

The Response and Pattern of Community Management for the Variety of Poverty Alleviation Assistance in the Fishermen's Village, across *Belawan*

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Abstract: *The method of social phenomenology is seen as appropriate to describe the dimensions of poverty so that reality will be found in the "Poor Village" of the Village of Fishermen across the country. The intersection between Marxist thinking, Chambers and the phenomenological method lies in the unit of analysis. The unit of analysis in the phenomenology method lies in the subjectivity that leads to things that appear around, so that the facts presented are facts in accordance with what is felt by the subject under study. If it is associated with Marxist perspectives that talk a lot about class, which in other words there are actors or actors in the class. The state provides assistance to poor families as a solution to poverty alleviation, but in reality the assistance provided by the State preserves poverty.*

Keyword: *village; poor village; marxist*

I. Introduction

Politics and economics are not the only catalyst chains for poverty. In terms of socio-economic, poverty profile is also a product of the filtering effect of social coating and access structure in a society, which hinders the opportunities of the poor in obtaining various services and fruits of development. The prerequisites laid out by policy makers for the poor to provide input that is owned to obtain public services (land for agricultural and fisheries projects; collateral for credit; livestock for prospective candidates, etc.), can lead to filtering effects that will preserve poverty. Speaking of Chambers poverty traps and structural poverty, both are interrelated. The intersecting side is the political-economic and socio-economic problems experienced by the poor fishermen in the opposite village. If explored further, it is certainly a poverty trap and structural poverty is a meeting point of problems that can be expressed through Marxism. Social, economic and political factors shackled the poor in the neighboring Fishermen's Village. Of course in this context, the method of social phenomenology is seen as appropriate to describe the dimensions of poverty so that reality will be found in the "Poor Village" of the Village of Fishermen across the country. The intersection between Marxist thinking, Chambers and the phenomenological method lies in the unit of analysis. The unit of analysis in the phenomenology method lies in the subjectivity that leads to things that appear around, so that the facts presented are facts in accordance with what is felt by the subject under study. If it is associated with Marxist perspectives that talk a lot about class, which in other words there are actors or actors in the class. Chambers also saw the poverty trap attacking individuals in other words looking at the side of the subject.

II. Theoretical framework

A more complete definition of poverty is stated by John Friedman. According to Friedman (1979) in Ala (1981) stated that poverty is the inequality of funds or the inability of individuals to accumulate social power bases. The basis of social power according to Friedman includes the following. First, a productive model of assets, such as land, housing, equipment and health. Second, financial resources, such as adequate income and credit. Third, shared social organizations, such as cooperatives. Fourth, the network or social network to obtain adequate work, goods, knowledge and skills. Fifth, information that is useful for life.

Understanding of poverty can be broadly divided into two, namely relative poverty and absolute poverty. Relative poverty is expressed by what percentage of national income is received by a population group with a certain income class compared to the proportion of national income received by a population group with other income classes (*Suyanto and Karnaji, 2005: 3*). *Arif and Adi Sasono* (1984) also stated that the concept of relative poverty was formulated based on the "idea of relative standard" that is by observing the dimensions of place and time. The basic assumption is that poverty in an area is different from other regions, and poverty at a certain time is different from other times. Meanwhile, the World Bank explained that the criteria for poverty in a country or community were marked, (1) if 40% of the population with the lowest income received less than 12% of national income, then it was called a very unequal national income distribution; (2) if 40% of the population with the lowest income receives 12-17% of national income, then it is called moderate inequality; and (3) if 40% of the population with the lowest income receives more than 17% of national income, then it is called low inequality. Another idea known as the concept of absolute poverty is defined as an existence at the level of absolute income of one person is not sufficient to meet basic needs, such as clothing, food, housing, health and education. Real consumption is expressed quantitatively and / or in money based on prices in a particular base year. Then, because the cost of living in urban areas and in rural areas is different, so also among the community groups in it, the World Bank used as a measure in setting the poverty line is the value of US \$ 50 per capita per year for the level of income in the village and US \$ 75 per capita per year for the level of income in the city at the price level in 1979. In other words, the concept of absolute poverty contains certain concrete measures. This measure is usually oriented to the minimum life needs of members of the community which include clothing, food and shelter needs (see *Arif and Sasono, 1984*). Even though the various criteria of poverty have been stated by many people, understanding poverty cannot be separated from the basic ideas or thoughts that underlie the birth of poverty itself. Scientifically, many theories are presented by experts. Two of the ideas that discuss poverty can be simplified in terms of (1) structural poverty and (2) cultural poverty. The use of these two approaches is basically directly related to the reason for the occurrence of poverty. Those who say poverty as a result of social processes that occur, consider the poor condition is the end result of the formation of social structures that occur. *Alfian in Soemardjan (1980)* argues about the large number of scientists in Indonesia who conclude that structural poverty usually occurs in a society that has sharp differences between those who live in poverty and those who live in luxury and wealth. They, despite being the biggest majority of the community, in reality do not have any power to be able to improve their lives. The main characteristic of structural poverty is not the occurrence (even if it is slow) vertical social mobility. The poor will live with their poverty, while the rich will continue to enjoy their wealth. Why is that possible?

