

Behind Plantation Supervision: The Dynamics of 'Gorek Kopi' Practices in Bojongrejo Temanggung 1970s-2000s.

Nalia Dhofatul Addana^{1*}, Carolina Santi Muji Utami²

^{1,2}History Study Program, Faculty of Social and Political Sciences, Universitas Negeri Semarang, Indonesia

*correspondence email : naliadha6623@students.unnes.ac.id

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Abstrak

Penelitian ini mengkaji hubungan antara sistem pengawasan di perkebunan kopi Bojongrejo Temanggung, serta Gorek Kopi yang berlangsung dalam periode 1970-an-2000an. Gorek kopi merupakan aktivitas mengambil dan mengumpulkan kopi yang jatuh tercecer di lahan kebun yang telah dipanen. Penelitian ini menggunakan metode sejarah metode sejarah (heuristik, kritik, interpretasi, dan historiografi) yang berbasis sumber sejarah lisan dan melalui pendekatan ekonomi-sosial. Berdasarkan hasil temuan penelitian menunjukkan bahwa sistem pengawasan perkebunan dijalankan melalui struktur manajemen yang hierarkis, namun dalam pelaksanaannya masih menyisakan kelonggaran ruang-ruang kebun yang dapat dimanfaatkan untuk gorek kopi oleh masyarakat sekitar. Ketika produksi kopi sedang tinggi (boom periode) tahun 1970-an hingga 1990-an, aktivitas gorek kopi masif terjadi di perkebunan kopi Bojongrejo. Gorek kopi digunakan menjadi strategi ekonomi informal masyarakat sekitar dan berlangsung sebagai kebiasaan kolektif, utamanya bagi perempuan. Berdasarkan hal tersebut, masifnya gorek kopi menciptakan jaringan ekonomi lokal yang berlangsung diluar sistem distribusi resmi perkebunan dan berubah sesuai dinamika produksi perkebunan. Hasil penelitian ini juga menegaskan bahwa praktik ekonomi informal tidak selalu lahir hanya karena adanya krisis ekonomi, tapi juga didorong oleh peluang produksi yang tinggi dan inkonsistensi pengawasan yang lahir sebagai ekspresi rasional dari ekonomi moral komunitas, bukan hanya sekedar kelemahan kelembagaan.

Kata kunci: gorek kopi, pengawasan perkebunan, Bojongrejo

Abstract

This study examines the relationship between the supervision system in the Bojongrejo Temanggung coffee plantations and 'gorek kopi,' which took place during the 1970s to the 2000s. 'Gorek kopi' refers to the activity of picking up and collecting coffee beans that have fallen and scattered in the harvested plantation fields. This research uses historical methods (heuristics, criticism, interpretation, and historiography) based on oral historical sources and through a socio-economic approach. The findings show that the plantation supervision system was carried out through a hierarchical management structure, but in practice, there were still gaps in the plantation areas that could be used for 'gorek kopi' by the local community. When coffee production was high (boom period) from the 1970s to the 1990s, massive 'gorek kopi' activities happened in the Bojongrejo coffee plantations. 'Gorek kopi' served as an informal economic strategy for the local community and has become a collective habit, especially for women. Because of this, the widespread coffee picking creates a local economic network that operates outside the official plantation distribution system and changes according to plantation production dynamics. This study also confirms that informal economic practices don't always arise just because of an economic crisis, but are also driven by high production opportunities and inconsistent oversight, emerging as a rational expression of the community's moral economy, not just as a weakness of institutions.

Keywords: 'gorek kopi', plantation supervision, bojongrejo.

INTRODUCTION

Plantations in Indonesia have long historical roots since the colonial period

and are one of the most significant production units in shaping the structure of rural communities, especially on the

island of Java. Coffee is one of the high-value export commodities, so since the colonial era it has been developed by private/government-owned plantations (Purwanto et al. 2023). In Central Java, especially Temanggung Regency, it is famous as one of the central areas of coffee and tobacco production that has an important position in the history of plantations.

One of the areas in Temanggung Regency that has been a producer of coffee commodities since the 19th century and has penetrated the export market is Candiroto District (Wijaya 2017). There are relics from the colonial era of large plantations in Candiroto District such as the Bojongrejo plantation and PT. Rejodadi or called Took Bandung (Purwanto et al. 2023). In the mid-20th century, Candiroto District had a sub-district that was a sub-district for one of the coffee producers, namely the Bejen area which was still in the status of a minister. Until the abolition of the district after independence with the passage of Law No. 13 of 1950, administratively Bejen has become a sub-district. In accordance with the issuance of the Temanggung Regency Regulation No.13 of 2000, there was a formal determination of the establishment of 20 sub-districts in Temanggung, including Bejen Kembali District, which was confirmed by the improvement of the boundaries of the area and the villages owned.

