

Analysis of Social Impacts of Establishing a Chili Floss Production Facility on the Local Community (a Case Study of Hiyung Village, Tapin Regency)

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Article Info

Keywords:

Development impact,
Production House,
Bird's Eye Chili Floss,
Hiyung Village,
AGIL theory

ABSTRACT

This study aims to analyze the impact of the development of the Hiyung Bird's Eye Chili Floss Production House on the social life of the surrounding community in Hiyung Village, Tapin Regency. This production house was developed by the Karya Baru Farmers Group as an innovation to maintain the availability and increase the added value of local bird's eye chili. The study was conducted using a qualitative approach with data collection methods through interviews, observations, and documentation involving farmers and farmers group administrators in Hiyung Village. The results indicate that the existence of the Production House has significantly contributed to improving the local community's economy, stabilizing bird's eye chili prices during harvest seasons, and encouraging social changes including education, culture, religion, and social interaction. Additionally, this development strengthens the values of mutual cooperation (gotong royong) and social solidarity in the village. Analysis using Talcott Parsons' AGIL theory explains that the community is able to adapt, achieve common goals, maintain social integration, and preserve positive social behavior patterns through the presence of this Production House. This study is expected to serve as a reference for the development of small and medium enterprises and community social programs in rural areas.

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INTRODUCTION

Development aimed at improving welfare is an organized and coordinated effort to create more opportunities for members of society in order to meet their unlimited needs. Economic development, which is reflected in economic growth and structural transformation within both the economy and society, has long been the primary goal of developing countries. Generally, the economies of developing nations tend to focus more on the production of primary goods (such as agriculture, fuel, forest products, and other raw materials) rather than secondary (industrial) or tertiary (service-based) products.

With the continuous increase in population, developing countries, including Indonesia, are often faced with pressing issues such as poverty and high unemployment rates. In response, the Indonesian government has promoted the development of Micro, Small, and

Medium Enterprises (MSMEs) as a strategic measure to reduce unemployment and alleviate economic challenges. MSMEs play a crucial role in empowering local communities by contributing positively to poverty reduction and job creation. In Indonesia, small-scale production houses are predominantly engaged in food processing and handicrafts. A notable example is found in Hiyung Village, which is widely recognized for producing *Abon Cabai Rawit Hiyung* (shredded bird's eye chili).

In social life, humans as members of society inherently aspire to progress in line with the demands of the times. These demands inevitably bring about processes of social change, as society envisions a brighter future and strives toward advancement. As Samuel Koenig explains, social change refers to the modifications that occur in human life, driven by both internal and external factors. Such changes take place across three dimensions of time: past, present, and future.

The industrialization era, which began in the 1970s, emerged as a means to meet human needs and attract both domestic and foreign investment. Industrialization brings significant impacts to surrounding communities, both positive and negative. While industries contribute to improving local welfare, they also generate negative externalities such as air pollution and water contamination caused by industrial waste. Consequently, the presence of industries directly influences social transformation in nearby communities, affecting the social, economic, and cultural aspects of life. Social change, whether on a small or large scale, is an inevitable part of community dynamics. Even minor changes can produce significant consequences for other elements of society as time progresses.

Theoretical Study

Development Concept

Development refers to a planned and systematic effort aimed at improving the welfare of a community by creating more opportunities for its members to meet their unlimited needs. It involves continuous economic growth and structural changes in the economy and society, especially in developing countries. Development is understood as a deliberate process to achieve growth and modernization in various fields of life. According to Todaro, successful economic development is indicated by three core values: the growing ability of people to meet their basic needs, an increased sense of self-worth, and expanded choices available to individuals and communities.

Industry and Its Role

Industry encompasses all economic activities that process raw materials or utilize industrial resources to produce goods with added value, including related services. Industrial enterprises contribute to the economy by transforming raw materials into higher-value products, thus increasing productivity and employment opportunities. Industrial development is seen as a strategic sector to accelerate economic welfare and should focus on enhancing efficiency and generating employment through industrialization.

