



Foreign Manufacturing Companies and Social Changes in Indonesia

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Abstract: Jepara, one of regency in Central Java, Indonesia, has experienced a wave of changes caused by modernization and globalization that occurred at the national level, which resulted in changes at the local level. The changes have resulted in dynamics and shifts in several fields, such as spatial, social, economic, and cultural fields. This paper tries to see the changes in society due to globalization with the entry of Foreign Manufacturing Companies (FMC) in Indonesia. These changes occurred in several fields, such as economic, social, and cultural. This research was conducted on the people of Jepara, who started the arrival of FMC within a decade. By using qualitative research and an ethnographic approach by conducting in-depth observations and interviews with the community around the factory and local leaders. The results show that the entry of FMC around 2013 brought changes in spatial planning, with much land being converted. In addition, a significant change for the people of Jepara is the absorption of many productive workers, ultimately increasing their economy. However, the existence of the FMC also provides a lifestyle change, namely by changing the culture of the community, especially in socializing with the surrounding environment, hedonism, and disorder in driving. The above changes should be a serious concern from the relevant agencies or institutions so that Jepara becomes a conducive and adaptive area as an industrial area without losing the local wisdom of its people, namely a society that is always simple, religious, and optimistic.

Keywords: Jepara peoples, foreign manufacturing companies, social change

1. Introduction

Jepara has undergone significant changes in the last decade with the emergence of several Foreign Manufacturing Companies (FMCs) in several places [1], [2]. Jepara has experienced a wave of changes caused by modernization and globalization that occurred at the national level, which resulted in changes at the local level. The changes have resulted in dynamics and shifts in several fields, such as spatial, social, economic, and cultural fields. Changes in each of these fields are interrelated and related to each other. Nevertheless, changes in each field must be considered and recognized because they can change the structure of Jepara society.

One of the changes is due to globalization. A result of globalization is something that is interrelated with each other. Ritzer said that the changes that occur in the economic, political and other fields are caused by globalization. Thus, the perspectives, concepts, focus, and theories offered by each field will apply as long as the changes occur due to globalization [3]. Ritzer defines globalization as:

“... globalization is a transplanetary process or set of processes involving increasing liquidity and the growing multidirectional flows of people, objects, places and information as well as the structures they encounter and create that are barriers to, or expedite, those flows... [3]”

Social change has been widely studied from various perspectives. First, social changes impact the culture of a society [4] – [8], that society's culture changes after experiencing social changes. Second, social change can change a society's or community's economy and have a significant impact [9] – [13]. The research above must be supported by other

research. The evaluation step is for the community and government to be better prepared to develop the existing resources in the Jepara community so that Jepara can compete with other regions in increasing productivity growth because of the FMC.

This research complements the previous study on globalization bringing about changes in society. Globalization makes the people of Jepara adaptive to social and cultural changes. One thing that supports and accommodates the people of Jepara to move forward and be ready to face globalization is the change in space. Therefore, this study will answer two questions. First, how is space transformation due to FMC within a decade? Second, how is the social transformation in Jepara today?

This paper is based on two arguments. First, the spatial changes that occurred in Jepara within a decade, one of which brought many consequences, including the conversion of agricultural land into factories and the emergence of new residences (boarding houses), led to new changes in culture and culture. Social. Second, as a result of these changes or changes in space, the socio-cultural life of the Jepara society is new, or the society is experiencing changes.

2. Literature Review

2.1 Social Changes

Social change occurs in social systems theory, symbolic interactionism, structural-functionalism, and conflict theory. The three figures in this theory are George C. Homans, Peter Blau, and Richard M. Emerson. George Homans was the first to apply it to social behaviour in his published article in the *American Sociological Review* (1958), which was a reaction to Parson's emerging dominance of large-scale sociological theory. Homans emphasises individual actions in interacting with others, in contrast to the study of institutions and institutional behaviour driven by perceptions and normativity in society as the focus of Parson's study [14]. According to Hermans, social behaviour emerges due to the mutual strengthening of the two parties involved. Changes/exchanges about justice, balance, power, status, authority, leadership, and solidarity are based on direct change analysis [14].

Social change has restructured almost all aspects of society in the socio-cultural, social, economic, and political fields. Social Change offered little new in the 1920s, especially in the social sciences offered by William Fielding Ogburn (1886-1959), who argued that culture was more important in shaping human society and individuals. Social change is also an agenda or goal of the SDGs for 2030, as stated by Sakiko Fukuda-Parr:

“The multitude of events that have been taking place on First Avenue and beyond had a party atmosphere. And it was not only government delegates but many civil society activists who negotiated for systemic change that celebrated the new agenda that promises transformative change for sustainable development” [16].

