

SOCIAL CULTURAL TRANSFORMATION IN ATTITUDE AND BEHAVIOR OF PADOE COMMUNITY (A CASE STUDY OF PADOE COMMUNITY IN MINING AREA OF PT. VALE, TBK. IN WASUPONDA, LUWU DISTRICT, SOUTH SULAWESI PROVINCE)

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ABSTRACT: *The presence of PT Vale Tbk in Wasuponda, Luwu Timur Regency resulted in a change of attitudes and behavior pattern of Padoe Community due to effect of social problems created by the operation of mining companies in the region. This study aims (1) to explain and describe the attitudes and behavior pattern of Padoe Community before the entry of mining industry in their customary territory. (2) To reveal and describe whether the presence of the mining industry PT. Vale Tbk caused a change in attitude and behavior patterns of Padoe Community and what are the changes in attitudes and behavior. (3) To find out the implications of social, economic, political and cultural changes in the Community due to the presence of PT. Vale, Tbk. The method used to collect data is observation, interviews, and literature reviews. The data collected are presented in descriptive analytical form. The research results indicated first, the attitudes and behavior pattern of Padoe Community before the entry of the Mining Industry PT. Vale Indonesia Tbk in Wasuponda Region, East Luwu Regency. They upheld the sense of mutual cooperation in community life and lived from gardening, breeding buffalo, managing sago and resin, searching rattan, and hunting. Second, a change in attitudes and behavior patterns of Padoe Community after the entry of the mining in Wasuponda. People are getting interested and seeing opportunities in industrial sector. Demand for labor is one reason for people preferring industrial activities rather than agricultural activities that more income they could get from the industrial activities than farming. It was the beginning of the changes in Padoe communities in Wasuponda. In addition, a change also takes place in educational orientation and roles in the family. Third, implications of social, economic, and cultural changes of Padoe Community due to the presence of PT. Vale, Tbk. Community life behavior of Padoe people changes because of the effect from outsiders through PT. Vale and that brings a variety of land issues: destruction of forest resources, such as resin and rattan. Meanwhile, the foothills usually processed by people as gardens and tubers have become part of mining concessions that they can no longer be worked on.*

KEYWORDS: Culture, Social Cultural Transformation, Attitude, Behavior

INTRODCUTION

Background

East Luwu with 6.944.88 km² wide is one of the districts in South Sulawesi Province inaugurated on May 3, 2003. The regency consists of 11 sub-districts (Burau, Wotu, Tomoni, East Tomoni, Angkona, Malili, Towuti, Nuha, Wasuponda, Mangkutana and Kaleana) with a population of around 261,199 people based on the population census in 2012 (<http://www.luwutimurkab.go.id>). Administratively, this regency is bordered by Central Sulawesi Province in the north, Southeast Sulawesi Province and Bone Bay in the south, and North Luwu regency in the West and East.

Establishment of East Luwu was motivated by two main considerations: historical considerations and economic considerations. Historically, East Luwu was formerly Malili region as an independent administrative area. Economically, it was an area with abundant natural wealth capable to meet the economic needs of the population of around 261,199 people. It has long been known as an agrarian society and multi-ethnic society with its own customs and culture (Abubakar et al., 2004). In addition, East Luwu is also known as the fourth largest nickel reserve region in the world which is the main attraction for investors to invest in the mining sector in this region. In fact, they have invested before the East Luwu district was established.

The company interested in investing its shares to explore and exploit the natural resources in mining sector is PT. Inco, Tbk., which later then changed its name to PT. Vale, Tbk Inco in 2006 and to PT. Vale, Tbk Indonesia in 2011 when Canadian company (Vale Canada Limited) dominated a share ownership of 58.73 percent. PT. Vale, Tbk, has been operating in Indonesia since the first work contract approved by Indonesian government on July 27, 1968 with a concession area of 218,528 hectares, most of which (118,387 hectares) locate in Sorowako. Since 1968, PT. Vale, Tbk, began to explore the natural resources continued with the process of infrastructure development and exploitation (Abubakar et al., 2004).

The presence of the mining company for approximately 44 years has given a positive and also negative effect on the people of East Luwu Regency. The positive effect can be seen in the economic sector. The data shows that the company has succeeded in increasing Regional Revenue (PAD) from the tax and non-tax sectors. For example in 2000, PT. Vale, Tbk. contributed about 60% to the Regency's APBD (regional income and expenditure budget) (data of BPS and PT. Vale, Tbk. (in Abubakar et al., 2004). In other words, the area on which the mining work contract located has become a "rich" area. It seems that condition has multiply positive effects economically on employment opportunities and the increase of income and welfare of the people who are working for the company.

The negative effect is classified into two forms: long-term negative effects and short-term negative effects. The long-term negative effects can be understood as a variety of problems predicted to occur as a result of something happening for long. Meanwhile, the short-term negative effects can be interpreted as a variety of problems that occur immediately after a situation takes place. In connection with this case, the long-term negative effects being predicted to occur are the changes in economic life of people from sufficiency to shortages, from rich to poor, whenever the mining activities in East Luwu district suddenly stop because the natural resources in the region have been exploited or the inefficient production costs. One real example describing this situation is the mining area on Nauru Island in Pacific Ocean.

When mining activities are still in operation on the island, the people were living in luxury from mining royalties. When the mining was closed, the people in the region immediately fell into poverty (Library.bappenas.go.id).

