

Socioeconomic Changes In The Community After Switching To Mining In Jorong Tanjung Bungo, Nagari Ganggo Hilia, Bonjol District, Pasaman Regency

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ABSTRACT

This study examines the socioeconomic transformation of the community in Jorong Tanjung Bungo, Nagari Ganggo Hilia, Bonjol District, Pasaman Regency, which shifted its main livelihood from agriculture to small-scale gold mining. The transition was driven by volatile agricultural incomes and the economic appeal of gold mining, which promised higher and faster returns. The research aims to describe and analyze changes in the community's social and economic conditions before and after the shift to mining. Using a qualitative descriptive approach grounded in Marvin Harris's Cultural Materialism theory, data were collected through in-depth interviews, observations, and documentation with ten purposively selected informants, including local leaders and miners. The findings reveal that, before mining, the community lived modestly, with low incomes, limited education, and strong collective farming practices. After entering the mining sector, household income increased significantly, and families began investing in housing and education. However, social relations weakened, work systems became hierarchical, and lifestyles shifted toward material consumption. The study concludes that the transition to gold mining improved economic welfare but also reshaped social structures and cultural values. Consistent with Harris's framework, the change in economic infrastructure led to transformations in social structure and cultural superstructure, reflecting a shift from agrarian subsistence values to extractive and consumption-oriented ones.

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INTRODUCTION

One sector that contributes to a country's economy is the mining sector. This sector plays a crucial role in supporting economic Development. Gold, a stable commodity, has continued to rise in price since 2019, particularly during the COVID-19 pandemic. Data shows that the cost of gold increased from IDR 752,000 per gram (2019) to IDR 850,000 per gram (2020), and this upward trend is expected to continue until 2025. The stability of gold's value makes it a prime investment choice amidst global economic uncertainty.

Before the Tanjuang Suku Bungo community turned to gold mining, their livelihoods relied entirely on traditional agriculture, which had existed since the early 19th Century. As of 2015, approximately 60% of the population was still engaged in farming, divided into two main groups: rice paddy owners who cultivated their own land and farm laborers who cultivated land owned by others. Rice paddy owners generally acquired land through inheritance or private purchase. Some managed their rice paddies independently with their families. In contrast, others transferred management to others through a system of agreements, one of which is *sasiah*, a profit-sharing agreement between the owner and the farmer.

This system allows landowners to profit without direct involvement, while cultivators receive a proportional share of the profits based on their efforts and capital, thereby maintaining social ties among residents. Farm laborers typically work during the planting or harvesting season with one to three people, depending on the size of the rice field. Labor distribution and wages are regulated through the *piriang* system, a unit of rice-field measurement that serves as the basis for calculating labor and harvest yields. A half-day laborer earns around Rp 70,000, while a full-day laborer earns around Rp 100,000.

Due to economic pressures, many people have begun seeking alternative employment to survive. Interviews revealed that approximately 60% of the population has turned to the mining sector, particularly gold mining, as a faster means of generating income. Despite the high risks and potential environmental damage, many still choose it because it is perceived as more economically profitable. This mass migration not only altered society's economic trajectory but

also had significant social impacts. Traditional agricultural lifestyles and values are being replaced by a mining work culture that prioritizes quick results. By 2025, the number of farmers in Nagari Ganggo Hilia is projected to reach approximately 1,144. In contrast, in Jorong Tanjung Bunga, only about 30% of the population remains employed in agriculture.

Of the 173 families in Jorong Tanjuang Bungo, 120 have fully transitioned to the mining sector. Others work as civil servants, laborers, or small business owners. Agricultural activities are now carried out by only a small portion of the population, who no longer have the physical capacity to work in mining. This shift represents a complete transformation in the social and economic structure of Jorong Tanjuang Bungo, from an agrarian society to one dependent on the extractive sector, with all its attendant social, financial, and environmental impacts.