Social Changes are due to the dynamics of the order of continuous interaction of its constituent components. In the context of culture, it can be seen as a dynamic system, defined as a set of elements that are in relationship and connection with each other, for instance a particular form of integrity, and which change its status from time to time under the influence of external and internal forces [17].

According to Indradin and Irwan, there are several types of social change. First, from persons or individuals who experience changes in roles in their structure, for example, the role of women who experience changes that are no longer in the domestic sphere but have increased in the public sphere as well. Role. Second, changes in the part of the social structure related to the progress of the workflow of the community, for example, is the change in work using modern tools that previously used traditional tools. Third, changes in structural functions are associated with a person's function, for example, a mother whose one her duties is to care for and care for children, but now it can be replaced with a full-day school to learn and raise children. Fourth, changes in different structural relationships, such as in the world of education, which is now expected to be one of the solutions in preparing the business world, are where there is a link between the business world and education. Fifth, the existence of a new structure in society because of the community's behaviour, so institutions or institutions are needed to become problem-solving communities [18].

2.2 Globalization

Globalization in the KBBI is entering the world scope [19]. According to Mittelman, globalization emerged as a political response to expanding market power as a form of domination and emancipatory possibilities. Globalization is not a single phenomenon that tries to be unified but a syndrome of processes and activities. In this case, the "syndrome" denotes a characteristic pattern regarding the human condition or, more specifically, the global political economy. Globalization has normalized as the dominant set of ideas and policy frameworks [20].

Roland Robertson, when talking about globalization, he connects it with secularization. According to him, globalization is a very distinctive religious nuance, namely secularization (something that is opposed), primarily for reasons that are related explicitly to globalization [21], [22]. According to James Beckford, globalization is a concept that must continue to be considered concerning religion: religion challenges any theoretical attempt to simplify various and complex phenomena (globalization). The relationship between religion and globalization provides the intellectual base formed by globalism, which varies considerably based on national and local contexts [23],[24]. Globalization allows the formulation of multi-centre religious traditions to be reformed. It creates new religions whose existence is global and local, tied to one place and not yet tied to one place. All the world's major religions have been shaped by globalization.

A process by which regional economies, societies, and cultures have become increasingly integrated through communication, transportation, and trade, and through local sects submerged or classified by established religions, all of which have become faith for the whole world [25].

Chasmy and Hayden [26] propose three approaches when discussing contemporary globalization. First, globalists argue that globalization is a vital and inevitable contemporary social process. The fields of economy, politics, and national culture are increasingly becoming part of the current global network. Globalists are divided into optimists and pessimists, i.e. optimists argue that globalization will bring about increased living standards, greater democracy, and mutual understanding. Pessimists argue that globalization is seen as a threat and destructive, serves only narrow political and economic interests and tends to create homogeneity, dislocation, violence, and inequality. Second, traditionalists, namely those who are sceptical of globalization. Globalization, according to them, never happened. In the economic field, for example, they argue that the nation-state remains solid and central, and the national economy continues to be the centre of attention. The economy at the national level can be a concern of every nation without looking at the relationship with other nations. The third approach is the transformationalists, who seek to direct the middle way between globalists and traditionalists. For transformationalists, now is an era of contemporary transformation that is no longer recognized, and everything is new in the fields of global economy, culture and politics. However, it will not change the situation. This condition is "a complex set of interconnected relationships."

2.3 Structuration

According to Giddens, structuration is the dualism of 'individual' and 'society' reconceptualized. "... in structuration theory, a range of dualisms or oppositions fundamental to other schools of social thought are reconceptualized as dualities. In particular, the dualism of the 'individual' and 'society' is reconceptualized as the duality of agency and structure. Thus far, I have concentrated mainly on developing concepts that elucidate the 'individual' as a reflexive agent, connecting reflexivity with positioning and co-presence. The discussion of regionalization, however, begins to point the way towards showing how these concerns intersect with the study of social systems stretched across large spans of time-space. The next step, therefore, is to look in more detail at the concept of society, taken by many to be the primary unit of analysis in the social sciences..." [27]

According to Bernstein, Giddens's structuration refers to actors and agents. "...the fundamental purpose of structural theory is to explain the dialectical and interrelated relationships between agents and structures. Agents and structures cannot be understood in a mutual state: agents and structures are like two sides of a coin. Agents and structures are dual, all social actions require structure, and the whole structure requires social action. Agents and structures intertwine inextricably in human practice or activity..." [28]

