

Caring for Different Economic Conditions to Maintain the Social Integration of Multi-Ethnic Farmers

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ABSTRACT

This study examines the concern for differences in economic conditions in maintaining the social integration of multi-ethnic farmers. Data collection was carried out by interviewing informants. The selection of informants is carried out using the snowball method, that is, finding key informants who have knowledge of the differences in social conditions, the process of social integration of farmers, then key informants indicate other informants. The results showed that differences in economic conditions were based on wealth/area of rice field ownership, ownership status, labor, production and income, marketing, savings and investment, consumption patterns, and capital. This leads to inequalities and knowledge gaps, differences in the ability to cope with the problems of the production process. The solution of caring for each other can maintain the social integration of multi-ethnic farmers. Social integration of society is characterized by mutual care, order, interdependence, uniformity of thinking, the importance of social order. Strategies of maintaining social integration through concern for different economic conditions, training individuals to accept each other, adjust habits, open up, respect each other and recognize each other. The contribution of the results of this study is beneficial for multi-ethnic communities with different socioeconomic conditions in living a sustainable life together

INTRODUCTION

Differences in economic conditions can be found anywhere in the world. Economic conditions differ according to the level of ownership/wealth. Peasant households are distinguished into the categories of poor and rich. Differences in economic conditions can cause differences in losses in the event of a natural disaster. The losses suffered by poor households are higher than those of the rich (De Silva & Kawasaki, 2020). Different economic conditions are the cause of increased competitiveness and community performance (Stojanović et al., 2021). Different economic conditions are social capital. The role of social capital can increase the activities of the consumer community (Zasuwa et al., 2020). Differences in economic conditions increase innovative activities within society (ÜNLÜ, 2020). Different economic conditions are the strength in achieving balanced economic benefits (Metzker & Siekelova, 2021). Differences in the economic conditions of peasant households are spread by a type of work. Different economic conditions have a social function. A different type of work is social opportunity. Social functions implemented have the opportunity to increase economic resilience (Yu et al., 2018). Differences in the types of work give rise to differences in endurance performance. The complexity of economic combinations is related to resilience when accompanied by the recent development of local industrial strategies (Kitsos et al., 2019). Farming communities need economic resilience in running agricultural businesses. The type of industry determines economic stability. The collectible industry's structure can deal with external interference (Tan et al., 2020).

Success in developing this type of work is determined by interests, methods, and management of a type of work. Interest and motivation for work are determined by the need to overcome challenges in the labor market, commodity goods, and services (Murzyn-Kupisz & Działek, 2019). Similarly, intellectual, emotional, and spiritual intelligence determines the performance of a type of work (Putri & Wirawati, 2020). Talent is the primary resource of the workforce to work skillfully and innovatively (Li, 2020). Practical experience can overcome technical problems in a competitive job (Ackermann, 2005). Industrial work for the entrepreneur class can create a workforce in the industrial community (Bendix, 2019). The most important thing is social mobility as a dimension of more comprehensive life chances (Payne, 2017). And workers with high social mobility tend to be better than those who do not move (Chan, 2018). In addition, it turns out that social norms affect workers in interacting with fellow workers in completing work (Townsend et al., 2021).

The same interests, methods, and business management can get the same results. Evaluation of the results of the work of an entrepreneurial business shows the importance of training and business planning (Rey-Martí et al., 2021). The work results are determined by preventive insights into a consequence of repeated falls (Berg et al., 1997). The farmers have the same interests, methods, and management in doing their work. Farmers manage agriculture by adapting to the diversification of agricultural systems. Farmers diversify it according to the agroecological and socioeconomic challenges faced. Diversification of agricultural systems that are tailored to climate change, able to provide food

security and increase income (van Zonneveld et al., 2020). Agricultural management is carried out through the mechanization of agriculture. The mechanization of agriculture has a positive effect on women's participation in agricultural work (Rajkhowa & Kubik, 2021). Methods of combining agricultural technology, configuration of support networks through social capital based on personal motives, and innovation goals are able to explore and access knowledge in work (Cofré-Bravo et al., 2019). Business management is influenced by experience and insights from different types of work that have been done. Experience and insight in work influence methods at the time of migrating agricultural workers ("Lange, Dorothea," 2018). Group agricultural models supported by local ecology can lead to sustainable food security (Agarwal & Dorin, 2019).

Nevertheless, the reality is that multi-ethnic farmers have different economic conditions. Some farmers do not own farmland. Soil is very vital for farmers as a medium to grow various types of rice and vegetable crops. Farmland has varying fertility rates. In general, agricultural soil requires the use of varying doses of fertilizer. Some farmers lack the capital to invest, not even able to increase fertilizer applications as recommended. And farmers cannot cope with the risk of pests and diseases. This shows that there are constraints on economic conditions more important than biophysical constraints. Therefore, economic constraints need to be considered in preparing a policy of intensification of sustainable agriculture (Jindo et al., 2020). In addition to differences in economic conditions, farmers have ethnic differences. This difference becomes an obstacle in entering the network configuration. Inability to build social networks is an obstacle to social capital support (Cofré-Bravo et al., 2019). Other constraints are the group's agricultural model and land ownership as well as labor and capital. The ineffectiveness of farmer groups can interfere with food security in the agricultural system. Constraints on food security and agricultural systems cause economic and ecological Sustainability (Agarwal & Dorin, 2019). The Inability of farmers to devise agricultural strategies for diversification systems decreases the production system. The Inability of farmers to enter organizational and marketing networks threatens the development of food production systems (van Zonneveld et al., 2020).

