

## RELATIONSHIP BETWEEN ADAPTATION STRATEGIES AND SOCIAL COHESION IN VILLAGE ECONOMIC DEVELOPMENT

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### *Abstract*

*A community's strong desire to grow and develop in order to fulfil the demands of daily living is reflected in the existence of an autonomous village. The local government of Buru Regency's poverty alleviation initiative has not yet had a significant impact on the structure of the village community's work structure. The current level of economic activity can be further increased if there is easy access to natural resources. Due to cultural conditions and disagreements, however, the development of rural settlements that have been partially established has been met with resistance. This study examines the village's potential for social cohesion as a pillar supporting the growth of the town. In reality, this study attempts to analyze social cohesiveness and adaptation techniques as parts of rural economic growth on the ground that communities have adopted adaptation tactics to exploit their resources. This study employs a phenomenological approach to data collection. Using a phenomenological approach, researchers hope to understand better the structure of village community awareness in certain scenarios. Rural communities' motivations and meanings about social cohesiveness and adaption techniques will be better understood using this method. Recordings, notes, interviews, literature review, and involvement all contribute to the presentation of the data. Purposive sampling was used to identify research participants, and the criteria and research goals guided the selection process. The data is deconstructed, interpreted, and reconstructed as part of the analysis process. In order to obtain a sense of how the many themes are related, the researcher breaks down the data into smaller pieces, links those connections, and then puts everything back together again. Social cohesion has been found to be the most important factor in rural economic success. The example, village communities' network support, solidarity, and kinship contribute to economic trade, strengthening, and empowerment. At the same time, "compliance and innovation" serves as an adaptation approach in the management of natural resources.*

*Keywords: relation, livelihood, economic, village, adaptation*

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## 1 Introduction

In the context of achieving food self-sufficiency, increasing the competitiveness of agricultural products, and preserving the environment and natural resources, development planning in the food security field of the Buru district is always aimed at increasing food security and continuing the revitalization of agriculture. This is done in the context of increasing food security and continuing the revitalization of agriculture. Nevertheless, food security can be challenging to achieve in some regions if the community does not use the land in line with the plan. This makes it more difficult to grow enough food to meet demand. When attempting to construct a society with a high level of food security, it is common practice to interpret the utilization of natural resources as being the result of human physical activities. This interpretation is made without taking into account the socio-cultural factors that have a significant bearing on the utilization of natural resources that result in food security and welfare.

The efforts of the government to improve the welfare of rural communities have been pursued through a variety of programs, some of which include: (1) increasing household asset control; (2) increasing food security; (3) reducing the number of people living in poverty; and (4) positively altering people's mentalities. Because of the allocation of resources that place emphasis on a person's physical and technological talents, the program as a whole is only partially implemented, which results in social disparity. According to the perspective of the researchers, the four programs should also be followed by components of social cohesion in order to promote the implementation and maintenance of the program for the welfare of rural communities. Cohesion is a term that describes the degree to which individuals in a social system engage in face-to-face communication with one another. The degree to which individuals have direct relationships with one another is reflected in cohesion (Enriquez 2014). Members of a cohesive community have relatively close relationships with one another, which allows them to engage with others in a way that is beneficial to their use of the resources in their immediate environment (Fonseca, Lukosch, and Brazier 2019).

Sarah T. Cherng's research on "social cohesion and passive adaptation in relation to climate change and disease" shows that social cohesion affects health outcomes when households try to identify optimal strategies by imitating the behaviour of neighbours who have been successful. In other words, social cohesion influences health outcomes when households try to identify optimal strategies by imitating the behaviour of neighbours who have been successful (Cherng et al. 2019). Kanisius Laga Doni researched the Social Cohesion of the Kaimana Community in the Midst of the Papuan Conflict, showing a

form of social cohesion that was carried out by means of mutual respect that they got through non-formal education (Doni, Hamka, and Burchanuddin 2021). In contrast, Rachel Sharples researched "Social cohesion revisited: Policy and practice in migrant concentration areas of Sydney and Melbourne," and she stated that social (Sharples and Colic-Peisker 2022).

In contrast to the research that has been done previously, the researcher starts by gaining an understanding of the context of the problems that are prevalent in rural communities. These issues include the fact that poverty alleviation programs that are implemented in rural communities frequently fail, which has an effect on the rural development process in Buru Regency, Indonesia. The researcher makes the assumption that the socio-economic life of rural communities that are close to natural resources ought to be utilized for the economic privilege. This is done by understanding the potential for social cohesion and the adaptation strategies that rural communities undertake. As a result, researchers seek to construct these two elements into an approach that is productive and sustainable.