Bejen District is located at the northern tip of Temanggung Regency, which is directly adjacent to the Kendal area, namely Patean District. Bejen District is located to the east of the Dieng area, has a path that connects to Mount Prau. Bejen District is located to the east of the Dieng area, has a path that connects to Mount Prau. Administratively, Bejen District has a distance of 34 km from the center of Temanggung City. Bejen District consists of 14 villages with an area of 6,884 hectares, with an average altitude of 592.86 meters above sea level (masl). Located in a hilly area, this area has latosol-type soil so it is suitable for coffee plants (Central Bureau of Statistics, 1987).

In Bejen District, Selosabrang Village, there is a Dutch heritage coffee plantation, namely the Bojongrejo coffee plantation. The Bojongrejo coffee plantation was officially established in 1900 by the Dutch company Naamloze Vennootschap (NV) Cultur Onderneming, directly held by a Dutch leader named N.V. SEMAD MY. This plantation has a concession area of around 382, 600 ha. The product produced from this plantation is rice coffee (green bean). Since the Dutch colonial period, the Bojongrejo coffee plantation has had sophisticated coffee processing machines. In addition to being equipped with a tub for coffee sorting, in the next process there is a machine for grinding and drying coffee

(Damayanti 2019). In its management, the Bojongrejo coffee plantation was under the ownership of a Dutch private asset company, until the issuance of the company's nationalization law on December 3, 1957. In accordance with Government Regulation no. 04 of 1959 and Government Regulation no. 19 of 1959 which has been in effect since December 3, 1959. After the enactment of the nationalization of Bojongrejo Plantation was named VAT, then during the new order period it was changed to PNP, its form was changed again to PTP in 1971, until in 1996 it changed to PTP Nusantara IX/PERSERO which was under the administrative unit/Sukomangli main office (Arianti, Agung, and Subekti 2022).

From the period of forced plantation in the 19th century to the period of private and state plantations in the 20th century, plantations continue to be an arena for contesting interests between capital owners, the government, and the daily lives of small people (Bremar 1990). Not only being a commodity production unit, plantations are also shaping social dynamics between plantation managers and the surrounding community; The establishment of plantation companies will certainly have an impact on economic, social and environmental conditions around plantations (Jumhur 2023). In the context of Bojongrejo coffee plantations, there is an emerging economic practice called the practice of

Gorek kopi, which is the activity of collecting coffee harvest remnants that fall and scatter after the harvesting process takes place (Darsono) (Foreman 2026). This activity is carried out by the community around the plantation and is part of the relationship between the plantation production system and the socio-economic conditions of the surrounding community. This gives an idea that the plantation production system still has gaps, there is a reciprocal relationship between plantations and the surrounding community with various interests and needs (Puspita 2015).

Bojongrejo coffee plantations operated under various regimes until after the reform era. During the New Order period (1966-1998) it was one of the important phases of plantations, where the state sought to encourage an increase in export productivity through strengthening the field supervision system and setting targets (Wasino 2016). In efforts to maximize production carried out in the Bojongrejo plantation, there is tightening supervision in the plantation field by foremen and security sectors such as polsus (special police) and Waker (land guards). The success of coffee plantation productivity in the 1970s actually became a high opportunity for the informal strategy of the surrounding community. Efforts to tighten supervision have a contradiction of conditions that are not ideal, without official permission, the

informal practice of massive 'Gorek kopi' takes place in Bojongrejo coffee plantations and even creates an economic network that runs outside the official distribution system. This shows that there is a duality in the implementation of plantation supervision functions, between control efforts and social adaptation (Damanik 2021).

In the colonial era (17th-19th centuries), research on plantations has been written by many Dutch scientists such as the journal *De Indische Gids*. Since the beginning of the 20th century, the development of the modern era has led to the development of many plantation history writings into articles in journals. Reviews of previous research have been written about production structure, labor/labor, socio-economic influences, plantation development and so on. This shows that most of the existing research/writings have different studies, the study of the local history of each region has not been widely researched. The previous research that can be used as a reference includes. Research by Rizky Aprevia Damayanti with the title *The Influence of Bojongrejo Coffee Plantations on the Socio-Economic Life of the People of Selo Sabrang Village, Temanggung Regency in 1957-1996*. This study shows how the development of Bojongrejo Coffee plantations in Selo Sabrang Village, Temanggung Regency in 1957-1996. The discussion also included how the existence

of the Bojongrejo coffee plantation has an impact on the socio-economic life of the people of Selo Sabrang Village and its surroundings. Sartono Kartodirdjo's research entitled *History of Plantations in Indonesia: Socio-Economic Studies (1991)*. Sartono's paper discusses how the development of the agricultural system in Indonesia, especially the transition from the traditional plantation system to the Modern Plantation Industry. Oktasari's research, entitled *People's Coffee Plantations in East Java 1920-1942*, has a discussion about coffee plantations that are not only dominated by the government, but also by local communities. Explaining the economic reality of farmers, consumption patterns, and living standards as a plantation community. Bachrudin's research, entitled *Livelihood Strategies and Economic Dynamics of Rural Communities in Indonesia*, has a discussion on how farming families in rural areas can survive with various livelihood strategies in the midst of changing economic conditions. Ramagiri's research, entitled *Implementation of Employee Supervision of PTPN V Terantam Unit*, has a discussion of a case study of human resource management with a focus on work supervision in the plantation environment. Eriyanti's research, entitled *Women Plantation Workers*, has a discussion about the dynamics of life and the role of

women who work as laborers in the plantation sector.

