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RESEARCH ARTICLE

**DYNAMICS OF SOCIAL ECONOMY PORTRAIT AND ENVIRONMENTAL HEALTH
(Case study on settlement region community residents Transmigran)**

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ABSTRACT

This study aimed to describe the survival strategies of migrant citizens in their new social environment different from their respective areas. This study used a qualitative approach cored on aspects of ethnographic methods. The unit of analysis in this study is a migrant population of people living in the region of Southeast Sulawesi Government Konawe. Data collection efforts in the field using observation, interviews and Focus Group Discussion (FGD) on the existence of a migrant population of people with a variety of Problems. The results show the social reality of migrants in regulating social life shows the pattern of social relations between members of transmigration community with local residents as well as with other migrant communities, is more dominant in the social relationship communicative, indivisible, interdependent, harmonious and associative. Although behind the phenomenon that also includes the seeds of social relations dissociation, dis integral and miscommunication in the form of competition, the various factors that cause a small portion migrants society continue to leave the social environment of his new, and most now they have had great success building a foundation of social and economic life gradually people leave his native village with the goal of building a future orientation. These results are expected to be considered as a policy to prevent conflicts horizontal and vertically between resettlement and local communities.

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INTRODUCTION

Background

Abouts migrants with all the Problems in the place of origin and in his new environment, the challenges and opportunities that should be addressed in order to improve the integral Human Resources and Natural Resources in the vicinity. Displacement of a group of community members from one region to another, then it is definitely participate cultural value system integrated with local cultural values that he came, so between residents of the communities can coexist in peace and mutual respect. Konsel as one of the objectives placement transmigration from Yogyakarta, East Java, Bali, Lombok and Sulawesi Selatan since Pre-Pelita 1968 until today has reached 15 720 families or 65 252 people, or 25 percent of the total population of the district South Konawe numbering as many as 264,000 people. The success of South Konawe into districts defenitif is certainly not independent of the contribution of the

existence of community residents migrants in various Unit Transmigration Settlement (UPT) which has now reached a total of 112 villages, or about 32 percent of the total 351 villages scattered around 20 districts. While UPT region that has managed to become the capital district, namely District Lalembuu, Landono, Basala and Ranomeeto (Message from the [Mayor Konsel, 2012](#)). Studies on the existence of a community resident migrants with various Problems in South Konawe important developed holistically. Because in addition to the physical state of the environment South Konawe different from the place of origin migrants, also looks a lot different in the context of socio-cultural, so much needed energy and adaptation strategies and social communication that can make them capable of survival in the new environment.

A. ISSUES

The focus and scope of the problem in the context of this study. First the extent of adaptability for community migrants to the natural environment and the socio-cultural environment around it, so that they can survive and settle in their new environment to organize and carry out socio-economic life. Second, how is the public health environment in the middle diterpancar

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transmigration community members Konsel as a reflection of their ability to adjust to the new environment?

B. CONTRIBUTION OF RESEARCH

The study results are expected to be useful for community migrants themselves in order to find a survival strategy in a residential location transmigration. In addition, it is also expected to contribute ideas to the central government in general as well as to the origin of the Local Government and Local Government transmigration in particular, in order to formulate policies related to the successful implementation of the future transmigration program.

C. STUDY BIBLIOGRAPHY

The theoretical reference in this context is the stand of some experts view as Goodenough, 1971; Spradley, 1972; and Geertz, 1973 (in Amsikan, 2000). Similarly Mayr, 1970; Jr. Alland, 1975; Hardesty, 1977; Sponcel, 1986; McElroy and Townsend, 1989 (in Abdoellah, 1997) Questioning the human capacity to build survival strategy in the new social environment. In this context, the greater the ability adaptabilitasnya, then increasingly provide opportunities for success in a social environment, culture and nature new.