The dynamics that take place at the global level are the forces that structure people's lives at the local level, as Anthony Giddens's structuration theory explains about agents and structures, the existence of space and time, and also the relationship of structure to the social practices of agents that occur in society. In the Gundih community, change begins with their discursive awareness, conducting socialization, and providing material. They also compete and coordinate. The Surabaya City Government and urban villages play a role through their structural policies. The scheme used is the domination structure (agent's control over the structure), then significance (agent invitation to the structure), and then what is achieved is legitimacy (agent justification by the structure) [29]. Giddens's structuration is sometimes constrained. The structural changes that occur are not empowering, as seen in fishermen in Pandeglang District in Teluk Village, that fishermen's poverty is a product of the dynamics of agent relations and structures that institutionalize social practices in the lives of fishing communities. This structuration does not free fishermen from the poverty trap; on the contrary, it perpetuates the existing poverty [30].

3. Methodology

This research was conducted in Jepara, Central Java, Indonesia, where within a decade, the arrival of eight FMCs spread across Pecangaan District, Mayong District, and Kalinyamat District. This study uses qualitative research with an ethnographic approach, namely research or reports about a society [31]. Particular in observing the changes in Jepara. Observation, interviews, and documentation were used in data collection. The observation technique is used to see how the community and policymakers respond to changes within ten years. Observations were made concerning written policies by the government. Various forms of these policies are used as objects of documentation as research material. Interviews were conducted to determine the factors that caused the changes in Jepara. Both from the transformation of space and the shift or restructuring in society.

In analyzing the data, the researcher used a qualitative descriptive method using the stages of reduction, exploration, verification and contextualization of the data. The procedure for implementing this technique is data collection, data reduction, summarized and selection according to the research problem. The next step is to display the reduced data, then conclude and verify the data. The conclusions drawn from the data are tentative, and the more data obtained, the more grounded the conclusions.

4. Results and Discussion

4.1 Jepara Space Transformation

Changes as a result of global developments that occur in the people of Jepara have resulted in the transformation of space, social or group restructuring, and patterns of relations in the community's social life. Since 2014 there have been 8 Foreign Manufacturing Companies (FMC) spread across four sub-districts.

Table 1 - Number of FMCs in each village

Item	Subdistrict	Village	Total
1	Pecangaan	Gemulung	2
2	Pecangaan	Lebuawu	1
3	Batealit	Mindahan	1
4	Kalinyamat	Banyuputih	1
5	Kalinyamat	Pendosawalan	1
6	Mayong	Pelang	1
7	Mayong	Sengonbugel	1

The large number of FMCs brings positive and negative impacts on the transformation of land in Jepara, especially in the four sub-districts. The negative impact that arises is the shift in the function of agricultural land and plantations, which are large enough to accommodate the existing FMC.

The land can appear along the provincial road. There are many changes in the function of the existing space. Such as at the initial limit of entering Jepara from Kudus. The rice fields are gorgeous in the 2011-2016 medium, at the entrance to Jepara from the Kudus direction. During the planting season, the road is full of cars parked along the road carrying farm labourers. Like farmers, these farm labourers work together to complete several plots of rice fields they manage. They share the work and food brought from home lunches. When the rice season starts to grow green, the rider sees a stunning and refreshing view along the way. Even so, when the rice begins to turn yellow, it also presents a beautiful view. This phenomenon began to disappear due to changes in the function of paddy fields. The large building replaced the function of the rice fields. These buildings are new factories that entered Jepara in 2013.

In addition to the transformation into large factories, rice fields have become shophouses. It exists along the Kudus-Jepara road. Shophouses with a modern style offer local investors the to invest their capital. Local investors can " capture this condition by providing other facilities and infrastructure so that investors can convert agricultural land into infrastructure facilities that support the workforce. These shophouses provide for the current needs, including clothing (clothing), communication equipment (the proliferation of mobile phone shops and accessories), and food stalls. That is because FMC absorbs much significant labour.

