

# Social Changes In Society Bakumpai Tumbang Samba, Katingan Central Kalimantan

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## Abstract:

The approaches used in this research was qualitative approach with grounded research models and coding analysis with snowball sampling technique. Through this research produced the following propositions: (1) There was good perception of the Bakumpai communities in Tumbang Samba regarding the chance, religion, job changes, life pattern changes. (2) Infrastructures development, policies on illegal logging and mining, the changes on their life ambition, loose tradition, as well as being engaged to various types of jobs encouraged the Bakumpai communities in Fall Samba to carry out social changes. (3a) Technological adoption as a medium for the peoples to do social changes. (3b) Social action / activities that have good connectivity to the all components of peoples and government of technological adoption Also increase of social level and good relationship on their lives. (4a) models of social changes on the Bakumpai communities in cultural river tumbles Samba is then growing up to the futures cultural, was planned by the government.

**Keywords:** Perception, social activities, technology adoption, social changes

## 1. Introduction

Development is a concept that includes complex multi-dimensional and meaningful and create a very profound substance, laden with optimistic and pessimistic interpretation. But at least the moral dimension of development load, ie the occurrence of a process of transformation of material and immaterial values in society towards a better society. This means that development lead to various changes or shifts both physically as a result of development itself, as well as the values that exist in society. Therefore a change to a better situation is a logical consequence of development characterized by the dynamics of community life. Given the construction of a window in the direction of modernization, while before construction is a reflection of the traditional society, so that with the development, traditional values will be transformed into modern values that tend to be individualistic rather than shared values.

However, development also has values that are very important to note. The values that are very important are 1) a fulfillment of the need to be able to live, 2) self-esteem, and 3) freedom (Todaro, M.P. 1979). All these three values is the driving force in the development of human behavior in a life of human society. Given the development related to values, the development of symptoms often are transcendental a meta-discipline, or even an ideology.

Talking about the values embodied in human beings, means it can not be separated from talking about human rights, especially in the areas of social, economic and cultural. Related to the above then there are seven basic human rights are respected and promoted, namely (i) the right to food, (2) the right to property, (3) the right to work, (4) the right to education, (5) the right to health, (6) the right to a standard of living better and (7) the right to enjoy and develop science (Baswir, Revrison et al. 2003).

Fulfillment and realization of economic, social and cultural, as mentioned above, is highly dependent and influenced by government policy as bearers of national development goals, which assisted in the implementation of existing government areas respectively. It can be interpreted that the construction carried out by the government is not solely for the benefit of the government alone, but rather primarily in order to enhance human resources, improve the ability of communities and more personal is to create jobs in the hope of prosperity level will be achieved.

Samba Fall area is located in the district of Middle Katingan, (and takes 3-4 hours if by road with a paved road conditions this now). Before the road and a bridge connecting the area tumbles Tumbang Samba was built, all the needs of the economy and communications into and out tumbles Samba and the area behind it was always through rivers, namely the Katingan River, and goods economic needs are supplied from the city of Banjarmasin, Palangkaraya and Sampit.

Society (society) or *socius* (Latin) which means comrade, is a group of people who get along with each other or interact with each other (Koentjaraningrat., 1990). While it is a society is a network of relationships between people, which makes them united. Society is not a physical entity, nor shadow only in people's heads, but some of the patterns of behavior that is agreed upon and supported together (Simmel, Georg. American Journal of Sociology, vol. III: 662-689, 829-836; vol IV: 35-50 ). Individuals as representatives of the people provide themselves to be manipulated by the public as the creator / user tools or the technology developed in the community (Cornelius Castoriadis in Peter Beilharz, 2005: 67).

Bakumpai community residing in Tumbang Samba Samba and the edge of the confluence of the river Katingan, they consist of Katingan Dayak tribe, the tribe Banjar, mostly tribal Bakumpai, a small portion of Javanese and Batak. Rivers in their lives, plays an important role both as a means of transport, media to look for fish, cage (river fisherman), MCK (bathing, washing and toilet) as well as a place to build lanting and stall or shop / base diesel or bensin. River as source life for rural communities in Borneo river, it is as described by WR Geddes among other rivers not only as a means of transportation, but also as a source of life for them. That is without the river, they would have many difficulties in her life. In other words the river for the people of Borneo, especially people Bakumpai in Tumbang Samba as a way of life for them (Geddes, W.R. 1968).

Therefore this type of livelihood to the communities Bakumpai in fallen Tumbang Samba among others, is looking for a fish (a small portion), transportation services water, finding and collecting forest products, timber, gold and other minerals as well as agriculture and all kinds of jobs do not be separated from the elements of the river as a means of transportation. However Bakumpai community does not have a specific job, but all the work done if you can make money. Farming systems research area is still done with a very simple technology.

The simplicity of the system shown in farm management, farm work is still not familiar with the technology as well as a wide range of knowledge about agriculture, such as agricultural processing does not recognize the processing of land (hoeing or plowing), nursery seedlings (seedlings), weeding, fertilizing, pest control. All cleaning is done with the land by slashing shrubs, burning bushes, and if the rain had started to direct planting. Work on the farm carried out by means handep, which is a system of agricultural processing is done jointly or mutual cooperation among landowners, planting is done by memugal.

