

# Institutional and Capacity Building Ruralsocial Institutions

(Studies Community Development Territory Rural District South Konawe )

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**ABSTRACT:** This paper is intended to formulate a strategy of empowerment in institutional capacity building and rural social institutions. The study used a qualitative approach in the context of the core community study on ethnographic methods, historical and comparative (Steward, 1950; Peribadi, et al., 2015). All three used eclectic, but preferably on ethnography that the perception of informants and respondents in accordance with cultural subjectivity. Data collection efforts in the field developed through studies, structured interviews, in-depth interviews and Focus Group Discussion (FGD). The results showed that the tendency to help poverty target. This is attributed to the aid program that is not in accordance with the aspirations of the citizens of poor communities, also has been no social institutions and institutions that are professionally organized from a group of volunteers elected representative, transparent and democratic. While assistance in the form of venture capital is sometimes only be used to pay off debt from the loan sharks who had to be done as a last alternative to perpetuate life.

**Keywords:** Capacity, Institutional and Social Institution

## INTRODUCTION

One strategic move to build a rural area with displays of agricultural tough and modern based management of Natural Resources (SDA), is the maximization of efforts to strengthen the institutional capacity of farmers and social institutions rural areas that have experienced enculturation, deconstruction and various other degradation behind a thicket modernization took place during the period of the New Order.

Empirically, it appears some of the phenomena and the reality that surfaced in the middle of the social life of rural communities. First, the cultural values and social organization of rural sink behind the success story of the Green Revolution quantum jump. Second, the polarization of the social and economic gaps that

rang loud in the wilds of the depletion of the value of the cohesion of rural communities. Third, the policy options in the context of agricultural development, which is still very little considering the institutional aspects of the countryside. Fourth, changes in farmers' actions seemed parallel with paralysis indigenous institutions as social capital that became a pearl of rural community life over the years. Fifth, in an effort to anticipate the above predictions will be lost generation as a result of the food crisis that led to malnutrition and poor quality of human resources. Then the engine of social institutions such as village granaries and barns is needed to build food security (Poerwanto, 2008; Sumardjo, 2012; Peribadi, 2016).

In relation to that, when the lust of domestic capital as well as the behavior of a tie farmers and mining corporations is not immediately anticipated as early as possible through a process of revitalization of rural social institutions, it will in turn threaten the ecosystem conditions of rural areas that would bring ecological disaster. Inevitably, soil fertility levels will continue to decrease and are now being felt and complained of the impact (Personal, et al, 2015).

Urgency revitalization and strengthening of the institutional capacity of rural social institutions as strategic and anticipatory efforts to portray the role and function of structural institutions in the context of the Regional Poverty Reduction Team (TKPKD) as the local governments political will in the process of poverty reduction. Similarly, institutional reconstruction efforts and social institutions as organizational and cultural values that have changed in line with the dynamics of social and cultural change, so that one day be able to perform as an agent of social and economic growth as well as an agent of social change in the social environment residents of the community itself.

## REVIEW OF LITERATURE

Various views were raised on the concept of institutions and organizations. But all of that in one side of the core of the institutional and organizational object is the same as always to be found in the form of social form. While on the other hand most experts believe

they are different. For example, Wiradi (in Peribadi, 2014) says that the institutions and organizations are different, because the aspects of the institution are patterns of behavior; norms exist, the function of the system behavior, and needs what the orientation of the establishment patterns such behavior. While the organizational aspects of the general structure, the structure of authority/power, resource allocation, aspects of solidarity, relations activities with the objective, and others. Similarly, according to Agus Pakpahan (in Peribadi, 2014) that it was the institutional and organizational software is its hardware in a form of a social group. Hence, according to Nataatmadja (in Peribadi, 2014) that institutions and organizations cannot be separated, because the organization is an institutional hardware and software.

In more complex, according to Koentjaraningrat (in Peribadi, 2014) that the social organizations / charities or social institutions are system specific norms which sets up a series of measures to meet a steady pattern of special needs in society. While Soekanto (in Peribadi, 2014) defines civil society as the set of norms of all action revolves around a basic human needs in social life. Similarly, according to Rahardjo (in Peribadi, 2014) that the social institution in brief can be interpreted as a complex of norms or customs to defend the values which is considered very important in the community, and the container and the realization of a more concrete from the culture and structure.

