

Transformation of Rural Communities in Parigi Moutong Regency

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Abstract

The purpose of this research is to find out about the process of transforming rural communities, forms of multi-actor intervention in rural transformation construction and new capacities for rural development in Parigi Moutong. This type of research is research using a qualitative research method approach as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. This approach is directed at the setting and the individual holistically (whole), in this case individuals or organizations cannot be separated into variables or hypotheses and need to view them as part of a whole. The results showed that in the process of community transformation underwent two categories, slow and fast, which were conditioned by several of them: 1) socio-cultural background factors, 2) economic factors of property ownership, 3) political factors of power. Technological factors in the utilization of production resources. The form of intervention is seen in the community itself which is related to their daily lives with work ethic capital, government and entrepreneurs who have interests. The transformation process still has a gap between the indigenous population and the immigrant population.

Keywords: Transformation, Community, Rural.



A. INTRODUCTION

The transformation process of rural communities is important to study more deeply because it has a major impact on various fields of social life. In Sriyana, 2020, transformation is a process of gradual change so that it reaches the ultimate stage, changes that are made by responding to the influence of external and internal elements that will direct changes and forms or forms that were previously known through the process of repeated or multiplying Alexander, C, 1987 in Sriyana, 2020 outlines that based on the process, transformation can take place including the transformation process running slowly, the initial and final processes cannot be known or predicted and depend on the background, the transformation process takes place comprehensively and continuously, and the transformation process is closely related to the existing value system.

Meanwhile, the transformation process experienced by rural communities in Parigi Moutong Regency is actually an agricultural transformation process because the continuity of life as a village community is identical to agriculture as the majority of farmers. Agricultural transformation that occurs cannot be separated from the role

of the government which prioritizes increasing production requires the use of various technologies. The formation of farmer groups as well as sharing programs directed at increasing the productivity of agricultural products, especially rice. The agricultural technology used has also advanced, this is evidenced by the availability of several modern agricultural machines, such as tractor engines, rice threshing machines which are now almost no longer used due to the presence of advanced technology, namely Dores as well as rice milling machines owned by farmer groups and capital owners. These modern machines are partly owned by farmer groups with government assistance and partly owned individually by capital-owning farmers.

In addition to mechanisms, agriculture carried out by the community also uses organic materials such as fertilizers and pesticides, which previously still used a lot of manure that lasted long enough and now there is a new innovation called herbal fertilizer. The community realizes that excessive use of chemicals can damage the environment so that the latest innovations emerge through organized farmer unity groups managing agriculture together by using accredited innovative drugs.

The agricultural transformation that occurs in the community cannot be separated from the relationship that occurs with the outside world. Various agricultural development programs implemented by the government have changed the agricultural conditions in the Parigi Moutong community. The process of contact with the outside world makes rural communities in Parigi Moutong able to recognize various new technologies that have developed. The entry of new technology is the result of openness in rural communities in Parigi Moutong. Various development projects carried out by the government turned out to be able to run well even though the community still holds a lot of non-material culture, such as values and beliefs causing success especially in areas where the majority of dominant migrants from Bali are Hindu.

The modernization of agriculture has led to a reduction in the need for labour. Human and animal labor can be replaced by modern machines such as tractors, rice threshers called dores. Marx's prediction about the formation of capitalist production in the lower class is still not complete, because some people still own the means of production individually while there are still farmer groups that own the means of production together. The concept of ownership of the means of production has shifted where the owner of the capital is individually owned and leased to the farmer the results are fully his. Marx's class theory, which states that there is a new class formation as a result of technology, has begun to be clearly illustrated in the Parigi Moutong community, especially in the areas studied, including Torue District, Balinggi District, and Sausu District.

The people of Parigi Moutong are familiar with the concept of employers, which in local terms are called bosses and laborers. The labor required in the agricultural production process is carried out by daily agreement or wholesale, meaning that in daily activities the wage is determined but if the wholesale wage is

agreed upon until completion. Meanwhile, at the time of harvesting rice, almost all agricultural products use machines or dores cars by means of wages for quintal comparisons in sacks, namely eight sacks out of one sack for dores machine wages, different before the arrival of dores machines that use threshing machines run by farm labor groups with wages of six sacks out for wages of one sack. Thus, the agricultural transformation that occurred has caused changes in the mode of production as well as the social structure of the community.

The above phenomenon also causes unfavorable social impacts, including the fading of social groups that have thickened, such as during the rice planting period to the harvest period which is much involved is the farmer group done together and take turns. The existence of technological transformation that encourages farm work to make it more effective and efficient with the results shown by the productivity of agricultural products lifting the economic income of the farming community, but groups of farm laborers certainly lose jobs that previously they were heavily involved in agricultural activities as workers as well as family economic income.

In contrast, the village is inhabited by partly indigenous people and partly immigrant communities that are close to the balance of numbers. It appears that control of the government sector is dominated by indigenous people as a symbol of existence as indigenous people who maintain self-esteem with their local culture, including work ethic. On the other hand, open-mindedness has begun to emerge, seeing the competence of the migrants who have been carrying out their activities to make the transformation invisible due to doubts about the indigenous population. Villages with a majority of natives clearly show the existence of typical local community life with certain characteristics both in terms of behavior and society which are slowly transforming into a better life.

The behavior of the people of the three villages that researchers observed about their response to change, especially in the field of information and technology, varies greatly, where people living in Tolai village with a majority migrant population have a great concern for information media, especially television media (TV). Two cable TV companies serve the community's homes to provide TV broadcast channels so that the community is free to access news information through the TV screen. In Malakosa village, where the population is mixed between natives and migrants, the community can only enjoy TV broadcasts through Parabola antennas that are only individually owned by some households in the village. In Sausu Piore village, the community can watch TV broadcasts through satellite dishes that are only owned by kiosks and watched in groups during certain hours.

For Robert (2001), the transformation process can occur through change agents or actors who are personal or individual, group, and structural. At the individual level, transformation can be carried out using authoritarian or participatory techniques, while group and structural strategies are used elitist and democratic. The elites in question are businessmen, intellectuals or politicians. The task of the elite is to intervene in the transformation process.

