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# Social Action of The Community on The Slopes of Mount Kelud Towards Livelihood, Family, Religion, Environment and Village / Sub-District Government

Suwarno\*

*Faculty of Social dan Political Science, Universitas Kadiri, Kediri, Indonesia*

*Email: [suwarno@unik-kediri.ac.id](mailto:suwarno@unik-kediri.ac.id)*

*\*Corresponding Author: Suwarno Email: [suwarno@unik-kediri.ac.id](mailto:suwarno@unik-kediri.ac.id)*

## **Abstract**

### **Keywords:**

*Social Action,  
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*Rural communities with their various characters, innocence, and local wisdom are still interesting to note and study from any scientific point of view. Considering that the advancement of communication technology that occurs today has more or less influenced and may have an impact on social shifts or changes in rural communities. Various social symptoms or social phenomena are new and contradictory to the people of the previous generation. This is because their predecessors were generally technologically illiterate, while the younger generation enjoyed the advances in communication technology. Based on the phenomenon mentioned above, the problem is, among other things, how the social action of the community on the slopes of Mount Kelud, Kediri Regency, East Java, in the livelihood, in the family, religion, environment and village/sub-district government officials. Realizing that the problematic character as mentioned above, the research approach used is a qualitative approach, namely "an approach that understands the phenomenon of what is experienced by the research subject such as behavior, perception, motivation, action and others holistically and by way of description in the form of words and language, in a special natural context by utilizing various natural methods." Data collection techniques with observation techniques, interviews and documentation, while the technique of determining informants with purposive sampling techniques. The data that has been collected is analyzed using interactive analysis techniques. The results of the research include the existence of local wisdom in crop planning, land processing and harvesting in the form of safety rituals, plant pests and gratitude to the Almighty. The agricultural system is traditional and does not use insecticides and chemical fertilizers. Social action in the family is manifested in the attitude of parental responsibility, affection and the creation of a sense of security. The family is a medium of education the foundation in providing a value system. There is a high attitude of tolerance among religious believers, an attitude of mutual cooperation and mutual help, mutual respect, and high awareness in social life and preserving the environment as well as an attitude of obedience and obedience to village/sub-district officials which is realized in the form of obediently paying any taxes and being ready to carry out orders from village/sub-district leaders.*

## **Introduction**

Various influences of technological progress and development have hit communities in various regions, both urban and rural communities. This causes various social symptoms, except for communities that are very strong in customs or social values which are usually closely related to religious values. This does not mean that the existence of technology and development results is not important, but its negative effects must be anticipated. Rural communities with their various characters, innocence, and local wisdom are still interesting to note and study from any scientific point of view. Given the advances in communication technologies that occur today more or less bring influence and perhaps social shifts or changes in rural communities. Various social symptoms or social phenomena are new and contradictory to the

society of the previous generation. This is because the predecessor generation was generally technologically illiterate while the younger generation quite enjoyed the advances in communication technology.

We all realize that most of the people who are struggling every day with efforts to improve socio-economic welfare are in villages and especially villages around forests and in forests as many as 25,863 (Jhariya et al., 2019). So, the government also has a rural development program. This is in accordance with Law No. 6 of 2014 concerning villages Article 78 (1), village development, namely improving basic services, building and maintaining infrastructure and the environment, developing a productive agricultural economy, developing and utilizing appropriate technology, and improving the quality of order and peace of the village community.

Referring to Law No. 12 of 2008 concerning the Second Amendment to Law No. 32 of 2004 concerning Regional Government, which stipulates that villages are autonomous regions, which means that they have the authority to carry out development that is in accordance with the needs of the village and does not conflict with the habits of the community? This means that development should be able to run effectively and efficiently, considering that the planning and implementation of development is in accordance with the habits of the village community. However, community participation is an important element in achieving development success, while community participation manifested in the form of social action is strongly influenced by perceptions of the various developments implemented.

People will perform social actions as a form of participation in the implementation of development if according to the community it is profitable and beneficial. Village autonomy is very helpful and very necessary for the success of development in the village, as well as the social action of the community in the countryside, and this is also not contrary to the value system that develops in the countryside, especially in the community of the slopes of Mount Kelud. The people of the slopes of Mount Kelud in general are still in dire need of assistance and policies from Perhutani, considering that some people farm by working on land owned by Perhutani and it is the mainstay of life. This is in accordance with Government Regulation No. 6 of 2007 concerning forest planning and preparation of forest management plans and forest utilization. Forest utilization in question is the utilization of forests in the form of timber (chapter I article 1 paragraph 4), non-timber (utilization of non-timber forest products is an activity to utilize and cultivate forest products without damaging the environment and not reducing the main function with a time limit of a certain area and or volume (Chapter I article 1 paragraph 8 and 9). Therefore, the government followed up in an effort to improve the welfare of forest communities by conducting management involving the community.

