

Conference Paper

Social Change in the Community of Cendana Putih II Village, Mappedeceng Subdistrict, North Luwu Regency 2010-2021

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ORCIDRasyid Ridha: <https://orcid.org/0000-0001-9102-8487>**Abstract.**

The objectives of this study were: 1) To find out the life of the people of Cendana Putih II Village, Mappedeceng District, North Luwu Regency. 2) Factors of social change in Cendana Putih II Village, Mappedeceng District, North Luwu Regency. 3) The impact of social change in Cendana Putih II Village, Mappedeceng District, North Luwu Regency. The research method used in this research is historical research and this research uses seven residents of Cendana Putih II village. Observation, interviews, and documentation were used as data collection techniques. The results of this study concluded the following: 1) Community life before 2010-2021 experienced changes. The beginning of community life in Cendana Putih II village has not yet been formed. 2) The factors driving these changes are internal and external factors, internal factors such as population changes, heterogeneous populations, conflicts or contradictions, and a developing formal education system and external factors due to the influence of other cultures and natural environments. 3) The social change has a positive or negative effect on the social change of the Cendana Putih II village community last year.

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1. Introduction

Overall, Indonesia shows rapid population growth and slow production growth. Social change can be caused by various sources such as population increase which will cause ecological changes and can cause changes in the relationship between social groups. Social change can be referred to as a comprehensive concept that focuses on changes in social phenomena in various human lives from the individual level to the world level. Social life is very important for humans, because humans are imperfect and cannot live alone without establishing relationships with others in society. Society as a system will definitely experience changes, both quickly and slowly. Change is a process that causes the current situation to be different from the growth of the interests of the community. In

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urban and rural communities the process of social change always occurs. Every human being has the desire to improve their lives for the better.

Change in society is in principle a continuous process, meaning that every society will in fact experience change, but changes between groups and other groups are not always the same (complex) and many factors influence it [1] Changes can be about social values and norms, patterns of organizational behavior, the composition of community institutions, layers in society, power and authority, social interaction and so on. The changes that occur in society are normal symptoms. Its influence usually spreads quickly to other parts of the world thanks to modern communication [2]

Every human society during its life must experience changes in various aspects of its life, which occur in the midst of interactions (interactions) between individual citizens of society, as well as between society and its environment (Tahir Kasnawi & Sulaimann Asang). Soemardjan (1962: 24) states that social change includes various changes in the institutions of society that affect the social system, including values, attitudes, and patterns of behavior between groups in society. A social institution, such as a family will not change if there is no fundamental cultural change associated with it.

The difference between social change and cultural change in society is often questioned. This difference can be seen from how people see the difference between social change and cultural change. Suparlan (1986) in [1] distinguishes social and cultural changes. According to him, social change is a change in social structure and in patterns of social relations, including the status system, relationships in the family, political systems and power and population distribution, while cultural changes are changes that occur in the system of ideas shared by citizens or a number of citizens of the community concerned, which include rules or norms used as a guide in the lives of citizens of the community which include values, technology, taste and sense of beauty or art and language.

Cendana Putih II Village is the area chosen as the research location. Because it has its own uniqueness. In line with the development of technology, which is increasingly showing its influence on every individual and community life and directly or indirectly, it also clearly affects the people of Cendana Putih II Village. In 1996, Cendana Putih II Village began to be inhabited by migrants from various regions such as Bali, Banyuwangi, Kediri, Kolaka, Sumberwangi, and others. At the beginning of their arrival in the village, the migrants were given a plot of land, a simple house and other tools to support them in their new place of residence. At the beginning of their arrival, there was still no visible difference in status among the transmigrants. However, the new life in the transmigration area had an impact on the transmigrants, including in Cendana Putih II

Village. Having to adjust to a new environment with people who have different social, economic and cultural backgrounds provides a challenge for transmigrants to be able to accept existing differences.

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The changes that occur in the Cendana Putih II community are of course inseparable from the swift flow of modernization in the scope of traditional society, which will have implications for the community. On the other hand, modernization will certainly bring new cultural patterns to the community that may be different from the old norms and values.