Differences in obtaining agricultural produce/ production cause differences in economic conditions. Differences in agricultural production cause differences in economic conditions. Differences in economic conditions cause differences in agricultural output/ production. The production process requires an investment ranging from processing to harvest. The smaller the investment, the fewer returns are earned. The size of the investment in agricultural processes varies based on differences in the economic conditions of farmers. In addition, differences in agricultural yields are determined by the collective actions of local farmers. Collective action is born of local farming groups. Farmer groups contribute to the exchange of information and knowledge use, thereby strengthening socio-ecological resilience (Porcuna-Ferrer et al., 2020). Other needs of farmers are technology and marketing. Farmers need technological innovation and the commercialization of agricultural products through e-

marketing models (Alavion & Taghdisi, 2021). Not all farmers use innovative technology and e-marketing models. Dominance System of large and medium commercial agricultural agriculture versus small family farms (Agarwal & Dorin, 2019).

Differences in economic conditions are characterized by wealth/area of rice field ownership, ownership status, labor, production and income, marketing, savings and investment, consumption patterns, and capital. These differences cause gaps in knowledge and the ability to overcome problems in agricultural production processes. A production process is determined by the return on capital, the potential for climate change, and the selling price of the product (Cheng et al., 2020). Differences in economic conditions affect the social value and social entrepreneurship of farmers. This social dimension contributes to the high value of togetherness in competing (Sinthupundaja et al., 2020). The low value of togetherness in competition can cause vulnerability. Economic vulnerability and economic resilience interact with hazards/ disasters, and such disasters are influenced by socioeconomic factors (Noy & Yonson, 2018).

Differences in economic conditions can have implications for aerospace. Differences in economic conditions have an impact on inequality and social stratification. Social inequality and stratification relate to social class, gender, ethnicity, education, and wealth (Wu, 2019). Inequality of socioeconomic status has a causal relationship with health conditions (Øversveen et al., 2017). There is an interaction between income inequality, social integration, and health status. The level of significant income inequality adversely affects social integration, such as acculturation and willingness to integrate, social insurance, economy, and social communication (Y. Lin et al., 2017). Social institutions are linked to gender inequality and interregional inequality. Inequality indicators are measured by income and social (Branisa Caballero, 2018). Social inequality and social stratification are related to socioeconomic problems. Socioeconomic conditions depend on access to capital, education, social networks, and cultural competence (Doob, 2019). Members of peasant groups vary by ethnicity. Ethnic differences affect blood pressure and concentration at work (Jeong et al., 2019). Ethnic and gender variation correlates to physical strength (Bhat et al., 2021). Ethnic differences affect differences in cognitive function/education (Sherman-Wilkins & Thierry, 2019). And it is necessary to understand that there is a process of mutual penetration between civil society, the state, and the economy. And essential in civil society is infiltration back and forth. The politics of infiltration back and forth depict the politics of influence, the politics of substitution, and the politics of population (Klein & Lee, 2019).

Such inequalities require social integration between farmers in all processions of agricultural work. Social integration grows through agricultural cooperative groups and small rural industries. Small industry sectors provide opportunities for innovation, organizational growth, and partnership networks (Sforzi & Colombo, 2020). Social integration occurs in multi-ethnic societies through cultural compromise and adaptation (Awang et al., 2019). However, it was found that social marginalization tends to be alienated from normative order and social engagement. (Gidron & Hall, 2020). Social relations between group

members are limited by the values and norms of the group and society. The social relations of the members of the peasant group depend on the cohesiveness of the group. Group cohesion depends on the ability of its members to process social signals. The more members like each other, the more group activities and strengthen social integration (Cousillas et al., 2020).

The conceptual framework of this study is that concern for differences in economic conditions is a necessity. Differences in people's economic conditions require concern from all elements of a multi-ethnic society. Therefore, concern for differences in economic conditions can maintain the social integration of multi-ethnic communities. Concern for differences in economic conditions, means that every citizen cares about each other to maintain the survival of a multi-ethnic society. Differences in economic conditions in the form of land ownership, ownership status, use of labor, production and income, marketing, savings and investment, consumption and capital patterns.

The purpose of this study is how to maintain social integration among multi-ethnic farmers. Farmers who have different economic conditions maintain social integration to maintain agricultural production. If agricultural production increases, then the goal of food security for the people is achieved. From a socioeconomic aspect, farmers need to interact professionally. Any process of agricultural work is carried out professionally. Permanent negotiations were conducted to maintain social integration. Social integration aims to maintain a normal life (Ferreira, 2020). Maintaining social integration is based on the principle of deliberation, upholding the values of equality, freedom, law, and the social contract with each other. The principle of deliberation provides Harmony to the farmers. The character of mutual respect deliberation is preventive in maintaining social integration (Yani, 2018). Social integration is defined by a commitment to openness and participation consistently and wisely (Suharno, 2007). Harmonization relations are determined by the norms as guarantors of the rights of obligations of members of society (Department for Environment Food and Rural Affairs, 2018). Norms as a tool of action of power authority (Haugaard, 2018). Norms relate to moral character and the formation of individual movements and their freedom. (Chapin, 1931). And the contribution from the results of this study is expected to be useful for multi-ethnic communities with different socioeconomic conditions in living a life together in a sustainable manner.

METHODOLOGY

The research was conducted in Wonggeduku District, Konawe Regency, Southeast Sulawesi Province, Indonesia. One of the largest sub-district areas in the number of its population, conducting rice field farming activities. Rice paddy producers and the largest suppliers of vegetables to the district and provincial capital regions. Rice field farmers are dominated by four ethnicities, namely Tolaki, Javanese, Balinese, and Bugis ethnic. The focus of research is the difference in economic condition based on wealth/area of rice field ownership, ownership status, labor, production and income, marketing, savings and investment, consumption patterns, and capital. The difference in economic and

ethnic conditions requires the maintenance of social integration to achieve production and food security. The selection of informants is carried out using the snowball method, namely first looking for key informants who have in-depth knowledge of differences in social conditions, the process of social integration of farmers, then key informants who show other informants who know and understand the problems being studied. This method is carried out to obtain the authenticity and quality of information. Information was dug into the informant to the level of his saturation. The selection of informants in this study was carried out taking into account the ethnic and socioeconomic heterogeneity of the rice field farming community, the criteria for the status of the main occupation in agriculture, the length of time in doing this type of work as a rice field farmer and agricultural officer, the representation of groups/institutions, and direct involvement in agricultural activities.