After the construction of land transport and the bridge was completed and construction-development in other accompaniment, such as the construction of communication networks (mobile phone), so the area Tumbang Samba is no longer an isolated areas, the many changes that occur, whether it changes the physical, social, economic and culture. Impact of infrastructure development is perceived by the community, especially the Bakumpai, because society is a society Bakumpai immigrants who came from South Kalimantan living from trade are highly dependent on the river for transportation.

They regard the river as the lifeblood, because they work in the river, from the river they can live and grow. At first they lived in talatap, lanting with livelihood as a merchant, and related occupations, which still has to do with trade, they have a high work ethic and Muslims. The results of their hard work, many also who are successful, but many were still living in simplicity. Speaking of change, we imagine something that happens after a certain period of time, we are dealing with a state of the observed difference between before and after a certain period. To be able to declare the difference, the baseline characteristics analitys unit continues is known carefully despite constantly changing (Sztompka, Piotr., 2005).

Various changes are perceived by the public include: transport water into more and more erratic and could not be expected to support the family. Many people lost their jobs and today live in anxiety, for example, initially they look for forest products, logging both legal and illegal, mine gold, quartz and others are unauthorized, today it was banned by the government without any consequences what- anything from the government. Another impact of infrastructure development, among others, industrial timber ships (klotok, jukung) death, as well as the original people selling on the river bank (shop, depot, store, various means of community needs, gas stations and diesel fuel on the banks of the river became quiet buyers and eventually die.

Conditions experienced by people Bakumpai are compounded by the government's policy on illegal logging and illegal mining. This is a very broad impact on the joints of people's lives, particularly the issue of employment. Though the work is the basis of human existence can not be separated from human life. Without employment, one impossible to meet their basic needs, let alone to satisfy other necessities of life, and thus it could impact on the security, poverty, education, malnutrition can lead to the quality of human resources in the next generation.

This study aims to analyze public perception untuk mendiskripsi and tumbles Bakumpai in Samba challenged religious, job changes, changes in lifestyle, technological development, and harmony / closeness. Describe and analyze internal and external factors that cause people Bakumpai in Tumbang Samba spur social change. Identify and analyze social action tumbles Bakumpai in Tumbang Samba. Finding the model of social change tumbles Bakumpai in Tumbang Samba.

## **2. Research Methodology**

### **2.1 Study Design**

The study was conducted by basing the development in all fields are continuously carried out by the government, either physical development, and socio-cultural, economic, political, running so fast, that directly or indirectly has led to many changes in various sapek life in society. , especially the Bakumpai in Samba district tumbles Katingan. People who originally dependent on the river, such as fishing, river fishing (cage system), river transport services and trade in agriculture with the river bank and shifting cultivation, settled fields are still

dominated by traditional culture with a socially oriented life. Work on the farm with handep system is loaded with values of togetherness and mutual cooperation, and slowly but surely, other changes as a result of development.

To be able to uncover the phenomenon of social change Bakumpai in Tumbang Samba needs qualitative research method with consideration: first qualitative method has the advantage, among others, (1) over seeing the process from the product research; (2) as an effort to understanding behavioral research and research motivational ., (3) using inductive data analysis. (4) to investigate the background of phenomena that can not be studied with quantitative approach., (5) to examine something in depth (Moleong J Lexi, 2004). Determination of key informants is crucial in order to dig up information, given the location of the research areas which were not known to the researchers, the use of informants election snowball (Eddy Lion, 2013). Collecting data using in-depth interviews, observation and documentation of participation.

## **2.2. Focus Research.**

Based on the background and the formulation of the problem, which is the focus of this study, is a social change in Tumbang Samba Bakumpai which includes: (1) The public perception Bakumpai about religion, job changes, changes in lifestyle, technological development and harmony / closeness. (2) Internal and external factors cause people Bakumpai spur social change. (3) The social action within the family, neighborhood, community, the environment outside Bakumpai society and government. (4) model of social change tumbles Bakumpai in Tumbang Samba.

## **2.3. Data Analysis Techniques**

Given the approach of this study is a qualitative approach, then between data collection and analysis of data may not be separated from each other, take place simultaneously, or simultaneously and continuously, before during and after data collection (Noeng Muhajir, 2000). Aalisis data using grounded theory. Is a theory which is obtained through the study of the events they represent. Therefore this theory and then discovered, developed and tested in a professional manner through systematic data collection as it also analyzed the data related to the phenomenon being studied (Ghony, Djunaidi. 1997). Through the coding procedure, which consists of three answers, open coding, axial coding and selective coding.

## **3. Result and Discussion**

### **3.1. Bakumpai public perception in Samba Fall of Religions, lifestyle changes, technological developments, changes jobs and Harmony / closeness.**

Perception plays an important role in doing something and influential in the mindset and behavior and to make choices about what to do. Assessment of something very influenced by the perception given to such things. Something that can be addressed positively or negatively depends on the perception given. The fifth aspect of this perception is the fifth element of the seven elements of culture. Whatever a man can not be separated from cultural elements (the five elements of culture, as mentioned above) and that the underlying social action.

