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## **Factors Inhibiting The Utilization of Agricultural Land Management in Improving The Community Economy (Case Study of Embong Village, Embong Satu, Kota Baru, Uram Jaya District)**

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**Abstract:** In agriculture in Indonesia, the majority of farmers are rice farmers, which is a type of plant that has been planted for generations and is also used as the main staple of community consumption; if we look closely at the potential of agriculture in Indonesia, it is very strategic for the welfare of the community, especially rural communities or forest fringe communities. In the community of Uram Jaya sub-district, or more precisely, the community of Embong Village, Embong Satu, Kota Baru, they experience a problem where they can only plant rice once a year due to the beliefs that have been held so far by the people there. In addition to the existence of obstacles to the agricultural process by culture and community values and norms, in this village, there are also several disturbances from various aspects ranging from the lack of local government empowerment efforts, lack of knowledge on the creation of new community innovations, and to the state of the community that lacks interest in new things in agriculture. This research aims to determine the community's understanding and ability to use land in the best possible way by knowing the potential inhibiting factors in land utilization and the relationship between government integration with the community in improving agriculture. This study uses qualitative methods with data collection techniques and interviews with the community, the village government, and the community members who participated directly. This research proves that agriculture in Embong, Embong Satu, and Kota Baru villages is experiencing obstacles in its agricultural development due to natural factors, culture, values, norms, and poor community and government relations.

**Keyword:** Barriers, Agricultural Improvement, Community Welfare, Land Governance.

### **INTRODUCTION**

In agriculture in Indonesia, the majority of farmers are rice farmers, which is a type of plant that has been planted for generations and is also used as the main staple of community consumption, if we look closely at the potential of agriculture in Indonesia, it is very strategic

for the welfare of the community, especially rural communities or forest fringe communities. In the community of Uram Jaya sub-district, or more precisely, the people of Embong Village, Embong Satu, and Kota Baru, they experience a problem where they can only plant rice once a year due to the beliefs that have been held so far by the people there. In addition to the obstacles to the agricultural process by culture and community values and norms, in this village, there are also several disturbances from various aspects ranging from the lack of local government empowerment efforts, lack of knowledge on the creation of new community innovations, and to the state of the community that lacks interest in new things in agriculture. The community of Uram Jaya sub-district, which includes three villages, namely Embong, Embong satu, and Kota Baru villages, also experience the same problems, which make it difficult for them to make breakthroughs in their agriculture both in terms of increasing crop yields, knowledge of land management, and also agricultural knowledge which makes them waste many opportunities in the welfare of their lives, especially in the economy.

The people in the three villages have a pattern of behavior that only want their agricultural products to be sold quickly without having to think about market opportunities that can later help their economy in practice they always rely on collectors to manage their agricultural products instead of thinking about a good strategy to sell their agricultural products. The community and government can think of the proper movement as a form of increasing the community's work ethic and also find ways to overcome the culture of the community that hinders them in the agricultural process.

To increase the income of rural communities and improve the ability of community knowledge in agriculture and spatial management of cultivation, namely by increasing ethnoecological knowledge, ethnoecology has an interdisciplinary nature that explores people's views on natural resource management. It focuses on the cosmos (belief system), corpus (knowledge repertoire), and practice, offering an integrative approach to studying the human process of managing nature. This approach makes it possible to understand the complex value of Indigenous peoples' beliefs and practical knowledge about biodiversity conservation (Teledo; Cited in Simbiak, 2016). To improve agriculture, the community must already use modern agricultural principles, namely an agriculture that is already based on science and new technology that can increase effectiveness and efficiency in the process, which ultimately uses machines, genetic engineering, and information systems (Elita, 2020; Quoted from Farkhan Akbar Al-faridzi & Wasito, 2022).

In agricultural practice, some problems occur: finding problems, the absence of sufficient water from irrigation, problems in the unwillingness of the community to carry out community empowerment programs from the government, and the lack of analysis of government problems about community constraints in agricultural production efforts. To achieve the name of a decent life for the community, it must reach the name of prosperity; the welfare in question refers to the condition of a person being able to fulfill basic needs, namely food, clothing, shelter, clean water, education, and having a decent job to support the quality of his life so that it is free from poverty, ignorance, fear or worry to a calm life position (Rosni, 2017; Quoted from Sudirman & Tantuka, 2024).