Based on the above, there has not been much written about the local history of the Bojongrejo coffee plantation. Research on community activities around plantations (including workers) when outside the work system, such as 'Gorek kopi', has never been researched. This research aims to answer several main problems that occur, namely: How the management of the supervision system and the work structure of plantations control community activities in the Bojongrejo coffee plantation land; Why the practice of 'Gorek kopi' continues despite a strict supervision system; and what is the role of 'Gorek kopi' as an informal economic strategy for the community around the plantation. This research is important to study because it shows the dynamics of the relationship between local communities and plantations that are not in official production records such as serious crimes (stealing). This research discusses that 'Gorek kopi' is part of the social relationship between the community and plantations, the relationship between the management structure or supervision of plantations and community activities, and shows how informal economic activities develop around the production system of plantation companies. Thus, this research is expected to be able to contribute to the novelty of the perspective of "history from

below" in the dynamics of social relations between plantations and the surrounding community. This research is expected to contribute to the study of the socio-economic history of plantations, that informal economic practices exist not only related to economic needs, but are influenced by the opportunities that arise in the production system

METHODS

Research Research on the Supervision and Dynamics of 'Gorek kopi' in Bojongrejo Coffee Plantations requires a historical method as a research method because it is a past research (Hidayat et al. 2020). The historical method used in an effort to reconstruct past events, through four stages of work, namely heuristic (collection of sources), criticism of sources, interpretation, and historiography (writing) (Muhdi and Rachmawati 2026). Heuristics are the first stage in the search and collection of historical sources. Heuristic is the process of searching and collecting historical data in order to find facts from historical sources, based on all the sorting of data obtained to reconstruct history. The collection of historical sources is closely related to the place (where), what, who (the source of oral information), and how to obtain it. Time-based sources are distinguished between primary and secondary sources. Sources based on form are distinguished by written, oral, and object sources.

The primary sources collected were oral sources of information from contemporary actors such as foremen, laborers, ploughers, intermediary traders/collectors, and the surrounding community. In addition, there are also historical relics in the form of the remains of plantation buildings and the topography of the surrounding land. Primary sources in the form of contemporary archives are also obtained from the Komdigi website and BPS Temanggung data. The secondary sources obtained come from books and related articles that can be accessed online such as Damayanti's article writing about the Bojongrejo plantation. The writer's technique in an effort to collect secondary sources from books/articles is called using library studies about sources in the form of writings or published works (Handayani and Tricahyono 2022).

After obtaining the source, the author will carry out the stage of source criticism. Source criticism is the process of evaluating and filtering the sources that have been obtained. The researcher analyzes the sources that have been obtained, testing whether the sources obtained are in accordance with the problems studied in the research. The researcher selects on the source of the source obtained by criticism consisting of internal criticism and external criticism. Internal criticism is a credibility test, the researcher must be able to determine how far the source used can be trusted for the

truth of the content. External criticism is a test on the external aspect of historical sources that includes aspects of authenticity that sources have in the form of analyzing the origin of sources whether since the emergence of sources people have changed them or not (Surur 2024). Furthermore, interpretation is carried out, which is a process in interpreting historical facts obtained during research, unifying one fact with another in order to get a clear and complete picture of the facts. The researcher seeks to find correlations between historical facts that have been obtained and studied according to the discussion. Historiography is the last stage in the historical research method. Historiography is a way of writing or presenting the results of historical research (Women in Advertising) that has been carried out. Researchers in conducting historiography try to compile the results of research into an overview of how 'Gorek Kopi' in the Bojongrejo coffee plantation in the 1970-2000s, in order to get a complete and accurate historical writing.

RESULTS AND DISCUSSION

Bojongrejo Coffee Plantation Management Structure and Plantation Foreman Supervision System (1970s-2000s)

The history of coffee plantations in Bojongrejo shows that the development of the current plantation system cannot be

separated from the historical traces of plantations during the Dutch East Indies rule. The plantation management system and the pattern of the organizational structure of the Bojongrejo coffee plantation is an inheritance of plantation organizations that are also commonly applied in large plantations since the Dutch colonial period (Prihandono 2007). The management system and plantation structure patterns were then continued and developed in the name of plantation management in the postcolonial era, especially after the nationalization of plantations in 1958. The change of assets belonging to foreign companies to state-owned entities does not completely eliminate the management of the colonial structure and management system in each plantation division. Because in every plantation management there is the same classic management function including planning, organizing, directing, and supervising functions (Chandara Putri et al. 2026). In each apartment, several basic work systems are still maintained, such as the work structure of the apartment, the supervision system, the division of labor between foremen, and plantation workers. explicitly. In the colonial and post-colonial periods, the afdeeling structure only had a change of name, where one manager/administrator became the manager. According to Syahrizal (2006) Each plantation has a similar

structure and work system, even though it has different commodities (Brata 2012).