## **2 Literature Review**

A population consists of all of the individuals who are influenced in some way by a particular system. The presence of social interaction is evidence of a society's level of social cohesion (Higgins, Crepalde, and Fernandes 2021). Because of this, there have been shifts in a particular area that have the potential to damage social cohesion. Among the components that make up social cohesiveness are a sense of community (Wickes et al. 2019), as well as social trust, generalized reciprocity, and collaboration (Dai and Sheng 2021). According to Erickson, the concept of contagion with coherence refers to the ways in which the thoughts and actions of other individuals are directly tied to one another and influence one another. According to the findings of several studies (Christakis and Fowler 2010), cohesively vulnerable behaviour spread occurs in the context of a peer group setting. This is the case when members of the peer group share similar ages, social classes, and interests, and as a result, they tend to have high contact with one another and social harmony. Unity, completeness, and cohesiveness among the members of a group are all components of social cohesion, which refers to the process of maintaining a group's members' standing in the community. The "we feeling" that binds community members together is one definition of social cohesion.

The ability of a group to converge is the origin of the word "cohesiveness," and social cohesion is the outcome of the link that exists between individuals and institutions. Emile Durkheim's thesis is

credited with providing the foundation for the idea of social cohesiveness as we know it today. According to him, there is mechanical solidarity, which is represented by the presence of powerful actors in society, and there is organic solidarity, which is indicated by the interdependence of individuals, so that social cohesion is generated all by itself (Marks 1974). Other definitions are based on community attachments that are formed on their own and are not the result of understanding in order to achieve social cohesion. In addition, there are definitions based on shared values and a sense of belonging, which explain that social cohesion is created because of equal values, similar challenges and opportunities based on hope and trust (Schiefer and van der Noll 2017; Moustakas 2022). The ability to operate together in an entity that will result in social cohesiveness is the final definition or definition that is based on this concept.

Personal readjustment to one's surroundings is an example of adaptation. The adjustment might imply altering oneself in response to the conditions of their environment, but it can also mean changing their surroundings in response to their own wants and needs. In its most basic form, adaptation is the process of conforming to the prerequisites for continued existence (Ariyani 2013; Azizah, Budimansyah, and Eridiana 2018).

In this study, adaptation theory is used to analyze the actions of farmers in fulfilling their daily needs. According to this theory, (a) conformity is an attitude of accepting cultural goals by following the goals in a way that the community has determined, and (b) innovation is an individual attitude of accepting goals that follow cultural values but without being balanced by the internalization of institutional norms. In this study, conformity is used to analyze the actions of farmers, while innovation is used to analyze the actions of farmers. The two indications will evolve into tools that may be used to take the newly developed activities to a deeper level.

### **3 Method**

This study investigates the phenomena of social cohesion as well as the adaption tactics utilized by rural communities located inside the Buru Regency. Both phenomena become fascinating when there is the use of network patterns and habits that can build a new habit or reference material for other village communities. Specifically, both phenomena become interesting when there is the use of network patterns and habits that involve sharing information. To understand the motivations and meanings of rural communities in regard to their social cohesion and adaptation strategies, researchers are using a phenomenological approach in order to explore and understand the structure of public awareness in certain situations (Sundler et al. 2019;

Williams 2021). This will allow them to explore and understand the structure of public awareness in certain situations. One of the most important aspects of the research process that must be carried out is the presentation of the data. This must be done so that the presentation may be constructed using the information received from the data captured, notes, interviews, a literature study, and participation.

Purposive sampling is a methodology that was used to pick the informants for this study (Tongco 2007; Etikan 2016; Sharp 2003). In this method, the researcher makes a deliberate selection based on specified criteria, and the informants are chosen depending on the aims of the investigation. People who make their living as farmers or fishers are the first choice for the researcher when looking for informants because they meet the criteria they have established for the research. 2) Residents of the village who do not work in agriculture or fishing but who do have jobs in the immediate area. The 56 individuals who agreed to participate in the study were split into three categories: farmers (42), company owners (eight), and community leaders (six).