Some research results that are in line with the research include the results of research written by Evi Novia Nurjanah and Heru Purwandari, 2014 entitled, "land conversion: a potential trigger for village - city transformation" concluded that the conversion of technical irrigated rice fields in Kertawangunan Village was influenced by the interests of government actors and the community. Similarly, research conducted by Nela Agustin Kurnianingsih and Iwan Rudianto, "analysis of the transformation of peri-urban areas in the physical and socio-economic aspects of Kartasura Subdistrict concluded that in its development several conditions were found, among others: the existence of a shift in the agricultural sector to non-agriculture which is shown in changes in land and livelihoods which results in a decrease in agricultural yields, an increase in the quantity and quality of accessibility and public utilities, transformation of socio-economic behavior occurs with a shift to urban nature, where there is a decrease in community social activities and an increase in urban economic behavior. Syofian and M.Y. Tiyas Tinov in the study, "the transformation of the implementation of village government, found that external factors affecting the transformation of the implementation of village government in the perspective of good governance in Gunung Toar Subdistrict are strongly influenced by the policy of the regency government which directs more of its programs on village government to the affairs of village community empowerment and infrastructure development in the village, thus affecting the ability of village government officials in the implementation of the wheels of government.

The results of another study conducted by Hardiana Marhaeni Munthe, 2007 "Modernization and Social Change in Agricultural Development" A Sociological Review, which emphasizes the orientation of increasing production through the use of capital-intensive technology. Furthermore, research conducted by Dyah Ita Mardiyarningsi, "Social Change in Javanese Agricultural Villages: An Analysis of the Livelihood System of Farming Communities". The study looked at the extent to which indigenous social institutions in rural areas support the livelihood system of farming communities. S. Wisni Septiarti, "Social Transformation of Society in the Perspective of Structuralism-Functionalism A Sociological Review", the presence of science supports the direction of improvement, but it also has a negative nature. Slamet Widodo, "The Process of Agricultural Transformation and Social Change in the Samin Community in Bojonegoro", agricultural mechanization or modernization is one of the government policies aimed at increasing agricultural productivity. Mohammad Saedy Romli et al (2016), "Structural Transformation: Factors and Their Effect on Income Disparity in Madura", population and per capita income become factors that influence the occurrence of structural transformation. Stefanus Bekun et al (2017), "Empowerment of Rural Communities through the Transformation of Entrepreneurship Values in the Implementation of the Independent Village Love Farmer Program (Sari Tani) in Insana District, North Central Timor Regency. The review of the results of the above research shows that there are similarities in the

process of community transformation in rural areas and some reveal the forms of multi-actor intervention in the construction of rural community transformation and have not revealed many new capacities for the birth of village typology.

B. METHOD

Research Type

This type of research in this study is using a qualitative research type approach. This research approach is directed at holistic settings and individuals in this case individuals or organizations cannot be separated into variables or hypotheses and need to view them as part of a whole, Bogdan and Taylor in Moleong (2012).

In qualitative research, determining the location and subject (setting) is very important. Setting is not set just like that, but framed in a theoretical framework that has been designed beforehand and is also based on operational technical considerations. The research location is chosen based on whether or not it can be entered and provides an opportunity to be studied, Masdar, 2011. On that basis, it was determined purposively that the research location was a village area inhabited by local tribes and immigrant tribes outside the province. Based on these considerations, the location of this research was carried out in Torue District, Balinggi District and Sausu District, Parigi Moutong Regency, Central Sulawesi.

Research Instrument

The research instrument is the researcher himself supported by supporting tools as research support in the form of interview guidelines, stationery, paper, as well as tools in the form of voice recorders and cameras as image recorders related to the object of research.

Data Collection Technique

In this study, the researcher chose the purposive procedure method due to the suitability of the data needed. Conceptually, the purposive procedure is one of the most common strategies in determining informants in qualitative research, namely determining the group of participants who become informants according to selected criteria relevant to the research problem. In this purposive procedure, a key person is also used.

The size of the purposive sample is often determined on the basis of saturation theory (the point in data collection when new data no longer brings additional insights to the research question. However, the next information will be determined along with the development of a review of the analysis of the research results as data collection progresses. The number of informants in the study was 7 informants. Data collection techniques applied in this study include observation, interviews, and documentation.

Data Analysis and Data Validation Techniques

Data analysis is the preparation of data according to themes and categories to get answers to problem formulations. Therefore, the data produced must be as actual and deep as possible, if possible digging up as much data as possible to sharpen the analysis process. Qualitative data analysis is pursued through:

- a. Qualitative data reduction (selecting key points relevant to the research).
- b. Data display (allowing the presentation of data through matrices and graphs according to research needs).
- c. Data verification and conclusions (looking for the main similarities that have appeared in the interview results) and collecting based on the final analysis of the data.
- d. Data analysis will obtain credibility, dependability and confirmability from all informants.
- e. Data validation technique through credibility, transferability, dependability, and confirmability.

C. RESULTS AND DISCUSSION

This research was conducted for approximately 6 months, namely July to December 2020 with a total of 7 informants. This research focused on 3 (three) sub-districts in Parigi Moutong Regency, Central Sulawesi, namely Torue District, Balinggi District and Sausu District. The focus of the study in this research is the process of transforming rural communities and the form of multi-actor intervention in the construction of rural transformation in Parigi Moutong. The description of the research results is presented in the following narrative:

The Transformation Process of Rural Communities

The transformation process referred to in this study is a process of change that occurs dynamically in a certain time dimension with social life related to emotions that can shape patterns of community life. The transformation process can be explained as follows.

Personal and collective transformation process

Personal and collective change is brought about by new understandings taking their place alongside old ones. And when the new understandings are stronger, then the power will provide a different way of thinking, feeling and acting. The transformation process that occurs in this research area more dominantly describes the behavior of the community in its main activities as a rural community that is identical in its life to earn a living as a rice field farmer, plantation farmer, fisherman and farm laborer.