Rural Society

A society is a group of humans closely connected by common systems, traditions, laws, and collective life. Rural communities, specifically, consist of groups living together in a defined territory, with shared cultural, social, and economic traits, predominantly agrarian-

based. Essential conditions for the emergence of a society include living together, sustained interaction, communication, social integration, and socialization processes.

Social Structure and Social Change

Social structure refers to the essential components of social life, including social strata, values, norms, and institutional interactions. Social systems describe patterned relationships between individuals or groups within their wider social contexts. Social change involves alterations in the social structure and cultural patterns that occur over time. This process can be gradual or rapid, desirable or undesirable, and can result from internal or external influences.

Social Change Theories

Several theories explain social change:

- a. Evolutionary Theory
Views social change as a gradual and continuous process influenced by societal evolution from simple to complex forms, as described by scholars like Emile Durkheim and Ferdinand Tönnies.
- b. Functional Theory
Emphasizes that social change occurs when beneficial and adaptive aspects emerge in society, highlighting differentiated rates of change among different social elements.
- c. Conflict Theory
Attributes social change primarily to conflicts between social classes or groups, as proposed by Karl Marx and Ralf Dahrendorf.
- d. Cyclical Theory
Suggests that societies go through cyclical stages of growth and decline, with changes responding to challenges and responses over time.

Characteristics of Social Change

Social change is continuous and may be intentional or unintentional, imitative, controversial, and cause temporary disorganization before leading to societal adjustment. It can occur in both traditional and modern societies, often at different speeds.

Application of AGIL Theory in Social Systems

Talcott Parsons' AGIL framework describes four essential functions for social systems to maintain stability and progress:

- a. Adaptation
The capacity of society to adjust to its environment, which includes economic activities and social tolerance.
- b. Goal Attainment
The ability to set and achieve collective objectives, such as improving welfare through productive enterprises.
- c. Integration
Cohesion and solidarity among social members, fostering cooperation like mutual aid and communal activities.
- d. Latency (Pattern Maintenance)

Preservation of core values, norms, and traditions to maintain social order and transmit culture across generations.

By fulfilling these functions, rural communities undergoing industrial development can maintain social stability while adapting to economic and cultural transformations

METHODS

This research was conducted starting in February 2025 until completion. The study site was Hiyung Village, Central Tapin Subdistrict, Tapin Regency, which was deliberately selected because it is the center of the hottest bird's eye chili commodity in Indonesia and hosts the Hiyung Chili Floss Production House, the main object of this study.

Data and Sources of Data

The research subjects included the surrounding community of the Hiyung Chili Floss Production House as well as the management and members of the Karya Baru Farmers Group in Hiyung Village. The data used were divided into:

- a. Primary data
Data obtained directly from the community regarding the perceived social impacts following the establishment of the Production House.
- b. Secondary data
Supporting data obtained from relevant institutional documents, Production House reports, the village office, and other relevant sources.

Data Collection Techniques and Instruments

The data collection methods employed included:

1. Unstructured interviews
Conducted with community members and Production House management to obtain in-depth information.
2. Observation
Direct observation of the activities and social conditions of the community around the Production House.
3. Documentation
Collection of data through the analysis of written documents, photographs, and related reports.

Data Processing and Analysis Techniques

Data analysis was carried out qualitatively through the following stages:

1. Data Reduction
Selecting and simplifying raw data to focus on essential aspects relevant to the research objectives.
2. Data Presentation
Organizing the reduced data into narratives, tables, and charts to facilitate understanding.
3. Conclusion Drawing and Verification

Drawing conclusions based on the presented data and testing the validity and consistency of the data during the research process through re-examination and peer discussions.

This method emphasizes a qualitative approach to gain an in-depth understanding of the social impacts of establishing the Hiyung Chili Floss Production House on the surrounding community. It enables the researcher to obtain a real and comprehensive picture of the social and economic changes occurring in Hiyung Village.