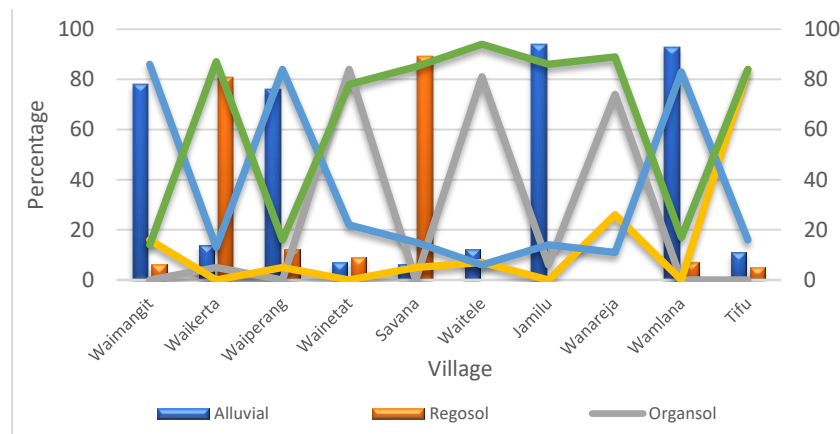
The instrument known as triangulation can be broken down into four distinct components (Muhammad Diponegoro and Hanurawan 2022), 1) the researcher made a list of findings during observations at the informant's location and the location where the informant worked and matched it with the results of the interview with the informant, 2) the researcher compared the list of findings with the results of the interview with the informant, and 3) the researcher drew conclusions based on the 2) During each opportunity for a focus group discussion, the researcher had a conversational exchange with informants who had already been interviewed, asking them questions to check whether or not they had repeated the answers they had previously provided. 3) The researcher evaluates the appropriateness of the information and data by contrasting the points of view offered by the informants and those of the personnel of the village government. 4) To compare the data provided by the informants with the data from the village monograph, the researchers use the data.

When conducting data analysis, the act of deconstructing, interpreting, and then reconstructing information is done in accordance with a pattern. The data will be broken up into smaller pieces by the researcher, and then those smaller pieces will be presented and connected to one another. The final step involves the researcher taking the individual components and then assembling them into a whole that illustrates how the topics are connected to one another.

## 4 Result

The ten separate villages each have a unique strength when it comes to their socio-economic existence, and that strength is the availability of natural resources. As can be seen in Table 1, the availability of natural resources consists of water and land, both of which have the potential to serve as sources of food and contribute to the economy of rural areas.

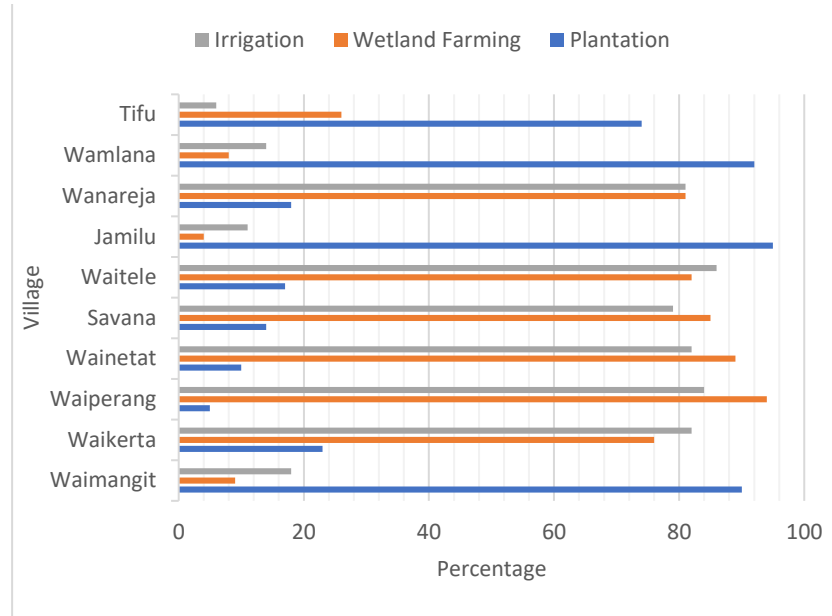
**Table 1. Availability of Natural Resources**



Source: Village Monograph Compilation (2022)

The information presented in Table 1 demonstrates the availability of natural resources in the form of alluvial, regosol, organsol, and podzolic soil types, all of which have features that are conducive to the growth of agricultural production. In settlement of Jamiliu, alluvial deposits, which are formed when river flows deposit sediment in lowlands or valleys, account for 86 percent of the total land area. At the same time, it is predominant in the regosol, organsol, and podzolic types that are found in the villages of Savana Jaya, Waenetat, and Tifu. Surface water and groundwater are the two categories that make up the total volume of water that is accessible as a natural resource. Table 1 shows that Waitele Village appears to have a highly dominant position in surface water ownership, with a percentage reaching 94%, while Tifu Village appears to have a dominant position in groundwater ownership, with a percentage reaching 84%. In order to fulfil the requirements of day-to-day living, the community makes use of the natural resources that are available to it in the form of land and water. As shown in the table that follows, the land is cultivated for agricultural use while the available water resources are put to use for irrigation purposes.