According to the structural approach, lies in the social structure environment that causes them to lack desire to improve their standard of living. The prevailing social structure has given rise to various hindrances that prevent them from progressing. For example, economic weakness does not allow them to obtain meaningful education in order to escape from poverty. This causes some members of the community to remain poor even though the total amount of production produced by the community if divided equally can free all members of society from poverty. Artificial poverty, in many cases it happens not because an individual or family members are lazy to work or because they continue to be ill, but the social structure supported by policies that are sometimes institutionalized through political decisions is what causes some members of the community to become poor because they fail to contribute in utilizing resources which exists.

III. Getting to know Fishermen's Village Outside: A Portrait of a Policy

Kampung nelayan Opposite, there is nothing so special when a glance at the region looks at this region. As with other coastal areas, the territory of the Fishermen's Village is also inhabited by a majority of people who work as nelayan. Examining more in the introduction with Fisherman Village will be found in simple life forms. The stage house that adorned almost all residential areas was equipped with footpaths that had been concrete by PNPM Mandiri assistance. Getting to know the Fishermen's Village across the street feels incomplete without reviewing a series of pasts that ultimately became the history of the village's existence. This is needed as a form of legitimacy about the legitimacy of the establishment of the Overseas Fishermen's Village. Kampung Nelayan Seberang stands in an area that is included in Hamparan Perak Subdistrict, Deli Serdang Regency. It was then interesting to see this location that was closer to the city of Medan so that most of its citizens had Medan KTPs, and stood 14 as a form of existing population acquisition. This dualism makes the study of the village even more attractive, this is coupled with the participation of Pelindo as a state-owned company that has the right to manage this area to give the area the right to use it to become a residential area. The reality that occurs in the Fishermen's Village across this is a hollow portrait of a policy. The policy that was given gave rise to a new poverty pocket amid industrial developments in the Belawan region. The following will explain the reality series of the existence of Fishermen's Village across from the development of the port to the establishment of the village. Opposite Fishermen's Village is a unique area, administratively, Fishermen's Village is located in the administrative area of Deli Serdang Regency, but based on the facts on the ground, most of the people living in Fishermen's Village are legally registered as residents of Medan City. Their legality is characterized by ownership of KTP issued by the Medan City government. Only a small proportion of the people who are residents of Deli Serdang Regency are characterized by ownership of KTP issued by the government of Deli Serdang District. With the ownership of KTPs that are different between communities living in the Fishermen's Village, this area is divided into two administrative regions, namely the administrative area of Deli Serdang Regency and the administrative area of Medan City. This is evidenced by the presence of 14 hamlets from Palu Kurau Village, Hamparan Perak Subdistrict, which are included in the administrative area of Deli Serdang Regency and Environment XII Belawan I Village, which includes the administrative area of Medan City which is included in Medan Belawan Subdistrict. This phenomenon is inseparable from the history of the formation of the Overseas Fishermen Village itself. Based on the results of interviews with several informants, there are several

versions of stories about the origin of the fisherman's family who first lived in the Fishermen's Village, which is also the history of the establishment of the Fishermen's Village.

