



Survival Strategy of Farmworkers "Oil Palm Harvesters " of Bakti Makmur Hamlet, Riau Using SWOT Analysis

Loise Chisanta Ginting*¹, Fajar Utama Ritonga¹, Randa Putra Kasea Sinaga¹

¹Universitas Sumatera Utara, Medan, 20155, Indonesia

*Corresponding Author: loisechisantaginting@gmail.com

ARTICLE INFO

Article history:

Received 28 February 2024

Revised 10 March 2024

Accepted 27 March 2024

Available online:

<https://talenta.usu.ac.id/jpr>

E-ISSN: 2828-7800

ABSTRACT

This research explores farmers' social challenges in Indonesia and UNDROP's response to these challenges. Challenges include limited access to resources and land, agrarian conflict, difficulty accessing adequate seeds, and economic uncertainty. UNDROP provides a vital framework to fight for farmers' rights, emphasizing land, seed, and food rights. A qualitative research method was used using the UNDROP perspective. Data was collected through primary and secondary sources and analyzed using data reduction, presentation, and conclusion-drawing methods. The results show the need for more vigorous law enforcement and better protection of farmers' rights. Efforts to address farmers' social challenges include the implementation of the Farmer Protection and Empowerment Act, providing financial and technical support, and implementing UNDROP by the government and various relevant parties. This study concludes that collaboration between the government, farmer organizations, NGOs, and the international community is crucial in ensuring the protection and welfare of farmers. Implementing UNDROP is crucial in ensuring farmers' rights are protected. This research contributes significantly to understanding the social challenges farmers face in Indonesia and the efforts that can be made to address these challenges effectively.

Keyword: Challenges, Peasant Social, United Nations, Human Rights, Rural Communities



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International.

<http://doi.org/10.32734/jpr.v3i1.16660>

1. Introduction

Occupational Safety and health is very important for farm workers which includes the safety of machinery, equipment, materials, processes, and the workplace environment for workers, occupational safety and health protection is an asset for society and the state itself, and where workers can be protected from hazards and potential occupational hazards during daily work. an occupational accident is an event that can be caused by unfavorable factors in the victim and the lack of safety equipment. Therefore, oil palm landowners must remind and provide work safety facilities to oil palm harvester farm workers while the harvesting process is in progress. This is because the guarantee of Occupational Safety is the second most important backrest for employees after their wages (Novita,

2021). The process of harvesting oil palm fruit in Dusun bakti makmur, riau village is still using manual tools and is one of the processes that are very necessary as an initial production process, and also potentially pose a danger of work accidents such as oil palm fruit harvesting equipment can pose a risk of work accidents or the risk of injury to agricultural workers oil palm harvesters during the harvesting process, agricultural workers oil palm harvesters must be very careful when handling tools that are still manual in the process of harvesting oil palm fruit. Accidents caused by human error are inevitable. This causes work-related injuries such as sprains, eye irritation due to exposure to Palm powder impurities, punctured Palm thorns or punctured toenails, wounds, and crushed palm leaves, including death, so that farm workers who harvest palm fruits during the harvesting process wear personal protective equipment. to avoid the risk of accidents at work when harvesting palm fruit (Vioni et al., 2021).

From accidents and Occupational Safety faced by agricultural workers of oil palm harvesters, but not all levels of society in Bakti Makmur Hamlet are farmers who have their own land. Many of them only work as freelance day laborers (BHL), for example, agricultural workers who work in oil palm harvesters with salaries that are relatively small and volatile because they depend on oil palm prices and oil palm crop production will affect the income of each harvester. The higher the productivity of the harvested oil palm fruit, the more bonuses the oil palm harvester farm workers receive (Ingesti & Rahmadan, 2021).

Bakti Makmur Hamlet is one of the small villages that depend on oil palm plantations. Dusun Bakti Makmur village, this village is located in Bagan Sinembah District, Rokan Hilir regency, Riau province. The palm oil industry has an important role in the economy in Rokan Hilir regency with a total land area of 195,204 hectares (Rokan Hillir Regency, 2023). The oil palm plantation sector makes a considerable contribution to the country's income and contributes to economic growth, employment, and exports (Mangatas, 2021).

Table 1.1 population Data of Bakti Makmur Hamlet

| | |
|--|--------------|
| Total population of Bakti Makmur Hamlet | 3.125 people |
| Number of married people in Dusun Bakti Makmur Village | 783 people |
| The number who worked as farm laborers | 467 people |

Source: Village Head Of Bakti Makmur Village 2023

Based on Table 1.1 above the average population in Dusun Bakti Makmur village, there are 467 people who work as oil palm farm workers. According to Witrianto (2011) the so-called farm laborers are people who depend on agricultural land as their main livelihood. The definition of farm laborers according to Handoyo (2008) is that they are men and women who are classified as productive age between 15-50 years old and work for other farmers, sometimes they have land but

low productivity, so this has an effect on his family life. Usually they start hunting after finishing work Lahanya Witrianto (2011) & (Handoyo, 2008) (quoted in (Fanny Indra et al., 2012). From the existence of oil palm plantations in the village of bakti makmur hamlet has a negative impact, namely where the occurrence of cases of oil palm theft or oil palm ninjas on maam days where oil palm theft is easily benefited to the detriment of one of the parties the occurrence of criminal cases of oil palm theft occurs as a result of social jealousy from people who own oil palm plantations and oil palm land owners do not feel the welfare of the plantation sector and to be able to meet the needs of life by working as thieves of oil palm fruit belonging to others (Syafitri & Rahmi, 2023).