Transformation Process in Type 1 Village Sausu Tambu Village, Sausu Sub-district

The majority of the population in Sausu Tambu Village, Sausu Sub-district, are indigenous to the area and work as garden farmers. The community in Sausu Tambu village does not have a lot of paddy fields, only around ten households, and the others are gardeners and fishermen. Although in this area rice fields are more extensive, those who have ownership are migrants, namely the average Balinese tribe. Because of the early opening of the location in this area, a lot of land belonging to indigenous tribes was sold to immigrant tribes. This can be seen from the following interview quote:

"Most of the plantation land owned by the indigenous people was sold to migrants or Balinese tribes because of the need for uncultivated land, so it is better to sell it to get money to fulfill their needs." (Infoman 1, Damlin was born in Sausu Tambu village as a native, works as the secretary of Sausu Tambu village, 37 years old and graduated from high school).

Around the 90s, indigenous people who cultivated rice fields still used animal power such as cows and buffaloes and even the plows were still made of wood. At that time, irrigation of rice fields still depended on rainwater. In the early 2000s, irrigation was already in place, although it was organized by the migrants on their own. As expressed by one of the following natives;

"They are immigrant tribes, there is a group called subak that makes an agreement to work together to make self-help irrigation so that we as indigenous tribes adjust, such as making irrigation dams that are done together". (Infoman 1, Damlin was born in Sausu Tambu village as a native, works as the secretary of Sausu Tambu village, 37 years old and graduated from high school).

In the meantime, people's houses have been organized and live in general on the roads that have been built, whereas previously people's houses were less organized and built on an individual basis. Regarding new things, there is a tendency for people to want to know what exactly is happening. Including the ownership of household appliances, people have started to own their own television sets and in the last three years they have owned many of them, which previously only watched TV in certain places. Cable TV entrepreneurs have entered and installed TV networks in people's homes with a monthly rental system. Clean water has been provided by the government as well as distilled water or gallons distributed by gallon water entrepreneurs from outside the village area.

The land available in the Sausu Tambu Village area is paddy land which is almost entirely owned by immigrant tribes, namely the Balinese, then plantation land which is also dominated by the Balinese who are immigrant tribes and a small portion is owned by indigenous tribes.

The development of rice fields in Sausu Tambu village is quite rapid, however, several obstacles occur including the availability of dams that are still held

independently by the community. Although the dam was built independently, the planting season still refers to the government's instructions, in this case the irrigation manager of Sausu Tambu Sub-district, Parigi Moutong Regency. Processing of rice fields from the beginning still uses animal power and is done manually such as hoes until it develops into the existence of a claw model tractor, not like today which has a plow to a tractor with a joner model.

Likewise, when harvesting is still done manually, starting with cutting rice with human labor, namely disabit and then slamming, then there is another new tool that replaces human labor at that time, namely the threshing machine. When rice field management used animal power, planting was also done manually, not like today. At that time, laborers who sowed rice received wages based on a measure in the form of a can (blek), with an agreement of 7 measures issued 1 measure for labor wages. After that time passed, another technology emerged called the threshing machine. This machine functions to thresh the rice after disabit which is done by laborers with almost the same wages and the only difference is the form of measure which is a sack similar to a fertilizer sack called sak. Laborers get a wage of 1 sack out of a total of 7 sacks obtained. Now harvesting is done using high technology called Dores with efficient and practical results where it is done in a very short time with cheaper wages, the Dores owner gets one takaran (one sack of 50 kg) from the rice field owner if he gets 15 sacks of rice grain. Rice planting is now done in three ways, namely manual, tabela and blower. The distribution of irrigation water for paddy fields is agreed in groups called subak with a fee based on the size of the land. The planting time still follows the signs of the instructions of the agriculture and irrigation office, as seen in the whole southern region of Parigi Moutong, the planting and harvesting time is not too far apart, only a weekly difference.

Rice farmers have received assistance from the government in the form of tractors but not for individuals but for groups but the mechanism of use is based on personal conditions provided that those using do not have their own tractors and are considered underprivileged but there is an agreement to pay fees for the group. The use of fertilizer is done individually at their own expense although there is a limited amount of subsidized fertilizer given based on the land area after being recorded.

The use of medicines in this area varies; some use poisons, some use herbs, and there are farmers who do not spray any medicine at all and the results so far based on their experience are quite decent, namely around 3 to 4 tons per hectare. Based on the results of the informant's experience described in the interview excerpt as follows:

"If I go to the sawa to see rice borers and rollers I give fertilizer so that the rice plants that are cut and rolled quickly grow to replace the leaves, while I see neighboring rice fields using poison with sprays strictly but the situation is still the same. My principle is that if you use poison, the cost is high and the land is damaged, but if you don't use poison, the cost is more economical and the rice produced is more original, free from toxic contamination, and I don't rely on myths or supernatural powers to get agricultural results. And maintenance is

still carried out by jabut grass and if there is a stem borer as soon as possible I give fertilizer so that a little so that the leaves and stems that are cut to quickly sprout again this is my own opinion. Actually the age of rice 25 days can only be fertilized but I when there is a pest attack in the form of stem borers and leaf rollers I immediately give as much fertilizer as possible so that the age of 10 days or two weeks. It turns out that the function of fertilizer effectively accelerates the growth of rice is my experience. I used drugs to get rid of rice pests a few years ago and had to spend up to approximately eight million rupiah, while I did not use drugs and only spent around two million rupiah to three million more. And when I use poisons, I use almost all new or powerful products.” (Informant 2, I Wayan Suarsono was born in the village of Sausu Tambu, his parents are migrants from Bali, working as farmers in rice fields and gardens).

