The Contravention and Community Alteration Relationship

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Abstract

Contravention and community alteration are a couple that influences each other. Contravention inevitably drives community alteration. Community alterations also inevitably lead to the contravention. These conditions can manifest in large or small sizes. Every society that exists on this earth in their life will certainly experience what is called changes. These changes will be known if we compare by examining association at a particular time which we then reach with the state of society in the past. Changes that occur in the community are a continuous process. This situation means that every organisation will, in fact, experience changes. This study aims to collect argumentative views on the relationship between contravention and community alteration. The conclusions of this study have a significant impact in providing illustrations and projections of what social situations occur before and after contraventions or community, alterations arise. This research is a discourse relation analysis research. This type of research analyses the relationship between two or more variables and then describes each contextual factor. This study concludes that the argumentative view of implying and exposing the relationship of contravention to community alteration is vital and sensitive.

I. Introduction

In this life, a variable cannot stand alone. A variable will never only be affected and affect itself. The situation was an impossibility. When a variable is skewed in a direction, the movement must affect a contextual variable. This condition is called the nature of mutual influence.

This condition also occurs in two variables, namely contravention and community alteration. These two things are a couple that influences each other. Contravention inevitably drives community alteration. Community alterations also inevitably lead to infringement. These conditions can manifest in large or small sizes.

Every society that exists on this earth in their life will certainly experience what is called changes. These changes will be known if we compare by examining association at a particular time which we then reach with the state of society in the past. Changes that occur in the community are a continuous process. This situation means that every organisation will, in fact, experience changes.

Reality shows that changes between one society and another are not always the same. Sometimes, some communities experience changes faster than other societies. These changes can be in no significant changes or do not show a difference. Some changes have a broad or limited impact. In addition, there are also chances that slow processes and changes take place quickly. Changes in society can also occur in social values, social norms, patterns of organisational behaviour, the composition of social institutions, layers in society, power and authority, social interaction, and so on. Sweeping community alteration

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will only occur through contravention. Without contravention, there will be no comprehensive social transformation. Development is a systematic and continuous effort made to realize something that is aspired. Development is a change towards improvement. Changes towards improvement require the mobilization of all human resources and reason to realize what is aspired. In addition, development is also very dependent on the availability of natural resource wealth. The availability of natural resources is one of the keys to economic growth in an area. (Shah, M. et al. 2020)

New research is worth doing if it touches at least one of these two traits: urgent and interesting (Siregar et al., 2021, p. 51). This study aims to collect argumentative views on the relationship between contravention and community alteration. The conclusions of this study have a significant impact in providing illustrations and projections of what social situations occur before and after violations of community, alterations arise.

II. Review of Literature

Contravention is a difference or contravention between personals or social groups that occurs because of differences in interests and efforts to fulfil goals by opposing the opposing party accompanied by threats or violence (Soerjono Soekanto, 2006, p. 91). The definition of contravention, according to some experts, are:
1) According to Webster, the term contravention in Latin means a fight, war, or struggle, namely in the form of a physical confrontation between several parties (Pruit and Rubin, 2009, p. 9).
2) In the Big Indonesian Dictionary compiled by Poerwadarminta, contravention means contravention or strife. The contradiction itself appears in the form of an ideological or physical contravention between two opposing parties (in Novri Susan, 2009, p. 4).
3) Pruitt and Rubin define contravention as a perception regarding the perceived divergence of interest or a belief that the aspirations of the contravention parties cannot find common ground (Pruitt and Rubin, 2009, p. 9). The interest in question is how people feel about what they want, where these feelings tend to be central in people's thoughts and actions that form the core of many of their attitudes, goals, and intentions.

In Soerjono (1982), the forms of community alteration can be divided into several states, namely as follows:

2.1 Change as progress
Change as progress is a change that gives and brings progress to society. Changes in the conditions of traditional institutions are greatly affected by science and technology, as well as a superficial level of education to become an advanced society with various technological advances and an increase in inadequate education levels. This condition is a change towards progress.