Most residents of Jorong Tanjung Bunga now work in the gold mines because they consider farming less profitable. One of the driving factors was the COVID-19 pandemic, which began in late 2019 and led to widespread job losses and income declines. In times like these, gold mining is seen as more promising. Gold mining offers significant income potential. For example, a single mining pit can typically produce between Rp. 300,000 and Rp. 500,000 per day. However, if the mine contains gold, per-person income can reach millions of rupiah. Seeing this potential, many people leave agriculture and turn to the mining sector, especially in areas rich in mineral resources. Economically, the lives of mine workers have improved compared with earlier periods. This is evident in their ability to meet daily and other needs (Sudiyarti, 2021).

Communities are experiencing a shift in livelihoods, shifting from farming to gold mining or moving to cities in search of work. The shift from farming to gold mining has had a significant impact on the local economy. Previously, farmers' incomes were insufficient to meet basic needs.

Based on this concept, social change refers to all forms of transformation that occur within societal institutions and affect their social structure. It includes changes in values, attitudes, and behavioral patterns among various groups within society

(Lindh, 2015) . According to (Mulyadi, 2015) Social change refers to changes in behavioral patterns and social institutions that serve as guidelines for meeting needs considered necessary in a society's life.

Previous research (Sumiyem et al., 2012) On the livelihoods of rice farmers against rubber farmers in Jaya Bhakti Village, Mesuji Regency, Ogan Komering Ulu Komering Ilir Regency, 1994–2003, showed that 56% of farmers had medium land and 44% had narrow land, 54% had low rice production and 48% had high rice production, 86% stated that low rice selling prices were the reason for planting rubber, 96% mentioned the ease of selling rubber products as a motivator, and 52% of rubber farmers had an income of \geq Rp 41,794,800 per year (Hafis, 2017) Studied the change from farmers to brick artisans in Dasan Baru Hamlet, Lenek Daya Village, found that this industry affects the social status, education, and role of women; the majority still work in the agricultural sector, but many have double jobs; marketing covers East, Central, West Lombok, to Sumbawa and Bima (Sulistia 2023).

Revealed that the change from loggers to oil palm farmers in Karang, Dayo Village, was triggered by low income and high work risks (Sari 2013). Investigated the change from farmers to gold miners in Jorong Koto Panjang, Nagari Limo Koto, and found that after mining, the rice fields were left to become swamps and sand without management (Sari, 2024). Discusses the impact of illegal gold mining in Simpang, Mandepo Village, including increased crime, dissatisfaction with profit sharing, shifts in employment from farming to mining, mining accidents, diminished social harmony, increased short-term income, reduced unemployment, and improved community economic welfare.

This study uses Marvin Harris's theory of Cultural Materialism to explain the shift in people's livelihood systems from agriculture to gold mining. Harris divides cultural analysis into three levels of systems: infrastructure, structure, and superstructure (Rahman & Ridha, 2023) . Infrastructure encompasses how people meet their needs through technology, resources, and production systems. Changes at this level will affect the structure, namely, social organization, division of labor, and

social rules. Furthermore, changes in structure will impact the superstructure, which encompasses values, ideologies, and people's outlooks on life (Irwan & Indraddin, 2016) . This theory emphasizes that social change begins with economic and ecological changes. In the context of Jorong Tanjuang Bungo, the shift to gold mining as a form of infrastructure change alters social structure—such as work patterns and social relationships—and the cultural superstructure, including new lifestyles and economic values (Irwan, 2018) & (Yunita 2020) .

The novelty of this research lies in its examination of socioeconomic changes within a community that initially engaged in farming but has since shifted to gold mining in Jorong Tanjuang Bungo, Bonjol District, Pasaman Regency. This study aims to analyze the socioeconomic changes in the community following the transition to gold mining in Jorong Tanjung Bunga, Bonjol District, Pasaman Regency.

METHOD

This study employs a qualitative research design to analyze the socioeconomic changes in the community following the transition to gold mining in Jorong Tanjuang Bungo, Nagari Ganggo Hilia, Bonjol District, Pasaman Regency. The primary data sources in this study were obtained through interviews with informants selected in the field and through observations of the community's socioeconomic conditions, which changed as livelihoods shifted from agriculture to gold mining. Meanwhile, secondary data in this study are derived from field observations and from relevant documents and other written sources. The data analysis techniques employed in this study are interviews and document analysis.

