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July , 2020 THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES Social  
Change Factors in Kampung Kediri, Indonesia 1. Introduction Seeing the 'English village',  
it cannot be drawn from the history of Tulungrejo Village. Because, from this village the  
beginning of the emergence of English language courses in the Pare District, Kediri  
Regency.

Therefore, in studying the dynamics and development of the 'English village' it cannot  
be separated from the historical side of Tulungrejo Village. The history of the  
development of the 'English village' of Tulungrejo Village will be described in three  
historical milestones. The history of this milestone starts from the period of 'santri  
village', the period of the course of the Basic English Course, and the identity period of  
the 'English village'.

Following is the description of each historical period in the development of the English  
village. Tulungrejo village as part of the pare region has a long history that places it as  
one of the centres of Islamic religious learning in East Java. Delivered, (Tago 2017), this  
condition occurred since the Dutch colonial era compilation developed into a new city.  
This development was marked by the increasing urbanization of the people from the  
Java coast, the opening of a wider sugar cane plantation, and the growing trade sector  
(Geertz 1973).

Until the depression of the war of independence, the most developed Javanese traders  
were batik merchants who were half-aristocrats or local traders, buying merchants  
travelling between regions who went to Pare from other parts of Java. Related to these

travelling merchants from the north coast of Kudus, Demak, Tuban, Gresik, Surabaya, even from Madura and Bawean. This group gradually builds inter-regional networks that connect Pare with the more developed northern coast with the economy. The group which then together with the Chinese and Arabs first tightly linked several markets in Pare.

Imam Fachruddin Doctoral Student Program, Department of **Fakultas Ilmu Sosial dan Ilmu Politik**, Universitas Brawijaya, Indonesia Solih Mu'adi Lecturer, Department of **Fakultas Ilmu Sosial dan Ilmu Politik** Universitas Brawijaya, Indonesia Lukman Hakim Lecturer, Department of **Fakultas Ilmu Sosial dan Ilmu Politik** Universitas Brawijaya, Indonesia Bambang Dwi Prasetyo Lecturer, Department of **Fakultas Ilmu Sosial dan Ilmu Politik** Universitas Brawijaya, Indonesia Alimaksum Lecturer, Department of **Fakultas Ilmu Sosial dan Ilmu Politik** Universitas Brawijaya, Indonesia M Chairul Basrun Umanailo Lecturer, Department of **Fakultas Ilmu Sosial dan Ilmu Politik** Universitas Iqra Buru, Indonesia Abstract: Every social change that occurs in society is always based on factors that play an important role. As the characteristics of the change itself is a necessity of a social system in every space and time.

The changes in question are often associated with changes in technology, social norms, and the latest discoveries relating to community development. So, called because social change is obviously also influenced by a discovery. This article aims to explore the motives for changing social behavior in the community after the existence of a course institution, the motive for changing the economic behavior of the community after the existence of a course institution, and the motive for changing the cultural behavior of the community after the existence of a course institution. A qualitative approach with a phenomenological approach is used intentionally in order to find theories based on data that has been collected in the field.

This article answers three things, namely (a) social behavioral motives including **internal factors that change** patterns of interaction, ways of life, and social ties, (b) **behavioral motives for external and internal factors that change people's** economic behavior, and (c) cultural behavior is a factor that causes a shift in tradition, service, and routine events owned by the community in Kampung Inggris, Tulungrejo **Village, Pare District, Kediri** Regency. Keywords: Phenomenological, external and internal factors, Kampung Kediri **THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL** STUDIES ISSN 2321 - 9203 www.theijhss.com 220 Vol 8 Issue 7 DOI No.: 10.24940/theijhss/2020/v8/i7/HS2007-065 July , 2020 Geertz, (1983) in his research stated that the City of Pare as a santri area was represented by the people of Tulungrejo Village, the abangan of the northern region, and the priyayi was represented by the Pare Kota area at that time.

Physically, Tulungrejo Village is an area that is slow in its development. This can be seen from the presence of electricity and asphalt which only entered the village in the 1980s (Geertz 2013). The story of M Kalend Osen as a teacher starts from an accident. Beginning, M Kalend Osen was a Gontor student who ran out of money to continue his education. Then M Kalend Osen came to Pare Tulungrejo Village to continue his religious education at KH. Ahmad Yazid is known to provide free education to anyone who wants to study. Long story short, after studying for a few months with KH.

Ahmad Yazid at Darul Falah Mosque, there were two students from IAIN Sunan Ampel Surabaya coming to Tulungrejo Village to study English with KH. Ahmad Yazid. It so happened that at that time KH. Ahmad Yazid is not in place. Therefore the wife of KH. Ahmad Yazid appointed Muhammad Kalend Osen who incidentally was sweeping at the Darul Falah Mosque to teach English to the two students. Starting from the success stories of the two students of IAIN Sunan Ampel Surabaya, it then spread to the wider community about learning English. Since then many students and children around who learn English to the Kalend.