#### **3.1.1. Bakumpai in Public Perception About Samba Fallen Religi**

Bakumpai in a fallen society Samba believes that (1) is not always everything incident on the earth's surface can be explained by the mind. (2) The vibration of emotions as a group member or members of the public or religious. (3) the events are exceptional beyond the ability of human thought. (4) They also believe that the existence of something that is supernatural that can not be proven by the human eye. It encourages people Bakumpai in Tumbang Samba tumbles to behave religiously. As Muslims are quite pious, uphold the teachings of religion as a belief and doctrine that regulates the life of the world (the relationship between human beings and the natural surroundings) and in hereafter (akherat), or governs the relationship between man and God.

#### **3.1.2 Public Perception Bakumpai in Samba Fall on Employment Change**

A good perception about a job change can be interpreted as (1) the sensitivity of society Bakumpai in Tumbang Samba to read the job opportunities of the phenomenon exists. (2) The ability of the public Bakumpai in Samba tumbles to quickly adapt to the phenomenon exists. Because people do not realize or tumbles Samaba Bakumpai in a part of the change in the phenomenon. The function of the public perception Bakumpai about job changes are: (1) as a motivator to quickly find a new job in accordance with the education, skills, experience and capital that is currently owned. (2) implicitly this reflects that the community Bakumpai in Tumbang Samba's already aware that the values, norms and customs of a shift or change, in accordance with the new values of technology and work Base on good perception of the changes that will occur adapsi technology (innovation) in the field of technology relating to bermediakan job mainland, such as cars (trucks), motorcycles, sound systems and technology in cage culture.

### 3.1.3. Public Perception Bakumpai in Tumbang Samba Lifestyle Changes

Life is dynamic, and it was a dynamic change and that change is life. If you do not want berubah do not live. It was the advice given by one of the characters in the study area to the researcher, at the time of the initial observations. As for the lifestyle habits that are done by people who do repeatedly, thus forming a pattern. Changes in lifestyle as human efforts to adapt to the new environment that may have changed. Because the neighborhood has changed, both the physical and social environment, the people who live in the vicinity inevitably, ready or not ready to take action to adapt to the new environment.

There are principles held by the public Bakumpai about change, which today is better than yesterday and tomorrow better than today, and if today is worse than yesterday, then he classified people who fail (loss). In life, do not be afraid to change, if indeed these changes lives become more prosperous, and happy, all these changes for the better and prosperous. Changing jobs or switch job is done if the work is a long-felt did not bring any changes or profits and welfare. The urge to be able to meet the economic needs or the needs of the family, motivation, confidence to successfully play an important role in the change process.

Lifestyle changes do if lifestyle changes are believed and believed to contain positive values for family life in particular and society in general. By so when these changes only contain values which can be devastating to families and society, the lifestyle changes are not necessary. Changes in lifestyle begins with the change in the type of work. Since each job has a value, and the man would not want if you want to work to adjust to the type done of work. The attitude of adaptation to the new values contained in the new work environment inevitably carried within the family environment, and create new habits in the family, a new habit or behavior becomes a pattern of behavior that is carried in the interaction with the surrounding community.