In this study, the author uses social action theory because it is to see the movement of the community and government in making changes in agriculture both in the development of knowledge technology and also to the knowledge of mastery of community agricultural marketing as a form of improving the welfare of the community where the community there has been experiencing agricultural inhibition. Parsons explains that the social action theory comes from voluntarism, which is the basis for making a subjective decision about each individual as an actor. Still, the decision is affected by several normative and situational obstacles. The elements of social action itself are built by 1) Actors who are individuals, 2)

The actor's goal achievement, 3) The actor's strategy to achieve the goal, 4) Actors are limited by their biological and genetic abilities and are also influenced by their ecology to achieve their goals, 5) Actors are affected by values and norms in achieving their goals, 6) Actors involve subjective decisions in taking action (Fatchiya, 2008).

This research aims to determine the community's ability to manage agriculture, the community's obstacles to managing their natural resources, and the form of integration between Rejang customary law communities and local government in Embong Village, Embong Satu, and Kota Baru.

## **METHOD**

This research uses a qualitative approach, which, according to Imam Gunawan describes that qualitative can be interpreted as research not based on a theory that has been prepared in the field based on the natural environment. Qualitative research is based on the philosophy of post-positivism methods with natural object conditions that place researchers as tools; data collection techniques are combined (quantitative data and qualitative data). The data analysis itself is a type of inductive analysis that emphasizes the quality and results of research that focuses more on meaning than generalization on the object to be studied (Karsini & Nugraha, 2023). Data collection in this study used observation, interview, and documentation techniques carried out on the people of Embong Village, Embong Satu, and Kota Baru directly with the provisions of the resource person is a community who works as a direct farmer, community leaders, and also the village government. In this study, researchers also used data obtained from the AKAR Global Initiative Institute as a partner and a provider of additional data to support the study's success; AKAR itself is a local N.G.O. that focuses on empowering forest edge communities and coastal communities.

This research uses the purposive sampling technique, namely, according to Sugiyono (2016; Quoted from Sugiansih Duki Saputri, 2019). The definition of "Purposive sampling is a sampling technique with certain considerations." purposive sampling is a type of non-random sampling method in which the researcher must ensure the inclusion of illustrations through methods to determine the identity that matches the research objectives which are expected to prove the case in the research (Lenaini, 2021). Researchers use purposive sampling because not all farmers in Embong Village, Embong Satu, and Kota Baru understand the ethnoecology of cultivation in their villages. Therefore, researchers use the criteria of sources, namely farmers who directly work in rice fields, community leaders, and the village government.

## **RESULTS AND DISCUSSION**

### **Community Livelihoods In Embong, Embong Satu and Kota Baru Villages.**

The livelihoods that exist in the Lebong community are arguably mainly still focused on traditional livelihoods even though there are livelihoods such as becoming civil servants, private workers, staying up late, and other modern jobs. However, people in Embong Village, Embong Satu, and Kota Baru are still in traditional livelihoods such as managing agriculture, which is a permanent livelihood; in certain conditions, the community there are several seasonal livelihoods, namely looking for natural resources such as looking for rattan, agarwood, fish, looking for wood, and so on. In the search for resources, the community there experiences obstacles, namely where the community cannot freely take natural resources in the forest because the forest there is included in the category of conservation forest, namely the Kerinci Seblat National Park, where the area under the forest there used to be the customary forest area of the Rejang customary law community which in the past 15 years was formalized into a conservation forest so that the community there cannot carry out activities to find needs in the forest. The definition of conservation forest according to Law

No. 41 of 1999 concerning forestry is as follows: Forest areas with specific characteristics, which have the primary function of preserving the diversity of plants and animals and their ecosystems (Adia, 2011; Quoted from Purwatiningsih, 2023). Indigenous forests, according to the Constitutional Court Decision No. 35/PUU-X/2012, which examined the UUK, especially the provisions of Article 6 point (1), provide legal force for the position of customary land management by indigenous peoples. After the Constitutional Court's decision, what was previously customary forests were state forests in the territory of Indigenous peoples, then changed to customary forests are forests in the territory of Indigenous peoples while forest control by the State continues to pay attention to the rights of Indigenous peoples, as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia as regulated in law (Guslina & Hanafiah, 2016).

