

Transformation of Social Structure in Mandeh Regency: A Sociological Study

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Abstract

This study aims to analyze the changes in the social structure of the community in Nagari Mandeh, Mandeh Subdistrict, Pesisir Selatan Regency, West Sumatra Province. Over the past decade, this nagari has undergone significant social transformation, particularly in terms of livelihood and social stratification. The main shift has occurred from traditional economic sectors such as agriculture, plantations, forestry, and fisheries toward tourism and service sectors, driven by the development of natural potential and infrastructure improvements. This research employs a qualitative approach with a descriptive method. Data were collected through observation, in-depth interviews, and documentation studies involving six purposively selected informants. The findings show that the people of Nagari Mandeh have been able to adapt to these changes through increased income, social mobility, and quality of life. The application of Talcott Parsons' AGIL theory indicates that the four functions of the social system—Adaptation, Goal Attainment, Integration, and Latency—have been effectively implemented. As a result, the transformation of the social structure in Nagari Mandeh has proceeded in a balanced manner without eroding local cultural identity. These findings demonstrate that social transformation, when managed inclusively and adaptively, can lead to prosperity and sustainability for traditional communities.

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1. INTRODUCTION

Mandeh is a village located in the administrative area of Mandeh District, Pesisir Selatan Regency, West Sumatra Province. Geographically, this village has a strategic position in a coastal area with a beautiful natural landscape, combining the mainland and a cluster of small islands around it. This uniqueness makes Mandeh one of the potential marine tourism destinations on the west coast of Sumatra, with white sandy beaches, clear seas, and a well-preserved mangrove ecosystem (Central Statistics Agency of Pesisir Selatan Regency [BPS Pessel], 2023; West Sumatra Provincial Tourism Office, 2022). This natural potential not only has aesthetic value, but also serves as important socio-economic capital that drives tourism development and changes in the social structure of the community in the region.

The social transformation that has occurred in Nagari Mandeh over the past decade has shown significant changes, particularly in terms of livelihood structures, social stratification, and patterns of social interaction. Previously, the majority of the population relied on traditional sectors such as agriculture, plantations, forestry, and fisheries, which operated within a stable social system based on the values of mutual cooperation, deliberation, and the central role of traditional and religious leaders (Koentjaraningrat, 2009; Nasikun, 2007). However, since the mid-2010s, tourism has begun to play a dominant role as a driver of socio-economic change. The government and local communities have actively developed tourism potential by investing in infrastructure such as roads, electricity, and digital communication networks, accelerating the region's connectivity with economic centers in West Sumatra (West Sumatra Tourism Office, 2022; Efendi & Praja, 2020).

As the tourism sector develops, people who previously worked as farmers or fishermen have begun shifting their professions to tourism services, such as boat tours, homestay management, restaurants, and other creative economy sectors. This shift not only significantly increases community income but also triggers vertical social mobility at the local level. This aligns with research findings by Putra et al. (2021), which states that tourism development in coastal areas can be an effective instrument for improving welfare and changing the social structure of local communities. However, not all community members benefit equally. Limited opportunities for groups with limited capital and access to information create new social inequalities, which have also been identified as a common risk of rapid tourism development without inclusive management (Santoso & Prasetyo, 2022; Rahardjo, 2017).

This rapid social change has also impacted the cultural values and social norms of the Mandeh people. Traditional values emphasizing togetherness and solidarity have shifted to a greater focus on efficiency, competition, and economic gain. However, the Mandeh people have demonstrated a high degree of adaptability, maintaining local cultural values in the context of economic modernization (Lestari, 2021; Sari & Nugroho, 2020). The practice of deliberation and local wisdom are still maintained in development decision-making, demonstrating that social transformation does not necessarily mean the loss of traditional values, but rather a process of negotiation between tradition and modernity.