Until finally on June 15, 1977, Kalend created a Basic English Course. Along with the times and technology, around the institution of the census is difficult to find internet cafes and hotspots/wifi as a means of easy access to the outside world. Supported by well-known national and private banks, infrastructure and health assistance from paramedics, midwives, general practitioners and specialists, community microbusinesses, shopping facilities, hotels, accommodations, homestays, places of worship, places to hangout that can be visited. typical food snacks and several tourist attractions make visitors comfortable and at ease living in Pare.

Throughout the year, contradicting even thousands, students and the general public came from ethnic, racial, religious, linguistic, inter- island backgrounds throughout the archipelago, even some foreign tourists, and established Pare as a language tourism destination to buy more holidays and leisure time. useful. In other words, after the community began to have an economic impact caused by the formation of Pare's English identity, a negotiation process that united the English village as a shared identity took place.

From here the community began to emerge symbols to establish Pare village as an English village. For example the use of English vocabulary in every boarding house, dormitory, restaurant, internet cafe, the road markers in the village. 2. Literature Review To analyze the problem of changes in English Kampung society in Tlungrejo Village, the writer uses the theory of behaviour change or sociology of behaviour introduced by B.F. Skinner. This theory centres on the relationship between the effects and behaviour that

occurs in the environment of the actor with the behaviour of the actor. Behaviour that occurs in the actor will be followed by the behaviour.

Skinner discusses the relationship between stimulus and response that occurs will lead to changes in behaviour. The response a person receives will be part of stimuli that are interrelated and requested for the response produced. The responses that arise will bring up also show the behaviour. To understand a person's behaviour one must understand the relationship of one stimulus to another. taking into account the interrelated stimulus will be discussed arising from the response (Goerge Ritzer 1985). Between the stimulus and response relationships, there is an interpretation process as an intermediary for the stimulus and response.

Seeing the process of self-interpretation is needed. This is because in the process individuals will leave certain stimuli to them which they will start the appearance of the stimulus for them. Self-indication is an ongoing communication process when an individual understands something, denies, gives meaning, and decides on behalf of that meaning (Permatasari and Wijaya 2017). This theory focuses its attention on the relationship between behaviour that occurs in the environment of the actor with the behaviour of the actor. The change is inseparable from the factors that are returned to it.

With changes, the community will be required to adjust to existing changes. To examine the factors that influence changes in Javanese society in organizing marriages, researchers used the concept of manifest functions and latent functions and adaptation patterns belonging to Robert K. Merton. Robert K. Merton manages **manifest and latent functions. Manifest function** (manifest) is a function that is expected (intended). While latent functions contradict unexpected functions (George Ritzer 2017).

The theoretical study that will be used to analyze the formulation of the fourth problem uses structural theory by Talcott Parson (George Ritzer 2003). According to George Ritzer, the basic theory of structural functionality is that every structure in a social system also applies functionally to the other. Eliminated if it is not functional then the structure will not exist or disappear by itself (George Ritzer 1990). This theory sees seeing the contribution of one system or event to another system.

Because it reverses a problem or a system in the discussion of other functions in a social system. Extreme leverage theory According to Talcott Parson, the community tends towards equilibrium. The process occurs in the application of the adaptation function, goal ignition, integration, **and pattern maintenance. The** system is not possible as something static, but on a system with each existing system for every need and to adapt

Structural Functionality Theory is a theory that uses structure and function to increase group productivity.

Regarding Poloma, he also mentioned this theory as a generic concept consisting of two things, namely system, and function (Poloma 2009). Some highlight the structure of the parts with their roles and functions. Kampung Inggris is a system and every system has a component or called a part, so each part of the component has its function. if the structure is improved and its function is improved or intensified, then the coordination of group work will be better and make its productivity increase. **THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES** ISSN 2321 - 9203 www.theijhss.com 221 Vol 8 Issue 7 DOI No.: 10.24940/theijhss/2020/v8/i7/HS2007-065 July , 2020 According to this Functional Theory of society is a social system consisting of parts or elements that are interrelated and united in balance.

Changes that occur in one section will also be made changes to other parts. Society is seen as a system in which all social structures are integrated into one, each has different but related functions and creates consensus and social relations with all elements will be interrelated with both internal and external aspects of society ( Kemp, Goodman, and Tenenbaum 2009). Furthermore, according to Ritzer, assume the foundation of structuralist functionalist theory is 'every structure in a social system, also applies functionally to the other.

If not, functional then the structure will not disappear by itself. This theory sees seeing the contribution of one system or event to another system. Because it reverses a problem or a system in the discussion of other functions in a social system. Extreme leverage theory. 3. Methodology This research was conducted using qualitative methods with an interpretive social resolution paradigm or also known as a constructivism paradigm. The selection of research paradigms about selecting a place that will underlie and guide **the entire research process** (Creswell 2007).

