Empowerment of Farmers: The Role of Actor and the Persistence of Coffee Farmers in Rural Pattongko, Indonesia

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Abstract

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Keywords

empowerment, situated learning, farmers' habitus, technology, social capital, rural community, local knowledge, case study

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Many farmers' empowerment has failed because the process is rigid, instructive, and uses too many techniques that are not following the local conditions of the community. Therefore, the empowerment process must be improved to be able to make farmers empowered and independent. For this reason, it is necessary to explore how the learning process and the involvement of actor in the empowerment process are needed. The subjects of this study consisted of eight farmers and one empowerment actor. The method used is qualitative through in-depth interviews, observation, and document review. All data were transcribed, organized, then analyzed to produce conclusions. The findings of this study include: (1) Empowerment of coffee farmers is carried out with a situated learning strategy so that the knowledge and skills of farmers are easily developed; (2) Empowerment actor encourage farmer participation through the use of coffee farmers' social networks so that social solidarity is realized among coffee farmers; (3) The habit of coffee farmers supports the empowerment process and is free to explore their ideas; (4) Technology supports empowerment and makes the learning process more attractive to coffee farmers.

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Introduction

Coffee farming is one of the promising sectors for Indonesia's economy. Even though coffee is a long-term plant, farmers still have a high expectation of the outcome of coffee farming. Meanwhile, most of the regions in Indonesia have potential resources to produce good quality coffee beans, including Sinjai Regency in South Sulawesi. There are several potential areas in Sinjai Regency, such as West Sinjai, Central Sinjai, and Sinjai Borong. Those areas are part of strategic topography since they are located at the height of 800-1000 m over the sea surface (BPS, 2019). Despite having a strategic topography, the coffee farmers in those areas may face several obstacles, especially for income. The average income of coffee farmers is around Rp. 439.618 (Awaluddin et al., 2018). The low income of coffee farmers in Sinjai is caused by a lack of knowledge from farmers regarding coffee care, post-harvest processing, and market information so that players are free to determine the price of coffee beans.

Lack of knowledge, skills in caring for coffee trees, and post-harvest processing force farmers to submit to market mechanisms controlled by local traders. Most of the time, the local traders deceive by manipulating coffee prices to the coffee farmers who do not have a good understanding of the market mechanism. (Ambinakudige, 2011). In addition, there are counterproductive practices between coffee farmers and middlemen, such as offering credit and forcing the purchase of coffee from middlemen (Onyas et al., 2018). This is how the market mechanism works in the capitalist economic system, everything is controlled and for the sake of abundant profits. The state, which should be present to provide justice, seems to let go and

fully surrender to the market mechanism. In the end, what happens is price inequality, must submit to traders or their agricultural products are not sold. This is what Samir Amin called "inequality," the principles in the market mechanism of capitalism are only concerned with the accumulation of capital as much as possible (Amin, 1983, 2010)

The coffee farmers have received some empowerment activities, but they are still identified as poor. Previous research found that empowerment failed to improve skills in planting, caring for, picking, and processing post-harvest coffee because the technical empowerment was rigid and still seemed top-down (Hasdiansyah et al., 2020; Wahyuni, 2010). Moreover, some empowerment interventions are only project-based (Rokhani, 2012) and the methods used do not follow the socio-cultural conditions of the local community (Thrupp, 1989). This makes the community unable to be directly involved in the decision-making process at the local level (Seleti & Tlhompho, 2014). Such empowerment practices are unlikely to encourage increased public knowledge and greater access to the decision-making process. Several previous coffee farmer empowerment practices have not been able to minimize coffee farmers' dependence on middlemen, lack of farmer institutional strengthening, and the lack of application of technological innovations (Rokhani, 2012). In the end, empowerment was not able to produce meaningful change, so the stigma (Goffman, 1963) of the poor could not be removed.

The failure of empowerment programs in many places arises because most of the program initiators still has a centralistic character. They consider society as objects of oppression who need to be nurtured according to the standards they have set (Setyaningsih, 2017). Most of the empowerment actor think centrally so that they have greater power in the implementation of empowerment. This kind of mindset thrives in rural areas, and this is a very hegemonic legacy of development. Local people understand how to place socio-cultural and natural values into their economic system and life (Shiva, 2004), but it is often ignored.