PT. Vale, Tbk has been in effort to anticipate the long-term negative effects by providing Community Development Fund through the Integrated Community Development Program (PTPM) as fund for improving the quality of agricultural sector in the East Luwu area, especially in operationally affected areas. Vale Indonesia President Director Nico Kanter said that to support all activities of PTPM, Vale Indonesia provided funds of around Rp. 40 billion to Rp. 50 billion each year to make East Luwu regency as an agroindustry district (<http://sulawesi.bisnis.com>). In other words, the Community Development fund is given to develop the economic independence of people in the region so as not to rely entirely their economic life on the mining sector. Abubakar et al. (2004: 174) argues that one dynamic occurring in the mining area is that economically the local community increasingly depends on the mining industry. Therefore, the fund can be used by the people in East Luwu district to have opportunity to develop their agricultural potential, so that the agricultural sector will support society economy when the mining sector is no longer reliable.

The presence of PT. Vale, Tbk in the East Luwu region since 1968 has also brought about various problems (short term negative effects): problems related to land processing, socio-economic life of people, and local wisdom of society. For the land processing problems, for example, PT. Vale, Tbk. which was granted permission to process a vast mining area was only able to explore 6,000 hectares of concession land. It means that hundreds of thousand hectares of concession areas have not been fully exploited. This is in line with the statement of the chairman of the House of Representatives of South Sulawesi, HM. Roem, stating that the land controlled by PT. Vale, Tbk. seems to be redundant and many have become idle land. This condition is considered a problem because the huge land tenure cannot be used for the society welfare.

Another important issue is land ownership. In this case, the indigenous people and the company are involved in conflicts over land ownership. One example of this case is the agrarian conflict between the indigenous community of Karunsi'e in Dongi village and PT. Inco, Tbk., (Now PT. Vale, Tbk) which has been going on since the 1970s (Nur, A.R., 2014:1). Both parties claimed land the ownership rights to the area of 3,905 hectares in Dongi village. PT. Vale, Tbk has explored the area as a mining area and prohibits society from utilizing the land as residential, agricultural and plantation area. The basis of the company's claim on that customary territory of Karunsi'e Dongi is state law (positive law) through a mining license granted by government, both district government and central government. On the other hand, the basis of claims of indigenous people of Karunsi'e Dongi is based on historical aspects which include the history of migration, the formation of laws and customary institutions, and others (Nur, A.R., 2014: 24).

The conflict between indigenous peoples and PT. Vale, Tbk is generally triggered by social problems as a result of the presence of the mining company. Mastery of natural resources and territories of the indigenous peoples included in the mining license area of PT. Vale, Tbk is perceived to have restricted the access of society to their land and natural resources. In addition, people also feel the mining exploration activities have caused the loss of livelihoods and have resulted in impoverishment of local people and a radical destruction of their identity. According

to Nur, A.R. (2014: 40) the loss of indigenous territories due to being used as a mining concession area is not a small loss, but has caused social change in the lives of local people.

The social changes include changes in identity and economic. In terms of the identity change, the indigenous people in the area they claim as their village do not get recognition from the company and government and even be considered as illegal settlers who occupy the concession area of the company. Whereas according to indigenous people, the area is part of their ancestral heritage. Thus the indigenous people have now changed their identity to become illegal settlers. In terms of economic change, indigenous peoples formerly used their territory for settlements, agriculture and plantations, are now unable to occupy and process their land. Their territory has been taken over by the company in which infrastructure for the benefit of the company including airports, golf courses, corporate offices, employee settlements and nickel ore processing plants has been built without regard to the social life of indigenous communities who have lost their livelihood. As a result, they then switched professions to scavengers, workers in companies, construction workers, ship workers, temporary employees with insignificant income. This has caused them to fall into poverty and bankruptcy economically (Nur, A.R., 2014: 39).

One in three indigenous communities directly affected by the social impacts arising from PT. Vale, Tbk in East Luwu district is Padoe community also known as Padoe tribe predominantly scattering in Sorowako region which is included in the main mining area in the contract of work of PT. Vale, Tbk Indonesia. Padoe people are also in social effects as previously discussed, namely agrarian conflicts with the company regarding to land ownership rights, their identity is not recognized by the company, economic bankruptcy due to loss of land as a source of life, and compensation funds from the company as a form of corporate responsibility using resources in the region. Those social impacts have led to social change in their lives.

Social change is a change occurring in social institutions in a society that affect the social system including values, attitudes and patterns of behavior among groups in society. It is due to the nature of social change that is chain and interconnected between one with other social elements (Selo Soemardjan, 1974). Based on this theory, the writer is then motivated to find out how the relationship between social change and changes in attitudes and behavior of community. For this reason, the writer conducts a study to examine the effect of social changes in the mining concession area on changes in attitudes and behavior patterns of Padoe indigenous community in response to the social problems.