In other livelihoods, the community there utilizes the river as a place to increase income by looking for materials such as sand and stones to be sold as materials for construction. The community also has a habit of mining gold in front of the house by bringing stones, soil, or sand from the river to the house, which is processed with a tool to separate the material from the gold. If we examine better, we can say that the community has difficulty increasing income for their daily needs because they are limited by limited access to the forest, and also, the resources obtained from the river will not meet the needs of the community because these resources will gradually run out and be depleted without remaining.

### **Agricultural Land Management Knowledge of The Communities of Embong, Embong Satu and Kota Baru Villages.**

In agricultural practice, the community here is more or less for planting crops on dry land and rice fields, which can be said to have moved from traditional methods to more modern techniques, for example in agricultural activities in rice fields, the community has used tools such as *erek* (rice harvesting machines to separate rice from the stems) which replace the traditional method of *ngilik*, which is the traditional way to separate rice from its stems by stepping on it with the feet, The community there has also used tractors to plow the fields, and now the community has used pesticides to deal with pests and also uses chemical fertilizers to support agricultural production however, if the wrong use will cause the soil to become arid.

In terms of land utilization, it can be said that most people here do not know how to utilize the existing land for agriculture; we can see, for example, that the people in Embong Village, Embong Satu, and Kota Baru only plant rice once a year because of several problems which makes them reluctant to plant rice 2-3 times a year and also people who plant coffee in these three villages are arguably not too many. In community farming, they are also reluctant to plant other crops for fear that the capital spent cannot be returned because they take risks by trying new things in agriculture. From the fact that there are several people here who have succeeded in planting other crops besides rice on the land they have, such as Mrs. AA in the ethnoecological data collection of farming conducted with the Akar Global Initiative, namely: When planting mango stems, I place them far from water and close to rice fields that are quite dry and what I plant is an apple mango, which has a small stem and does not interfere with other plants; if we place the durian stems close to the river because it functions as a support for the soil and also away from rice fields and the leaves are not how much they hit the rice fields. For avocado plants, I put them where the bunds are rather large; I put them there because the avocado leaves are relatively quickly destroyed compared to mangoes, and the avocado leaves can be a natural fertilizer, if for vegetables, I am deliberately emptying one field of drained rice fields to plant them, such as planting eggplants, tomatoes, chilies, and others. I have not focused too much on vegetable planting because I have no intention of

selling it, but it is for my daily needs and I do not need to buy it anymore” (interview result (Mrs. AA) on Thursday, February 29, 2024).

When interviewing Mrs. AA, he was able to utilize the existing land by arranging the planting of plants according to the function of the plant and also the resource person divided the land with the aim of food security. In the effort to utilize the land in the plantation, we can see Mr. R can divide his plantation land in the ethnoecological data collection of farming conducted with the AKAR Global Initiative, namely:

*“On the plantation, I plant coffee and rubber plants. Before I plant rubber, I plant coffee first. If coffee is no longer produced, then rubber becomes the main crop. I plant old plants such as rubber and durian”* (interview results (Mr. R) on Saturday, 2 March 2024).

In addition to effective land use, using vacant land around the house or becoming a laborer farmer on other people's land will also increase community income, as done by Mr. R. As for other types of land management, plants beside the main crop are only used as field boundaries. For example, coffee is planted to be the main crop, but plants such as durian, avocado, and so on are only used as land boundaries.

**Table. 1.1. Transect Table of Embong, Embong Satu, and Kota Baru Villages (Ethnoecology of Cultivation).**

Item	1	2	3	4	5
Status Lahan	Lahan Milik	Lahan Milik	Lahan Milik	Lahan Milik	Hutan Lindung
Tata Guna	Perkebunan Masyarakat	Perkebunan Masyarakat	Pemukiman	Persawahan	Kawasan Konservasi
Pola Dominasi	Kopi, Durian.	Kopi, Durian.	Rumah Penduduk,	Padi, Kolam Ikan Nila, Kolam Ikan Mas.	Hutan
Vegetasi	Kopi, Durian, Petai, Cengkeh, Jengkol, dll.	Kopi, Durian, Petai, Cengkeh, Jengkol, dll.	Bunga-bunga, Kelapa, dll.	Alang-alang, jerami, cabe, terong, kacang panjang, dll.	Gaharu
Satwa/Hewan	Babi Hutan, Kera, Burung.	Babi Hutan, Kera, Burung	Anjing, Ayam, Kambing, Kucing.	Lintah, Tikus, Burung, Tutut, Serangga, Ikan, Ular, Kodok/Katak.	Rusa, Babi Hutan, Kera, Burung, Ikan
Masalah/Konflik	Hama Tanaman, Bersinggungan Dengan Patok TNKS	Hama Tanaman, Bersinggungan Dengan Patok TNKS	Padat Penduduk	Hama	