In an effort to implement plantation management, one of its functions is to be used in the plantation supervision system (Chandara Putri et al. 2026). Supervision is an evaluation process that aims to ensure that the implementation of work activities has been in accordance with the set plan, as well as to realize effective/efficient performance in supporting the company's goals. In the structure of the Bojongrejo coffee plantation, there is a role of each actor who has responsibility for supervision efforts. In the supervision model, the plantation has a hierarchical structure with the highest position led by the administrator responsible for production policies and targets; under him the Assistant Afdeeling and Foreman 1/Besar and the foremen under him (Ibrahim and Ramagiri 2015). The Afdeeling Assistant has the responsibility of leading a region in each Afdeeling. The afdeeling/division assistant has a strategic position related to decision-making and policy to be implemented in operations by all subordinates in each afdeeling. The Grand Foreman is the foreman who heads all foremen under him, such as the planting foreman, the maintenance foreman, and the foreman (Aulia, Herawati, and Sita 2023).

The foreman is the key to direct supervision in the field, which determines

how policies are practiced in the field (Stoler 1995). Direct supervision is a method carried out by superiors in monitoring, assessing, and ensuring that subordinates' tasks are in accordance with company standards, as well as providing feedback for improvements (R.D. 2025). Efforts to achieve the goal of supervision in the field are directly carried out by the foreman 1/major and several foremen who assist in the bottom. In meeting the company's work standards, it is carried out by trying to form discipline such as attendance, work procedures, and work equipment. Based on an interview with Darsono as the foreman of the plantation, in the morning the foreman conducts a briefing activity involving all foremen and labor/laborers as the first step of coordination. Each foreman conveys the duties and work that must be done by the workers under him. Each foreman has responsibility in the field for monitoring attendance, labor performance, and crop yields (Foreman 2026).

In the Bojongrejo coffee plantation land, the foreman uses a block supervision system mechanism, each land is divided into each block/part of the land, each of which is supervised by the harvesting/maintenance foreman. Block is the smallest unit of an afdeeling that describes an activity/activity on plants on plantation land (Siahaan and Hardy Wijaya 2020). During its implementation, Foreman 1 went around the plantation to

monitor the activities of harvesting or maintenance employees consisting of block foremen and the workers they held. The actions of foreman 1 are carried out to ensure that performance in the field is appropriate. If there is a work discrepancy or deviation, corrective action is given such as reprimands, coaching, and sanctions.

In the mobile monitoring carried out by foreman 1, there are obstacles such as limited time, large area, and limited communication networks at several points of the garden. This shows the combination of the block system and the limitations of manual supervision in the past carried out by foreman 1 (R.D. 2025). Block management is something important in an effort to achieve plantation production targets. The implementation of the block system aims to create accountability effectively and efficiently so as to ensure performance in every corner of the land. However, this can also trigger biased discretion and have an impact on supervision inconsistencies, as the enforcement of the rules depends on how each foreman assesses and implements supervision (Bambang Aditio, Aldri Finaldi, and Roberia Roberia 2025).

'Gorek kopi' Practices 1970s-2000s

Based on an interview with the foreman, in the Bojongrejo Priode coffee plantation in the 1970s and 1990s, an informal economic practice developed called 'Gorek

kopi' (Darsono(Foreman 2026). 'Gorek kopi' is referred to as an informal economic practice because the practice of 'Gorek kopi' is carried out by the community outside the formal mechanism of plantations, by utilizing the remains of plantation production. The findings show that 'Gorek kopi' appears to be closely related to the dynamics of plantation production. 'Gorek kopi' is the activity of taking and utilizing coffee fruits that have fallen scattered on the ground or left on twigs. Based on an interview with Darsono, 'Gorek kopi' is generally carried out by the surrounding community when the coffee harvest period lasts until after harvest, around May to October (Darsono(Foreman 2026). When the harvest has a high volume of coffee production, the potential for coffee fruit scattering is increasing. This shows that the scattered coffee is not paid much attention by plantation workers. In fact, all production should be managed optimally, so that the company gets maximum profits.