How urgency, so that according Poerwanto (2008) institutional improvement of farmers through social engineering, institutional strengthening, and mentoring by experts be key to improving the competitiveness of agricultural products Indonesia in the future. Imagine, various social implications arise when agricultural institutions are pressured by Green Revolution mega projects. In this context, then according to Collier et al (1996) that the green revolution has created an evolutionary process, so that the institutional system of egalitarian village communities are becoming increasingly closed, which in turn may lead to inequalities and social polarization in the countryside.

Unfortunately, because of institutional degradation is not only the impact of acculturation until then deconstructing the social system of the countryside. However, to give an opportunity of growth and development turmoil "of capitalism's exploitation of agrarian" by unscrupulous "agents of capitalism domestic" who come from various circles of the elite through the process of "slavery social agrarian" (Scott, 1984, Salman, 1996; Tjondronegoro, 1999; Kakani, 2007). As for the orientation and direction of string thinning that capacity, according to Friedman (1992) is

a process of empowerment in the context of the social dimension of power (social power), political power (political power / bargaining position), and psychological abilities (psychological power).

## METHODS

The community is the study of research approaches that are considered most appropriate to describe comprehensively on the existence of institutions and social institutions. According Steward, 1950. Peribadi, et al, 2015), about the study.

*"... This approach has three distinctive methodological aspects. First, it is ethnographic; the culture of a tribe, band, or village is studied in its totality, all forms of behavior being seen as functionally interdependent part in the context of a whole. Second, it is historical: the culture of each society is traced to its sources in a ancestral or groups or Among neighboring peoples. Third, it is comparative: each group is Viewed in the perspective of a group of roommates have different cultures, and problems and methods are used cross-culturally".*

But the third aspect of the preferred methodology on an ethnographic approach, because it is expected to describe the vision, perception, work ethic and behavior of the people's socio-economic groups in accordance with their own subjectivity. But to understand and explore the history of life and the development of rural social institutions and institutional, historical assessment should also be conducted. Similarly, as a comparative effort, especially on the existence of social institutions that have proliferated in other areas, it is also important to use a comparative approach. Therefore, all three approaches are used in community studies eclectic, so that all the facts and extrinsic and intrinsic rewards can be brought to a more transparent and comprehensive.

The data will be analyzed successfully completed either at the time the research is in progress and upon completion of field research. Data analysis techniques that are "qualitative interpretative" processed through the efforts of data analysis, data reduction, categorization of data, checking the validity of data and up to the interpretation of the data (Milles and Huber man 1992). Social actions are interpreted according to the meaning of subjective of all social phenomena oriented to understanding the concept of social action (Guba, 1985; Tarwotjo, 1994; Wuisman, 1996; Muhadjir, 2011).

A review of the functioning of local knowledge (local knowledge) in the context of socio-economic, socio-political, socio-cultural and spirituality became urgent when the sociological problems (sociological problems) and problems of anthropological (anthropological problems) with

different implications for social surfaced in various forms of social deconstruction, enculturation, deforestation, despritualition and dehumanization.

Now, local knowledge has been used as one of the contributors in the planning of indigenous scientific theory which is a social philosophy and social theory adequate as part of the theoretical framework of development (Saraswati, 2008; Turner, 2012). According to the experts that the development planning as a perspective, has led to the need for community involvement through theory and practice, such as advocacy planning, transitive, pluralism, communicative, collaborative, and others (Chambers, 1996; Ife and Tesoriero, 2008; Hasim and Remiswal 2009; Wisdom, 2010; Alfitri 2011; Soetomo, 2012; Mardikanto and Soebiato, 2012). Therefore, the critical study of the post-modernism constructionist interpretive and critical of the top-down paradigm is more convincing many people and is a justification on various social deconstructions that has boomed over the years. Inevitably, institutional degradation of society and social institutions are aging storm rural socio-cultural and socio-economic.