Anderson (in Romens, 2003) mentions that adaptation is a compromise that continues and will never end up with perfection. However, from the viewpoint of ecological anthropology, then according Alland (in Abdoellah, 1997) that adaptation is defined as a strategy to anticipate changes in both physical and social environment. Thus, the means of adaptation strategies is the key determinant of the existence of a person and a group of people in a social and physical environment far different from its original environment.

One study of Riyadi (2005) regarding adaptation strategies society of migrants and the factors that influence in Kota Bangun East Kalimantan mentioned that the level of adaptability of transmigrants in a residential area transmigration Kota Bangun is low, so it is not surprising that look many transmigration leaving the scene of the settlements. This occurs, in addition to the social and economic welfare level is still low, also not at ease living in the new social environment due to various factors thought to influence. Among them is the education factor, which is controlled by technology, market orientation, the level of the necessities of life, fundamental work in the area of origin and especially their initial intentions following the transmigration program (Abdoellah, 1997; Romens, 2003; Riyadi, 2005; Antono, 2007). Meanwhile, the government is so high expectations of the transmigration program as an alternative solution to solve the problem of overcrowding in Java and its surroundings.

In terms of anthropology ecology, according Alland (in Abdoellah, 1997) that adaptation is defined as a strategy used by man in his life to anticipate environmental changes both physically and socially as a process to cope with these changes and this can end up with something that expected or unexpected. Human capacity to adapt shown by his attempt to try to manage and survive the environmental conditions. The ability of an individual to adapt, have value for survival. The greater the adaptability of an organism, the greater the survival of the creature kementakan. Thus, adaptation is a process where an individual seeks to maximize the chance of his life.

For Bennett (in Lampe, 1989) limits the strategies adaptive (to include the concept of "strategy") as the patterns formed by various kinds of adjustments that people are using to obtain and use the resources available and solve the problems of direct faces. However sebahagian solving the problem could bring beneficial consequences, but also there is the disadvantage of others.

It has long been realized that human beings and the environment is a dynamic part of the ecosystem and it occurs in both the traditional society and modern society. They are also aware of the functional interrelationship between social and biophysical systems that combine both in a single ecosystem. Manipulation of the environment to produce a final result that is not expected. On the one hand can achieve better economic situation, but on the other hand even the opposite. It can also happen to the migrants were placed in tidal areas. Therefore, to survive the migrants from different cultural backgrounds have to adapt to the new environment. This does not mean that the lives of migrants is determined by environmental conditions, because it was realized that human culture is able to manipulate the environment.

METHODS

This type of research is qualitative descriptive study using socio-anthropological approach and socio-ecological. This study seeks to explore various problems of socio-economic and socio-cultural community residents across the region homesteader homesteader Konsel district as a reflection of the ability of adaptability and survival strategies in the midst of his new social environment that is different from the region of origin. The unit of analysis is the research community resident migrants and locals coming from social backgrounds and different cultural backgrounds in the neighborhood Transmigration Settlement Unit (UPT) District Konsel drawn by purposive sampling. To obtain data and information about the presence of members of the community migrants with various Problems in Konsel, then conducted a study of documentation, survey, participant observation, in-depth interviews (indept interview) with the help of instrument additional form of a tape recorder which then determined by agreement with the informants. The data analysis technique used in this research is to follow a three-stage analysis of the data from Miles and Huberman (1992: 20), namely; data reduction, presentation (display) of data, conclusion and verification. Three stages in the analysis of this data is interrelated parts (integral and interdependent), so interconnected with each other stages that take place continuously from the beginning to the end of the study.

RESULTS AND DISCUSSION

In the process of implementation as well as establish a social life, individual and community progress and change as a logical consequence of a social process that is ongoing. In a sociological perspective, the social process is a mutual influence between the various facets of life that will bring about social interaction in the form of cooperation (cooperation), competition (competition) and conflict (conflict). So in turn, cooperation, competition and conflict that has lasted a long time, causing social dynamics and cultural change in a social space wherever they may be.

