

**BUKTI KORESPONDENSI**  
**ARTIKEL PROSIDING INTERNASIONAL BEREPUTASI**

Judul artikel : The Conflict of Keujruen Blang and Farmers Study of Water Users for Rice Irrigation in Meunasah Gampong Lhok Muara Batu District Utara Aceh Regency

Prosiding : 2nd International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM 2020)

Penulis : Fakhrurrazi, Nirzalin and Rizki Yunanda

No.	Perihal	Tanggal
1.	Bukti konfirmasi artikel accepted	10 Januari 2021
2.	Bukti konfirmasi submit artikel dan artikel yang disubmit	10 Januari 2021

**1. Bukti Konfirmasi Artikel Accepted  
(10 Januari 2021)**



Fakhrurrazi Razi <fakhrurrazi@unimal.ac.id>

---

## [ICoSPOLHUM] Submission Acknowledgement

---

Dr.Ratri Candrasari <ocs@unimal.ac.id>

10 Januari 2021 pukul 15.18

Kepada: Fakhrurrazi Fakhrurrazi <fakhrurrazi@unimal.ac.id>

Fakhrurrazi Fakhrurrazi:

Congratulations, your submission "THE CONFLICT OF KEUJRUEN BLANG AND FARMERS Study Of Water Users For Rice Irrigation In Meunasah Gampong Lhok Muara Batu District North Aceh Regency" has been accepted for to International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM) 2021

Submission URL:

<https://ocs.unimal.ac.id/icospolhum/icospolhum2020/author/submission/654>

Username: fakhrurrazi

If you have any questions, please contact me. Thank you for considering this conference as a venue for your work.

Dr.Ratri Candrasari

International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM) 2021

---

International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM) 2021 ICoSPOLHUM 2021

<https://ocs.unimal.ac.id/icospolhum/icospolhum/index>

**2. Bukti Konfirmasi Submit Artikel Dan  
Artikel Yang Disubmit  
(10 Januari 2021)**



Fakhrurrazi Razi <fakhrurrazi@unimal.ac.id>

---

## [ICoSPOLHUM] Submission Acknowledgement

---

Dr.Ratri Candrasari <ocs@unimal.ac.id>

10 Januari 2021 pukul 15.18

Kepada: Fakhrurrazi Fakhrurrazi <fakhrurrazi@unimal.ac.id>

Fakhrurrazi Fakhrurrazi:

Congratulations, your submission "THE CONFLICT OF KEUJRUEN BLANG AND FARMERS Study Of Water Users For Rice Irrigation In Meunasah Gampong Lhok Muara Batu District North Aceh Regency" has been accepted for to International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM) 2021

Submission URL:

<https://ocs.unimal.ac.id/icospolhum/icospolhum2020/author/submission/654>

Username: fakhrurrazi

If you have any questions, please contact me. Thank you for considering this conference as a venue for your work.

Dr.Ratri Candrasari

International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM) 2021

---

International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM) 2021 ICoSPOLHUM 2021

<https://ocs.unimal.ac.id/icospolhum/icospolhum/index>

# THE CONFLICT OF KEUJRUEN BLANG AND FARMERS

## Study Of Water Users For Rice Irrigation In Meunasah Gampong Lhok Muara Batu District North Aceh Regency

Fakhrurrazi<sup>1, \*</sup> Nirzalin<sup>2</sup> Rizki Yunanda<sup>3</sup>

<sup>1</sup> *Sosiology Department, Social and Political Science Faculty, Universitas Malikussaleh, Aceh, Indonesia*

<sup>2</sup> *Sosiology Department, Social and Political Science Faculty, Universitas Malikussaleh, Aceh, Indonesia*

<sup>3</sup> *Antropology Department, Social and Political Science Faculty, Universitas Malikussaleh, Aceh, Indonesia*

\*Corresponding author. Email: [fakhrurrazi@unimal.ac.id](mailto:fakhrurrazi@unimal.ac.id)