Referencing the various studies above, the existing empowerment issues cannot be used as a benchmark to discredit empowerment practices in other areas. According to research conducted in other areas, to be precise in Simalungun Regency, institutional group-based empowerment for coffee farmers is effective and allows young farmers to gain access to coffee processing technology (Sumarti et al., 2017). Meanwhile, the institutional group also can develop the passion and willingness to build a family business in Ogan Ilir Regency (Hapsari et al., 2015). The research above suggests that actor have an important role in the practice of empowerment. The actor referred to here are individuals who are directly involved in assisting and sustainably fostering farmers. For example, actor use farmer institutions as a forum for informal education, where farmers can have discussions related to good agricultural practices (Faysse et al., 2012). In research findings (Carr et al., 2018; Pamphilon, 2015) informal and inclusive empowerment practices can be successful when learning spaces are open to all ideas, integrated with social and financial capital. Thus, empowerment can create resources, be able to support, and overcome their difficulties and the difficulties of others (Drydyk, 2008; Firmansyah, 2012; Kilian, 1988). Otherwise, empowerment might be failed if the learning process is based on formal regulation and implemented in the classroom with chairs and pamphlets as the facilities (Pamphilon, 2015).

A learning process and the role of actor in empowerment is an important domain since actor as a leader who implements the learning process in the empowerments. Therefore, those two domains should have a deeper and comprehensive study through a scientific process. The researcher will discuss the role of actor and the learning process from a coffee farmer's empowerment point of view, especially located in the Sinjai Regency. The decision to choose Sinjai Regency as a research location is because the empowerment is originally initiated by local actor and the learning process happened outside of the room, using informal regulation, and maintain the socio-cultural background of coffee farmers in Sinjai Regency.

Research Purposes

Based on the problems above, the purpose of this research is to identify the patterns and the meanings of empowerment for farmers in the Sinjai Tengah District, Sinjai Regency. Those patterns are identified based on the context of learning, in which individual actor are actively involved in encouraging the progress of coffee farmers in terms of knowledge and practice of coffee farming. Meanwhile, the meaning of empowerment is understood as a benefit for coffee farmers, both in the empowerment process and the results obtained. Therefore, the questions posed in this study are (1) How is the pattern of empowerment of coffee farmers based on learning located in the District of Central Sinjai? (2) How do coffee farmers interpret the learning process initiated by local actor in Central Sinjai District?

Theoretical Framework

The research question above requires a theoretical lens to solve it. So, the researcher uses several theories and concepts to analyze and explain the case, they are the concept of empowerment, a learning theory, and the concept of the habitus (Bourdieu, 1996) of coffee farmers. The concept of empowerment becomes a perspective to see the patterns and meanings of coffee farmers' empowerment in the Sinjai Regency. Meanwhile, the theory of situated learning is used to analyze the learning process of coffee farmers under certain conditions during their daily life. The last, the concept of habitus also becomes an important theoretical framework to explain the habits and local knowledge of coffee farmers which is integrated into learning practices. These three theoretical frameworks will be explained briefly and concisely in the next section.

Coffee Farmer Empowerment in Indonesia

Empowerment is a unique effort to strengthen individuals and groups of farmers. This effort is important because there are a lot of people assume that farmers are powerless when they must deal with traders, investors, and the government (Mwaseba et al., 2009). This powerlessness arises because of limited programs from donors and ministries which aim to strengthen farmer institutions and provide them with financial support (Friis-Hansen & Duveskog, 2012). Therefore, the idea of empowerment emerges to extricate society from powerlessness, poverty, and in the end, they will be able to have authority to manage the resources of development (Makihara & Kembo, 2006; Pham, 2018).

The empowerment of farmers cannot be separated from their original construction of knowledge (Magni, 2017) because the farmers are shaped by their social values and norms (Dolinska & D'Aquino, 2016). Therefore, through the empowerment process, the farmers can formally express and position their existing knowledge inside of themselves (Chambers, 1995). One of the techniques to achieve this is to encourage farmers to participate from the beginning to the end of empowerment activities (Rahmat & Izudin, 2018).

The theoretical description above shows that empowerment is a tool to equip coffee farmers in Indonesia to maintain and control various development resources. Thus, empowerment can slowly minimize the dependence of farmers on traders and other sources of strength. With this position, small farmers in rural areas will be empowered and support national food security at the family level.

Situated Learning

Learning is a process of improving oneself to be better in a meaningful way. One way to get the meaning of learning is to place the learning process in a balanced position between the relationship between subject matter, learning context, and the social situation in which it occurs (Cobb & Bowers, 1999; Lave, 1988; Lave & Wenger, 1990; Stein, 1998). This concept lies in learning or studying in a particular place while practising what they have learned (Lave & Wenger, 1990). Using a situated learning approach can push people's awareness and knowledge into certain aspects that are rarely touched by general education, such as adjusting between what is learned and real "world" situations (Anderson et al., 1996).