This study employs a descriptive qualitative approach to examine in depth the socioeconomic changes in the community following the shift from agriculture to gold mining. This approach was chosen to enable researchers to explore the meanings, experiences, and social processes within the field (Moleong, 2019). The research location was determined in Jorong Tanjuang Bungo, Nagari Ganggo Hilia, Bonjol District, Pasaman Regency, because this area shows significant changes in

livelihood systems. Informants were purposively selected based on criteria including individuals who had switched livelihoods, community leaders, and village officials (Sugiyono, 2019). Data were collected through in-depth interviews, observation, and documentation, and then analyzed using the interactive model of Miles and Huberman (1994), which includes data reduction, data presentation, and conclusion. The data were validated through triangulation of sources and methods to ensure the reliability of the research results.

The researchers analyzed the results using Marvin Harris's theory of cultural materialism. According to Harris, there are three assumptions: if the infrastructure changes, the structure and superstructure will also change. The researchers used this scheme to determine which questions to ask informants. The data collection results were then analyzed and compared with Marvin Harris's Cultural Materialism theory.

RESULT AND DISCUSSION

The history of gold mining in Pasaman dates back to the Dutch colonial era, when Sumatra Mining Exploration Ltd. began exploration on Mount Malintang, the customary land of the indigenous community, from 1923 to 1925. Opposition from customary leaders halted this activity, leaving approximately 58 abandoned mine shafts. These mine shafts were re-exploited in the 1980s by a former mine worker, and since then, illegal gold mining has flourished, with approximately 100 active mine shafts recorded across Pasaman in 2020. This activity has created economic opportunities for the community but has also introduced new problems, including environmental damage, land conflicts, and high occupational safety risks. Gold mining has long been practiced in the Mount Malintang area and remains a center of artisanal mining activity.

Some well-known mining sites include the Balimbiang Mine and the Caracai Mine. Of these two locations, most residents prefer working at the Caracai Mine because it is believed to produce more gold than other locations. The mining process in this area is quite risky and requires specialized skills. To extract gold-bearing rocks, workers use soldering irons powered by gas cylinders to cut or crush the rock within the mine shaft. The loosened rock is then lifted to the surface using a plunger.

Since the mine is located deep underground and has minimal air circulation, workers also inject oxygen through pipes to prevent suffocation. This method demonstrates that, although the equipment remains simple, the community has developed unique techniques to adapt to hazardous mining conditions, thereby enabling mining activities to continue despite the risks.

In Jorong Di Tanjuang Bungo, gold mining is now the primary livelihood for men of working age. There are approximately 20 operational mines, located about a two-hour drive from the settlement. A single owner manages each mine and employs 15–20 workers with clearly defined roles, including threshers, *angkek* (hand-pullers), and porters.

This profit-sharing system does not involve money, but rather raw materials, which are then processed by the workers themselves using stone *manokok*. *Process: The ore is ground in a mill, mixed with mercury, filtered, and melted to produce pure gold, which is then sold according to its grade.* This work system combines collective labor and individual autonomy.

Although they work together in a single mine, each worker is free to manage and sell their own mining products. This situation has encouraged economic growth in local communities previously dependent on agriculture, but it has also had negative impacts, including environmental damage and potential social conflict. Thus, gold mining in Pasaman, including in Gunung Malintang and Jorong Tanjuang Bungo, reflects an economic dynamic that offers opportunities for prosperity but also presents significant ecological and social risks.

Socioeconomic Conditions of the Community Before Becoming Gold Miners

Before the people of Jorong Tanjuang Bungo turned to gold mining, their primary livelihood depended entirely on traditional agriculture. Farming has been a part of social life since the 1800s and continued until early 2015. Approximately 60% of the population still relies on rice paddies and fields for their livelihood. The social structure at that time was divided into three main groups: rice paddy owners,

sasiah farmers, and farm laborers. This division reflects a simple economic stratification based on land ownership and production capacity.