### ABSTRACT

The "Keujruen Blang Conflict and Rice Irrigation Water Users" is the subject of this research. Gampong Meunasah Lhok, Muara Batu District, North Aceh Regency, was the site of this study. The primary goal of this study is to identify and analyze the sources of conflict between Keujruen Blang and rice farmers. Meanwhile, the researcher wants to see what kind of dispute there is and how the disagreement is resolved in the next round. The theory used in this research is a conflict theory and conflict resolution. Qualitative research methodologies were used in this investigation. Participant/direct observation, in-depth interview and the use of document studies were all used in the data collection process. Based on the field data that the researchers obtained, the results of the temporary study show that the conflict that occurred between the community and the Keujruen Blang in Gampong Meunasah Lhok, Muara Batu District, North Aceh Regency due to uneven water distribution, as well as a conflict-of-interest factor that violated the agreement between them. The conflict occurs in the form of closed conflicts and open conflicts, in the closed conflicts the farmers feel disappointed because they struggle for water in the management of rice fields which is no longer as regular as it used to be.

**Keywords:** *Conflict, Keujruen Blang, and Rice Farmers*

### INTRODUCTION

Substantively, agricultural land cannot be separated from the existence of farmers' lives. Agricultural land for farmers is multi-dimensional, namely as a source of livelihood, a source of life, religious-cosmic magical value, identity, dignity, power, and even ideological [1]. On the other hand, historical reality proves that the fate of farmers in every episode of regime power is always determined by the agrarian system with various political, economic and cultural interests. Every episode of the regime's power is always colored by the movement of the peasants' struggle in maintaining agricultural land that is controlled and managed productively. This means that the existence of farmers is never free from their resistance to agrarian policies in an established system of agrarian relations.

In addition to the existence of social and economic inequality, the poverty rate of the rural population is also increasing. Based on data from the Central Statistics Agency (BPS) [2], the number of poor people in Indonesia fluctuates from year to year. However, in 2015 the number of poor people in Indonesia was 28.51 million (11.13 percent). Compared to the poor population in 2020 which amounted to 27.55 (15.97 percent), it means that the number of poor people increased by 3.95 million. The increase in the number of poor people in rural areas is slightly higher than in urban areas.

As a country rich in agrarian resources, this is natural because approximately 60 percent of the population is farmers, especially those who live in rural areas. The agricultural sector in a national order plays an important role, because, in addition to providing food for the entire population, it is

also a source of foreign exchange for the country [3].

For farmers rice is self-existence, the land is a second wife, and on a piece of land, they find their identity as a whole. Farmers who do not own land have no other way but to become sharecroppers or farm laborers. With the owner farmers (financiers) and sharecroppers, a patron-client relationship is created (patron-client) as the patron (someone provides protection or services to someone who causes them to depend on those who have provided the service or protection) while the client is a person who dependent on patrons or cultivators.

Rice fields have a strategic function, because they are the main provider of food for the Indonesian population. Data on the standard area of rice fields for all of Indonesia shows that about 41% are in Java, and about 59% are outside Java (BPS, 2020) [4]. The data show that with the increase in population and the increasing need for land for various sectors, the conversion of paddy fields tends to increase, on the other hand, the creating of new paddy fields (extensification) experiences a slowdown [5].

Agriculture is one sector that is the most important part for the people of Aceh, especially for residents in Meunasah Lhok Village, Muara Batu District, North Aceh Regency. Until now, it has been noted that the composition of the community in Meunasah Lhok Village is dominated by residents whose livelihoods are in the agricultural sector cultivating rice as their main commodity, including those who live in Meunasah Lhok Village.

Because Gampong Meunasah Lhok has roughly 25.5 ha of rice fields, it is known as one of the 'Food Barns' places in North Aceh's western region. With an average yield of 4 tons of dry grain per hectare each harvest (GKP). However, based on field inspections, farmers' productivity has recently begun to fall. This is due to broken irrigation conditions caused by flooding, which have yet to be rectified, and have been preventing farmers from having access to irrigate water throughout the rice fields. This phenomenon gave birth to an agreement between farmers and keujruen blang with a system of dividing days and hours for certain areas with a system of opening

and closing the floodgates so that they can be utilized for all farmers.