Three main reasons the writer conducts this research: First, the writer has tried to seek information about the life of Padoe community in the mining concession area in East Luwu Regency, both through literature search and information search on the internet. However, the required information was not yet available. Second, having so long the company been operating in East Luwu region, the dynamics of attitude and behavior patterns of Padoe indigenous people must get effect from the social problems arisen by company presence. Therefore, this research leads to scientific explanation of what change pattern occur; how was the attitude and behavior of the community before mining, when mining operating, and what patterns of attitudes and behaviors of the community that might be formed if mining is completed. The information of attitudes and behavior patterns is very important to identify to take action of preventing the emergence of negative attitudes and behavior patterns in response to the social changes that may occur. Third, some previous studies are considered relevant. However, some studied how far modern industries (such as mining) change the point of view and the way of life of the

community or indigenous communities. Others studied the health impacts, environmental impacts and generated conflicts. This research examines how social change has resulted in a socio-cultural transformation in the attitudes and behavior of people in the mining area.

Research Problems

Based on the background, this research focuses on two main things: analysis of attitudes and behavior patterns of Padoe indigenous peoples before the mining industry came, analysis of changes in their attitude and behavior patterns due to the presence of the mining industry in their customary territories, as well as predictions of changes in attitude and behavior pattern if the mining industry stops in operation. The focus of the research is then used as the basis for formulating three research problems, namely:

1. How is the description of attitude and behavior pattern of Padoe people before the mining industry came for mining operation in their customary territory?
2. How is the form of change in attitude and behavior pattern of Padoe indigenous peoples when the mining industry PT. Vale Tbk is in mining operation in their customary territory?
3. How is the implications of the social, economic and cultural changes PT. Vale, Tbk brings about in Padoe community?

Research Objectives

Based on the research questions formulation, this study is expected to achieve the following research objectives:

1. To explain and describe the attitudes and behavior pattern of Padoe indigenous people before the mining industry came for mining operation in their customary territory
2. To find out and describe whether the presence of PT. Vale, Tbk. Mining industry leads to a change in attitudes and behavior patterns of Padoe indigenous people and what kind of changes in their attitudes and behavior.
3. To explain and describe the implications of social, economic and cultural changes PT. Vale, Tbk brings about in Padoe community.

DISCUSSION

Attitude and Behavior Pattern of Padoe People before the Presence of Mining

The indigenous people of Padoe in Wasuponda sub-district are divided into six villages, namely: Balambano, Tabarano, Wasuponda, Ledu-ledu, Magani and Nickel. Other two villages are in Nuha district. They used to be mountain people living from cultivating, hunting and gathering. Besides, they also do resining and caning. The rest in the lowlands are living from gardening and farming.

In the past, the Padoe community was neglected living from farming and gardening. But, many of them have now become entrepreneurs, civil servants and employees at PT. Tbk Tbk. There

are also some living fishing. Muchlis (62 years old, Wasuponda) says that each householder has arable land processed as agricultural land or processed for various types of crops to be sold out in traditional markets. Trading activities are still very minimal. Traders come from outside their village and even only on market day.

The indigenous peoples of Padoe lived peacefully from nature and the life system they have, such as the kinship system, mutual cooperation, and high solidarity. Almost all activities, especially related to economic activities, are always based on the principle of mutual cooperation and togetherness. In addition, to achieve a peaceful life, they are also supported by religious nature that requires them to organize their lives in social relations between fellow denizens and other community groups.

Long before PT Vale operated in Wasuponda, the Padoe Community had already occupied this area who at first migrated to this area in torture. As a colonized community, Padoe people were also subjected to rules to hand over the forest products they obtained, such as wood and rattan as well as hunting products like deer and anoa as much as 50% as tribute to King Weula. This condition as a colonized community sparked the anger of Padoe people to do counterwork. Under the command of saliwu warlord, the Padoe defeated King Weula in which many Weula people were killed and some fled from the kingdom. Wasuponda was the domicile of Weula people at first, so it was also known as Mokale Weula who ruled through the palace. In Wasuponda there was a large stone on which pineapple growing. In this case, pineapple was growing on large stone with no soil elements. In Padoe language, Wasu means stone and Ponda means pineapple.

Until the Dutch colonial era, the Padoe community was under the reign of Matano Kingdom held by Andi Halu, a nobleman from Palopo. At that time the power of Datu Luwu included the mountainous region to Central Sulawesi. Andi Halu ruled from 1910-1928 and Makole leadership lasted until 1950 which later changed to "District". In this era of district government there was a movement of DI/TII. They migrated to Nuha and Wasuponda at the behest of the king on the basis of demographic and economic considerations. This is because Nuha-Wasuponda highland is indeed attractive because the land is fertile, an important factor for the community living in the area as residents of Nuha-Wasuponda highlands along with several other community, such as Karunisie Community, Tambee Community, Taipa Community and others.

Padoe people inhabited almost the entire Nuha-Wasuponda Highlands, namely Kawata, T 090, Wasuponda, Wawondula, Matompi, Ranteloka (Liaka) and Tabarano. As more people lived in Wawondula, some then moved to Asuli, Kantara and Matompi. The exodus of Padoe people community to Nuha Plateau seemed to face problems, because Weula people had inhabited this area as a native population whose number was more than the number of Padoe people. Furthermore, many other community groups from Central Sulawesi also moved to Nuha-Wasuponda Towuti plateau, such as the Tambe'E community and the Karunsi'E community which later make a corporation.

