

Money and Social Reality of Society in the Rural Area

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Abstract—Rural area is described as a place of comfortable life, the safety place and society regularly to collaborate. Social change happens quickly in the rural resulting in rural community of experiencing the cultural shocks. The money is supposed to be creating economic change and creating prosperity turns out to give effect to the social reality in the community. According to Simmel (Simmel 1990; Hardiman 2010; Prasetyo 2013), money is not only as an economic transaction but also is the instrument and symbols to present issues related to value in the society. Money can influence attitudes, behavior the community in socio-cultural life. Those changes in lifestyle rural community is a result of the process imitation what he sees in the community of the city. This research was conducted in Banuayu one of rural area in Ogan Komering Ulu Timur Regency Sumatera Selatan. This research use qualitative research, the data collection use observation and interview.

Keywords— rural, money and value, social reality.

I. INTRODUCTION

Social environment of society is part of the important to study. People spends most of his time in there. In Indonesia, rural area described peaceful and calm, as well as described the traditional nature. They do not know social stratification and egalitarian. Societies in the rural area is more orderly and very attentive to the social control in order that created a social balance. In fact the social community on resurfacing the rural was still there but not too flashy because it is more to the mutual attitudes, togetherness, and solidarity. But now it is the lower because the society always think all easy with money. Most people in the rural had wanted to land to business and did not want to work in agriculture because of a very smaller salary. Agriculture is considered not able to improve their lives. Most of those who did not have land passed to the city workers. They are as labor that work at industry or factory or another in the city. But, because they did not get higher education they just work as office boy or office girls.

Society in the rural are identical with farming, but in the day so difficult to get labor who want to work in the field of agriculture. In the rural of jobs as farmers begin to marginalized, are considered low and wages are low.

According to Simmel (Ritzer, 2013:298-299) the more difficult getting money then the farther the distance of an object and will be the higher the value of an object. The easier it is to get money to eat the value of an object will be the closer. Money at the rural community is no longer defined as the fulfillment of basic commodities exchange community. But the money is a tool that needs and prestige in society. Globalization in the world encourages people in the rural to develop rapidly. They find new alternatives in opening up livelihood. Then after they are able to find an appropriate alternative to the money as a tool of sufficient accessible needs.

Community oriented attitude to money is the hallmark of the capitalist society (Weber 1989). Easier to get the money, the inclusion of the influence of globalization cause the rural increasingly consumerist. Information technologies that were previously difficult obtained as well as TV, internet, phone, nowadays very easily obtained. Children of primary school age have had the *handphone*, adept at using the internet and other social media. Watch the video on *youtube* is the daily consumption of the children in the rural. The public preferred the so-called rich people, they like to accumulate wealth and buying luxury items. But on the other hand rural community education remains low. Children in the rural getting closer to alcohol and drugs.

This indicates that people's life in the rural has been capitalist. They are trying to imitate what they see in the social media about how the lifestyle of the people in the city. Therefore, trying to get as much money and work hard. Banuayu is one of rural area in South Sumatera province, Indonesia. Most of the people in rural area as a farmer. However, in the last three years how to survive their turns by expanding the network of their work. Many people in the rural of Banuayu who found the Brick making production. The existence of a production of Bricks community is very helpful in fulfilling their finances because the price is stable enough and far above their wages be peasants. And for those who don't have much land they work in cities as laborers. Contrast to workers in the city who must meet certain requirements or criteria such as the age of the work. In Indonesia, the Government has set the minimum age permitted hiring someone that is based upon the rules contained in the

child protection (ILO Convention 138 and no. 182); first, not allowed to employ children under age. Second, child workers are allowed should not be less than the age of compulsory schooling of junior high school and most should not be less than 15 years. If in a case such as the Organization of Employers or workers concerned receive for starters then the company may set a minimum age of 14 years.

Whereas in article 3 of ILO Convention 138 explains that:

1. The minimum age for employment allowed in any type of employment or work, which because of its nature or because of the State of the environment in which the work was to be done may jeopardize the health, safety or morals of young persons, should not be less than 18.
2. The types of employment or work against which paragraph 1 of this article applies, shall be specified by law or regulations or by the national authorities, after consultation with the organizations of employers and workers concerned, if the so it's there.
3. Without regard to the provisions of paragraph 1 of this article, any law or regulation or national rulers, authorities, after consultation with the organizations of employers and workers concerned, if such exist, can allow young people aged 16 years and above to work, on condition that the health, safety and morals of the young persons concerned are quite protected and that the young person has received vocational or exercise specific lessons regarding the branch of activity concerned.