The wages of agricultural workers "harvesters" of oil palm have different nominal from each landowner depending on the size of the harvested oil palm fruit. Large palm fruits are valued at IDR 150 and small palm fruits are valued at IDR 200 (Islamiati, 2022). The amount of workers' wages is also influenced by the number of harvesters and the amount of palm oil harvested in tons. The following calculation of the wage harvest of workers:

Harvest wages for large palm fruits

$$UB = \frac{\text{number of oil palm harvested (tons)} \times \text{Rp150}}{\text{number of harvest workers}}$$

$$Uk = \frac{\text{number of oil palm harvested (tons)} \times \text{Rp200}}{\text{number of harvest workers}}$$

Source: Land Owner Pak M. Ginting

The income received by farm workers who harvest oil palm is Rp150, 000/day to Rp200, 000/day and depends on the number of oil palm harvesters. On the other hand, the harvesters also have to compete with other workers in achieving the target harvest as much as possible. However, the wages produced are still relatively few, for example in Bakti Hamlet, Riau, the wages produced are still not fixed or fluctuating. The basic needs and cost of living in Bakti Makmur Hamlet are high enough to make oil palm harvesters have to work harder and have side jobs in order to be able to meet their basic needs. From the fluctuating wages where the oil palm harvester farm workers in their daily lives are always involved in activities to meet their needs. Basic human needs are those that can directly affect a person's life and death, which require immediate action his needs can be met. Patterns for basic human needs also vary. These needs can be in the form of basic needs, namely clothing, food, Board. Meanwhile, additional needs, namely means of Transportation, technological means such as mobile phones that can be used to communicate. For the fulfillment of human needs must be improved through increased income and welfare, which means freedom from poverty and underdevelopment. So humans have to work hard to earn income in order to meet their basic needs and additional needs (Asaf, 2020).

Previous research to the first "Adaptation strategies of farmers in the face of low selling prices for palm oil in Sungai Bahar District, Muaro Jambi regency" compiled by Fiona Andini, Fuad Muchlis, Aulia Farida (2020) at the University of Jambi (Agribusiness, 2020) that the difference of this study with the research that researchers do is on research methods and research subjects. The study used quantitative research methods. While the research conducted by researchers is using descriptive qualitative methods. Furthermore, data collection techniques conducted by Fiona yaituu research using questionnaires and data collection techniques on researchers through interviews by determining the sample through purposive sampling techniques, The equation is from the same object as farmers and farm workers who only depend on oil palm plantations. previous research to the second "Analysis of the wage system (Ujrah) of oil palm farm workers in Peneladi Village, Sangau Regency" compiled by Dian Islamiati, Tanjungpura University, Indonesia (Islamiati, 2022), that the difference of Dian Islamiati research with researchers is dian Islamiati research using tabulated data analysis methods, frequency distribution, and conclusions. The lack of research conducted by ole Dian Islamiati is that researchers compare the monthly wage system or daily wage or ujarah which is a farm worker in the agricultural sector. While the monthly wage system is not yet fully compliant with Sharia principles, there has been no clear comparison of the daily wage system and how it impacts Labour justice.

Based on the review of sharia principles are still not met because the wages set have not reached the minimum wage standard, which needs to be considered between the landowner with the minimum needs of workers and can adjust to the minimum wage standards of the district and always apply sharia principles or the results and performance of oil palm farm workers. the research conducted by Dian Islamiati is to decrease the spaciousness with a descriptive and quantitative study approach, Dian's research on monthly wages. while the researchers conducted by using qualitative methods purposive sampling approach and mmebahas daily wage. The similarity of Dian Islamiati's research with the researchers is that they both discuss the wages of agricultural workers which have an impact on the Justice of agricultural workers. the third previous study "The survival strategy of farmer households in Sugiwaras village, Kec. Adimulyo, Kab. Kebumen" compiled by Dian Febrianti, Widiyanto, Retno Setyowati (2021) at Sebelas Maret University (Sari, 2021), that the difference between dian research and researchers is that Dian researchers use three strategies according to Elish in survival, namely on farm strategies, off farm strategies, and non-farm strategies, while researchers use survival strategies according to Edi Suharto, namely active, passive networks, researchers conducted by Dian, the determination of informants is carried out by snowball sampling, while researchers determine informants by purposive sampling. The lack of in-depth research on the impact of farmer household survival strategies on improving their welfare such as increased income, access to health services and education in Sugihwara village, while researchers with an average

monthly income with a high cost of living in Dusun Bakti Makmur village, Riau make harvesters have to work harder to meet the needs and still pay attention to the health conditions and the families of farm workers who harvest oil palm are more concerned with the education of children and the equation of dian's research with researchers is that both use descriptive qualitative methods in their research, and dian's research with researchers is that both discuss income as a driving factor for household survival strategies, the novelty of the previous research Previous to the current one is that researchers assume that an active strategy is achieved where one of trading or selling, gardening, looking for other jobs and involving family members working already and farm laborers harvesting oil palm one or there are some who have applied the theory of Edi Suharto is an active strategy to increase income, the novelty of the previous penelitin previous to the current one that is from the results of previous research also looks the same as the researcher that is, the same- the same as using the survival strategy of oil palm harvester farm laborers according to edi suharto, for the wage system there is a monthly wage, but researchers focus more on the daily wage of oil palm harvester farm laborers at the end of harvesting oil palm fruit, in previous studies there was a strategy according to Elish dalam (Fridayanti and Darmawan 2013) (Sari, 2021) , Off Farm or outside of agricultural land such as requiring other jobs as harvest workers, crop workers, Non-Farm or non-agricultural land such as family involved to earn a living and borrow money to relatives or neighbors, in previous research that there is still less depth about improving welfare such as income, access to health services and for educational needs on average only, however, from the research that the researcher is careful that the family of oil palm harvest workers is more focused on the education of children where the knowledge of the opposition to children's education is very important and can motivate children and the community, and does not attach importance to the nature of consumerism that makes the debt increase. previous research to the fourth and fifth (Firdaus et al., 2022) the High sale of land by the community is not only to meet the needs of life, but also to increase prestige and social status. Moratuwa Village community becomes more consumptive than before so that the income used is consumptive. Meanwhile, according to (Husen MR & Maulina, 2021) post-harvest farmer income is also allocated for tertiary fulfillment such as the purchase of mobile phones, motorcycles, televisions, refrigerators, glass cabinets, and so on. which has an impact on them such as not being able to pay rent, leaving debts to landowners and not being able to meet daily basic needs reasonably.

Based on the above facts, oil palm harvester farm laborers in Bakti Hamlet, Riau is known that occupational safety accidents are very influential on oil palm harvester farm laborers during the process of harvesting oil palm fruit and daily wages are relatively small and volatile, oil palm harvester farm laborers are also involved in activities to meet a need to meet the necessities of life in the middle of high prices of basic necessities, especially for Harvester farm laborers who are married. On the other hand, there is the phenomenon of oil palm harvester farm laborers in Bakti Makmur

Hamlet from the very low and erratic income of farm laborers, but oil palm harvester farm laborers in bakti makmur village have opened their mindset that children should get an education and still be able to meet their daily needs with a small or fluctuating income they are also able to finance and actively send their children to school until high school and clean their children.