The table above illustrates the agricultural land of the Embong and Embong Satu communities and Kota Baru, which represents what types of crops can be planted in certain areas and how the threat of crops in certain areas.

**Agricultural Constraints From The Aspect of Natural Phenomena.**

Throughout the year, the community's agricultural period, both in the planting and harvesting process, will inevitably experience obstacles from natural factors; namely, at harvest time, the community here experiences problems with water shortages even though almost all of the community's communities apply irrigation systems and a small portion is rain-fed rice fields. Several natural factors interfere with the agricultural process of the Embong, Embong Satu, and Kota Baru villages, as follows:

1. Drought

In the agricultural process, it is inevitable that farmers will always encounter the name dry; this is due to the lack of water discharge on the land due to the absence of rain and also the

river water discharge, which began to decrease due to the absence of rainwater that supports the increase in water discharge in the river. In the case of the three villages, several problems follow, namely that they have to fight over water with P.D.A.M., as stated by Mr. R: *“Actually, natural phenomena only have problems with the weather, such as in the dry season, we have difficulty getting water. It is also due to factors from the government as well, such as in the past, before the P.D.A.M. was built, the community could easily get water for rice fields, and now it is difficult because the water must be shared with the P.D.A.M. because they use a lot of water discharge used for district water needs, for compensation there is no given instead we have to pay to use P.D.A.M. water, such as we ask for mosque needs we have to pay”* (interview results (Mr. R) on Saturday, April 27, 2024).

In addition to that, another problem is that there are no rice fields that regulate water distribution in irrigation, so people there use water carelessly and make rice fields that are somewhat downstream of irrigation become water shortages because they have been overused by the land above, this can happen because often people who own land upstream of irrigation throw the water collected into the river bank and not flowed to other farmers' rice fields.

## 2. Rainy Season

Other agricultural problems often occur during the rainy season; dry land communities usually do not experience rather severe problems because their land is on a hillside, so excess water is rarely a problem unless activities become disrupted due to access to dirt roads that become rather muddy. Meanwhile, on rice fields, serious issues such as flooding often occur in the rainy season, so many rice plants are damaged. This happens because the irrigation system is not good, so it cannot cope with the excess water discharge that enters the rice fields. In addition to flooding, another problem is that when it rains, the growth rate of rice seedlings becomes fast so that the rice plants that grow cannot be harvested because many fall off and immediately become seeds by themselves; this also happens because the harvest process is hampered. After all, the community is tricky to harvest. After all, the land area is muddy and muddy, making it difficult for them to complete the harvest in just one day; instead, they take three days to harvest.

## 3. Pests

Pests are animals that disturb or harm crops cultivated by humans (Pracaya, 2009; Quoted from Ramadhan et al., 2020). In the problem of pests, farmers in the three villages have used insect poisons to eradicate or deter them. Still, the problem is that the people there do not know how to deal with rat pests, so they choose to succumb. Plant rice once a year, namely in the month of Maulud or around October and November, and the problem of rat pests is also related to the beliefs that the people there believe. The community there tends to wait for October and November to plant rice instead of trying to plant other crops besides rice while waiting for the month or thinking of an excellent strategy to overcome the rat problem and create a seasonal calendar to meet the food needs of the people there who often feel food shortages throughout the year because the rice harvest once a year is not able to cover food needs and other primary needs.

## 4. Natural Disasters

In addition to the floods mentioned above, there is another problem: the community is often faced with the issue of landslides on their dry land because their land is located on steep foothills, which usually hampers the community's agricultural process.