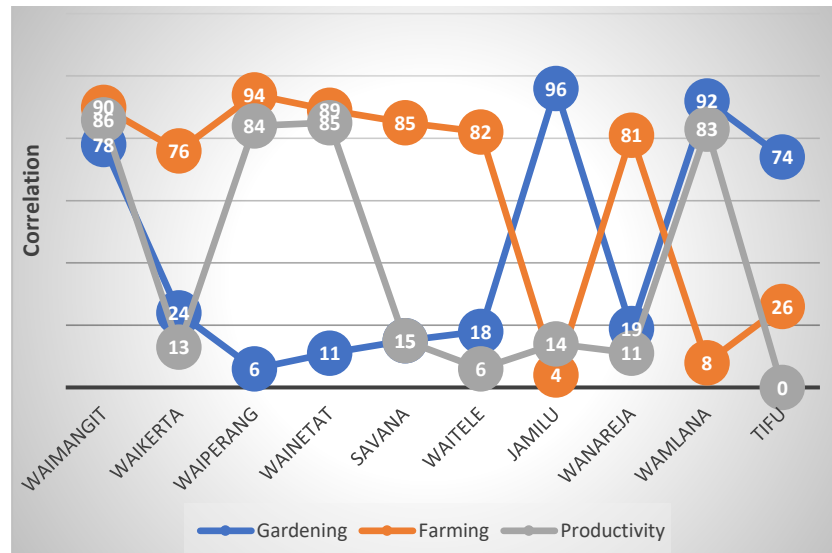
**Table 2. Utilization of Natural Resources**



Source: Village Monograph Compilation (2022)

The usage of land can be broken down into two categories, as shown in Table 2: gardening land and wetland agriculture. There are four villages that mostly utilize the area for gardening, while there are six villages that primarily use the land for wetland agriculture. The majority of the time, water is used for irrigation purposes. Even so, it appears that not all of it is being used for irrigation in certain communities due to the presence of an alternative water source in the form of groundwater. The presence of natural resources in the surrounding area presents the residents of ten villages with the possibility of generating revenue for their households via the processing of these sources. These opportunities are expressed through farming and gardening as well as the utilization of water sources as a supporting element for increasing the productivity of farming and gardening. As can be seen in the table that follows, the consumption of resources found throughout the village is directly proportional to the satisfaction of the requirements of domestic life.

**Table 3. Correlation of Availability of Natural Resources with Fulfillment of Household Life**

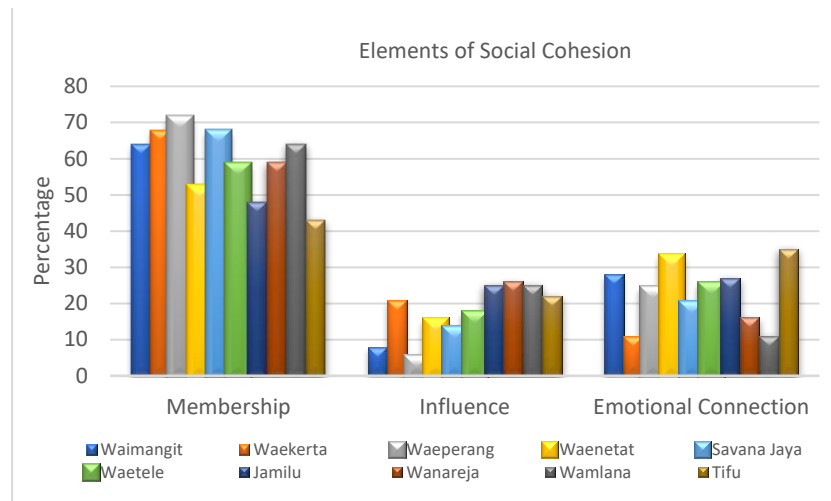


Source: Primary Data Processing 2022

Gardening and farming are shown as separate categories in table 3, which shows how land resources are utilized. In a number of communities with alluvial and regosol soil types, the majority of the available land has been developed for agricultural purposes. On the other hand, plantations are more prevalent in communities that have access to resources in the form of organosol and podsolic soil types. People who live in 10 villages make use of members of their families, patterns of diversification and savings in living expenses, and adaptation strategies that are supported by membership, influence, and emotional connection as elements of social cohesion that can maintain and maintain the sustainability of natural resources, as mapped out in table 4. This is done in order to ensure that natural resources are used in a manner that does not deplete them.