Coffee scattered on the ground is usually covered with fallen coffee leaves. cause attention. Without careful siring, the scattered coffee looks rare, so it does not give rise to the perspective of loss. In addition, labor workers who carry out picking also choose to continue picking on other trees, rather than taking scattered coffee. This is done for the efficiency of time and effort, workers do quick picking

because wages depend on how much yield is obtained in picking the coffee harvest (Tasyandra 2025). Based on an interview with Suryani as a 'Gorek kopi' perpetrator, the coffees scattered on the ground left over from the picking process will be combed by the 'Gorek kopi' perpetrator carefully and secretly. If they see someone watching, they will hide behind a slightly higher plot or in water ditches (Suryani ('Gorek kopi' perpetrator) 2026). The pattern of hiding and stealing behavior shows that the community knows that there are plantation boundaries that are being violated.

In the 1970s-2000s, the implementation of 'Gorek kopi' using kreneng, tenggok, or wakul (in local pronunciation)(Pariyem (Laborers and 'Gorek kopi' perpetrator) 2025). The traditional container in the form of woven cloth used was a common tool that existed at that time (Santoso, Mesra, and Wiwaramulja 2021). Simply put, the tools and techniques used in the practice of 'Gorek kopi' show suitability as an informal practice. Activities that in their implementation do not require special skills and large capital, so that they can be reached by every level of society.

Based on an interview with Darsono as the foreman of the plantation, the perpetrators of 'Gorek kopi' are local communities who have a distance from the plantation, such as the hamlet of Tambak and the hamlet of Selo Sabrang

(Foreman 2026). This is in accordance with the statement that every plantation involves humans as actors, both carried out by the concessionaire and the surrounding community (Kemala 2020). Based on an interview with Mustianah as a 'Gorek kopi' perpetrator, 'Gorek kopi' perpetrators are people who have the status of former workers, as well as non-laborers/have no involvement as plantation workers. Generally, the perpetrators of 'Gorek kopi' consist of men, women, and even children. However, the highest average number are women (Mustianah ('Gorek kopi' perpetrator) 2026).

The Dynamics of 'Gorek kopi' 1970s-2000s

Based on the findings of the research, in the 1970s the Bojongrejo coffee plantation began to strengthen again in the maintenance of coffee plants. Based on an interview with Darsono as the foreman of the plantation, coffee plants in that period began to prune their branches regularly, in order to have maximum fruit (Foreman 2026). Efforts to cut coffee in accordance with Repelita's efforts carried out during the New Order period, production intensification. This is an improvement from the previous period, during the period of nationalization which had an impact on plantation management; because the government is only focused on returning assets (Kartodirdjo and Djoko

Suryo 1991). Thus, the results of the plantation maintenance of the era show results, under PTP XVIII in 1975 Bojongrejo produced 184 tons of coffee, and in 1979 it reached 364 tons (Ministry of Communication and Digital 1980). Until 1996 under PTP Nusantara IX, Bojongrejo produced the highest production which reached 380 tons of coffee (Damayanti 2019).

The survival of Bojongrejo's high coffee production period in the 1970s-1990s was followed by the rapid development of 'Gorek kopi' by the surrounding community. This shows that the community continues to try to take advantage of the high production conditions, by taking the remnants of coffee production that fall and scatter from the picking process. In rural areas, informal economic activities do not always arise due to crises, but can also develop due to the ability of communities to take advantage of available opportunities. In other words, that 'Gorek kopi' is a form of community adaptation to existing conditions and habits (Wijanarto 2016).

However, the development of 'Gorek kopi' is also related to the supervision that exists in the plantation system. Based on interviews with the plantation foreman, in the Bojongrejo coffee plantation there is a foreman who works and supervises the work of workers with a block division system (Foreman 2026). Each block/part of the land that is

worked on is a responsibility that must be completed by several workers through the direction and supervision of the foreman. Actually, the block system used has the purpose of work efficiency and maintains manipulation, especially the potential for loss during the picking process. However, this also allows for relaxation of supervision in other parts of the garden, including when there are other parts of the land that have been harvested. Given Foucault's perspective on supervision, that any practice of power that runs cannot be separated from the existence of spatial regulation and the behavior of the actors concerned. Bojongrejo coffee plantations have large land, have uneven topography, and are slightly hilly as well as cause supervision that does not run effectively. In supervision, the foremen who go around and the foremen of the block cannot reach the entire garden area at the same time. So that there are garden spaces that are empty of supervision and can be used under certain conditions/times. Considering that in the past, technology has not developed as it does now that utilizes digital surveillance (Chandara Putri et al. 2026). This condition shows that there are limitations in the control of the production space. In accordance with the perspective of power, it is clear that a system will try to carry out supervision, but it does not mean that it can carry out total control. When connected in the context of the Bojongrejo plantation, the

existing supervision limitations leave room for the surrounding community to carry out economic practices on plantation land informally.