RESULTS AND DISCUSSION

In this section, multi-ethnic farming communities are outlined, along with differences in economic conditions. Ethnic differences and economic conditions lead to interdependence and mutual need in agricultural processes. There are four different ethnic farmers creating social integration. Differences in economic conditions according to land ownership, ownership status, labor use, production and income, marketing, savings and investment, consumption patterns, and capital. Ethnic differences and economic conditions require social integration treatment.

Multi-Ethnic Farmers

Rice farmers in *Wonggeduku* are dominated by four ethnicities, namely *Tolaki*, Javanese, Balinese, and Bugis. The existence of this ethnic density in dominating rice field agriculture for the *Tolaki* ethnicity is caused because they are local residents domiciled around rice fields, Javanese and Balinese ethnic areas due to transmigration programs and placed in rice fields and ethnic areas. Bugis is caused because they migrate to the destination area, a location near rice fields, and also live close to and mingle with the ethnic (results of an interview with Sampe, January 2016).

The population is 21,376 people; the area is 11.376.000 square meters so that the density level is 1.879.000 square meters. The number of heads of families or households is 5,656 heads of families, and the average number of people in one household is five people. The development of the population is affected by inbound migration and reduced by outbound migration, where the number of migrants who migrate is as many as 121 people and who migrate out as many as 60 people so that the number of residents increased by 61 people during one year's confinement (Central Bureau of Statistics, *Wonggeduku* District, 2015).

Tolaki ethnic groups generally work on rain-fed rice fields and tidal rice fields. Working on rice fields using mutual aid power starts processing to picking results. Ethnic Javanese and Balinese have the habit of going to crops or even the diversification of crops, in the rainy season planting rice and in the dry season planting various types of vegetables, *palawija* such as corn, peanuts, and soybeans. Ethnic Bugis have a habit of growing rice, corn, and vegetables. It turns out that ethnic heterogeneity gives rise to social integration. Social integration is

formed from social acceptance, cultural adaptation, and appreciation of a culture of compromise. (Awang et al., 2019). And social integration is a global talent influencing individuals and society. There is social integration through language interaction and economic interaction. Local ethnicity is essential in creating a more open and multicultural environment to increase the capacity to integrate and innovate. (Li, 2020).

Caring for Different Economic Conditions

Ownership of Rice Fields; Ownership conditions are several rice fields that are controlled and owned to be managed so that the results obtained from the area become private property. The amount of wealth becomes capital to meet its economic needs and becomes capital to increase social status. The average farmer has an area of rice fields following the distribution to participants of the transmigration program in 1981/1982, which is an average of 1 hectare per head of the family, as a statement from the following informant.

Residents of the transmigration community, on average, have a rice field area for each family as much as 1 hectare, given from the transmigration program, and yard land with their homes that can be planted with a variety of vegetables or short-term crops, even today there are residents who can afford rice fields. Unlike the *Tolaki* ethnicity, in addition to obtaining land equal to transmigration, transmigrant inserts also already have an extensive heritage land (the results of an interview with Sugiyono, March 13, 2016).

After the *Tolaki*, Javanese, and Balinese ethnic groups lived for some time in the transmigration settlement, the local government informed the public that the *Wonggeduku* Subdistrict area needed a lot of manpower to cultivate rice fields. Local governments print new rice fields and build dams and irrigation to irrigate tens of thousands of hectares. This opportunity was utilized by some ethnic Bugis buying rice fields. This leads to uneven land ownership/ tenure. The arrival of Buginese ethnic to *Wonggeduku* Subdistrict coincides with the opening of rice fields and the functioning of dams. Ethnic Bugis have the skills of making equipment to plow rice fields for rent and work on other people's rice fields and can slowly raise money for the purchase of rice fields.

Differences in ownership levels give rise to cooperation. Farmers who have large land provide opportunities to those who do not have, without considering ethnic origins. Both parties, namely the owner and those who do not have land, benefit from each other in the form of economic benefits. This shows that farmers are functional owners of farmers who do not have. Among farmers, there is an attitude of mutual concern in meeting economic needs. The work of revelation is noble, requiring perseverance, rigor, and obedience. Farmers have a caring attitude accompanied by an attitude and obligation to always pay attention to each other and maintain the atmosphere to always cooperate between citizens. Mutual care, obedience, mutual care, and mutual care indicate harmonious working relationships. Interethnic cooperation is the realization of social integration to meet economic needs. The form of social integration is applied to the agricultural land lending system, where land owners and borrowers understand each other's economic conditions. Integration fights poverty and social exclusion. Integration processes guide and support

individuals joining together. Working together in a farmer group eliminates exclusion. Working together in groups means having values and norms as guidelines. An economic enterprise encourages the creation of social value (Rey-Martí et al., 2021). The borrower will go to the owner based on the reason to meet his family's economy, and the owner gives up his land borrowed after knowing that the borrower is in a desperate economic condition. Cooperation between the two is contractually accompanied by a revenue-sharing agreement, as the following interview results.

Rice field borrowers share the results with the owner of the rice field, and the owner sets the division of the results. If the owner gives help, then the result is divided by 2. There are no different differences in interethnic attitudes but judging by the nature and deeds of each individual. Such collaboration happened a long time ago and is still going on today. Other cooperation such as also been established, such as between land owners and borrowers, between growers and owners, and between landowners and harvesting equipment owners (the results of an interview with Sugiyono, June 3, 2016).