Community Forest Management (PHBM) is a concept of processing forest resources with a form of cooperation between Perhutani and the community around the forest of mutually concerned parties in order to achieve the sustainability of the function and maximum benefits of forest

resources ([Hessler, Bibbins-Domingo, & Gottlieb, 2021](#)). CBFM plus activity space with a variety of completeness that is more supportive. Forest Resources Management with the Community Plus) is a system of managing forest resources with the principle of cooperation that provides mutual benefits between Perhutani and forest communities or with interested parties in an effort to achieve the sustainability of the function and maximum benefits of forest resources so that it is hoped that the existence of PHBM can provide welfare for all parties ([Sabila, 2015](#)).

The understanding of the people of the slopes of Mount Kelud about government policy in this case PERHUTANI about forest management with the community is to do farm work that has been regulated and given by Perhutani in accordance with applicable regulations (comply with all prohibitions and accept the obligations given) as a form of community participation around the forest to achieve added value so as to improve welfare. This is a form of daily social action of the Kelud slope community in the field of work, fostering a peaceful, serene, and non-conflict family, building good human relations, communicating well, building a good life together and building good relations with the government, both in the village and in the sub-district by obeying all the rules and doing what has been ordered is a form of community participation in the implementation of development.

Therefore, what is studied in the results of this research is the daily social actions of the people on the slopes of Mount Kelud which can be observed from the following aspects: (1) the condition of the community's livelihood activities; (2) social actions in family life; (3) social actions related to religion; (4) social actions, especially the relationship between community members and their living environment; (5) the relationship between community members and the village/sub-district government.

Referring to community forest management is a form of implementing forest community development. It aims to improve welfare through improving the quality of life, living standards, and public health. Given that through joint community forest management, employment opportunities can be created which can then increase economic growth and increase community income, in addition to community empowerment, by providing equal access and opportunities for all people to improve their quality of life. In addition, in this study, what needs to be considered, among others, is 1) a fulfillment of the need to be able to live, 2) self-esteem, and 3) freedom ([Maggio et al., 2020](#)).

These three values are the driving force of human behavior in the development of a human society. Since development is related to values, it is often transcendental, a meta-disciplinary phenomenon, or even an ideology. Talking about the values contained in human beings cannot be separated from talking about human rights, especially in the social, economic and cultural fields. Related to this, there are seven basic human rights that are respected and developed, namely (i) the right to food, (2) the right to ownership, (3) the right to work, (4) the right to education, (5) the right to health, (6) the right to a decent standard of living, (7) the right to enjoy and develop science ([Baroroh et al., 2021](#)).

The community's reaction to various impacts of development and technology is strongly influenced by its perception. If the perception is positive and useful, the community will certainly carry it out, but if on the contrary, they will certainly leave it and or not follow it. People's perceptions can be determined by various factors such as social, economic, educational, religious and cultural backgrounds. People from different backgrounds can have different perceptions of development and technology. For example, people from higher social backgrounds may have positive perceptions of development and technology, while people from lower social backgrounds may have negative perceptions. In addition, people's perceptions can also be influenced by the information they receive. Inaccurate or incomplete information can cause people to have wrong perceptions of development and technology. Therefore, it is important to improve the communication and information received by the community so that the community can obtain accurate and complete information about development and technology. This will help the community to understand the impact of development and technology and give a positive reaction.

This is a form of social action. This is in accordance with the definition of social action which is an action based on the form of social facts that have a major influence in social life, where the social system in this influence is created from the relationship of individuals to their groups ([Weber et al., 2020](#)). Meanwhile, other experts define social action as repetitive behavior that is carried out with a deliberate nature as a result of the influence of similar situations of passive goals in certain situations ([Ritzer & Degli Esposti, 2020](#)).

Social actions carried out by society cannot be carried out if there is no social interaction between people both individually and in groups, as well as in families. Considering that every day social actions always occur, whether it involves work, religious worship, or to exchange information. Therefore, communication is needed as a form of social interaction. The social interaction referred to is "dynamic social relations, namely between one individual and another individual, as well as with groups or relationships between groups" ([Benuf & Azhar, 2020](#)).

Social action which is a repetitive behavior that is then also known as social behavior is strongly influenced by the motive and or the goal to be achieved also depends on perception. If the perception of something is positive or good at least for its interests, then the person takes social action. But on the contrary, if according to his perception it is not good or not profitable, people also do not take social action.

Although it has been positively perceived, the existence of motivation is very important in order to provide encouragement to behave or act to do something in order to achieve goals. Thus, motivation contributes positively to behavior or action. This is in accordance with [Uno, Murayama, & Yamazaki, \(2024\)](#) who explains that motivation can be interpreted as an internal and external drive within a person which is indicated by the presence of; desires and interests; drives and needs; hopes and ideals; appreciation and respect. Through this motivation, a person or group (community) performs social actions continuously until a goal is achieved.