Figure 1. Jorong Tanjuang Bungo 2019



Source: Personal data 2025

Low Income

Before turning to mining, the people of the Jorong Tanjuang Bungo had a relatively low income. The average farmer only earns a daily income of between Rp. 70,000 and Rp. 100,000, depending on the planting and harvest season. This income is sufficient only to meet the family's basic needs, while secondary needs, such as education and health, are complex to satisfy. Limited economic conditions lead many children to drop out of school early, to help their parents in the fields, or to take on odd jobs.

According to Marvin Harris's theory of Cultural Materialism, farmers' income is included within the infrastructure dimension, namely, material factors that influence society's social and cultural systems. When a society's economic infrastructure is weak, the social structure is also affected—for example, limited educational opportunities and low social mobility. As a result, the superstructure of simple living and community values became the dominant cultural pattern. Communities maintained high levels of social solidarity due to the absence of more promising economic alternatives.

This finding aligns with research (Argo et al. (, 2021), which shows that low-income agrarian communities tend to have limited access to education and social welfare. In this context, the economic conditions of the Jorong Tanjuang Bungo

community exhibit patterns similar to those of rural communities in other agrarian regions of Indonesia.

Working System Before Heading to the Gold Mine

Before mining, the people of Jorong Tanjuang Bungo practiced a traditional farming system passed down through generations. There are three main groups: owner-occupied farmers, sharecroppers, and farm laborers. The *sasiah* system allows rice field owners to grant land-cultivation rights to others under a profit-sharing arrangement, typically with half the proceeds going to the owner and half to the laborer. Farm laborers work seasonally and earn between Rp 70,000 and Rp 100,000 per day. This work system fosters strong social bonds based on mutual trust and cooperation.

Within Marvin Harris's theoretical framework, this agricultural labor system is part of the social structure, namely the order of labor relations and social norms that underpin community life. This structure is rooted in a simple agricultural economic infrastructure, making cooperation key to sustainable production. The value of collaboration within the social system also forms a superstructure of solidarity and strong social trust. However, this structure is vulnerable to change when economic factors (infrastructure) begin to falter due to fluctuating rice prices and declining agricultural yields.

This finding aligns with research (Aziz 2022), which explains that agrarian communities in rural Indonesia tend to maintain customary-based collective labor systems, but are susceptible to change when economic pressures increase. It suggests that the work patterns of the Jorong Tanjuang Bungo community follow the general dynamics of changes in rural social structures.

Education Level of Gold Mining Families

Economic limitations directly contribute to the low level of education in society. Before mining developed, most children in Jorong Tanjuang Bungo attended school only through junior high school, and only a small number continued

to high school. The relatively high cost of education compared to family income is the main reason for low school participation.

From Harris's perspective, low levels of education reflect the relationship between economic infrastructure and social structure. Limited income prevents the social structure from providing adequate access to education. As a result, the superstructure of society is shaped by the view that working from a young age is more important than continuing education. In other words, society's value system adapts to oppressive economic conditions.

Social Relationships Before Working in the Mine

The social relations of the Jorong Tanjuang Bungo community before mining were characterized by strong cooperation. Residents assist one another in planting, harvesting, repairing houses, and participating in traditional ceremonies, without expecting any compensation. Social relationships are familial and interdependent.

Strong social relations reflect a social structure built on an agricultural economic infrastructure that demands cooperation. When agricultural yields are low, communities strengthen solidarity to survive. These values of collaboration constitute a cultural superstructure that helps maintain social stability. In Harris's view, social structures and superstructures like this can be maintained only as long as the economic system remains subsistence-based and has not been replaced by a capitalist economic orientation. This finding aligns with Raho's (2016) research, which confirms that cooperation in agrarian communities functions as an adaptation mechanism to financial constraints and environmental risks.

Lifestyle Before Mining

Before entering the mining sector, the people of Jorong Tanjuang Bungo led a simple lifestyle. They subsisted on agriculture, met their basic needs sparingly, and valued community. Entertainment is provided through social and religious activities, including social gatherings, traditional events, and prayer-house gatherings.