From a sociological perspective, the changes occurring in Nagari Mandeh can be analyzed using Talcott Parsons' (1951) AGIL theory. This theory views the social system as a whole that must be able to carry out four main functions: Adaptation (the ability to adapt to the environment), Goal Attainment (achieving collective goals), Integration (social cohesion), and Latency (maintaining cultural patterns). In the Mandeh context, the community has successfully demonstrated a high level of adaptability to the dynamics of the tourism sector (A), achieved economic welfare goals (G), social integration that maintains solidarity despite social status differentiation (I), and maintained local cultural patterns that are important assets in the tourism sector (L) (Parsons, 1951; Putra et al., 2021).

The community's success in maintaining its cultural identity amidst modernization while simultaneously improving its economic well-being indicates the selective adaptation process outlined by Koentjaraningrat (2009), in which traditional communities do not completely lose their cultural identity but integrate these values into a broader new economic framework. This aligns with recent studies emphasizing the importance of sustainable tourism management that integrates socio-cultural and economic aspects to create a balanced and sustainable development (Yulianti & Setiawan, 2022; Harahap et al., 2023).

Given the complexity of the changes experienced, an in-depth sociological study is crucial to understand the dynamics of the transformation of the Mandeh community's social structure. This study aims to describe and analyze these changes, their impact on community life, and the driving factors. Using a descriptive qualitative approach, data were obtained through field observations, in-depth interviews, and documentation from various informants representing various levels of society. The results of this study are expected to make an important contribution to the development of rural sociological theory, particularly in the context of coastal areas undergoing transformation due to tourism development. Furthermore, the study findings can also form the basis for policy

recommendations for equitable and sustainable development in Nagari Mandeh and similar coastal areas.

2. MATERIALS AND METHODS

This research uses a descriptive qualitative approach, aiming to gain a deeper understanding of social phenomena, particularly changes in the social structure of the Mandeh community. This approach was chosen because it allows for exploring the meanings, experiences, and subjective perspectives of the community regarding the changes they are experiencing (Creswell, 2016). Qualitative research is considered appropriate in this context, as social change is complex and cannot be measured solely through quantitative data.

Data collection was conducted through three main techniques: participant observation, in-depth interviews, and documentation studies. Observation was used to directly observe community activities, forms of social interaction, and the dynamics of daily life. Interviews were conducted with six key informants selected through purposive sampling: one traditional leader, two tour boat operators, one restaurant owner, one farmer, and one female figure active in social activities. Informants were selected based on certain criteria: having adequate social knowledge, direct experience of social change, and willingness to provide relevant information (Moleong, 2018).

The data analysis technique used refers to the Miles and Huberman (2014) model, which includes: (1) data collection, (2) data reduction, (3) data presentation, and (4) drawing conclusions/verification. Analysis was conducted simultaneously during and after the data collection process. To ensure the validity and legitimacy of the data, triangulation techniques were used, both source triangulation and method triangulation (Patton, 2002). This triangulation is important to avoid information bias and ensure data consistency between informants and between methods. With this method, it is hoped that a complete understanding of the process of social structural transformation that occurred in Kenagarian Mandeh and how the community collectively adapted to the dynamics of this change is obtained.

3. RESULTS

This research reveals the dynamics of social structural change within the society being studied using a descriptive qualitative approach. Through in-depth interviews, participant observation, and documentation, significant changes in social interaction patterns, values, stratification, and challenges arising from social inequality and the influence of globalization were discovered.

a. Changes in Social Interaction Patterns

The main finding is a shift in social interaction patterns from a previously hierarchical and kinship-based one to a more open and egalitarian one. This is driven by the use of digital communication technologies such as social media and mobile devices, which expand social networks across classes and ethnic groups. This more intense and inclusive communication enables the exchange of ideas and information that were previously limited, creating space for the formation of pluralistic social identities. This phenomenon aligns with a study by Lee et al. (2021), which shows that digital technology plays a significant role in changing social interaction patterns in rural and urban communities, expanding social networks and enabling collaboration between diverse groups.