In some studies, the researchers widely use the perspective of situated learning to develop the meaningfulness of learning in the classroom. Nevertheless, the situated learning approach in its context occurs naturally outside of the classroom and even in the wider scope of community. The situated learning approach helps people integrate theoretical and practical knowledge (Billett, 1996).

Habitus Coffee Farmers

The life existence of coffee farmers in a certain social environment is a result of a long historical process. Bourdieu explains the habitus as a mental structure that connects everyone in their social environment (Bourdieu, 1996). Habitus is a form of social condition and automatically becomes a structure that is produced repeatedly. However, habitus is not just a product of social structure integration, but also as a principle that produces social practices (Herzberg, 2006). Related to these social practices, this habitus has functions to mediate between structure and agency in joint social action in society (Nash, 1999).

Coffee farmers in Pattongko village have different habits from coffee farmers in other towns in Indonesia. Therefore, the empowerment approach must be different and based on the traditions of farmers. The coffee farmers have a social construction established by their habitus. So, their habitus reflects the way they train and learn (Herzberg, 2006). During that learning process, it is possible to reproduce, strengthen, or modify the habitus because it is an open disposition system (Rosenberg, 2016).

The position of habitus in the context of empowering coffee farmers in Pattongko Village is important because it shows habits and ways of life. Therefore, the learning process in which they live is an arena that allows farmers to emerge as interrelated structures. Hence, the learning process in the place where they live is an arena that provides opportunities for farmers to emerge as interrelated structures. Situated learning allows the active participation of farmers, while the relations of practical community-based empowerment can strengthen the habitus of farmers.

The Role Researchers

All researchers are from Indonesia, and all three are equally interested in empowerment, social learning, and non-formal education. A. Hasdiansyah is the first author and is currently pursuing a doctoral program at Yogyakarta State University. Some of the works and topics taught at his home campus, Universitas Muhammadiyah Parepare, are empowerment. The first author is also active in various farmer empowerment activities in his area and has experience conducting qualitative research. The first author conducted data collection through interviews and intensive observations in the field.

The second author is Sugito, an Associate Professor and Doctor of Adult Learning—experienced in qualitative research and adult learning. In this study, Sugito helped analyze the data and finalize the research paper.

The third author is Yoyon Suryono, a professor who has expertise in non-formal education and the evaluation of educational policies. Yoyon Suryono has experience in qualitative research and evaluation of non-formal education programs. Yoyon Suryono assisted in drafting the research flow and reviewing the final research paper.

Method

This study uses a qualitative method. The type of qualitative chosen is a case study. Qualitative research aims to explore and understand the experiences of individuals and groups as part of social and humanitarian problems (Creswell, 2015). This research design is relevant because it can identify specific coffee farmers' learning methods during the empowerment process in Central Sinjai District, Sinjai Regency.

The qualitative method was chosen because individuals or farmer groups in Pattongko Village have rationality in understanding their world. Meanwhile, the case study was selected because, in addition to maintaining holistic values and personal meaning, it is also to trace life cycles, organizational processes, the environment to farmers' relationships with the outside world (Yin, 2009). This research design is very relevant because it can be used to identify specific cases related to the learning method of coffee farmers during the empowerment processes in Sinjai Tengah District, Sinjai Regency.

Sinjai Regency is one of the districts in South Sulawesi (Sulawesi Island). The population living in Sinjai district is around 255,853 people, spread over 9 sub-districts, 13 sub-districts and 67 villages. Its geographic location is quite strategic because it has a sea with great fish potential, as well as mountainous areas with various types of plants. This research was conducted in Pattongko Village, Central Sinjai District. Areas with topography suitable for coffee plants. In Pattongko village itself, the average community owns coffee plantations and makes it their primary source of income, although they also farm rice. In Pattongko village, actor empower them to revive the economy of coffee farmers who have been living in injustice and fraud by intermediaries.

Participants

The informants of this research were eight coffee farmers and one actor in Sinjai Regency. Researchers used purposive techniques to select informants in this study. The researcher chose eight coffee farmers and this one actor because they understood the research problem. These nine informants are connected in a learning activity initiated by the perpetrator, either intentionally or unintentionally.

In selecting informants, researchers chose based on various characteristics. First, the informants were directly selected because they were considered to have long joined the Arango Coffee Farm community; the second is determined based on education level and economy; the third is selected based on advanced age; the fourth was chosen based on common concerns over the arbitrariness of intermediaries.