Social action theory refers to the various ways in which individuals and groups perform behaviors aimed at achieving specific goals or objectives in a social context. This can include actions such as communication, cooperation, and conflict resolution. Social action theory is often used in the fields of sociology, anthropology, and political science to understand how people interact and make sense of their social world. According to sociologist Max Weber, social action theory is a concept that explains how individuals and groups act to achieve certain goals in a social context determined by the social norms and values prevailing in that society. Weber emphasizes that social action is determined by the subjective meanings and motivations of the actors, which in turn are determined by the prevailing social norms and values. He also stated the importance of the concept of "verstehen" which allows us to understand social action from the perspective of the perpetrator and the subjective meaning given by the perpetrator. Based on various facts and concepts as described above, the problem is how the social actions of the people of the slopes of Mount Kelud in livelihoods, in the family, religion, environment and village / sub-district government officials. These five components are the focus of this research.

## Literature Review

Mount Kelud is an active volcano in East Java, Indonesia, with a long history of volcanic activity. People residing around this mountain possess diverse ethnic groups and with the passage of time these people have developed a bond with this area (Fajar et al., 2021). The families have called this slope of Mount Kelud their home as they have developed social bonds that helped them to form a community. The surrounding of Mount Kelud is a network of versatility, flexibility and interconnections (Sejati et al., 2019).

Their survival is deeply linked to the unpredictable nature of the volcano, as eruptions consistently disturb their safety and welfare. Despite the challenges they encounter, the communities near Mount Kelud demonstrate exceptional resilience, relying on traditional wisdom and collective unity to withstand the impact of natural disasters.

## Social Action and Livelihood on the Slopes of Mount Kelud

The livelihood activities around the Mount Kelud show a diverse combination of economic activities including agriculture, horticulture, and small scale industries. The ways of earning a living is closely tied to the culture and history of communities and this shows that how close are these people to their land (Illu et al., 2021). Agriculture is the primary source of income, and the people use basic techniques for agriculture. According to Rustinsyah, (2015), the community based initiatives have played crucial role in increasing livelihood and promote sustainable development. Through inclusive decision making and participation, communities have moved resources keeping in concern the environmental uncertainties.

Finding the ways to earn livelihood comes up with a lot of difficulties. Market changes, not good infrastructure and difficulties getting loans or reaching markets limit economic chances and make people's livelihoods even more at risk (Sejati et al., 2019). Additionally, this area is affected with natural disasters like earthquakes and volcanic eruptions. This means people need to be ready to adapt and have plans in place for disasters. According to Fajar et al., (2021), within these difficulties, there are chances for new ideas, variety, and development led by the community. The community can try new things like using renewable resources, encouraging tourism related to agriculture, and taking care of the land in a sustainable way. These ideas can help make livelihoods stronger and less dependent on outside influences.

### **Social Action and Family Dynamics**

The region's cultural norms and societal expectations shape its family patterns (Adila, Dewi, & Tamitiadini, 2018) found that Mount Kelud houses had many generations living together. These practices are common in Mount Kelud households. Extended families exist, hence this practice is differentiated by their existence. Additionally, gender roles affect family dynamics. These positions define power and obligation according to cultural standards. This significantly impacts family relations. According to Hastuti & Gayatri, (2023), society's activities might affect family relationships and duties. There are many ways these behaviors might affect others. Community-driven programs and projects provide families the information and skills they need to work together and communicate better. Participants in community-driven initiatives and activities may profit. This relationship is crucial since society's actions affect family well-being and harmony. According to Illu et al., (2021), social action programs provide a supportive environment that helps families overcome adversity. Social action programs aim for this. These projects promote community cooperation and social ties to help families become more resilient. New resources, services, and opportunities made possible by collaboration benefit families, society, and the economy (Sullivan & Sagala, 2020). Because it increases resources, services, and options. This happens when previously inaccessible resources, services, and opportunities become available.

### **Social Action and Religion**

Mount Kelud residents' religious rites and beliefs are strongly rooted in their history and lifestyle. Mount Kelud is their permanent dwelling. Their relationship is strong because of this. This page discusses Christianity, Islam, Hinduism, and indigenous spiritual traditions. This page covers alternative spiritual pursuits. Religious ceremonies, festivals, and other festivities provide for communal worship, social interaction, and spiritual connection. A community needs these festivities because they offer these opportunities. This type of celebration also helps a community survive (Julaeha et al., 2022). Social action and religious practices intersect through common values, and ethical standards. Community-driven projects often take

inspiration from religion and ethical obligations, highlighting values such as compassion, fairness, and assisting others. Religious celebrations and rituals provide opportunities for acts of kindness, volunteer work, and community assistance, promoting culture of empathy and selflessness among followers (Purwanto & Titasari, 2018). According to Julaeha et al., (2022), Religious figures and leaders are key in rallying community backing, gathering resources, and championing social fairness matters. Religious groups and charitable organizations frequently lead campaigns to tackle poverty, inequality, and social isolation, using their moral standing and organizational connections to bring about beneficial transformations.