RESULTS AND DISCUSSION

A Brief History of Hiyung Village and Hiyung Bird’s Eye Chili

Hiyung Village is part of Tapin Tengah District, Tapin Regency, covering an area of 22.04 km² with a population of approximately 1,505 inhabitants (808 males and 697 females). The name “*Hiyung*” originates from the Banjar language, meaning *temporary shelter*, referring to a place that remained safe from threats during the Japanese, Dutch, and PKI conflicts. The *Hiyung Bird’s Eye Chili* was introduced from Linuh Village around 1993 by Mr. Subarjo and began to be cultivated in 1995. This chili variety is renowned for its extreme spiciness and pest resistance when grown in Hiyung, a characteristic not found when cultivated elsewhere.

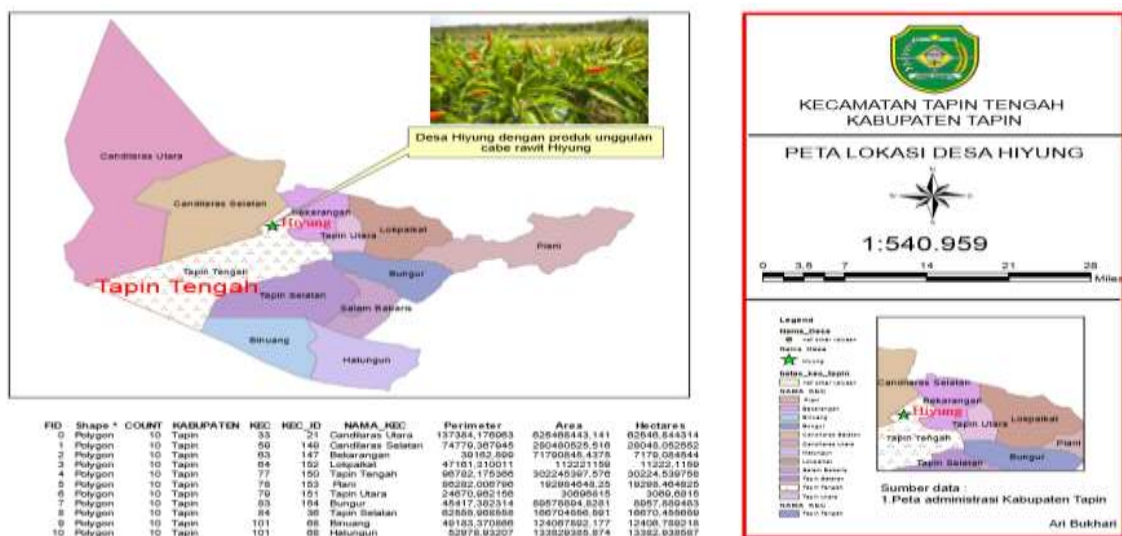


Figure 1. Location Map of Hiyung Village

Overview of the Abon Cabai Rawit Hiyung Production House

The *Abon Cabai Rawit Hiyung* Production House was established in 2016 by the Karya Baru Farmers Group, supported by the Banua Prima Persada Business Development Institute (LPB). The enterprise processes bird’s eye chili into chili floss (*abor*) with three flavor variants: original, garlic, and shrimp. The production process includes drying the chili until its moisture content drops below 9%, grinding it into powder, mixing with specific additional ingredients according to flavor, and packaging it in sterilized small plastic bottles. The production facilities include grinders, ovens, blenders, sealing stoves, and other supporting equipment.

Social, Cultural, and Traditional Conditions of Hiyung Village Prior to the Production House

Before the establishment of the Production House, Hiyung Village society was characterized by strong social interactions grounded in *gotong royong* (mutual cooperation) and close kinship ties. Communal traditions included assisting one another during ceremonies, contributing moral and material support, and actively participating in religious activities such as *babacaan*, *slametan*, *khataman*, *manaqiban*, *mauludan*, and Islamic New Year celebrations. Traditional culture remained dominant, with only gradual shifts toward modernization brought by younger generations.