However, in practice, there are still many farmers who are not aware and continue to take actions that can damage the agreement between the farmers and the keujruen blang by continuing to open the floodgates not according to the schedules that have been the agreement. This has raised protests and resistance from farmers against keujruen blang, farmers' distrust of keujruen blang began to emerge because the initial agreement that had been set did not guarantee the survival of the farmers because there were still illegal water distribution practices carried out at night by certain people.

This reality initially only took the form of ordinary protests, but later resulted in physical conflicts between Keujruen Blang and the farmers. This was triggered by the actions and decisions of the keujruen blang which were considered to be contrary to the agreement that had been agreed in the farmers' forum. The relationship of traditional advice (Keujruen Blang) with sensitive rice farmers triggers conflict between the two parties. This is a phenomenon that occurs in the village of Meunasah Lhok farmers. Thus, it is interesting to study primarily to understand the conflict between Keujruen Blang and Farmers (Study of Rice Irrigation Water Users in Gampong Lhok, Muara Batu District, North Aceh Regency).

## **DAHRENDORF'S CONFLICT THEORY PERSPECTIVE**

The fundamental problem with conflict theory is that it never manages to separate itself from its functional structural roots. This theory is more of a kind of arrogant structural-functionalism than a theory that is really critical of society. Conflict theory is a perspective that views society as a social system consisting of different interests in which there is an attempt to subdue the other components in order to fulfill other interests or obtain the greatest interest. Or conflict is a situation involving the division of social positions [6]

Conflict is motivated by differences in the characteristics that individuals bring in an interaction. These differences include physical characteristics, intelligence, knowledge, customs,

beliefs, and so on. With the inclusion of individual characteristics in social interactions, conflict is a normal situation in every society and there is not a single society that has never experienced conflict between its members or with other community groups [6].

Ralf Dahrendorf adheres to the conflict theory of Karl Marx, but he also rejects some of the views of Marx himself. Dahrendorf saw that the structure of industrial society had undergone major changes since the time of Marx himself. He also observed that social change does not only come from within society, it is not always caused by conflict, and besides class conflict, there are also other forms of social conflict. Conflict does not always have to result in revolution, and social change occurs without revolution. Society is divided into several groups based on power or authority. Because the interests between the groups must be different, for example, the ruling group wants to maintain its power while the controlled group has an interest in gaining power, and conflicts occur between these groups, and if the controlled group manages to seize it from the ruling group first, it will produce changes. He also said and noted that conflict is a source of social change, and political power always follows industrial power [6].

Conflict also states that division is the result of social life. Conflicts always occur in certain structures or systems which in general can be seen between the upper and lower layers, and conflicts also occur because of different interests, therefore conflicts always occur in society. Conflict theory developed in part as a reaction to structural functionalism and as a result of various criticisms, derived from other sources such as Marxian theory and Simmel's social conflict thinking. One of the main contributions of conflict theory is to lay the foundation for theories that make more use of Marx's thinking. And it is assumed that conflict theory can never separate itself from structural-functional theory [7].

For Dahrendorf, society has two faces, namely conflict and consensus, known as dialectical conflict theory. Thus, it is proposed that sociological theory be divided into two parts, namely conflict theory and consensus theory. Conflict theory should examine conflicts of interest and the use of violence that binds society while

consensus theory should examine the value of integration in society. For Ralf, society would not exist without consensus and conflict. Society is held together by enforced non-freedom. Thus, certain positions in society delegate power and authority to other positions. This fact of social life led Dahrendorf to his central thesis that the difference in the distribution of 'authority' has always been a determining factor in systematic social conflict [6].

In Ralf Dahrendorf's conflict theory, which understands society in terms of conflict, conflict starts from the fact that members of society consist of two categories, namely those who are in power and those who are ruled. This dualism includes the structure and nature of common life, giving rise to different and possibly conflicting interests. In turn, differentiation can give birth to conflicting groups. According to him, the order that exists in society is only caused by pressure or coercion of power from above by the ruling class.