2.2 Change as a regression
Changes that occur in society do not always lead to direction of progress. There are times when the changes in society have a negative impact that leads to a decline called regress or change as a setback.

2.3 Rapid change
Revolution has a difference with the form of community alteration another. The differences are: revolution causes a change in the broadest range; touching all levels and

dimensions of society: economy, politics, the culture of social organisation, everyday life, and human personality; in all these fields, the changes are radical, fundamental, touching the core of social structures and functions; changes are happening very fast. (Sztompka: 1994 in Nanang).

2.4 Slow Change
Evolution is a change that takes a long time and the succession of minor changes that follow each other with slow (Soerjono, 1982).

2.5 Minor changes
Small changes occur in elements of the social structure that do not directly impact society (Nanang, 2012).

2.6 Big change
Significant changes bring considerable influence on society (Nanang, 2012).

2.7 Desired changes
Desired (planned) changes are designed by the parties who want to make changes, called agents of change (Nanang, 2012). Desired community alteration is a change that the community expects to change existing conditions into new forms and situations that are different from the previous case.

2.8 Unwanted changes
Unwanted changes are changes that occur unplanned, take place outside the reach or control of the community, and can cause undesirable social consequences (Soerjono, 1982, p. 273).

III. Research Method

This research is a discourse relation analysis research. This type of research analyses the relationship between two or more variables and then describes each contextual factor. Perception, sharp analysis, and strong argumentation are mandatory elements present in this type of research. The step of defining each variable is the first step in this research. However, this study uses only essential elements and factors as data.

IV. Result and Discussion

Rogers and Shoemaker (in Hanafi 1986, p. 16-17) define community alteration as a process where there is a change in the structure and function of a social system. The national revolution, establishing a village development institution, and adopting the family planning method are examples of community alteration. Changes in function and social structure occur due to various personal and orderly group statuses. The functioning of the situation is a set of roles or natural behaviour of a person at a certain level. Status and roles influence each other. Community alterations occur in social institutions that affect the social system, including values, social attitudes, and behaviour patterns among groups in society (Soemardjan, 1974, p. 23).
William F. Ogburn argued that the scope of community alterations includes elements of culture, both material and immaterial, emphasising the significant influence of aspects of material culture on supernatural elements. Kingsley Davis defines community alteration

as changes that occur in the structure and function of society. MacIver says that community alterations are changes in social relationships or the equilibrium of social relations. JL. Gillin and JP. Gillin says community alterations are a variation of accepted ways of life, either because of changes in geographical conditions, material culture, population composition, ideology, or diffusion or discoveries in society. Samuel Koenig mentioned that community alteration refers to the modifications that occur in the patterns of human life.

It can be concluded that community alteration is the changes that occur in a society that include changes in the structural aspects of an organisation, or due to changes in environmental factors, due to differences in population composition, geographical conditions, and systems social relations.

Let us talk about contravention. Contravention is the basis of life. This point is an expression to describe the phenomenon of contravention as a basic fact in life. Humans everywhere will always face the possibility of contravention. Contravention is another colour of energy that cannot be erased throughout human civilisation on earth. Darwinism even has long seen the phenomenon of contravention in ordinary life as a struggle and survival of the fittest (Veeger, 1993, p. 210). This principle means that there is always a struggle for survival in human life, which causes contravention.

Contravention applies in all aspects of social relations, which are relations between personals, relationships between personals and groups, or between groups and groups (Garna, 1996, p. 65). However, only objective and contraventions structural relations focus on the sociological analysis of infringement. Meanwhile, subjective feelings such as anger, hatred, antipathy, desire for revenge, Etc are not objective and structural contravention relations, so they are not a concern of contravention theory analysis. For example, people can be friends, even though real things separate them. On the other hand, people are also hostile to each other, even though no factual basis separates them (Veeger, 1993, p. 212).

