

# Society Perspective towards Forest and Land in the Tenurial Conflict Area of Tesso Nilo National Park

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**Abstract.** One of the society's main problems that live around Tesso Nilo's area is the less of economy choices in sustainable that make them possible to live side by side in harmony with the Tesso Nilo forest. Another problem that also comes this time is the appearance of land use conflict (tenurial) among the custom societies with the companies of concession holder in the land. There are the research goals are: First, Identifying the economy social characteristic of the society in the Village of Lubuk Kembang Bunga. Second, analyzing the society's perspective about the forest and the land in the tenurial conflict area of the Village of Lubuk Kembang Bunga. This research is designed using Mix Method with main method that is used is qualitative and quantitative method as the main method supporting. There is also the research result is the villager of Lubuk Kembang Bunga is classified heterogent, this thing is seen from many existences of the comers that enter to the village from various ethnics. Most of geography condition of Lubuk Kembang Bunga Village is plantation, animal husbandry, tourism (National Park of Tesso Nilo), protected forest and water source. Based on the knowledge of culture and society's adaptation experience with the nature environment, in general the original villagers of forest area of TessoNilo have categorization system of land and forest use that are in the environment on four parts, namely: settlement, polak, unirrigated agricultural field/garden, and forest.

**Keywords and phrases:** perspective, forest and land, tenurial conflict, Tesso Nilo National Park, Indonesia.

## 1. Introduction

Riau province with 94.560 km<sup>2</sup> is the largest province in Sumatra Island. From the dry land potential proportion in this province as big 9.260.421 ha, more or less 2.47.952 ha or 26% has been allocated and used for the development of plantation plant and Industry Plant Forest. Undenied that the effort of plantation and Industry Plant Forest that most part is organized by the companies in big scale have given development positive value, included its contribution for the region income. Nevertheless, as long as the intervention of program and investment in big scale like that are not accompanied the attention of development toward various micro and traditional economy activities that are usual becomes the life support of most villagers surroundings, so the goal of region economy growth and development even distribution that is sustainable determined also will be difficult to be reached. This thing is reflected from the poverty problem is still heavy that is faced by the villagers around the capital accumulation activity location of big companies of the plantation contractor and the Industry Plant Forest.

The condition that is more worried usually happens in the area of settlement that borders on the forest area. The companies in big scale of concessionholder of HPH and Industry Plant Forest are often still dominant submitting to the opinion orientation of mainstream making use the forest and the land with the goal of wood exploitation. In the exploitation practice of natural resource like this, the attention toward the economy value such as the non-wood forest result and the function of ecology and social from the existence of the forest are often ignored. The giving of concession right to the companies in big scale and land conversion that is held even often causes the environment damage threat, the function

of forest ecology becomes disturbed, land produced of the farmers of the settlement gets more narrow and the inhabitant's pressure toward the forest also gets more increasing. The capital accumulation activity existence in big scale apparently also hasn't yet given the contribution for the villagers around it that still depend on the sector of agricultural and other economies in small scale. ironic, in several directions of settlement that previous were known with the harmony traditional life, then also experienced social change such as traditional values became lax, the role of traditional institutions faded or the legitimation of traditional leader was less.

This situation unexception also happens in the area of TessoNilo forest in Riau Province. In the area of tropical forest of the biggest lowland in this Sumatra Island has occurred the forest function transfer process that was formerly as the health source of germ plasma and biological diversity, unique fauna habitation, oxygen producer, arranging micro and macro climate, absorbing disturber gas of ozone layer of glass house effect cause that increases earth temperature, protects the land and landwater, producer of forest product such as latex, honey, fruits, medicines, animal protein, rattan, resin and wood and means of livelihood source of villagers around now experience various interest clash. The long chain of the interest clash process includes the fact of forest logging in big scale for the wood industry, the function transfer of heterogent primer forest becoming homogent plant forest and big plantation opening not only threat the biological diversity perpetuation, but also have caused negative impact for the existention of local society. With together recently, the use of forest resource in excessive by the society also happens that is around the forest because of the constriction of the land as main pole of their means of livelihood. Not only because of inhabitant growth naturally in that area, but also because of the migration increase that accompanies the land occupation rate and forest function transfer becoming other functions, included for the permanent settlement.

According to the report of WWF Indonesia, the villages that border on TNTN in this Riau Province until now has still experienced various development problems, especially in the economy social sector. This problem includes the problem of internal economy imbalance of intervillage and the interest conflict complexity intersides. The economy level of transmigration villages example are drawn tending to be better than with the villages that are occupied by the majority of local inhabitant.