All informants are currently still involved in the empowerment carried out by the actor. The empowerment program is not like most programs that are structured in a systematic and structured manner. The empowerment program in Pattongko Village is carried out in a simple, relaxed, and not bound by the contract. Coffee farmers anytime, anywhere can come and study together in coffee plantations or rice fields. The actor currently lives in the plantation area and is always ready to carry out lessons whenever the farmer has the opportunity.

Data Collection

The process of collecting data in this study was carried out with the consent of the farmers. The permit was obtained informally through repeated meetings with coffee farmers without coercion. All informants' identities in this study were kept confidential by the researchers; the name of each informant is coded "I1" (informant one), and so on.

Data collection uses observation and in-depth interviews. Researchers used observation techniques to observe ongoing learning activities and the daily lives of farmers on coffee plantations and their social environment. Observational data were collected through field notes during the research process. The observed reality is in the form of a practical dialogue between farmers and actor, the role of social actor in daily activities, and the socio-economic activities of coffee farmers. The researcher followed the observation instructions (Yin, 2016). The researcher acts as a participant-observer so that the field setting is in the existing space and time. The step taken is to give full attention to the problem by noting the time, location, people involved, and events that occurred at that time. In principle, the researcher records the characteristics of farmers and actor, clothing, gestures, nonverbal behaviour, interactions, actions from both farmers and actor and mechanical ones, finally, the physical environment (Yin, 2016).

In the interview process, the researcher used an open interview technique. The researcher follows the instructions (Yin, 2016) that the available interviews will open a broader and more profound meaning from the informant's point of view. The researcher did not determine the structure of legal questions or semi-structured interviews. The fundamental reason is that farmers in Pattongko Village tend to feel uncomfortable if they are too formal. This has been done before but in another research title. The researcher uses a semi-structured structure, but many answers have not been found. Therefore, the existing research is considered the right choice and does not damage the atmosphere and feelings of the informants. Farmers can tell many things related to life, coffee farming, and their process in the empowerment process.

The interview process is carried out individually or in dialogue in small meetings with farmers and actor. Each informant was interviewed 3 to 4 times in individual interviews, and each session was 60-80 minutes long. In the dialogue process, the researcher only asked a few questions or problems after several farmers answered. Researchers use this to interpret similarities or differences in the perspectives of the informants simultaneously.

Data Analysis

Data analysis in this study used the stages written by (Creswell, 2015). There are six stages of data analysis, including (1) organizing and preparing data. The data was compiled in the form of interview transcripts and field notes. Interview data are divided into several parts and relevant to the research problem; (2) rereading all data to obtain a thorough understanding, such as ideas, depth of information, and credibility of the data; (3) perform coding to get snippets and segmentation of important sentences or paragraphs and then put them into the same category. This coding is very useful to facilitate the interpretation and preparation of the final report (Stake, 2010). In the coding process, the researcher tries to get the meaning conveyed by the farmers and actor and then writes a side note to make it easier for researchers to find similar categories. Next, the researcher took the marked data; (4) described the coding results by entering information about people, places, and events. After that, the researcher compiled a description of important themes that were relevant to the research objectives. Coding these themes is then organized into a more theoretical storyline; (5) the pieces that have been created are then compiled into qualitative narratives to convey research findings.

Description in the form of quotations from informants, individual perspectives, and more specific illustrations; (6) the last is to interpret the information, perspectives, or ideas conveyed by farmers and actor. The results of the researcher's interpretation are then compared with various related literature or theories.

Results

The learning pattern of farmers in Pattongko Village, Central Sinjai, is based on empowerment initiated by one of the actors using a local wisdom approach. This means that community empowerment can run and be sustainable when local wisdom values such as local skills, local intelligence, local resources, local social processes, local norms, and local customs (Dewi, 2020) are integrated into empowerment activities. It is essential because encouraging coffee farmers to utilize their local knowledge, intelligence, or skills can foster self-confidence and a positive attitude in empowerment activities (Siri & Chantraprayoon, 2017).

The table below presents information from farmers and actor before explaining the research results in detail. The data in question are the code name of the informant, age, sex, marital status, number of children, and educational status.

Table 1
Characteristics of Research Informants

Informant Code	Age (in Year)	Sex	Marital Status	Children	Educational Status
I1 (actor)	35	Male	Single	None	Graduate
I2 (farmer)	52	Male	Married	5	Secondary
I3 (farmer)	55	Male	Married	4	Secondary
I4 (farmer)	57	Female	Married	3	None
I5 (farmer)	60	Male	Married	6	None
I6 (farmer)	53	Female	Married	2	Secondary
I7 (farmer)	49	Female	Married	1	None
I8 (farmer)	51	Female	Married	4	None
I9 (farmer)	29	Male	Single	None	Senior High School

The table above shows the characteristics of research informants. The research informants consisted of 9 people: one actor and eight farmers. The research subjects above show a diversity of types of educational backgrounds and sex who unite and collaborate in the practice of learning and empowering coffee farmers in Pattongko Village, Sinjai Regency, South Sulawesi.