In this research debate, the qualitative research process asks important questions about procedures and procedures, collects specific data, analyze data inductively starting from specific themes **to general themes, and** downloads the meaning of data. Because of research on the dynamics of community change in 'KampungInggris' Kediri, East Java, the behaviour, background description, complex interactions, as well as the phenomenon of searching in the community become the foundation that questions the meaning carried out in this study.

While in its implementation, the researcher decides to discuss the facts and assess with the community or institutions that increase social transparency, by pushing into the

conceptual world of subjects who are improving the form of society in the 'KampungInggris' Kediri East Java. This research also looks for meaning behind important events in interaction (Wahidmurni 2017). Data sources in this study are symptoms in the form of words, behaviour, and opinions, and views of the community (Kasirom 2010). While data collection techniques include using in-depth interviews (in-depth interviews), observation (observation), documentation.

Data analysis and processing techniques use content analysis recommended, Klaus Krippendorff with the following components and steps: bringing together data that can be selected as research sources, sampling from various information and data sources; Reducing, concluding (Prasitnok et al. 2017), analyzing, and telling or describing and completing data that has been analyzed and analyzed to start is also narrated as a conclusion and research result (Shelley and Krippendorff 1984). 4. Results, Analysis and Discussions Social change is an ongoing process in society. Every social change in the community there must be a trigger. Likewise, in Tulungrejo Village, Pare, Kediri Regency, which was the research location.

One of the triggers for this change is the existence of an 'English village' identity. **Social change as a** change in social institutions, in society that affects the social system. Therefore in this section, **the dynamics of social** change in the 'English village' will be demonstrated in two aspects. These aspects include social aspects and cultural aspects. Social aspects consist of social values, social attitudes, and aspects of social behaviour. While cultural aspects include aspects of tradition, science, and technology, as well as aspects of trust.

**The dynamics of social** change as an act of citizens who affect one other resident reciprocally. Thus, to see the dynamics of social change, the socio-cultural conditions of the community in Tulungrejo Village will be described before and after the 'English village' As a rural area, Tulungrejo Village community has social values that have been internalized in people's daily lives. These values include the value of togetherness, the value of cooperation, the value of compliance, and the value of caring for others. These values are reflected by the community in activities carried out by the community.

One of them is the local splice tradition. Sambat is a local tradition to help one another or neighbours. Where when the neighbours will build a house requires a lot of labour, it will make splice on its neighbours to be helped. The assistance provided by the neighbour was given free of charge. This means that there is no material balance (money). Tulungrejo residents, when there is a momentum to build a house, which is a private house but togetherness grows by itself so that it becomes a tradition, the habit of community service together to help each other is done voluntarily at no charge.

Then the homeowner only prepares meals for residents who are working the community service. Together these activities are accompanied by the tradition of slaughtering chickens or goats as a sign of the establishment of houses and the safety of residents. One manifestation of the value of mutual assistance is in helping neighbours who need help to build their homes. However, these values began to fade which is marked by business interests by the community. With their business and interests, whoever is the first and dares to be big will come first. Besides, the cause of the reduced value of cooperation is also driven by social inequality.

The development of the 'English village' has resulted in a drastic increase in the economic impact of the community on one side. The development of the 'English village' is not enjoyed by all citizens. So what happens is who has the capital will be able to get 'help' from neighbours. In addition to the value of togetherness, cooperation, aspects of social value can also be shown in the form of community compliance. The value of compliance with the rules agreed by the community, both written rules or unwritten rules.

The development of the 'English village' was marked by the establishment of a language course, a boarding house, a restaurant, a laundry service, or other forms. This growth will certainly cause changes in society. One of them is the rules **THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES** ISSN 2321 - 9203 [www.theijhss.com](http://www.theijhss.com) 222 Vol 8 Issue 7 DOI No.: 10.24940/theijhss/2020/v8/i7/HS2007-065 July , 2020 made by the community through the village government. For example, concerning business licensing, rules for business actors, and also rules for migrants (students). The social conditions of Tulungrejo Village before it was known as Kampung Inggris.

environmental conditions are still natural so that this triggers almost all levels of the people of Desa Tulungrejo to work by farming, both suitable for planting, farming, and others. Furthermore, the people of Tulungrejo Village at the time had wisdom such as upholding simplicity. As an agricultural community, simplicity is a part of their daily lives. The negative side of opening up business land for the people of Desa Tulungrejo, has become a cultural attitude such as *nrima ing pandum* missing and making the community very pragmatic and materialistic.