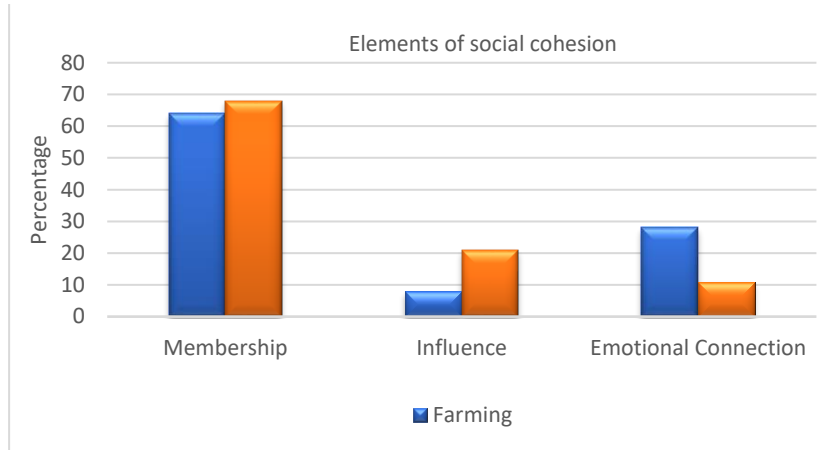
**Table 4. Elements of Social Cohesion in Natural Resource Utilization Strategies**



Source: Primary Data Processing 2022

The participation of family members in the utilization of natural resources is the primary activity carried out by the community of the village. Involvement of family members as a rational reason to empower family members in order to save production costs, which are a burden in each manufacturing process. Involvement of family members as a rational reason to empower family members in order to save production costs. This circumstance exemplifies what "membership" means in terms of acting as a member of the community. Village communities utilize a pattern of plant diversification as an instrument to fulfil their day-to-day needs in addition to incorporating members of their own families in the process. The "emotional connection" that occurs between fellow farmers when they discuss the requirements of various markets for agricultural products is one indicator of the social cohesiveness that is fostered by the pattern of crop diversification. Farmers can use a strategy of diversification to increase their income with the help of this information. The effective administration of personal finances can serve as a weapon of "influence" over others to ensure the continuation of profitable commercial operations. Unchecked spending will have an effect on the usage of natural resources in rural areas, which puts those resources in danger of being harmed owing to the need to fulfil family demands. Participation in communal life, which is summarized in the table that follows, plays a significant role in the manner in which various aspects of social cohesiveness relate to the realization of one's potential in life.

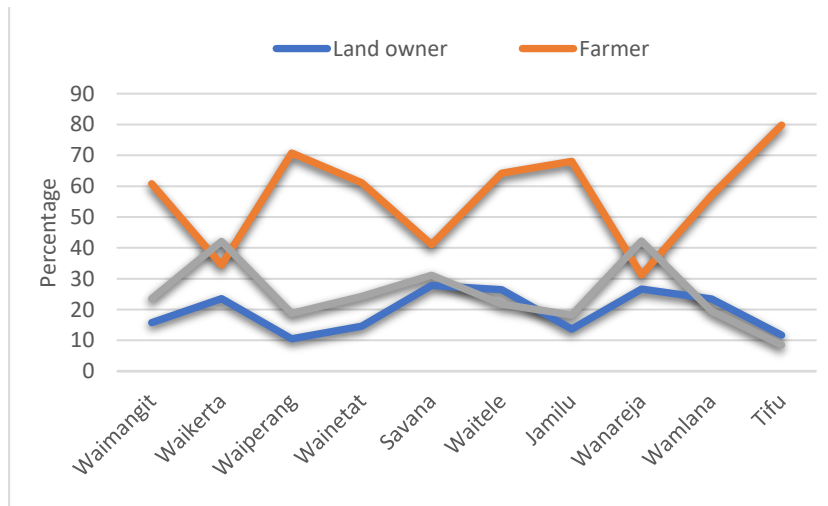
**Table 5. Elements of Social Cohesion in Fulfilling Household Life**



Source: Primary Data Processing 2022

When it comes to successfully carrying out the farming and gardening professions, involvement as a community member becomes the most important factor. One of the things that are believed to be an action that helps facilitate their job process is direct involvement as members of the community. Activities related to gardening and farming can benefit from elements of persuasion and the exchange of emotional connections with others. In the ten communities that were investigated, there is a system of employment that is determined by the resources that are available.