In this case the author tries to discuss social change in Cendana Putih II Village, Mappedeceng District, North Luwu Regency. And where Cendana Putih Village is one of the areas in North Luwu that is experiencing social changes in society. Therefore, Cendana Putih II Village is one of the areas that has an influence on the social changes that occur.

2. Method

In writing this thesis, four stages or techniques are also taken in reconstructing events that have occurred in the past. In conducting research, both the methods used by researchers are based on the processes, procedures, and principles adopted. Thus, based on the purpose of the required data category, it causes differences in the methods applied in research activities [3] The purpose of this research is to investigate, reveal and explain the events that occurred in a clear way oriented towards qualitative historical research methods. This study is included in the study of social history. Because this study explains the background of social change in the Cendana Putih II Village community, the forms of social change in the Cendana Putih II Village community and how social change affects the Cendana Putih II Village community, Mappedeceng District, North Luwu Regency.

The historical method is in accordance with the steps taken in the overall procedure, namely Heuristics (source collection), source criticism (external / material and internal / content), interpretation (interpretation), and historiography (historical writing) [4]

2.1. Heuristics

Heuristics is the first step in historical research is heuristics. Heuristics comes from the Greek word "Heuriskein" which means to find or obtain. Heuristics is the stage or activity of finding and collecting sources, information in the past [5] Heuristics are related to historical sources. Historical sources are materials that can be used to collect information about events that occurred in the past experienced by humans where these events left traces of relics or evidence concerning the lives of people or humans [6] In general, there are two types of sources that will be used, namely primary sources and secondary sources. Primary sources that will be used are through interviews with the question and answer method with several Cendana Putih II community stores. While secondary sources come from books, theses, journals, scientific studies related to research.

In collecting sources, the author uses techniques that are often used in historical methods, namely library research whose sources are scientific papers, field research by collecting data using oral sources through interviews in the field related to the research title by interviewing the Village Head of the Cendana Putih II community, the Secretary of the Cendana Putih II Village, and local people and local migrants.

2.2. Source critique

Source criticism is the second stage in the historical research method. At this stage all sources that have previously been collected are then criticized by paying attention to two aspects, namely authenticity (authenticity of sources) and credibility (level of truth of information). In the historical method, it is known how to conduct internal criticism and external criticism [7] Source criticism, there are two criticisms carried out at this stage, namely external criticism and internal criticism. In the external criticism carried out by the author, namely testing the original or not the source means that the method used is to select the physical aspects of the sources found. In this study, the authors used internal criticism, namely by evaluating the information obtained by obtaining village archives containing the history and development of Cendana Putih II Village and through interviews conducted.

2.3. Interpretation

Interpretation which means determining the meaning and interconnection between the facts obtained, this is necessary so that dead data can speak or have meaning (Yass, 2004: 43). This is an important step in research so that researchers are not affected or arguably drifting in the discussion of the author of the book used as a research source. Because usually readers only consume finished goods or instant knowledge products that have been concocted by the author of the book that is the source. As a result, it is not uncommon for readers to only accept historical interpretation knowledge as it is without more critical efforts to provide interpretations of historical events (Abd Rahman Hamid, 2011).

2.4. Historiography

This stage is the last stage of the historical method. After the sources are collected and then criticized (selection) into data then interpreted into facts, the last step is to compile everything into a whole writing in the form of a chronological narrative, the historian's imagination plays here but remains limited to the existing historical facts. At this stage the facts that have been obtained by the author after going through the previous stages, then poured into a writing that meets certain rules at this stage the researcher describes the results of his research. In this case, the research on Social Change in the Community of Cendana Putih II Village, Mappedeceng District, North Luwu Regency 2010-2021.