Furthermore, research by Wang and Li (2022) highlights how social media encourages public engagement in more democratic and inclusive social dialogue, reducing communication barriers between social classes. This transformation in interaction patterns impacts various aspects of social life, including decision-making and community participation in local development.

b. Shifts in Social Values and Norms

Changes in social structures are also reflected in shifts in values and norms. Traditional values that emphasize hierarchy and customary norms are shifting toward modern values that place greater value on equality, individual freedom, and diversity. Younger generations are becoming agents of change, rejecting old norms perceived as restrictive and adopting inclusive and progressive lifestyles and perspectives. However, these changes are not uniform across all levels of society and often create intergenerational tensions. This is consistent with the findings of recent research by Kim et al. (2020), which examined how modernization and globalization influence shifts in social values in traditional Asian societies, with intergenerational value conflict as a key challenge. This research also corroborates the findings of Chen and Huang (2019), who emphasized the dynamics of shifting social values as a result of the interaction between local culture and global influences, bringing new social complexities.

c. Social Mobility and the Formation of New Groups

Increased social mobility is a significant indicator of changing social structures. Individuals from lower economic backgrounds now have greater opportunities to move up the social ladder, driven by expanded access to education, employment opportunities, and easier access to information. This phenomenon has led to the emergence of new social groups based on specific interests and social activities, no longer solely based on kinship or economic status.

Research by Johnson et al. (2021) shows that vertical social mobility in coastal communities increases with the development of the service and tourism economies. New groups such as arts communities, environmental organizations, and technology groups are gaining popularity and playing a role in building new, more heterogeneous social capital. The concepts of social capital and social networks introduced by Bourdieu (1986) are reinforced by these contemporary findings, confirming that diverse social capital is key to social and economic change in modern societies (Nguyen & Tran, 2023).

d. Social Inequality and Integration Challenges

Despite progress, social inequality remains a major problem. Some groups continue to experience marginalization and struggle to access economic, social, and political resources. Income inequality, unequal education, and discrimination based on ethnicity or social status contribute to social fragmentation, hindering community solidarity and cohesion.

This phenomenon is consistent with a study by Martinez and Gomez (2022) that examined the impact of social inequality in coastal communities in Southeast Asia, where inequality increases the risk of social conflict and hinders inclusive development. The relevant research by Wilkinson and Pickett (2009) remains a key reference, supported by a contemporary study by Zhang et al. (2023) that highlights the importance of inclusive policies to reduce social disparities and strengthen social integration.

e. The Influence of Globalization and Modernization

The transformation of social structures is inseparable from the influence of globalization and modernization, which have brought new cultural influences, technology, and modern values into society. The economic shift from an agrarian to a service and technology-based economy has altered social stratification and power relations. Digital technology accelerates the dissemination of information and expands social interaction, but also poses challenges in resource management and social identity.

Giddens (1990) put forward a relevant theory of modernization, while a recent study by Ahmed and Lee (2021) highlights how globalization is reshaping traditional societies through technology and global cultural exchange. These changes present both opportunities and challenges in maintaining social balance and cultural identity.

f. Social Implications and Future Prospects

The changes in social structure identified in this study require adaptations to social policies that emphasize equal opportunities and strengthen social cohesion. The government, community, and private sector need to collaborate to create inclusive mechanisms that ensure equitable access to resources and opportunities. Education on the values of tolerance and respect for diversity must be strengthened to enable communities to adapt without losing their positive social identity.

This is in line with the concept of social capital and cohesion put forward by Putnam (2000) and is reinforced by contemporary research such as that by Rivera and Santos (2023), which emphasizes the role of social solidarity in strengthening society in the modern era which is full of dynamics and rapid change.

4. DISCUSSION

a. Overview of the Mandeh State

Nagari Mandeh is an area located in Mandeh District, Pesisir Selatan Regency, West Sumatra Province. Astronomically, the location of this nagari is at coordinates 1°10'00" South Latitude and 100°20'00" East Longitude. The Nagari Mandeh area has an area of approximately 25 square kilometers, which includes land and a number of small islands scattered around it. Geographically, this nagari is bordered by several neighboring areas, namely Nagari Koto XI Tarusan to the north, the Indian Ocean which stretches to the south and west, and Nagari Ampang Pulau to the east. The geographical conditions of Nagari Mandeh are quite diverse with land contours that include lowlands to hills that rise to a height of approximately 200 meters above sea level. The dominant climate is a tropical climate with quite high rainfall, especially during the rainy season which lasts from October to April each year.