Most of the information stated that the people of the 'English village' had a materialistic and paradigmatic mindset. Communities around the 'English village' understand that any asset is measured by money and materials. Therefore the price of land and other facilities in the 'English village' becomes very expensive in the size of the village or district compared to other regions. In general, the three components of social attitudes



in the 'English village' showed a change. Only I am on the motivational component of preserving local cultural customs that still has not experienced much housing. For example, traditional activities such as village cleansing are still carried out by the community.

It's just that when viewed in terms of social values contained in these activities have begun to diminish. The aspect of social behaviour refers to the behaviour of people who help each other and community participation in social activities. In this aspect, the condition of the field shows that the behaviour of people in the 'English village' shows a change. If previously the community 'English village' is a community that likes to help others and have a concern for social activities. Thus, these changes lead to community behaviour that tends to be individualistic and reduced community participation in social activities.

Most informants said that before the English Village developed, the 'English village' community was innocent, unpretentious, and accepting. The development of 'English villages', namely course owners and borders, tends to start to be individualized. Likewise, people's caring behaviour toward others. upper-middle-class groups namely the course owners and boarding-boarders only participated in donating funds at certain times, namely Islamic holidays or other village activities. Their concern for others, for security and order as well as citizens' morality, is reduced.

Community behaviour after the 'English village', although we know that the 'English village' is just a designation, the behaviour of this community felt its impact after the existence of the English Village. Although the majority of indigenous people in the 'English village' are not familiar with English, they even tend to be reluctant to learn English because according to them there is no urgency in daily life. From several findings in the field, in sociology studies, change becomes the soul of the community. There is no static society in a certain space and time, but a slow change and even a change in society that experienced a setback.

Haferkamp and Smelser state that the study of social change is at the core of sociological studies because every social science theory whatever its conceptual starting point leads to changes that describe its reality (Lehman and Sztompka 2001). The process of analyzing **the concept of social change** from historical reality is not an easy task. The development of the 'English village' that is very fast impacting social and cultural changes in society. The process of social interaction is characterized by the presence of contact made by humans with other humans, both directly and indirectly. Directly done with face to face communication (Sztompka 1998), while indirectly using the media as a tool.



Media such as kentongan, mosque loudspeakers, or mobile phones are some of the media (tools) in carrying out the process of indirect social interaction. As a village that is thick with nuances of pesantren, Tulungrejo Village people do a lot of interaction processes in Mosques and Pesantren. The pattern of interaction that was carried out was also the usual life of santri which prioritized tolerance and respect for one another.

Although talking to people who are younger or the same age, sympathy, and respect for the opinions of others are held as high as possible in every interaction that is carried out. In general, it can be said that the population of Tulungrejo Village used to work mostly as farmers, labourers, and ranchers. And since Tulungrejo is known as the 'English Village', local people and migrants have begun to change the face of the village economy to become a profession of service sellers, traders, farmers, and labourers.

Both casual daily labourers, business labourers, and farm labourers. The increase in the additional economy resulting from the social changes in the English village is very much a factor in increasing income per capita. 5. Conclusion The social changes observed in this article are the socio-cultural and economic aspects of society. From the available data, it can be said that changes in society can occur due to certain factors. Kampung Inggris is a name for Tulungrejo Village, Pare Subdistrict, Kediri Regency because in this area there are many course institutions known as centres of English learning spread in Indonesia.

The presence of the British Village has an impact on changing people's behaviour. In the socio-cultural aspect, it can be seen from the changes in village life patterns that were initially harmonious, very high solidarity, extraordinary cooperation attitude, and strong local traditions, especially when there was a momentum to build private residents' houses, but after the existence of the village England, there were many changes in society that began to be felt by the Tulungrejo community itself.

As for institutional activities such as tahlilan, slametan, muslimatan, and so on are still the same as before. In the economic aspect also there was a change, from those who initially worked as farmers, more chose to open a business/business, and some even sold assets in the form of land because of their high value and then bought again **THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES** ISSN 2321 - 9203  
www.theijhss.com 223 Vol 8 Issue 7 DOI No.: 10.24940/theijhss/2020/v8/i7/HS2007-065  
July , 2020 outside the Tulungrejo area.

Some build businesses in collaboration with investors with a system of land lease for the establishment of institute courses to open their own boarding houses for those who

have more capital. 6. References i. Creswell, John W. 2007. Book *Qualitative Enquiry & Research Design, Choosing among Five Approaches*. ii. Geertz, Clifford. 1973. 'Thick Description: Toward an Interpretive Theory of Culture.' In *Interpretation of Cultures*,. iii. ———. 2013. 'Religion as a Cultural System.' In *Anthropological Approaches to the Study of Religion*,. iv. Kasirom, Moh. 2010. 'Metodologi Penelitian Kuantitatif-Kualitatif.' In *Malang*: UIN Maliki Press,. v. Kemp, Charles, Noah D. Goodman, and Joshua B. Tenenbaum. 2009.

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