3. Result and Discussion

3.1. Overview of Cendana Putih II Village

3.1.1. Geography of Cendana Putih II Village

Cendana Putih II village is located in Mappedeceng sub-district, North Luwu Regency, which has an area of 28.5 km. Cendana Putih II village consists of 3 (three) villages (dusun), namely balisari dusun, karondang dusun, and mekarsari dusun. These three hamlets have each potential in influencing the social changes that occur in Cendana Putih II village and the population of Cendan Putih II village is dominated by women compared to the number of men, and the religions adopted by the population of Cendana Putih Dua village are Islam, Christianity and Hinduism but the majority of the

people of Cendan Putih II village are various Muslims. The boundaries of the Cendan Putih II village area are as follows:

1. South: Kapidi Village
2. North: Tarra Tallu Village
3. West side: Baliase River
4. East side: Cendana Putih Satu village

3.1.2. History of Cendana Putih II Village

Initially, Cendana Putih Dua Village was still incorporated into the village with Kapidi, which was led by : Sakka Daeng Situru (Saur). In June 1996 Kapidi Village was developed into two villages, namely Kapidi Village and Cendana Putih Dua, so that Cendana Putih Dua Village was established and at that time and the beginning of its establishment was led by Djekka. And from 2006 to 2012 Cendana Putih II Village was led by Ketut Yunasa where at that time the village had the status of a developing village. And in 2013 to 2021 it was led by Aldin Djekka and the village had developed status starting in 2020 until now (Asriyani, 2017).

In 1996, Cendana Putih II Village began to be inhabited by migrants from various regions such as Bali, Banyuwangi, Kediri, Kolaka, Sumberwangi, and others. At the beginning of their arrival in this village, they were given a plot of land, a simple house, and other equipment to support their lives in their new place of residence. At the beginning of their arrival, there was still no visible difference in status among the transmigrants. However, the new life in the transmigration area had an impact on the transmigrants, including in Cendana Putih II Village. Many transmigration communities cooperate with local communities. Because transmigration communities do not have the capital to open their own land, they work as farm laborers for local communities with an agreement to divide the results when the harvest comes. Where at that time the livelihoods of the people of Cendana Putih II Village were rice and palm oil.

There are transmigration communities who manage their own land from land that has been given by the local community even though the land opened for agriculture is very small. At the beginning of the opening of transmigration in Cendana Putih II village, local people were freed to own land based on their ability to manage the land. Meanwhile, the transmigration community was given an allotment of 2 hectares of agricultural or plantation land per family head.

The people of Cendana Putih II village diversify their agriculture, namely rice, cocoa, patchouli plantations and oil palm. Each type of production has a different harvest time. Therefore, the level of land productivity of the Cendana Putih II village community is taken based on the period (one year). At the beginning of the opening of transmigration land in Cendana Putih II Village, many transmigration communities collaborated with local communities. Because transmigration communities do not have the capital to open their own land, they work as farm laborers for local communities with an agreement to divide the results when the harvest has arrived. Where at that time the livelihoods of the people of Cendana Putih II Village were rice and palm oil. As for transmigration communities who manage their own land from land that has been given by the local community even though the land opened for agriculture is very small.

In the early years of the opening of Cendana Putih II Village, the community was still dependent on the local community to meet all the needs in their daily lives by working as laborers. In 2010, the people of Cendana Putih II Village began to develop agriculture and plantations to meet their daily needs. At that time, it was said that the agricultural and plantation products of the community were still good and provided a large profit for the people of Cendana Putih II Village. And in the field of culture, the village community still maintains the strong culture of each tribe. It can be seen that in that year many cultural activities were still often carried out with the village community to preserve their culture and introduce culture to the younger generation.

However, in 2017, the people of Cendana Putih II Village experienced poverty in rice cultivation. In general, household consumption needs are food and non-nutrition needs, and the two needs are different, which is a factor that causes poverty. In a situation of limited income, the food needs of the poor are prioritized and most of their income is spent to meet their food needs. To find out the causes of poverty in the Cendana Putih II village community, it is necessary to explain the situation of rice farmers. Factors causing poverty among rice farmers include:

1. (a) Low income
 - (b) Income from rice fields for welfare
 - (c) Meeting the needs of the family and their clothes
 - (d) Food and shelter are farmers' income
 - (e) Cendana Putih II village rice fields every harvest shows the cause of poverty among rice farmers.

Income that produces less than 2 tons/ha of grain per plant is classified as very low and income that produces 2-≤7 tons is classified as high, that is, those that produce.

7-10 tons of grain is classified as very high, and 10 tons or more (≥ 10 tons) per harvest is also classified as very high.

