

Democratization in Indonesia: Cultural Change Mode to Openness (Influencing Factor Studies Towards Cultural Changes in Pamekasan Community)

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Abstract: This study looks for explanation on particular cultural change influencing factors to villagers. After more than 16 years living in traditional culture, the Maduranese currently change to adopt the democratic political system (starts from reformation in 1999). This research starts from the thinking of cultural nature as the entire accepted behavioral norms by mostly community members, so as it is considered as the social behavioral norm and accepted the social regulation. Thus culture is the social action norms. Community members shall subject to cultural norms but not all norms are clearly and firmly known, yet they are applied. The culture becomes the mechanism for community members to place themselves in accordance with their social and environmental conditions. Culture is the adaptation mechanism. This research applies the methods and classification on: research category, literary study, field research, analysis and presentation. It shall describe on research category, literary study, field research, analysis and presentation. The research finds the illustration that the Maduranese culture was more traditional and more emphasized to traditional elements with its primordialism and patrimonialism in the beginning but currently it turns to be more opened.

Key words: Traditional culture, democratization, opened culture, literary study, field research, mechanism

INTRODUCTION

Pamekasan Regency is one of cities in Madura. It astronomically lies at 60 51' -70 31' South latitude and 1130 19' -1130 58' East longitude. It geographically situates with Java Sea in the North, Madura Strait in the South, adjacent to Sampang Regency in the West and Sumenep Regency in the East. The highest plateau in Pamekasan Regency is 350 m above the sea level while the lowest plateau is in Galis District of 6 m height.

Pamekasan culture is illustrated with the Arek Lancor monument constructed in the middle of townsquare. This monument draws five sharp sickles facing to each other. The fifth of them stand high to the sky. It is constructed as the symbol of bravery to stand on one's own feet to stare the future. The implied meaning of this monument is the spirit of development referring to the slogan of "Mekkas Jama Paksa Jenneng Dibi (ruling the government autonomously supported by local people)

In addition to the aforesaid matters, people believe that there are differences between prominent figures and social economic statuses. People consider differences as God's omnipotence. Potentially, any differences may cause conflicts but within these people dimension,

these matters enabling them to integrate and cooperate. Dependency causes the unavoidable subordination and people shall adapt to the willingness, demand and influence of the prominent (Fig. 1).

The said elements of culture each tightly convergence/grouping, thus each establishes highly calculable elites. The inter-elements and elites differences merge "hierarchy" concepts. These conceptions are derivated in the frame of mind, living systems and symbols. History, mytology, living philosophy, value, social and community organization systems to kinship system illustrate the concrete shape of the said concept operation. It seems that traditional elements put on the highest place.

Thinking concept

Cultural concept: The term culture in research conceptual definition may be construed as any knowledge originated from the fact and concrete fact where based on the said fact, it is generalized people action method or pattern. In this case, culture is the whole behaviour norms accepted by mostly community members, so as, it may be considered as a certain community norm. As the questioned behaviour norms are socially accepted, they become the social rules.



Fig. 1: Arek Lacor monument in Pamekasan townsquare (Documentation of Regional Administration of Pamekasan)

Thus, culture is the norm of human action in certain community, just like other applied social norms such as moral, religious, legal norms, etc. Culture is the cultural or traditional norm.

Culture is human problem, a perfect human is not only a rational but also non rational, even irrational creature. That is a complete, intact and normal human being. Therefore, culture also has rational, non rational and irrational elements. All kind of arts, believes and many action patterns are included in irrational areas. It may be concluded that cultural concept contain the following:

- Culture is the whole behavioral norms applicable in a community
- Culture is an abstraction and manifestation in act and artefact and the so called material culture is the cultural product and not the culture itself
- Culture is the social environmental learning product, therefore, it refers to social inheritance and symptoms. The main cultural learning mean is language
- Culture is adaptation mechanism for human being in facing changing conditions
- Culture is human social action norms where it is partly known implicitly and explicitly
- Culture has rational, non rational and irrational elements

Cultural change: The nature of a culture is the mechanism of adaptation enabling to meet both human biological and social needs or a specific and concrete mechanism used by certain living creature (human being) to personally adjust itself with its environment. Culture as the adaptation mechanism must always fit to its physical, supranatural or social environments. So, culture as the adaptation mechanism always changes and adjusts itself with the environment. The relation between culture and its environment may not be construed mechanically as: any change of environment, surely change the culture.