A. ABILITY TO ADAPT TRANSMIGRANTS

The results showed that the process of interaction and social relations not only take place in a regular pattern of relationships as usual. However, more than that has entered the social space conducive without any obstacles about religious and cultural differences are significant. Now, almost all members of the community transmigration has held mawin mating with local residents in the area around South Konawe UPT. Apparently, the problem mating mawin took place smoothly and safely, because in general they no longer question the differences in ethnicity and beliefs and even very impressed that all the parties are relatively open to accept each other, so there is no longer among certain ethnic or all ethnic impress so fanatic in the name of religion and customs of each.

The more remarkable, because in the process of the ceremony mating mawin for those with different beliefs, uphold religious tolerance and customs of each ethnic looks ranging from the procession of application to the program implementation as has been common in UPT Moramo 1B Village Pudaria Subdistrict Moramo the majority of its inhabitants are Balinese Hindu. However, the wedding which took place between the Balinese with the Tolaki as local residents held with custom mix and match from both sides. Similarly, in the case of performance art, after holding a traditional Balinese dances will be followed by a joint lulo event is a dance typical of the local population that is now loved by all people of various ethnicities.

Thus, the activity of dance lulo along the often held by community members transmigration as an entertainment show after holding rituals and religious customs in perkwinan is showing the process of acculturation has taken place in the middle of the social life of community residents migrants, without having to remove or forget the value of culture each. Likewise with the viscosity of religious tolerance that has become a habit occupants UPT region Pudaria village consisting of four religions living together which is characterized by the existence of the mosque, church, temple and temple side by side without any problems.

When the feast came as Galungan and widths for example, they visit each other, stay in touch and greet. Therefore, the process of acculturation that has been ingrained in them, then the citizens of a community no longer wanted Bali migrants referred to as migrants and even they were ready to release the identity of his native region and more happy if referred to as "community Sultra" or "Konsel". It is as disclosed Ketut Kirem as one of the traditional leaders in the Unit Desa Bali Pudaria District of Moramo that:

"Because we have long hung out and establish social relationships with people here that we actually already integrated with nature Konsel and socio-cultural conditions here. we have a lot to contribute to the development Konsel vice versa indigenous Konsel and local authorities have very little effect on the progress of our lives today, so it seems we can not accept anymore that we are still referred to as the immigrant population, we want to be called as a society Sultra or Konsel people because we've lived settled and have an ID card here "(Interview, February 25th, 2012).

Apparently, the process of acculturation also occurs in space regional languages are used respectively as seen in community

members homesteader in the Unit Desa Marga Love, Mekar Sari, Sindang Love and some UPT others who still use the language and dialect, so the language and dialect of citizens migrants is understood and used by the local population and other immigrant communities like the Bugis who are already proficient and berdialek Java. Likewise, residents of transmigration community itself also has a lot to understand the language of the local population so that in everyday practice, not a few found they still understand each other and understand the purpose of the conversation, although the language of each region.

Inevitably those who hold the mating relationship mawin assimilation and acculturation process has become increasingly apparent that not only language that seemed fused together and understand each other. But the body language and personal character also influence each other as shown by the figure of his wife personally Love Marga village chief who was in fact a native daughter of Bugis origin Enrekang. But when we met him, he had nothing more characteristic as the Bugis, Javanese dialect because the language is more prominent and is accompanied by a gentle character nan graceful like the original Java.

B. PUBLIC HEALTH PORTRAIT TRANSMIGRATION VILLAGES FENOMENAL

One among a number of locations Transmigration Settlement Unit (UPT) scattered in almost all districts Konsel, is UPT Tirtamartani Village District of Buke inhabited since 1980. At first the location of UPT is inhabited by 400 families of origin Yogyakarta, West Java, and Central Java. But what remains is as much as 200 families were now under the leadership of a village chief named Mr. Widjono. According to Mr. Widjono, "those who leave the location UPT much as \pm 200 families it is caused by the status of which is still largely flunky, so it can not be settled in his new environment which is of course different from the native environment bells and whistles". In addition to natural and cultural challenges that are different from their home environment, their personality as well as young people who are still unstable, so leave an environment full of scrub it. However unimaginable by those who have left a location about 30 years ago that, if re-watch their comrades such an astonishing because many accomplishments that have been achieved and enjoyed together. Inevitably, when they are blurred in the past, knowing that turns friends seperjuangannya ago in the village of Tirtamartani enjoying more than they imagined.