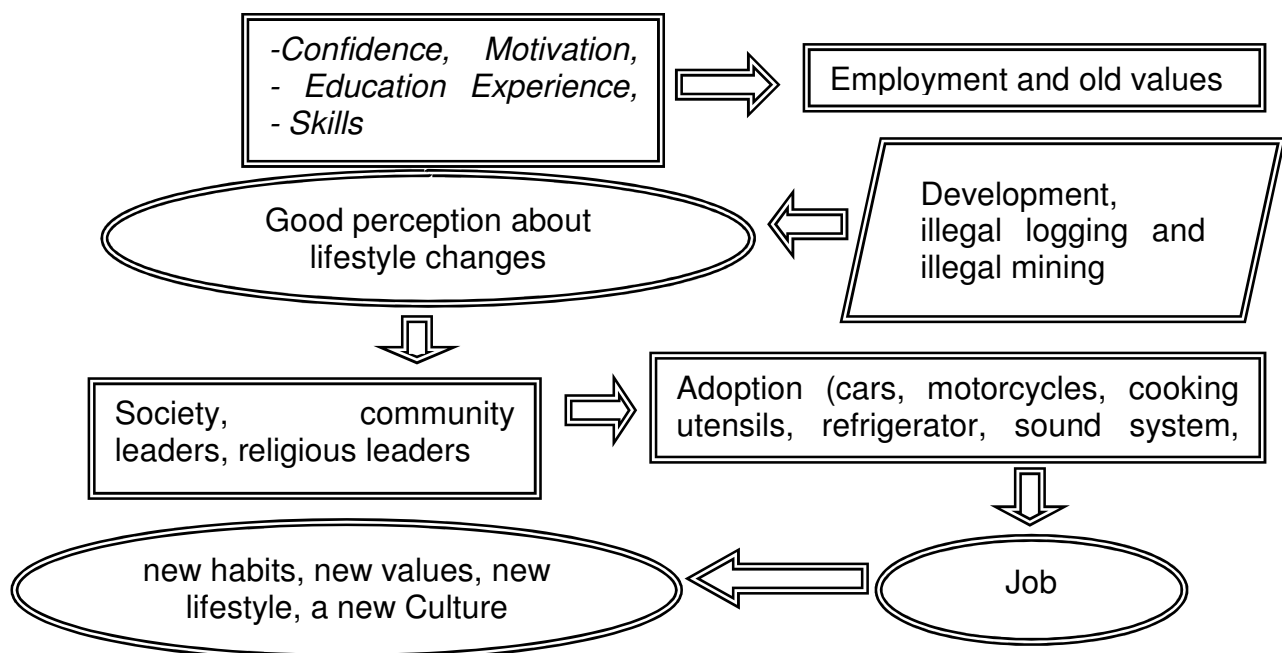


Chart 1: Public Perception Bakumpai in Tumbang Samba about Lifestyle Changes

### 3.1.4. Public Perception Bakumpai in Tumbang Samba

Public perception Bakumpai in Tumbang Samba on the development of technology, can be defined as (1) an attitude of openness of society to the world of technology; (2) one of the attitude of modernity or renewal of the community; (3) an open attitude to be ready to accept the culture of the outside; (4) awareness of its existence as part of the wider society (globalization). It thus manifested in the form of everyday people's behavior and their sense of dependence on technology.

Dependence on such technology affects thinking and behavior, for example, do the work becomes heavy, and do not want to do a job, if without the help of technology. Awareness of the importance of a long-standing technology, along with the development of community-owned Bakumpai culture itself. It is apparent from the adoption of technology, in particular the adoption of technology in the transport stream, which is

evident from the boats, then given or mounted machine motor attached (removable) to become an outboard motor, klotok mounted engine car or truck, so that the course more quickly following on.

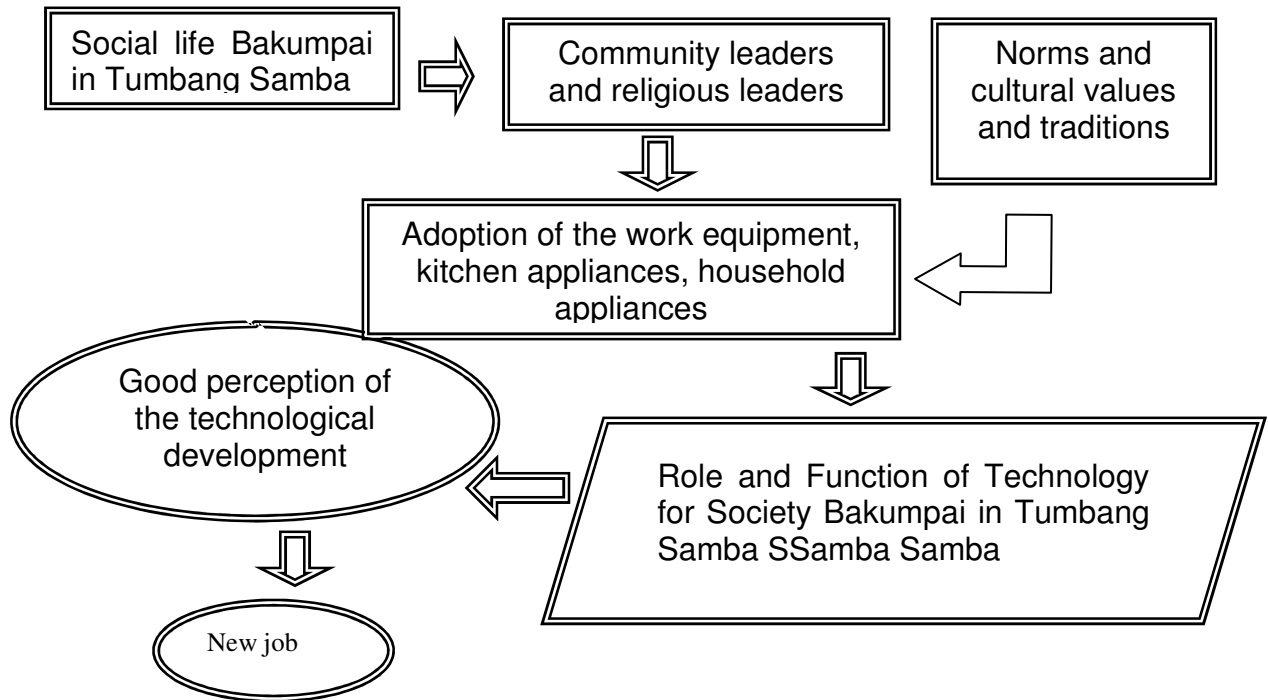


Chart 2: Public Perceptions Bakumpai on Religion

### 3.1.5. Public Perception Bakumpai in Tumbang Samba on Harmony / Closeness

Harmony / closeness is something very important in fostering community relations. Harmony / closeness is one of the essential elements of a motivator and inspiration in the harmonization of social life. Therefore it is nurtured and developed not to fade or shift the values of closeness or kerukunannya. Today no one foot area inhabited only by one type of race or religion, so with Samba Fall, but this time in accordance with the times never happen unrest or discord linger. Everything can be resolved in a spirit of harmony / closeness.