The acceptance of change in a culture also depends on the existence of individual with the appropriate disposition to take the change. Individual with appropriate disposition falls in four categories, namely one who is disagreed, perfunctory, dissatisfied and grudge against the existing condition. These fourth categories include the western educated people (intellectual), teenagers and community leaders. They are the most opened people to accept any foreign culture or reformation.

MATERIALS AND METHODS

This research may be categorized as an explorative research to reply the question of the research focus and

also to be the research direction. Research activities comprised of : literature review. Its main purpose is to give the basic theory of thinking principle. This literature review commences from March 2015 and still continues in the end of this report writing to complete any deficiencies in the field research and especially, to include all living cycles or only certain segment. This field research firstly determines the option reflecting Pamekasan villagers. Other consideration is data sufficiency for this research. Following the determination of research area, the next step is to determine the respondent to provide many data information required as the source of information. The applied instruments are direct and participative observations, free interviewing technique and documents. The applied research analysis refers to structural analysis with certain parameters. Structural parameter is a multidimensional spatial incision of social positions to define the social structure relation. The implicit criterion is that people relate to each other within those social differences. Age, religion, race, education and economic-social status are parameter examples in the assumption that differences in respectability influence their relations. In other words, parameters are human attributes influencing to the role in social relations and also to differentiate their social positions. Structural analysis is more focussing on variables of structural conditions character and their influence in social associations, structural analysis of various different formats, their inter-relation, underlying conditions and their influences in social relation.

RESULTS AND DISCUSSION

Research result (village cultural change)

Pamekasan culture: To comprehend the Pamekasan culture, in particular and the Maduranese in general, it is necessary to differ people based on their social classes and structures comprised of lower and upper class people. The lower class presents many differences with the Javanese culture, just as stated by Latief (1995), Muhamadiyah Malang University in 1995) that the differences are related to the cultural characteristic in social living. One of them is the significant expressive, opened social attitude and behaviour where people will act spontaneously when experiencing unfair treatment.

The other dominant cultural characteristics of the Maduranese are the resilient and diligent character at work, just as said in the proverb 'kar-karkar colpe

(feel blessed though only a few result gained from hard work)'. The other social expressive and opened characters of the Maduranese are easily offended, hot-tempered and the likes. These characters are spontaneously reflected when their dignity, honor and self-esteem are offended. The revenge against the offender is to challenge for 'carok', it is not only a "settlement method" of a conflict but also culturally represents the bravery of a man in defending his self-esteem, honor and dignity offended by others, just like the proverb says " angso'an poteya tolang, etembang poteya mata (better die than bear ashame)". Other matter that may reflect the Maduranese cultural character is the language. Lower class language of the Maduranese uses three language levels, namely: "sengko'-ba'na (harsh language); bule-dhika (mediate language) and kaula-sampeyan (fine language)".

From the above mentioned illustration, it can be observed that social culture continuously develops and changes. The nature of a culture is an adaptive mechanism enabling people to meet both its biological and social needs or a specific and concrete mechanism used by certain creature (human being) to adapt itself with its environment.

The acceptance of change in a culture also depends on the existence of individual with the appropriate disposition to take the change. Individual with appropriate disposition falls in four categories, namely one who is disagreed, perfunctory, dissatisfied and grudge against the existing condition. Among these fourth categories, they are included Western educated people (intellectual), teenagers and community leaders. They are the most opened people to accept any foreign culture or reformation.

Cultural change: Cultural change is observed with structural approach upon the fact that this village social classification is having dual character and requiring people to thoroughly observe the same to have better illustration.