The impact of the poverty experienced by rural communities is the development of a poor lifestyle for rice farmers, both in terms of food and clothing. This is because the income is minimal, but the needs of the family are many. It may also be necessary to always follow fashion trends and fulfill the needs of children, both in terms of health and lifestyle. In addition, the poverty of the farming community in Cendana Putih II village also affects the quality of education of the farmers' children. The average number of children attending junior and senior high school is very low, so government efforts and support are needed to encourage farmer children to get a higher education.

In 2018 to 2021, many people in Cendana Putih II village focused on the agricultural sector, animal husbandry, and also plantations, such as rice fields and plantations of short-term and long-term crops began to be run by the community. Because the income from rice fields is deemed insufficient to meet the needs of family life and other needs, the community began to pursue other fields in this agricultural field. In this plantation field, most people plant crops that harvest quickly and do not require a lot of capital to meet the needs needed. As in corn, vegetables, patchouli and other short-term crops, and in long-term crops such as oil palm, cocoa and coconut. Communities that began planting long-term crops actually overhauled their crops in previous years by using superior seeds so that they could make the community feel satisfied with the harvest they got later.

So that at this time the people of Cendana Putih II Village are no longer only focused on 1 job but have begun to work in other fields such as becoming civil or private employees, laborers, farmers, and other workers.

3.2. Community life in Cendana Putih II Village, Mappedeceng Sub-district, North Luwu Regency 2010-2021

Cendana Putih II Village is one of the villages in Mappedeceng Sub-district in North Luwu Regency. Cendana Putih II Mappedeceng District with a village area of 28.5 km, a population of 1,215 people. The majority of the Cendana Putih II village community is Muslim. The early life of the people of Cendana Putih II Village was still very traditional. Before Cendana Putih II Village was formed into a village itself, the initial opening of this area was estimated in 1975 with conditions in the form of a forest filled with shrubs. At the beginning of the opening of the area, Cendana Putih II Village was still known as Kapidi Village. Kapidi Village is still categorized as an underdeveloped area. The

physical condition of the village in terms of infrastructure is inadequate in supporting the smooth running of the community's social and economic activities.

Socio-cultural change has a process that makes changes, the process of community acceptance of change, channels that become media for socio-cultural change. Socio-cultural changes that occur in Cendana Putih II village are not all changes that can be accepted by the community. This affects the community's adjustment to the changes that occur. This adjustment has occurred since the beginning of the community in Cendana Putih II Village, at which time the community has undergone changes from the area of origin and then settled in a transmigration destination area whose population composition comes from different backgrounds.

The existence of changes can be seen from the existence of new elements that can be added to the overall culture in Cendana Putih II Village, in addition to new knowledge in the field of technology that can change the culture in Cendana Putih II Village, for example in the perspective of the community, awareness and so on. The existence of socio-cultural changes causes disintegration or fading of norms and values in society because of changes in social institutions that occur in Cendana Putih II Village, making the process of forming new norms and values to be in harmony with existing social institutions in Cendana Putih II Village that have undergone changes. (Yuyun and Puji).

Developments from 1996 to 2021 with all the factors that influence development that occur in Cendana Putih II Village, which is a transmigration village with all access to infrastructure facilities that are still minimal. Where before 1975, conditions that were still forests and were just starting to be cleared to become residential areas and in 1975 the beginning of transmigration began to reside in Cendana Putih II. In 1996 when Cendana Putih II became its own village, in 2000 it became a definitive village, community plantations had begun to generate income. In 2010-2012, the entry of road construction and village infrastructure facilities was encouraged, and in 2015-2017 the emergence of new arts developed by the Hindu community. In 2018-2021, new plantation companies began, and the development of village infrastructure.

Changes from the initial conditions of Cendana Putih II Village to the current conditions include changes in all aspects of community life. Changes occur because of the meeting of two different cultural patterns, namely the interaction between migrant communities and traditional communities. Changes in life patterns are shown by changes in social structure, namely individual behavior among the community with people who switch from livelihoods in the agricultural sector (agrarian) to other sectors, changes in community behavior and changes in community lifestyle patterns.