## **Agricultural Barriers With Local Beliefs**

Local belief is a belief, knowledge, or even a rule that exists in society passed down from ancestors. Local beliefs refer to beliefs, values, religious practices, traditions, and knowledge developed and preserved in a particular community or society. Local beliefs always tend to

derive from the local community's culture, history, geography, and collective experience. Local beliefs can cover various aspects of life, including spirituality, health, agriculture, environment, and social interaction (Pratama et al., 2023). In the agricultural process, local beliefs have always been a problem that is quite disruptive to the progress of agriculture in the villages of Embong, Embong Satu, and Kota Baru. Besides, local beliefs must always be followed by customary rules that bind the community, not to manage the surrounding nature carelessly. According to Prof. Dr. Cornelis Van Vollenhoven who gave the understanding that customary law is a science, so customary law becomes equal in position with other laws, and in legal science states that customary law is the rules of behavior that apply to indigenous people who, on the one hand, have sanctions and on the other hand are not modified (Setiady, 2009; Quoted from Sumanto, 2018).

#### 1. Area prohibited from being used as plantation land

The community there has an area prohibited from being used as plantation land, namely an area of new land with standing water or a small river in the middle. The community believes this because it is a local customary rule that assumes areas with these characteristics are places where jinn and their ilk reside. With these beliefs still in place, the community has less opportunity to create new plantation areas because these rules bind them.

#### 2. Customary beliefs about rat pests

According to von Savigny, they emphasized that customary law is a natural law originating from the people, which, according to its nature, customary law will continue to grow and develop like life itself (Soepomo; Quoted from Firma Aditiya & Yulistyaputri, 2019). The people in the villages of Embong, Embong Satu, and Kota Baru believe that they can only plant rice once a year because rat pests always attack them; the people there always plant rice in the month of Maulud only, namely in October or November which is believed to be a good month and avoid many rat pests, the people there can always only surrender because rat pests there are considered to be a curse from their ancestors from the past and also this has been believed in custom. In the community, not everyone believes in this belief; there is a resource person, namely Mrs. AA, who can plant twice a year in line with the government program, namely MT2; the following is a statement from Mrs. AA:

*"When dealing with pests, we have to study the situation with reasoning instead of retreating from the MT2 program; in my area of farming, I am the only one who does MT2 because I see and study when the pests come out because the pests do have time to come out so that's what we have to learn. To practice MT2, we have to do it in the fourth month. If we do it in the sixth month, it will meet the pest season"* (interview result (Mrs. AA) on Thursday, 29 February 2024)

To overcome this problem, people need a seasonal calendar that can be used as an initial plan so that people can easily estimate when rat pests and other issues can be avoided. Based on the theory used in this research, it aims to eliminate the habit of people who only want to plant once a year. Therefore, there must be a collaboration with the government or institutions competent in the agricultural sector to create food demonstration plots in the three villages. Look for role models or farmers who understand land examples for local communities and strategies like the following. First, provide more updated understanding and knowledge to the role model so that it is more accessible for the person concerned to test agricultural methods that are more appropriate for the village area. Second, the regional government or village officials must provide funds to these role models to test more appropriate farming methods on their land and supporting materials such as fertilizer, seeds, pest control materials, and other agricultural materials. Third, the government must create a market scheme to facilitate the sale of crops, either through traditional marketing or by utilizing technological media to sell crops. Fourth, the government must find the best way so that the harvest can last longer.

In empowering the farming community, the local government will rely on PPL to provide counseling as an agent that provides the latest information in agriculture. Extension motivates knowledge in agricultural development, which is expected to give Kelompok Tani knowledge on mastering modern farming technology. As an extension agent, you should master extension techniques that can simplify symbols and messages to make it easier to convey knowledge to the community (Ginting and Andari, 2020; Quoted from Imran et al., 2023). In community empowerment, the local government should be able to direct PPL to simplify the language for counseling the farming community. Otherwise, the community will find it challenging to understand the material presented due to language limitations and understanding of the symbols given. It is hoped that the local government can find ways to overcome pest problems.