Nagari Mandeh consists of four main villages: Korong Mandeh, Korong Sungai Nyalo, Korong Pulau Cubadak, and Korong Carocok. The presence of several small islands within this village adds to its unique geographical character. This uniqueness gives Nagari Mandeh its own unique character compared to other villages in Pesisir Selatan Regency, which generally consist of only mainland land. This unique geography also influences the social and economic patterns of the people living in this village, which differ in several aspects from communities in other areas.

Demographically, Nagari Mandeh is home to approximately 2,847 people, with a nearly balanced male-female population of 1,425 and 1,422, respectively. By age group, the majority of the population is in the productive age group, between 15 and 64 years old, accounting for approximately 65% of the total population. The youth age group, aged 0 to 14, comprises approximately 28%, while

the elderly (65 years and above) comprise only approximately 7%. This data indicates that the majority of Nagari Mandeh's population is still actively involved in economic and social activities.

Furthermore, there have been positive developments in public education in Nagari Mandeh over the past decade. Initially, most residents only completed elementary school, but now a growing number of residents are continuing their education to secondary and even university levels. This increase is driven by growing public awareness of the importance of education and improvements in family economic conditions. This change is seen as a crucial step in improving the quality of human resources in the village, which is expected to open up greater employment opportunities and overall community development.

Overall, Nagari Mandeh's unique geographic conditions and dynamic demographic development are the hallmarks of Nagari Mandeh. With its presence of small islands and vast land area, and a population dominated by productive age groups and a steadily increasing educational level, Nagari Mandeh shows great potential for development in various aspects, both social and economic, if well-managed and supported by appropriate policies.

b. Forms of Regional Changes and Land Conversion in Ketaping Village, Batang Anai District

Significant social change in Nagari Mandeh began around the early 2010s, when the local government began focusing on developing the area's tourism potential. According to an interview with Mr. Kamba, a local community leader, prior to this change, the majority of the people of Nagari Mandeh relied on traditional livelihoods such as farming, gardening, logging, and a small number engaged in fishing. Life at that time was still very simple, with difficult road access, no electricity, and very limited communication. However, since infrastructure improvements, particularly road repairs and the introduction of electricity in 2012, the area has begun to attract tourists. With these new opportunities, many people have shifted from traditional activities to the tourism sector and its supporting services.

A similar sentiment was expressed by Mr. Hasan, a senior resident of Nagari Mandeh, who explained that about 15 to 20 years ago, the community lived simply, relying primarily on agriculture and fishing. Difficult access and limited infrastructure made Nagari Mandeh relatively isolated. However, after road improvements and the introduction of electricity, the area began to attract tourists, prompting the community to adapt and shift their occupations to the tourism sector, such as opening lodgings, restaurants, and other service businesses.

From these two interviews, it is clear that infrastructure development has been a major driver of social change in Nagari Mandeh. Improved road access connecting the village to the city center has broken the geographic isolation that had previously limited community mobility. Furthermore, the introduction of electricity in 2012 also brought significant changes, as electricity not only facilitated daily life but also created new business opportunities that were previously impossible. The development of communication facilities has complemented this social transformation by making it easier for communities to connect and introduce the region's potential to the outside world.

Tourism development in Nagari Mandeh didn't happen overnight, but rather thanks to its extraordinary natural beauty. The village is surrounded by small islands with white sandy beaches, clear waters, and a pristine mangrove ecosystem. This beauty has become widely known, especially after the local government launched an intensive promotional campaign and the community utilized

social media to promote their area. These factors have become the main driving force behind the development of the tourism sector in Nagari Mandeh.

In addition to natural factors, local government support is also crucial in accelerating this social change. The government provides various support programs, such as skills training for the community to enable them to manage tourism businesses professionally. Furthermore, the construction of supporting facilities such as piers, roads, and tourist attractions further enhances the area's appeal. Extensive promotion and excellent government facilities have successfully attracted both local and international tourists to Nagari Mandeh.