The early life of the Cendana Putih II Village community began to change in the current conditions, people who used to farm agricultural land for generations gradually left these activities. Initially, almost the entire community ($\pm 80\%$) worked as farmers, but this has now decreased. At present, only 60% of the community farms and the other 40% work in other sectors (there are civil servants, traders, private employees and so on).

3.3. Factors that encourage social change in the community in Cendana Putih II Village, Mappedeceng Sub-district, North Luwu Regency 2010-2021

Social changes that occur in Cendana Putih II Village are caused by factors originating from the community and originating from outside the community. Social changes that occur are caused by internal factors and external factors.

First, the change in the population of Cendana Putih II Village, the main factor causing the increase in population in Cendana Putih II Village apart from the high birth rate is the presence of newcomers. Secondly, the heterogeneous population, where the people of Cendana Putih II Village are villagers who have different ethnic or tribal backgrounds. The Cendana Putih II village community consists of several tribes or ethnicities, including Balinese, Javanese, Bugis, Toraja and other tribes. Third, the existence of conflicts or conflicts, conflicts or conflicts that occur in Cendana Putih II Village can occur between communities, for example those that occur in youth social groups with youth organizations in Cendana Putih II Village. And Fourth, an advanced formal education system. Education is one of the factors that can measure the level of progress of a community. The advantage that Cendana Putih II Village has is its strategic geographical location, an area that is quite close to the city so that people can easily access better formal education.

External factors that cause social change in Cendana Putih II Village, namely, First, Influence with other cultures Interaction with outside communities encourages the development of thinking and emotional reactions of the Cendana Putih II Village community so that it causes changes. Second, the influence of the natural environment. Natural factors, for example, experiencing a long drought, water sources and the fulfillment of water needs become difficult to meet.

The dominant factor causing this social change is a functional structural perspective, which means that in changing society it is not enough to be seen in only one side, for example only in terms of the economy, but in describing the changes, the community is

analyzed as a whole and analyzed reciprocally, where if there is one side that changes in community life, there are automatically components that have changed [8,9]. In Cendana Putih II Village, with the existence of materials and then supported by changes in infrastructure and infrastructure, changes occur in many fields.

The social changes that occur in Cendana Putih II Village are more dominant in functional structural changes, where one change that occurs in a certain field, in the structure of society, will have an influence on other systems to change. If there is one side that changes in community life, there are automatically other components that also experience changes.

3.4. The impact of social change on the community in Cendana Putih II Village, Mappedeceng Sub-district, North Luwu Regency 2010-2021

3.4.1. Impact of Social Change

The impact of social change taken by researchers on the dimensions of livelihoods, population patterns, social interactions and social groups. The impact of social change can be seen from two sides, namely positive and negative impacts [10]. The positive impact of change can occur if people with culture are able to adjust to the movement of change.

The diversity of cultures owned by an area is like a double-edged knife. On the one hand, cultural and ethnic diversity makes the area rich, unique and gives great attraction to others. But on the other hand, this diversity is very vulnerable to various social conflicts involving various ethnicities. Conflicts between groups or ethnicities often occur because of a history of prejudicial competition.

The positive impact of social change can occur if people with culture are able to adjust to the movement of change. The existence of newcomers in Cendana Putih II Village also has a positive impact on life, for example, the people of Cendana Putih II who have a lot of land can use the labor of migrants who do not have jobs and of course it is very beneficial for both parties. The fulfillment of this labor need in labor job opportunities in the fields of Agriculture and Development.

Second, social interaction is maintained, Social change does affect the interaction of the Cendana Putih II Village community, but it does not necessarily make the community individualistic. In fact, with the development of the times, interactions between communities in Cendana Putih II Village are fairly well maintained. Interaction between

communities in Cendana Putih II village is still very close because the community still has the strength of brotherhood ties and strong family values. Apart from the bonds of brotherhood and a sense of belonging together, the settlement pattern is still very possible to reach with a distance that is not far apart.

Third, increasing inter-village relations, there is a cooperative relationship between villages, for example in the economy and even religious activities. In addition, there are several factors that encourage the establishment of relationships between local community groups and transmigration, it can be seen from the intensity of their cooperation.