That's rule will not apply in the rural. The worker has a variety of opportunities without getting to know the age. When workers were the kids, they have still a very ego-centric. Haven't been able to use the money well, they tend to squander his money for the thing that have for fun. Child need a good example of the surrounding environment and their parent. However, when the social environment and the pattern of life in his family turned into an attitude of consumerism, then the children in the rural will assume that with the money obtained by their selves. Then, the results of their work can use it without comment from their parent. While parents should be as social control let it. Social change is a process that gave birth to the changes in the structure and function of a social system, as a variation of the ways of life that have been accepted, including geographical condition, cultural material, the composition of the population, the ideology, as well as due to diffusion or new discoveries in the Community (Soekanto, 1994; Sugihen, 1997; Rosana, 2011). There are several factors that cause social change in Banuayu; first, the society so easy to get the money, dissemination of social media increasingly rapidly and

there is no coverage of the Government with regard to efforts in rural and there is no coverage relating to the business in the countryside. The main thing being the subject matter is the distribution of the money the sooner in rural causing social change more quickly so that people experience the cultural shocks. Those who are unable to utilize the money with a good are affected by negative things such as the use of illicit drugs and alcohol. Therefore, researcher interested in conducting research on money and social reality in the rural society, particularly in the Banuayu South Sumatra.

II. METHODS

This study used a qualitative research approach, and the research title is "money and social reality in the rural community" with the location of the research in Banuayu South Selatan. The reason researchers utilize qualitative approach is to get the data and describing about the influence of money and how the social reality at rural society by getting easy money obtained. People in the rural of Banuayu South Sumatra the average working age from children to the elderly. Most of society in rural area in Indonesia does not know what the child protection legislation. They are helping people to get money and getting work to their live. So every people that work hard will get occupation in their industry.

The data source that is either a primary data obtained directly through in-depth interviews with informants, society in Banuayu includes parents, and children who are specified in the purposive. Interview with informants needs to ask about instrument has been made. Researchers also conduct observation is directly related to the symptoms that occur. At this stage the researcher also did a triangular to get the actual data, is it true that what was said by the informant is correct. The observation is performed to obtain information in depth and to recognize the symptoms and find the answers to your problems then the result was formed in the field note that results are compiled systematically. Researcher takes part in experiences and situations experienced by the informant. While the documentation is carried out to study the literature, government documents relating to the community in rural Banuayu South Sumatra. While the time research was done from January to July 2017.

III. RESULTS AND DISCUSSION

Society and Social Reality in the Rural Area

Rural area is an embodiment geographical posed by distinct physiographic elements of social economic, political and cultural in association and mutual influence with other areas (Bintaro 1968). Sugihen (1997:24) stated that the understanding of the person about the concept of a rural and rural is differs from one area to another area

from one country to another. The difference between the concept of a rural and rural is located on the typology of the area. According to Act No. 6 of 2004 about the rural in article 1 paragraph 1 explained that "the rural is the rural and the rural of customary or called by another name, here in after referred to as the rural, is the unity of Community law which has borders that are authorized to set up and administer the Affairs of the Government, the interests of the local community based on the initiative of the society, the right of the origin, and/or traditional rights recognized and respected within the unitary State of the Indonesia Republic".

Beratha (1982:12) explained that the availability of land and the ability of an area to be processed into the economic potential of causing great seriousness of the communities that inhabit the territory of the rural area. Social reality in the rural of building communities for mutual relations. In the social reality in the rural often occurred the social dynamics. This happens because of the dynamics of social networks between individuals with individuals, groups or between groups of people in a rural with other rural.

The development of rural community in terms of development belongs to slow. The rural will experience a change of one's livelihood to other livelihoods, and this occurs in a slow time. Rural community is a group of individuals that inhabit a particular area within the territory of the rural, he settled and lived in the territory of the rural. Social change in communities affected by the open attitude possessed by each individual in the community, a broad communication factors, communications and natural potential factors which could be developed in order to meet the needs of the living, and fast response factors and agents of change (Beratha 1982:18-19).

Rural community formed due to individuals and do reciprocal interaction (Simmel, 1990; Ritzer, 2013). Rural community is a traditional society, which still maintain the solidarity, mutual and cooperate. Society with mechanical solidarity where by society doing the division of tasks with the main characteristics of mutual cooperation (Durkheim 2010). Along with the changing times the entry of modernization and globalization of social life and community orientation changed no exception that occurred in the community of the rural. Currently the society began to pursue the matter as the purpose of his life. Money is very important in every corner of people's lives.