Magine, under the leadership of Mr. Widjono who performed creatively juggling panoramic wilderness 30 years ago, now transformed into a beautiful village, beautiful and fascinating. While behind the beauty of it, all the people who come to visit the village Tirtamartani will be amazed and shaking his head made when it witnessed the fruit of the struggle of Mr. Widjono together citizens who so glorious to represent Sultra to Jakarta as much as 3 times in 2008. Spectacular Social breakthrough. Gebarakan-buzz over social such spectacular, in fact Mr. Widjono deserve to receive awards charter over who had acquired. Because in addition to successfully boost the presence of GSI, POSYANDU and KB Kes, was also able to convince their citizens to establish Credit Unions are now assets have reached as much as \pm 2 billion. How very difficult when we want to convince people of the urgency of a

cooperative as an economic lifeblood. Then of course as the first step Mr. Widjono mobilize all energies to awaken the seeds of trust, given the cooperative darted everywhere as a result of the behavior of successful managers behind the death of the institution. Because of that, Mr. Widjono should be appreciated and given the highest award for its ability to ward off and divert mistrust it becomes an invaluable trust with spectacular and phenomenal breakthrough.

How amazing, because beranjat from simple call to collect money from citizens as much as two thousand per day as mandatory dues as a member of the cooperative. But now reaping the results thus glorify, because the money two thousands began piling up to as much as ± 2 billion. While the fund has been enjoyed by residents of the village of 200 households Tirtamartani, eliminating the need for pacing frantically looking for fresh funds here and there as a true cooperative stand by serve the people who need it. Happiness people who live in this village continue to flow, because it turns out they are also housed within an MFI (Microfinance Institutions) that fungsionalisasinya equally grow and develop social and economic life. Although the funds are not for the cooperative True, but the MFI is managed exclusively by Dasa guesthouse in the village has also been raised ± 50 million. Thus, the acceleration of the economy means instruments to fly the flag of the glory of the future that is to be hope for the citizens of migrants when beranjat left his native region, the more wide-open gates.

Phenomenal Social breakthrough. Maybe feeling extremely amazed at the portrait of the leadership of Mr. Widjono seemed never to stop slander and definitely just becoming too surprising when people find out that he is not only an umbrella for its citizens with genuine cooperatives and MFIs in question. But Mr. Widjono also scored an institution of health in the form of "blood bank" that is not only able to serve the needs of blood for its citizens in need, but in fact the presence of blood bank is also able to supply fresh blood to the Red Cross Southeast Sulawesi so that citizens outside the village Tirtamartani also can enjoy the sprinkling of the precious hands of Mr. Widjono in the health sector.

Shades smacking awe continues tolling, because the person may initially lack confidence when it has not been witnessed in a region about 30 years ago UPT-clad wilderness, now has an ambulance that increasingly enhance the happiness of its citizens. Why not, the presence of a vehicle that is prepared to take people who are afflicted and can even serve a family member who returned to the bosom of the divine. I wonder what the hell comment further when people were witnessed in the wake of feudalism and egosime officials were so phenomenal wrestling and wrestling in an attempt buildup "treasure sack state" in order to maintain the status quonya un-Sich, it turns out there is a settlement that is led by a Head village named Mr. Widjono menggembrak further in the form of procurement "Health Insurance" are specifically designed for non civil servants. It myriad favors God keeps pouring and perceived by the human child who inhabit the village Tirtamartani with a protector, companion and leader who handed the precious and highly coveted presence in the middle of the swift currents of capitalism, hedonism and uangisme contemporary society.

