications. A 67-fold increase for S-1 and a two-fold increase for S-2 over a period of 31 years compared to the financial capacity to improve the education of local children seems highly improbable. This means that the presence of external economic projects such as HPH and large private plantations in remote areas has helped break down the educational backwardness of rural communities.

The great interest of the Dayak Ribun children to continue to a higher level of education at the research site is that apart from the rapid development of school building construction in their village and the increasing income of their parents, they also think that having a higher education will be able to change their social status. Based on the results of research by Alqadri et.al (1995) conducted in the interior of West Kalimantan, it was seen that a change in the views of rural communities, especially in the education sector, was closely related to their perception of education itself which they placed as something important in their lives.

So, with successful financial and academic success, one can gain a higher social status than before. In short, progress in the economic zone will affect changes in social status. This is in line with Gonggong's (1992) view that changes in social status are possible because of work and performance to some extent. One's status and status can be increased by work and effort. Following the existence of oil palm plantations, this creates a very competitive climate for the surrounding Dayak Ribun people to get positions and positions based on their work and achievements. This is related to the theory of Hagen (1962) and McClelland (1987) that achievement motivation appears to internalize the value of courage and challenge. Therefore, as Parker said (Kartasapoetra, 1992), the existence of oil palm plantations has caused a change in social status. Expressed as a form of economic and non-economic strength, it can be in the form of employment, the ability to buy consumer goods, and the level of education.

Changes in Social Interaction

The villages of the Ribun people are generally the least populated, and the Village of Damai Center which has the most population is 5,850 people (Parindu Dalam Angka District, 2021). The scarcity of population in villages with relatively large areas is closely related to shifting cultivation, which causes the locations of the Ribun villages to be scattered. The social unity of the Ribun people is formed by genealogical and territorial factors. In one or several bordering villages, they know each other and know exactly what their kinship is.

The presence of oil palm plantations in Parindu sub-district since 1982 has brought considerable changes to the surrounding environment, such as forest former shifting fields turning into plantation areas, unproductive land turning into productive, villages that were originally homogeneously

populated turned into heterogeneous. Husni (2020) heterogeneous cultural characteristics means that all citizens have cultural knowledge that is different from other residents. The reason lies in the differences in experience and the process of adaptation to learning from each environment. The existence of intercultural encounters where people immigrate or are taken to other areas with their own customs abroad causes the assimilation of people in society as a way to reconcile one culture with another.

The socio-cultural aspect of the presence of oil palm plantations by bringing in core farmers and company employees who generally come from the islands of Java and Sumatra also influences the local culture. This is because of the interaction between local farmers and immigrants. In addition, the socio-cultural aspects of the existence of oil palm plantations, involving core farmers and company employees, usually from Java and Sumatra, influence local culture. This is due to the interaction between local farmers and immigrants. To find out whether the existence of an oil palm plantation project has changed the shape of changes in the form of farmer-private social interaction in Daya Ribun, it can be explained as follows:

Cooperation

Cooperation for the Hibun Dayak people includes: (1) mutual cooperation with a system of labor mobilization in the form of always receiving and providing mutual assistance in turn or taking turns, such as in agricultural production activities and household activities such as building houses and preparing places to celebrate parties. marriage. (2) gotong royong, namely community service for projects that benefit the public or the government, such as building or repairing roads, building churches or chapels, village offices, village halls.

Koentjaraningrat (1993), distinguishes between gotong royong, please help, and gotong royong, for community service. Helping activities include: (1) helping neighbors who live close together for small jobs around the house and yard, such as digging wells, repairing houses, repairing fences, and so on; (2) mutual assistance activities between relatives to organize child circumcision parties, marriages, traditional ceremonies, and; (3) spontaneous activities without request or without strings attached to help fellow citizens when experiencing death, accidents, fires, natural disasters and so on. Meanwhile, gotong royong community service includes: (1) community service for projects that come from above so that there seems to be coercion, and; (2) community service for projects that arise on the initiative or self-help of the community itself.

With the existence of the Oil Palm Plantation Project in the life of the Daya Club, the collaboration does not only involve their community, but also outsiders, especially in plantations. The real social phenomenon is the change in the agricultural system from the traditional agricultural system

(transitional agriculture) to the modern agricultural system (plantation) with a planned labor system. According to Sani (1990), plantation development using the latest technology in rural communities will have an impact on the community. Traditional rural communities still maintain the values that have been passed down from ancestors to generations. Therefore, these community groups already have certain cultural patterns that are reflected in various forms of individual behavior, institutions, and values that develop in their society.

The change in strict and regular work practices carried out by the Association of Oil Palm Plantations is a new thing for the Dayak community who have carried out field shifts and various other activities according to their respective rhythms. They tend to organize their activities freely, not only focusing on one field, but also covering various activities such as grazing, cutting rubber, hunting and so on. After becoming plasma oil palm plantation smallholders, they are automatically bound by the terms and conditions of the company that is considered new. Observing seemingly odd rules is neither easy nor fun for someone who has never worked for a company. This could lead to the collapse of partnerships between them and the companies that manage large plantations.

Alqadri et al. (1995) based on findings in the Tayan Hilir area, found two things that could damage the partnership between companies and plasma farmers. (1) Technical problems related to physical and material aspects. (2) Sociological which begins with social relations. In particular, the new sociological constraints are most likely caused by changing patterns of social relations. All development efforts, including plantation development, will radically change the pattern of relations in society, namely the relationship between society and nature.