If there is a dispute on the citizens, then the dispute on the side reported to the village is also reported to community leaders or religious figures, and usually community leaders took the initiative to bring together those who quarrel in a place (home community leaders) to hear the case, and usually can be solved by peace without disorderly. Pak Haji Hasbi is a charismatic public figure in the community in particular Bakumpai Tumbang Samba.

The values of harmony / closeness or shared values in public life is also preserved by working everything handep system, as exemplified by their ancestors. Regular meetings at the mosque after dawn prayers every day, the bonds market traders, farmer associations rubber and various socio-economic and cultural ties that there is a means of communication and interaction among residents. Adoption of technology (innovation) of various forms of technology precisely to support harmony / tightness in the life of the berms, asyarakat order to achieve harmonization of life. Here is a chart on public perception Bakumpai in Tumbang Samba of harmony / closeness.

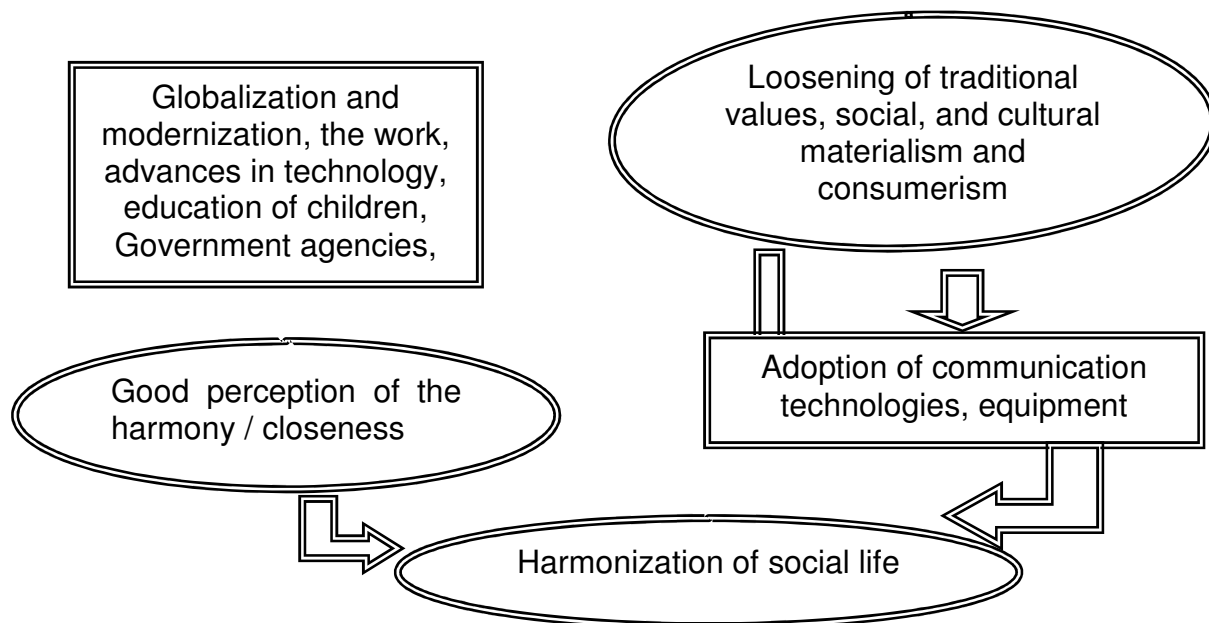


Chart 3: Public Perception Bakumpai in Tumbang Samba of harmony / closeness

Community Bakumpai quickly absorb renewal through the adoption of technology (innovation), this is because (1) a heightened awareness of religious values that change is made if it is believed that these changes lives for the better, and (2) compliance with community leaders and religious leaders, so that what is recommended obeyed, (3) awareness of the potential of natural (soil fertility, improve agriculture, plantation, as well as freshwater fisheries (river).

Therefore, overall, the community Bakumpai in Tumbang Samba has a good perception (support ) about religion, job changes, changes in lifestyle, technological developments and harmony / closeness. This means that we realize it or not, society has: (1) an open attitude towards the development and advancement of technology; (2) accept the changes that are and continue in Tumbang Samba characterized by an attitude adjusting to a new phenomenon by-step adoption of technology (innovation) in order to obtain a new job (3) coupled with the adjustment of new values appropriate to the work of new and changing habits and establish lifestyle changes recently.