Contravention is part of the social dynamics typical in every social interaction in the daily social order of society. Contravention can act as a trigger for the process of creating social balance. Even if contravention can be adequately managed, it can also be the glue in people's lives. Contravention in society can bring good conditions because it encourages community change and bad conditions if it continues without finding solutions that are considered beneficial for all parties. Therefore, the cause of the contravention must be sought and overcome (Garna, 1996, p. 66).

Contravention theory views that community alteration does not occur through adjusting values that bring about change but occurs as a result of contraventions that result in compromises that are different from the original conditions. This theory is based on the ownership of production as the main element of class separation in society.

Contravention theory emerged as a reaction to the emergence of functional, structural theory. The most influential thought or the basis of this contravention theory is the thought of Karl Marx. In the 1950s and 1960s, contravention theory began to spread. Contravention theory provides an alternative to the structural-functional approach.

Marx put forward a basic conception of class society and its struggle at that time. Marx did not define class at length, but he showed that the society in 19th century Europe in which he lived consisted of the capitalist class (bourgeoisie) and the poor working class as the proletariat. These two classes are in a hierarchical social structure. The bourgeoisie exploits the proletariat in the production process. This exploitation will continue as long as false consciousness exists within the proletariat, namely in the sense of surrender, accepting the situation as it is and is maintained. The tension between the proletariat and

the bourgeoisie led to the great social movement, namely the revolution. This tension occurs when the proletariat is aware of the exploitation of the bourgeoisie against them.

There are several basic assumptions of contravention theory, namely:

A. Contravention theory is the antithesis of structural-functional theory, where the functional, structural theory emphasises order in society. Contravention theory looks at dissension and contravention in social systems.

B. Contravention theory sees that society will not always be order. The proof is that there must have been contraventions or tensions in any society.

C. Contravention theory sees the existence of domination, coercion, and power in society.

D. Contravention theory talks about different authorities. These various authorities result in superordination and subordination. The difference between superordination and subordination can lead to contraventions due to differences in interests.

E. Contravention theory says that contravention is necessary for community alteration. While structural-functional says that community alteration in society always occurs at the equilibrium point, contravention theory sees community alteration as caused by contraventions of interest. Nevertheless, the community could reach a mutual agreement at a certain point. In a violation, negotiations are always carried out to create a consensus.

Furthermore, according to contravention theory, society is united by "coercion." The regularity in the community is actually due to coercion (coercion). Therefore, contravention theory is closely related to domination, pressure, and power. The central concepts of contravention theory are authority and position.

Contravention is also related to social stratification and resource dynamics. Collins explains the emergence of contravention due to social stratification and resource dynamics. However, Collins emphasises contravention patterned by the stratification structure with the intensity of domination, with resources that encourage groups to organise and mobilise. Contravention seen from social stratification is an operation through the system and intensity of power, with resources that enable groups to organise and mobilise with resource control.

Contravention is also related to organisations that are used as contravention arenas. According to Collins, violations that occur in both political and work organisations are more emphasised on maneuvers to damage corporate bonds than damage in a physical sense. In contravention theory, Collins shows that contraventions affect social solidarity, social ideals, moral sentiments, and altruism because the distribution of material and organisational conditions produces ideas and feelings that can dominate hierarchies or groups. Contravention also gives birth to subsequent violations. Potential infringements are turned on by groups that have some sense of moral consciousness. In contravention theory, Collins also divides the typology of contravention into 2, namely, the form of infringement that tends to continue for a more extended period than severe contravention. The following form is a relatively mild contravention that tends to reduce the greatness of bureaucratisation. In severe infringement, more emphasis is placed on emotional resources in the short term while it requires more material resource factors in a long time.