The borrower and the owner sit together to determine the division of the proceeds. The division is determined based on the small amount of involvement of the owner in the rice field management process. If the owner provides assistance in the form of working capital and rice plant maintenance needs, then the results are divided equally between the owner and the borrower, but if the owner does not provide assistance to the borrower in the management process, then the owner only obtains his rights as the owner, which is one-third of the total crop. Cooperation between the owner and the borrower is carried out through the binding of oral agreements. Oral agreements relate to their rights and obligations, as shown in the following interview results.

The division of results depends on the terrain or the position of the rice fields; if the rice fields are located on the side of the road, then the results are divided in half if all financing is borne by the land owner. There is also an agreement, but the result is 40% of owners and 60% of processors. Determination of division depends on the mutual agreement between the owner and processor (The results of the interview with Syarifuddin, April 01, 2016).

Kerjasama is bound by employment agreements and profit sharing based on considerations of fairness. Each party holds firm to the oral agreement that has been mutually agreed upon and is open to each other, interceding with each other at every stage of work from processing to harvest. If the borrower/processor deviates from the oral agreement, then the sanction of the owner has the right to make a termination in the next growing season. The social process between the owner and the borrower is one part of the collectivity process that is inseparable from community life. The division of results that occurs in social processes between owners and borrowers indicates the maintenance of social integration among farmers as part of the social system. The economic process of multi-ethnic societies gives rise to the process of social integration. The maintenance of social integration is realized from the cooperation between farmers, cooperation in processing, plant maintenance, and harvesting. This is seen in the economic sector, including the craft industry

providing innovation opportunities and social and agricultural cooperatives, organizational and network growth, and building partnerships. (Sforzi & Colombo, 2020).

Ownership status; The status of ownership of rice fields is evidenced by land certificates from the state to farmers. The legality of ownership provides autonomy for the owner to carry out social processes with the borrower, the mortgage, and the tenant. Social processes that give rise to mutual economic benefits. Some parties such as owners, borrowers, mortgages, and tenants have benefited economically. Economic benefits lead to the occurrence of functional relationships. These functional relationships create social integration. In general, farmers already have a certificate of land ownership, as the results of the following interview.

Rice fields that are processed or worked by farmers in this village, on average, are their own, with proof of ownership status is a certificate. Because it has become their own property, it is also common for some to carry out a mortgage system with the condition of the growing season time regardless of ethnic differences (Results of an interview with Sugiyono, March 13, 2016).

The status of rice fields has proof of ownership certificate. Ownership status becomes the basis and proof for farmers that they already have rice fields legally. On this evidence, farmers use it as farmland. In addition, there are farmers who, if in desperate conditions of family economic needs, then farmers do the mortgage system. The pawnshop system is based on the time of the growing season, where for several growing seasons, it becomes the right of removal before the owner redeems or pays off the loan funds. There are also farmers who trade their land with other parties, as the following interview results.

The average land of the farmers here already has a certificate from the land agency. Ownership of ethnic Javanese rice fields for their division as transmigration participants. Agricultural land in the Tolaki ethnicity is also given by the government as a participant in the transmigration of inserts. But most of his farmland was sold to the Bugis ethnic (Interview with Syarifuddin, April 01, 2016).

The status of ownership of rice fields in the form of certificates becomes the power for the owner to trade it. Freedom to buy and sell agricultural land based on ownership rights, without interference from anyone, because the rice fields have become his property. The ownership of certificates on rice fields is a legitimate recognition from the government so that anyone who owns it cannot be disturbed. Certificate as proof of property rights, farmers can enjoy the results, traded, passed on to their descendants, mortgaged, and deified.

The mortgage system is a social process carried out between the owner farmer and the farmer with the terms depending on the agreement of both parties. For a few seasons, it becomes the right of the pawn. Land breakers do not have the right to obtain a profit share in every harvest season. During landowners do not have the ability to return loan money as long as the pawn party has the right to cultivate rice fields. The pawnshop system is characterized by a mutually beneficial process of cooperation. Pawns get benefits in the form of funds to meet

urgent needs and for farmers to get benefits in the form of crops from the rice fields. At the same time, the rental system rent is a social relationship carried out between the owner and tenant based on the agreement several times season planting. The child gets benefits in the form of funds from tenants and for tenants to get production from the rental land. If the agreed time limit between the owner and the tenant ends, the tenant must return the land to the owner.

The difference between renting land with a mortgage lies in the way of payment and the agreed time limit on the lease of rent, the obligation of the tenant to pay his obligations to the owner before or after harvest with a strict time limit. While in the eviction, the owner has received funds before the land is processed, and the deadline is adjusted to the owner's ability to return the funds that have been taken before. The rental process of renting and the mortgage system that occurs in rural farmers show that between them, there has been cooperation, where the relationship between renting and mortgages among farmers has been preceded by an intention that leads to mutual help or mutual help. On the lease of renting, the owner helps or helps other farmers who do not have rice fields, and in the process of mortgage, other farmers help fellow farmers if they get financial difficulties. This indicates the existence of interaction and social relations among farmers based on economic agreements. An environment inhabited by several ethnicities has the opportunity to cause neighborly interaction toward social integration. Migrants living in villages have achieved social and economic integration. Social and economic integration in the form of neighborly interactions and social relations (S. Lin et al., 2020).

Labor; The types and stages of agricultural work are closely related to time, weather and climate. All stages of agricultural work need to be completed on time according to the schedule together and integrated. The stages of work in rice fields include tillage, planting, maintenance to the harvesting process. Farmers in rural areas, when doing the process of revelatory work, use two types of labor, namely family labor and using contract labor services. The use of contract labor gives rise to the interdependence between landowners and labor. Both form functional elements of each other, both of which are involved in social processes that lead to the creation of social integration. Contract labor performs processing, planting, and harvesting work, as the following interview results.

The stages of work in rice fields, starting with cultivating land using labor and by renting tractors, then planting using contract labor, and finally harvesting using contract labor, except during maintenance/maintenance of crops using their own labor from farmers and their families (Interview results, Sugiyono, March 13, 2016).