### **Agricultural Constraints by Village Structure Causes**

Social structure is the relationships that persist, are organized, and have a pattern among the elements in a society. The concept of social structure also underlies sociologists in the 19th century to compare society with machines and organisms (Abercrombie et al., 2010; Quoted from Kusmanto & Elizabeth, 2018). Apart from the natural and cultural problems that hinder agriculture in Embong Village, Embong Satu, and Kota Baru, one of the challenges of the farming community is that it makes it difficult for them to carry out their agricultural development. In improving community agriculture, the government has received many pros and cons from the community, some of which think that the government does not care about the community process in running their program; instead, they only care about the results, the most important thing is that the program is running, while some argue that assistance from the government is more than enough to help the community in terms of agriculture. In this study, researchers interviewed the secretary of Embong Satu village, Mr. S, who gave his opinion about government assistance.

*“From the government, there are no shortcomings either in overcoming problems or difficulties in the community, the problem is the difficulty in the community who do not want to change their habits, the community is very difficult to change, for example in MT2, only a handful of people want to take part in the program or you could say that it is very difficult to change the community from the old rules that they still hold. In providing assistance, in my opinion, the government does not lack anything, but this is all constrained because the community still holds the beliefs of the past that are still very strong so that it is difficult to change the community both from agricultural activities and changes in other things”* (interview results (Mr. S) on Saturday, 27 April 2024).

In the results of these interviews, researchers have other assumptions about the assistance provided by the government to support the success of the MT2 program, as it is known that the MT2 program is a program designed to make people want to plant twice a year on rice fields with the provision that all types of plants can be planted starting from rice, corn, and other secondary crops. However, other sources obtained in the ethnoecological data collection of farming conducted with the AKAR global initiative prove that several farmers admitted that the assistance provided was in the form of rice seeds. Also, the source said that rice fertilizer would launch the MT2 program by the interview with Mrs. AA.

*“In farmer groups, we usually will not be given fertilizer or seeds if we do not want to participate in MT2, if we participate in MT2 then we will be given fertilizer and seeds”* (interview result (Mrs. AA) on Thursday, 29 February 2024).

If we only assist in the form of fertilizer, more than 1-2 sacks of fertilizer will be needed to carry out the planting program twice a year because if we calculate it with the community's production needs. , they have to spend more money to run the program because when planting rice once a year, the community only needs four sacks of fertilizer for 1 hectare of



rice fields. In comparison, the government only provides 1-2 sacks of fertilizer for each household, and if the government only provides 1-2 sacks of fertilizer for each household, the community has to spend more money to run the program. 2 sacks for each household. If people plant rice twice a year, it means they need eight sacks of fertilizer, and the community also has to pay production costs, namely, to employ workers to grow rice; for example, they have to pay for the workers. One million if it is done twice, then the community will have to pay double the costs. At the same time, the government only provides 1-2 sacks of fertilizer and rice seeds, which will not help much with production costs and will cause losses for the community because the government has not provided a way to eradicate rat pests. For smooth planting twice a year, this could trigger people to be reluctant to carry out the program because of the little assistance provided and the need for solutions to the problems experienced by the community there. Some think that the seeds provided are not suitable for the climate in the area, as stated by Mr. R.: *“The provision of seeds is also problematic because the seeds given are not suitable for the weather and soil climate here or the seeds should be quarantined first, in other words, looking for seeds that are suitable for the environment in this village. Yesterday, the seeds given were also attacked by many pests such as caterpillars and leafhoppers”* (interview result (Mr. R) on Saturday, 27 April 2024).

In other words, the government only wants to see the program's success without considering whether the community will suffer losses. By the contents of the interview, it is stated that the government intends to implement their program by relying solely on community contributions without preparing sufficient funding elements, providing information about the latest knowledge about agriculture to the community, and also supervising more vital problems in the community when running agriculture instead of just giving orders to carry out government programs as a sign of empowerment in the community. In the interview, Mrs. NH said that.

“People want to join the program, but the consideration is the capital. Harvesting twice a year automatically requires more capital in the form of fertilizers and pesticides. Harvesting twice a year also causes more pests. If the government provides sufficient assistance to grow rice, maybe people will want to join the MT 2 program” (interview result (Mrs. NH) on Saturday, 1 March 2024).

In interviews conducted in previous ethnoecological research, many people wanted to avoid joining the program because the capital provided was small and would not help the community improve their agriculture to become more advanced. In the MT2 program, as Mr. S and several other informants stated, MT2 can be given to plant other commodities, such as capital for planting secondary crops. Still, as noted, the government only focuses on improving agriculture for rice cultivation, and there is no provision for additional information on how to manage the land properly.