Relations of Authority and Social Conflict Ralf Dahrendorf argues that positions in society have authority or power with different intensities. Authority does not lie in the individual, but in the position, so it is not static. So, a person can have power or authority in certain circles and not have certain power or authority in other environments. So that someone who is in a subordinate position in a certain group, may occupy a superordinate position in another group. Power or authority contains two elements, namely the ruler (the person in power) and the person being controlled or in other words superiors and subordinates. Groups are divided into three types, among others: 1. Quasi group 2. Interest group (manifest) 3. Conflict Group Pseudo group is a number of position holders with the same interests but are not aware of their existence, and this group is also included in the second group type, namely interest groups and because of these interests gave birth to a third group, namely social conflict groups. So that in the group there will be two associations, namely the ruling group (superior) and the subordinate group (subordinate). These two groups have different interests. In fact, according to Ralf, they are united by common interests. Those who are in the upper group (the rulers) want to maintain the status quo while those at the bottom (the ruled or the subordinates want to change). The lower a



person is in the social strata of society, the lower the authority he has. So a proletarian clump is at the bottom layer social structure, which has no regulation/organization.

The conflict that occurred between farmers and keujruen blang in Gampong Meunasah Lhok when analysed from the perspective of Ralf Dahrendorf's theory shows that keujruen blang is the authority holder of the farmers while the rice farmers are those who do not hold authority or power. This shows that the full power right in the distribution of water is the full power of the keujruen blang. So that the farmers do not have access to water if the floodgates are not allowed to be opened by the farmers.

## **METHODE**

This research was conducted in Gampong Meunasah Lhok, Muara Batu District, North Aceh Regency. The reason the researchers took this place as the research location is because the location is a place of irrigation water conflict between rice farmers and keujruen blang.

The main focus of this study is to see why there is a conflict between Keujreun Blang and rice farmers in Gampong Meunasah Lhok and the form of conflict between rice farmers and Keujruen Blang. By using a qualitative approach, researchers try to get a complete picture related to the causes and forms of conflicts that occur and how to resolve them. So that, in the application of the methodology in the field, the researcher combines several data collection techniques such as literature study, participatory observation, and in-depth interviews. The process of data collection, data categorization, data verification, and writing of the results of this research is carried out reciprocally, meaning that repetition is carried out to get data that is close to the actual reality. Informants in this study were selected as representations of their knowledge related to people involved in conflicts and resolving them.

## **RESULTS AND DISCUSSION**

### **THE BACKGROUND OF THE CONFLICT OF WATER DISTRIBUTION**

Rice fields are the most important element in meeting the basic needs of the community. The

need for food, clothing, and housing for the community is obtained from the production of agricultural land. Moreover, the government policies contained in Law No. 7/1996 on food, it is stated that food security is the fulfillment of food for every household which is reflected in the availability of sufficient food, both in quantity and quality, safe, equitable, and affordable [9]. This shows that land is a very important natural resource. Water is a (natural) resource that is limited, irreplaceable, and very important for survival. Apart from being the core of sustainable development, water is also the main and fundamental resource that enables the achievement of social welfare, economic development, and environmental resilience.

Currently there are many social conflicts that occur in society. According to [10] that there are four factors that cause conflict, namely differences between individuals, cultural differences, differences in interests, and social change. Just as Soerjono said, based on the results of interviews with several stakeholders in conflict resolution in Meunasah Lhok Village, it can be seen that the factors that caused the conflict between Keujreun Blang and Rice Farmers in Meunasah Lhok Village were motivated by differences in interests.

### **DIFFERENCES IN INTERESTS BETWEEN KEUJRUEN BLANG AND FARMERS.**

Individual or group differences in interests become the foundation or factor in the emergence of social conflict. According to [11], social conflict is defined as a perceived conflict of interest or a view that the opposing parties' goals cannot be met concurrently. To determine the elements that contribute to the dispute between the Keujreun Blang and the rice farmers in Gampong Meunasah Lhok.