From a Cultural Materialism perspective, lifestyle is a component of the superstructure, reflecting the state of the economic infrastructure. Low incomes often lead to simple consumption patterns and frugal behavior. Collective social structures reinforce the values of cooperation and solidarity. This means that a simple lifestyle is not merely a choice, but rather the result of adapting to the community's economic limitations.

Research (Lindratno & Anasrulloh, 2022) also shows that communities with an agrarian economy tend to maintain a simple lifestyle and prioritize social cohesion over material consumption. This reinforces the notion that the lifestyle of the Jorong Tanjung Bungo community, before its work in the mines, remained deeply rooted in traditional agrarian values.

Socioeconomic Conditions of the Community After Becoming Gold Miners

The Jorong Tanjung Bungo community underwent a significant socioeconomic transformation following its transition to gold mining. This activity underwent a major shift in 2015, when people gradually began to leave the agricultural sector and turn to gold mining. This shift was driven by the fact that agrarian output was no longer sufficient to meet basic needs, coupled with the continued rise in gold prices, which made mining a more economically viable option.

The number of miners continued to increase, reaching its peak in the 2019-2020 period. During this period, global gold prices soared, compounded by a wave of migrant workers returning home following layoffs in other regions during the pandemic. This accelerated the shift from agriculture to mining. Field interviews indicate that approximately 90% of the population now works in gold mining, and 120 out of 173 households depend directly on this activity as their primary source of income.

Figure 2. Condition of Jorong Tanjung Bungo 2025



Source: personal data 2025

Increased Income

The entry of people into the mining sector brings significant changes to household income. Previously, income from farming was only around Rp. 70,000 to Rp. After working in the mine, income increased sharply to 100,000 per day. The average miner can earn Rp. 300,000 to Rp. 500,000 per day, depending on the gold yield and profit-sharing system. This increase enables people to repair their homes, buy vehicles, and meet their families' educational and health needs.

In Harris's view of cultural materialism, increasing income reflects changes in the economic infrastructure, namely, the material basis of life. When societies discover new, more profitable economic resources, their social structure and cultural superstructure will change accordingly. Society will no longer be oriented solely toward subsistence (survival) but toward accumulation and consumption. This shows a shift in economic values from an agrarian to an extractive economy.

This finding aligns with research by Meutia et al. (2022), which reported that communities in small-scale gold-mining areas in Indonesia experienced significant increases in household income. However, this increase was often accompanied by changes in consumerist lifestyles and a decline in long-term social resilience.

Changes in Work System

The social system is also transforming. In the agricultural sector, work is done seasonally and collectively. However, in the mining sector, the work system has become more organized, with a clear division of tasks and a results-oriented approach. Each mining pit has its own organizational structure, comprising owners, workers, and transporters of the output. The wage system is more daily, based on the gold yield obtained, and entails high levels of risk and long working hours. Based on the results of an interview with Irwandi (59 years old) on July 10, 2025, states that:

"awak punyo sawah ko warisan dari amak. Sabalun ado tambang, kerajo hari-hari emang ka sawah. Kadang dikajoan surang , kadang suruah urang sasiah. Urang nan mengelola sawah nin beko hasil e dibagi 2. Inin alah jadi kebiasaan disiko ndk ado pakai surek, tapi yo saliang picayo. Kalo musim manyabik biasoe ado urang nn manolong. Upah e yo Rp. 100.000 sahari, tapi yo karajo ndk tiok hari lo adoe lah jadi yo di imbau pas ado paralu yo nyah." (Interview with the informant Irwandi on July 10, 2025)

It means :

"The working system in a mine is like this: for example, we go up (to the mining site) three times a week. Typically, there is a division of labor in a mine: people remove rocks from the interior, break rocks within, and transport the mined products. Each job... That has the division alone, not the same one, and others.