**Table 1.2 Table of Agricultural Production Crops of The Embong, Embong Satu and Kota Baru Communities (Ethnoecology of Farming).**

Produksi Pertanian Desa Embong, Embong Satu, dan Kota Baru		
Tanaman Pokok	Tanaman Musiman	Tanaman Tambahan
Padi	Durian	Pinang
Kopi	Alpukat	Kelapa
Karet	Mangga	Pisang
	Rambutan	Cabe
	Manggis	Jagung
	Jengkol	Sayur-sayuran
	Cengkeh	Terong

The table above shows some of the plants that can be cultivated in the three villages for reasons which have become community plants from ancient times, meaning that these plants are by the weather climate there so that it can be an opportunity for the community to create a large production on their farm without having to rely on rice as the main plant of the community there. That way, the local government should be able to take advantage of the funds and programs provided to develop the production of other commodities such as chili, corn, eggplant, and vegetables, which do not require a long time in the production period, for this increase, the government or the community should be able to convert their rice fields or plantations to plant commodities such as chili, corn, eggplant or vegetables in a large scale because so far the community there does not get a market for these commodities because they are still producing on a small scale instead only as additional plants or planted in the land boundary area only. Mr. R also gave his opinion about the MT2 program as follows:

*"MT2 is actually a coercion program where the community has been given funds, namely in the DD it has been determined what the MT2 funds will be used for if successful and if not, what the funds will be used for, actually for the program it should need clear instructions from the regional government so that the community can participate, most of those who run MT2 are village officials because ordinary people do not dare because they are afraid of losing capital or other things. For the MT2 problem, funds should not only be used for rice, for example after the rice harvest, communities whose rice fields are flooded can use the funds to raise fish because they have large areas of land, even up to hectares, so if you can imitate Bengkulu Utara in making ponds, here one hectare can only produce 15kg of fish per harvest and if the community is not flooded with water, the funds can be used to grow vegetables or others. So the government must utilize PPL for routine monitoring once a week or once a month from PPL for efforts to develop agriculture here, it will increase farmers' knowledge in agriculture, while here the PPL village hall only provides assistance such as agricultural needs and meetings"* (interview results (Mr. R) on Saturday, 27 April 2024).

From the description above, an assumption can be made that the government lacks policy because it only thinks about the programs given to run as a form of a movement for community empowerment. In contrast, the community needs a program to improve their agriculture, not just run and succeed in government programs.

The process of implementation begins when the target objectives are set, the program has been prepared, and the funds are ready; if this understanding has been established in the policies made, it is in line with the views of Van Meter and Horn (Quoted from Parsons; Wibawa, 1994; Akib, 2010) that policy implementation is an action of a government organization, private sector, or individual to achieve goals. In the empowerment carried out by the regional government and up to the village level in charge of improving agriculture in Embong Village, Embong Satu, and Kota Baru, the government there seems only to want to make a program just for the sake of a form of government movement that is seen by the public, not for community empowerment alone so that they forget their purpose of making an empowerment program, namely trying to eliminate the problems of the farming community in the three villages. Also, in carrying out a policy, they do not see the profit and loss that the community will experience but only focus on the interests of program success alone.

### **Limiting Factor Lack of Market Understanding**

The next problem is that the community does not know how to utilize agricultural products to control a market commodity; this happens because people in Embong Village, Embong Satu, and Kota Baru only want to plant rice and have no intention of growing other crops while waiting to plant rice again when the season arrives. For the success of mastering the market, the community there should have a variety of commodities and one of these commodities can dominate the market; for example, in a community, production can master a type of

commodity, which will be an opportunity for them because the market will be interested in asking the village to fulfill their logistics for the readiness of goods to be sold, to master a particular commodity market, the community must understand what the elements of a marketing strategy are, namely by what was stated by Kotler and Armstrong (2008; Quoted from Ahmad et al., 2021) “marketing strategy (marketing mix) is an element of marketing strategy “marketing strategy (marketing mix) is a set of controlled tactical marketing tools that the company combines to produce the desired response in the target market.” The marketing strategy consists of four groups of variables, namely, Product (Product), a combination of goods and services offered by the company/producer to the target market; (Price) Price is the amount of money customers must spend to obtain products. Place (Place) The place of marketing distribution includes the activities of companies/producers that make products available to customers. Promotion (Promotion) Promotion can be interpreted as an activity to convey products and persuade customers to buy these products.