Furthermore, adjust the existing supervision from the harvest period to post-harvest. In the 1970s and 1990s, there were cases of violations on plantation land, such as theft and 'Gorek kopi'. According to interviews with Sukinem and Niswati, there are 'Gorek kopi' activities that are carried out by many of the surrounding people. 'Gorek Kopi' is carried out on the land of the Bojongrejo coffee plantation, secretly, if caught by the foreman at the time of 'Gorek Kopi', he will get a foreman reprimand and confiscation of the coffee obtained (Niswati (selosabrang/around the garden) 2025; Stuart (2025)). According to an interview with Darsono as a foreman, when he meets people who are fried in the field, they will be reprimanded for entering the garden area illegally. On the other hand, when the perpetrators of theft are caught, they will get strict punishments ranging from certain conditions, pressure, to imprisonment (Foreman 2026).

Based on an interview with Darsono as a foreman, in the 1980s and 2000s in the Bojongrejo plantation there was a case of theft. Perpetrators of petty theft will be pressured and conditional on coming to the Bojongrejo office to sign an attendance for some time. Meanwhile,

perpetrators of stealing coffee commodities with severe and continuous cases will be immediately taken by the plantation police to the authorities to be convicted or imprisoned (Foreman 2026). Based on this, it was found that inconsistencies in the provision of sanctions for violations occurred. The variation in sanctioning between thieves and 'Gorek kopi' violators shows that 'Gorek kopi' is considered a lighter offense. 'Gorek kopi' is completed without involving a broad legal mechanism, meaning that 'Gorek kopi' is not equivalent to a criminal act. In an effort to resolve conflicts, the handling of violators who carry out 'Gorek kopi' shows a tendency to resolve conflicts privately by garden supervisors (Rochgiyanti 2022). Lighter and more varied sanctions show the inconsistency of supervisory coordination in handling the practice of 'Gorek kopi'. This also shows that the practice of 'Gorek kopi' is not seriously prioritized to be strictly banned. The supervisory response shows a pattern of neglect of violations and the existence of tacit tolerance that is not officially recognized by the company (Scott 1976). The rules are not consistently enforced, but they are also considered violations that are not ignored. The perpetrator of 'Gorek kopi' are in the gray-zone, are not considered completely legal and are not strictly suppressed like the case of theft.

The existence of the practice 'Gorek kopi' in the gray zone is actually one of the driving factors for the practice of 'Gorek kopi'. In the gray zone situation, coffee roasting shows that the rules do not fully show appropriate guidelines, so the foreman as a bureaucratic implementer is forced to adapt in interpreting policies when dealing with the reality in the field (garden land). In this case, the foreman has room to determine the form of action/sanction according to his assessment of the situation and the conditions being faced. Through discretion, foremen as part of the bureaucracy implementing policies on plantation land are directly vulnerable in carrying out supervision, resulting in ordinary or inconsistent supervision (Bambang Aditio et al. 2025). The existence of discretion also results in a lack of strict supervision. In some cases, foremen carry out supervisory functions, but can also provide tolerance for 'Gorek kopi' perpetrator who do not threaten the company's production too much.

Social relations on plantation land can be described by a horizontal pattern, namely between workers, and a vertical pattern, namely between foremen and those in charge of the plantation. In the practice of 'Gorek kopi', the vertical relationship affects the firmness of the foreman to the 'Gorek kopi' perpetrator. This happens because of the vertical relationship between foremen and

laborers/subordinates in the plantation. In the garden, there is a closeness like family, which is seen when the foreman protects his men from his superiors. When there is a conflict, workers/foremen tend to avoid open conflicts, and not through third-party resolution. If it is considered not to harm the company significantly, conflict resolution is not through a third party. There is always an effort to resolve conflicts as quickly as possible, because they stutter at each other's relatives who need each other (Aulia et al. 2023).

In social phenomena, this shows a form of social accommodation/organic solidarity in preventing open conflict. Conflict resolution by imposing different sanctions on the 'Gorek kopi' perpetrators of the crime who are caught is closely related to the existence of social considerations. Because in an effort to resolve conflicts, there are strategies used, namely through social and geographical considerations (Fadil et al. 2025). Foreman As a plantation supervisor, has social relations with some of the community as fellow plantation workers or social relations when they are in the same area. The same social background between supervisors and 'Gorek kopi' perpetrator is a driving factor for the weakening of enforcement which contributes to creating inconsistencies in supervision (Ibrahim and Ramagiri 2015). The relationship between foremen, workers, including the community on the

plantation includes power relations and solidarity; So that the act of the supervisor is meant not only as an expression of power, but also as a constant social negotiation in history. The relationships that occur are not only limited by the formal work dimension, but also as the dimension of daily life (Tricahyono 2020).

'Gorek kopi' activities began to decline in Bojongrejo coffee plantations when coffee production began to decline in the 2000s. In the 2000s, coffee on the Bojongrejo plantation land was not very optimal. In addition, many coffee is old, coffee land is becoming increasingly limited. The decline in coffee production was directly proportional to the decline in 'Gorek kopi' activities. In the late 1990s and early 2000s, all PTPN in Indonesia tried to verify commodities or convert coffee land to other commodities such as rubber, because coffee at that time experienced quite high price fluctuations and declining market demand for coffee commodities (Tiara, Sutrisno, and Supardi 2013). At this time, most coffee plantations are being prepared to be converted into rubber plantations, including Bojongrejo coffee plantations (Akbar, Ashwadi, and Sahuri 2023). In 2006 the Bojongrejo coffee plantation land has been converted into rubber plantation land as a whole (PTPN IX Sukomagli 2006, 2008). Technically, the land change stopped the movement space

for 'Gorek kopi' activities in the plantation company's concession area.