### 3.2. Internal and external factors cause Bakumpai Society in Tumbang Samba do Social Change

According to the people Bakumpai in Tumbang Samba to make changes to work has several reasons, among others:

1. immediately obtain a new job as an obligation and a responsibility head of the family to ensure the survival family members.
2. adjustments cultural factors that exist on the phenomenon and new jobs,
3. the people chosen to develop agriculture and plantation sector, with consideration of:
  - a. the level of education is relatively low, the majority of junior high school education down, so it had a lot of trouble if competing on a broader scale;
  - b. agricultural land is still extensive;
  - c. does not require the knowledge and new skills;
  - d. land that is relatively fertile;
  - e. of rubber plantations is not new for the people Bakumpai in Tumbang Samba, and (f) the price of rubber latex relatively good.

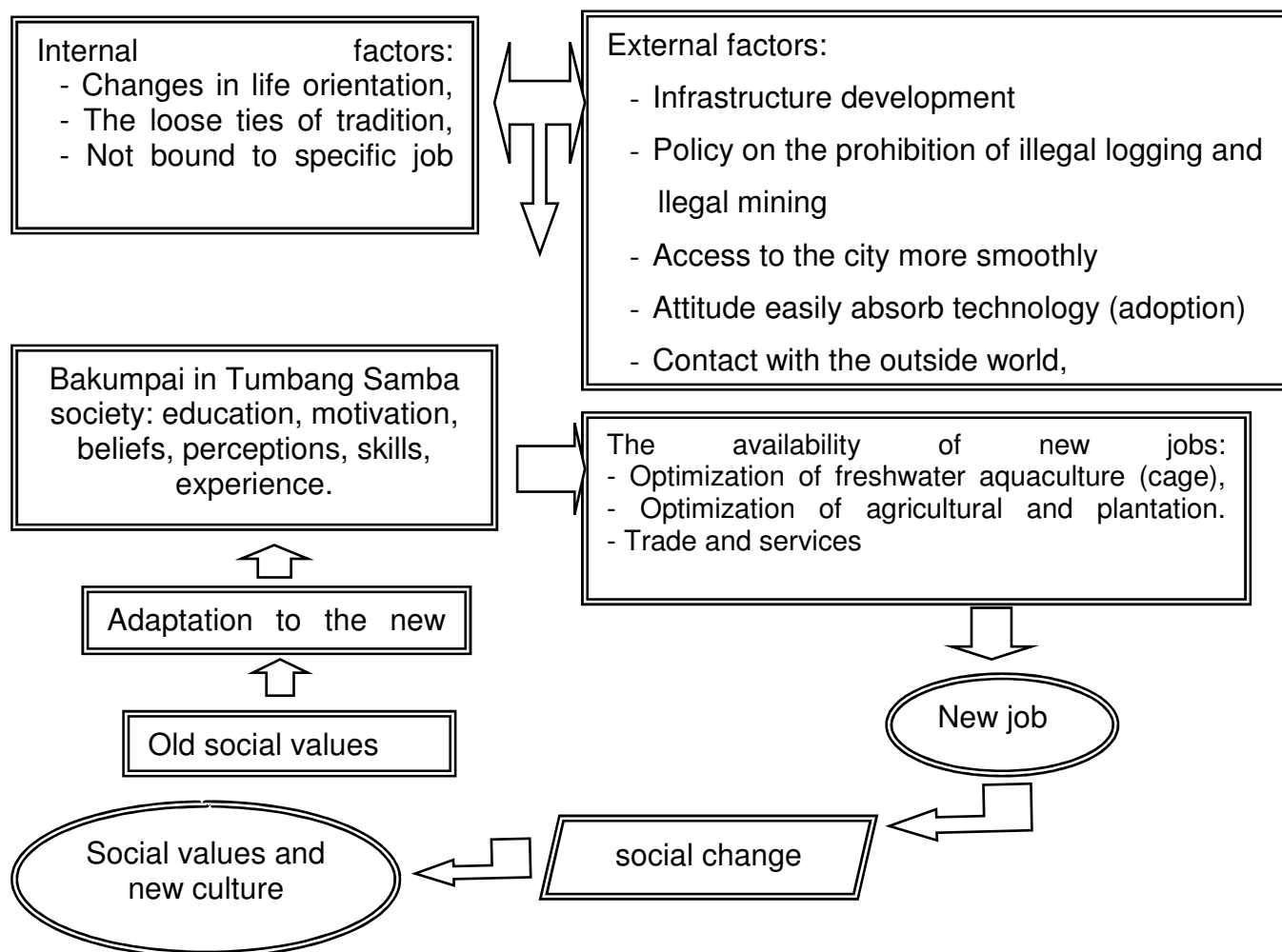


Chart 4: Internal and External Factors Society Bakumpai in Tumbang Samba Doing Social Change.

### 3.3 Social Actions Community in Bakumpai Tumbang Samba

Discussion of social action sehari-day society Bakumpai in Tumbang Samba Fall, involves many aspects and are complex. The discussion focused on the process of social action, in particular social action in the family, conditions of employment activity, social action, socio-economic links between community members Bakumpai in tumbles Samba with the neighborhood, and with the government, especially the government officials in charge of agriculture, plantation, economic or trade and transport and other services.