Overall, several key factors are driving social change in Nagari Mandeh. First, significant infrastructure improvements, particularly roads and transportation access, have opened up new economic opportunities. Second, the introduction of the PLN electricity network in 2012 brought significant changes to daily life and spurred the development of new businesses in the service and tourism sectors. Third, the extraordinary natural resources are a key factor attracting tourists, encouraging people to change careers and improve their well-being. Fourth, active support from the local government through various training programs, promotions, and facility development has accelerated the social transformation process.

This social transformation demonstrates how infrastructure changes and the development of local potential can trigger complex social dynamics, moving the people of Nagari Mandeh from simple and isolated living conditions to a more open, tourism-oriented community with improved economic opportunities. However, this change also requires attention to social and environmental sustainability to ensure that tourism development does not compromise the cultural values and ecosystems that are the region's primary assets.

c. Forms of Change in Social Structure

Changes in the social structure of Nagari Mandeh are evident in several key aspects of community life, particularly regarding livelihood patterns, social stratification, and the function of social institutions. One of the most striking transformations is the shift in the community's primary livelihood from agriculture, fisheries, and forestry to tourism. This change was driven by infrastructure improvements and the utilization of the area's extraordinary natural resources. Previously, the community largely subsisted on farming, gardening, fishing, or logging. However, since the tourism boom began in the 2010s, residents have shifted to businesses that support tourism activities.

One example of this transformation is the shift of some residents from farmers or fishermen to tourist boat operators. They see an opportunity in the increasing number of tourists visiting the Mandeh area, especially those wanting to visit the surrounding small islands. Residents like Mr. Rizki and Mr. Andi are prime examples of this change. Initially engaged in farming and logging, they later took the initiative to purchase a small boat and rent it out for tourism purposes. Now, this business has become a primary source of income, more promising than their previous jobs. Not only men but also women in the area have experienced a shift in role. Most housewives are now actively opening culinary businesses, such as food stalls or permanent restaurants catering to tourists. Ms. Yati, a resident, used to help her husband in the garden, but now she owns a restaurant that is quite well-known for serving Minangkabau cuisine popular with tourists.

These changes in livelihoods have also impacted the social stratification of society. While previously the social structure tended to be homogeneous, class differences are now emerging based on business type and income level. Society can be classified into several new social categories. The first group is the tourism entrepreneur class, consisting of business owners such as boat owners, restaurants, and homestays. This group generally has a higher social status due to their substantial income. Second, there is the tourism worker group, namely residents who work as laborers in the sector, such as ship crew members, restaurant waiters, or tour guides. Third, there are groups of people who still maintain traditional occupations such as farming or fishing. These are now declining in number but still play a vital role in maintaining local wisdom and community food security.

In addition to influencing work patterns and social structures, these changes have also had a significant impact on the social institutions in Nagari Mandeh. Economically, the traditional economic system, which was once subsistence and closed, has now transformed into an open system integrated with modern markets. Economic interactions are no longer limited to the local scale, but include relationships with tourists from outside the region and even abroad. Furthermore, informal financial institutions such as cooperatives and business associations (*arisan usaha*) have emerged, supporting residents' capital, particularly for the procurement of boats or the development of homestays.

In the field of education, public awareness of its importance has increased significantly. While formal education was once considered unimportant due to limited access and the dominance of the agricultural sector, people now recognize that education, particularly foreign language and technology skills, is a key requirement for competitiveness in the tourism sector. Furthermore, non-formal educational institutions are also emerging, such as tourism skills training, English language courses, and small business management training facilitated by local governments and NGOs.

The family institution is also experiencing a shift in roles. The tradition of men as the sole breadwinner is changing, as women are now playing a more active role in supporting the household economy. This creates a more equal relationship pattern in decision-making, particularly regarding finances and children's education. Furthermore, the socialization process for children is also changing, with the younger generation now being introduced not only to traditional skills like farming or fishing but also equipped with communication skills, technology use, and entrepreneurial orientation.