Therefore, from this phenomenon, researchers are interested to know how the survival strategy of oil palm harvester farm laborers Bakti Makmur Hamlet to still be able to meet all basic and secondary needs by using a daily wage that is relatively small and volatile. Oil palm harvester farm workers in Bakti Makmur Hamlet, Riau carry out a survival strategy that is classified as being in the lower economic layer. Based on this, the researchers made a study aimed at “describing the survival strategy of oil palm harvester farm laborers in Bakti Makmur Hamlet in meeting the living needs of oil palm harvester farm laborers in Bakti Hamlet.”

2. Research Method

Oil palm harvester farm laborers are freelance day laborers who receive wages at the time of completion of work and wages given per day, oil palm harvester farm laborers also have a patron and client relationship with each other in need. the problem faced by oil palm harvester farm workers in bakti makmur village is fluctuating wages where each land owner is not the same wages earned by oil palm harvest workers the phenomenon where the occurrence of crime is the theft of oil palm fruit where the theft process occurs at night, in bakti makmur riau village also oil palm harvester farm workers often occur the risk of work accidents and sources of information obtained from the village head that the number of work accidents is increasing. from fluctuating wages and the risk of work accidents.

Oil palm harvester farm workers in Dusun bakti makmur riau implemented a survival strategy from edi suharto's theory that their active strategy involves the potential they have such as gardening, selling or trading, involving family members to work, find other jobs and their education is more utilizing government programs or bos funding from the government. for passive strategies they minimize expenses such as saving from clothing, food and board. and for the network strategy they make more use of their fellow relations such as debt to neighbors or landowners and receive assistance such as sacrifices, zakat and offerings of love. from active to passive and network strategies. of the three strategies, according to adi isbandi rukminto, social workers have a role, namely as enablers or accelerators of change where the role of this enabler is a social worker can help the community of oil palm harvester farm workers identify the problems they have and the role of educators for social workers is needed as educators and becomes a better means of change for the future such as providing training to oil palm harvester farm workers so that they can hone their skills.a suitable approach is taken for farm laborers palm oil harvester in Dusun bakti makmur riau village is a directive approach

where social workers are more active and play an active role in dealing with problems owned by clients, and the method that is suitable for use is the group work method where the oil palm harvester farm workers know what they are doing or give input to social workers and social workers will listen and receive input from oil palm harvester farm workers and social workers will provide training training to oil palm harvester farm workers in order to hone their skills.

Oil palm harvester farm laborers also have the characteristics of rural and urban communities from a sociological and anthropological perspective, namely where the village community from a sociological perspective, according to soerjono soekanto, where the people in bakti makmur village still live in groups have a simple and close kinship, like mutual cooperation and the facilities and infrastructure used by oil palm harvester farm laborers are still simple. the characteristics of the anthropological perspective of rural communities according to koentjaraningrat are that close living relationships have the principle of kinship have a very close relationship with their environment, compared to urban communities according to (octavia 2020) where a large role is played by industry in economic life, a relatively large number of residents, heterogeneity in the number of residents and a relatively large population density while the characteristics of urban communities from anthropological perspectives according to parson (ayuherni 2015) do not depend on one culture, the culture is modern and individualism of the characteristics of the village community both from anthropology and sociology where there are local institutions where humans are actors who obey the norms even though there are unwritten norms such as the famous Javanese people gather with neighbors and they have considered neighbors like there is a term manggan Ora manggan sing it is important to gather and when there is a rantang rewang party given, it should not be washed later, this far away sustenance is the value of local institutions but it is not written. The method used in the study is to use quantitative methods with a descriptive approach.

According to (Hardani et al 2020 P.54) descriptive research is one that is directed to know the facts or facts or events in a systematic and accurate way, identifying the properties of a population or a specific area. primary data collection techniques conducted research directly to the research site. Primary data collection was carried out using observation methods, interview techniques were conducted with purposive sampling and documentation stages were carried out for data analysis techniques using methods (cresswel 2015), namely processing data and processing data for analysis, reading, processing all research data, combining themes or descriptions, interpreting the meaning of theme descriptions or using data. for the discussion of researchers using swot analysis techniques and using the analysis chart

3. Results and Discussion

After the interviews and observations made, with the existing data then the researcher will discuss the results of the study in accordance with the literature review that has been informed by the researcher. The existing discussion can be described as follows:

3.1. Farm Workers

A farmhand is someone who works in agriculture who works on someone else's land to get results or wages from the landowner. farm laborers work such as cleaning, processing, and harvesting land or gardens, especially by managing the land to grow and maintain crops such as rice, corn, and other fruits with the aim of obtaining crops for their own use or sold to others. Usually, they begin to hunt after completing their hunting according to (Handoyo, 2008) (in Juanda & Alfiandi, 2019).

Farm laborers are synonymous with poverty because they do not have the ability to meet their basic needs and do not have money to pay for their daily needs, farm laborers usually borrow to neighbors, relatives, or landowners where they work. If their daily needs are not met because there are other urgent needs, such as family members who are sick, then farm laborers will ask farmers to help the owners of the land where they work (bidin A, 2017)

In urban and rural communities, the poor typically work as farm laborers, smallholder farmers, small traders, fishermen, small artisans, laborers, street vendors, hawkers, scavengers, homeless people or beggars, and the unemployed. If not treated seriously, this poor group will cause the problem of poverty that continues. characteristics of poverty according to Soemardjan (in Sumodingrat 1999: 81), describes the various ways of measuring poverty with different standards, while still paying attention to two categories of poverty levels, namely absolute poverty when a person's income level is not enough to meet basic needs such as food, clothing, shelter, health, and care and relative poverty when poverty is calculated based on the proportion of income distribution within an area. This type of poverty is considered relative because it is related to the distribution of income between social layers (Kadji, 2004).

3.2. Types and characteristics of agricultural laborers who work with the last daily wage

Oil palm harvester farm laborers in Dusun bakti makmur riau village are freelance day laborers who receive wages based on daily units. Farm laborers work on other people's land with fluctuating wages with working hours from morning to evening that require a lot of energy to produce wages.