Adoption of technology (innovation) is done by people Bakumpai in Tumbang Samba for several reasons: (1) an attempt to adapt to the phenomenon that changed, since the government implemented a policy of infrastructure development, illegal logging and illegal mining, (2) in an effort to keep pace with technology (culture), (3) in an attempt to get a job in a new location, (4) as a consequence of the transfer of residence, work location, and job media river ashore (curbside).

There are four factors force that encourages people Bakumpai adoption of technology (changes): (1) dissatisfaction with the existing situation pushed to look for other situations are new, (2) There is pressure from the outside such as the existence of competition, the willingness to adjust to the new environment , (3) the need of in order to achieve increased prosperity and efficiency. Through these considerations people with make a change with steps (1) the period intrdoduction something new, (2) the period of persuasion that people communicate with neighbors and start trying, (3) the period of the decision, the community launched an invasion in his work (agriculture, plantation, fisheries, etc.), (4) the period of the inaugural ie adoption or not.

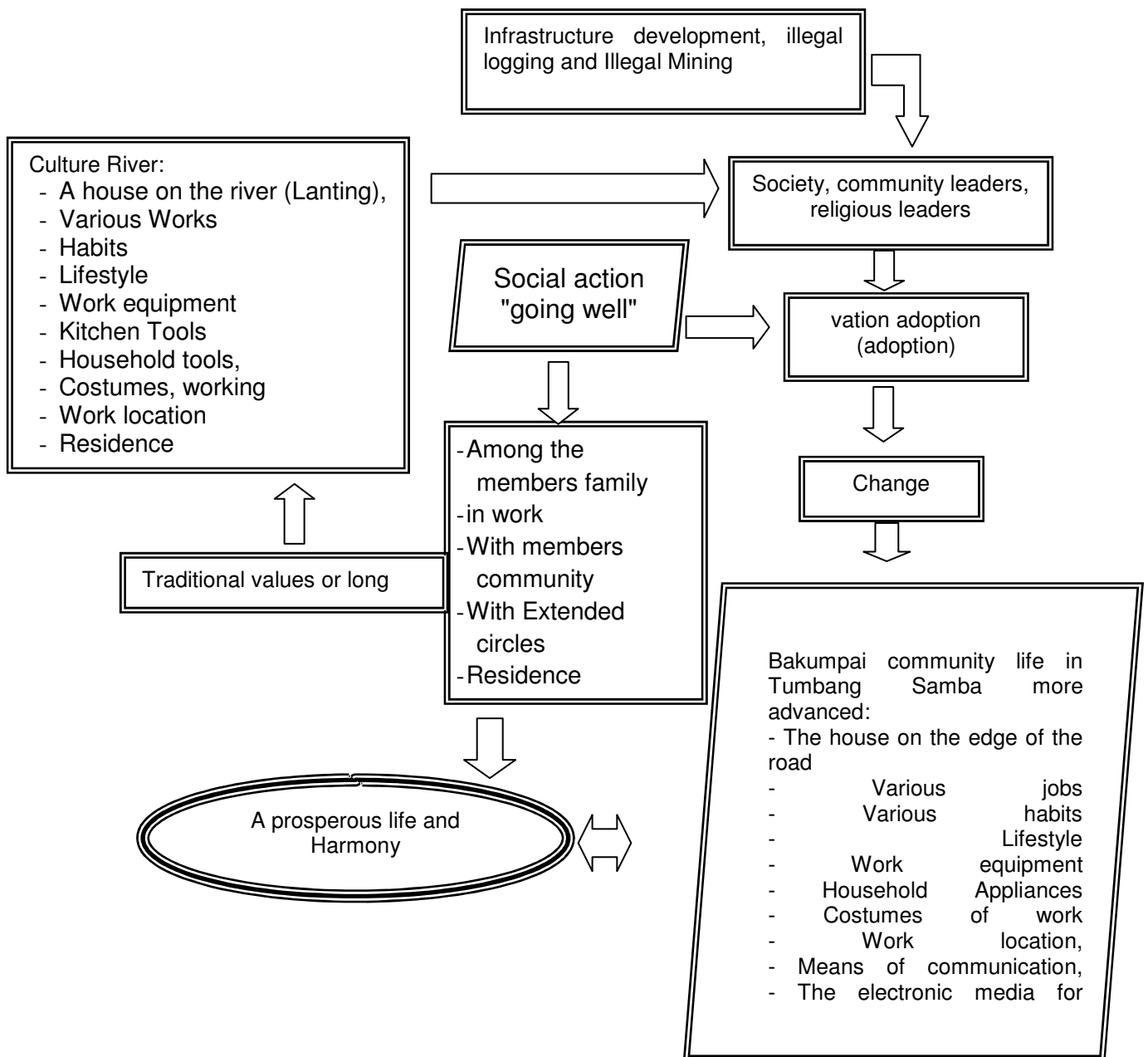


Chart 5: The act of social Bakumpai in Tumbang Samba Central Kalimantan.