The types and stages of work in rice fields are related to the types of labor needed. Therefore, the process of mutually beneficial cooperation between owners and labor is needed in order to complete various types and stages of work in rice fields. The cooperation process is accompanied by process of mutual adjustment towards the process of social integration among farmers in rural areas. If the process of mutually beneficial cooperation is built and maintained continuously between farmers and between farmers and labor and between labor itself, then the process of social integration can also be maintained so that the

existence of society is also maintained. The farmers and the workforce have established mutually beneficial cooperation as the result of the following interview.

The Bugis rarely involve the family in terms of working in the rice fields; they always call friends from the Javanese and *Tolaki* ethnicities to help cultivate and plant. The half-day working wage is Rp.50,000 - if covered by food and cigarettes and Rp. 80,000 - without being covered by food. But at the time of harvest rarely call workers; we use a *dozer* so that the harvest takes only 3 hours. Ethnic Javanese who always involve the family in working in the rice fields, every morning they always flock to the rice fields Interview results, Syarifuddin, April 01, 2016).

Cooperation that tends to lead to a process of social integration has been shown by farmers who vary according to tribalism in rural areas. Cooperation not only occurs between farmers and farmers but also occurs between farmers and their families, between farmers and laborers, and between fellow workers who do work at the same type and stage of work in rice fields, especially in the type of work to cultivate the land and plant rice seeds. The types and stages of work in rice fields that require a lot of cooperation in completing it are the processing of rice fields and at the time of rice cultivation. The process of cooperation between rice field owners and daily labor and wholesale labor proves that farmers have implemented sustainable agriculture that can provide jobs and can eliminate unemployment and poverty so as to increase economic growth continuously. Social processes between rice field owners and labor and wholesale are associative and contractual. Wholesale labor comes from tractor owners from inside and outside the village, grower groups from outside the village, and owners of harvesting tools from inside and outside the village. Cooperation between farmers and contract labor gives rise to internal and external social integration. The social agriculture and production cooperation system provide opportunities for innovation and social cooperatives. Social cooperatives foster organization and labor integration. Organizational growth gives rise to a network of partnerships that have an impact on a social industry business. (Sforzi & Colombo, 2020)

Production and Revenue; The intended production and income is the whole received by farmers for the results of the rice field farming business during one tannin season. Production and income can be known from the amount of dry rice production harvest, namely the total amount of rice obtained by rice farmers in each hectare in one growing season. Differences in production and income levels are determined by the success factors and failures of farmers in carrying out production processes, such as fertilization and pest control techniques, as shown in the following interview results.

Farmers want a lot of rice field production so that the income is high. However, if there is one farmer who is successful in getting results and some fail, then the failed farmer comes to the successful farmer, asking to be taught how to farm based on his experience so as to get a lot of crops (Interview results, Sugiyono, June 3, 2016).

Differences in production and income levels give rise to social processes in which failed farmers go to successful farmers to acquire knowledge and techniques of successful farming, especially in terms of pest control and the use of crop varieties. Success and failure in increasing production are the reasons for the process of social integration between farmers. Farmers who fail to go to successful farmers, farmers who fail to imitate the work process of successful farmers. Social processes between these farmers provide mutual benefits, farmers who have previously failed to obtain knowledge and farming techniques and farmers who have managed to gain recognition as skilled and prosperous farmers.

Rice production is accompanied by increased income; farmers do thanksgiving events and gather and pray for blessings and gifts while preparing food together. Gratitude for avoiding various diseases of rice plants, avoiding pest disorders, and as a form of servitude. This condition marks the existence of cooperation that leads to the creation of a process of social integration between them, in which the income earned is used to gather and pray and establish unity and unity between farmers. Local production systems encourage skill resilience. The local production system gives rise to the attachment and development of new local industries (Kitsos et al., 2019)

Income is the result of the business for four months to 5 months and belongs to successful farmers. Among farmers, there are also farmers who fail to cause differences in income levels. Differences in production and income levels give rise to social processes in which failed farmers go to successful farmers to imitate the work processes of successful farmers. Social processes between successful and failed farmers can also be carried out during thanksgiving events, as the following interview results.

There is gratitude done by every ethnicity. Gratitude can be in the form of eating together in the rice fields and carrying tumpeng. The failures experienced by other farmers did not cause envy among farmers, but the farmers instead sought information from farmers who managed to harvest. There are also farmers who cheat by planting rice after other farmers plant first so that their farms are not attacked by pests. The use of crops or income of each farmer, among others, is stored for daily consumption used 15-20%, for seeds in the next growing season about 50 Kg. And the rest is saved for other expenses (Interview results, Sugiyono, June 3, 2016).

One form of gratitude for the harvest, farmers gather and pray for favors and gifts while preparing food to be eaten together by farmers and as a forum for information exchange in achieving optimal results. This condition marks the existence of cooperation that leads to the creation of a process of social integration between them, in which the income earned is used to gather and pray and establish unity and social unity. It turns out that the religious practice of identity carried out by migrants becomes a driving bridge for the process of social integration. (Conner, 2019). The use of some farmers' income to conduct a thanksgiving event for sustenance from Allah SWT obtained from agricultural land; the thanksgiving event is a cultural reflection of a group of farmers in utilizing their environment. Farmers realize the importance of maintaining a

balance with the environment that has been beneficial to life. The realization of justice, human rights, democracy, and equality in a sustainable future requires innovation and struggle. (Kochi, 2019). Maintaining environmental balance requires the movement and involvement of civil society, urban intellectuals, and leaders. (Shah et al., 2021)

Marketing; Marketing is any attempt to cause the transfer of property rights from agricultural products in the form of dry rice harvest and *palawija*. Marketing processing gives rise to a process of mutually beneficial cooperation; functional relationships occur between the elements involved. Farmers in rural areas sell or market harvested dry rice to organized groups, who have done agreements and cooperation transactions in each harvest season. The group is an intermediary buyer group between farmers and wholesalers, as the following interview results.