**Table 6. Job Structure Based on Availability of Resources**

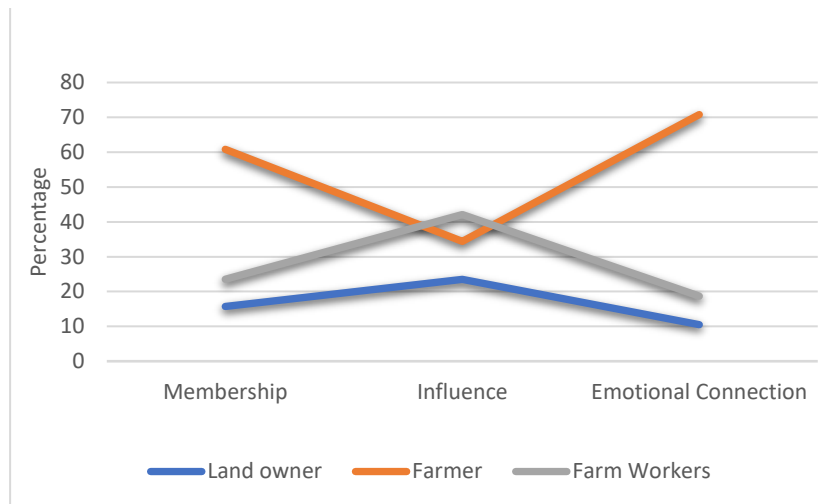


Source: Primary Data Processing 2022

Landowners, farmers, and farm labourers make up the three categories that make up the structure of farmers in accordance with

the accessibility of resources. According to the data presented in the table above, the community of Tifu village contains the greatest concentration of farmers, while Wanareja village contains the fewest. In a similar vein, the residents of Savana village and Wanareja village are both the most significant landowners and agricultural labourers in their respective communities. The following table illustrates how the influence of the cohesiveness element can be observed manifested in the work organization;

**Table 7. Elements of Social Cohesion in Work Structure**



Source: Primary Data Processing 2022

The impact that works structure has on various aspects of social cohesion is outlined in Table 7. A significant factor that influences farmers is the dissemination of emotional contact. Both components of influence and membership have an effect on agricultural labourers. Landowners are impacted by elements of influence. The primary justification for the continuation of the three distinct forms of labour is provided by this influence. As demonstrated in the following distribution map of social norms, social relations that continue in the use of resources are continuously encouraged in order to establish social norms that protect each group's activities. These social norms include:

**Diagram 1. Distribution of Social Norms**



Source: Primary Data Processing 2022

The circulation of norms is a flow that governs the position of norms and functions that derive from these norms. The distribution of norms is an example of this regulation. The first diagram demonstrates how community norms originated as a consequence of the accumulation of family standards that were utilized as a social perspective on life. Because of the significant impact that family norms have on the formation and growth of community norms, this phenomenon might be conceptualized as the dependence of a society on the standards established by family norms.

## 5 Discussion

### Social Cohesion as Economic Strengthening of Rural Communities

In the context of a community, social cohesion can be thought of as the unity, wholeness, and cohesiveness that are necessary to maintain group members. A "we feeling" is what contributes to social cohesiveness by uniting all of the members into a single entity. Membership (participation as a community member), influence (providing one's own influence), and shared emotional connection (sharing one's own emotional contacts) are all necessary components (Delfgaauw et al. 2022).

Because almost all of them placed substantial importance on making use of resources located close to the village, the level of social cohesion in the community was rated as strong in the ten villages that were selected as samples (which will be referred to in the following

paragraphs as sample villages). The amount of social cohesion in the community in the sample villages is represented by the feeling of community indicator, which is comprised of three primary components. These components include member involvement, exerting influence, and sharing emotional interactions. The fact that most people in the sample villages have a robust feeling of community and a high attachment to one another is explained by the aforementioned fact.

When there is a strong sense of belonging to a community within a society, this sense of community becomes mechanical solidarity, which is a concept proposed by Durkheim regarding collective consciousness that is prevalent within a society that unquestioningly satisfies a common rule, norm, or belief (Merton 1934). Even if they are still in a position of retreat, this predicament will make the combat go more slowly and will lessen their reluctance to move forward. During a pandemic, Chinmayee Mishra demonstrates how solidarity plays an essential role in bridging social distance and developing collective awareness in society (Mishra and Rath 2020). Similarly, Wildani Hefni asserts that communities born of mechanical solidarity can contribute to strengthening the integration that Émile Durkheim refers to as collective conscience and collective representation (Hefni and Ahmadi 2019). Mechanical solidarity results from the solidarity that occurs as a result of collective consciousness. The pattern of establishing solidarity in such a way as a means to shape the character and harmony of the community in such a way that harmony and collaboration will be developed, and as a result, it will be simpler to fulfil the essential requirements of existence.