Change to neighborhood group/Kompolan Tetangga: Villagers in one village are geographically and administratively divided to 3-5 Kampong (dusun = sub village), each has their own regional border and dwellers. Each dusun comprised of 2,500-4, 000 dwellers or between 500-800 heads of family. Dusun comprised of yards, small rice-fields and rice fields (not all kampongs have rice fields). The housing is built adjacent to each other in the yard of kampong. Since, the housing location of a kampong is adjacent to each other and

Table 1: Total village, and dusun, in pamekasan regency

District (1)	Village (2)	Dusun/Kampung (3)	Remaks (4)
Tlanakan	17	66	Each village has
Pademawu	22	90	3-5 Kampongs
Galis	10	37	
Larangan	14	43	
Pamekasan kota	18	82	
Propo	27	91	
Palengaan	12	49	
Pengantenan	13	47	
Pakong	12	47	
Kadur	10	39	
Waru	12	41	
Pasean	9	32	
Batumarmar	13	46	
Total	189	710	

Processed from Bapeda (Regional Development Planning Board of Pamekasan Regency in 2015)

located in the same area, they may be classified in a community of kampung level. The illustration of total village and dusun in Pamekasan is presented in Table 1.

The dwellers of a kampung have common identity, based on their domicile similarity. This is to differentiate with other kampung dwellers. Since, the housings between dwellers of a kampung are closed to each other, this significantly facilitates them to directly relate to each other. In a community where mostly its dwellers work in agricultural and non agricultural sectors located in the said kampung itself, this condition gives them opportunity to intensively cooperate and relate to each other. In addition, people generally have adequate sparetime to enable them in having social contact with others. This community also familiar with the habit of 'entar ke tetanggeh' (similar to the term nonggo in Javanese villagers, that is the habit to visit the neighbour only to chat, mainly in their sparetimes). Men also usually gather in a coffee stall. The illustration of social contact intimacy through the 'entar ke tetanggeh' habit is presented in the following Table 2 (Data collection was supported by Febri and friends, Students of Unira on August 12-25th, 2015):

The table illustration presents that social contact through 'entar ke tetanggeh' activities are still performed. The questioned activities are performed by people based on neighboring group in the morning and afternoon, specially in their sparetimes after doing the farming. As people frequently have social contact, almost each kampung dweller personally familiar to each other. The intensive social contact satisfactorily grows social relations between the questioned kampung dwellers.

Table 2: Public opinion on social contact of 'entar ke tetanggeh'

District area (Total respondent)	Social contact through 'entar ke tetanggeh' activities		
	Always (%)	Sometimes (%)	Never (%)
Pasean (60 resp) 2	60 (100)	-	-
Palengaan (50 resp) 3	40 (80)	10 (20)	-
Pamekasan Kota (50 resp) 25 (50)	15 (30)	10 (20)	-
Total	125 (78.1)	25 (15.6)	10 (6.3)

Processed from interviewing result in 2015

More than only interpersonal relation between dwellers of a dusun, almost all dwellers need support from other members to meet their daily living needs. This dependency relation is established in activities to mutually support dwellers instituting a feast or grievance ceremony. According to Mr. Hamim of Pamekasan District, there are social activities to support other dwellers such as "Nya'got" (known as Sambatan in Java), 'Nyombeng' and 'nyater' food support for the feast. "Nya'ngot" is manpower assistance for example assisting the neighbour to build their house, etc. 'Nyombeng' is money donation in a marriage, death, circumcision and birth ceremony while 'nyater' is food supply such as rice, coconut, spices, etc. The supported parties are also liable to provide foods (usually in term of rice, vegetables and side dish) to their neighbour as their gratitude expression. The illustration of public opinion on this mutual support (Data collection was supported by Febri and friends, Students of Unira on August 12-25th, 2015) of Pamekasan villagers is presented in Table 3.