Buyers of dry rice harvest are people who have often and accustomed here; they are a group of people we call middlemen/collectors, those who come to buy at the time of harvest, they have been waiting on the highway near the rice fields with their cars, and then the middlemen sell it again to wholesalers (Interview results, Sugiyono, March 13, 2016).

The process of cooperation between the owner and the harvest dry rice buyer group in rural areas has been going on for a long time, and smoothly, the buyer group becomes a group that is expected to be present by farmers. The existence of a group of buyers of dry harvest rice provides assistance to farmers in marketing rice. Para farmers have never had difficulty in marketing their agricultural products, such as rice and *palawija*. Cooperation between farmers and buyer groups is mainly carried out during harvest. The cooperation process begins at the agreement of the day and date of harvest. Cooperation agreement in determining the price of the dry rice harvest, as the results of the following interview.

Palawija / Rice marketing is always smooth because, in this area, many brokers help in sales, so contractors from outside always come here to take *palawija* / rice. The transportation system is from the rice field to the big road, using the services of a motorcycle taxi driver. Taxi drivers here have good coordination and unity because they have their own organizations and consist of various tribes. The income of motorcycle taxi drivers every growing season ranges from approximately Rp.7,000,000/ harvest (interview results, Syarifuddin, April 01, 2016).

In addition to the cooperation process between farmers and buyer groups, farmers also collaborate with youth groups as transportation service providers (*motorcycle taxi drivers*), transporting dry harvest rice from rice fields to major roads. The cooperation between the farmers and the *taxi driver* includes the transfer or transportation of all dry rice harvests after being put in a sack that weighs approximately 100 kilograms per sack. The cost depends on the distance between the rice field and the big road, and the *motorcycle taxi driver* is responsible until all the rice sacks are exposed to the big road. In addition, there is also cooperation between farmers and *motorcycle taxi drivers* in terms of supervision,

where at the time of weighing or planting carried out by groups of buyers of the dry rice harvest, as the following interview results.

There used to be a cunning broker to cheat by reducing the amount of rice dose weight in each sack, but with the help of the motorcycle taxi driver who reported to the owner, finally, the broker was caught cheating, and we cooperated with the motorcycle taxi driver reprimanded and between the ojek driver and us cooperated in supervising the rice dose (Interview results, Syarifuddin, April 01, 2016).

Cooperation between farmers and village youths who work as motorcycle taxi drivers occurs in terms of weighing supervision or measuring every sack of dry rice harvest. Taxi drivers are given the authority of the owner of the rice field to reprimand and report to the owner if there is an indication of fraud on the part of the buyer of the dry rice harvest. Collecting merchants or middlemen who make rice purchases have a good relationship with farmers because these traders come from the same village as the farmers. The selling price of dry rice harvest is determined by buyers or wholesalers based on the amount of production, the quality of rice, and the dry season or rainy season.

Middlemen and wholesalers come from within the village, except for overproduction, then farmers mill outside. The sale of agricultural products is carried out through collectors (brokers) because of the distance of the place of sale. But if you have a family in the big merchants, then you can directly sell the agricultural products. The price of rice is determined by the trader and depends on the season and quality. The cost of grain every season is not absolutely up or down; usually up and down, the price depends on the overproduction and season (Interview results, Sugiyono, June 3, 2016).

Wholesalers, through collecting merchants, determine the purchase price of rice from farmers. The price of rice is determined by traders based on the amount of production, where if the amount of production is abundant, then the price is likely to fall; otherwise, if production is less, the price will rise. The price of rice also depends on its quality and depends on the season. If it the rainy, then the price will fall; on the contrary, if the season is dry, then the price will rise.

The process of cooperation and attachment in work between farmers as owners and young people as motorcycle taxi drivers in a stage of agricultural work. If the process of cooperation between the two occurs on the basis of mutual need and complementarity in completing a job, then it is a process that can support and lead to the process of social integration of rural communities as a whole. The cooperation between farmers and village youths who work as motorcycle taxi drivers occurs in terms of weighing supervision or measuring every sack of dry rice harvest. Taxi drivers are given the authority of the owner of the rice field to reprimand and report to the owner if there is an indication of fraud on the part of the buyer of the dry rice harvest. The process of cooperation and attachment in work between farmers as owners and young people as motorcycle taxi drivers in a stage of agricultural work. Suppose the process of cooperation between the two occurs on the basis of mutual need and complementarity in completing a job. In that case, it is a process that can support and lead to the process of social integration of society. Migrants living in rural

environments interact together until they reach a level of social integration (S. Lin et al., 2020).

Savings and Investments; Savings are savings from the remaining income that he sets aside for a particular purpose. Farmers work with the bank to save; at any time, the savings can be taken to invest. Social processes associated between farmers and banks are mutually beneficial so that social integration occurs. The cooperation of the two is an effort to secure funds and directs them to social business activities and economic efforts. Farmers in rural areas save and invest in financing the continuation of their children's education to finance the health of their families and also invest in the purchase of land and vehicles, as the following interview results.

In general, farmers already have their own account number, which can be used as evidence that they already have savings in the bank; they save in the bank as funds to finance, purchase fertilizer and insecticides, education of their children, finance health, some use it to buy land, vehicles, and pawn rice fields (Interview results, Sugiyono, March 13, 2016).

The farmers already have an investment plan for agricultural business development, where they have purchased a piece of land to increase their type of business in the agricultural sector. Nevertheless, farmers continue to put the interests of children and their families first, especially guaranteeing the Sustainability of education and health of children and their families. The great attention by farmers to children and their families is evidence of the responsibility and social investment shown by a family head. Farmers make improvements to life in a planned manner and adapt to other families and communities that have advanced. In general, cooperation between farmers and banks is carried out to secure deposits from crops. However, some farmers have not cooperated with banks, as the results of the interview are as follows.