## RESULTS AND DISCUSSION

### 1. Existence TKPKD

Regional Poverty Reduction Coordination Team (TKPKD) as an umbrella and enforcement of synergy of poverty reduction programs has not seemed real contribution that is almost certain that the poverty reduction process in this region has not been coordinated under an institutional umbrella of the structural and systemic. TKPKD is not unlike the warlord in charge of coordinating troops to confront the enemy called "impoverishment and poverty". Stabilization of the war strategy should be assembled in a Regional Poverty Reduction Strategy Paper (PRSP) in order that the mortal enemy of potentially damage the joints of the social life of the community's economy were not able to exist and perform excellent.

War tactics and strategies in the form of concepts and methods must be relevant and on target, because in the perspective of military theory is mentioned "no soldier guilty. The only fault is on the commander ". In this context, all the informants from various walks of life directly highlights the presence TKPKD as key actors revival of the spirit of the struggle against the network in developing a variety of impoverishment and poverty reduction programs in South Konawe.

The findings show that all the heroes of poverty have demonstrated work, taste and creativity that is now beginning the fruit plucked by poor citizens with all its advantages and drawbacks. Basically it is unfortunate, because the existence of TKPKD as warlords to face the enemy impoverishment seemed

less powerful and not pro-active in war tactics to equip soldiers in the field. It is quite surprising for all parties, because the warlord named TKPKD had been armed with Presidential Decree No. 15 Year 2010 and Regulation No. 42 Year 2010 and Kendari City Regulation No. 8 of 2011 on Poverty Reduction. However, it is still compensated by the city government officials "as an additional burdensome bureaucratic tasks and has no operating costs in particular".

Under the umbrella TKPKD which is directly led by the Deputy Head of Region is ruled by some poverty reduction programs as a "brave soldier" who was sent from the center and some of it is a force that was born as a local initiative of the Local Government respectively. TKPKD war tactics and strategies to be kept up to date in an effort to anticipate the vulnerability and helplessness as "poverty rackets" referred Chambers, forcing poor families to sell his valuable though. Chambers should conceptual suggestions and socio-economic gap gaping between the elite and the citizens, must not only mourned by TKPKD captain and crew of the crew of Team Leader PNPM-MP South Konawe. However, it should be followed up with actions being repeated participatory fate of poor farmers when almost fell face economic monopoly power created by the government itself in the marketing when it clove.

Urgency position TKPKD in reconstruction efforts institutional and capacity strengthening social institutions as a partner with government seemed so positioned, so it is expected that those who participated as facilitators, volunteers and stakeholders are those who are classified as having competence, commitment, and concern for poverty reduction efforts in the area.

The research findings indicate that the recruitment process facilitators tend subjective. Meanwhile, citizens who are elected to the BKM, UPL and KSM still classified as people who called and even tend to be those that are repeated to volunteer in any poverty reduction programs have come in his village.

Conversely, not the people who feel called and have the competence and commitment to the values of humanity. On the other hand, there are really citizens who want to participate, but was never invited because it is claimed to be too critical in his village. Apparently, phenomena like and dislike is its own interesting research findings developed in the future. Further reason, matters of subjectivity as it looks unremarkable and even has begun to be considered perfectly natural. Indeed, this appears to affect poverty reduction process in the field.

### 2. Implementation of PNPM MP and Musrenbang

Efforts to reach the target of substantial, especially in the context of social activities as stated in the draft *Tridaya* covering environmental infrastructure,

economic and social, the National Program for Community Empowerment Urban (PNPM MP) based on the cycle of poverty reduction starting from the planning phase, the implementation phase to arrive at evaluation stage. Although here and there as described earlier seems there are weaknesses and shortcomings, but the crew of the crew PNPM-MP from the level of the Central, Provincial, City / County, continue to perform their duties, roles and responsibilities of each.

The results showed some comparative notes in an effort critical study on the implementation of participatory development paradigm which is run by activists PNPM MP in tackling poverty in the region South Konawe Government. First, at the level of structural and institutional, is confronted with several indicators of poverty were quite noticeably affect the decision making process.

Second the notion that the PNPM aid is free assistance, so that ultimately dependence, the third that in the process of implementing an alternative development paradigm that often collide with cultural bureaucrats. Fourth, there is the creation of complete understanding and lack of a common perception and harmonious interaction between components of the indigenous people.