According to Scott, subsistence Ethics is an attempt to survive in low conditions by using the principle of "survival first" (Scott, 1981:19). Subsistence actions occur due to fears of not being able to meet basic needs due to the problems encountered, resulting in subsistence actions. Individuals have to make great efforts to survive. by prioritizing the principle of safety, it does not mean that the

lives of farm workers are not at risk. On the contrary, they are more prone to failure to meet their basic needs. This can be seen from the lives of farm laborers who harvest oil palm are affected by the use of dangerous harvesting tools and have a risk of work accidents. In addition, to survive with the principle of safety first in one's efforts to survive to meet the needs of their lives (Chiari, 2017).

3.3. *Informal sector, formal sector, Occupational Safety*

Oil palm harvester farm workers are those who work in the informal sector engaged in odd jobs that depend on daily income and the results of their daily opinions are not fixed such as agriculture, fisheries, livestock. which includes informal sector workers, namely farm laborers, fishermen, farmers, porters, Masons, private drivers, public transport drivers, shopkeepers, builders, vegetable sales, street vendors. And the informal sector is not a legal entity and only by agreement (Dewi, S., 2020).

The poverty of harvesting farm laborers makes it difficult for them to obtain health services. Although the government has made it easy for the poor to get health services through the kartu indonesia sehat (KIS) program, some farmers do not take advantage of it because they are worried about paying monthly dues (Yunita, 2018). as in the main informant 1 researcher where the main informant 1 does not use a health card anymore because Mr. tsudarman does not pay for access every month.

Oil palm harvester farm workers are very likely to experience work accidents during the process of harvesting oil palm fruit directly using dangerous harvesting tools that can cause injuries, partial or total disability, or even death of workers or laborers. Therefore, even though the production and profits of oil palm plantations continue to increase, landowners must also warn farm workers to wear protective equipment during the process of harvesting oil palm fruit. Work accidents that occur in oil palm harvester farm workers are not only caused by improper and unsafe working methods, but also due to the awareness of Harvester farm workers about their health and safety, such as not wearing personal protective equipment (PPE) such as boots, helmets, glasses, and aprons, and not focusing on the work being done (harvesting palm fruits while performing other tasks such as smoking) (Nur, 2020).

The purpose of Occupational Safety and health (K3) is to increase the effectiveness of planned Occupational Health and safety protection, to prevent and reduce occupational accidents and diseases in workers, and to create a safe, comfortable, and efficient work environment to increase productivity, and the main factors causing occupational accidents include Harvester farm workers who do not wear PPE, are not focused while working, the tools used are not suitable for use, are not concentrated, and lack of knowledge and understanding of Occupational Safety (K3) (Nur, 2020). Based on the results of research researchers that the main informant 1 to the main informant to 6 researchers do not use

protective equipment during the process of harvesting the fruit of oil palm, they only use sepat bot only when harvesting the fruit of oil palm, and based on key informants 1 to key informants 5 researchers where landowners have been mengginggat farm laborers, and the reason for the main informant 1 to the main informant 6 researchers do not use personal protective equipment they feel uncomfortable or heavy and difficult when the harvesting process takes place when using personal protective equipment.

3.4. *Characteristics of rural farming community in anthropological sociology*

According to Selo Sumarjan (1974) the community is the people who live together who produce culture and according to Koentjaraningrat (1994) the community is the unity of human life that interacts according to an indigenous system (Nurmansyah, 2019)

Characteristics of rural communities according to Soerjono Seakanto (Nurmansyah, 2019) in perceptive sociology is:

1. Humans who live in groups
2. Close kinship
3. Communities interact with each other
4. Simple and familial
5. Love the gotong royong.
6. Facilities and infrastructure or work tools are still simple

The characteristics of rural communities in perceptive anthropology according to Koentjaraningrat (Octaviai, 2020) are:

1. relationships stay close.
2. The principle of kinship
3. have a very close relationship with their environment.

The characteristics of urban society (Octaviai, 2020) are:

1. The huge role held by the industrial sector in economic life
2. Relatively large population
3. Heterogeneity of the population
4. Relatively large population density

Characteristics of urban communities in perceptive anthropology according to Parsons (ayuherni, 2015)

1. cultural diversification or not depending on one culture
2. the culture is modern
3. individualisme

Society can be interpreted as one of the social units in the social system, or the unity of human life. Society is formed because of the elements interact with each other, related in a long time, produce new individuals who communicate with each other and make the rules of relations between members

of society and can interact with each other and the formation of *Gemeinschaft* and *Gesellschaft*. Ferdinand Tönnies is the creator of the concept of *Gemeinschaft* & *Gesellschaft* which can be developed in the sense of social groups by reviewing according to the degree of looseness of the bonds owned by each individual who is a member in it (Rizalhadizan, 2023).

Based on the observation of the researcher that the oil palm harvester farm laborers in Bakti Makmur Hamlet, Riau has a familial nature where at night the oil palm harvester farm laborers gather and sing to relieve the fatigue they feel when working from morning to afternoon, the oil palm harvester farm laborers who are researchers tell they are simple, friendly, they have a nature that is not lazy to work and do not demand much just want and they have a high mutual aid value. And oil palm harvester farm laborers who are meticulous researchers included in the *Gemeinschaft* that is usually owned by the Harvester farm laborers is a sense of unity, a sense of love, a sense of solidarity that is reinforced with emotional kinship and interaction.

Javanese people are also famous as a social group that is tenacious and diligent in finding a source of livelihood or a source of necessity to survive and has long been known as a nation of nomads who gained much success in foreign lands they came. They are willing to leave their relatives in the village to compete in improving the standard of living and family (Wijaya, 2018). In the principle of the Javanese do not eliminate the value of togetherness to be achieved as in the philosophy of "mangan ora mangan are important gathering". This philosophy has a meaning, namely "there is good food, there is no food, it's okay, the important thing is to get together" (Tandywijaya, 2020) where the Javanese tradition still has and holds a strong sense of solidarity in *gotong royong* which is an example of a strong mutual assistance attitude such as in *rewang* when there is an event or activity. And in the key informants there are 2 researchers who *berculture* Java, for the main informants 1 to informants 6 researchers are workers who harvest oil palm *berculture* Java.

3.5. *Patron-client relationship between farm workers and landowners*

According to Scott, the client patron relationship is a relationship between two or more people that can involve kinship and friendship that can prioritize social relationships, friendship or kinship, not using contracts or work agreements (Wanurejo & Magelang, 2017). Diari hasil penelitian peneliti that there is a reciprocal relationship between the owner of the oil palm land with oil palm harvester farm laborers in Dusun Bakti Riau, can create a mutual attachment that has a reciprocal relationship between the owner of the land with the oil palm harvester farm laborers. In this case, attachment is first manifested in economic dependence. Landowners need farm laborers to manage and care for their agricultural land, while farm laborers find work on the landowner's land as a source of their income to be able to make ends meet and client patron relationships can affect the welfare of oil palm

harvester farm laborers with landowners and oil palm tokeh. landowners provide jobs or open jobs as well as social relationships of friendship or kinship such as workers and employers.