It is said that the King of Weula ruled very cruelly and treated Padoe community as a colony, making many people of Wasuponda Towuti to become chaotic. The Padoe community also

experienced a bitter times of being driven out of and even dispersed by the war. The beginning of the 1950s was the era of upheaval of DI/TII (Darul Islam/ Indonesian Islamic Army), a separatist movement against the state to form a separate state, namely the Islamic state under the leadership of Kahar Muzakkar. Whereas Kahar Muzakkar himself was actually a disappointed figure of warrior who then fight for an ideology against the country he had ever fought for. DI/TII movement fought against TNI (Indonesian National Army) where Kahar Muzakkar was also part of TNI Corps with the rank of Lieutenant Colonel. The clash of ideologies made the people especially living in remote areas suffering. One of them is Padoe Community.

Padoe community living in forested areas and relatively far inland must be supervised by DI/TII, while those who lived in villages easily accessible to TNI must be evacuated to avoid the horde of DI / TII. This condition made Padoe people dilemmatic of seeking refuge, leaving their hometown, particularly Christians who at first evacuated to other cities because of being threatened by the horde of DI/TII. They would be killed if they did not want to convert to Islam. An informant (Bd) said: On June 10, 1954 a large-scale operation was carried out by TNI at Tabarano. At that time, he stayed at home with an old sister, while his parents and two other sisters were in the garden. TNI dragged away Bd and his old sister to Malili, while his mother and two sisters ran and hid in the midst of forest because of fear, and then they went on a boat to Tinampu village, an old village on the coast of Lake Towuti. Meanwhile, Bd and his old sister were escorted to Malili through Ussu-Kawata for two days and two nights together with hundreds refugees. They were then concentrated in Gemba, a small village not far from Malili, then moved to Malaulu. For one reason they were moved again to Karebbe, a relatively closer village to Nuha where the refugees originally came from. Those refugees came from several villages.

Due to the sudden refuge, many refugees were scattered and separated from family members. It therefore made a deep sadness and injury for Padoe community. In refugee camps, the refugees were facilitated with social service, but shelters built on their own in an emergency with very simple food ingredients. Many people died due to a fatigue and illness and some others were killed by the horde of DI/TII suddenly met when they sought forest products such as resin and rattan for sale for their family lives.

An informant said as quoted in Muh.Yamin Sani (2008:90): "As being led along with an older sister, he was so devastated because he separated from his mother and two other sisters who were in the garden when the incident occurred. Shot or still alive? He almost broke up when thinking of his family. However, he was strengthened because he still had his older sister in the evacuation of Malili city. Fortunately, he could work for a shop near the mosque. Bd is a moslem and so he was assigned to hit "bedug" in the mosque. His real name is Ahmad, but later then called Beddu, the typical name of a Bugis and matches his role as mosque drummer. His longing for mother was more felt by his mother in village who lost her only youngest son. Driven by her longing, the mother and two other mothers decided to search her son in refugee camps. The mother prayed "O my God keep my life before meeting my child. I was ready to die after meeting my child. Three days and three nights the mother very carefully walked along the pathway that she wouldn't be caught by the mob. It seemed God granted he prayer that she could met Bd. Two years in refugee camp, in 1957, the mother died in peace.

In 1959 Malili town guarded by only one team of police was assailed by a horde of DIITII one day after TNI from Brawijaya unity edged away. Therefore, the refugees were then moved to Palopo via the sea route, because the land route at that time did not yet exist. From the port of Palopo, the refugees were transported on army car to Padang Aluran about 12 km from Palopo town. In Padang Aluran the refugees remained only a few months, until the end of 1959 they moved to Mangkutana via Wotu by ship. Mangkutana was considered safer because it was guarded by GPST (Central Sulawesi Youth Movement) group led by Herman Parimo.

The horde of DIITII fled and South Sulawesi including the Nuha Plateau were considered conducive in 1962. However in 1963 this area was declared closed. On August 1964 Battalion 013 Nirannuang carried out the Mappadeceng Quick Operation. This operation aimed to restore security, and in 1964 the Dos TNI was established in Tabarano and Tumampu. A. Beddu then led the OPR (Pagar Rakyat Organization) in Tabarano with the strength of 8 sanjata.

Bd's experience was also experienced by many Padoe people illustrating the fatigue of Padoe people in their life struggle. They depicted a heroic and energetic group and peaceful seekers. The dominance of external forces makes them fighting or evacuating as adaptive strategies. They are not confrontative community, but rather accommodative. However, if their rights are set aside, or not taken care of, they will then fight for the rights.

The presence of PT Vale since 1968 in Nuha Plateau - Wasuponda-Towuti did not necessarily cause resistance but was received with anxious expectation. Padoe people was tired and their economic conditions did not improve yet. It is possible that PT. Vale brought blessings to enable the Padoe people to become better, "fair and prosperous". These hopes penetrated the hearts of many Padoe people at the level of gross root. The presence of PT Vale was initially used by certain people, not for Padoe people, but for their own sake, making the image of PT. Vale being contaminated.

Change in Pattern of Attitude and Behavior of Padoe People after the Presence of the Mining Industry

George N Appell (in Michael Dove, 1985) states that one of the most crucial problems for developing countries (actually also for other countries) is the management of social change. The social problems the change brought about may be resulted by 'explicit wisdom of social reorganization or unexpected social consequences of technological development.