Table 2 - Employment at FMC

Source: Jepara Central Bureau of Statistics

Sex	FMC Sector			Percentage		
	Agriculture	Manufaktur	Service	Agriculture	Manufaktur	Service
Male	59 338	220 228	93 406	9,35	34,72	14,72
Female	30 085	114 258	117 071	4,74	18,01	18,45
Total	89 423	334 486	210 477	14,10	52,72	33,18

Table 2 shows that the Manufacturing Sector is the most dominant in employment. In August 2020, employment in this sector was 52.72 per cent (334,486 people), the Services sector was 33.18 per cent (210,477 people), and the Agriculture sector was 14.10 per cent (89,423 people). Absorption of labour in the Agriculture and Manufacturing sector absorbs more male workers than female workers. Meanwhile, the service sector is the opposite, where this sector absorbs more female workers than male workers [32].

Around the FMC, new residences have also started to appear, which have turned rice fields into the residence boarding house. As seen in Pendosalam Village, along the road, there are new buildings to accommodate the employees' residences in the form of boarding houses with many rooms. The boarding house only provides rooms without a living room, only rooms that are lined up well on the first floor, even on the second floor without the landlord (who owns a boarding house) with a gate as an exit, thus allowing the boarding house occupants to be free of space. Around these

boarding houses, small cafes also appear that offer natural and artistic concepts. The owner created the cafe's atmosphere as a place to socialize with visitors. Furthermore, most visitors are workers who have finished working at the FMC.

In addition to establishing FMC and shophouses, a phenomenon also occurs in residents' houses adjacent to the FMC by turning their functions into places or parking lots for factory employees. The land transforms into barriers to make the vehicles of factory employees safe. Every day the owner of the motorbike deposit can accommodate about 200 motorbikes. The parker also uses buildings previously used as furniture warehouses when Jepara furniture was still in its prime (used as workshops). It is changing the function to a parking lot to accommodate the FMC employees. In addition to the parking lot, residents around FMC have also turned into boarding houses.

The transformation of the spaces above is a geographical space that has meaning to different groups with different interests. The state regulates the strategy with its control tools. At the same time, the individual community responds as a tactic to survive this strategy, namely by opening boarding houses, parking motorbikes for factory workers, and restaurants to make it easier for workers.

4.2 Modern Jepara Production Restructuring

Figures should be numbered based on the section number and formatted based on the style as presented in the following:

Figure 1, as are all figures, should be referenced in the text. Figures should be placed at the top or bottom of a page wherever possible, as close as possible to the first reference to them in the paper. Please ensure that all the figures are of 300 DPI resolutions as this will facilitate good output. The preferred format of figures is PNG, JPEG, GIF etc. Items in the figure should be aligned to the centre whenever applicable. Figure caption is aligned to the centre. All writings, symbols, and data markers in the figure should be legible and discernible, even in black-and-white. If a figure is copyrighted by a third party, the authors bear the responsibility to obtain licensing or permission to use the figure in the paper. In this case, proper citation is required to be added in the figure caption.

Changes that occur in Jepara are not only in physical terms but also in the people's social life. Changes that have occurred in the past ten years are the shifts experienced by the community as well. When an economic crisis hit Indonesia (some people benefited), it brought many benefits to the people of Jepara in line with infrastructure improvements and economic opportunities.

Apart from the furniture sector, Jepara is also known for producing woven fabrics centred in Troso Village, Pecangaan District, thus earning the nickname Troso Weaving. Hundreds of outlets and workshops produce relatively large weaving along the village road. Many entrepreneurs use residents as workers as weavers (weaving). Almost all Troso residents are involved in helping with weaving production according to their abilities, some spinning yarn, screen printing, and weaving. Spinning yarn is the duty of women aged 50-65 years old. They only move the yarn by rotating it by hand using a simple tool and can take the yarn to their home. The screen-printing process requires accuracy, usually done by women. The weaving process is a tough job. Because it uses extra energy, and it is the men who do the job (aged 20-45 years). They carry out the process from their respective homes while doing other homework. The advantage is that they can monitor their family activities. They paid according to the amount of cloth they made. The more weave produced, the greater the fee earned.

The emergence of FMC in Jepara brings significant consequences and impacts on the socio-cultural life of the Jepara people. Lifestyle has penetrated the lives of factory workers. The existence of cafes around FMC adds to their hedonistic style. They are getting used to hanging out and being narcissistic, especially among young people now inspired by Hallyu culture. Hallyu, or Korean wave, is culture or pop culture (South Korea) by introducing a concept or culture through fashion, Korean drama, music, and other trends. Café with a dimly lit concept favoured by visitors, immoral acts are easily carried out by those who are not responsible.