3.6. *Analysis of the client Patron's relationship with the landowner providing work or opening work and not using contracts or work agreements according to Scott*

According to Scott, the client patron relationship is a relationship between two or more people that can involve kinship and friendship that can prioritize social relationships, friendship or kinship, not using contracts or work agreements (Wanurejo & Magelang,2017). Where the kinship of two or more people in prioritizing social relations according to scott that landowners with farm laborers oil palm harvesters have a mutually beneficial relationship where landowners need workers while farm laborers need wages. According to scott, the client patron relationship does not use a work contract or work agreement (Wanurejo & Magelang,2017) where it is meant that there is no work contract between the landowner and the oil palm harvester farm laborer, and there is no agreement between the landowner and the farm laborer regarding health insurance in charge.

In the results of the research the researchers carefully that the client patron according to scott where landowners provide jobs or job opportunities for farm laborers harvesters to work and generate wages where the relationship is mutually reciprocal that is equally mutually beneficial both landowners and farm laborers harvesters of oil palm and in the results of research researchers that landowners with farm laborers, oil palm harvester farm workers only work daily and the wages they get when they finish harvesting oil palm fruit.

3.7. *Comparison of Characteristics of Rural and Urban Communities from Active, Passive and Network Strategies that Conflict with Scott's Theory*

Characteristics of rural communities according to soerjono Seakanto in perceptive sociology, namely:

1. Humans who live in groups
2. Close kinship
3. Communities interact with each other
4. Simple and familial
5. Love the gotong royong.
6. Facilities and infrastructure or work tools are still simple

The characteristics of rural communities in perceptive anthropology according to Koentjaraningrat (Octaviai, 2020) are :

1. relationships stay close.
2. Principles of kinship
3. has a very close relationship with its environment.

The characteristics of urban society (Octaviai, 2020) are:

1. The huge role held by the industrial sector in economic life

2. Relatively large population
3. Heterogeneity of the population
4. Relatively large population density

Characteristics of urban communities in perceptive anthropology according to Parsons (ayuherni, 2015)

1. cultural diversification or not depending on one culture
2. the culture is modern
3. individualisme

Where in the theory of scoot patron client relationship between two or more people that can involve the occurrence of kinship and friendship that can prioritize social relationships, friendship or kinship (Wanurejo & Magelang,2017). from the characteristics of the village community according to soerjono (1974) (Nurmansyah, 2019) there is a client-patron relationship where kinship and prioritizing social relationships such as human village life in groups, close kinship, interacting with each other, mutual assistance, kinship shows the occurrence of mutual relations between two or more people and establishing kinship relationships and interacting with each other while the client-patron relationship with, 2015) that the people of the city tend to individualism, can take care of themselves without relying on themselves.

In the results of the researcher's research where the characteristics of the community in the bakti makmur village of riau interfere with scott's theory, namely there is a client-patron relationship where oil palm harvester farm workers who are meticulous researchers they prioritize social relationships, namely kinship relationships where they interact or greet each other, the community is still family although not siblings but they have assumed like their siblings, and the characteristics of the village community in perceptive anthropology according to Koentjaraningrat (Octaviai, 2020), namely: having a close living relationship where bakti makmur village, riau still has a close living relationship as in the building where oil palm harvester farm workers live with the people in bakti village their residential buildings are close and not far away, have the principle of kinship and have a very close relationship with the environment.

Community Desa Dusun bakti makmur riau is a very traditional problem where when later there is a chain to the invitation then the food they deliver should not be washed and they say abstinence in the wash ole others later sustenance this far murapakn unwritten norms for Javanese culture but this emang already tradition. Associated with active strategies, namely: improving the quality of production to increase income such as gardening or utilizing the yard of the house to plant crops, trading or selling, looking for other jobs, involving families to work, education, health where based on the results of research researchers that in the active stratetgi farm laborers palm oil harvesters have made social contact and social interaction, farm laborers with neighbors have interaction and

prioritizing social relations of friendship or friendship, cooperation or mutual assistance has been established in the village of Dusun bakti very closely, the kinship of this active strategy has been well established, the facilities and infrastructure or work tools in the village of Dusun bakti are still manual, and the Harvester farm laborers are still very close to living in groups and the culture of the people there is even Javanese ethnic and the culture is still simple.

Passive and network strategies, according to scott who said the occurrence of kinship and friendship and can prioritize social relationships, where social relationships occur from the process of interaction that occurs due to social contact and communication has occurred through passive strategies such as clothing, pangan boards and network strategies to establish relationships such as debt and receive assistance all according to scott, where as the most important human occurrence of social contact and communication, social interaction also occurs and the community of Dusun bakti makmur village is still very close fraternal relationship, mutual help is also very close, for families, relatives, and others have helped farm laborers oil palm harvesters in the face of challenges, farm laborers oil palm harvesters jdi Dusun bakti makmur riau village will also help or help both neighbors, landowners, their relatives who need help.

3.8. Characteristics of peasant laborers in Dusun bakti makmur village according to scott in the field

In the theory of scott patron client relationship between two or more people that can involve the occurrence of kinship and friendship that can prioritize social relationships, friendship or kinship (Wanurejo & Magelang,2017). kinship relations and prioritizing social relations such as bakti makmur village in riau, the people are still living in groups, close kinship, interacting and greeting each other, kinship shows the occurrence of mutual relations between two or more people and establish kinship and interact with each other there is a relationship patron clients and landowners with farm workers in Dusun bakti makmur riau village does not have a contract system of employment landowners provide jobs or open jobs as well as social relationships of friendship or kinship such as workers and employers.