One of the society's main problem that lives around the area of TessoNilo is less of economy choices in sustainable that make them possible to live side by side in harmony with the forest of TessoNilo. Another problem that also comes this time is the coming of land use conflict between custom society with the companies of concessionholder in the area.

## **2. Literature Review**

A process of meaning that is done by every individual toward the environment and aspect outside themselves that consists of the process of externalization, internalization and objectivities. The externalization is the self-adaptation with the sociocultural world as human product, the objectivities is social interaction in the intersubjective world that is instituted or experiences institutionalization process, and the internalization is individual identifying the self in the middle of social institutions where the individual becomes the member.

The term of social construction of reality is defined as social process through action and interaction where individual creates in continuously a reality that is had and experienced together in subjective. (Poloma, 2004:301)

The origin of social construction from Constructivism philosophy that is started from cognitive constructive ideas. According to Von Glasersfeld, the meaning of cognitive constructive came in the writing of Mark Baldwin that is deepened in wide and spreaded by jean Piaget. But if observed, exactly the main ideas of constructivism has been started by GiambattistaVico, an epistemology from Italia, he is pioneer of Constructivism. (Suparno, 1997:24)

In the philosophy ideology, the idea of constructivism has come since Socrates found the soul in the human's body, since Plato found the common sense and idea. (Bertens, 1999:89). The idea was more

concrete again after Aristoteles introduced term, information, relation, individual, substation, material, essention, etc. He said that the human is social creature, every opinion has been proven the truth, that the knowledge key is fact (Bertens, 1999:137).

The social construction is a theory of contemporary sociology that was sparked by Peter L. Berger and Thomas Luckman. In explaining the constructivism paradigm, social reality is social construction that is created by the individual. The individual is free human that does relation among one human with others. The individual becomes decision maker in social world that is constructed based on its wish. The individual is not the victim of social fact, but as production media and creative reproduction in constructing the social world. (Basrowi and Sukidin, 2002:194)

Berger and Luckman have opinion that the fact is built in social, so the sociology of knowledge must analyze the happening process. In the meaning of individuals in the society that builds the society, so the experience of individual is not separated with the society. Weterssaid that “they start from the premise that human beings construct social reality in which subjectives process can become objectivied”. This thought maybe that provides the basis of contemporary sociology theory of “social construction”. (Basrowi and Sukidin, 2002:201).

### **3. The Research Method**

This research is designed using Mix Method with main method that is used is qualitative and quantitative method as the main method supporting. This qualitative research is defined as an inquiry process to understand the problem of humanity and social based on complex difficulty, holistic illustration, shaped through the words, opinion from the informants reported in detail, and done in natural setting. (moleong, 1995; Bogdan and taylor, 1998).

The main data that will be made from this research such as qualitative, with supporting by the quantitative data. The quantitative approach that will be used in this research is by using survey method, namely by using the same systematically question to many people (questioner), then all answers that are obtained by the researcher noted, processed, and analyzed (Prasetyo and Jannah, 2015).

#### *3.1. The Social Characteristic of The Society and The Demography*

The village of Lubuk Kembang Bunga is in the main road of RAPP. The width of village area of LubukKembang Bunga is 7.014 ha, that is used for the location of the road as wide 32 ha, the location of the funeral as wide 1 ha, the location of public infrastructure as wide 1 ha, the location of plantation of rubber and road as wide  $\pm 300$  ha and the plantation of palm oil and the road as wide 2000 ha. The distance of Lubuk Kemnbang Bunga Village to the capital of Ukui Sub district 30 km. The distance of Lubuk Kembang Bunga village to the capital of Pelalawan Regency  $\pm 100$  km and the distance of Lubuk Kembang Bunga to the capital of Riau Province =150 km.

The condition of soil surface in the village of Lubuk Kembang Bunga is the swamp around 10% lowland about 55% and highland/range of hills about 35%. The weather condition in the village of Lubuk Kembang Bunga consists of two seasons namely dry season with the temperature average 30<sup>0</sup>C until 40<sup>0</sup>C, and wet season with the rainfall level 800 mm pro year, but in this time it's difficult to be estimated when the wet season and the dry season because the dry and wet season are not indeterminate.