Structural functionalism assumes that social dysfunction, tension, and deviation result in societal changes in the form of increasingly complex social differentiation. This variable occurs due to the influence of external (external) factors. According to David Lockwood (in Nasikun, 1992: 14), this kind of assumption ignores the following facts:

A. Every social structure contains internal contraventions and contradictions, which become a source of community alteration.

B. The reaction of the social system to changes that come from outside (extra systemic change) is not always an adjustment.

C. A social system can also experience social contravention in an academic circle for a long time.

D. Community alteration does not always occur gradually through gentle adjustments but can also happen revolutionary.

Because it ignores this fact, the structural functionalism approach is considered reactionary and less able to analyse the problem of community alteration. This approach is also considered to ignore internal contraventions and contradictions as a source of community alteration and pay less attention to the fact that a social system is not always able to adapt to changes that come from outside.

Social systems can often adapt to external changes without experiencing social disintegration. Still, on the other hand, a social system can also resist external changes either by maintaining the status quo or by making reactionary changes. This situation can cause certain parts or elements of the social system to become dysfunctional due to the emergence of social tensions. If external factors are strong enough to influence that part without adjustments from other elements, dysfunction and anxiety will develop into revolutionary community alterations.

What adherents of structural functionalism have not paid attention to, as described above, has become the focus of attention of contravention theorists in analysing community alteration that originates from within the social system itself.

According to Ralf Dahrendorf, the main character of contravention theory from the Non-Marxist Structuralist circles, different from structural functionalism, the view of contravention theory stems from the following basic assumptions (in Nasikun, 1992, p. 16-17; see also Veeger, 1993, p. 213-214; and Johnson, 1990, p. 194):

A. Every society is always in the process of change that never ends. In other words, community alteration is a symptom inherent in every culture.

B. Every society contains contravention within itself, or in other words, contravention is a symptom inherent in every community.

C. Every element in a society contributes to disintegration and community alteration.

D. Every society is integrated on control or domination by several people over many others.

Coser divides the contravention into two, namely:

A. Realistic Contravention stems from disillusionment with particular demands in the relationship and the participants' estimates of possible benefits aimed at objects perceived as disappointing. For example, employees who go on strike so that their demands for increased wages or salaries are increased.

B. Non-Realistic Contravention is a contravention that does not stem from the goals of antagonistic rivals but from the need to defuse tension, at least from one of the parties. Costa explained that in an illiterate society, revenge usually takes place through occult sciences such as teluh, witchcraft, and others, just as developed societies do scapegoats as a substitute for their inability to fight against groups that should be their opponents.

According to Coser, there is a possibility that someone is involved in realistic contravention without hostility or aggression. For example, two lawyers who were still students were close friends. Then after graduating and becoming lawyers, they were faced with a problem that required them to meet each other at the court. Each aggressively and meticulously protects his client's interests, but after leaving the trial, they forget their differences and head to a restaurant to talk about the past.

However, if a contravention develops in intimate relationships, the separation (between realistic and non-realistic contravention) will be more challenging to maintain. Coser states that the closer a relationship is, the greater the affection embedded, the greater the tendency to suppress rather than express hostility. While in secondary relationships, such as with business partners, hatred can be expressed relatively freely. This condition is not always the case in primary relationships where the participants' total involvement makes expressing such feelings a danger to the relationship. If the contravention goes beyond the limits, causing an explosion that jeopardises the relationship. Contraventions between husband and wife and contraventions between lovers are an example.

According to Coser (in Garna, 1992, p. 66; see also Veeger, 1993, p. 212), if there is no contravention within the group, it means that the group's integration with society is weak. In large or small structures, in-group contravention indicates a healthy relationship. Coser strongly opposes sociologists who always see contravention only in a negative light. Differences are specific events that can strengthen social structures.