### **Social Action and Environmental Conservation**

The environmental difficulties confronting communities residing on Mount Kelud are numerous and widespread. The area is prone to volcanic eruptions, earthquakes, and other natural disasters, which greatly endanger human settlements, farmlands, and natural habitats. Soil erosion, deforestation, and habitat destruction worsen environment, weakening the resilience of local ecosystems and affect the welfare of communities reliant on natural resources for their sustenance (Fajar et al., 2021).

According to Tanjungsari, Hakim, & Retnaningdyah, (2018), Community groups, NGOs, and regional authorities have launched diverse initiatives and schemes to raise environmental consciousness, educate about conservation, and encourage sustainable resource management. These efforts involve activities like planting trees, safeguarding watersheds, handling waste, and promoting eco-tourism. These activities involve local residents in practical conservation work and empower them as guardians of their environment.

By encouraging a mindset of caring for the environment and shared accountability, social action projects encourage the acceptance of sustainable land management methods, conservation of resources, and strategies for adapting to climate change. Furthermore, by mobilizing society and empowering communities, local residents become better equipped to address environmental crises, minimize risks, and develop resilience in uncertain environmental conditions (Hakim & Miyakawa, 2018).

### **Social Action and Village/Sub-district Governance**

Indonesia's decentralized government system gives local authorities enormous authority, which affects the sub-district administration's structure and activities. Due of Indonesia's decentralized administration. As stated by Risfaisal & Muslimin, (2023), village chiefs, also known as "kepala desa," are elected leaders who oversee administrative duties, help community members make decisions, and represent their own interests within government. Chiefs of villages are called "kepala desa" (Rahmawati, Wahyuni, & Haksama, 2023; Rahmawati et al., 2023) link community social action and local government through similar goals, interdependencies, and interactions. When government services fail, residents look for new ways

to become involved, advocate for topics they care about, and find solutions. This is because citizens often seek other ways to participate. This is where social action comes in. Local politicians, grassroots groups, and civil society organizations work together to solve problems, locate resources, and influence policy. This is done through partnerships, communication, and cooperation. Social action promotes democracy and inclusive decision-making in many ways. One way is to increase local government accountability, openness, and public agency ([Rahmawati et al., 2023](#)). The collaboration between social action and local village or sub-district governance has significant potential to boost community development, advocate for social fairness, and establish strong institutions in the community of Mount Kelud.

### **Theoretical Gap**

There is gap in identifying how social projects last and adapt to changes like growth and climate changes. Research should compare different ways of doing social work and include voices which are not heard. Understanding these things helps make projects more effective and better for community. The literature review discussed the interconnection between social action and several dimensions of community life around the slope of Mount Kelud. It discussed the challenges and opportunities for the people of this area regarding living and education. The community has a strong potential in catering to socio-economic challenges in context of family dynamics, livelihood, religion etc. Identifying the importance of social action is mandatory for policy makers as by adopting these strategies, they can empower community to face the complexities in their lives and strive for better future.

### **Method**

#### **Research Approach and Method**

Realizing that the research problem is qualitative in nature, it characterized by the acquisition of new findings. Qualitative research is a research method used to collect and analyze data about social or human phenomena. Qualitative research is different from quantitative research that collects numerical data and analyzes it with statistics. Qualitative research collects data in the form of text, images, or audio recordings, and analyzes them with methods such as content analysis, discourse analysis, or interpretive analysis. Qualitative research is flexible and open, and is focused on understanding the perspectives and subjective experiences of the participants ([Bua, 2022](#)). Several characteristics separate qualitative research from quantitative research:

- A naturalistic approach to qualitative research involves studying the social environment in its natural form in natural settings.
- Qualitative researchers typically evaluate data to understand individuals' subjective experiences and viewpoints. To better understand participants.

- As new material becomes available, qualitative research may be rapidly redirected and altered to meet study aims. This is achievable because of research flexibility. This makes it a changeable study variable.
- Qualitative research focuses on participants' perspectives and experiences. This is done to learn more about the topic.
- Qualitative research data, such as text, photographs, and audio recordings, may be evaluated using several methods. Content analysis, discourse analysis, and interpretive analysis are examples.

The research approach was inductive, qualitative research often proceeds from specific observations to broader generalizations and theories. Moreover, an ethnographic strategy was used. Qualitative research often includes elements of ethnography, which aims to understand the cultural or social group being studied.

Therefore, the qualitative research approach is proportional enough to be able to answer the problem. This approach prioritizes field reality, meaning that it is an approach that prioritizes field observation, which begins with participant observation, which is supported by interviews and initial documentation (Suyanto & Sutinah, 2011). This means that researchers who make observations are also called researchers as instruments, this is in accordance with (Purwadi et al., 2021).