After I harvested directly sold from the sale of dry rice harvest that I have never saved in the bank, but directly I use it to pay fertilizer debt and consumption every day, also I use it for the next rice field processing capital. The rest I directly buy the raw materials of the side business, and the rest I buy electronic devices needed by the mother in the kitchen (Interview results, Tarman, April 17, 2016).

Farmers have not cooperated with the banking because all income from the harvest is directly used to pay debts and household needs, especially electronic devices that can facilitate homemakers in the kitchen, as well as the expansion of household industrial businesses to increase their income as rice field farmers. Cooperation with banking institutions is part of social capital. Restructuring and growth of rural social capital increase the productivity of agricultural and land management systems (Pretty et al., 2020). Cooperation supports economic equality and social institutions. Economic equality and social institutions give rise to group agriculture that promotes community cohesion (Agarwal & Dorin, 2019).

Consumption Patterns; Consumption patterns are the regulation of the use of the overall income from agricultural enterprises for the Sustainability of agricultural enterprises and the gratification of the needs of farmers and their

family members. Farmers regulate the use of their income, mainly used to meet the needs of food consumption for their families, during one growing season as much as one ton. Arrangements for the use of funds by prioritizing family consumption, education costs, and the purchase of motor vehicles for the children of farmers who continue their education, and some of them are saved for business capital in the next growing season. The regulation of the use of farmers' income hints at an emphasis on maintaining social integration between family members and regulating consumption by paying attention to the balance and Sustainability of agricultural businesses and their family life.

Meeting household consumption needs is done by storing dry rice harvest, then dried and used for food consumption according to daily living needs. But there are also farmers who sell all the rice or grain produced, then the funds for one ton are stored in the bank, then taken for the preparation of household consumption every day for one growing season. The remaining income used for the consumption of the farmer's family is saved from being used as business capital, as the following interview results.

The farmers' rice harvest, usually they save as much as one ton to consume or to be eaten by all family members; while waiting for the next harvest, the rest is sold for business capital or sold all, but the money is still saved for consumption or for daily meals (Interview results, Sugiyono, March 13, 2016).

The arrangement for the use of consumption funds from their income, in addition to prioritizing family consumption, some of the income is also used for education costs and for the purchase of motor vehicles for the children of farmers who are pursuing or continuing their education. But farmers still pay attention to the continuation of their agricultural business, where they still keep some of their income to be used as business capital in the next growing season, as the following interview results.

The way farmers spend their money depends on themselves. Some save, pay rent or pay a mortgage. The main priority is to send children to school, and some buy their children's vehicles, but they still save money for the next capital. If the capital is exhausted at the time of processing, it will be given a loan but paid with interest at the time after harvest (Interview results, Syarifuddin, April 01, 2016).

Some farmers already have debts that need to be paid at the time after harvest, so expenses other than family consumption also require funds to pay tractor rent, planting costs, and harvesting costs; there are even farmers who do not have rice fields, some of the income is set aside to pay land rent, and there are also some farmers who mortgage their rice fields so that some of the income is used to redeem or pay to other farmers. The regulation of the use of income funds prioritizes family consumption, some of which is also used for the cost of education and the purchase of motor vehicles for the children of farmers who continue their education. Farmers still pay attention to the continuation of their agricultural business, some of which are used to be stored for business capital in the next growing season. Revenue utilization arrangement and supervision ensure business sustainability. Business supervision and independence influence decisions and balance strategies between missions and flexible and adaptive

efforts. (Segers et al., 2020). The utilization of income requires a collective movement of peasant families. Social movements are concerned with the intention of collective action and influencing organizational change. (DeCelles et al., 2020).

Capital; Capital of rice farmers in managing farming on rice fields, namely the overall costs incurred in managing the entire process starting from the stages of processing rice fields, fertilization, planting, and maintenance to the stages of harvesting and selling dry rice harvest, including the capital equipment used. Awareness of farmers in preparing capital to continue their work of preaching and maintaining their family life means that farmers still maintain and maintain social integration in the family and its integration with rice fields. Differences in preparing capital to be luxurious give rise to integrative social processes between farmers based on mutual help. However, there is also a social process that is mutually beneficial and binding between capital owners and farmers, as the following interview results.

We have always respected each other although these religious differences, and here have a high familial relationship with neighbors of different religions. We also trust each other, fellow farmers; we usually help in the form of business capital if neighbors need funds to start a work of preaching. Here there is also a loan shark system as a source of farmer capital if it requires fertilization costs (Syarifuddin April 1, 2016)

The source of capital for farmers in rural areas comes from their own savings. Farmers save money/funds from the income at the time of the previous harvest, which is obtained from the sale of rice, the sale of vegetables, and the sale of fruits. Farmers realize that capital preparation in farming is the main and most important thing. Therefore an effort is needed to save funds from the sale of previous crops. In addition to business capital in the form of funds needed in doing farming, some farmers have also prepared equipment capital in the form of tractors. The use of *tractor* equipment in cultivating rice fields, and the use of *blower* tools in planting rice seeds, as well as the use of *dozers* in harvesting, have eased and accelerated the process of work in rural farming communities. The use of such equipment has become a new habit of modern nature. Awareness of farmers in preparing capital to do and continue the work of preaching is the main and most important capital. Maintaining the Sustainability of the work of the luxurious goes hand in hand with the orientation of the farmer to maintain the life of his family. Farmers are oriented so that their families are always maintained and in a balanced life. Planting the orientation of the maintenance of family life gives rise to an attitude of attachment to each other. This attitude of attachment leads to the resilience of local businesses and socioeconomic resilience. (Kitsos et al., 2019). Economic security is related to food security. Strong economic resilience is demonstrated by the ability to provide local food at affordable prices. (Volkov et al., 2021).