According to Simmel (Ritzer 2013:298-299) that the more we have the money we are getting closer to the value of an object that you want. As well as otherwise the more we don't have the money the farther from the object that we want. Money is a tool of economic society, while

the exchange value is how high an object desired. The difficulties of getting money, will the higher value of an object and the distance the distance towards the object. The easier it is to get the money will be easier to overcome to bring closer the distance towards the object. Rationality that make up the capitalist thinking put money as the main goal. Money becomes the orientation of survival, because with the money the effectiveness and efficiency can be implemented.

This is a reality that is happening in the rural community. Alienation has happened to society. The relationship between social interaction neighbors on the wane because of the Community spent most of his time to work. The reality is a reflection of actual objects that occur in the field. Realist is real and objective description of an object, regardless of whether the individuals involved in it or not (Durkheim 1964). The reality constructed by his social environment, is a result of culture in community groups (Littlejohn and Foss 2011). Reality can be seen and interpreted. Social reality is the real circumstances of how individuals build relationships of cooperation and there are reciprocal relationships within the community.

Socio-Economic Life in Banuayu Rural Community of South Sumatera

Banuayu community is a community homesteader from Java. Homesteader who inhabit the rural Banuayu community is affected by the transmigration program conducted by the colonial Government of the Netherlands in the beginning of the year 1936 occurred in the region of Ogan Komering Ulu Timur Regency South Sumatera Indonesia. Then after Indonesia became independent, they are expanding into the surrounding area and open up some of the land to improve the economy, gradually they developed, the rate of population growth increased and villages including the rural came the Banuayu. At first the community life with farming and plant for living. Division of land is divided evenly by society. They are working together to build the village up to livable communities. The community has lived in the rural of Banuayu since the 1980s.

The community's economy is growing in line with the changing times. Globalization and the modernization of the community takes more creative in creating economic opportunity. Money on the villagers not only as a means of Exchange is needed to purchase goods as the fulfillment of the basic necessities of the community. But money for the community have switched functions as the purpose of life. In the year 2014 are only a few people who have items like mobile phone and social media. Later in the year 2015 information technology such as the internet, mobile phone, Television and games PS, has entered the rural. Children of primary school age have

been clever use *handphone*, playing internet, social media like *facebook*, *instagram* and other social media. *Youtube* has been known widely among the villagers. These items are no longer scarce goods that are capable of mobilizing the community, along with the increasing purchasing power of the community.

Globalization has entered the lives of the villagers change consumption patterns the villagers become a consumerist society. Ease of loan provided by the Bank, making the community interested in economical improvement. Without he understood about how the system of lending patterns in the Bank. The limitations of this knowledge are based on low levels of community education in rural. The average Banuayu rural community primary school graduates only. Not to mention the problem of the management of the Fund's loans. The community will be willing to borrow money to millions to buy luxury items such as a car that isn't really a staple of rural community. The work of the community that once farmers have also been switched.

Industrialization does indeed have yet to go into the rural, workers just switch function. First they had a farm, which he used as a rice field currently have switched functions as Ward (place of manufacture) of brick or tile ward. Based on the reality of people's income is indeed getting bigger, if he is able to produce the farm one year twice, as in the rural of Banuayu do not have irrigation paddy based solely on rainwater. Now with their source enable farmland as Ward (place of manufacture) of brick or tile it is able to generate money as much as 3-4 million Rupiah/month. As for who has extensive land it would be able to generate income by 8 million Rupiah/month. With the income of this rural community welfare much more prosperous. However, the level of public education is still low. This is because children prefer to work compared to the school. Working as a brick maker workers don't see age. All ages from children to older people as long as it is still able to work can work on the ward. On average each brick Ward was able to pay the workers 3-4 people. They get their wages. Brick making labor income lower than labor tile due to the level of sophistication. But the average workers in one day was able to get a rough earnings amounting to Rp. 100.000,-/person or 7\$/person. Work as farmers increasingly marginalized. Communities that maintain themselves as farmers have trouble to find the manpower to manage his farm land. So the farmers switch to using machines in managing the farm. This is because human power has been hard to obtain. Though wages in agriculture are also very expensive. In a day's laboring in the rice paddies, for men in give wage of Rp. 100.000,-and female Rp. 50.000,-this is because the power of the male larger than female. If it will not be much different compared to the earnings that are

acceptable if labor becomes in the wards of brick or tile with agricultural laborers. But changing the mindset of the community affect any decision of the population. Working as a farmer regarded as lowly jobs that don't make a lot of money.