The main occupation of the community in the village of sausu tambu was previously a community of milkfish seed catchers at sea, then because of the increasing needs, they abandoned their work at sea to become garden farmers. At the time of clearing the garden land, they only used physical labor with manual woodcutting tools, namely axes. The location of the garden in the mountains was planted with coconut and cocoa but the coconut crop was not much because it was eaten by mountain animals or wild boars. The cocoa crop did not last long so now patchouli is planted. As revealed by the informant described in the following interview excerpt:

”As a native here, I have always felt that there has been no development, the community is difficult. The average person here is a farmer and does not have a large area of land, the average is a garden. Aside from being garden farmers, there are also some who go to sea and are daily hunters. This daily hunter does work such as parasailing in the garden of a Balinese friend for a wage of Rp. 60,000 per day.” (Informant 3, Ardin, 60 years old, farmer and farm laborer, indigenous tribe)

The Transformation Process in Type 2 Villages of Malakosa Village, Malakosa Sub-district

The life of the Malakosa Village community before the opening of rice fields was mostly coconut farmers and cocoa farmers, however, in its journey, the crops in the form of cocoa beans experienced a decrease in the final yield due to disease or leafhoppers that hit evenly at that time as well as coconut production produced by farmers had a declining selling price so that farmers' income was no longer adequate. Finally, cocoa farmers and coconut farmers switched to converting their agricultural land into rice fields. In 2008 this transition process occurred on a large scale.

The opening of rice fields at that time already used heavy tractor equipment. Landowners who do not have the capital to turn their land into rice fields then cooperate with the owner of the capital with an agreement of 6 to 8 harvests owned by the owner of the capital, after which it is handed over to the landowner or owner

of the rice field. The form of gratitude from the owner of the capital to the landowner is only to give 50 kg to 100 kg of rice to the landowner at the end of each harvest. Landowners cooperate with capital owners with the view that rather than their land being uncultivated, it is better to hand it over to farmers who own capital to cultivate their land into rice fields. After the farmers received back their land as a whole, they cultivated it themselves with agricultural equipment that already used technology such as tractors and joders. Most farmers cultivate their rice fields using technology in the form of tractors and joders and some other farmers who do not personally own these tools then rent them to farmers who have tools.

The village government's involvement in helping farmers is to provide tools and medicines through the Village-Owned Enterprises (BUMDES) but is not sustainable due to payment after harvest. But the next to help farmers who cannot afford all medicines is continued by shopkeepers who provide agricultural needs with an agreement after the harvest is paid.

Some farming communities use organic fertilizers that do not contain pesticides but only on an individual basis with the calculation of low costs and rice production is not contaminated with pesticides. In addition, farmer groups also exist in Malakosa village with the main purpose and function of managing the cleanliness and water management of rice fields. There is assistance from the central government in the form of fertilizer that is allocated to rice farmers based on area in the form of subsidies that are distributed to farmer groups. Meanwhile, local irrigation officers are involved in providing socialization on how to farm, including the timing of starting rice fields in accordance with the rules of the irrigation office which are built based on mutual agreement with farmer groups.

On the other hand, there are still some people who do not convert their land into paddy fields but switch to patchouli farming because they see the current real conditions as promising. Community education is also not left behind because the children of farmers have also enjoyed education in every educational unit and continued to a higher level after completing education in their domicile. Thus, household appliances are no longer very simple but have become more modern, including how to cook, no longer using firewood except for certain occasions. Clean water provision is also available, especially drinking water, which on average uses suling water or gallon water.

Transformation Process in Type 3 Villages Tolai Village Torue Sub-district

At the beginning of the opening of rice fields several years ago in Tolai village using human labor and simple tractor engine power. In the course of time there has been a shift in the effectiveness of how to process rice fields where agricultural technology is increasingly modern. Until now, the processing of rice fields begins with plowing using tractors and janer, which is a plow car driven by humans until it is ready for planting. Followed by seeding in 3 ways, namely direct sowing called *tabela*, transplanting, which is seeding first then after 20 days old it is uprooted,

transplanting using a machine using plastic which begins with manual seeding after 11 to 15 days old is uprooted or cut into pieces then transplanted using a machine run by humans. Seedlings are stored on the machine then the tool is pushed by humans.

Rice fields before planting are first anticipated grass or weeds that will grow to interfere with the growth of rice, so eradication is carried out in the form of drugs or grass poisons of various types. After planting is completed and aged 15 to 20 days, the first fertilization is generally using urea mixed with 25 percent nmpk. Fertilization is carried out using human labor scattered but like this a small part that does the more dominant one is using a machine tool called a blower.

Harvesting no longer uses human labor but uses dores, so that farmers also benefit because after the paddy is filled in sacks the dores owner is responsible for delivering it to the home or residence of the paddy owner. The paddy owner and the dores owner make an agreement with profit sharing according to the agreed presentation. Every harvest of 14 sacks will be owned by the owner in 13 sacks and 1 sack for the dores owner as a labor wage. But when the dores owner does not transport the harvest then he must pay to the rice owner in exchange for transportation costs of 2 rb rupiah per sack. Whereas before using dores, harvest laborers received one sack of labor from the seven sacks obtained from harvesting, which means that the rice owner incurs more costs.

Increased yields by using pest repellents or poisons and it appears that there is more production. But the cost of medicines or the price of poison is also so high. According to farmers who do not use drugs, this calculation is reversed because the results obtained are quite reasonable because they do not spend much on drugs, the important thing is that maintenance is controlled and irrigation is not constrained or smooth, besides that the rice produced is considered safer from intexida or poison contamination.

Except for fertilizers, farmers receive subsidies from the government, and few farming tools are owned by farmer groups, most farming tools are privately or individually owned. The procedure for obtaining fertilizer is through farmer groups making a proposal known to the village head and then submitting it to the agriculture office.

The planting season is determined by irrigation staff, which is organized regularly to maintain water supply. After approaching the harvest, farmer groups are invited by the irrigation department to discuss matters relating to when the water is closed and when it is opened. Rice planting is done twice a year simultaneously.

Forms of Intervention of Actors Involved in the Village Community Transformation Process

As is known, the source of change and renewal in a society can come from both inside and outside the society concerned. The source of change in question starts

from the origin of the intention or will to change to the origin of the appearance of various forms of new ideas to realize change and renewal.

Sources of change that come from outside can be in the form of direct or indirect contact that occurs naturally between the community and the environment outside the community, but can also be in the form of various forms of motivation, counseling and the introduction of new ideas that are deliberately programmed from outside. In the implementation of community development strategies, it is very often found that the process of change and renewal occurs through the second pattern.