Fifth, the complaint often unfold streak of the board of the Volunteer postscript that should work without expecting anything (sincere). Sixth, the program appears to be the completion of an integrated absolute poverty to the fore and soon to be realized.

Correspondence between the aspirations of the people at Musrenbang village level, district level and at the level of local government be one measure of the success of Musrenbang itself. Sustainability aspirations from the lowest level to the highest level is the existence of the implementation of a participatory development model, because the indicator is a forum Musrenbang considered effective or not in poverty alleviation in South Konawe.

The results showed that Musrenbang got quite varied assessment of the informant. However, the media seemed to still be the only tool that is suitable to accommodate the aspirations of all forms of society from the bottom rather than the other way, apart from a few notes tilted over Musrenbang the holding of the forum. This is evidenced by the many statements that they consider Musrenbang as media to accommodate the aspirations of the people.

Musrenbang a strategy aspiration in order to construct an integrated, participatory planning and sustainable, got an answer that seemed quite varied. In this context, some informants showed a response that spontaneity admit it and do not agree and they tend to doubt it. Although it must be acknowledged that most informants responded positively, but in implementation

it turned out everything was still reluctant to admit it. Overall, the assessment of the effectiveness Musrenbang in South Konawe received a positive response which appears more dominant when compared with a negative response. However, not least among informants tend to doubt the safety of the proposed aspirations of society at all levels Musrenbang. But specifically for the proposed physical development, is recognized by virtually all of the Village Head that "*all the proposed physical development is really very urgent, and then it must be realized*".

In addition to the corporation have not been up to implement its CSR program (Corporate Social Responsibility), yet also involves social flourishing rural as partners who should be the strengthening of professional intervention. Meanwhile, Musrenbang as an annual discussion forum which serves as a space and an opportunity of interaction of citizens to obtain the direction of development grounded in a participatory and inclusive, is not unlike the mere ritualistic tradition-Nan. South Konawe society is often pointed out that Musrenbang merely ceremonial or ritual annual. In addition to often reap disappointment, because the citizens are not involved representative, also impressed experience shackles aspiration because it violates the principle of bottom-up planning and development. Inevitably, the programs realized it is often not being proposed villagers.

### 3. Significant Agenda Forward

The main key on empowerment is a process of integration and interdependence of the top programs of all agencies under the umbrella of the Regional Poverty Reduction Coordination Team (TKPKD) as mandated by Presidential Decree No. 13 of 2009. The second key on empowerment is formed Urban Learning Communities (CBC) and Working Groups (WG) to bring all stakeholders under the coordination of the Regional Government Agency for Community Empowerment (BPMPD).

A third key involvement of the volunteers in the process of formulation the Regional Poverty Reduction Strategy Paper (PRSP) under the umbrella of BPMPD South Konawe.

As for some of the important agenda in the future must be implemented by the Government of South Konawe, namely:

1. Lawmaking Poverty
2. Technical Instructions District Level Poverty
3. Synergy Program Delivery Sector
4. Data Validation Target Households (RTS) Each Year
5. Sync empowerment activities with the activities of the Development Planning Meeting (Musrenbang);

6. Development assistance to the community (poor) should be recorded properly (valid and reliable) as well as who and how many of the poor who have been assisted should be monitored by the system and a good mechanism
7. Making Self-Supporting Community Organization as the spearhead implementation of development at the community level
8. TKPKD big role to become involved stakeholders (Employers, banks, universities, and so on) in efforts to reduce poverty
9. TKPKD in doing advocacy towards regional development budgets, should emphasize the Pro-Poor Planning and Budgeting;
10. Realizing build competition between the members of the implementing activities of the National Program for Community Empowerment (PNPM) in each village
11. Management of PNPM has a secretariat managed well and independently by the Volunteer Team.
12. The partnership between the Regional Government with the consultant to oversee the performance of PNPM
13. Institutional strengthening at Community level Vigilance Agency (BKM) or whatever they are called.

Myths of socio-economic welfare of society who are not vicious because the dominant factor structural imbalances, is not solely caused by the process of the implementation of poverty reduction that has not been taking place in an integrated (integral and interdependent), or because of the persistence of the shortcomings inherent in the paradigm participatory development. However, exposures that occur because of allegedly more dominant in the context of the demoralization that generally affect all development actors.