The Coffee Farmer Learning Patterns

The pattern of the coffee farmer's learning process is straightforward and situational. The learning process is carried out based on their shared needs and concerns. Initially, the perpetrator initiated the learning model because he was interested in the conditions that occurred in his village. Actor and farmers have a close relationship because they have the same socio-cultural background. They come from the same area. The actor is a villager who has a farmer's background. The difference is actors have had the opportunity to study in the economic field and have been involved in various coffee processing training. Based on the interview with the actor, he told us that strengthening the capacity of farmers is essential: "I am restless, Sinjai

Tengah District has the good potential for coffee plantations, but farmers cannot maximize it very well" (I1).

Based on his restlessness, the actor decided to dedicate himself to develop the quality of social life in Pattongko Village, Central Sinjai. Considering he feels always connected with the village which raised him well. Before he decided to dedicate himself, he should think about tough considerations. According to him: "However, coffee farmers should be empowered to be able to stand on their feet without depending on other people. Because of that, I came back home to build my village and the farmers" (I1).

The actor made a difficult decision. He had to leave his job to go back to building his area, especially coffee farming. Farmers in Pattongko Village have historically been tough farmers but have not been able to keep up with developments due to the fast-changing times. Therefore, farmers must re-learn learn about coffee cultivation, especially care, post-harvest processing, and markets. Then, the actor performs the stages in the process of empowering farmers.

> We began with a discussion in houses of people, but it started in my family's house. I brought them the best coffee beans from outside of this region, but it has the same variety as the coffee beans that they planted. In the beginning, it was only my uncle and his neighbor, just three of us. (I1)

> We drank together and discuss the coffee taste, the quality of coffee beans, climate, and the price of coffee. (I7)

Discussion is an effective medium for brainstorming hidden ideas that can solve problems. Based on their discussion above, the actor identified that coffee taste, coffee bean quality, climate, and coffee prices are essential issues in coffee farming. The quality of the coffee beans can affect the price and taste of the coffee itself. Therefore, coffee farmers must have a good understanding of coffee quality and market prices. This understanding will help farmers maintain their economic sustainability. The famer says that:

> Back then, we only planted the coffee beans and harvested. We ignore the profit because the trader asked us to be rush. However, since the actor came back home, he taught us. I learn to produce good quality coffee beans; he comes to us on farms, and he shows us the way to take care of coffee trees. All of those activities naturally happened, unplanned. Usually, we continue eating on the farm while discussing with other farmers. (I2)

> I was impressed, it turns out that coffee can be maximized if we can be patient to refrain from selling coffee in wet conditions. We just need to learn how, and he made us understand in a very simple way. (I9)

The actor begins the practice of the learning process simply without special arrangements such as a specific curriculum or modules. The confession of the farmer above shows that the actor implements situated learning (Lave & Wenger, 1990). The actor uses a gathering habit of farmers during the lunch breaks to have a discussion. At least, the method taught by actor makes them understand that to improve the coffee beans' quality, they should take care of coffee trees' such as cutting branches of coffee trees. During the learning process, the farmers seem enthusiast to pay attention to the actor's explanation because the material delivered by him can answer the problems of farmers. The other farmers also say the same thing that:

Here, we do not have a teacher, he (actor) does not position himself as a teacher, he also learns from related to good quality of land to plant the coffee beans. Almost every day he comes to the coffee farm. He often comes to our houses or wherever it is. Sometimes, he shows us the videos about planting coffee beans and cutting the coffee. When we watch the video on the farm, we can directly implement it. (I3)

I just found out that we can take care of coffee while watching the technique in the video. (I6)

The new learning process conducted by the actor has made his neighbor curious because, during this time, the coffee farmers in the Pattongko village only rely on experience and traditional ways in the practice of coffee plantations. However, despite being traditional, the coffee farmers in the Pattongko village have relatively good social capital. The information about the new method of coffee plantation used by the actor began to spread among other coffee farmers. His neighbors use the kinship network to convey this pattern.