The focus of discussion in this study is on the social paradigm by Weber's concept of social facts. Weber's "social action paradigm" defines social action as people and organizations working together in a social environment to achieve a goal. Define "social action" this way. Paraphrasing Weber, cultural and social norms and values of a society affect the subjective meanings and motives of social activity participants. I want to say this. Weber developed "verstehen" as well. This concept involves understanding social activity from the participants' perspectives and subjective perceptions. According to him, academics must have sympathy for social participants to comprehend their meanings and motives. Weber's social action paradigm emphasizes social structures and institutions' participation in social activity, whereas the structural-functionalist paradigm emphasizes their impact. The structural-functionalist paradigm emphasizes social organizations and structures' objective operation, while Weber's interpretivist perspective emphasizes people's subjective experiences. Weber's interpretivism contrasts with structural-functionalism.

In sociology, Weber contrasts social institutions and society's structure. It will likely have several positives for the scenario. Subjective elements and social realities are needed for this paradigm to have a creative, inventive, and powerful internal selection force. Research is being done on Ghoib because it may contain sacred riches.

### **Data Collection**

The data that has been collected will be tested for validation so that the data can be guaranteed. Data validity tests include 1) data credibility test

(ensures reliability and validity of data), 2) transferability test (data similarity and applicability), 3) dependability test (assess the stability of data), and 4) confirmability test (objectivity and neutrality of data). The data analysis used is an interactive analysis of Milles and Huberman in [Sugiyono \(2017\)](#), which includes several stages of analysis as data condensation, data *display*, conclusions, and verification. Interactive analysis is a data analysis method developed by Miles and Huberman in qualitative research. It includes three main stages: data collection, data reduction, and data presentation.

- Data collection: Data is collected through methods such as interviews, observation, or document analysis.
- Data reduction: The data collected was reduced and organized in a systematic way. This includes grouping the data, organizing the data, and finding patterns or themes in the data.
- Presentation of data: The reduced data is displayed in a comprehensible form, such as tables, diagrams, or narratives.

Interactive analysis prioritizes observer and participant understanding, which is combined with the data collected. This is in contrast to more traditional methods of analysis that prioritize analyzing data in isolation from context and the observer's understanding.

Interactive analysis also prioritizes a continuous process, meaning that data is collected, reduced, and analyzed continuously throughout the research process. This allows the researcher to discover new patterns or gain new perspectives from the data during the analysis process.

### **Sample**

The sample of the study included the communities residing around the slope of Mount Kelud that represent diverse ethnicities, religions and livelihood as these diversities will provide deep insights of social dynamics. It was made sure that rights and privacy of people are taken into consideration.

### **Research Results**

#### **a. Social Action in Livelihood**

The community on the slopes of Mount Kelud is a community that lives on the slopes around the mountain which is administratively included in the Kediri district. Therefore, the existing agricultural system is a tenant farming system whose land is land owned by Perhutani, in addition to some land that is still actively managed as coffee and sugar cane plantations. The slopes of Mount Kelud that enter the Kediri district are the western slopes of the mountain. Administratively, Mount Kelud is included in three districts, namely the west of Kediri district, the north of Malang district and the east and south of Blitar district. The only land access that can reach the top of Mount Kelud is through Kediri district.

The beauty of the panorama and the coolness of the air at the top of Mount Kelud as later became the prima donna of natural tourism in Kediri district. Road access to Mount Kelud is quite good, and can be reached up to the parking lot, which is 8 km from the top of the mountain. The only vehicles allowed to reach the summit are motorcycles, which start from the parking lot. The people who live on the western slopes of Mount Kelud are Javanese people who still uphold high social values. Some local wisdom that has values of togetherness, mutual cooperation, simplicity, values that nuanced to maintain the environment are still well preserved. Through the implementation of the policy of borrowing perhutani land to be cultivated as agricultural land under huta plants in communities around the forest can improve community welfare and improve forest security.

Social actions of the community in fulfilling their needs include various activities carried out by individuals or groups in society to meet the various needs of daily life. All social actions carried out by the community in fulfilling their needs are strongly influenced by factors such as socio-economic conditions, cultural factors, and social environmental factors. In general, the people on the slopes of Mount Kelud work as tenant farmers, not enough landowners. The tenant farmers in question are those who work on land owned by Perhutani. The agricultural crops carried out by the community are agricultural crops that are about 3 months old, except for pineapple plants that can reach the age of 1 year. The crops include corn, tomatoes, eggplants, long beans, peanuts, chili plants and various vegetable plants. Fruit crops include watermelon, melon and pineapple.

The local wisdom that is preserved in the farming community in working is that all agricultural work does not use chemical fertilizers, but starting from planting, tillage, maintenance to harvesting is done without using modern fertilizers (chemical fertilizers) but using organic fertilizers and done manually (Organic crops). These activities are known as agroferrestry. Through agroferrestry activities, it can prevent forest damage, wood loss that previously often occurred in the forest area of Kelud slope.