Development, modernization and social change are things almost sacred and their usefulness has never been doubted. The complete impact of the development, modernization and social change on society is rarely reviewed. This impact is: 1) each development or modernization activities must involve 'destructive activities; (2) introduction of a new activity always replace the traditional activity; (3) the adaptation potential of a population is very limited, and any act of change reduced the potential until the change has been entirely accepted; (4) considering the reduction in adaptation potential, any act of change would cause physiological, psychological and behavioral losses in concerned population; (5) modernization undermines the support mechanisms and treatment in managing the social pressure; (6) changes always result in psychological losses and compensation for these losses; (7) changes threaten the population nutrition.

Extractive corporations may result in more severe consequences, when not managed properly. Refusing the socio-psychological and ecological consequences built awareness to impose

Corporation Social Responsibility. Albert Fery (Kompas, September, 1 2006), a former manager at the World Business Council for Sustainable Development (WBCD) argued that the biggest enemy for environment is poverty. When an international company works for a large profit on an area rich of natural resources for a large profit but makes the people surrounding suffering from poverty, there will then happen a social injustice.

Society around the mining area are undergoing economic changes. The change is certainly in a positive direction, but could also be changes in other aspects. Starting from the recruitment of workers in the mining area, more people were required and it makes the education sector was not given priority at first. People on productive age might work for the company. After long in operation the nickel mining company made progress and this attract many people to work for the company.

PT. Vale does not only employ the local people but also from outside of Sulawesi such as from Java, Kalimantan, Sumatra and Papua. In addition, Many foreign workers work at mining companies PT.Vale. The increasing in number of outsiders coming to Wasuponda affects the lives of local people. Many accommodations such as rented houses and boarding houses are built to accommodate them. Besides, trading business is also more active because the demand for goods and services increase. The changes in attitude pattern of Padoe people can be viewed from the economic activities, changes in Educational Orientation and family roles (Muhammad Yamin Sani, 2008: 127).

A. Change Changes in Economic Activities

When the company began operating in East Luwu District, especially in the Wasuponda area, Padoe people was still in general living from gardening, hunting, gathering and rice farming. So did the Padoe settlement in Wasuponda was still inhabited by a limited population and generally by the indigenous community.

When PT. Vale began operating this area began to open up, particularly when the paved highway from Malili-Soroako was functioned. Project vehicles went by Wasuponda, but few public cars and government official cars.

Wasuponda has now changed to and become a sub-district city functioning as the center of society economic activities, social activities and education. There are two lodgings in this small town as indicators of the development dynamics. The lodging is needed to serve especially canvas car drivers, who two or three times a week must stop by after distributing merchandise to their customers: stalls, markets and shops. Economic stretching was felt, making Padoe people who confined to the life of subsistence farming became activists of market economy.

Padoe people are not long subsistence farmers, because some of their rice fields have been irrigated. Indeed, there are still Padoe people who gather rattan and resin, but the work is done in part time since they plant cash crops, such as chocolate and pepper.

Padoe people did not loss their subsistence economy at all, but rather a mixture between the economic activity of subsistence and money, especially those obtained from export commodities. However, the subsistence economic activities at last disappeared as Padoe people succeeded in plantation sector. Several reasons cause young people move to cultivate commercial crops: 1) Padoe young people are not interested in traditional livelihood systems such as seasonal crops; (2) the role of forest products begins to be in doubt as a result of the

difficulty in obtaining rattan forests that are free to take; (3) availability of other kinds of works. If not absorbed at PT. Inco, young people usually work in sub-contractor of PT. Inco, and (4) the entrepreneurship sector also gives an attractive attraction to many local people.

B. Changes in Educational Orientation

At the beginning the work contract between Indonesia Government and PT Vale was signed in 1968, it marked the start of this mining company to operate. The Nuha-Wasuponda highland as a sub-district was still relatively isolated and backward, because the access to this area was very limited. The highway was still in a dirt road, very dusty in dry season and muddy in rainy season make it difficult to go by.

The backwardness was also marked by a lack of educational facilities. There was only one elementary school in Nuha and only in Malili was a junior high school. As a result, the level of public education was so low and even many people did not taste formal education at all. Only certain people, especially wealthy families, could get a better education by sending their children to city, such as Masamba, Palopo or Makassar.

The absence of access to elementary school and junior high school made the people unable understand the events and developments in outside world. The backwardness and isolation experienced by the people in Nuha-Wasuponda were exacerbated by the confines of the horde of DI/TII staying there until the early 1960s. As a result, those who kept staying in villages of Nuha-Wasuponda Highland were trapped in a routine of life wrapped in tradition: the tradition of farming, gardening, resining and gathering rattan, and the rest maintaining tradition through ceremonies to have the feeling of meaningful, both for the relationships among citizens and vertical relationships, namely their relationship with the Creator.

According to Wolf (1983) the ceremony in farming society which views the need for inter-household relations causes them to maintain a balance between the interests of related units and the interests of coalitions binding farmers to the wider community. In this connection, ceremony has a special function to validate the social units and relations between them.

From the perspective of development theory, traditional communities are perceived to have limited capacity to regulate their environment. Therefore, the people in Nuha-Wasuponda Plateau did not know much about importance of formal education and so they had relatively low orientation towards formal education.

Society might actually appreciate formal education as an institution being able to educate their children. However, accessibility and facilities are very limited, causing people to be shackled in an attitude of ignorance. At present, elementary schools and high schools are provided to serve for formal education the local people in the region that children are interested to attend along with the support of their parents. Formal education is important for them to prepare themselves for better future.