The learning process happened naturally; they can do it anywhere, even in shady plantation bunds. This actor opens a learning space for several farmers who want to learn new ways to grow coffee, from coffee seeding to coffee processing. Every farmer felt happy when they had a dialogue with the actor. According to them:

The actor begins a learning process with dialogue. He just asked us one by one about the condition of coffee farming. After that, he told us a new strategy with a polite language and attitude. The knowledge that he gave such as a technique to cut the coffee branches, he explained while practicing in front of us. (15)

Besides, he also tells the best method to harvest the coffee. (I4)

The pleasant behavior of Actor made the farmers felt happy and it made them be able to absorb a lot of information. Moreover, this learning process was held anywhere, anytime, and naturally prioritizes a sense of kinship. The actor (I1) did not put himself as a teacher or an expert who will get paid. That position makes farmers feel valued and free to explore the ideas they have:

He becomes our teacher, but he does not patronize us. When he told about coffee care, I asked him directly about the chance and comparison of coffee price. He answered that the coffee has positive trends due to high demand from the young generation, then the price of coffee will depend on the quality of coffee beans. (13)

He told us about coffee production from upstream to downstream. Therefore, right now we understand the production flow, starting from harvesting, sorting red and yellow fruits, drying, stripping, sorting seeds, and packaging. (18)

Learning practices occur naturally, Actor do not need to develop curriculum, methods, or material that is suitable for farmers. The learning patterns that occur above are very dialogic and participatory. Coffee farmers understand new coffee maintenance techniques while being able to see examples directly. Learning like this is popularly called learning by doing.

The Meaning of Empowerment

Every learning process in empowerment certainly has an impression or meaning for everyone involved in it. The involvement of coffee farmers in each discussion process is evidence that the model of empowerment conducted by the Actor (I1) has meaning for the farmers. Some farmers said:

> If the Actor (I1) did not return home, maybe until we die, we would plant the coffee seed in the old way. I felt the huge benefit from the discussion in the rice field, guard post, or under the tree. I can see the way other people farm and the strategies they used. (I4)

Coffee farmers feel the huge benefits of simple and improvised learning. Using their good social capital, an eager to learn can be developed even though they are not young anymore. The majority, the coffee farmers are older than the Actor, but they never feel ashamed to learn and ask many things. In addition, an actor is a friendly person who is very open to anyone, and he never discriminates against farmers. This was confirmed by one of the informants, according to him:

> I am not his close relative, even I am just a migrant in this village, but I can participate in these learning activities, we are happy because of learning while joking. (I3)

> Right now, I learn to implement the method that he taught to us. Back then, I never cut the branches of coffee or sort the fruits. But now, I can do it. (I1)

A simple learning process can encourage the active participation of some coffee farmers. The learning process was happened by supporting the wisdom of the local community. The actor (I1) did not try to disrupt the local wisdom that has been maintained by the community. Therefore, he adjusts the learning activities into the habits of the community, discuss in security pos, dialogues in the garden, playing dominoes, in mosques, and plantation halls. The coffee farmers really absorb the knowledge and informations because of the simple way of learning. The informants said that:

> A simple technique in the learning process makes me easy to absorb his explanation. I am happy, I learn without any burden, and it makes me free to explore. Currently, I can learn individually and consult with him if I am confused. (I1)

> So do I, even though the process of coffee production takes a long time, but it comes with a better price. (I2)

The statements above confirm the existence of learning practices that liberate individuals and promote the spirit of cooperation. Every coffee farmer benefits of the learning patterns. So, the exploration of ideas of farmers can be developed through a relaxed and joyful dialogue. It makes coffee farmers feel the extraordinary benefits and a little help the economic life of their families.

Discussion

The Learning Patterns of Coffee Farmer

The learning patterns of coffee farmers in the Pattongko village has a local uniqueness. It emerges because the actor used a knowledge-based approach in the local community. The implementation model of learning is based on the process of transforming knowledge that relies on experience, certain conditions, and daily life (Stein, 1998). That is, empowerment can be used as a path to empowerment that sticks to the tradition of coffee farmers. This pattern is called by situated learning or a learning activity based on certain circumstances (Lave & Wenger, 1990), and this also implies that the learning content in empowerment is inherent in the social and cultural contexts of the learner (Lave, 1988; Stein, 1998).

The existence of empowerment based on local knowledge and certain circumstances makes coffee farmers feel comfortable during a learning process. The implementation of learning practice happened wherever and whenever, such as in rice fields, in security posts, under houses on stilts, and in coffee plantations. In fact, the farmers' curiosity appears along with their reflection on the practices of coffee farming so far. This is also supported by the habitus of coffee farmers as one of the monumental ideas of Bourdieu. It explains a product of the internalizing process of the structure and it is obtained from the existence of human being in certain positions within their social relations. This fact is relevant to previous findings, which say that habitus supports individual learning processes in a community because its members forge together so that broader interpretations and many alternative ideas emerge (Barua & Haukanes, 2020).