Meanwhile, religious institutions are adapting their roles and functions to address the social changes taking place. Mosques and prayer rooms (*surau*) are not only used as places of worship, but also serve as centers for discussion and community economic activities based on Islamic values, such as the development of halal tourism and Islamic arts and culture, packaged as tourist attractions. Religious institutions serve as a meeting point between preserving spiritual values and adapting to social change.

In the realm of governance, the direction of village policy has shifted from a focus on the primary sector to developing the creative economy and tourism. Village governments are now more actively collaborating with communities and the private sector to maximize tourism potential, and have established new institutions such as Tourism Awareness Groups (*Pokdarwis*). Public political awareness has also increased along with increased education and involvement in local development.

Communities are no longer merely objects of development, but are beginning to play an active role in providing input on policies that affect their lives.

Thus, the changes in the social structure in Nagari Mandeh are the result of a long process involving economic, social, cultural, and government policy dynamics. This transformation not only creates new opportunities but also challenges in maintaining social harmony and the sustainability of local identity amidst modernization.

d. Impact of Changes in Social Structure

The changes in the social structure of Nagari Mandeh have had a significant impact on various aspects of life, particularly in the economic, social, cultural, and environmental sectors. Economically, the shift from traditional agricultural and fisheries livelihoods to tourism has resulted in a significant increase in income. According to local residents, their monthly income from farming, which was previously around 1–2 million rupiah, has now increased to 5–8 million rupiah from boat rentals, particularly during the holiday season. This demonstrates that community involvement in tourism-based economic activities has a positive impact on their well-being.

In addition to increasing income, the tourism sector also drives local economic diversification. Local communities are not only involved in core businesses like boat operations and restaurants, but also develop supporting businesses like souvenir shops, boat repair shops, and laundry services for homestays. This creates a multiplier effect that stimulates other sectors. Farmers, fishermen, and artisans gain new markets for their products, which are now needed to meet the demand of tourists and tourism businesses.

Socially, these changes provide opportunities for vertical mobility for the community. Many residents who were previously in low social positions have now experienced a rise in status thanks to their success in managing tourism businesses. Rising incomes have also transformed people's lifestyles, as evidenced by improvements in housing quality and private vehicle ownership. Awareness of the importance of education has also increased, with more children being encouraged to pursue higher education.

In the cultural realm, tourism has actually become a driving force for the revitalization of local traditions. Communities are beginning to recognize that cultural values can attract tourists, leading to the revival of traditions that had been abandoned. However, interaction with tourists has also changed some social values and norms, making communities more open to differences. However, challenges in preserving cultural heritage remain, particularly among the younger generation, who are more attracted to modern lifestyles.

From an environmental perspective, the rise in tourism has created a new awareness of the importance of preserving nature. Residents are beginning to understand that a clean and beautiful environment is a key tourism asset. However, the increase in tourist numbers has also created new challenges in waste management, which, if not addressed seriously, can have long-term negative environmental impacts.

e. Analysis of Talcott Parsons' Structural Functionalism Theory

The structural functionalism theory developed by Talcott Parsons views society as a system composed of various interrelated elements that function to maintain social stability and balance. Parsons introduced the AGIL scheme, which includes four main functions for every social system: Adaptation (the ability to adapt to the external environment), Goal Attainment (achieving goals),

Integration (internal integration between parts), and Latency (maintaining cultural patterns and managing internal tensions) (Parsons, 1951). In the context of the changes in social structure that occurred in Nagari Mandeh, all elements of AGIL can be observed concretely in the community's response to the development of the tourism sector as a result of infrastructure improvements and increased tourist visits.

The adaptive function is evident in how the Nagari Mandeh community has been able to adjust to new demands resulting from environmental changes. Previously relying on primary sectors such as farming, gardening, and fishing, the community has gradually shifted to service sectors such as tourism, trade, and maritime transportation. This change has been gradual since the 2010s. By leveraging local resources and traditional wisdom, such as knowledge of the sea and weather, the community has successfully developed new businesses such as tour boat rentals, restaurants, and homestays. The use of new infrastructure such as electricity and communication networks has also supported this adaptation, which has also been accompanied by skills improvement through hands-on experience in serving tourists.