In unconscious rural community is getting alienation, and higher capitalization in the rural of Banuayu. Political money happen everywhere, from the family level to the rural government. The dynamics of social change is becoming very apprehensive. Culture shock that occurs in the rural being debated that need to be completed. In the end the villagers into a consumerist and unable to control the lifestyle of hedonism. Many families who eventually went bankrupt and the bank debt incurred. Even according to the neighborhood of the rural of Banuayu in the year 2016 the population to commit suicide around 12 people. This is particularly alarming considering the causes of their suicide is because bank debt incurred.

Easier to borrow money in the bank makes the public insistence on developing for brick or tile production with the supposition that in umpteen months of bank debt can be paid off. But it turns out the social interactions of people in the village are still very closely factors of gossip and the lure of so called rich people causing them difficulty to control the money. The results of the sales profit of tile or brick rather than saved to send children but used to repair homes and buy luxury items such as cars. In the end even make economic deterioration of society. The public was keen of stylish luxury living, gamble, consume alcohol and drugs and stealing. If this is allowed it is feared will happen the moral destruction of teenagers on the villagers. The influence of *handphone* technology is also a factor that could not be considered one eye. HP provides access to crime and pornography. Children do not hesitate open a *youtube* video to watch porn and rough to speak on social media. Communities experiencing cultural shock (culture shock), control of money is not under control. Political money has been known widely and villagers considered something unusual. Social structure of life flourished in the rural of Banuayu have been very apprehensive.

The Meaning of Money for the People in Rural Banuayu South Sumatra

The community comes through the *sosiasi*. *Sosiasi* is the reciprocal relationships between individuals. Through this process the individual interconnected and do interaction and interplay with each other, then it makes a new phenomenon with the onset of the community. It is used to see the social reality, namely real and objective conditions associated with individual or community. The consumerist society, politics of money and social deviation is the result of a cultural impact.

Simmel's philosophy of money is not about how much money belonging to the people, but with regard to the value of the money itself and the impact of money. According to Simmel though the money helps economic development of the community but not only turned out to be value for money also gave a boost the presence of subordination. The villagers Banuayu not including the Community industry, this society is a society that still retain the branching of agriculture and also some farming left. This society had been estranged in his work. Familiarity in the community on the wane because of their pursuit of treasure. Communication that occurs among many villagers discuss as to how somebody who is in social life get for money. How they can develop businesses, build houses, and the existence of land. Many children in rural who dropped out of school just to work. The results of their work are typically used to buy the motor, buy alcohol to unwind after a long day of work and buy cigarettes.

Desire to attend school or lower because of the presumption that the school to get a job. In the rural school diploma not required. Anyone can a lot of money as long as they want to work hard, but the circulation of money as expressed by Simmel that more easily get the money then the value will be an object will also be getting low. The circulation of money is increasingly easy to get in, and then exploited by certain actors, namely:

1. The bank, many banks are offering loan funds. While the community does not have a clear knowledge about borrowing money in the bank. So they finally incurred debt and poor.
2. The actors of social aberrations, agents of the alcohol that has been growing in the rural. The villagers do not feel ashamed to drink-liquor. Liquor as a lifestyle, and as tired of busting.
3. Drug, drug use in the rural of getting high, ranging from children, teens, and parents. They are the target of the drug sellers, money is so easy to get make children who are affected by the disconnection be proud if you use drugs.

Money going to help boost the economy of the community. But the increasingly rapid change makes society into a culture shock and unable to control it. Capitalist agents exploit this situation for maximum profits and indirectly the workers have been estranged. So the rural has experienced such social changes in the city. Although modernization has not fully entered into the rural. Therefore, the required control of the apparatus on the community rural. Mutual culture is the social capital that must be kept alive in the rural community. So that the lives of the villagers to a safe and peaceful stay awake in tune with people's lives.

IV. CONCLUSION

The current rural community life has entered a new era. Capitalization and its impact against the alienation of humans has occurred. Work as farmers increasingly are not valued and are increasingly marginalized. This is related to the value of money, the faster the money circulation and value for money are getting lower. The villagers who are not yet ready to change into culture shock. They are not able to manage money and finally what he sees from the results of learning through media such as TV, the life of the artist, he set a modern lifestyle. Political money is evolving so rapidly, irregularities in the structure of Government was considered as a reasonable thing. The impact of the circulation of money the higher the digression that resulted in many teenagers of the rural who was fond of getting drunk, consuming drugs, gambling and stealing. Stress level getting higher, up on the stage of suicide. Need for deterrence to be done from both the family and the Government. The increase in education needs to be done in the rural. Low level of education in the rural became the result simply of society are affected by negative things.

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