From the table, it may be seen that social relation of patang tolong activities are still mostly performed by Pamekasan people. Activities between kampung dwellers refer to solidarity and dependency between them. Therefore, almost each kampung has cooperation habit to construct and maintain dusun roads, bridges, water channel, security post, etc. All of these kinds of means and infrastructures are almost constructed on self-supporting basis, besides the government support. The funding sources are collected from members while the manpower are mobilized both in common and in alternating.

In organization structure a kampung is within and under the village administration, so as it is the governmental bureaucracy network. Each kampung is led by a head of kampung or "Pak Klebun", elected by the local people and accountable to the head of village. Klebun is the formal leader of kampung level and the activator of dusun people. They are the pamong or public guide, trusted by their tetanggeh (neighbour).

Table 3: Public opinion towards social relation of 'patang tolong' activities

Supporting activities	People of district of		
	Pasean (%)	Palengaan (%)	Pamekasan Kota (%)
Nya'ngot	Always = 60 (100)	Always = 50 (100)	Always = 50 (100)
	Seldom = 0 (0)	Seldom = 0 (0)	Seldom = 0 (0)
	Never = 0 (0)	Never = 0 (0)	Never = 0 (0)
Nyombeng	Always = 60 (100)	Always = 50 (100)	Always = 50 (100)
	Seldom = 0 (0)	Seldom = 0 (0)	Seldom = 0 (0)
	Never = 0 (0)	Never = 0 (0)	Never = 0 (0)
Nyater	Always = 60 (100)	Always = 50 (100)	Always = 50 (100)
	Seldom = 0 (0)	Seldom = 0 (0)	Seldom = 0 (0)
	Never = 0 (0)	Never = 0 (0)	Never = 0 (0)

Processed from interviewing result in 2015

Table 4: Villagers participation in 'kompolan kampung' agenda in Pamekasan

Type of participation	People in district of		
	Pasean (%)	Palengaan (%)	Pamekasan Kota (%)
Always	60 (100)	0 (100)	50 (100)
Sometimes	0 (0)	0 (0)	0 (0)
Never	0 (0)	0 (0)	0 (0)

Processed from interviewing result

Kampung democratisation is established in the kampung meeting called as selapanan (35) also called as onjegan/kompolan kampung. This meeting is held for more or less each 35 days and discusses various issues relating to their common living. All participants of the meeting have the right to express their opinion. Moreover, it also collects member contributions to be used for their common interest (Data collection was supported by Febri and friends, Students of Unira on August 12-25th, 2001).

Table 4 illustrates the relative high participation of Pamekasan villagers in the kompolan kampung agenda. This high participation, according to Mr. Anas of Batukerbuy village, Pasean District and also similarly stated by Mr. Safii of Akkor Village, Palengaan District is caused: that any person not participating in the kompolan kampung shall be subject to sanction and be morally isolated or at least become the gossip sources of kampung dwellers. This kind of sanction would be a hard burden for each dweller, thus, each of them shall try to attend the questioned kompolan kampung. It may be said that the questioned kompolan kampung group is the core group in social classification based on kampung domicile similarity where its members comprised of men as heads of families, the family leaders where family is the smallest community social unit.

Dominant groups exist in the kompolan kampung due to their member's dominant position in the kampung level families. The results of kompolan kampung meeting usually have significant influence to determine its public living.

Table 5: Public opinion on compliance of 'kompolan kampung' result

Public attitude	People of district of		
	Pasean (%)	Palengaan (%)	Pamekasan Kota (%)
Complied	60 (100)	50 (100)	50 (100)
Sometimes	0 (0)	0 (0)	0 (0)
Non-complied	0 (0)	0 (0)	0 (0)

Processed from interviewing result

In its implementation, though this kompolan kampung group tries to be democratic in taking decision, however there are actually dominant people influencing the decision making. These dominant people are the Kiai (Islamic leader) or kampung public figures. These kampung public figures are also called as:

- Apowah sugih (the wealth)
- Orene penter (the intellectual) and
- Kompolan klebun (the official)

The 'Apowah sugih' in this kampung hold significant role in the sponsorship of kampung activities. The orene penter serve as opinion leaders because of their skills or experiences while the kompolan klebun are formal leaders with the authorized rights and obligations to guide the dusun people. Dwellers compliance to the result of kompolan kampung (Data collection was supported by Febri and friends, Students of Unira on August 12-25th, 2001) are presented in Table 5.