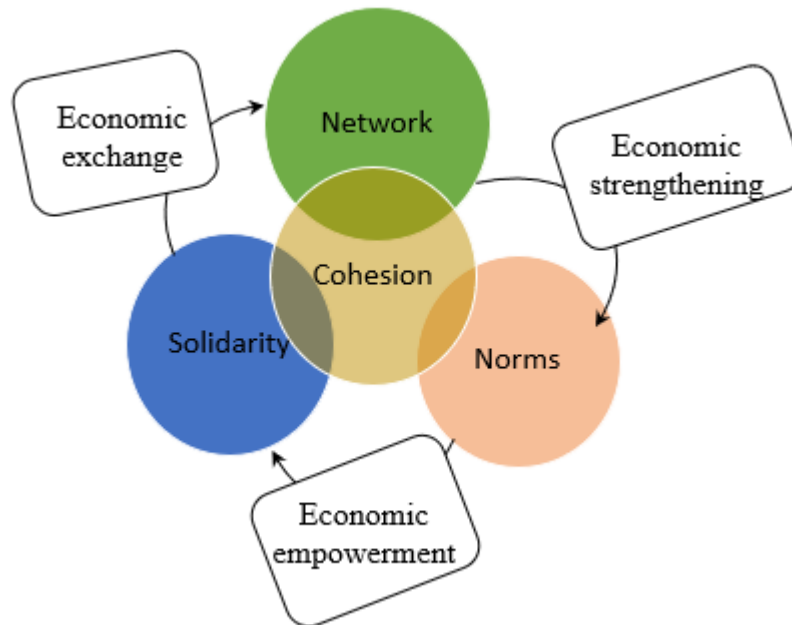
Regarding the factor of influence, it is evident in the sample village communities' capacity to exert their authority over family members in order to get them to participate in agricultural and horticultural pursuits. According to a statement made by Durkheim in his book titled *Division of Labor*, an essential component of society is the solidarity aspect (Breedt 1973). Therefore, according to Travis Hirschi's social bond theory, the close tie that exists between individuals and social institutions (such as families, schools, and churches) may be explained (Hirschi and Gottfredson 1983). Hirschi believes that the closer a person is to his or her family, the less likely it is that individuals will oppose or rebel against the social institutions that they are a part of. The fact that the community in the sample villages was able to persuade family members to engage in farming and gardening is proof that the component of social cohesiveness can inspire solidarity for activities that contribute to one's sense of fulfilment in life.

To live in close proximity to one another in a community and discuss matters of significance is one form the component of exchanging emotional contact. The members of the community frequently

congregate with one another, which contributes to their sense of emotional connection with one another as well as to their sense of belonging to the village community. They consider living in the village to be superior to living anywhere else, and they have no plans to relocate to another location (Plikynas et al. 2022). The facts gathered from the field demonstrate that the communities of the sample villages admit that they have significant emotional connections with one another. As can be seen in Tables 5 and 7, their technique for exploiting natural resources involves making emotional connections with other people. The residents of the sample villages are thought to have a mutual understanding of one another, respect one another, and work together to make their village a more desirable location to live and make a living. This is a positive belief. They have complete faith in one another and openly express their affection for one another. They take part in activities whenever they are held voluntarily, such as funerals, weddings, circumcisions, recitations, and other events. They also take part in activities organized by the village government, such as socialization, hamlet deliberations, idea exploration, and activities that involve community service. This situation is a favourable driver for economic growth in the villages, and it maintains the cohesiveness of the communities that make up the sample villages.

Within the context of community solidarity, social networks will inevitably develop into social ties that are very stable and structured over relatively long periods of time. Not all social interactions that take place between two people can be considered to be part of a social network. In order to facilitate commercial transactions or exchanges, social networks are absolutely necessary. Both Granovetter (Granovetter 1976; Kuchler 2019) and Biggart (Biggart 2001) provided evidence that social networks are significant to the success of financial transactions. Dense social networks that involve a large number of people (members) in a community have the potential to reduce the occurrence of infractions of norms, improve social solidarity, and facilitate the sharing of information. The following is a situational description of the relationship between social cohesion and the economic strengthening of rural communities:

**Matrix 1. Model of the Relevance of Social Cohesion to the Economy of Rural Communities**



Village economic development depends on social cohesion more than anything else; the network support, solidarity, and kinship that are possessed by the sample village communities are the primary supporting aspects in economic interchange, economic strengthening, and economic empowerment. It will be simpler for each group to carry out economic exchanges related to resource utilization (farming and gardening) if they have built the kind of solidarity that is based on membership (involvement as community members), influence (gives influence), and shared emotional connection (sharing emotional contacts). This will allow the conditions to give birth to a robust social network that will strengthen the economy of the sample village communities. Norms are situations that are supported by three aspects of cohesion. This is done so that the circulation of exchange, strengthening, and empowerment may be maintained in the process of improving the economy of the sample village communities.