We farm, and if we are lucky, we can harvest two or three times a year in the fields. However, in mining, wages are distributed differently and depend on each individual's duties." (Interview with the informant Irwandi on July 10, 2025)

This change reflects a shift in the social structure. In Harris's theory, changes in economic infrastructure (from agriculture to mining) will alter social structures—namely, labor relations, social status, and forms of authority. In mining, relationships between individuals become more pragmatic and oriented toward economic gain. The value of cooperation has shifted toward professional work defined by roles and responsibilities.

Improving the Education Level of Gold Mining Families

The increase in income has a positive impact on the education of the miners' children. Many families can afford to send their children to high school and even college. Parents are increasingly recognizing the importance of education for the future. Several informants mentioned that mining proceeds are used to finance their children's education, purchase school supplies, and even build boarding houses for children who continue their studies outside the region.

Following the transition to gold mining, access to education has increased significantly. Initially, the people of Nagari Ganggo Hilia faced economic constraints, forcing many children to drop out of elementary or junior high school, making higher education a distant dream. However, as of 2023, data indicate that 3,935 people are currently pursuing education from kindergarten through the master's level.

Table 1: Education Family

No	Name	Age	Head Education Family	Amount child
1.	Eriyanto	50	Graduate JUNIOR HIGH SCHOOL	4 people and Average graduate SENIOR HIGH SCHOOL
2.	Yanto	53	Graduate Elementary School	5 people Average high school graduate
3.	Safnel	55	Graduate SENIOR HIGH SCHOOL	3 person And Flat - flat high school graduate
4.	Ariyanto	43	Graduate SENIOR HIGH SCHOOL	4 people Average high school graduate
5.	Irwandi	49	Graduate JUNIOR HIGH SCHOOL	3 people, And There are studying there They are high school graduates.

Source: Results interview in June-July 2025

Based on field interviews conducted in June-July 2025, family education data in Jorong Tanjung Bungo indicate significant changes in children's access to

education (Table 5.2). Heads of families generally had an education up to elementary or junior high school level. In contrast, children's education has increased, with the average graduate of SENIOR HIGH SCHOOL, and several continue to higher education. Based on field calculations, educational attainment has increased by approximately 10–15% relative to pre-gold-mining conditions.

From the perspective of Cultural Materialism, increasing levels of education are a consequence of changes in the economic infrastructure. As material resources improve, social structures also develop—including increased awareness of education. This, in turn, influences the superstructure, namely society's values and outlook on life, which now regard education as a long-term investment.

Changes in Social Relations

After switching to mining, the social relations pattern of the Jorong Tanjuang Bungo community changed. The busy work activities in the mines have reduced social interaction between residents. Relationships that were once built through cooperation have now been replaced by economic and work-based relationships. However, family ties are maintained, particularly through traditional and religious events.

According to Harris, the shift in economic infrastructure toward mining transformed the social structure from collectivism to individualism. Superstructural values, such as cooperation, weakened because they were no longer supported by a subsistence work system that had required collaboration. However, the value of solidarity persisted in specific contexts, particularly when related to religion and local traditions.

Lifestyle Changes

Drastic economic changes have significantly altered people's lifestyles. While previously living modestly, most people now exhibit higher levels of consumption. Many families purchase vehicles, renovate their homes, purchase electronics, and improve their dietary patterns. Social activities have also shifted

from traditional forms of entertainment to modern ones, such as cafes, karaoke, and tourism.

In Cultural Materialism, lifestyle is part of the cultural superstructure and is heavily influenced by the economic infrastructure. When a society achieves a financial surplus, consumerist and prestige values emerge as forms of social expression. This shift indicates a cultural orientation toward modernity and symbolic consumption.

These results align with the research by Lindratno & Anasrulloh, (2022), This suggests that shifts in consumption patterns and modern lifestyles often accompany increased income in mining communities. This phenomenon also occurs in Jorong Tanjuang Bungo, where increased economic prosperity encourages residents to adopt new, more materialistic lifestyles.