The first version, according to Mr. Mispar (73 years) who lived in the village of fishermen since 35 years ago said that the opposite village began in 1957 consisting of 5 fishing families who moved from the town of Deli Serdang regency. When they succeeded in surviving there by fishing, they began to invite close relatives to live in the neighboring Fishermen's Village. The news was also widely distributed to people living in the neighboring Fishermen Village who later lived in the neighboring Fishermen's Village. The 1990s constituted the peak of population migration to Fishermen's Villages across from various regions, both Medan City and regions from Deli Serdang District which is the closest area to the opposite Fishermen's Village. The second version, according to Pak Safaruddin (57 years) who is also the Head of the Environment in the Fishermen's Village of Seberang said that the origin of the Fishermen's Village in 1958 several families came from Karang Gading in Deli Serdang Regency to look for fish and crabs. Then to get enough catch, they decided to set up a lodge in the Kampung Nelayan Seberang as a temporary place to live during the search for fish and crabs. If the catch is sufficient, they return to their hometown in Karang Gading. As time went on, they decided to bring their families to live in the neighboring fishermen's village by reason of saving travel time to find fish and crabs in the neighboring fishermen's village. The news of residents in Kampung Nelayan Seberang makes the people around Kampung Nelayan Seberang look for their fortune there and at the peak in the 1990s large-scale migration occurred to the neighboring Fishermen's Village. The third version, according to Masni (42 years) who is the son of one of the people in the Fishermen's Village. Across the accession the establishment of the Fishermen's Village across the country began with several fisherman's visits to find fish and crabs in the 1950s from Karang Gading and Datar City which later set up huts / huts in the neighboring fishermen's village to find work and crabs. As time goes by, some people can bring along to stay in the cottage and stay there which is also followed by other relatives and families. In the 1980s, large-scale opening of ponds occurred in Fishermen's Villages whose investors were of Acehnese and Chinese descent. This has caused the workforce's need to keep the ponds inevitable. Many workers brought in directly from Blitar, East Java, the State at that time there was a large population from Java Island to the Fishermen's Village.

Table 1. Family Population Status

No.	Population Status	Total	%
1	Native inhabitants	254	60,6
2	Comer	165	39,4
Total		419	100,0

Source: Amdal Document of Belawan Port 2012

The settlement area of the Fishermen Village has \pm 700 households (head of household), for the respondents in the data above there are 419 people, whether they are heads of household or not. Residents of the neighboring fishermen's villages are divided into 2 categories, namely as indigenous and migrants. The table above explains that the respondents in the category of indigenous people have a percentage of 60.6% and 39.4% of

respondents for migrants. The data concludes from 419 respondents, the status of respondents as indigenous people is more than respondents with immigrant status. Lots of people come along with the development of this area. The following are the data on the number of migrant population that are very diverse in their origin.

Table 2. Origins of Migrants

No.	Origin of District	Total	Percentage
1.	<i>Aceh</i>	1	0,2
2.	<i>Air Joman</i>	1	0,2
3.	<i>Bangkalan</i>	1	0,2
4.	<i>Batang Serangan</i>	2	0,5
5.	<i>Batubara</i>	4	1,0
6.	<i>Belawan</i>	33	7,9
7.	<i>Binjai timur</i>	1	0,2
8.	<i>Brandan</i>	1	0,2
9.	<i>Deli serdang</i>	12	2,9
10.	<i>Hamparan Perak</i>	29	6,9
11.	<i>Jawa</i>	1	0,2
12.	<i>Jawa timur</i>	1	0,2
13.	<i>Kabanjahe</i>	1	0,2
14.	<i>Kelambir Lima</i>	1	0,2
15.	<i>Kisaran</i>	3	0,7
16.	<i>Kotarih</i>	1	0,2
17.	<i>Kuala Simpang</i>	1	0,2
18.	<i>Labuhan Batu</i>	1	0,2
19.	<i>Labuhan Deli</i>	2	0,5
20.	<i>Langsa</i>	2	0,5
21.	<i>Lima puluh</i>	1	0,2
22.	<i>Lubuk Pakam</i>	1	0,2
23.	<i>Mandoge</i>	2	0,5
24.	<i>Marelan</i>	2	0,5
25.	<i>Martubung</i>	2	0,5
26.	<i>Medan Kota</i>	1	0,2
27.	<i>Medan Selayang</i>	1	0,2
28.	<i>P. Siantar</i>	1	0,2
29.	<i>Pancur Batu</i>	1	0,2
30.	<i>Polonia</i>	1	0,2
31.	<i>Rantau Prapat</i>	1	0,2
32.	<i>Rokan hilir</i>	1	0,2
33.	<i>Secanggang</i>	19	4,5
34.	<i>Sei Mencirim</i>	4	1,0
35.	<i>Sialang Buah</i>	2	0,5