From the table show illustration, it may be observed that people significantly complied with the result of kompolan kampung. This compliance bears moral sanction as stated by Mr. Annas of Batukerbuy village, Pasean District in which also similarly stated by Mr. Safii of Akkor village, Palengaan District.

This kompolan kampung group in a kampung, generally have common wealth. There are banda kampung (kampung assets) such as cemetery, security post, mosques, surau (small mosque), table and chair or various glasswares. These assets refer to the hard work of

generations. Dwellers contribution yields are usually spent to buy equipment as to be the banda kampong. Any dwellers may at anytime, use those banda kampongs, if so required, as this is the aim of such banda dusun procurement. The social binding of inter dwellers of a kampong is also tightened by the traditional agenda such as bersih kampong (kampong cleanliness) or of national or religious day celebration.

Change to kinship group/Kompolan Tanteretan:

Pamekasan villagers living generally center at the 'sittong Bengkoh' or the nucleus family, comprised of the husband, the wife and their children. People recognize that, almost frequently occur that a house is not only occupied by the husband, the wife and their children but also parents-in-law, daughter-/son in-law, grandchildren or relatives. Therefore, those members living together in the nucleus family are freeloards and become part of the nucleus family.

A house having social binding based on common hereditary and marriage relation may be called as the extended family. The social binding in this extended family is bilateral, namely based on husband or wife line of descent. The marriage binding between husband and wife results in they becoming part of two families at once. A husband shall become the son-in-law of his wife's parents and become part of that family. While children position of this husband and wife are stronger within those two families. As this family binding occur hereditary from generations, its membership is getting bigger. Moreover, it is still added with the marriage binding consequences where it also extends the number of family members. Therefore, due to the many and more members of this extended family, almost all dwellers in a dusun consider themselves as still having the family binding to one another. In fact, each nucleus family shall differentiate its extended family in two parts, namely closed and remote families. The term closed family does not mean the nearby domicile but similar in bloodline. The closed family includes siblings; family of the same father but different mother; family of the same mother but different father and cousins while others fall to remote family. The intimate relation of this extended family is caused by blood relations and also by other factors such as nearby domicile and other similarities (Geertz, 1982).

The social relation between members of this kinship group is marked with the stratification. Each member of this group shall always have older and younger relative. The older relative are those having older line of descent such as grandfather, grandmother and their relatives,

father mother, uncle and auntie, parents-in-law, older brother (sister) and brother (sister) in-laws. While younger relative are those having younger bloodline such as little brother (sister) and little brother (sister) in laws, children, niece/nephew, prunan (children of younger brother/sister) and grandchildren.

This status is merely determined by one's bloodline, not by the age, if compared to such relative. Thus one of younger bloodline status but older in age shall call its older relative with the appropriate calling.

The inter-relative relation binding in a kinship group has been socialized, since childhood in any occasion of family gathering. A child or other family member shall usually be introduced to its relative by firstly mention its status. One shall respect older relative and shall always put itself in accordance with its bloodline when meeting its relatives and this shall facilitate their intercourse.

Kinship member gathering, especially with those remote relatives are favourable activities as it will tighten the farther relation. The illustration of public comprehension towards hereditary binding (Data collection was supported by Febri and friends, Students of Unira on August, 12-25th, 2015) is presented in Table 6.

From the table illustration, it may be seen that public understanding towards kinship group based on hereditary binding is still acknowledged by each of community members. Though social binding of this kinship group is not formally organized, it shall not cause the unintimate relation. The strong social binding between them may be observed from the firm solidarity established in various obligations to mutually assist any relatives facing their hard times. According to villagers, supporting their own relatives is more important than to support other non-relative group. The closed and other-families will do their best endeavour to support their relatives requiring for support.