Type 1. Sausu sub-district Sausu Tambu village

The majority of the population of Sausu Tambu village are indigenous to the area and work as garden farmers. The community in Sausu Tambu village does not have many rice fields, namely 10 family heads. The indigenous people who are the majority of garden farmers have a way of farming that has adjusted to the season. During the rainy season, the village community is more in the garden and during the ideal season for fishing, the community will move to become fishermen even though being a fisherman is not the main job.

Based on the social reality of the lives of indigenous people in Sausu Tambu village, it can be described that the community has a foundation for fulfilling basic needs, but still has limitations in the aspect of welfare when compared to migrant communities. This can be seen in the interview excerpt as revealed by one of the following informants:

"I as a native community here from the beginning I feel there is no development, the community is difficult. I have never received assistance in the form of fertilizers or medicines for plants and even bought a little if I have money and I have received a house renovation assistance of 6 million rupiah for the walls of my house. There used to be a farmer's group here but we never received any assistance, although we had applied to the government but until now there is none and the group is no longer clear. The average person here is a gardener and does not have a large area of land, the average is a garden. Aside from being garden farmers, some also go to sea and are daily hunters. This daily hunter does work such as marketing in the garden of a Balinese friend for a wage of Rp. 60,000 per day. As a patchouli farming community, we cannot be expected to fulfill our daily needs because the harvest takes about four months, so to fulfill our daily needs we go hunting even outside the region. The patchouli plants that we cultivate are only 7 acres so far and on average produce 7 kg of oil with a price range of Rp. 500,000 to Rp. 600,000 per harvest. But if calculated with the needs that must be spent, it is not comparable. Farmers with capital have no problem with patchouli yields because patchouli plants also require medicines including fertilizers. This patchouli plant also has a disease, so it must be dispelled with pest poisons according to its type at a fairly expensive price too. Pests that usually attack patchouli plants are dangerous because they can kill patchouli plants instantly if not quickly dispelled with

pesticides or herbicides. Besides that, fertilization is also carried out for fertility (one of the informants in Sausu Tambu village is a native son).

In contrast, the migrants, who are dominated by the Balinese, who make up only 35 percent of the indigenous population, own more than 90 percent of the rice fields. Because of the early opening of the location in this area, the land belonging to the indigenous tribe was sold to the immigrant tribe. And these migrants processed all the land into rice fields, especially in the valley area, while the hilly and mountainous land was used as garden land.

Irrigation of rice fields in Sausu Tambu Village only uses dams that are held independently by people who are members of groups, working together to build manul but the results are not in vain proven to irrigate approximately 1500 ha of rice fields including rice fields in neighboring villages. The dam is only made of stone blocks, so the level of damage is unstable and when the volume of water from the estuary is high, the risk of damage is high. But thanks to the unity of the community, they can overcome any damage by working together and in the course of time there has never been a crop failure due to damage to the self-help dam. As for the source of funds when costs such as the purchase of gabion wire and others are borne individually by all irrigation water users, as revealed by one informant.

"We rice farmers have agreed to pay for the construction or repair of dams at the end of each harvest based on the percentage of rice fields owned individually. Every time sawan will start cultivating rice fields, the dam is first repaired to maintain the continuity of irrigation water. Since the opening of rice fields in our area, there has never been assistance from the government for the construction of dams, but once as a group submitted a request to the government but until now there has been no realization. Although our dam is self-supporting, until now the planting season has never been delayed, and we can adjust to other areas with the same planting and harvesting season twice a year"

The Sausu Tambu village area, which is dominated by paddy fields, is an area that is counted for its rice supply by outside areas including Gorontalo and Manado through inter-regional rice entrepreneurs. Marketing of the community's harvest is not an obstacle for the rice farming community in this village because in addition to the need for rice supply within the region itself, it also fulfills the needs of rice from outside the region.

Rice farmers have received assistance from the government in the form of tractors but not for individuals but for groups but the mechanism of use is based on personal conditions provided that those who use do not have their own tractors and are considered less capable but there is an agreement to pay fees for the group. As stated by one informant.

"Our farmer group (subak) once received assistance from the government after the group management submitted an application for assistance to the government in this case the agriculture office of Parigi Moutong district, which was known to the village in the form of a tractor. For those who do not have a tractor or who are poor rice farmers, they use it individually because some farmers in our group already have a tractor personally so that the assistance is used as a group inventory. But in its use, those who use it pay fees to the group

management as a group treasury (subak). The cash will be used when there is a need for common interests in the group including the cost of repairing irrigation water dams for rice fields."

Type 2. Malakosa Sub-district Malakosa Village

The geographical condition of Malakosa Village consists of 9 (nine) hamlets with a total of 545 households with a distribution of 275 indigenous Malakosa households and 270 immigrant households. In addition, the distribution of the community based on religion is 1,358 people are Muslim, 900 people are Hindu, and 4 people are Christian. The Malakosa community, which has a balanced population between the indigenous and migrant populations, is quite harmonious as expressed by one informant who is a former Malakosa Village Head.

"We are here between the indigenous and migrant tribes (Balinese), the number of residents and families is balanced, we feel happy with them (migrant tribes) because they are very respectful to us as landlords and we also feel proud to be able to jointly advance this Malakosa village, besides that the indigenous tribes can learn from them how their work ethic is."

The opening of rice fields at that time already used heavy tractor equipment. Landowners who do not have the capital to turn their land into rice fields then cooperate with the owner of the capital with an agreement of 6x to 8x harvests owned by the owner of the capital, after which it is handed over to the landowner or owner of the rice field. The gratitude of the owner of the capital to the landowner is only to give 1 to 2 sacks of rice to the landowner after each harvest for food needs. The landowner cooperates with the owner of the capital with the thought that rather than his land being uncultivated, it is better to hand it over to the farmer who owns the capital to cultivate his land into rice fields. After the farmers receive the land as a whole, they cultivate it themselves with agricultural equipment that already uses technology such as tractors and joders. Generally, farmers cultivate their land using technology as well as farmers who do not personally own a tractor, so the way out is to rent to farmers who have tools.

The village's involvement in helping farmers was to provide tools and medicines through the bundes but this was not sustainable due to payment after harvest. However, the next step in helping farmers who cannot afford all the medicines is continued by shopkeepers who provide agricultural needs with an agreement to be paid after the harvest.