Their meticulous researchers prioritize social relationships, namely kinship relationships in which they interact or greet each other, the community is still family although not siblings but they already consider it like their siblings and they have a culture that is still very traditional. Characteristics of the community of farm laborers Hamlet bakti makmur Riau namely:

Dusun bakti makmur riau community, a community which is generally Javanese culture or ethnicity, the Javanese ethnic community is famous as a social group that is tenacious and diligent in finding a source of livelihood or a source of need to survive and has long been known as a nation of nomads who have many successes in foreign lands they come.They are willing to leave their relatives

in the village to compete in improving the standard of living and family (Wijaya, 2018). The community of oil palm harvester farm laborers in Dusun bakti makmur riau, they prioritize the attitude of mutual cooperation or gathering at night, why at night, because in the morning until evening the oil palm harvester farm laborers work to earn income, when at night when they are finished bathing and eating they gather with neighbors and they tell stories, sing songs to relieve fatigue that they have at work in the morning and have a very close kinship and kinship.

Facilities and infrastructure or work tools farm laborers oil palm harvesters village bakti, makmur is still simple, seen from the Harvester farm laborers who work where farm laborers oil palm harvesters still use simple working tools such as greasing and mendodos Palm still manually which can require a strong force, the road in the village bakti makmur Hamlet, riau the road is still partly asphalt, the road going to the oil palm plantation fields where farm laborers work during the rainy season the road is slippery and during the dry season the Nets are dusty which makes farm laborers oil palm harvesters have poor health risks.

3.9. *Survival Strategy Of Oil Palm Harvester Farm Laborers*

According to Scott, subsistence Ethics is an attempt to survive in low conditions by using the principle of "survival first" (Scott, 1981:19). Subsistence actions occur due to fears of not being able to meet basic needs due to the problems encountered, resulting in subsistence actions. Individuals have to make great efforts to survive. by prioritizing the principle of safety, it does not mean that the lives of farm workers are not at risk. On the contrary, they are more prone to failure to meet their basic needs. This can be seen from the lives of farm laborers who harvest oil palm are affected by the use of dangerous harvesting tools and have a risk of work accidents. In addition, to survive with the principle of safety first in one's efforts to survive to meet the needs of their lives (Chiari, 2017).

According To James C. Scott to deal with crisis situations and meet the needs of family life there are 4 stratetgi namely: 1) tie the belt with a stronger. Farm laborers who are in the subsistence line use this strategy to carry out a pattern of consuming and saving. here, farmers have to reduce farmers have to reduce the meal time which is usually 3 times a day according to the scoot strategy to eat only once or 2 times a day) or by using a lower quality substitute food. alternative subsistence where farm laborers invite the whole family to be involved in economic activities by doing this self-help activity, farmers do not need to rely on the help of others; they will only get money according to their abilities. 3) utilizing social networks social or relationships are done by asking for the help of relatives or friends when experiencing difficulties (Chiari, 2017).

In this study researchers see survival strategies according to Edi Suharto (2009: 31) that survival can overcome shocks and economic pressures can be done with a variety of strategies. Survival strategies can be classified into 3 categories, namely active strategies, passive strategies and

network strategies and can be done to increase income by using different resources or reduce expenses. This pattern is used by farmers and farm laborers oil palm harvesters to meet the economic needs of families such as clothing, food, shelter, education, and Family Health, there are still many researchers who are careful when at the time of harvesting the fruit of oil palm, oil palm harvesters farm laborers still do not use personal protective equipment, which when not wearing personal protective equipment when harvesting oil palm, there is a risk of work accidents during harvesting. The explanation related to the findings of this study can be seen in the following explanation of survival strategies used by farm laborers of oil palm harvesters as follows:

First, an active strategy is a survival strategy that is carried out by utilizing all the potential that is owned to maximize the potential of harvesting farm laborers, such as doing their own activities, extending working hours, and doing whatever they can to make more money. Most of the oil palm harvesting farm laborers use active strategies such as looking for side jobs to supplement their income, education costs, health. for the needs of education the existence of education is very important for the community for oil palm harvester farm workers who diligently educate their children and put their children in good schools and tutoring places so that their children are successful as well. For their health needs, they often go to village midwives and there are still many oil palm harvesters who interview researchers who do not have BPJS or other health cards, "because taking care of it is very difficult and I have not had time to take care of it",

Second, passive strategy is a strategy for survival that is done by minimizing family expenses as the opinion in survival by reducing family expenses (such as education, clothing, and food costs). the family of oil palm harvester farm laborers in Bakti Makmur Hamlet, Riau who are meticulous researchers are oil palm harvester farm laborers who can also do frugal lifestyle such as not wasteful, bring provisions from home and not consumptive. such as clothing needs they do not buy clothes every day and at a certain time they buy clothes, food needs many people choose to cook themselves to save family expenses, housing needs are also still present from the third main informant and the fourth main informant that researchers interviewed, namely Mr. Nasib and Mr. Ariyadi, still do not have their own homes and they are still contracting at a price of Rp 1,500,000 (one million five hundred thousand rupiah) and the price of Rp 2,000,000 (two million Thousand rupiah) makes them more active to work and find other jobs besides not harvesting oil palm fruit, so that their needs can be met where the basic needs and cost of living is also very high.

Third, Network Strategy to be able to utilize social networks that can establish relationships with the social environment such as owed to neighbors or stalls, receive assistance such as zakat, offerings of love. the family of oil palm harvester farm laborers in Bakti Makmur Hamlet, Riau who are meticulous researchers are oil palm harvester farm laborers who can also establish and utilize social networks in their surroundings both between landowners, tokeh, and neighbors who can help