Change to religious social group: Pamekasan religious living before Islam was more colored by local people original believes. These original believes were mainly reflected in supra natural living or world called as the invincible nature. Just as stated by Mr. Herman of Tegangser Daya village, Pasean District, the invincible supranatural comprised of various creatures or ghosts. Though they live in their own world, they also relate to human living. Strange and unreasonable events are frequently experienced by villagers, usually related to the believes of such supranatural creatures.

Table 6: Public opinion on hereditary kinshipbinding understanding

Kinship binding	Public comprehension of district of		
	Pasean (%)	Palengaan (%)	Pamekasan Kota (%)
Older relative	Understand = 60 (100)	Understand = 50 (100)	Understand = 60 (100)
	Less understand = 0 (0)	Less understand = 0 (0)	Less understand = 0 (0)
	Don't understand = 0 (0)	Don't understand = 0 (0)	Don't understand = 0 (0)
Younger relative	Understand = 60 (100)	Understand = 60 (100)	Understand = 60 (100)
	Less understand = 0 (0)	Less understand = 0 (0)	Less understand = 0 (0)
	Don't understand = 0 (0)	Don't understand = 0 (0)	Don't understand = 0 (0)
Socializatin of kinship binding	Ever = 60 (100)	Ever = 60 (100)	Ever = 60 (100)
	Never = 0 (0)	Never = 0 (0)	Never = 0 (0)

Processed from interviewing result in 2015

The villagers original believes refer to communal believes crystalized from generation to generation for centuries, so as these original religious cultures become the foundation of the next villagers religious living. These communal believes are mainly established in various selamatan (communal feast). The selamatan is aiming to achieve safety or avoid any hindrance, it is the request to God, the creature of the universe and to the holy spirit and the ancestors to assist people in performing their wishes. Selamatan was also aiming to avoid the bad spirit which could make people unsuccessful to achieve their desire.

According to Mr. Herman, the villagers original believes gradually change, since the incoming of Islamic influence and study. It was then, Islam spread by the Kiai by assimilating the same with the local culture. Those Kiais arriving to those villages, according to H. Amin of Pamekasan were actually the priyai-priyai (public leaders) who refused to cooperate with the Dutch as then they escaped to those villages and were considered as the village founders.

In broad outline, it may be said that the influence of Islam as a foreign religion must face cultural values and local people original believes. "Foreign" religion spread was initially performed in peace and compromise manners, as those missionaries were too weak in facing the rooted local believes for centuries. It is frequently said that the "pure" Moslems tried to convert people.

The peace and "syncretic" methods used by the group towards the cultural values and original believes, are currently generally acceptable as part of people religious culture without facing many challenges. The interpersonal harmony of Muslims of a dusun or village is established in the selamatan or kenduri tradition. Geertz (1982, 1983) said that traditionally, each dweller has the obligation to institute the kenduri and selamatan in any occasions for some reasons. Firstly, it relates to the crisis of living, birth, circumcision, marriage and

death. Secondly, it relates to Muslims Holy days. Thirdly, it relates to village integration and fourthly, it relates to incidental selamatan (Bachtiar, 1981; Effendy, 2000).

In village communal living, the Kiais are also part or important community members as they have assets, knowledge and earnings above the average dwellers and are classified as outstanding dwellers. The wealth (apodah sugih) are frequently sponsoring public activities. The intellectual (orane penter) are the opinion leaders in any public activities. The change is also happened in the important opinion of education. Public opinion, (Interview was conducted on August 25, 2015) just as stated by Mr. Amim and Mr. Jamaludin in Pamekasan District, present that it is an enormous honor of the parents who successfully send their children to higher education as then having career at cities. By this method, children are expected to raise their parents dignity and prestige. From the above illustration, it could be observed that the success value of parents and children are significantly determined by such achievement as good patron for other households. It is costly to achieve the said purpose and the wealth parents have the conscience to spend that costs.