This habitus makes it easy for farmers and actor to organize and collaborate in a shared purposive activity for mutual empowerment. Although, the actor conducted a new way of learning for coffee farmers, in practice he implemented in accordance with the habits of farmers. For example, the actor came to the farmer who was working in the garden. They engage in special conversations and even engage in collaborative learning practices on coffee plantations. In addition, actor take advantage of many social spaces as learning spaces with local farmers, such as in religious rituals, traditional activities, and social activities. Similar to the findings of previous studies conducted in Illinois and Indiana. It is illustrated that women who engage in collaborative learning in a family learning circle can encourage increased knowledge and awareness of conservation (Petrzelka et al., 2020).

This process is easy to happen because, the knowledge possessed by coffee farmers is an old socio-cultural construction, so it is normal if the learning process is formed naturally. In this context, the social capital of coffee farmers in the Pattongko village is functioning well. The existing social capital such as family, friends, and the community are useful (Woolcock & Narayan, 2000). That could happen because the coffee farmers have been interacting with members of their groups for a long duration of time.

The Existence of an Actor

The actor who was born and raised in the Pattongko village, he felt beholden to his family and people in his village. Therefore, he needed to serve his village as part of his moral and social responsibility to his village that had educated and raised him well. He fully understands that his knowledge and potential are not a commodity to sell, but it is something that should be shared with other people (Bhattacharjee, 2016). Thus, in the learning process, he can build a type of symbiotic mutualism relations between himself and the farmers, instead of a hierarchical relationship. The farmers did not only gain new knowledge and experience, but they also learned new ways of learning (Restrepo et al., 2018).

The actor has a strong belief towards the farmers that they have the ability, experience, and knowledge to make changes. Therefore, he uses those knowledges and experiences to develop situated learning process, rather than dismantling the existing social order. Actor are well aware that the knowledge possessed by coffee farmers is the main source of ideas that need to be transformed into innovative coffee farming practices (Jungsberg et al., 2020). This is important because the local knowledge of farmers often corresponds to previous scientific findings, for example, farmers already had knowledge of soil fertility and tree cover before science discovered them (Wartenberg et al., 2018). This pattern can be a solution for the failure of empowerment programs that have been carried out in other regions in Indonesia. For example, previous research found that the inability of empowerment programs in the provinces of Yogyakarta, Central Java, and East Java was due to empowerment actor taking shortcuts without understanding the context and background of the community (Muslim, 2017).

The learning patterns in the empowerment of coffee farmers are based on local conditions, farmer habits, experience, and the knowledge they have. The actor initiated the empowerment of coffee farmers from their own families, then other farmers were invited to study together anywhere, it could be in the garden, in the pavilion, in the fields, etc. The actor and his family learn together anywhere, it could be in the garden, in the halls, rice fields, etc. The findings of the learning process use technology such as a video, it attracts curiosity among coffee farmers in the Pattongko village. Example, Actor use smartphones to teach farmers. The smartphone has provided many downloaded videos related to coffee treatment techniques, post-harvest processing, to modern coffee compounding techniques. In the process of watching the video, many questions arise and there is even a dialogue between farmers and farmers or farmers and actor.

This technique has also been experienced by farmers in Uganda, they use video as a medium during the learning process to create changes in awareness, knowledge, and experience among farmers (Karubanga et al., 2017). In other parts of the world, using technology can provide access to sustainable development for improving the welfare of the poor community (Amirtham & Joseph, 2011). In India, Technology-Mediated Open and Distance Education and Learning (Tech MODE) plays a major role in self-directed learning is considered to play an important role in raising awareness and knowledge of farmers about agriculture (Amirtham & Joseph, 2011). However, this type of technology is not appropriate for rural areas that are not yet supported by an adequate internet network, such as in Pattongko Village. The most effective technology used to transform knowledge and information to farmers in Pattongko Village is video and writing in offline form.

The Meaning of Empowerment

The coffee farmers who understand the meaning of empowerment, they realize that it has an impact on their development from now on to the future. The coffee farmers feel that the presence of Actor in their lives brings a new perspective in coffee farming. The coffee farmers find that traditional farming techniques are not always better than modern techniques, but it can support modern farming techniques. The coffee farmers acknowledge that fact because of a learning process based on the participatory manner, both from input and knowledge (Razanakoto et al., 2018). One of the results of the research shows that participatory learning which is enjoyable for the learner can build positive activities and interactions in a community relationship (Doneys et al., 2019; Richardson-Ngwenya et al., 2019), and it allows the community to be the main players in the development (Carr et al., 2018).