C. Changes in Family Role

Mother functions in family as instilling early in traditional manner the cultural values to family members, especially children. They will first relate to a social environment (family unit) where family members such as fathers, older siblings and other family members pay special attention to the newborn child.

In a parenting pattern, the mother is the one who plays an important role, because she functions as the earliest intermediary who gives attention and love to the child. The psychological element is needed in building the child's personality as a whole. The child learns to understand the value of discipline, obedience and cooperation in creating mutual understanding.

Through family institutions was transformed the ways of behaving, comprehending cultural norms and values and learning to obey them to facilitate the creation of the sense of attachment in bulding and maintaining the sense of self-respect and family dignity.

In traditional society, family self-esteem and dignity are a necessity to be upheld that a family member behaving deviantly has implications for self-esteem and family dignity. Accordingly, it is a necessity for family members to behave in accordance with the traditional normative pattern. This tradition also limits family members to interact with others. In the past, children in this village were not allowed to play away from home especially approaching a large tree or other places considered sacred. They believe that the ghosts and evil spirits living in the tree would reprimand the children and make them sick. More restriction to go was particularly given to female children, because they are expected to maintain the dignity of family. Disobeying the dignity would affect not only their family but also bring disgrace to society as a whole. Therefore, female children, particularly the girls at that time, must be guarded by their families. They are not allowed to go along especially to distant places even to their family without accompanied. Girls going or travelling alone will be gossiped even insinuated because it is unusual and this is a form of punishment from society, especially for family members. This then causes the emergence of various prohibitions that must be obeyed or advice to be obeyed as an adaptive mechanism in building community cohesiveness.

The problems stated above cause children, especially women, must know well norms and values prevailing in society. Boys must be more oriented to the habits experienced by their fathers such as accompanying father to the fields or garden, either to work on rice fields or gardens or to watch out and herd livestock, go to salvation held by neighbors and so on. The girls, on the contrary, are more oriented to the habits experienced by their mothers, such as working in the household, cooking in the kitchen, helping mothers to monitor and care for their younger siblings. accompanying mothers to certain places.

The limited space for playing creates propinquity and intimacy of relationships among family members. However, awareness of the rights and obligations among family members reflects the devotion to family life. We can see, for example, the awareness arises in boys or girls to carry out their duties, take water, sweep the yard, be in house at certain times. At sunset, children must be at home to get ready for having dinner together. There were no children outside as we often see today.

For the dish at lunch or night need the girls will help their mother get it done. Similarly, washing dirty dishes is done by women. In this case, viewed from the household work, the contribution of women appears to be higher. However, on the other hand, boys will be educated to work outside, including educating them to work for satisfying the needs of family, especially the daily consumption, such as rice, vegetables, fish, and other which can only be obtained through hard work.

The consumption pattern for Padoe people seems to be very simple and the ingredients can be obtained mostly in environment around them, rice from farming, vegetables from gardening, fish from fishing at lakes or buying in the market, and other types of dishes such as eggs from

breeding being traditionally managed. Extra food such as cake is rarely served specifically as a dish every day, but the traditional cakes are particularly served at traditional ceremonies or in the salvation held by a family. However, cakes are also made to be enjoyed by family members or given to close neighbor.

Another thing arises as a result of traditional life is a matter of making decision. It seems that the role of older people is very prominent. For the mate of child, for example, discussion among family is conducted to a decision. Children can only accept the decision without protesting. Therefore, many marriage couples did know each other before the wedding ceremony was held.

The presence of PT.Vale in Wasuponda Plateau affects many aspects of the community life, especially changes in family roles. The family is still the same as before consisting of fathers, mothers and children, but it can also be in a household live several other family members from close relatives of both sides so that the characteristics of Padoe family persist. Likewise, the family's function in childcare seems to have not experienced significant changes. Mother is still the most important person in childcare as well as father and several other close family members.

Changes occur in social phenomena: freedom of choice and deciding a problem, wider space for family members and changes in orientation of cultural values. The wider space of movement is reflected in people activities in general, especially the young people appearing more flexible and unimpeded. In the afternoon, after school children do not stay home to help mother or go with father to fields or gardens, but for most school children go to play or practice sports and art with friends in the village. At night they attend other activities, such as watching or studying together in friends' house.

Children are not strictly overseen as in the past where children especially girls must be cuddled. Today, they could go freely to their friend's house after school. Girl is even freely driven by male friend for a certain program, whether related to school or other social activities, or the girl is driven to go to and back school by male friend without a feeling of guilty and afraid of being scolded. An informant said that having boy friend is not more a problem since it is still in reasonableness. Their parents also seemed to understand that it is normal if a girl having friend to visit at home.

Further implication of the wider range of freedom to especially young people is the affect on decision making of a friend of life. It was formerly decided on discussion by close relatives, but now the girl can propose and even choose her own mate, especially if he is her boyfriend.

Changes to cultural value orientation have implications for changes in household job division. In the past, children contributed to household economy, both the boys help father in farming working almost every day and the girls help mother in household work. Today, most children spare time for self-development in the field of formal education and non-formal education (community activities), as described above. This condition has been realized by parents that education is expected to improve the future of children. Higher education will improve their social status not only for the children but also his parents and wider family.