A community alteration is always manifested in chaos in social life, but not all of these changes display the major social disorder. Most of the time, there is chaos in the tiny spheres of social life, which usually starts in family life. Social chaos can result in social contraventions, but a social infringement cannot last forever, so at one time, peace is realised, and a new social order becomes in the social life of the community concerned. Efforts to overcome contravention usually also come from within the community itself, namely several community members aware of the disadvantages of infringement. Still, it can also be due to forces outside the community (Ranjabar, 2015, p. 11).

Contravention is part of the social dynamics typical in every social interaction in the daily social order of society. Contravention can act as a trigger for the process of creating social balance. Even if contravention can be adequately managed, it can also be used as glue in people's lives. Contravention in society can bring good conditions because it encourages community change and bad conditions if it continues without finding solutions that are considered beneficial for all parties. Therefore, the cause of the contravention must be sought and overcome (Garna, 1996, p. 66).

Contravention becomes unusual and a source of disaster and destruction of people's lives when accompanied by acts of anarchy and brutality. It was shown as happened at the end of the New Order government and the beginning of the reformation period. Contraventions often escalated into social unrest in various areas: Ambon, Aceh, Sampit, Poso, and others. Even recently, if someone looks closely at the news coverage through the mass media, the appearance of violent mass contraventions from time to time is getting more diverse and stylish. This variable is the wrong side of the infringement, which demands a strategy to overcome it to become a force for community change.

In recent sociological developments, community alteration has been somewhat ignored or considered an exceptional event because of the influence of functionalism. Emphasis is placed on the stability of social systems and value and belief systems and consensus (rather than differences of opinion and contravention) in any society. However, it should be clear that all communities have continuity and change aspects. One of the main tasks of sociological analysis is to reveal how continuity and change are interrelated. The existence of continuity is maintained and maintained by social control (which is not impossible to manifest as coercion) and also by education which transmits culture to the next generation. In addition, some conditions encourage change, for example, the growth of knowledge and contravention, which is one of the critical factors in community alterations (Ranjabar, 2015, p. 68-69).

As a factor in community alteration, social contravention can be studied from various aspects, as follows:

A. Historically, contraventions between societies played an essential role in forming larger and broader social units, strengthening the system of social stratification, and broadening the diffusion of discoveries in the socio-cultural field. International contraventions have affected economic and political structures and norms, although little attention has been paid to these problems.

B. Contravention between groups may encourage changes and discoveries.

C. The existence or possibility of intergenerational contravention (Soekanto, 1983, p. 27).

Then, what is the real impact of community alteration on people's lives? The existence of a community alteration in society due to social contravention depends on the condition of the community itself experiencing community alteration. In other words, community alterations that occur are not always progressing. It can also be a setback for society.

The speed of change in each region varies depending on the support and readiness of the community to change. Differences in these changes can lead to the emergence of social jealousy, which must be avoided.

There are several public responses as the impact of community alteration that causes dissatisfaction, community deviation, backwardness, or ignorance of the changes, which are as follows.

A. Changes received by the community are sometimes not by the wishes. This condition is because everyone has an idea about the changes they think are good so that the changes that occur can be interpreted vary according to their social values.

B. Changes threaten the interests of established parties. The privileges received from the community will decrease or disappear so that changes are threatening various aspects of life. To prevent it, any changes should be avoided and opposed because they are not according to the interests of particular groups of people.

C. Change is considered progress, so any change must be followed regardless of the pros and cons of life. Change is also considered to bring new modern values.

D. Ignorance of the changes that occur. This variable resulted in someone missing information about world developments.

E. Ignorance of change. This variable is due to the community alterations deemed not to affect him.

F. Unpreparedness to face change. A person's knowledge and abilities are limited; the impact of community alterations that occur, he does not have the opportunity to adapt to the changes that occur.

In addition, community alteration also causes social problems such as crime, juvenile delinquency, or other social ills. According to Merton (in Soekanto, 1983, p. 31), a problem is called a problem if it meets several criteria, namely as follows:

A. There is no congruence between social measures and values with social facts and actions.

B. Initially, a wrong opinion stated that social problems are sourced directly from social conditions or processes. This opinion is unsatisfactory and has been abandoned. The main thing here is not the source but the result of these phenomena (both social and non-social phenomena that cause social problems.