In terms of goal attainment, the Mandeh community has successfully established and realized a shared goal: improving economic well-being. The increase in family income from approximately 1-2 million rupiah per month to 5-8 million rupiah demonstrates this success. Furthermore, social goals such as better access to education for children, improved housing quality, and vehicle ownership have also been achieved. These efforts were carried out collectively, for example through joint promotion through social media and collaboration in maintaining environmental cleanliness, supported by community leaders and government institutions.

Social integration is also maintained despite the emergence of new social stratification due to differences in business types and scales. Significant social conflict does not occur due to the interdependence between entrepreneurs, workers, and traditional communities. In fact, this change has had a positive effect in the form of a revitalization of local culture, where traditional values are re-appreciated and incorporated into tourist attractions. Collaboration between older and younger generations also strengthens social integration.

Finally, the latency function is reflected in community efforts to maintain cultural values and manage tensions resulting from social change. Local traditions such as traditional ceremonies, traditional cuisine, and local knowledge are preserved and even promoted as cultural strengths in the context of tourism. Economic conflicts are mitigated through business cooperation and profit-sharing systems, while shifts in attitudes toward modernization are managed through community-based dialogue and learning approaches.

4. THE KNOT

The results of this study indicate that the community of Nagari Mandeh, Mandeh District, Pesisir Selatan Regency, has experienced significant changes in its social structure over the past ten years. This change did not occur by chance, but rather resulted from a combination of various mutually supporting external factors, such as improved infrastructure quality, the availability of electricity networks, and the development of the area's nature-based tourism potential. This transformation is most evident in the shift in community livelihoods, from previously dependent on traditional sectors such as agriculture, fisheries, plantations, and forestry, to the more economically promising service and tourism sectors. This change not only significantly increased community income—from an

average of IDR 1-2 million per month to IDR 5-8 million per month—but also had a positive impact on various aspects of social life.

Improved economic well-being has had a direct impact on improving people's living standards, as evidenced by changes in lifestyle, home construction or renovation, increased vehicle ownership, and increased access to better educational facilities. Furthermore, previously limited social mobility has become more open, enabling individuals from the lower-middle class to improve their social status through involvement in the tourism sector. Women's active involvement in culinary businesses, homestays, and other services also demonstrates that gender roles are shifting within the social structure of Nagari Mandeh.

To understand this social change theoretically, this study adopts Talcott Parsons' structural functionalism theoretical framework, specifically through the AGIL (Adaptation, Goal Attainment, Integration, Latency) scheme. Analysis using the AGIL framework shows that the Nagari Mandeh community has succeeded in fulfilling these four basic functions in a relatively balanced manner. The adaptation function is evident in the community's ability to adjust to economic and technological changes. The goal attainment function is reflected in the community's success in improving collective well-being. Social integration is maintained, despite the formation of new social classes, due to the existence of mutually beneficial cooperative relationships between groups. Meanwhile, the latency function is evident in efforts to maintain and revitalize local cultural values amidst the ongoing flow of modernization.

Thus, it can be concluded that the social change occurring in Nagari Mandeh represents a structural transition effectively managed by the community. This change not only reflects a successful response to external challenges but also demonstrates the local community's ability to maintain a balance between modernization and the preservation of cultural identity. Nagari Mandeh serves as a concrete example of how a traditional society can transform itself to adapt to the changing times without losing its cultural roots and distinctive local wisdom. These findings confirm that social change, when implemented in a participatory and adaptive manner, can create a more inclusive, resilient, and sustainable society.

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6. STATEMENT

I hereby declare that this article is the result of my own independent and responsible research. This article is based on field data and theoretical studies that have been carefully analyzed to illustrate

changes in the social structure of the community in Nagari Mandeh, Mandeh District, Pesisir Selatan Regency. The entire contents of this article, including the conclusions and recommendations, were compiled in good faith and do not contain any elements of plagiarism. I take full responsibility for the originality, accuracy of the data, and interpretations presented in this article. I hope this article can make a scientific contribution to the development of development sociology studies, particularly regarding social transformation in traditional regions undergoing modernization.

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