Maintenance of Social Integration

Social processes based on functional relationships have created and cared for social integration. Different economic conditions are needed in the process of social integration of rice field farmers. Caring for social integration is needed by

multi-ethnic farmers who have a level of land ownership. Based on the description of the differences in ownership levels mentioned above, it turns out that the difference in land ownership levels supports the process of functional social integration. Kerjasama between farmers who have large rice fields provides opportunities to those who do not have land. Both sides benefit from each other's economic benefits. The existence of ownership status supports the process of functional social integration. Cooperation between owner farmers and those who do not have a functional nature. Functional integration or systemic integration also occurs in the process of borrowing, mortgaging, and leasing land. And it turns out that differences have the potential to deepen rural understanding and arrangements. The strategy carried out is a symbolic movement, anticipating barriers to access and involvement of all elements without racists and discrimination. Another strategy by involving all elements in building commitments, partnerships and power sharing, and decision-making (Schill & Caxaj, 2019).

The use of labor in agriculture supports the process of systemic social integration. Social processes are mutually beneficial, giving rise to the interdependence between ownership and labor through the contracting of employment agreements. Differences in production and income levels support an orderly or normative process of social integration, in which unsuccessful farmers go to successful farmers to acquire knowledge and techniques of successful farming, especially in terms of pest control and crop varieties. Success and failure in increasing production are the reasons for the process of social integration between farmers. Social processes among such farmers are functional or systemic with each other; farmers who have previously failed to acquire knowledge and techniques of farming have managed to gain recognition as skilled and successful farmers. Systemic models link human development and group functions. And group functions connect systemically between social disruption and individual adjustment processes. And the process of social integration based on the strategy of the individual adjustment process is based on close relationships. (Prime et al., 2020).

The marketing process coupled with harvesting supports the process of systemic social integration, where the process of cooperation between farmers and collecting traders and youth groups as service providers. The cooperative associative social process between the farmers and the collecting merchants, and the village youth, is mutually beneficial so that there is a functional relationship between the three. All farmers carry out social processes by collecting merchants and wholesalers to market the harvest. Savings and investments support the process of systemic social integration, the process of cooperation with banks for saving and investing. Social processes associated between farmers and banks are mutually beneficial so that social integration occurs. The cooperation of the two is an effort to secure funds and directs them to social business activities and economic efforts. Farmers in rural areas save and invest in financing the continuation of their children's education, financing their health, and also investing in the purchase of land and vehicles. Social welfare has implications for sustainable ecological risks. Therefore, environmental and social welfare issues

are addressed and integrated into planning, which goes hand in hand between sustainable wellbeing, social and ecological Sustainability, and policy integration. (Khan et al., 2020)

Consumption patterns support the process of social integration of regularity, where the regulation of the use of funds by prioritizing family consumption, education costs, and the purchase of motor vehicles for the children of farmers who continue their education, and some of it is saved for business capital in the next growing season. The regulation of the use of farmers' income hints at an emphasis on maintaining social integration between family members and regulating consumption by considering the balance and Sustainability of agricultural businesses and their family life. Aspects of social integration and stability protect against suicide. Social integration measures are religious affiliation, marital status, family ties, and stability of residence. (Stack & Cao, 2020).

Capital raises awareness of farmers in preparing and continuing the work of preaching and maintaining their family life. Farmers maintain social integration in the family and its integration with rice fields. Differences in preparing capital to be luxurious gave rise to the process of social integration of agricultural order based on the principle of mutual assistance. However, there is also a process of mutually beneficial and binding systemic social integration between capital owners and farmers. The sources of capital of farmers in the revelation consisted of their own capital, the assistance of neighboring loans / other farmers, and loan sharks.

Differences in ownership and status of land ownership, labor, production and income, marketing, savings and investment, consumption, and capital support the process of normative and functional social integration. The integration of order that conditions farmers form uniformity in thinking and in seeing the importance of meeting economic needs accompanied by social integration and systemic integration based on functional interdependence between farmers in meeting economic needs even though they are ethnically different. Social integration is determined by various main elements, namely social acceptance, an adaptation of co-romantic culture, and appreciation. The strategy of social integration is to train individuals in social acceptance and cultural appreciation, as well as to train each individual in terms of cultural compromise and adaptation. Nevertheless, the cultural transformation was found to be the most challenging act among multi-ethnic youth. (Awang et al., 2019)

The process of social integration as an economic activity that occurs between farmers has formed a system of actions that can be categorized as mental attitudes, has been patterned, and has become a culture of rice farmers. Social processes between farmers in meeting their economic needs, following a pattern of associative cooperation in society and preaching. The element of social units in an economic structure is carried out by farmers and their families, collecting merchants and taxi drivers, banking institutions, and functional loan sharks confronting each other. Social integration has a lot to do with the level of well-being. Increased frequency of interaction with neighbors is associated with

increased subjective wellbeing. And the length of stay in an environment improves subjective wellbeing. This can also occur for an increased level of trust in one's neighbors. (Appau et al., 2019).

CONCLUSIONS

Differences in economic conditions based on wealth/area of rice field ownership, ownership status, labor, production and income, marketing, savings and investment, consumption patterns, and capital. And these differences lead to inequalities and knowledge gaps. And the difference in the ability to cope with the problems of the agricultural production process. And further involves inequality and social stratification. The solution is that concern for different economic conditions can maintain the social integration of multi-ethnic farmers. Maintaining social integration through concern for the different economic conditions of multi-ethnic farmers, furthermore, can maintain a sustainable common life. Concern for differences in economic conditions leads to an orderly and systemic process of social integration. The social integration of order that conditions farmers shapes the uniformity of thinking and views the importance of order to meet economic needs. Systemic social integration is based on functional interdependence between farmers in meeting economic needs even though they are of different ethnicities. Maintaining social integration in caring for differences, the strategy is to train individuals to accept each other, adjust habits, open up, respect each other and recognize each other. And the contribution from the results of this study is expected to be useful for multi-ethnic communities with different socioeconomic conditions in living a life together in a sustainable manner.

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