Farmer groups also exist in this village with the main purpose of managing cleanliness and water management. There is assistance in the form of fertilizer from the government that is allocated to rice farmers based on area in the form of subsidies from the central government to groups. The irrigation officer is involved in providing socialization and ways of farming, including starting down in the fields, all arranged by the irrigation office with an agreement through farmer groups and no one violates it. So socialization to the community of rice farmers comes from the

government and from the private sector, especially drug entrepreneurs who often provide understanding to farmers. Especially how to use medicines to increase production.

The district government also has concerns for fishermen farmers or coastal communities whose work relies on marine products. However, there are dynamics that are not responded to positively by these communities, as expressed by one informant, an indigenous community leader.

At that time, as the village head, I sought assistance from the district government for the coastal community, but what happened was very concerning for the coastal community, where their routine work was fishing, high costs were used but they used to go to the sea repeatedly but did not get results. And it is even more disheartening when they are sold to get help in the form of tools and machines for fishing but what can be said that the tools provided by the government cannot be lasting slowly disappearing without being known where the tool is. This made the government officials think because when they checked everything they said they didn't know, the character was difficult to change. Next, the village government inspired the fishing community to make a rompong so that they did not have to go too far to sea which cost a lot of fuel, but the reality became a land of conflict by making the rompok a bone of contention where the tool was damaged and cut into pieces after being asked all said they did not know.

The government's concern for education has been met at the basic level. Where the community is not left behind because the children of farmers have also enjoyed education in every educational unit and continue to a higher level after completing education in their domicile.

Village involvement in health matters such as the posyandu program for supplementary feeding for toddlers, pregnant women and the elderly, as well as the latrine program, especially for people who cannot afford it. Then the village proposes health insurance in the form of BPJS to the social service office to get a free card at the puskesmas and hospitals that are recorded as poor people. the provision of clean water from PDAM has not been seen in this area, so the community meets the needs of clean water from wells or injecting wells and drinking water is widely supplied from sulin drinking water entrepreneurs even though from neighboring regions.

Type 3. Torue Sub-district Tolai Village

The Tolai village area is inhabited by various ethnic and socio-cultural backgrounds and is almost entirely a tribe of immigrant origin, but before the arrival of inter-provincial transmigration from Bali, a small portion of the population from the Poso region (Rhino tribe) inhabited this area. Then followed by tribes from various regions both locally and between regions and provinces.

From 1990 to 1997, transmigration took place, at which time the land was still in debt and swampy. Land management was done manually to make it into sawa,

especially the lowlands. In 2002 there was a change in rice fields by some owners to become cacao plantations where at that time the price of cacao was enough to guarantee that most people did it. But along with the development of chocolate from time to time it did not last continuously because the level of production experienced by the community was no longer stable and even continuous, finally the owners of the chocolate plantation returned to change their land into rice fields again. Seeing the situation that the price of rice continues to improve and the level of rice production is stable with the availability of irrigation built by the government through the APBN.

One informant, at that time, said that the cocoa was getting harder to care for because it had been attacked by disease so that the results were gradually no longer very encouraging and the level of welfare began to decline because family income was no longer balanced between income and needs. But some time in the future there was an improvement and construction of a very large dam and irrigation through the help of the central government of APBN funds so that our agricultural areas included areas that were irrigated. Finally, all of us cocoa farmers at that time totally converted the cocoa plantation land back into rice fields and the results gave good hope for the welfare of the family.

In the western part of Tolai, irrigation is managed by the provincial government so that when there is damage to irrigation, the farmer group makes a report for repairs through the village government. Other assistance from the government is in the form of subsidized fertilizers whose availability is quite limited, and other medicines are borne individually by farmers but there is relief for financing medicines because they can be borrowed through the farmer group's own cooperative and paid after harvest.

As expressed by one informant. I am the head of the subak in the western part of Tolai so this is because our irrigation is an irrigation built by the provincial government so that supervision is not too disciplined so that we farmer groups in areas that use irrigation coordinate and cooperate for the convenience of using and regulating the flow of irrigation water. So before and after processing our agricultural land, the farmer groups meet regularly to make joint decisions for the benefit of all farming communities in the irrigation area used. Our farmer groups in this area also receive assistance from the government in the form of fertilizer for rice plants but it is very limited according to the size of the land, and other needs such as medicines we do our own business and those who do not have capital can borrow other medicines through cooperatives that cooperate with farmer groups in our area. Sometimes there are also entrepreneurs who promote their agricultural medicines, but I as the head of the subak do not immediately buy them, instead I ask the suppliers to conduct trials so that no one in our group experiences negative appearances if they buy and use these products.

In general, the farming community in Tolai village does not immediately believe when there are new things related to the promotion of drugs that are

considered effective in increasing production or effective in eradicating pests. In fact, companies that promote drugs are asked by the community to conduct trials first whether they are effective or not and then the community wants to use them. The community does not immediately accept and use when there are products marketed by rice medicine companies.

Tolai Village in the future there is a balance between the 10 hamlets, especially infrastructure, first the environmental problem of flooding, but now it has begun to decrease due to village fund programs, namely drains. Then the following program improves the human resources (HR) of Tolai community members. There is an important point that Tolai villagers care about education, there is a very high awareness, and after education there is a poverty reduction program. Informant statement:

As the village head in Tolai, I have programmed physical development such as drainage to ward off flooding during the rainy season and production roads, but in the future I want an equal distribution or balance of physical development in Tolai because we have ten hamlets and are a fairly large village. One of the programs to improve human resources in the future in our area is to ease the burden on parents of PAUD and Kindergarten students, all residents in Tolai village by waiving all forms of fees related to education costs while in PAUD and Kindergarten, the source of funds is taken from the income of the Village Swallow that has been built. We have slowly reduced the poverty rate with various assistance programs including BLT and soft loans from BUMDES so that people's purchasing power has increased.