Competition

Before the existence of oil palm plantations, the economic life of the Dayak Ribun community depended on shifting cultivation. The main product is rice, which is only sufficient for its own use and often does not reach the next harvest. Apart from agriculture, they also grow rubber in the former shifting fields. Most of the time throughout the year, they use to cultivate the fields, and use their spare time to do various types of work that are inseparable from the life of farmers, such as making or repairing agricultural tools before harvesting, hunting and cutting rubber.

Alif (1993) describes that the Dayak people live a very simple, monotonous, less creative life and do not dare to take the initiative. More waiting, surrendering, accepting fate, giving in a lot, expecting the mercy of others, naive and innocent. Quick to be satisfied, lack the spirit to fight or compete (compete) in meeting the necessities of life, and see things straight, without looking at the twists and turns. The description of the Dayak people who tend to be negative, of

course, cannot be used to make generalizations that conclude about how the Dayak Ribun people really are. What Alif put forward was self-criticism so that Dayaks in general were more critical, so Kusni (1994) found that the progress of the Dayak actually depended on the Dayaks themselves.

When the project started, people living around the project wanted to work on the plantation project, but after the project started in 1982, all workers in the area were unable to work. Becoming an employee has certain management requirements, including: Education level, age not exceeding 35 years, skills and work experience. Most of the local population (Ribun Dayak people) only hold non-strategic positions, such as day laborers and workers with field supervisors. Even if some local residents are accepted as plantation workers, they are assisted by a third party or they have family ties to the local authorities.

The process of hiring employees for external economic development projects, including plantation projects, did not please the Dayaks. Most of the inhabitants of the interior, even if absorbed by the company as unskilled laborers, were lowly employees. Even at the level of large plantation farmers, many of them are immigrants. Overall, most of those who work for companies, both on HPH companies and large private plantations, are immigrants from Pontianak city, regency cities, and from outside West Kalimantan.

Based on research by Zulkarnaen (2000), this problem is not only the low level of education and expertise of the people around him, but also the lack of transfer of skills, expertise and responsibilities. The locals are not doing well. Thus, the existence of oil palm plantations in the life of the Dayak people has led to the emergence of complex competition not only in economic competition, but also in social and political competition. Suparlan (1998) argues that competition is always present in social life and cannot be denied. This means that once the PIR-Bun project passes, palm oil competition is not only limited to the struggle for natural resources, but also education and political competition.

Dispute or conflict

Prior to the existence of oil palm plantations, the number of villagers was relatively small. In this small community, everyone knows each other, so social relations between fellow citizens are very close. In fact, it is a group of people who are linked by genealogical and territorial factors who have the same socio-cultural background and local language. The settlement pattern is straight, and the houses are built in a row and close together like limbs, giving the impression of a past settlement. The condition of the village, which is characterized by the proximity of several houses, encourages harmonious social behavior. Isputamimigsih (2014), the perception of each individual and cultural group

that there are differences and similarities is the first step to minimize cultural misunderstandings.

Social relations between citizens are very harmonious, but not always peaceful without problems. Wirotomo (2012) in Kurtubi (2019) that the relationship between citizens on the one hand can create consensus, harmony or harmony, but on the other hand it also has the potential to create conflict. Conflicts that occur can revolve around land ownership. The Dayak Ribun people have a habit of marking their land ownership by placing a natural sign as a boundary that separates them from other people's lands. These boundaries are in the form of certain trees, such as bamboo, and are considered appropriate to form property boundaries. In the process of reforesting former fields, the natural signs that form the boundaries of land ownership are indistinguishable and often lost. The bamboo trees that became the boundary have become clumps of bamboo in recent years, making it difficult to find the true boundary point.

The presence of oil palm plantations in the midst of shifting cultivators is a new thing that raises hope, but also doubts the community members. As a result of excessive expectations in community participation will lead to dependence and dissatisfaction, which in turn causes social conflict or conflict in society.

The presence of Oil Palm plantations in the midst of changing producers is a new thing that not only raises hope, but also raises questions among the community. Increased expectations for social participation lead to addiction and dissatisfaction, leading to social conflict. Asri (2012) conflicts are generally motivated by differences in the characteristics that individuals bring in an interaction. These differences include physical characteristics, intelligence, knowledge, customs, beliefs, and so on.

Taneko (1994), in Arkanudin (2020) found that if the interpretation of the meaning of an action is not in accordance with the intentions of the first party, the party who took the action, then the interaction process can lead to disputes, resulting in conflict between the two. It states that a discrepancy may occur in the interests of the interacting parties. For example, the location of this research is for young people, where the tension revolves around social issues. Among the Dayak Ribun community, especially young people who are not used to promiscuity, they are often considered excessive by young migrants because they violate social and cultural norms. For example, walking alone between two different sexes without kinship (siblings) or holding hands and hugging in public to get married is currently considered normal, whereas for children, this practice violates social norms. This situation can lead to conflict between young people in the study area. According to Susan (2014) humans are conflicting creatures (*homo comctus*), namely creatures who are always involved in differences, conflicts and competition between siblings,

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society, ethnicity, race, religion, both voluntary and forced. Conflict is the most important element in human life, because it has positive and negative functions in social life. Conflict is part of the process of living in the world and fulfilling human needs (Hajerawati, 2021).

IV. CONCLUSION

Oil palm plantations have driven social change in terms of community social status, social relations and lifestyle. Social changes in terms of social status are characterized by career changes. This could be due to the variety of job profiles and job opportunities available. Social changes in the aspect of social relations are marked by changes in the pattern of simple regional relations, turning into complex relationships that extend beyond village boundaries.

The value of unity is very important in predicting a consumptive lifestyle that can undermine community values which have been used as guidelines for social life due to the increasing socio-economic life of the people living around oil palm plantations. It must be instilled in the younger generation, through the family system and religion.

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