Supposedly, to support the marketing of the production of the farming community, marketing elements must be based on making it easier for them to sell their agricultural products because of the problems experienced by the community there need to learn how to market correctly. The government does not assist the community in controlling the market. It only relies on intermediaries to sell their agricultural products, where intermediaries also sometimes at will to buy cheap and directly raw commodity products, which results in the community selling their agricultural products cheaply without managing them first so that they cannot sell the high price of their production. In an interview conducted in the past, as stated by Mr. R: *“First of all, the problem is that people do not want to make new breakthroughs because they are afraid of losing money to do so, as I did yesterday I invited people who had capital to plant other crops, namely chili and the harvest was successful as well as my invitation to other communities but other people refused because they thought we had to distribute where the crops were or where we had to sell the crops. In my opinion, to overcome the problem of fear of rotting crops if we plant other crops besides rice, be it vegetables or fruits, it can be overcome if the community or government wants to make a freezer or cooling room for agricultural products so that the results obtained do not rot quickly and we can also sell them again when the selling price of agricultural products rises”* (interview results (Mr. R) on Saturday, April 27, 2024).

As Mr. R explained, the government also does not help the community by regulating the market.:

*“For food market regulation, there is no regulation by the government, which is actually a problem in the food market here, for example, if the agricultural products are rice, the regent or other local governments should not allow selling rice products outside the area and why not utilize Bulog or manage food products to Bulog to maintain community food where Bulog here has been built a lot, rather than Bulog only becoming a cattle pen. Therefore, if rice is managed in Bulog, it will enable the community to buy rice cheaply and not have to consume rice from other regions or imports of poor quality at inappropriate prices”*(interview result (Mr. R) on Saturday, 27 April 2024).

### **Disintegration of Society and Government**

Disintegration is a state of chaos that causes a loss of wholeness or unity that can cause division. While the opposite of disintegration is unity, unity here is what makes unity and cohesion intact (Widiatmoko & Fahmi, 2017; Quoted from Dani Putra Wijaya et al., 2023). with the disintegration itself will cause changes in the social community. According to Kingsley Davis, social change occurs from the structure and function of society; social change itself is part of the culture (Wahyudi, 2015).

In harmony between the community and the government in achieving the goal of creating an independent community by utilizing existing land, in decision-making, the village government often only carries out the program given to the village, not the village head who leads in the welfare of his community because he should know the needs needed by the village community by opening discussions with the community. In the researcher's research, the resource person informed the state of the community's contribution in proposing opinions that were beneficial to their welfare, as described by Mr. R: *“In formulating a policy, the community must be invited and participate, such as in village deliberation meetings, sub-district deliberation meetings, and up to district deliberation meetings, but these are not proposals from the lower community but from village officials who propose to hold deliberations to discuss a problem, not from direct community unrest. So if there is a fund given for development, the community sometimes does not get the results of these funds, for example, if there is development in agriculture, it is not the community that gets the rations but the families and relatives of the village officials themselves. The problem in the Embong emang community is that those who always get a share are definitely those who have power, if in the form of the community itself proposing for the progress or welfare needs of the community does not exist”*. (interview result (Mr. R) on Saturday, 27 April 2024).

The government provides seed assistance, but it cannot convince the community to plant these plants. It should also be noted that the community there has a habit of not wanting to try new things to improve their agriculture.

## CONCLUSION

The utilization of vast land should be an opportunity for the people in the Uram Jaya sub-district to prosper their lives more than they are now, but this has never been accomplished because of several things ranging from problems of trust, economy, or non-existent product markets. The people of the Uram Jaya sub-district always complain about the movement of the government, which is considered lacking, so life there is always challenging to meet their primary or secondary needs. The people in Embong Village, Emboong Satu, and Kota Baru do experience problems in improving their agriculture, starting from natural obstacles that hinder production delays, obstacles from norms and beliefs that are still held today, which result in people being reluctant to start new movements in agriculture, and up to the state of community and government relations that do not provide mutual improvement in agriculture in Embong Village, Embong Satu, and Kota Baru.

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