If across the region closest to far confronted with various difficulties addressing the needs of the everyday economy as

generally experienced and felt by the other migrants and local residents around it. But for community migrants in the village Tirtamartani have got assurance and certainty of daily life, whether derived from the business livelihood occupied, primarily from the manufacture and sale of coconut sugar as a prima donna as well as from social security cooperatives, MFIs, Blood Bank, and fund healthy at all times ready to provide services with a maximum level of satisfaction as recognized by all informants encountered in the field. But equally interesting again, there was also a kind of anticipatory efforts of Mr. Widjono against citizens who overwritten disease, namely the existence and functioning of health funds which again makes people who heard the amazement and death made sense. How exalt when people find out that health funds are collected from the efforts hobbled his fight of all time, has now been successfully saved as much as ± 40 million. Healthy funds that are specifically designed for senior citizens to obtain free medical treatment and increasingly felt until the optimum service. Of course this is very sustain for the creation of health for all people in the village of Tirtamartani especially for the elderly generations.

Further than that, if in the middle of their day-to-day continue to acquire and services routines of some instruments and social institutions economy and institutions of health, then on certain days such as the day of celebration of Eid community members transmigran village Tirtamartani also obtain additional services in the form of SHU (Business Profits) of a true cooperative. Township Heaven. How fortunate a settlement that seemed never stopped flowing social services to its citizens. It is conceivable, if if all the other residents of rural communities also received economic social services of a social regulation of economic and health institutions as grounded in the village Tirtamartani. Then it was complete, and worth if "a portrait of social and economic life Tirtamartani village is like a ghetto paradise on earth". Thus, the actual hope and dream for all citizens on the existence of a public figure sepotret Pak Widjono have the political will with a very high degree of seriousness, and of course a dream for all citizens wherever they are. Because the people of the nation and beloved country is now experiencing a crisis of leadership plus a crisis of confidence as a result of the existence of Natural Resources unmatched. But suddenly darted into the country under development, because the act of political elites who are busy and concerned with enriching themselves and their group.

Finally, the authors sincerely appealed to sons and daughters of the nation, especially around the peninsula of Southeast Sulawesi, hurry to come to study there or berinisiatilah invite Mr. Widjono to give a special lecture how it should be officials and local leaders who are not only smart to think of himself !!! While the common people, was the author hopeful that citizens in all regions bermunajab pray and continue to be presented as soon as possible a portrait figure of a leader of the caliber of Mr. Widjono. Certainly, since the key determinant of everything on the level of socio-economic welfare is largely determined by a leader who is trustworthy, honest, and role model. Such a piece of the answer of Mr. Widjono when the researchers ask him a question, what exactly is the key approach to convince people? Widjono Pak replied with a casual and serious, the most important thing he says is honesty and not overbearing. This principle firmly held by Mr. Widjono as a framework daily worship in carrying out their duties and responsibilities as the head of the village in one of the areas in

the district UPT Buke South Konawe which is also acknowledged as a success with its citizens.

COUCLUSION

Basically, the portrait of the socio-economic life of the community residents berkelindang transmigration between structural and cultural context. Failure to develop social and economic life in the regions of origin as well as the failure to reach a new life in the new social environment, is caused by two factors meant. But for community migrants who are already successful enough to build social and economic life in their new environment with showed the ability to meet various kinds of needs of everyday life, is due to the ethos, spirit and motivation to work more dominant than for those who have not been able to show results in the social environment of his new it.

First, workers scorer red stone in District Ranomeeto are those of the descendants of colonization which was since the days of independence struggle as well as those who come from locations closest migrants looking for a bite of rice in the printing arena ward the red rocks. Throughout the day they work with patience and fortitude served the owners of printing with a wage adapted to the conditions in the market price of the red rocks.