All stages of agriculture cannot be separated from the existence of local wisdom that is still maintained and carried out, for example, when you want to start agricultural work, it begins with finding a good day, it aims to maximize agricultural yields, besides that planting plants also begins with reading prayers (*Javanese tradition*), as well as in harvesting also again looking for a good day. Not all days are suitable for the types of plants planted, for example Sunday is suitable for plants that are utilized by batannya / sugar cane (Results of interviews with Riyadi, Brumbung, November, 2022). This is all done so that agricultural plants grow well, and bear fruit that satisfies farmers.

Pest eradication also does not use chemical drugs (*insecticides*), but pest eradication is carried out through prevention from land preparation, processing and post-harvest. For example, after harvesting, the land is cleaned, then rested first through drying the land for several days (usually 1 week, foam more), after which the cultivation begins with the application of

manure. After that, plowing is done, with the hope that the fertilizer will mix with the land. Even then, the land is not immediately planted, but left for one week before planting (Interview with Pak Bayek, Satak, November 2022).

Through this process, it turns out that the planted crops have never been attacked by plant diseases. This kind of social action is carried out by the Kelud slope community so that agricultural crops are free from pest attacks, and this is a form of local wisdom that is still maintained. Likewise, the cultivation of agricultural land also does not use agricultural technology, for example, plowing the land does not use tractors, but uses luku and cows (for plowing). The fertilizer used is manure or compost. The agricultural technology used by the community to cultivate land in perhutani cultivated land is still very low, because the technology they use to grow crops is hoes, sickles and plow tools and cows.

### **b. Social Action in the Community**

Social action in society refers to the way individuals or groups in society act or interact with each other. These social actions can be differentiated into actions directed by different individuals or groups in society. Social action in a community setting can also be divided into formal action and informal action. Formal actions are actions that are organized and carried out in accordance with applicable rules or norms, while informal actions are actions taken without being bound by applicable rules or norms. Social action in society is also strongly influenced by social factors such as culture, norms, values, and applicable regulations.

Community life on the slopes of Kelud is very prominent, although the influence of globalization remains, for example the existence of TV, mobile phones, electricity, motor vehicles. However, these technologies are used in accordance with their interests, without having to dissolve to change social attitudes and behavior. The various technologies above are used to help, facilitate and or reduce work. TV is used to watch entertainment and very little news. A lot of information is obtained from hand phones. Relationships between families, friends and neighbors remain good, with people knowing each other, helping each other and exchanging information (usually information about agriculture). This attitude of mutual cooperation can be seen during community service, usually cleaning roads and graveyards in the village, as well as when people build a house (when making the foundation of the house), when people want to get married and when there is a death. In the event of a death, people usually bring rice, vegetables and money to be given to the family of the deceased (this has been passed down from generation to generation).

While waiting for the harvest, many farmers from the slopes of Mount Kelud work odd jobs, some work in the service sector as motorcycle taxis at tourist attractions, selling food (stalls), selling agricultural products, such as pineapples, vegetables and various tourist souvenirs (observation and interview with Mr. Suyono, Sugihwaras. September. 2022). The vehicle used to transport the harvest is a cart that is sometimes pulled by a cow or a motorcycle. The livestock that are

usually kept include chickens, cows and goats on the grounds that these livestock when in need of funds for certain purposes are quickly sold.

### c. Social Action in Family Life

Families on the slopes of Kelud are generally *nuclear families* (father, mother and children), not *extended families*. The family is the person who is felt to be close, a place to complain, a place to tell stories, a place to anchor, a place to pour out various complaints, and the family is considered the person who can solve various problems. A the family is a relationship that is bound by the family, as they are connected by blood relations (Interview with Mr. Gondrong, Sugih Waras, October. 2022).

The head of the family is in charge of earning a living while the mother helps the father work, takes care of the family, cooks, and protects family members, while the children go to school.... For the people of the Kelud slope, the family is a place to gather, chat, reveal various events encountered outside, a place to complain, and the safest place from various temptations and threats from outside. This means that the family is a mediator of social values. The problem of formal education is that they think simply, if they have the money, they send their children to high school, but if they don't have the money, they stop going to school to find work or help their parents work (Interview with Mr. Bayek, November. 2022).

Each family member has their own function and role in accordance with the applicable family provisions. Therefore, the functions and roles of each family member are very influential in family harmony. In this case, the role of social interaction between family members determines the success of family harmony. The ability to interact through socialization in the family, will build familiarity, closeness and high intimacy and intensive face-to-face communication, thus indirectly building a person who is able to interpret a meaningful environment. The functions and roles of each family member can run smoothly depending on the awareness and ability of family members to carry it out, be it economic functions, educational functions, social functions, besides that the family is a safe place, the family is a place to learn and teach religion, but the family can also provide a sense of pleasure, happiness (Interview Results with Gus Eddy, December. 2022).