Social , Economic, Political and Cultural Implications of the Pado'E Community Due to the Prsence of PT. Vale

Real activities are described on the basis of several cases concerning activities related to Production, Distribution and Consumption of natural resource products utilized and managed by community members. Padoe people is still able to make a living by farming and not relying on the company PT.Vale Tbk even if the agricultural land is already limited and the crop yield is very low.

Based on the condition above, some important things are understood, namely:

1. Pattern of land ownership in the area of economic activity.
2. Activity organizing (division of work and labor).
3. Relocation of activity time.
4. Various other socio-cultural activities carried out with regard to the use and management of natural resources and human resources, such as religious ceremonies (initiation and other rituals), arts activities, meetings and traditional meetings, and others.
5. Various systems for profit sharing, natural resource and human resource utilization, such as political and legal systems.
6. Various changes in economic activities from time to time that have occurred and inhabited by Padoe people, both changes occur due to social life interest of community, as well as those caused by outside influences (exchange systems, Non-governmental organization, bureaucracy, church, Vale, etc)

For Padoe people, the livelihood system they pursue is farming by moving from place to place and by settling interspersed with hunting, resining and caning. Farming activities are carried out by planting rice as a staple crop and interspersed by corn, chili, vegetables, sweet potatoes and cassava.

As a staple plant, rice is always planted earlier than other types of plants. Start planting rice from December to January, and the harvest period is generally on April-May every year. The harvest can only meet the needs of families around 4 to 6 months after harvesting. After that, they consumed sago, tubers, and vegetables. Therefore, when the stock of rice has been depleted, they begin to concocting sago and tubers as preparation for consumption when the rice has run out.

In addition, agricultural activities with long-term crops, such as cocoa, clove, jackfruit, durian and coconut began to be planted in the 1940s (especially coconut, durian and jackfruit), while cocoa and cloves began to be planted after the Second World War in 1950s. The plants are still being grown by especially Padoe community. The way to care the plants is still not good, especially cocoa, to get maximum results. Branches and twigs are left lush without trimmed, not fertilization and spray pesticides and this makes no crop optimal. It is due to the lack of knowledge the Padoe people have in planting.

Other economic activities related to production such as hunting, resining, and caning are still practiced by Padoe people as an effort to fulfill their needs. Hunting, resining, and caning are carried out individually or in groups in a limited number of between two and five people in

their territory of rights. This is related to the awareness of customary law on customary rights regarding the boundaries of areas they may or may not be occupied to do hunting, resining, and caning.

The ravings got from hunting, resining, and caning for Padoe people are shared-out evenly among those who went hunting, resining, and caning. Each person then shares to their families and relatives around the house. It is done to strengthen the relationship between family and surrounding relatives.

Based on the description above, the life behavior of Padoe people is no longer sustainable because of the influences from outside through PT. Inco which makes their territory a nickel mining area. It limits Padoe people to continue performing the behavior mentioned above. The farming does not give optimal crops due to the volution from the factory.

Some problems arise due to the presence of the nickel mining company PT. Inco Tbk in Padoe since 1968 are mentioned by Rahmat Sangaji (2000:5-8) as follows:

a. Land Issues

Independent reports and academic works indicate that the presence of PT. Vale brings many land issues. Robinson (1986: 178-188) noted that it was alienation practice of native inhabitants from their lands, either because of road construction or land compensation problems. For land compensation, negotiation practices occur only between PT.Vale and government, without including landowners and local people. When, PT. Vale would build a small town (Soroako), 200 farmers are persuaded by government to hand over their land with a very low reward, two pence per square meter (Aditjondro, 1982).

The land issues have not been finished. The land conflict escalation even cornered the people of Soroako. The claim of the indigenous people over land at the Old Camp where the employees of PT. Vale Tbk settled was charged with accusations against Andi Baso AM as a suspect in the land grab of PT. ValeTbk. This case was decided by the District Court of Palopo on September 13, 1999, where Andi Baso AM violated Article 6 (1) (2) of Law No. 51 PRP 1960. Andi Baso, the chairman of KWAS (Indigenous People Communion of Soroako), has submitted an appeal to the decision to South Sulawesi High Court. Previously, on February 1999, the indigenous people of Soroako conducted a demonstration. In addition to questioning land compensation, they also questioned some promises that PT. Vale have made but not kept. In 1969, a leader of PT.Vale, Hitler Singawinata, promised the public to provide various services, such as education, health, electricity and clean water. However, that promises have never come to happen.

On April 2000, with the help of several non-governmental organizations in Canada, including Mining Watch Canada, Andi Baso made a campaign trip to Canada giving testimony about the impact of PT. Vale towards the Soroako community (subbury star, April28, 2000). Andi Baso conveyed his testimony to shareholders (The Globe and Mail, April 20, 2000). His testimony of course extended the list of Vale Ltd problems with the people around the operating area, because Vale itself has problems in Canada related to its exploitation plans at voisey's bay in the province of Newfoundland and Labrador. The Innu and innu indigenous tribes claimed over the region as their traditional territory (Lpwe, 1998).

Nggao (1990) reported, the presence of PT. Vale Tbk encourages the outsiders come. They buy the customary lands of the indigenous peoples, which in turn constrict them to have to large amounts of land.