While the negative impacts, namely the first, the emergence of social deviations, the utilization of easy road access for criminals, as has happened, namely theft by robbing one of the residents' motorbikes and theft of this incident occurred in 2015 which occurred to one of the people of Cendana Putih II Village. Secondly, the damage to road access, the presence of several companies has made the access road to Cendana Putih II village damaged, because it is passed by overloads both from the cargo of community garden products. The damage to the road access in Cendana Putih II Village is due to the number of overloaded cars transporting community garden products and also materials such as stones, gravel, sand, and others.

3.4.2. Impact of Cultural Change

The impact of changes in the cultural system can be seen from the seven elements of culture according to [11] namely, language, knowledge system, social organization, living equipment system and technology, livelihood system, religious system and art. These elements have a direct impact on the cultural changes in Cendana Putih II Village, both positive and negative impacts.

The positive impacts on cultural change in Cendana Putih II Village are: First, recognizing language diversity. Where in Cendana Putih II Village there are various tribes and cultures so that the community can recognize the diversity of languages that exist in the village. These regional languages are Luwu, Bugis, Balinese, and Javanese.

Second, the development of the knowledge system. Influenced by the development of technology and mass media that brings a lot of information in the form of knowledge, ideas or skills and even cultural values in the form of art.

Third, the formation of social organizations in Cendana Putih II village. After becoming a definitive village, the organizations or institutions in Cendana Putih II Village are well formed and structured in which have and carry out their respective duties. For example,

the formation of the youth organization Karang Taruna Desa Cendana Putih II, which has the task of carrying out youth activities.

Fourth, the use of technological advances in living equipment. The existence of technological sophistication makes it easy for people to transfer to distant relatives, which can be done in Cendana Putih II Village, besides that to carry out mobility to other areas, the community has used transportation such as motorbikes, cars and the use of trucks to transport crops so as to facilitate the activities of the Cendana Putih II village community.

Fifth, progress in religion, which can be seen from the activities carried out by the Cendana Putih II village community every year with the implementation of a grand recitation, for example, which was held in October 2021 in order to celebrate the Maulud of the Prophet Muhammad SAW.

Sixth, the emergence of new art groups. The emergence of this new art comes from the Balinese tribe, where they used to only develop the art of drumming and now they are starting to develop dance and create dance studios to develop this dance art. Seventh, changes in livelihoods. The majority are rice, cacao and palm oil farmers. With the changes and development of community livelihoods, not only as farmers but there are various livelihoods of the people of Cendana Putih II Village such as civil servants, private employees, traders, laborers, and jobs in other fields.

The negative impact of cultural change in Cendana Putih II Village based on field research First, the fading of gotong royong activities. Community activities and participation in gotong royong have decreased. The cause of the fading value of gotong royong in the Cendana Putih II Village community, which is usually carried out on Saturdays or Sundays, sometimes makes people lazy to get involved. Because of busyness, egoism, reluctance to socialize, and the flow of the times. As the times develop, many individuals or communities only think about their own interests coupled with their own busy factors, so that there is less time available to socialize. Second, conflict within the community. Different needs in society lead to social jealousy which can trigger conflict. This can also trigger conflict in the Cendana Putih II Village community. Third, misuse of technology. The misuse of technology, for example, sophisticated gadget technology and its social media applications can divide family life too busy with gadgets and forget their role as family members, which has an impact on divorce.

4. Conclusion

Cendana Putih II Village is one of the transmigration destination villages in mappedeceng sub-district, north luwu district, south sulawesi province. The area of origin of the people of Cendana Putih II village directly has a different background and culture, the factors that motivate the people of Cendana Putih II village to become a place of transmigration, the main factor is gina improving the previous economic level. Over time the village of Cendana Putih II has experienced many changes.

This socio-cultural change in Cendana Putih II village shows that the community tends to be dynamic. The changes that occur in the Cendana Putih II village community are a continuous process. The existence of these changes affects to change the perspective of the community in various ways. This includes in responding to changes that occur which can have both positive and negative impacts.

As for the impact caused by socio-cultural changes, it is very necessary to filter all information, all incoming influences so that people can take and utilize the positive side of change and can fortify themselves not to enter into negative influences.

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