### d. Social Action in the Religious Aspect

Religi or *relegre* (Latin), means reading and collecting. According to Nasution, religare which means to bind ([Firmansyah et al., 2020](#)). According to [Albani et al., \(2022\)](#), there are five variables related to the origin of religion itself, namely: a. Behavior. b. Sacred reflection and faith (belief). c. religious feelings or experiences (experience). d. Attachment (involvement). Attachment (*involvement*). e. *Consequential effects*(behavior that is carried out by adherents continuously according to the provisions that apply it). In carrying out religious activities, it cannot be separated from the reflection of various teachings according to the teachings in religion. In carrying out worship, of course, wholeheartedly, full of feelings between conscience, thoughts and readings and behavior carried out.

Religion is the source or guide of human life, both in order to establish a relationship with God, as well as with fellow humans or the environment. As a life guide, religion can show what is right and wrong, what can be done or not. Religion as a source of law and gives birth to norms, behavior patterns and customs, as well as social values and cultural values in society.

The people of Kelud slope believe that: (1) there is something supernatural (invisible), (2) humans as weak creatures who if they are no longer able to solve a problem or activity, then they pray to the almighty God to ask for guidance, it is a form of submission, not as a form of despair, (3) the problem of sustenance, soul mate and death only God knows, humans can only try, work and pray, (4) believe in the existence of destiny, (5) Human life in this world there is a governing, (6) Every religion/belief adherents do what is commanded by religion and stay away or leave everything that is prohibited by religion, thus obtaining a happy and prosperous life in the world and the hereafter.

Most of the people on the slopes of Kelud are Muslims, but in terms of agricultural work, since the cultivation of land, planting crops, management and harvesting always offer prayers to God Almighty. Land cultivation is preceded by a kenduri (prayer feast) to ensure that no calamities or accidents occur and that the work runs smoothly. As for the land planting stage, good days must also be found, and so on ([Sheila et al., 2022](#)). The social actions of kenduri, prayer services for Muslims, dhikr, self-reflection and offerings for Hindus are all forms of religious action.

Other sources also explain that the land cultivation ceremony is a form of request ceremony so that in cultivating the land can run smoothly and avoid various forms of disaster and safety. The land management ceremony aims to avoid planted agricultural crops from various plant diseases, as well as the ceremony at harvest time is a form of gratitude to the Almighty that the planted crops have succeeded well.

The marriage ceremony, which is carried out, is a form of gratitude to God Almighty, that as parents they feel they have succeeded in educating their children and bringing them to the level of marriage and as a first step towards a bigger life, namely a household. The marriage ceremony is full of prayers and requests submitted to the power so that the bride and groom's life is happy, and successful in forming a family that is sakinah, mawadah and warohmah. The selamatan or kenduri is a form of alms to others.

The people of Kelud Slope believe that (1) not always everything that happens on the surface of the earth can be explained by reason; (2) there are vibrations (emotions) as members of groups or members of society and religious people; (3) there are extraordinary events beyond the ability of human thought; (4) they also believe that there is something supernatural that cannot be proven with human eyes. This encourages people on the slopes of Kelud to behave religiously. As Muslims who are quite devout in worship, they uphold religious teachings as a belief and teachings that regulate life in the world (relationships between humans and humans with the surrounding nature) and in the hereafter

(regulating human relationships with their God). Relationships between religious communities are harmonious, with mutual respect, mutual appreciation and do not interfere with each other in the implementation of worship according to their respective religions. However, the people of Kelud Slope have quite high religious emotions, and these religious emotions arise if they feel that their religion is denigrated or harassed and or know of events that are prohibited by religion, but there are still residents who do it (Trinci et al., 2023).

#### **e. Social Action in Relation to Government**

The activity pattern of the relationship between the Lereng Gunung community and the sub-district government is: First, the process of fostering and structuring the community is the responsibility of the government, starting with the village government as an extension of the government above it. So, various government policies on everything that fosters and regulates the community are in the hands of the village government. The relationship between the kecamatan government and the community on the slopes of Mount Kelud has been very good.

Various community programs, especially requests for the construction of various community facilities, are officially proposed through the village government, and this has been represented by community and religious leaders. In fact, at every meeting held by the kecamatan government, everything related to the community is always proposed directly by community and religious leaders. This has previously been discussed unofficially with several community leaders. Other relationships involving correspondence or documentation are good and harmonious, with the community going to the village or kecamatan office and to other offices if there is something to be taken care of, for example, taking care of identity cards, marrying, paying taxes, and being invited to socialization meetings.

In general, the character of the village community has a nature and attitude that is obedient and (*sendiko dawuh*) to government officials. What is ordered by village government officials is always done, for example, community service work to clean the roads, paint the roofs of houses, and clean and decorate houses and surroundings in August. The attitude of obedience and respect for government leaders is very visible during village activities.

### **Discussion of Findings**

Livelihood or work is a source of life in the family and society, considering that through work, even if it is just working on agricultural land from perhutani, income is obtained which serves to support the family. In every job, of course, there are motives and goals. Work raises habits and motivation that must continue to be done so that the quality of work can also be achieved. This is as Weber's concept as conveyed by Weber in Damsar (2011) social action to the extent that the action pays attention to the behavior of other individuals and is therefore directed at a specific goal. It is oriented that the activities or efforts carried out by a person are related to limited resources by considering the abilities, efforts and desires they will achieve.