The most of geography condition of the village of Lubuk Kembang Bunga is plantation, animal husbandry, tourism (TessoNilo National Park), Protected forest and water source. The village of Lubuk Kembang Bunga consists of 2 villages far from urban area, 7 Neighborhood Associations and 21 Administrative Units. The villages far from urban area of 1 and 2 are the place of village origin people to live. The total of inhabitant is 3448 souls. The total of men inhabitant is as many 1796 souls. And the total of women is as many 1652 souls. There is also the family sum as many 803 family cards, with the majority of Prosperous Family I. The inhabitant distribution of village of Lubuk Kembang Bunga based on the prosperity level can be seen in the table 1 as followings:

**Tabel 1:** The Distribution of Villager of Lubuk Kembang Bunga According to The Prosperity Level.

Nr	Prosperity Level	Total of Family Card	Percentage
1	Praproperous Family	75	9,34
2	Properous Family I	370	46,08
3	Properous Family II	323	40,22
4	Properous Family III	35	4,36
<b>Total</b>		<b>803</b>	<b>100,00</b>

Source: Profil of Lubuk Kembang Bunga Village, 2017.

From the above table, it can be seen that the most of villagers of Lubuk Kembang Bunga according to the prosperity level are prosperous family I that reaches 370 family cards or 46,08% from the total of inhabitant. From the above table, it also can be concluded that the people of the village of Lubuk Kembang Bunga that are still classified poor are the praproperous family as many 5 family cards or 9,34% from the total of inhabitant.

Mean while, for the society's education in the village of Lubuk Kembang Bunga, a big part of inhabitant is graduated from elementary school namely 39,59%. For more clear, it can be seen in the table 2 as followings:

**Tabel 2:** The Distribution of Villager of Lubuk Kembang Bunga According to the Education Level

Nr	Education Level	Men (soul)	Women (soul)	Total (soul)	(%)
1	Kindergarden	25	30	55	5,64
2	Ungraduated from Elemntary School	40	52	92	9,44
3	Graduted from Elementary School	100	186	386	39,59
4	Junior High School	67	71	138	14,15
5	Graduated from Junior High School	50	143	193	19,79
6	Senior High School	40	60	100	10,26
7	University/Academ y	5	6	11	1,13
<b>Total</b>		<b>327</b>	<b>548</b>	<b>975</b>	<b>100,00</b>

Source: Profil of Lubuk Kembang Bunga Village, 2017.

From the above table, it can be seen that the most of villagers of Lubuk Kembang Bunga is graduated from elementary school, namely as many 386 souls (39,59), meanwhile the least is graduated from university, namely as many 11 souls (1,13). This thing shows that the education level in the village of Lubuk kembang Bunga is still low.

The villagers of Lubuk Kembang Bunga this time is enough heterogent although the majority from inhabitant is from the tribe of Pelalawan Malay. Such the table 3 as followings:

**Tabel 3:** The Distribution of Villager of Lubuk Kembang Bunga according to the Tribe

Nr	Tribe Name	Total (soul)	Percentage
1	Malay	1.642	47,62
2	Java	625	18,13
3	Minang	75	2.18
4	Batak	1.106	32.07
<b>Total</b>		<b>3.448</b>	<b>100,00</b>

Source: Profil of Lubuk Kembang Bunga Village, 2017.

From the above table, it's seen that the inhabitant of Lubuk Kembang Bunga village has been heterogent, this thing is seen from the existence of the comers has been many that enters to the village. Many comers that live in this village are not separated from the existence of palm oil Company that operates in the village area that absorbs many labors from out of the village. Hence, malay tribe is still the most dominant to live in the village area of Lubuk Kembang Bunga namely as many 1.642 souls or 47,62%, meanwhile the least is minang tribe as many 5 souls or 2, 18%. The original inhabitant of this village is malay tribe.

The faith system of villagers of Lubuk Kembang Bunga is based on Muslim teaching that becomes the establishment basic from social norm that is valid in the society.

**Tabel 4:** The Distribution of Villager of Lubuk Kembang Bunga according to the Religion

Nr	Religion Name	Total (soul)	Percentage
1	Islam	2.641	76,59
2	Christian	807	23,41
<b>Total</b>		<b>3.448</b>	<b>100,00</b>

Source: Profil of Lubuk Kembang Bunga Village, 2017.

From the above table, it's seen that the villager of Lubuk Kembang Bunga according to the most religion is Muslim as many 2. 641 souls or 76,59%, meanwhile the rest is Christian as many 807 souls or 23,41% that is the comer that comes from North Sumatra.

### 3.2. The Economy System and The Means of Supporting

The society of Lubuk Kembang Bunga village does the agricultural activity only for planting the vegetables and chili that are used to fill the own need, not to be traded. In the plantation sector of rubber and palm oil. This plantation sector that becomes the economy supporting of the society. In the fishery sector of this village, there is fish pond, but the fish pond is not managed as an effort, so the fish cultivation is only limited for the own need fulfillment and filling their hobby. And in the animal husbandry sector of this village, raising chicken, breeding goat and cow but it's not processed as effort that can be traded in planned, so it can also be concluded that the society that raises chicken, goat and cow has goal to fill the own need and fill their hobby.