The Tolai village area is one of the areas that is a setra area where entrepreneurs of agricultural products make this area the main target before coming to other areas. Therefore, agricultural products in the Tolai area are considered safe because the supply is not at all disturbed where after harvesting all agricultural products are absorbed. Because the Tolai area is a target area for agricultural entrepreneurs to be supplied to other areas. In addition, there is an economic economy that also encourages the economic turnover of the people in Tolai. Then our area becomes a source of Central Sulawesi seedlings so that it helps the circulation of money. Then BLT assistance is supported by agricultural products so that the market remains smooth. Then the official institutions from the village are BPD, LPM, babinsa, all solid and social institutions, religious institutions.

The statement of the village apparatus informant, I as the village head will take every policy that I do first invite all elements related to the village at each program meeting to ask for suggestions, input, we summarize, we conclude, we implement all the community supports and the road as the village head does not take its own decisions but rather joint decisions. Then other institutions that support such as BUMN institutions and other private institutions. The banks in the capital district must be in the village of Tolai but not all banks in Tolai are in Parigi including the cooperative business in Tolai quite a lot and this is not found in this district city.

Tolai village has now risen to the category of independent village so that it gets one head so that the disbursement of funds from the central government is one point one billion which was previously only eight hundred million rupiah so that more programs can be implemented. In the village there are three assistants, technical assistants, social assistants, and community assistants who provide assessments. There is coordination between institutions so that there is an assessment of the existence of the village of Tolai so that it rises in status. Under these conditions, the function of the village head and his apparatus is only to organize and manage. NGOs in the village of Tolai so far only as a companion so that the village remains per, careful, and vigilant not to misuse the financial management of village assistance, especially controlling existing policies, that's the good thing about independent institutions.

The informant's statement, One of the policies that the village took was the construction of a meeting room as well as a swallow place, the first step that the village did was discussions with the PKK several times then invited all important elements and the results they agreed and built this gudung using village funds, previously our meeting room was very small and could not accommodate meeting participants. And coordinating with PMD because village funds cannot directly use existing funds must go through procedures.

DISCUSSION

The Transformation Process of Rural Communities in Parigi Moutong

The transformation process that occurs in Parigi Moutong is seen from its development there are different levels of speed both in terms of physical and non-physical. From a physical perspective, especially the development of development in the field of rural community infrastructure such as national roads, provincial roads, district roads and sub-district roads and production cantonment roads, bridges, markets, government offices, education and health facilities.

Transformation of Sausu Tambu Village Community

The majority of the population of Sausu Tambu village are indigenous people who range from seventy-five percent of the total population of Sausu Tambu village and twenty-five percent of the immigrant population dominated by the Balinese tribe. The indigenous people who dominate the village area with farming jobs with average land, farm laborers, fishermen who use simple tools so as to bring up modest production income which results in the economic level of the community is still very low. As expressed by Rostow in his theory, a society whose production function is limited is characterized by a relatively primitive way of production (which is based on pre-Newtonian science and technology) and a way of life that is still strongly influenced by values that are less rational, but these habits have been hereditary. Productivity levels per worker are still low, which is why most of the community's resources are used for agricultural activities. In this agricultural sector,

the social structure is hierarchical, i.e. vertical mobility of community members within the social structure is very unlikely. This means that a person's position in society will not be different from that of his ancestors. Meanwhile, political and government activities during this period were described by Rostow as the fact that although there was sometimes centralization in government, the center of political power in the regions was in the hands of the landlords in the area. The policies of the central government were always influenced by the views of the landlords in the area. This is reflected in the immigrant community becoming the next landlords after they have legally acquired either by distribution from the government at the beginning of their arrival or individually from the indigenous population so that they have access to their own investments as a minority immigrant tribe.

One of the things triggering immigrant tribes to adapt more quickly to the transformation process in Sausu Tambu village with the ownership of the main access, namely agricultural land, which on average they have more than enough while the indigenous tribes experience stagnation in the transformation process because their main access in the form of investment in agricultural land ownership on average only has a very small yard owning agricultural land of around ten percent and below. With this situation, the gap in the use of technology as an effective force related to daily activities as agricultural farmers becomes real. As expressed by Ogburn and Veblen in the view of technology as a force that inevitably affects change. As McLuhan stated: "every technology, gradually, creates an entirely new environment of human life" According to this view, technology is a very large force that has an unstoppable influence on change.

Behind that is the impasse in the use of modern tools that are high-tech in nature because access is not owned by the majority community as a driving force towards a faster process of community transformation to achieve a prosperous life as the identity of rural communities.

The power of access or material culture is the main source of progress. Non-material aspects of culture must adjust to the development of material culture, and the gap between the two will become a social problem area. According to Ogburn, technology is the mechanism that drives change: humans are forever trying to maintain and adapt to nature, which is constantly being renewed by technology.

Malakosa Village Community Transformation

The people of Malakosa Village who inhabit the area based on data from the village profile are inhabited by two large groups that are very balanced, namely the indigenous people and the majority of migrants from Bali, so it is very interesting to reveal these two forces related to the transformation process in each particular area. The original indigenous population based on existing data is approximately 250 families and the immigrant population dominated by Balinese tribes is also approximately 250 families so that it provides its own color in revealing the transformation process as a rural community with a status as an agricultural farmer.

The indigenous people whose daily lives as farmers, cultivators, laborers and nelayahs experience a transformation process from time to time that shows a rather slow pace, one of the causes includes the main access related to their activities as farmers, namely the ownership of cultivated land that is as simple as not even having a property right. The expanse of agricultural land in Malakosa village is quite extensive, but the fact is that property rights are not owned by indigenous tribes, but legal property rights of migrants or Balinese. From the beginning of the life of the indigenous people who initially had a large area of cultivated land, but over time they continued to sell land to migrants for various reasons for certain purposes.

Although Rostow in the classification of the economic level of society says that a society whose production function is limited is characterized by a relatively primitive mode of production, the reality experienced by the local community is still very basic where the gap is not both but the source of production is minimal so that the production function and mode of production are not maximized.