Water conflict can be understood as a struggle for access, control, management and use of water resources between two or more actors. Water conflicts often arise because of the negative implications of the actions or actions of one water user on other water users at different geographical levels and time frames. This incident was experienced by an informant H. Husni who lives in Gampong Meunasah Lhok said:

Since I moved from corn farming to palawija farmers, conflicts often arise because there is competition between groups of water users and people who have a close relationship with the water management authority (Keujeurun), for example, competition between several groups of farmers whose rice fields are located on the river upstream in the use of water management, or between several users with different needs. The conflict between farmer groups in the village of Meunasah lhok that I see is influenced by the injustice of keujrun blang” (interview, 10 October 2021).

From the interview with the informant above, it is clear that the conflict between rice farmers is much higher than when farming crops. Conflicts can arise because there is competition between groups of water users with the same needs, for example, competition between several groups of farmers whose rice fields are located close to the water manager above in the use of one water flow is one of the basic factors underlying the problems between farmers and their interests say.

As a result, if water distribution is reduced, farmers are particularly vulnerable to violence. The water that flows into farmers’ rice fields will be reduced due to the increased demand for water, particularly water distribution, which is becoming increasingly thin. As a result, competition for water becomes an inextricable aspect of the water problem during the dry season.

### **CLOSED RESISTANCE OF RICE FARMERS TO KEUJRUEN BLANG**

Literally resistance is "resistance or against". Derived from English, namely resist. In this case, what we meant is all actions that reject or fight, whether they are formal or non-formal, if they do not agree with what is already running, it can be called resistance. Resistance to the government means opposition or resistance to government policies [12].

People's resistance according to Scott can be divided into two categories, namely resistance caused by direct causes and indirect causes. People’s resistance due to direct causes are including oppression, threats, pressure, coercion by landlords, governments, capital owners or other

parties. Resistance that is indirectly carried out through clandestine resistance, clandestine resistance achieves greater results than resistance that is carried out overtly [13].

Based on the reality in the field, it can be concluded that the farmers deliberately took actions to take water that was not intended for them. This theft of irrigation water was carried out by farmers from other people's rice fields. This is the impact of the attitude of farmers who do not comply with the agreement regarding the provisions of the schedule and distribution of water. And this is also the reason why almost every midnight the water overflows to the bottom. Some farmers feel that the decision to use rice field water is detrimental to themselves and is happy for other farmers.

The social conflicts in the community that the researchers interviewed above experienced an upward shift due to water struggles, resulting in conflicts such as verbal wars, not greeting each other, resulting in disharmony between farmers, resulting in damaged relationships between individuals, and disagreements between farmers, groups and families. . Humans are social beings who have a dependence on each other, between one human and another need and relate to each other. In meeting these needs, each individual has his own way of achieving his goals, one of which is through farming.

Although the closed resistance carried out by the peasants did not produce social changes as expected in an open resistance, the peasants had carried out a form of resistance that was well organized in groups of up to 100 farmers.

### **RICE FARMERS OPEN CONFLICT**

Open resistance was carried out by farmers who were openly opposed and conscientious. The resistance was carried out in various forms and carried out collectively. Dahrendof in his book [14] states; empirically, group conflict is perhaps easiest to analyze when viewed as a conflict over the legitimacy of power relations. Water conflict can be understood as a struggle for access, control, management and use of water resources between two or more actors. Water conflicts often arise because the negative implications of the actions or

actions of one water user on other water users are ignored. Water conflicts involve many actors, a variety of issues, as well as different geographic levels and time frames. Water has various functions as well as various symbolic aspects; Thus, conflicts over water are almost always related to other economic, political, and socio-cultural issues. This creates its own complexity, but at the same time opens up new avenues or approaches for conflict resolution, because a specific need for water can be met through different means or approaches.

Conflict plays a role as a result of developments in society itself. There are several forms of conflict viewed from different perspectives. And, this time the RG Squad will know more about forms of social conflict based on the views of sociologists. [15] said that there are five forms of conflict that occur in society. They are personal conflict, political conflict, social conflict, social class conflict, and international conflict.