Imagine, where TKPK and TKPKD fortified by Presidential Decree No. 13 of 2009 to coordinate the process of poverty alleviation and participatory strategic planning and budgeting based on the Law No. 25 of 2004, was neglected by the sons and daughters of the nation were entrusted duties and responsibilities of the future. Why does this happen? According Nataatmadja (2003) that one of the logical consequences on "*Aristotelian and Euclideanism based on rational intelligence, artificial intelligence and digital intelligence is manifest "modern cannibalism", so that the super appear to be "diyu-diyu human predators"*".

Finally, we remind message Kurten on three mechanisms in the empowerment of the poor, namely (1) gradually initiative and decision making process to

meet the requirements to be placed on the community itself, (2) the ability of communities to manage and mobilize the resources are there to be improved, (3) take into account local variations, (4) emphasizes social learning between the bureaucracy and the community, (5) form a network (networking) between bureaucrats and non governmental

### CONCLUSION AND SUGGESTION

First, it must be recognized that one of the causes of our inability to finish poverty is due to government assistance that has not lasted proportional and professional which led shackled aspirations of local communities. As a result, in addition to the help that so many rains have tended not on target, also help it seem more dominant physical development is not the characteristic of community development which is expected to give birth to an independent community.

Second, while the chief reason for the complexity of poverty reduction is in addition to the use of funds from the revenue expenditure (budget) is not "pro-poor" as manifestation of strategic economic policy each Local Government, also has found a result constructive and comprehensive study that shows footage of inspirational (EMIC view) objectively and deeply. While the method Musreimbang from the lower level to the upper level that has been started, in addition tends to take place in formalistic, also invited participants and present unrecognized representative and not trusted fully by local community members.

Third, the poverty that lasts for generations seems to be one of the common causes that occur in many rural areas. Poor people skills and resume skills inherited its predecessor, so that the same fate as the grandfather / grandmother and father / mother, although it is sometimes because it is caused by their conflicting program development instrument development and empowerment. This is particularly evident in general to all socio-economic groups in South Konawe.

Fourth, a blurred portrait of the lack of optimal utilization of development instruments such as the element TKPKD, Musrenbang and PNPM impact on the birth perceptions of people who think all the elements are merely labels just as there are even people who no longer require the development of institutions. Besides the program that is not representative, any program that is not the nature of empowerment.

Fifth, the presence of mining companies in South Konawe besides promising prosperity also can wreak havoc even poverty due to excessive exploration which tends not meet the standards of CSR. Conditions seemed more concerned with their social polarization between the land owner and not the owner of the land to local communities South Konawe. In conditions like this, the urgency of the presence on a social institution and institutional super and has the ability bargaining

position with all the elements that come from outside the village.

Seventh, the domestic capital is always performed taking advantage of the helplessness of the marginalized, so depending (dependent) to him. Thus, it means a more contextual view of cambers looks poor when confronted with an emergency situation such as a disaster or a disease that afflicts as well as all kinds of children's needs that must be met. Then, when that's the "cog poverty" sticking to the surface, because poor families are forced to sell the source of social and economic life of vital situations, such as the sale of arable land and valuables that should be floated for sale at a cheap price to satisfy all kinds of needs urgent.

### SUGGESTION

There are three important things to be done immediately by the Local Government South Konawe in the effort to reduce poverty, with respect to the results of this institutional study. *First*, the great hope that the results of this study to be a reference for the Regional Government of South Konawe in the process of rural development, especially in the process of tackling poverty. At the very least, the results of such studies can be the direct object in organizing Musrebang at the village level, district level and at the district level. *Second*, you should immediately begin to form social institutions and institutional levels of rural-organized representative and democratically elected, so that one day able to appear as an "agent of change" as well as professionals in solving various South Konawe problems in their respective communities. *Thirdly*, it is expected that the Regional Government South Konawe immediately instructed to establish a Village Unit Cooperatives (KUD) in rural areas that are not functioning optimally and cooperatives in regions that already exist. It seems that the existence of cooperatives as institutions economic lifeblood of the community is not only expected to hold and buy the results of the marginal productivity. However, it is also expected to provide capital loans to social groups of the local economy.

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