This research uses Marvin Harris's Cultural Materialism framework as its theoretical basis. Harris divides social life into three main components, namely infrastructure, structure, and superstructure. Infrastructure encompasses the material and technological systems that support a society's survival, including livelihood patterns, production systems, and the utilization of natural resources. Structure reflects the social organization, values, and norms that govern human relationships. Meanwhile, the superstructure relates to worldviews, ideologies, and cultural symbols that reflect the underlying material and social conditions. Harris emphasized that infrastructure changes will have consequences for both the structure and the superstructure, as the three are interconnected within a unified cultural system.

In this context, infrastructure changes are evident in the Jorong Tanjuang Bungo community's shift from traditional agriculture to gold mining. Before this transition, people depended on rice fields for their livelihoods and worked as farm laborers with uncertain incomes. The volatility of agricultural yields and fluctuations in grain prices encourage people to seek alternative livelihoods that are considered more economically profitable, thereby making gold mining appear a rational choice from a material point of view.

These changes in economic infrastructure directly affect the social structure. During the agricultural period, work systems were traditional, collective, and based on strong values of cooperation. Social norms emphasized selfless, equitable collaboration and the distribution of profits in accordance with customary agreements. However, as mining activities expanded, community work patterns shifted toward greater individualism and the formation of small groups, with a more formal division of labor. Work orientation also shifts from a collective spirit to a results-oriented, profit-oriented focus.

This shift illustrates how changes in economic infrastructure are affecting a social order that was previously based on communal values. Furthermore, these changes also impact the cultural superstructure. Increased income from mining activities influences lifestyles, consumption patterns, and people's views on education and social status. Secondary and tertiary needs begin to take priority, such as building a house, purchasing a vehicle, and financing children's higher education. This shows a transformation of values from agrarian simplicity toward material prosperity and social mobility. When viewed through the key postulates of Cultural Materialism, these changes constitute adaptive adjustments to material conditions.

Harris states that cultural systems develop not solely because of ideas or values, but also in response to society's economic and ecological needs. In this context, the people of Jorong Tanjuang Bungo adapted to the pressures of a declining agricultural economy by utilizing a new natural resource, namely gold, as a survival strategy. This adaptation process reflects the rational logic of a material-needs-based economy central to Harris's theory. Furthermore, when linked to the concept of livelihood systems, this shift demonstrates the dynamics of household strategies for maintaining and improving Well-being.

The shift in livelihoods from agriculture to mining is not only an economic issue, but also a social strategy for adapting to environmental changes and new opportunities. The findings of this study align with similar studies by Argo et al., (2021) and Aziz et al.,(2022) , which shows that transformations in social structures and cultural values generally accompany changes in rural livelihoods.

This confirms that changes in economic infrastructure have a ripple effect on a society's social and cultural systems, as described in the theory of Cultural Materialism. Thus, it can be concluded that changes in economic infrastructure, specifically the shift in people's livelihoods from agriculture to gold mining in Jorong Tanjuang Bungo, have triggered a comprehensive transformation in their social structure and cultural superstructure. This reinforces Harris's view that material conditions are the primary determinants of a society's culture, its transformation, and its maintenance.

CONCLUSION

This study shows that the shift in the livelihoods of the Jorong Tanjuang Bungo community from agriculture to gold mining has significantly affected socioeconomic conditions. Before the transition, people lived on low incomes and had limited access to education, yet exhibited strong solidarity within traditional work systems such as *julo-julo* and *sasiah*. After switching to mining, incomes increased, and lifestyles became more modern. However, this was accompanied by a decline in cooperation and an increase in individualism, as well as by the rise in socio-environmental risk.

Theoretically, the results of this study support Marvin Harris's Cultural Materialism, which posits that changes in material aspects—especially economic systems and livelihoods—influence social structures and cultural superstructures. However, field findings indicate that social change is not determined solely by material factors but is also shaped by cultural values, educational aspirations, and local social dynamics. Thus, this study corrects Harris's deterministic approach by emphasizing the importance of the interaction between material and non-material factors.

This study has limitations because it focuses on only one jorong and does not examine environmental and gender dimensions in depth. For future research, it is recommended that several mining areas be compared and that Cultural Materialism theory be integrated with a livelihood diversification approach to develop a more

comprehensive understanding of the dynamics of socioeconomic change in the community.

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