Farmers fight each other for water for their fields to be plowed. Water is sought by farmers to the source, which is followed by the flow of water by farmers who enter water so that water reaches their fields. If water is allowed to enter, the rice fields will not be inundated by water because the water is blocked by farmers who are lazy to look for water, he only takes water in the fields that have been inundated by water. So that farmers feel disappointed with the attitude of farmers like that. Farmers express their disappointment in the form of issuing certain words, verbal violence.

When the conflict occurred, they jointly maintained the blockade that was made and defended their property rights, namely their land which really belonged to them. Now people have become brave to defend their rights compare to the past. Prosperity has increased from changes in the orientation of rice farmers in Muara Batu District, encouraging people to fulfill the fifth pillar of Islam.

The status obtained is the status given to individuals regardless of abilities or differences between individuals that are brought from birth. While the status achieved is defined as a status that requires certain qualities. Community relations are less harmonious, especially with keujrun blang.

## CONFLICT RESOLUTION PATTERN

Not all conflict resolution strategies used are in accordance with Dunnete in Husaini Usman's book, that Dunnete said there are five strategies to overcome conflict, the first, forcing, involves the use of threats. Coercion can result in both open and hidden forms of resistance (sabotage). Second, avoidance means moving away from the opponent of the conflict. Avoidance is appropriate only for individuals or groups who are not dependent on the individual opponent or group of conflict and have no further need to relate to the opponent of the conflict. Third, compromise (compromising) means bargaining to make a compromise so as to get an agreement and the goal of each party is to get the best agreement that is mutually beneficial. Compromise will work if both parties respect and trust each other. Fourth, collaborative (collaborating) means that the two parties to the conflict each maintain the greatest benefit for themselves or their group. Fifth, is smoothing, which means a conciliatory act that seeks to improve relations and avoid open hostility without solving the basis of disagreement.

Conflict is a difference or conflict between individuals or social groups that occurs due to differences in interests, as well as efforts to fulfill goals by opposing the opposing party accompanied by threats or violence [16]. Based on the results of the research that has been done, the conflict between Keujreun Blang and the rice farmers of Gampong Meunasah Lhok is a form of vertical conflict. The reason is because there are differences in the level of power held between the conflicting parties. The keujrun blang party has higher power than the people who are just ordinary people.

In this study, researchers used conflict theory to analyze the conflicts that occurred between the community and the keujrun blang in Meunasah Lhok Village. Conflicts that occur between the community and the keujrun occur because the community wants to maintain and get water fairly owned by the community and there is a keujrun interest in some of the community owned. Researchers about the factors that cause conflict, the impact of conflict on the community, and the settlement efforts made to overcome these problems are as follows:

According to [17], states that the chronology of conflict is also referred to as a sequence of events which is a tool used to show the history of a conflict based on a list of the time of its occurrence (year, month / day, according to the scale) which is displayed sequentially. This tool can be a “starting point” in understanding and uncovering conflicts because it can identify the interpretations of various parties to an event. This interpretation can come from one party or another which will later be used for its own benefit or together with other parties.

In general, overcoming conflict can be done by creating positive relationships and thinking towards oneself and others, fostering self-confidence, developing the ability to not push yourself, and establishing good communication. So it can be concluded that this conflict has been mediated and reoccurred due to not being in accordance with the agreed agreement. However, this will continue to be pursued so that both parties are achieved as expected.

## CONCLUSION/ACKNOWLEDGMENTS

The result of the research shows that the conflict that occurred in Gampong Meunasah Lhok, Muara Batu District, North Aceh Regency in the form of closed conflict and open conflict where farmers feel disappointed because of the struggle for water in the management of rice fields. The factors behind the conflict that occurred were far from irrigation sources, uneven distribution of water, conflict of interest factors, and the violation of agreements made. So that the conflict does not spread, the efforts made are Keujrun Blang providing solutions to farmers by advising farmers who are caught stealing water, farmers help those who have difficulty getting water and the solution made by community leaders is deliberation in resolving conflicts between farmers. While the general form of irrigation water conflict between rice farmers and keujruen blang is social conflict in a horizontal form because the two parties to the conflict have relatively the same position or role, namely the same as rice farmers.