Social illustration presents the change of opinion, when people previously only foccuss on wealth and parent's foccuss on their children to fluently recite the Quran and to enrol their children in the surrounding Islamic boarding school but currently there are change of opinion where parents expect their children not only fluent to recite the Quran and write Arabic but also tend to send their children in higher public schools. Their position as connecting chain between the more relative modern urban people and the more relative traditional rural people significantly enabling them as the agent of change required for village development. From this point of view, their loyalty are so ambiguous, in one side they are bound with their villagers while on the other side, they

Table 7: Public opinion on religious and public education and wealth

Opinion on	Public opinion in district of		
	Pasean (%)	Palengaan (%)	Pamekasan Kota (%)
Religious knowledge	Very important = 60 (100) Important = 0 (0) Unimportant = 0 (0)	Very important = 60 (100) Important = 0 (0) Unimportant = 0 (0)	Very important = 60 (100) Important = 0 (0) Unimportant = 0 (0)
Public education	Very important = 45 (75) Important = 6 (10) Unimportant = 9 (15)	Very important = 45 (75) Important = 6 (10) Unimportant = 9 (15)	Very important = 45 (75) Important = 6 (10) Unimportant = 9 (15)
Wealth	Very important = 51 (85) Important = 9 (15) Unimportant = 0 (0)	Very important = 54 (85) Important = 6 (10) Unimportant = 0 (0)	Very important = 36 (60) Important = 24 (40) Unimportant = 0 (0)

Processed from interviewing result in 2015

also have the bonding and loyalty with the outer world, beyond the village. The above mentioned illustration may also be explained in Table 7 (Data collection was supported by Febri and friends, Students of Unira on August 12-25th, 2015).

The increase of people education also mean the increase of knowledge and skill. As educational process is expensive, the educational levels of village children are significantly influenced by the supporting sources of their parents.

Another method applicable to comprehend the cultural change through rural economic polarization process community is by the method stated by Marx where classes shall merge if production relation involve various worker distributions, enabling the production surplus accumulation. The classes are established through individual intergrouping with personal property of production means. This results in a relation model between the dominant class and its subordinate. The merging of village capitalist classes are blocked upon the absence of capitalist spirit and of consumptive need, in which not enabling them to invest their agricultural production surplus to both agricultural and non-agricultural sectors. The wealth are currently comprised of land owners, officials and Kiais. Village economy is currently more differentiated in accordance with each resource and tends to more lessening the agricultural land as village main resources. The poor villagers are also more differentiated in their livelihood.

The change is also happened to villagers such as in farming relation, among others in the method of harvesting and agricultural product processing. The fading farming job relation also occurs in some “young crops purchasing” cases. The relation binding between these two farmer classes fade away as the consequence of the replacement of local farm workers previously hired by

the land owner to harvest the crops by those foreign workers beyond the village/dusun personally brought the crops purchaser. This tendency causes more workers loss their job, meaning the less income earned in the agricultural sector. From the interviewing result (Interview was conducted on August 25, 2015) with Mr. ‘Bahtiar and Mr. ‘Hamim’, the Pamekasan District dwellers, there were annual average estimation about 20-35% tobacco farming were purchased when they were still young. Though not significant field numbers are sold but the consequences for the local farm workers are quite serious.

CONCLUSION

Cultural change may become the adaptive mechanism for community members to put itself in accordance with its social, environmental, cultural conditions. The change may caused by: receptivity factors. invention, innovation, adaptation factors and inheritance process; diffusion implicates the acculturation. Infrequent acculturation change called assimilation. Cultural changes due to invention, diffusion or acculturation are essentially happened due to the acceptance of new elements in the culture. The acceptance of change in a culture also depends on the existence of individual with the appropriate disposition to take the change, namely one who is disagreed, perfunctory, dissatisfied and grudge against the existing condition including higher educated people, teenagers and community leaders.

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