The actor of empowerment made a simple participatory learning model to maintain the rural atmosphere and socio-cultural background of the coffee farmers. However, those social and cultural aspects have strengthened each of the coffee farming (Lincoln & Ardoin, 2016).

Those aspects also strongly support a lifetime learning, as exemplified by a researcher in the Samin tribe of Central Java, Indonesia, the researcher found out that to have a best practice of community empowerment, the participation, bottom-up, and socio-cultural dialogue are the most applicable methods (Suminar, 2017). Those aspects are part of farmers' identities and traditional values, and they are very proud of it (Whiteside et al., 2011). Those aspects can even be a source of food security and family health (Tharakan, 2015). This means that the traditional values promoted in the coffee farmer empowerment program in Pattongko Village make farmers understand the importance of solidarity, cooperation, family networks, and equal relations between humans and nature.

Independence of Learning

The socio-cultural context of coffee farmers has a strong influence to give a meaning of empowerment in the West Sinjai sub-district. The habit of farmers such as gathering, having a dialogue and behaving in their daily lives also happens in the practice of empowerment, and that is a form of independence that they understand. That habits integrate all the coffee farmer's habitus so they can achieve the effective collaborative learning. The recent research also shows the same thing that the average farmer participation in the learning process is driven by social and psychological motivation (Charatsari et al., 2018). On the other hand, if the empowerment ignores the factor of the socio-cultural context, it will be an obstacle for farmers during their adaptation and learning process (Phuong et al., 2018; Sewell et al., 2017).

Coffee farmers feel the freedom to express their opinions, choose a place to study, can participate in learning activities at any time, are not bound by formal program rules, such as timing, clothing, and the order of program materials. Empowerment programs are packaged in an informal form so that lifelong learning is felt. It means, if the purpose of learning is to improve abilities, then the best effort to achieve it by doing it, not only talking about it (Lave & Wenger, 1990), this learning strategy based on Lave explanation in his book, titled by *Situated Learning Legitimate Peripheral Participation.* This fact also opposes the findings of Sewell and colleagues' research which says that the effectiveness of agricultural extension based on innovative practices will force farmers to learn about a complex agricultural knowledge (Sewell et al., 2017).

The empowerment of coffee farmers in the Sinjai Tengah district of Sinjai Regency is clear evidence of learning based on certain circumstances. This finding also confirms some ideas in situated learning developed by Lave, but the development of learning context the district of Sinjai Tengah is supported mostly by the habitus of coffee farmers. It is also surprising; it turns out that situated learning with all the concepts of its application needs to include habitus as a space that can be optimized in the practice of learning or empowerment. This illustrates that situated learning cannot stand alone because the process of community knowledge development comes from the habits and products of history that continuously happened and most of them were not facilitated by government programs.

Habitus was the most important factor in shaping effective shared learning and mutual empowerment experiences for coffee farmers. That habitus and knowledge are reproduced by the actor in empowerment activities by using situated based and put technology innovation during the learning process. In that position, the concept of situated learning will be getting stronger and sustaining if the socio-cultural context becomes one of the knowledge entities and it integrates inside of the empowerment process for empowering coffee farmers. However, the most important thing to note is that all processes of knowledge transformation in the empowerment of coffee farmers are based on a reciprocal dialogue and the opportunity to learn from one another.

In essence, the above research findings prove one important thing that the process towards farmer empowerment is strongly influenced by the continuous involvement of actor as educators. This is also supported by the position of the actor as a local person, so that he has the ability in the context of the socio-cultural understanding of the local community. Understanding the socio-cultural background becomes the most basic thing that must be mastered by every actor and organizer of community empowerment activities. Thus, the fusion of actor in the process of empowering farmers tends to be easier and the potential for success is also great.

Limitations of this Study

This research was conducted to find a new pattern of empowerment that is more rooted in the local traditions of the community. Empowerment by actor in Pattongko Village is an example of empowerment driven by local initiatives and has proven to encourage awareness and participation of coffee farmers. An actor and eight coffee farmers involved in collaborative learning with a situated learning approach are interesting to serve as examples of empowerment practices in other areas, of course, with each region's peculiarities.

However, the research location is small, only a village and the number of informants is not too large, so this research is difficult to generalize to other areas, especially areas with different cultures. However, in principle, empowerment actor in other regions need to consider the situated learning habits and practices. Both can be elaborated according to the social structure of a particular society.

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