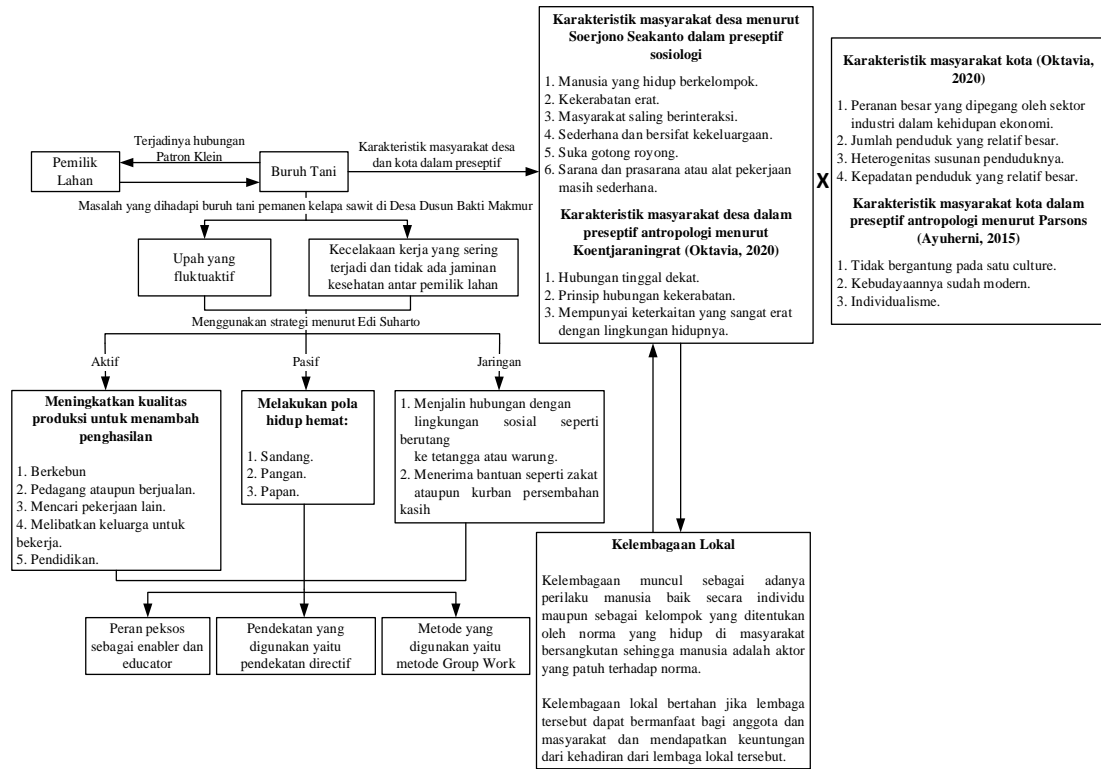
oil palm harvester farm laborers when they are experiencing distress, for family needs as well as, food they also get help although not every day just a day of course they get to get enough of their daily needs.

3.10. *Analysis of research results using SWOT*

Table SWOT analysis results

| Strength | Disadvantages |
|---|---|
| → Children's education in priority → Improve production quality to increase income → such as: gardening, trading or selling, looking for another job → Reduce family expenses or apply frugal living by buying things that are really needed → such as: food, clothing, space, education, health → Establish relationships with the social environment → Kinship and mutual cooperation is still very close → Have a very close client patron relationship | → The use of harvesting tools is still manual → Low wages of oil palm harvester farm workers in Bakti Mamur Hamlet, Riau → Lack of funds → Frequently borrowing or in debt |
| Opportunities | Threats |
| → Basic needs or high cost of living → Create jobs and make the main source of income → Can provide information about the work and positive information | → High number of work accidents → Erratic weather conditions → Palm oil prices and unstable wages → Can cause envy |

3.11. Analysis Chart of Research Results



Source: Data Processed 2024

4. Conclusion

Based on the results of research that researchers have done on the survival strategy of farm laborers" Oil Palm harvesters " Bakti Makmur Hamlet, Riau using SWOT analysis through interviews and observations as well as its relationship with the strategies carried out by farm laborers vary in the survival of their families by using strategies, namely active strategies, passive strategies, and network strategies and seen from the sociological characteristics of the village bakti makmur village has a client patron relationship between farm laborers harvesting oil palm with landowners, tokeh and neighbors , in Dusun bakti makmur village, riau they have a relationship that requires each other between landowners and farm laborers who harvest oil palm and in Dusun bakti makmur village, riau and farm laborers who harvest oil palm are very close to each other and the sense of kinship is still very close. landowners with oil palm harvest workers are rarely seen conflicts or farm laborers harvesters do not work because of wages, but the oil palm harvest workers continue to work despite low oil prices and wages jugaa according to the agreement between landowners dngn farm laborers harvesters, when the Harvester farm laborers stop working due to inappropriate wages, the Harvester farm laborers do not get wages and cannot save to meet basic needs and the landowner with the oil palm harvester farm laborers in bakti makmur village have the same client patron relationship with each other, it can be concluded as follows:

The active strategy is. Active strategies can improve the quality of production to increase income. such as doing their own activities, increasing working hours, utilizing natural resources or plants in the environment such as gardening, raising free-range chicken, trading or selling such as opening a meatball stall, selling groceries, looking for other jobs such as being a driver, clearing other people's land, involving families to work if associated with the characteristics of the village farm laborers have, and can have a positive impact such as getting positive information, for example about other job information in order to generate wages to be able to meet the basic living needs of oil palm harvester farm workers .

Passive strategy is to reduce expenses or minimize family expenses by implementing frugal living by buying the right things- right in need, bring supplies during the process of harvesting the fruit of oil palm such as clothing that is buying makeshift clothes or at the time of Eid alone, food that is eating with makeshift side dishes, boards that are there who already have their own homes and some are still contracting, education that is sending their children to school in a favorite school in Bakti Makmur Hamlet and there are also those who educate their children at renowned universities in Riau, health that is buying medicine in stalls, making herbal ingredients and treatment at the nearest village midwife.

Network strategy: establish relationships with the social environment such as borrowing money to neighbors, namely borrowing money to food stalls receive assistance such as zakat, offerings of love to achieve the goal to meet the needs if associated with the characteristics of farm laborers oil palm harvesters in Dusun bakti makmur riau where the community or community togetherness Dusun bakti makmur riau is a Javanese ethnic, there are not many requests according to their wishes and oil palm harvester farm workers often gather at night to interact with each other and tell stories about their work and oil palm harvester farm workers can build networks between each other and their neighbors.

Advice

Based on the conclusion of the Survival Strategy Of Farmworkers "Oil Palm Harvesters " Of Bakti Makmur Hamlet, Riau Using SWOT Analysis the researchers gave the following suggestions:

1. For farm workers, oil palm harvesters pay more attention to work safety in harvesting oil palm fruits by using complete personal protective equipment.
2. For oil palm harvester farm workers additional education of children such as caring for children, that children should go to school and can motivate children to continue their studies and maintain a relationship between landowners and Harvester farm workers so as not to conflict.

3. The author hopes that the farm laborers of oil palm harvesters can make non-interest bearing loans so that when paying debts are not too heavy and pay more attention to work safety in the process of harvesting oil palm fruit and wearing protective equipment while working.

Thank

There is no most beautiful word than to express gratitude and gratitude to God Almighty who has given permission and his blessing to the author so that the author can complete the writing of this thesis entitled: "Survival Strategy of farm laborers "oil palm farmers" Dusun Bakti Makmur, Riau using SWOT analysis".