In the village of Lubuk Kembang Bunga, there is no the mining. For the industry activity, in this village there is the factory of palm oil that belongs to the company. The villagers of Lubuk Kembang Bunga are smart to make the house and those can also fix the motorcycle, so the service activity that is available in this village is the service activity of building and service of motorcycle repair. In the sector of trade, in this village, there are small shops, meanwhile the result of rubber plantation and palm oil plantation are sold to the collector from inside or outside of the village.

For filling the need of fresh water daily, the villagers of Lubuk Kembang Bunga obtain from the hoist dig well as many 15 units that consist of 8 units of public well and 100 units of private well of the society, where this public well cab be used by the society. Besides from the public well, the society also obtains the water from the river as wide  $\pm$  8 m. When the dry season, the villager of Lubuk Kembang

bunga still experiences the difficulty to obtain the water because the well water is dry and the river is far from the house.

The villager of Lubuk Kembang Bunga does the garbage disposal behind each house and then being burnt. The sanitation of most society is thrown or flown behind each house that generally doesn't use the tank of septik. There are  $\pm 10\%$  villagers of Lubuk Kembang Bunga that has not yet used standard toilet, still uses open latrin. In the village of Lubuk Kembang Bunga, there is not yet standard drainage, that has only moat that is made by the society or the gerder motor when it fixes the road. In the village of Lubuk Kembang Bunga, there is no the concrete bridge. The village road  $\pm 74$  km, that consists of the village main road as long 6 km, the village environment road as long 2 km and the footpath as long 9 km. The village main road as long 6 km is still soil road.

The available education facility in the village of Lubuk Kembang Bunga is Kindergarten, Elementary school, Islam School, and Quran Education Place. The condition of sanitation/toilet in the education facility still can be used but it hasn't been good because it's lack of treatment and dirty. For filling the need of water in the education facility, it's got from the hoist dig well.

### *3.3. The Perspective of The Society Toward The Forest and The Land*

Based on the knowledge of culture and society's adaptation experience with the nature environment, in general the original villagers of forest area of Tesso Nilo have categorization system of land and forest use that are in the environment on four parts, namely: settlement, polak, unirrigated agricultural field/garden, and forest.

The settlement is the concentration center area unity of inhabitant with the settlement that is used as the residence and the place for doing various activities of social life inter family and inter community member. The settlement usually is also become the place of raising and tending the livestock.

The polak is the unity of the land that is usually around the housing and still becomes the part that is one with the village center until the village edge that is usually used for planting the rice, various fruits (coconut, durian, mango, banana, rambutan, etc.) and other young plants. The polak such as mix garden that is the shape of the oldest evolution from the plantation system that has important function for the subsistency economy for the family and the villagers.

The unirrigated agricultural field/garden is one unity of land that is usually in the edge until outside of the settlement that is used for cultivating old plant. It's different with the polak, in the unirrigated agricultural field, the inhabitant usually cultivates in monocultural and carries on cash crop as the main plant that is relied on to produce the income of cash. The rubber plant has been carried for a long time on by the villagers around the forest of Tesso Nilo, since the generation of their grandfather and grandmother, when the first time, the society in this area is just barely enough and no more with the economy of export plant and capitalism in the era of Netherland colonial occupation.

And the forest, is part of nature forest area that is had in communal and become as land reserve for the descent generation until the future. The forest is also usually used the villager for the taking place of construction matter, making matter of small boat for the river transportation and taking place of non-wood forest result such as honey bee, latex of resin, tree for producing milky sap, rattan, large rattan, taboo, certain plant for the medicine, and the place to do go hunting activity.

In the next development, especially since 1980s, the pattern change of inhabitant's settlement has occurred in some places around the forest area of Tesso Nilo such as Lubuk Kembang Bunga. This thing is connected directly with the government policy in giving the concession right to the holder company of right and determination of some area around this region to become the transmigration village. Likewise, the opening of palm oil plantations, industry plant forest and industry development of wood and paper in big scale in this area, systematically trigger the settlement pattern change in all village nook and cranny.

The forest management is done by the forest processing system with the modern scientific principle (scientific forestry). The forest is seen as a unity unit, the production orderliness in order to produce the processing efficiency to get the profit for the country and business agent or to accumulate the capital. With the fact that the forest is not separated from the element of human being such as the existence of local society or custom society that has lived in generation in the area, even before there was a state regulation, so the context of forest area must be placed in the mind pattern of layout and interaction of inter element. Technically, the orderliness of forest limitation becomes important element of optimum forest processing. The limitorder of forest area must involve all elements of center and region government, and the local society with the legalization and clear official report so that the conflict won't occur again. The paradigm development of forest processing must be placed in the anthropology pattern and not only through the forest technique processing practice.