On the other hand, the life of the immigrant community evenly has the main access as a source of production is no longer at the stage of the eradicated production function with primitive production methods but has been integrated with the changes intended by Rostow, for example the ability of the community to use modern science and make new discoveries that can reduce production costs. In addition, there must also be people who use these new inventions to modernize the mode of production and there must also be a society that creates savings and lends them to innovative entrepreneurs to increase production and raise productivity. In short, the increase in investment that will create faster economic development than before depends not only on an increase in the savings rate, but also on radical changes in people's attitudes towards science, changes in production techniques, risk-taking, and so on.

Transformation of Tolai village community

The existence of the community in Torue sub-district, Tolai village, whose background is the existence of a migrant tribe in totality both locally and across regions in the territory of Indonesia, gives its own color so that it is very interesting to discuss in the relevance of studies on the transformation of rural communities. The diversity of ethnicities and cultures with a high attitude of tolerance is the main capital in this area which is shown in daily professional activities.

The transformation process that occurred in this area experienced more speed than the previous occupation areas, namely Sausu Tanbu village and Malakosa village, this can be seen from the main access or production sources as a whole the community has more than enough, especially agricultural farmers, pond farmers and other businesses supported by adequate facilities and the use of high technology. As expressed by Rostow in the prerequisite stage of take-off, one of which is the ability of society to use modern science and make new discoveries that can reduce production costs. In addition, there must also be people who use these

new discoveries to modernize production methods and must also be supported by community groups that create savings and lend them to innovative entrepreneurs to increase production and increase productivity.

Agricultural businesses in the Tolai area have a more effective level of convenience with the availability of all-round supporting power, for example at the beginning of cultivating farmland farmers need sufficient costs, for farmers who do not have sufficient costs for cultivation available funds from various financial institutions including from farmer groups themselves and some farmers have savings or deposits in various types of financial institutions such as farmer group cooperatives, general cooperatives and private and state-owned banks and vice versa all of these institutions provide convenience to farmers in need as soft loans.

The acceleration of the transformation process of rural communities in Tolai, which is the main capital with a background of different regional origins from various regions in Indonesia that bring character, work culture or high work ethic, variations in expertise and profession, the purpose of life migrating makes it easy to adapt to the work environment available in Tolai village. This has an impact on the environment of production sources in various fields, including agricultural land processing, small industry, business and trade. The situation of the Tolai village community shown like this shows that in a modern life following world civilization with the use of technology related to the means of production and utilization of production as revealed by Ogburn regarding technology as a factor that greatly influences change, even technology is so prominent and its influence is great in the modern world.

Forms of Actor Intervention in Rural Communities Sausu Tambu Village Community

Sausu Tambu village community inhabited by the indigenous Kaili tribe as the majority population with its own characteristics, physical facts show that they still live very opposed to the economic conditions that are still below the standard with basic ownership indicators: 1). houses that are still simple, 2). A small amount of cultivated land and even a handful have rice fields, 3). Erratic work or seasonal farm labor.

The following residents who inhabit Tambu village are migrants dominated by the Balinese tribe around twenty-five percent of the original population with a more decent and prosperous life with ownership indicators, 1). The average permanent residence house is a magnificent stone house, 2). Agricultural land of one hectare plus a garden, 3). Sedentary livelihoods as cultivators of agricultural land and plantations.

Public facilities in the Sausu Tambu area, the road between villages stretching west to the provincial road is still two meters and a half with gravel paving and damaged asphalt, puskesmas, kindergarten and elementary schools, weekly traditional markets, clean water from the Drinking Water Company is not yet

available, this is the limited involvement of the government and other institutions not yet visible.

Malakosa Village Community

Malakosa villagers have experienced a more prosperous life from time to time as a result of the harmonious life of the two tribes that inhabit this area in balance. These two actors, along with giving their own color in the transformation process of rural communities, are related to their existence as the main profession of agricultural and plantation farmers. Although these two tribes are equally contributing to the development of the region, it cannot be denied that the role in the management of production resources is controlled by immigrant tribes characterized by basic ownership of the average, such as ninety percent of rice fields owned by them including plantation land and others. Meanwhile, the indigenous people originally belonged to them for generations, but for various reasons they transferred their ownership legally by buying and selling to migrant tribes from time to time. With conditions like this, it appears that the level of production sources has a significant difference in the level of welfare with indicators including: 1) katu owners are the dominant beneficiaries, 2). Many simple houses are not permanent, 3). Ownership of agricultural land and gardens is very minimal, 4) hunting work.

The attention of the government is still limited as seen from the condition of existing infrastructure such as the road between the village areas measuring two meters and a half with gravel and asphalt paving that has been severely damaged, puskesmas are available, state electricity, kindergarten and elementary schools, clean water companies and markets are not yet available.

Tolai Village Community

Tolai Village with a population of immigrants from all parts of Indonesia reflects the diversity of ethnicity, language, religion, culture and high work ethic that creates its own style of situation in playing a role as an actor in the development of rural communities with professions in all fields of work. This condition is the main capital supporting the acceleration of social change towards a prosperous society with the current civilization.

The life of a diverse community with a fairly hormonal horizontal relationship creates a comfortable atmosphere in life, working for a living so that the impact on intra-regional and inter-regional community mobility is quite high. This can be seen in the daily activities of the people in the area around Tolai full of busy activities such as 1). agricultural activities, 2). socio-cultural activities in the fields of education, religion, and health, 3). Economic activities in the field of banking and cooperatives, traditional and modern markets.

D. CONCLUSION

Based on the results of research and discussion, it can be concluded that the Rural Community Transformation Process in the Sausu Tambu Village community where it has a majority of indigenous people but ownership of rice fields has changed ownership to migrants, especially ethnic Balinese, the Malakosa Village community experienced a transformation process in the domination of ownership of rice fields by indigenous people but the management pattern has changed to land management cooperation between landowners and capital owners, the Tolai village community experienced a transformation process, especially in the technical pattern of processing rice fields with increased use of agricultural technology, especially in the aspect of seeding with the 3-way model. The form of Multi-Actor Intervention on the Construction of Rural Community Transformation consists of the low initiative of the people of Sausu Tambu Village to improve their standard of living, the low ownership of capital by the people of Malakosa Village so that they leave the cultivation of rice fields to the owners of capital by cooperating, and the increase in awareness of the people of Tolai Village towards education and poverty reduction.

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