As the participant (NM) said:

"The existence of FMC has changed the lifestyle of our people. Now, many small stalls or cafes exist around FMC in three sub-districts. The good thing is that it makes it easier for workers to have space to socialize. However, it can also be made for "something else" because the cafe is far from the colour environment and is in the same location as factories and boarding houses, so there is no supervision." (Interview, February 2021)

The presence of FMC in Jepara also raises a new phenomenon in social life among the people. On a large scale, FMC requires a workforce of 10,000-20,000 workers. If in Jepara there are 8 PMA, the required number of workers is around 160,000 workers. This phenomenon has advantages and disadvantages. The advantage is that FMC can absorb labor and help reduce the unemployment rate for productive workers, but on the one hand, it brings social change, especially for female workers (mothers). They work every day takes about 8-12 hours when added to overtime. This condition causes the rhythm of life in the house to change. NH said that:

"I visited the puskesmas (Community Health centers) once to visit my constituents because I was sick with dengue. I was surprised because most men looked after and cared for sick children there. I asked where their mother was. It turned out that the women worked in the factory, and the father was in charge of taking care of the children. I feel sorry because my mother should also accompany me. When the mother is sick, she is more patient in caring for children" (Interview, February 2021).

The situation above illustrates that the relationships and interactions in the family fade. Furthermore, the bonds in the family begin to fade. The work rhythm and pressure experienced by female workers allow them to "isolate themselves" from the social world. It makes the bonding between mother and child disappear. Children do not have space to say hello to their mothers. The rhythm that occurs every day makes communication in the family empty and eventually makes them accustomed to such situations. AN describes the situation.

"Son, after being able to leave for two months, started going to work again. His son (grandson), I take care of her baby. Every day I have to leave in the morning at half past six accompanied by my husband. At the same time, their children are still sleeping. His mother came home at around seven o'clock in the evening and often worked overtime. I feel sorry for my grandson. I want to give full breast milk by expressing it at the factory. However, since no one took it, we decided to give my grandson formula milk." (Interview, February 2021).

The downside of the emergence of FMC is the shift of workers from other sectors, such as weaving, who turn to factory workers. Many entrepreneurs find it difficult to find power as a weaver. Productive workers prefer to work in factories rather than continue to weave. They prefer to work in factories because the salary they receive is higher than weaver. As stated by factory workers (PP) that

"I now work in a factory and do not weave for higher pay. The risk must be more disciplined to leave in the morning and return at night. The fee for weaving is only enough for daily meals. If you work in a factory, you can save enough and help (Mother)'s family." (Interview, February 2021)

Even so, working in weaving is still fun because he does not have to leave his obligations to his family, especially his children. As stated by Yati

"Now, many have moved to become factory workers. I can understand young people moving to factories. Because they need money and energy is still strong. Suppose to work at home even though the pay is small. I also trade and continue to be able to take care of my children and mother. I can pick up the kids. Work is not too hard if you are tired, you can rest anytime. I can interact with neighbors. If you cannot do it at the factory, you must leave early in the morning and come home at night." (Interview, February 2021).

5. Discussion

People think that space is changing because technology is transforming. They do not notice that the space changes because of the changing mindset [33]. Developed and developing countries have tightened regulations related to the use of public space. Developed countries do not allow public space for personal interests, such as traders who open their wares on the streets—a different situation found in Indonesia as a developing country. There are no stringent rules. Government officials try to regulate and discipline the public space for trading, so traders use a strategy to survive by using their tactics, namely by moving to another place or space [33].

The transformation of spaces is a geographical space that has meaning to different groups with different interests. The state regulates the strategy with its control tools. At the same time, the individual community responds as a tactic to survive this strategy, namely by opening boarding houses, parking motorbikes for factory workers, and restaurants to make it easier for workers. According to Lefebvre, quoted by Wening, space is not only mathematical and geometric, but space is very closely related to the social dimension [33], [34]. It is due to the inevitable practices of capitalism, consumerism, and codification, in which urban life is economical and has a symbolic dimension.

Habermas's conception of the public sphere in the Indonesian context needs adjustment. There are several reasons:

Agreeing with the criticisms of contemporary theorists regarding the public sphere, Habermas's conception of the public sphere, which emphasizes critical and rational debate, implies an insensitivity to consider the existence of 'identity politics and indifference to differences. It is not only to express rational and critical arguments but, in most cases, to express the process of rationalizing the identity politics and ideologies of competing for social forces.

In Habermas's view, the transformation of the public sphere only means a transformation in the scope of its participants. This transformation in the Indonesian context does not only mean a transformation in its scope but also in its degrees of freedom, namely from limitations to openness and vice versa.