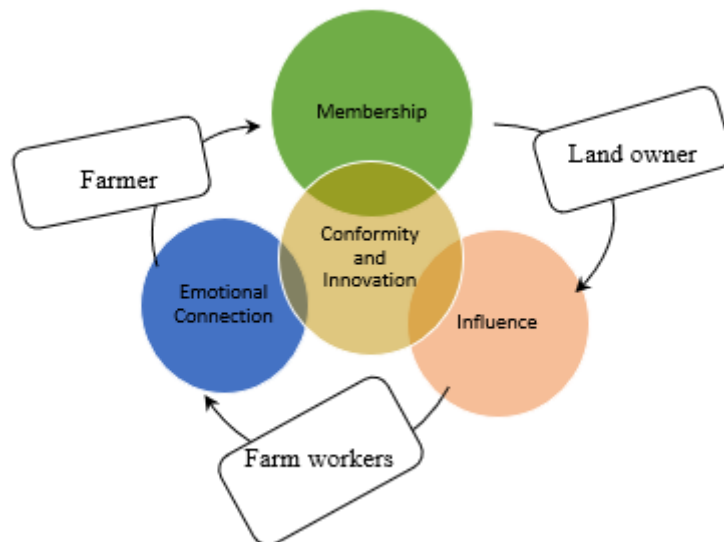
#### Adaptation Strategy Strengthens Village Economic Structure

Cultural evolution is a process that includes a series of human efforts to adapt or respond to changes in the physical and social environment that occur over time. The process of adaptation is one part of the process of cultural evolution, which is a process that defines cultural evolution as a process that includes these human efforts (Fava 2022). Changes in the environment that take the form of natural disasters, or occurrences that pose a risk to the continued existence of species,

including humans, are the kinds of environmental shifts that have a significant impact on the human capacity for adaptability.

The economic structure of the town is broken up into three distinct groups: land owners, farmers, and agricultural labourers. This structure is made possible by the abundance of resources in the area. The three different structures are all based on different aspects of social cohesion, notably membership (involvement as community members), influence (providing influence), and shared emotional connection (sharing emotional contacts) (Gumbo, Pretorius, and Ingwani 2022). Conformity is an attitude of accepting cultural goals by following the goals in a way that the community has determined, and innovation is an individual's attitude in accepting goals that follow cultural values but without being balanced by the internalization of institutional norms. Theoretically, this situation will be the adaptation model proposed by Robert Merton, and it will have two main points: (a) Conformity is an attitude of accepting cultural goals by following the goals in a way that the community has determined, and (b) Innovation is an attitude (Merton 1957).

**Matrix 2. The Model of the Relevance of Adaptation Strategies to the Economic Structure of Rural Communities**



The analysis of the adaptation that was carried out by the sample village communities is predicated on Robert Merton's two ideas, which serve as the basis for the analysis. The form of civilization that is still traditional but is open to development leads "conformity and innovation" to become an instrument as a strategy in managing natural resources as a source of livelihood. This occurs because traditional societies are more likely to be open to new ideas. The vital component of cohesion acts as a catalyst for the work that they are



engaged in, and as a result, the three different types of glue will contribute, in their means of subsistence activities, to encouraging and ensuring the continuation of the actions of individuals and community groups that inhabit the sample villages.

For the sample village communities that are still socioeconomically vulnerable, a decline or failure in the use of natural resources will have a negative impact on the survival of their families. Because of this, there is a form of subsistence and security morality that is called the principle of "safety first. Reduction in yields, not on maximizing profits" (Omvedt and Scott 1978). This paradigm of strategic significance has the potential to create conditions of vulnerability and failure in the utilization of natural resources. In this scenario, the community of the example village will vote against a market economy that is geared toward achieving the highest possible level of profit. This was done in part as a type of rejection of market economics, and the resultant ethos is one of mutual assistance. For instance, advances in agriculture pose a risk to the guarantees of adequate subsistence; hence these innovations are consistently rejected and avoided (Omvedt and Scott 1978; Scott 1998).

Scott is of the opinion that the moral component of the adaptation strategy with subsistence morality predominates in the daily life of the village community. When deciding to accept new technology, agricultural communities will attempt to strike a balance between the benefits, expenses, and hazards of doing so. In this situation, illogical behaviour is frequently mistaken for rational behaviour. In addition, Rachbini stressed that rural societies do not have economic rationality but rather build themselves on dominating social interests that stand out and that in these communities, social recognition and kinship bonds can contradict rational interactions (Rachbini 2012).

Popkin works under the assumption that human choices have a significant impact on the economic life of farmers when they are confronted with difficulties. Generalizations will be made regarding the farmers' perspectives on the market economy, the farmers' willingness to speculate and face risks, patron-client relationships, conflicts that arise, and so on based on the individual analyses that are conducted (Popkin 1980).

A significant problem that is always present for a family or a household is the question of how the members of the family or household can try their best and work together to meet the needs of the household so that their survival can be ensured and the adaptation strategy relevance model can become a model for the solutions to problems that arise in rural economic development. This is one of the fundamental questions that must be answered in order to meet the fundamental requirements of life.

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