Impacts of the Production House on the Social Life of Hiyung Village

The presence of the Production House has generated significant impacts across multiple dimensions:

a. Social

The Production House has reinforced community cohesion and strengthened social ties. Collective activities, including *gotong royong*, were revitalized through initiatives of the farmers' group and support from local government. Although gradual, social transformation is evident in the enhancement of solidarity and collective engagement.

b. Economic

The Production House has contributed to stabilizing chili prices, reducing dependence on middlemen, and creating employment opportunities for local residents. This has improved the welfare of the predominantly chili-farming community. Local economic development has advanced through product innovation and infrastructural support from both private and state-owned enterprises.

c. Education

Awareness of the importance of education has increased, with children attending schools in more advanced districts and actively participating in religious education. Parents increasingly encourage higher education for their children to enhance competitiveness in modern society and prevent negative social behavior.

d. Religion and Culture

Religious values remain strong and have even intensified, as reflected in higher participation in religious and socio-religious traditions. Social change has been selectively adopted, with religious values serving as the guiding principle for avoiding social decline.



Figure 2. Hiyung Rawit Chili Floss Production House

Analysis of Social Change Using Talcott Parsons' AGIL Theory

This study employed Talcott Parsons' AGIL framework, which emphasizes four functional imperatives of social systems:

a. Adaptation

The community transitioned from an agrarian society to one engaged in light industry, demonstrating the ability to adjust to new environments and evolving social interactions.

b. Goal Attainment

The Production House facilitated shared economic goals by improving welfare through entrepreneurship and local employment opportunities, thereby ensuring decent livelihoods for residents.

c. Integration

Social solidarity and mutual cooperation were reinforced, fostering stronger relations among different social groups, including women's associations (PKK) and religious communities.

d. Latency (Pattern Maintenance)

Sustainability was ensured through the maintenance of product quality and the intergenerational transfer of entrepreneurial traditions, securing both social and economic continuity in the village.

Processes and Challenges of Social Change

Social change in Hiyung Village has occurred gradually, shaped by community interactions with external factors such as education, technology, and migration. Economic transformation has been the primary driver, motivating residents to shift from agricultural labor to entrepreneurship. Critical selection of change is necessary to avoid adverse effects, highlighting the importance of utilizing modern knowledge and technology for progress.

Throughout this transformation, social values such as *gotong royong* and religious norms remain fundamental pillars for navigating change.

CONCLUSION

The *Abon Cabai Rawit Hiyung* Production House, initiated by the local farmers' group in 2016, has grown into a significant community-based enterprise supported by business development institutions, government, and private sector partnerships. By processing bird's eye chili into chili floss with various flavor variants using modern equipment, the Production House has ensured consistent product quality and market competitiveness. Its existence has generated substantial social benefits, including the preservation of *gotong royong* (mutual cooperation), the strengthening of community ties, and the reinforcement of local religious and cultural practices. Moreover, the Production House has contributed to socio-economic transformation, enabling many residents to shift from traditional farming and agricultural labor to entrepreneurship, thereby enhancing household welfare and economic stability. Social change has also extended to the fields of education and religion, with a stronger emphasis on formal education and religious values as the foundation of community life. Using Talcott Parsons' AGIL framework, the changes in Hiyung Village can be understood as: Adaptation, through the community's ability to transition into a light industrial society; Goal Attainment, through collective efforts to improve welfare and economic empowerment; Integration, by strengthening solidarity and cooperation; and Latency, by maintaining product sustainability and transferring entrepreneurial traditions to future generations. Overall, the transformation fostered by the Production House is sustainable and multidimensional, encompassing economic, social, educational, cultural, and religious aspects, with economic development serving as the primary driver. This case demonstrates how local innovation, supported by institutional collaboration, can generate adaptive and enduring social change in rural communities. Optimization of Production Performance: Managers of the Production House should continuously improve production capacity and address seasonal raw material shortages to ensure product availability and maintain competitiveness. Enhanced Adaptation to Social Change: The community should strengthen its ability to adapt to modernization through innovation, education, and the use of technology to support socio-economic development. Youth Empowerment and Education: Training and mentoring programs for younger generations are essential to ensure the continuity and further development of the Production House, securing long-term local industry sustainability. Preservation of Social and Cultural Values: Community members should safeguard and promote traditional values of cooperation, religion, and local culture as a strong social foundation in facing dynamic change. Strengthened Stakeholder Collaboration: Partnerships between the Production House, farmer groups, local government, and private sector actors should be reinforced to support infrastructure, product marketing, and enterprise development, thereby ensuring sustainable economic benefits.

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