### 3.4. Model Social Change Society Bakumpai in Tumbang Samba.

Feeling as people who go abroad, they have a high solidarity, both social and economic solidarity, and fostering the arts community traditionally owned Bakumpai. Social solidarity is shown in the form of social solidarity, for example, doing everything worked together, models of mutual cooperation is handep Bakumpai society in various fields of work.

More advanced culture experienced by people Bakumpai in Tumbang Samba. Having settled in roadside and work with the mainland media, such as roads, farmland, there are various activities on land. Gradually people Bakumpai adjust to life on land, and culture of the river was gradually abandoned, ranging from how to bathe, utensils to cook, work equipment, kitchen appliances, home furnishings, home form, room settings, costumes work is also changing, and etc., as well as behavior. Costume Bakumpai community working in Tumbang Samba to implement the works in boats, klotok, and the water bus, boat speed tend to use costumes



blindly, as it does not interfere with his work. In contrast to on land, costume indicates the wearer's social status and structure and indicates the field or type of work wearer.

### 3.5. Steps for Social Change in Society fallen Bakumpai in Samba

Measures of social change is, phase changes experienced by the people Bakumpai in Tumbang Samba, although every stage of these changes there is no real limit (physically), but each of these stages show linkages. Broadly speaking, the phenomenon in Tumbang Samba in relation to measures of social change can be grouped into two phenomena are closely different.

No	Elements Community	Peoples and Cultures of the river (traditional)	Communities and the lives of more advanced
1	Culture: Values	Homogeneous, tend the sacred, a little subcultures	Heterogeneous, many sub-cultures
	Orientation time	Associated with the past	Now, regarding the future
	Technology	Living things, related to the river	Industrial, energy machine (technology) that more advanced
2	Social Structure: Status and role	Society should be a little organization., Largely due to heredity, religious, religious leaders have a big enough	Many status, partly because descent, because achievement, materials, many of which unspecialized (developing gender), developing the role of community leaders
	Relationship	high social attitudes	lots of privacy
	Communication	Face to face	Face to face, print media and electronic media
	Social control	informal gossip	Formal supervision and the legal system
	Social stratification	little mobility	The forms of social inequality are liquid (easily changed), relatively high social mobility.
	Gender patterns	the center of the lives of women in the home can also be helpful in the garden	The changing role of women (yes housewife working) in the labor force.
	Economy	A lot of the grunt work, a cottage industry economics	The growth of jobs that require expertise, and the development of industry and services
	Family	Large family as a major tool in the dissemination and production	Small, family socialization low inclinations, the function of high consumption rather than production
	Formal education: elementary, junior high, high school, MI, MTS, MA	Existing and growing	Most people who have the ability to continue their studies to university
	settlement patterns	scattered around the river	Large-scale, scattered elongated path, and concentrated in centers of customers or markets
3	Social change	Is slow	Rapid changes occur in every generation.

Table 1. Social Change Society Bakumpai in Tumbang Samba Katingan

### 4. Conclusion

First, a good perception of the public Bakumpai in Tumbang Samba about religion, job changes, changes in lifestyle, technological development, harmony / closeness motivated to quickly get a job in order to achieve the welfare of the family. External factors that lead to social change in tumbles Bakumpai Tumbang Samba is infrastructure development, illegal logging and illegal mining. The internal factor is the change in life orientation, loosening ties to tradition, and not dependent on a particular job. Social actions of everyday people

in Tumbang Samba Bakumpai going well and starting from the family, neighborhood, society and government, as well as the adoption of innovation (technology) as a means of achieving a more advanced community life motivated the creation of harmonization of life. Models of social change in a fallen Bakumpai Tumbang Samba is a river of culture developed into a society with a more advanced culture.

## 5. Recommendations

Although the socio-economic and cultural Bakumpai in Tumbang Samba has changed, but the roles and functions of community leaders and religious leaders of social interaction has been running well should be maintained as an effort to maintain the harmony of community life.

Government guidance in the field of agriculture, plantation and aquaculture through field extension workers (PPL) is generally only deliver and implement government programs. However, by considering various questions, suggestions, and input from the community, it is expected that the increase in the quality and quantity of agricultural or plantation is reached.

Given the magnitude of the role and function of social interaction on the formation of harmonization of social life, it is advisable to the people and the government in order to maintain and increase social interaction between members of the community and the government.

The implementation of government policy on illegal logging and illegal mining are not accompanied by government policies to the creation of new jobs, as a result many people are affected by layoffs (layoffs), and unemployment is rising. As a result, many people along with community leaders and religious leaders do social action, namely the adoption of technology, as a form of it is to do with the transfer of residence, work location, form of employment, changes in work equipment (sell working equipment with media river and purchase the equipment work with media mainland). It is a wide impact on the socio-economic sector and culture. Therefore, it is suggested that any policy issues that impact on employment or termination of employment should be accompanied by policies on job creation.

Guidance to traders, especially street vendors is not maximized, and in the area of Samba are not yet available market tumbles. It is therefore recommended to the government to quickly build the market, so as not to interfere with the path for those who shop in the market, in addition to immediately arrange ground transportation by building a road transport terminal. Social action are well maintained and enhanced, so that the harmony of life in society is maintained.

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