During the research and preparation of this journal, The author gets a lot of learning, motivational support, invaluable help from various perspectives ranging from assessment to this thesis report. The author found that this journal would be very difficult to understand if without guidance. In particular, the author expresses his deepest gratitude to Mr. Fajar Utama Ritonga S. Sos., M. Kesos, to the widow of Mr. Randa Kasea Sinaga S.Sos., M, Kesos already mentioned in the preparation of this journal.

References

- Agribusiness, J. O. (2020). (Cooperation with the Department of agribusiness Regional Commissioner PERHEPI Jambi). *Journal of Agribusiness and local wisdom (JALOW)*, 3(1).
- Asaph, A. S. (2020). Efforts To Improve Basic Human Needs. *Cakravarti Scientific Journal*, 2 (2), 26-31. <https://doi.org/10.47532/jic.v2i2.126>
- Ayuherni. (2015). Rural and urban anthropology. <https://blog.unnes.ac.id/ayuherni/2015/11/08/antropologi-pedesaan-dan-perkotaan/>
- bidin A. (2017). Survival strategy of oil palm farm laborers in Pasir Sialang Village, Bangkinang District, Kampar regency 4 (1), P 2.
- Chiari, A. (2017). Farmer survival strategy during dry season. *Вестник Росздравнадзора*, 4(1), P 9–15.
- Creswell, 2015, p. 264. *Qualitative research and Research Design*. Yogyakarta: Pustaka Pelajar.
- Cv Pustaka Ilmu Group (2023). *Book Qualitative & Quantitative Research Methods Hardani* (P.123)
- Fanny I., Agriculture, P. P., Lecture, M., Indonesia, B., & Hp, N. I. M. N. (2012). Fanny Indra. 2110273012; P 2.
- Firdaus, D. A., Mahreda, E. S., Revelation, W., & Lilimantik, E. (2022). Conversion of land into oil palm plantations and social change of local communities (Case Study of Murutuwu Village Community, East Barito regency, Central Kalimantan). *EnviroScienteeae*, 18 (1), 124. <https://doi.org/10.20527/es.v18i1.13001>; P 132
- Husen MR, M., & Maulina, M. (2021). Consumptive behavior of post-harvest rice farmer families in Matang Reeng Village, North Aceh. *Journal of social and Political Sciences Malikussaleh (JSPM)*, 2 (1), 30. <https://doi.org/10.29103/jspm.v2i1.4006>; P 31.
- Ingesti, P., & Rahmadan, R. (2021). Determinants of premium income of palm oil harvest labor (*Elaeis guineensis* Jacq.) in the old Gohor garden of Pt Langkat Nusantara Kepong. *Journal of Plantation Management (JPP)*, 2 (1), 38-48. <https://doi.org/10.54387/jpp.v1i1.21>; P 47.

- Islamiati, D. (2022). Wage System Analysis (Ujrah) Of Oil Palm Farm Workers In Peneladi Village, Sanggau Regency. *Journal Of Muamalat Indonesia-Jmi*, 2 (2), 49-60. <https://doi.org/10.26418/jmi.v2i2.58181>
- Juanda, Y. A., & Alfiandi, B (2019). In The District Of Alahan Panjang Twin Lakes. 9 (2), 41-42; P 521, 518-520.
- Kadji, Y. (2004). Poverty and its theoretical concepts (P.3).
- Mangatas, R. (2021). Study of forest land conversion and its role in employment , economic growth and Human Development Index improvement in border districts of West Kalimantan. *Proceedings of the SATIESP National Seminar 2021*, P 140-155.
- Novita, W., Rini, E., Aswin, B., & Hidayati, F. (2021). Risk analysis and determinants of occupational accidents in Palm Oil Mills. 6(2). P 2.
- Nur, M. (2020). Analysis Of Occupational Health And Safety Systems By The Ecfa Method In. Pt Xyz. *Industrial Engineering Journal*, 9(2). <https://doi.org/10.53912/iejm.v9i2.565>. P 1
- Nurmansyah, G., Rodliyah, N., & Hapsari, R. A. (2019). Introduction To Anthropology An Overview Of Getting To Know Anthropologists. In the main Aura CV Raharja.P 46
- Octaviai, R. (2020). Social Interaction Of Rural And Urban Communities 5 (1), P 55.
- Rizalhadizan. (2023). Understanding Gemeinschaft and Gesellschaft as well as examples. <https://sosiologiku.com/pengertian-gemeinschaft-dan-gesellschaft-serta-contohnya/>. retrieved on april 25, 2024
- Rokan Hillir District, T. I. (2023). Profile of Rokan Hilir regency, from <https://rohilkab.go.id/pages/profil-kabupaten> retrieved December 10, 2023.
- Sari, M. M. (2021). Indonesian Journal Of Social Sciences. *Indonesian Journal Of Social Sciences*, 2(2), 230-240.
- Syafitri, M., & Rahmi, A. (2023). The Impact Of Palm Oil On The Economy Of The Community In Rokan Hilir Riau. *Journal of Da'wah and social Humanities*, 4(1), p 6.
- Tandywijaya, E. (2020). "Mangan Ora Mangan, selamat Bersama "(eat not eat the survivors together) is the philosophy of" me and others " in the idea of salvation of Western philosophers. *Journal Of Cultural Sciences*, 8 (2), 198-207. <https://doi.org/10.34050/jib.v8i2.10984>. P 10
- Vioni, V. M. P., Rashid, Z., & Edigan, F. E. (2021). Determinants of work accidents on oil palm harvesters at PT. XKabupaten Rokan Hulu In 2020. *Kemas Media (Public Health Media)*, 1 (3), 1005-1022. <https://doi.org/10.25311/kesmas.vol1.iss3>.P 4.
- Wanurejo, D., & Magelang, K. 2017. Portrait of client Patron relationship between landowners and farm workers in Ngentak Hamlet, Wanurejo Village, Magelang regency Muhammad Alif Alauddin, Miratul Umam, Mustika Ayu P, Novenda Hijrah, Nurul Hidayah *Sociology study Program, Faculty of social and Political Sciences*. 1–15. P 3
- Wijaya, W. (2018). Solidarity of students of Kesatuan Keluarga Kayu Aro Kerinci (PK 3 P) in Padang City. *Bakaba Journal*, 7 (2), 12-20. <https://ejournal.upgrisba.ac.id/index.php/bakaba/article/view/4284/1769>. P 4