Since a long time ago, the problem of forest area is not in the resource in the forest, but more to the problem of tenurial, the place where the forest grows and is being. In the fact, the forest area is certain region (included the land) and the resource inside. The soil becomes important subject that often becomes conflict basic source among the stakeholders, among others inter department and government institution, inter center and region government, inter local society with the government and inter local society with the company of concession/license holder that is given by the government.

The system of land holder in the society professes the social organization system of interior meditations and village chief that has communal characteristic. According to the classification of some type of land holder that is revealed by World Bank, the pattern of authority and property of the land such as it still can be classified into the traditional communal type with the features as followings:

1. the low property concentration – where the sovereignty right is on the community
2. the land processing is not centered and the processing right is on the group members,
3. high economy social generalization
4. low labor productivity
5. low land productivity
6. low labor intensity
7. low capital intensity
8. production is more oriented to the subsistence and
9. structure of service and supporting servicing is still last.

Almost all informants of custom leader that were met, said that all communal lands and TessoNilo forest and all plants that are above it are hit the mark by the property right of communal area from the tribe or the interior meditations that is in the area. There is also the highest authority on this area right, in the society that professes the interior meditations system, the authority is held by the spiritual meanwhile in the villages that profess the village chief system, the authority is held by the headman/the village chief.

The land ownership system in traditional communal like this until now generally still remains to be restrained by the local society. in the case sample, there is sialang tree cut (the kind of tree for the bee to produce the honey) that is done by the side of company of HPH holder, so the area tribe of land owner submits the objection to the company and demands the fine of compensation suitable with the available custom. After through long enough process, and when it can't be solved through the strip of custom law enforcement, the case is even continued until the state court. The result, the court decision grants the demand of custom community, so although the company does the cut in the concession area of its HPH, the company side that does the cut of sialang tree is still levied the fine to pay the compensation to the tribe of area holder on the land.

But, although the confession of area right and communal ownership on the land and the forest is revealed and still held firmly by the local society, there is general view that the arrangement of using and authority on the land and the forest in this area is not apparently relative binding. On a land or forest

that is owned by the tribe or certain spiritual for example, it doesn't mean that only the member of the tribe or other spirituals in that area also can ask and accept the right to open the unirrigated agricultural field, take the wood, build the house, pick the fruits inside and go hunting the animal. The problem is not complex, enough by managing to the spiritual, or the headman, or the village chief or the village elders or authority holder of area right to ask the permission. In the traditional life, it was previous known by the requisite of the custom filling.

With another word, it means that there is ownership pattern on the land and the forest by the spiritual or certain tribe, the characteristic doesn't bind with the pattern of authority and using rule. If it has asked the permission and got the agreement from the authority of area owner or certain tribe leader, so the land and the plant that are above, if it keeps being processed, it will be able to become the right of individual's property. The ownership right on the land that keeps being managed, next, it can be permanent (as the right of individual's property) and can also be inherited to the generation of grandsons in the family. Thus, the concept of communal ownership on the land in the villager around the forest of TessoNilo can become more and more wide as internal factor and push factor that push the expansion rate of inhabitant and occupation escalation of the land or the forest.

#### **4. Conclusion**

Based on the result of study on the field, so some conclusions can be implicated from this research as followings:

1. The big part of geography condition of LubukKembangBunga Village is Plantation, Animal Husbandry, Tourism (TessoNilo National Park), Protected Forest and Water Source.
2. The inhabitant of LubukKembangbunga Village is heterogent with the majority of malay tribe as many 1.642 souls or 47,62%.
3. The inhabitant of LubukKembangbunga Village is classified heterogent, this thing is seen from many existences of the comers that enter to the village. Many comers that live in this village are not separated from the existence of palm oil company that operates in the village area that absorbs many labors from outside of the village.
4. Based on the knowledge of culture and adaptation experience of society with the nature environment, generally the origin villager of TessoNilo forest has the using categorization system of the land and the forest that is in its environment on four parts, namely: settlement, polak, unirrigated agricultural field/garden and forest.
5. The land property system in the society professes social organization system of interior meditations and village chief that has communal characteristic. All lands and forests of TessoNilo and all plants on it are hit by the area right of communal property from the tribe or the interior meditations that is in that area. And there is the highest authority on this area right, in the society that professes interior meditations system, the authority is held by the spiritual meanwhile in the villages those profess the village chief system, the authority is held by the headman/the village chief.

#### **5. Notes**

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