'Gorek kopi' As an Informal Strategy

In social studies, the concept of informal strategy is a planned action carried out by individuals/groups outside of formal rules in meeting needs. Plantations are a space for social interaction in the work environment, between plantation managers and the surrounding community. This shows that plantations are not only a place for commodity production, but also a place to earn income by becoming laborers or taking part in subsistence activities (Tendi 2017). The relationships that occur in the work environment open up space for the emergence of socio-economic practices at the local level (Greene 2015). In the context of plantations, informal strategies are more synonymous with subtle adaptation and running through the gaps in the existing system, not in the form of open resistance. The informal strategy that occurs is everyday resistance, in the form of small actions that are not formally coordinated. But collectively shaping how to respond, act, and negotiate in the face of existing structural inequalities (Scott 1976, 2008). Based on this, the practice of 'Gorek kopi' in Bojongrejo plantations is an informal strategy with criteria: carried out consciously and repeatedly, has measurable economic goals, is carried out by taking advantage of opportunities and

gaps in the supervision system, and is carried out by the surrounding community at large. As an informal strategy 'Gorek kopi' is carried out with stealth tactics, showing that there is a conscious effort to avoid supervision that does not allow the practice of 'Gorek kopi'. The strategy for survival in the Javanese plantation area is not only seen as a single motive factor, both resistance, poverty, and opportunism that exist (Utomo 2023). In the context of 'Gorek kopi', the Bojongrejo plantation can be adjusted because the 'Gorek kopi' that occurs contains complex dimensions; as a daily resistance and adaptation in taking advantage of opportunities with moral considerations and gaps in the existing system.

Plantations are not only a place for commodity production, but also a place to earn income by becoming laborers or taking part in subsistence activities (Tendi 2017). Based on BPS Temanggung data from 1987-2001, the people of Bejen sub-district including Selo Sabrang village have the highest average of elementary school graduates. Educational backgrounds make citizens have no choice in working, due to a lack of skills and knowledge. This encourages many local residents to become traders, farmers, laborers, laborers, foremen and so on. People who work as farmers/plantation laborers have inadequate income because they depend on agricultural production (Indrayani and Harkaneri 2018). Thus, every opportunity

for people to take various ways, including doing informal economic practices as a part-time job, which is work done to fill their free time because they are not doing a permanent job (Wasiti 2009). The emergence of 'Gorek kopi' as an informal strategy that serves as an additional source of income. Based on the results of the 'Gorek kopi' interview conducted in a day, it can produce 5-10 kg of coffee (Mustianah ('Gorek kopi' perpetrator) 2026).

Even though the amount of coffee from the coffee 'Gorek kopi' product is not too much, it still has economic value for the community. The coffee that is successfully collected from 'Gorek kopi' is then sold to intermediaries/collectors, so that it can be directly monetized into money that can be used to meet needs. 'Gorek kopi' involve various genders, including men, women, and children. The involvement of children in 'Gorek kopi' activities is an event for inheritance across generations. Participating in the practice 'Gorek kopi' activities with parents supports the inheritance of 'Gorek kopi' knowledge and skills in the younger generation through the process of learning directly in the field, so that they can master the 'Gorek kopi' technique (Gayatri, Laksmiwati, and Pujaastawa 2025). In addition, in 'Gorek kopi' plantations, it is more dominated by women. According to gender analysis in plantation economics, women working in

plantations have a dual role due to 3 factors, namely economy, habits, and responsibility factors (Sulistiawati 2023). Many women are 'Gorek kopi' to support household income. In changing socio-economic conditions, 'Gorek kopi' is a realistic and rational economic practice, especially for people who do not have access to formal jobs (Gayatri dkk. 2025). Women who have a dual role as housekeepers/domestic workers also try to find additional income because the wages earned by the head of the family are not too large. The location of the plantation is close to making it easier for women to access economic activities without leaving their full domestic work (Andini and Risdayanti 2025). In addition, there is a disparity in the wages of plantation workers, gender and length of working time have an influence on the size of a wage. In general, the wages of male workers are higher than those of women. The longer you work, the more wages you receive and the more stable, and vice versa. Some of these things encourage women around the Bojongrejo plantation to be more active in seeking additional income by doing informal economic activities such as 'Gorek kopi'. Female actors in plantations are inherent characteristics in the experience of plantation communities in Indonesia (M. Riadul Minan, Baiq Ratna Mulhimmah, and Zulpawati 2025). Women's participation in 'Gorek kopi' activities shows their

productive role in the plantation sector. In addition, it shows how informal economic activities in local plantations are an important space for women's empowerment across generations. Although 'Gorek kopi' is a seasonal economic activity that depends on the coffee harvest season, and has relatively low yields, 'Gorek kopi' perpetrator, especially women, have considerable perseverance (Gayatri dkk. 2025).