Habermas's conception of the public sphere is still biased towards traditional conceptions of power relations, such as Marxist theories, which view power as fundamentally solely related to the state.

Thus, in his view, critical discourse in the public sphere is primarily directed at influencing the state: so Habermas tends to underestimate the function of discourse in influencing power relations between conflicting groups in society [35]– [37].

The concept of globalization brings together ideas about new information technologies, the changing role of the nation-state, and the reorganization of capital and labor flows around the world. Geographers have traced the effects of this process on cities. The global economy impacts big cities such as New York, London, and Tokyo rearrangement. In economics and sociology, there are many arguments about what happened. The argument is generally accepted and documented in the media that the new era of global competition and mobile capital has hit low or unskilled workers in the United States and Europe the hardest. As Lester Thurow and Robert Reich argue, the new global competition has completely changed how the economy works and what policymakers can do [38].

Developing countries face increasing productivity and social change. Developing countries also experience the impact of globalization, especially on the global income convergence and inequality impact on the workforce. Strategic intervention in the global world market can increase the share of the workforce in the benefits of globalization [39], [40]. India's position shows that there has been an increase in rural real wages and agricultural productivity after globalization. Globalization provides room for increased labor capacity to increase real wages and quality of work by increasing rural labor reservation wages and urban wages in the unorganized sector where low-educated rural migrants enter the urban economy. An increase in wages in the unorganized urban sector will have an additional effect on the general urban labor market by increasing wages, improving the quality of work, and reducing gender inequality in employment. The overall growth of the organized sector, with the contribution of increasing export-based employment, has also brought about positive changes in the overall quality of employment [41].

Globalization has become a debate in people's lives at the grassroots level, marked by an acceleration in all fields. This fast motion allows all elements to "go hand in hand" or even try to anticipate it. Globalization has (enables) two concepts; first, as situational openness in the local context, and second, as a release from local binding [42]. The two concepts force people to choose between the two, in other words. They must be "friendly" with the two concepts. Local people must be aware of the impact of the wave of civilization. It is to avoid any culture shock that occurs to them.

As a result of these technological advances is the occurrence of social transformations in society, which often lead to patterns of human behavior that deviate from societal norms and changes in people's patterns or lifestyles [43]. There are two main modes of social identification; first, relational identification based on the network of interactions between individuals, and second, categorical identification based on social roles or groups in which a person can be a part. Social transformation is closely related to the interrelationship of these two modes of identification. There are three components in social transformation, as indicated by the first, the demographic transition (with a regional database of 1500 locations). Second, relational identity, shown by the interaction network, and third, categorical identity documented through the style and characterization of public architectural space. Research by Michelle and Matthew shows that relational and categorical identities are not always borderline. Most importantly, the most vital pattern of relational connections prior to social transformation in the Cibola region predicts the change's scale and structure [43].

6. Conclusion

This study shows that social and spatial changes occur in Jepara. The consequences are certainly not only positive but also harmful, and shifts are no exception. Two things become social change, as shown in this study. First, there is a spatial transformation in Jepara, which has undergone many changes in the past ten years. The space transformation occurred because of the eight foreign manufacturing companies (FMC) that entered Jepara. Second, there has been a restructuring of production in Jepara. The Jepara society has now experienced a shift in culture and society. The shift is that many turn to factory workers because the company absorbs a large number of workers, allowing the people of Jepara to change jobs to improve the economy of their families. The absorption of many human resources allows people outside Jepara to work in Jepara companies. Jepara peoples experience a cultural change due to the arrival of a new community with a new culture, allowing them to interact and influence each other.

This study suggests that the government and companies pay attention to these changes as a form of moral responsibility to their communities and workers. A constructive analysis is needed so these changes do not always negatively impact. Reflection on the policies issued by the government is not only used as a tool to fulfill temporary responsibilities but an evaluation must be carried out on an ongoing basis (sustainability) so that order and security in Jepara are maintained. In addition, as a form of responsibility to the community, the government and companies should pay attention to CSR (Corporate Social Responsibility) for communities with an impact. Infrastructure must facilitate the impacting community, especially road users. Thousands of workers who come together make the highway narrow, which eventually causes chaos (chaos) every morning and evening.

This study has limitations because the data presented is only on a small scale and in descriptive form. Therefore, this study suggests research on the impact of the existence of FMC in Jepara for future research. It can change the current Jepara with a larger scale and more comprehensive discussion. Critical thinking is needed to balance the existence of FMC and the changes in society around it. Thus, cooperation from all stakeholders is needed to create mutually beneficial relationships.

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