The development of Larona hydroelectric power plant (PLTA Larona) to supply electricity to PT. Vale Tbk has also flooded mosques, houses, rice fields and gardens owned by Bugis families (Adidjondro, 1993) It is also as part of the land problem after the presence of PT. Vale Tbk in this region. When Balambano hydroelectric power plant (PLTA Balambano) was completely built, the land compensation case was still in continue. Mendi, a resident of Balambano hamlet in Balambano Village, Wasuponda Subdistrict, has made a complaint letter to PT. Vale about his land of approximately 3 hectares planted with sago, cempedak, langsung, mango and ketapi, which have been made part of the project without compensation. However, Mendi's demands seemed futile, because PT. Vale uses old methods for land compensation, namely settlement through government. It was stated the Hydropower projects in Balambano and Karebbe, Wasuponda Subdistrict, Luwu Level II Region had given compensation amounted to Rp. 7 million the Regional Government of Luwu to to be distributed to 12 local farmers in which the name of Mendi was not included. In his letter to Head of Nuha, PT Vale claimed to have completed all forms of compensation in accordance with the compensation report above. Through his authorized person, Sya'ur Salaga, Mendi still questioned the land compensation problem.

Another problem faced by the indigenous peoples of Padoe in Wasuponda after the presence of PT Vale was the destruction of forest resources, such as resin and rattan. While in the foothills usually processed by residents as gardens and tubers have become part of mining concessions, so they can no longer be worked on.

b. Gap Issues)

The situation in Wasuponda depicted the striking difference between the lives of indigenous people and the employees of PT. Vale Tbk. Native houses are irregular, while employees' houses are quite spacious and organized. Some indigenous people are forced to build houses on the lake, because no enough land is available to buld a house. In contrast, employees' houses have large yards. The streets in old Soroako are not asphalted, in contrast to asphalted roads to employee settlements. Employees enjoy free electricity supply, while the public must spend money to obtain electricity from PLN. Majority of Padoe people working for PT. Vale Tbk are with low qualifications, the better jobs are for those who come from outside Wasuponda District.

c. Environmental Issues

PT. Vale Tbk. claims that it has the safest operating activities in the world in the category of similar companies (PT. International Nickel Indonesia, Tbk. 1999). However, it is too excessive or even nonsense. Colorful smoke (black, brown and white) coming out of the factory chimney in Soroako shows that PT Vale actually does not handle the environment seriously. It is very different from the only white smoke coming out of the Inco lid factory chimney in the sudbary city of Ontario Canada.

The distance between the factory and Wasuponda city is very close making the particles coming out of the chimney easily spread to residential areas. According to the residents of Wasuponda, if you dry clothes at night, the clothes must be filled with black dust in the

morning. You can imagine the dust can freely enter the house of indigenous people, because of the simple and open house construction. It is different from the houses of PT Vale employees in which air conditioner (AC) is available. In addition, it has very serious impact on plant growth.

Efforts to anticipate the problems faced by Padoe people made by government, the company PT. Vale Tbk, Non-governmental organizations, community organizations and others are highly prioritizing the physical and non-physical matters. That anticipation was begun since 2000 . The anticipation in physical and non-physical are as follows:

Physical Efforts

The physical efforts made government, the company PT. Vale Tbk, Non-governmental organizations, community organizations, for the welfare of Padoe people are complementing needed facilities, such as electricity, public health, PUSTU, damaged roads are repaired, repair and make adequate educational facilities, prepare modern agricultural equipment such as tractor, rice hijackers, and so on. This was realized in 2000 until now for the welfare of Padoe people in particular and Nuha District people in general in the concession area of PT. Vale Tbk, including Towuti District and Malili District.

Non-Physical Efforts

The non-physical efforts performed are such as directing farmers or conducting professional agricultural training such as the correct and professional chocolate planting procedures, training the people to become independent entrepreneurs by providing funds with no interest and returned at a predetermined time, improving the quality of education by providing scholarships to the outstanding student and college students but having no money to continue school to the higher level.

CONCLUSION

First, the pattern of attitudes and behavior of Padoe people before PT. Vale Indonesia Tbk in Wasuponda Region, East Luwu Regency executed the mining industry in this region: upholding the sense of mutual cooperation in community life, they lived from gardening, breeding buffaloes, managing sago and resin, seeking rattan, and hunting. Second, a change in attitudes and behavior pattern of Padoe peoples after the industrial mining began operating in Wasuponda. They seemed to be interested and seeing opportunities in industrial sector. Demand for labor was one reasons local people preferred industrial activities rather than agricultural activities, they thought of getting better income from working for the industry than working in agricultural land. Those were the starting point of changes in Padoe people in Wasuponda. In addition, changes also occurred in educational orientation and roles in the family. Third, implications of change in social, economic, and culture in the Padoe people after PT. Vale, Tbk came to Wasuponda Region. The living behavior of Padoe people changed due to the effect of outsider through PT. Vale. The presence of PT. Vale brought many land issues in Wasuponda. It resulted in the destruction of forest resources, such as resin and rattan. Even in foothills used to be processed by residents as gardens and tubers have become part of mining concessions, so they can no longer be worked on. Efforts have been made by many parties in anticipating the problems faced by Padoe people. Government, PT. Vale Tbk, non-

governmental organization (LSM), community organizations, and others were giving priority on physical and non-physical matters which was begun in 2000 until now

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