'Gorek kopi' carried out involving various cross-gender layers shows that it is a collective practice. The status of 'Gorek kopi' that is carried out collectively and lasts for quite a long time has become part of the habits of the community around coffee plantations. This is an action that is accepted and considered reasonable by the surrounding community. 'Gorek kopi' is an example of plantation dynamics that are an expression of community morality, knowledge of what values are appropriate and permissible to obtain the resources around them (Thompson 1971). In line with James C. Scott's Moral Economic Theory, farmers have ethics in subsistence activities.

Furthermore, when massive 'Gorek kopi' was carried out by the surrounding community in the 1970s and 1990s, it created the emergence of many collectors/intermediary traders who were present as intermediaries for the sale of coffee 'Gorek Kopi' products. Based on interviews with clients, on the way home

from the plantation, a dynamic informal market appeared, there were buyers who had been in the queue to buy fried coffee (Kliyem (Labourers, dredgers, and collectors) 2025). This condition also shows that 'Gorek kopi' that originated from the subsistence activities of individuals/surrounding communities continues to become an informal economic network that has actors, informal transaction/distribution mechanisms. The presence of collectors who are ready to buy regularly/routinely regardless of the amount, is a clear and reliable monetization path quickly and easily.

In addition, based on an interview with the Kliyem, he admitted that he had been a laborer, a 'Gorek kopi' perpetrator, and a buyer of 'Gorek kopi' products who temporarily tried to accommodate the coffee threshing and then sold it to the Candiroto market.

Then, when the coffee fields were converted to rubber fields in 2006, 'Gorek kopi' activities disappeared and affected the loss of the dynamic market in the back of the plantation. The disappearance of the phenomenon of "buyers in the way" marks the end of market competition that used to house the fried products collected by the people who fry. The above phenomenon shows an effort to diversify the source of income, where an economic actor, after becoming a laborer or a 'Gorek kopi' perpetrator, turns into an

intermediary buyer or middleman (Susilowati 2018).

CONCLUSION

'Gorek kopi' is an activity of picking up and collecting coffee that falls scattered on the harvested garden land. The period of the 1970s and 2000s showed the existence of the practice of 'Gorek Kopi' as an informal economic practice that took place outside the formal corporate system. Bojongrejo coffee plantations in the 1970s-1990s period there were efforts to improve the maintenance of coffee plants such as pruning or rejuvenating plants, so that coffee experienced a golden age with maximum production. The high rate of coffee production is directly proportional to the development of 'Gorek kopi' practices. This is related to the Foreman Block System, an important instrument in supervision that simultaneously opens a gap for the practice of 'Gorek kopi'. Discretion in the field or plantation land is directly held by the foreman, thus encouraging the emergence of bias or inconsistency in supervision. The difficulty of reaching every corner of the plantation quickly affects the lack of coordination and communication in supervision. The inconsistency of supervision is also motivated by the assumption that 'Gorek Kopi' is a minor violation and supervision bias due to the social relationship between the foreman and the 'Gorek kopi'

community. Coffee roasting is considered a minor offense as evidenced by the provision of lighter sanctions than the criminal act of theft.

The massive 'Gorek kopi' is carried out by the surrounding community consisting of men, women, and children. The practice of 'Gorek kopi' carried out by the community collectively has become a habit during the coffee harvest period, as well as an informal strategy as an additional income by the community around the plantation. The practice of 'Gorek kopi' also shows the emergence of informal distribution networks, namely the phenomenon of buyers who get in the way. There are several collectors/intermediary traders who are ready to buy fried coffee directly. The phenomenon of buyers blocking ends with the decline of the practice of 'Gorek Kopi' in the 2000s, in accordance with the conversion of Bojongrejo coffee plantation land into rubber land in 2006.

The research found that informal practices such as 'Gorek Kopi' were not only born due to economic crises or pressures, but took place linearly and flourished among high production or abundance. In addition, inconsistencies/biases in supervision are not only seen as failures but also related to the existence of social relations and moral economic perceptions. The function of plantation supervision has always been in a situation between formal control and

social adaptation to the reality on the ground. This research leaves further questions that can be explored as the next researcher on the historiography of plantations in rural areas. Future research can focus on the period after the 2000s, when coffee plantations were converted into rubber plantations. Discussing how the community around the Bojongrejo coffee plantation can adapt after conversion into rubber plantation land. Whether there is an informal economic practice similar to 'Gorek kopi', becoming latex extraction or leftover salt, or whether people still 'Gorek Kopi' on the plantation land of rural communities and survive massively as a culture.

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