Second, in general, the cocoa plantations occupied by a community of immigrants who came from Sulawesi coming renting, buying, and some are even open the unused land is almost abandoned by the natives and citizens of migrants. Now the success of cocoa has been a fascinating spectacle dipelupuk eyes of the people around the District Angata, Continent, Bazala and surrounding areas. While the plantation of pepper and cocoa are also partly managed by the community of Javanese migrants and the indigenous population an average of ± 1 Ha. While the majority of the paddy sector managed by migrants Bali since the year 1972. On the basis of his work ethic are so resilient that, so that residents of the Balinese migrants managed to juggle the vacant land of ± 1 ha to green expanse of rice fields, and even they have to add by way of purchase of rice cultivation acreage The new surrounding.

Third, for the citizens of the community who pursue pepper plantations seem to be confronted with various problems of pests that attack at any time, so much needed helping hand of government. But behind the swift sobs pepper farmers, both from among the local population as well as of the migrants, it found a remote village that is successful in processing pepper plantations as seen in the village Lamoeri District of Angata new about the last 2 months is reachable by service State Electricity Company (PLN).

Fourth, for community migrants in the District of Konda who pursue plantation vegetables, maize and fruits such as seen in the village Tanea, Village Cialam Jaya, Village Lawoila, Village Lambusa, Village Alebo, Village Morome and Village Lamomea have used land flat -rata between 0.5 to 2 hectares. Actually, they still have a land which has not been processed due to capital constraints. Since their arrival as a community citizen migrants in the 1970s who came from East Java, Central Java and West Java. Now, most of the vegetable farmers have grown and developed with the use of motorbikes around the city of Kendari every day.

Fifth, almost homesteader community residents in the District of North Moramo not be able to survive by cultivating persawahaan area that has been given by the government, due to lack of water. However, the rock pile logs along the mountainous region turned out to be "god fortuna" for him. In turn, women also participate in the process of solving the mountain rock which now shows a portrait "of women is not just any woman". Although it is not a weak creature who is directly mined stone in the hills. However, when a pile of stones that was in the area of solution, then women who appear roll and choose one by one to be solved become suplit stone. Imagine, though during pursue his work is not covered food while in the workplace. However, they continue to drain energy to sweat for ± 8 hours using work equipment that is very simple.

There are some important recommendations soon to be undertaken by the Regional Government of South Konawe in efforts to tackle poverty resident migrants who have not been able to exist as appropriate. First, the great hope that the study results can be a complement aspirational people in the administration Musreimbang at the village level, district level and at the district level. Because in this study, recorded a variety of needs, desires, like the grief and tears Isyak marginalized in organizing and perpetuate socioeconomic life during this time.

Secondly, you should immediately begin to form social institutions and institutional level organized rural representative and democratically elected, so that later able to appear as "agents of change" as well as professionals in solving various problems in their respective communities. BKM which is basically just a generic term of social institutions that substantially have existed since the beginning of the life of local communities, is a manifestation of the "post-modern paradigm" that alleviate all the values, norms and local advantages.

Thirdly, it is expected that the Regional Government of South Konawe immediately instructed to establish a village unit cooperatives (KUD) in rural areas that do not have as well as maximize the function of cooperatives in areas that already exist. KUD existence as an institution seems to be the lifeblood of the community's economy, not only expected to hold and buy the marginal productivity results. However, it is also expected to give a loan to the social groups of the local economy.

Fourth, the transmigration program that one of its functions as an alternative solution to get out of the crisis of poverty, it should be prospective migrants and local origin to be brought in next are those who have gardening skills as well as their backgrounds as fishermen in the region of origin. Because the area of rice cultivation in South Konawe is no longer possible. Now the area is still tersisah and still allow for community occupied migrants are estates located in the mountainous region and partly around the coastal district of Konsel.

Fifth, if it is not implemented or considered as conceived intent on fourth recommendation above, the transmigration program should be abandoned. Why not, if the prospective migrants and local origin are brought forward are those who crave rice cultivation for example, then it is definitely increasingly

enhance their poverty - poor alias in the area of origin and again poor in the goal area.

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