Weber's theory of action becomes an understanding in the involvement of several aspects in finding the motives behind the meaning of actor actions based on the types of social actions that represent a socio-political change (Walgito, 2004). Weber has a great interest in the theory of social action related to the problem of motivation, intention (intend) and behavior (behavior), (Risfaisal & Muslimin, 2023).

In a job, there are habits that are carried out in accordance with the demands of the job, life habits (waking up early, eating, working time). At the beginning of land cultivation, overcoming plagues, fertilizing using only compost, and leaving the land for a while before starting work again are all full of meaning, full of goals and hopes so that agricultural results can be maximized. This social action occurs because of the habits that have been passed down from ancestors by never questioning why it happens and is carried out. Weber considers traditional actions to be actions that do not go through rational thinking. And these actions takes place spontaneously without going through thought, planning and consideration. The basis of this action is usually custom, a tradition passed down from generation to generation for a long time. This means that this traditional action occurs repeatedly and is the same as before (traditional action).

Social actions related to family, and government cannot be separated and certainly contain motives and goals to be achieved. Besides that, it is also carried out with discipline because it is bound by various rules that must be applied. If so, the action is based on achieving goals that are rationally calculated and pursued by the actor concerned. This behavior refers to actions based on the rationality of the actor in order to achieve certain goals.

This action is also called instrumental purposeful action because this action is carried out through efforts and efforts to achieve the expected goals. The word rational implies logical and instrumental means to achieve goals. This means that this action based on careful planning and prior consideration is an action based on achieving goals that are rationally calculated and pursued by the actor concerned. This behavior refers to actions based on the rationality of the actor in order to achieve certain goals.

This action is also called instrumental purposeful action because this action is carried out through efforts and efforts to achieve the expected goals. The word rational implies logical and instrumental means to achieve goals. This means that this action is based on careful planning and prior consideration.

Social action related to religion is an effective action (Weber, 2019). This is based on the implementation or behavior related to religion is a social action that totally involves feelings. In carrying out worship or religious activities, death ceremonies, wedding ceremonies, obtaining gifts, of course accompanied and carried out full of feelings, sincerity, submission to the almighty (affective action). This action never involves the question of why they do it, it could be religious teachings or customs passed down from ancestors.

Social action carried out by the community, be it social action due to work or livelihood, social action in the family, social action in relations with the government, social action in religion, certainly has a value system. This means that people act certainly prioritize on goals, goodness, fairness, and do not conflict with the value system that exists in society. Everything good comes from ethics, religion (whatever it is) (action value rationality).

### **Recommendations**

1. Developing and implementing capacity building programs to empower community through skills and knowledge.
2. Trainig and educational campaigns can help in developing awareness among people.
3. Support such livelihood programs that promote economic diversification.
4. Government should invest in ecosystem development and risk control management in order to minimize the risks of disasters.
5. Strategies to promote cultural activities and celebrate them in order to preserve culture and heritage.

### **Future Directions**

1. Research can be done in order to identify the long-term impact of social actions on the loves of people.
2. Investigation of stratgeies to address the impact of climate change.
3. Study the impact of technology integration in remote areas.

### **Significance and Implications**

Based on the description of the research results collected through observations and interviews, the renewable findings include

- In the era of technological influences, technological advances such as today, it turns out that the agricultural system starts from planning which begins with finding a good day to start which is adjusted to the type of plant and season which begins with a prayer or kenduri to start land cultivation.
- No chemical fertilizers, but compost or organic fertilizer from cow or goat manure.

Uniqueness is the prevention of plant pests by taking a break in land cultivation (can be one to two weeks) and never using insecticides on any plant pests. Outbreaks and the use of compost fertilizer when cultivating agricultural land, this is done to avoid various plant diseases and prepare the land. Do not use chemicals when it comes to eradicating plant pests.

### **Conclusion**

Socio-cultural actions of the community on the slopes of Mount Kelud Kediri Regency in the aspects of livelihoods, community environment, family life, religion, relations with the Government all run naturally, well, still referring to the ethics and norms that exist in society. This is due to the attitude of

submission and obedience of the community to religion that is still upheld and carried out in all fields. Technology is utilized in accordance with needs and with the aim of helping and easing work and other aspects required.

Novelty is found in social actions in livelihoods/employment, namely the strong utilization of local wisdom in the agricultural aspect, namely the start of rituals in land cultivation and the non-use of drugs (insecticides) in the eradication of plant pests. In addition, the community/farmers have a way of making a time gap in land cultivation. It is believed that plants can be protected from plant pests. Along with that recognizing and addressing social action efforts on Mount Kelud are crucial for nurturing resilient, inclusive, and sustainable communities. By persistently engaging in research and communication, government can enable communities to address challenges, preserve cultural identities, and develop a more prosperous future for everyone living on Mount Kelud.

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