C. The parties determine whether inequality is a social problem or not. In this case, the order is very relative.

D. There are open social problems and closed social issues. These social problems arise due to inequalities in society. This condition is because of the incompatibility of actions

with the norms and values of society. As a result, people do not like actions that deviate and are contrary to the prevailing values.

Social problems are the process of incompatibility between elements in the culture of a society that endangers the lives of social groups. In other words, social problems cause obstacles in meeting the needs of citizens. This situation results in social disintegration or the breakdown of social ties.

The process of disintegration as a result or impact of community alterations that occur in society can take the form, among others, as follows:

A. Upheaval and Rebellion: The proclamation echoed the statement that Indonesian independence can be accepted in various regions, although not simultaneously. People welcome and support him. Therefore, it immediately formed a new social order and life. This series of events is called a revolution. There were upheavals and rebellions in various post-independence areas aimed at bringing down the position of the rulers at that time, as well as expressing their disapproval of the government's ideology.

B. Protests and Demonstrations: Protests are also called demonstrations that always occur in human life. This condition happens because everyone has different opinions and views. Protests can occur when something directly affects the interests of personals or groups due to a sense of injustice in the rights that must be accepted. As a result, the person or group is dissatisfied and resolves it.

C. Crime: Community alterations that occur in life allow everyone to change. However, these changes do not necessarily lead everyone in the direction they want them to show. This variable results in social differences based on wealth, knowledge, behaviour, or association. These community alterations can lead a person or group to deviate from actions because unfulfilled or satisfying desires influence them in their lives.

D. Corruption, Collusion, and Nepotism: The developing Indonesian nation needs a clean and authoritative administrative system, free from corruption, collusion, and nepotism. The corruption problem involves various social and cultural aspects. Bung Hatta (in Mubyarto) mentioned that corruption is a cultural problem. If this has become entrenched among the Indonesian people or has become part of its culture, it will not be easy to eradicate. As a result, it will hinder the national development process. To eliminate corruption, not only one or several government institutions must play a role, but all Indonesian people must be determined to eliminate corruption.

E. Juvenile Delinquency: Juvenile delinquency is a disintegration of the integrity of a society. This situation is because the actions they take can disturb the community. Therefore, juvenile delinquency is referred to as a social problem. The emergence of juvenile delinquency is a life turmoil caused by community alterations in society, such as a shift in family functions because both parents work, so family education is reduced.

Furthermore, the shift in societal values and norms resulted in the development of personalism. Also, the change in the structure of society resulted in the community submitting every problem to the authorities. Changes in social, economic, cultural, and other cultural elements can disintegrate. This reality implies that community alteration colours the dynamics of people's lives. The positive impact that accompanies it is indeed the hope of the community. Nevertheless, society must anticipate community alterations that cause social contravention.

V. Conclusion

This study concludes that the argumentative view of implying and exposing the relationship of contravention to community alteration is vital and sensitive. Experts also describe the aftereffects, which are the logical consequences of their relationship. Some experts believe that something constant or constant is social contravention, not community alteration. Because change is only a result of the violation, this view arises based on the assumption that change will also follow if infringement persists.

Contravention can cause community alteration because the people involved are the people themselves. In general, social contraventions can be caused by three things: differences of opinion, interests, and social jealousy. Infringement can have both positive and negative impacts. The positive effects of social contravention are to encourage community alterations such as policy changes that cause social inequality, strengthen integration and internal group solidarity, to trigger a more dynamic society.

Henceforth, it is highly recommended to start doing actual research and dissect what significant factors have positive and negative effects. This research's point of view and conclusions will be advantageous in anticipating the unfavourable conditions and influences of a social phenomenon that occurs.

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