The conflict resolution process carried out in resolving irrigation water conflicts between fellow rice farmers is to use mediation techniques as conflict resolution. In resolving this conflict,

mediation has been carried out to hasten the construction of new irrigation. In addition, the deepening of the main sluice channel has caused conflicts between keujruen blang and rice farmers because they fight over irrigation water for their rice fields.

## REFERENCES

- [1] A. G. Flor, “ICT and Poverty: The Indisputable Link,” *Third Asia Dev. Forum Organ. by Asian Dev. Bank UNESCAP*, 2001.
- [2] D. Wuryandani, “Dampak Pandemi Covid-19 terhadap Pertumbuhan ekonomi Indonesia 2020 dan Solusinya,” *Pus. Penelit. Badan Keahlian DPR RI, Bid. Ekon. Dan Kebijakan. Publik*, 2020.
- [3] P. Destarianto and S. B. Prasiwi, “DESAIN SISTEM PENDUKUNG KEPUTUSAN PEMILIHAN LAHAN UNTUK PENINGKATKAN PRODUKTIVITAS TANAMAN PANGAN DI KABUPATEN JEMBER,” *J. Teknol. Inf. dan Terap.*, 2019, doi: 10.25047/jtit.v4i1.16.
- [4] Badan Pusat Statistik, “Hasil Sensus Penduduk 2020 di Provinsi Jawa Tengah,” *Kementerian. Dalam Negeri*, 2021.
- [5] T. Sudaryanto and D. K. S. Swastika, “Ekonomi Kedelai di Indonesia,” in *Kedelai – Teknik Produksi dan Pengembangan*, 2007.
- [6] G. Ritzer, *Teori Sosiologi; Dari Sosiologi Klasik Sampai Perkembangan Terakhir Postmodern, Terjemahan: Saut Pasaribu, Rh.* 2012.
- [7] G. Ritzer, *Teori Sosiologi: Dari sosiologi klasik sampai perkembangan terakhir postmodern.* 2012.
- [8] Badan Pusat Statistik, “Statistik Lingkungan Hidup Indonesia (SLHI) 2018,” *Badan Pus. Stat. Indones.*, 2018, doi: 3305001.
- [9] Anonim, “P Atient I Nformation on,” *Rheumatology*, 2011.
- [10] S. Soekanto, *Teori Sosiologi Suatu Pengantar.* 2016.
- [11] A. Syamsuddin, “KONFLIK SOSIAL DALAM PERSPEKTIF SOSIOLOGI AGAMA,” *Al-Din J. Dakwah dan Sos. Keagamaan*, 2020, doi: 10.35673/ajdsk.v6i1.865.
- [12] Hepridayanti and Agus Machfud Fauzi, “Resistensi Masyarakat Terhadap Pengesahan UU Cipta Kerja Dalam Perspektif Sosiologi Hukum,” *Reformasi Huk.*, 2021, doi: 10.46257/jrh.v25i1.171.
- [13] D. Setiawan and M. A. Ubaidullah,

“KONFLIK DAN RESISTENSI MASYARAKAT TERHADAP PERTAMBANGAN GALIAN C DI KABUPATEN NAGAN RAYA (Studi Kasus Desa Suak Palembang ...,” *J. Ilm. Mhs. ...*, 2019.

- [14] M. Paloma, *Sosiologi Kontemporer*. Jakarta: CV. Rajawali dan Yayasan Solidaritas Gadjamada.
- [15] S. Soekanto, “Sosiologi: Suatu Pengantar,” *Journal Ekonomi dan Bisnis Indonesia*. 2013.
- [16] S. Soekanto, “Sosiologi Sebagai Pengantar,” in *Jakarta*, 2001.
- [17] M. Hartani and S. A. Nulhaqim, “ANALISIS KONFLIK ANTAR UMAT BERAGAMA DI ACEH SINGKIL,” *J. Kolaborasi Resolusi Konflik*, 2020, doi: 10.24198/jkrk.v2i2.28154.