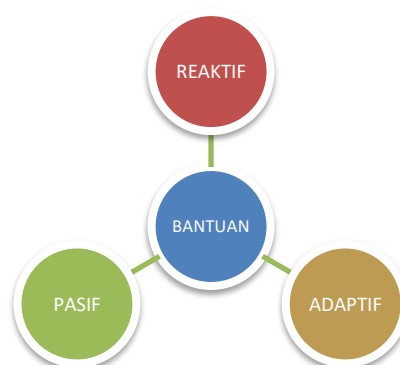
36.	<i>Siantar</i>	1	0,2
37.	<i>Stabat</i>	9	2,1
38.	<i>STM Hilir</i>	1	0,2
39.	<i>Sunggal</i>	2	0,5
40.	<i>Tamiang</i>	3	0,7
41.	<i>Tembung</i>	1	0,2
42.	<i>TG.Pura</i>	8	1,9
43.	<i>Tj. Mulia</i>	1	0,2
Total		419	100,0

Source: Amdal Document of Belawan Port in 2012

IV. Discussion

Regarding poverty alleviation programs, each region has a management pattern, both the program originates directly from the government and programs designed by the private sector. Every community has a management pattern that is tailored to the characteristics of each region. *Kampung Nelayan Seberang* has a different response from any poverty alleviation assistance. This response is based on experience and the amount of assistance received. This experience-based response means that the community identifies this assistance based on the experience they face in relation to receiving assistance. The assistance sometimes only lasts for a while, while the response based on large assistance is a form of community identification about how much assistance is available. The greater the assistance, the greater the response or public interest in the assistance. The community's response to poverty alleviation assistance in the neighboring fishing village can be understood through a passive, reactive, adaptive form. These three response forms are illustrated in the following chart form.

Figure 1. Responding to the fishing village community across from assistance



4.1 Passive

Passive here means that the community is passive or indifferent to the form of assistance. This condition occurs due to several factors, such as uneven assistance to assistance that is not in accordance with the needs of the community. Uneven assistance occurs due to the small amount of assistance. This number is only intended by a handful of people with a fairly specific category, such as assistance from the Hope Family Program (PKH), which has a strict level of specifications about those who have the right to receive such as poor families who have children who are still in school, or help from parties private sector in the form of compensation for parents, elderly and widows. The attitude of the community towards the assistance is passive because not all elements get help. Another factor that causes this passive response is the inappropriate type of assistance received with existing needs, such as the provision of clean water that has not been widely enjoyed by the public. This is because the water discharge is sometimes too small so that people often use the services of a wellbore which has become the business of several residents. "The community is tired of the help that is available, the assistance is not evenly distributed, if it is not even, it should not be necessary to just help. What we have is a fight between fellow citizens due to the aid, but he can, I can't, both of us are poor " The forms of assistance that are not right on target cause the passive attitude of the people of the Village of Fishermen across the country to a degree of indifference. Even some of the community considers that assistance is not important and only makes problems for the community

4.2 Reactive

Reactive in this case is a form of community enthusiasm for the assistance provided. This response is because the form of assistance received is evenly distributed or in other words the assistance provided is enjoyed by all levels of society in the *kampung Nelayan Seberang*. This reactive response can be seen from the form of some assistance in the form of public facilities, such as roads built by PNPM, jetties by the Provincial Government, to junior high school facilities by *the Haji Anif* Foundation. Specifically for school facilities such as junior high schools built by *Haji Anif*, people feel that they are in dire need of this facility.

This is in line with the awareness of parents to send their children to school. Amid distant secondary school facilities and having to cross, the presence of junior high schools in the neighboring Fishermen's Village can be an alternative for people who have economic limitations. The form of reactive attitude of the residents is also seen from the help of existing *Raskin*. *Raskin* which is supposed to be a help for poor people, but in reality not all citizens are less able to get the assistance. This happens because those who get *Raskin* are those who have *Raskin* cards, while those who do not have *Raskin* are not entitled to *Raskin* assistance.

On the basis of this matter an agreement was made that was equally agreed that the distribution of *raskin* rice was reduced in magnitude until residents who did not have a *Raskin* card could also obtain the *Raskin* facility.

4.3 Adaptive

Adaptive in this case relates to the adaptation of the neighboring Fisherman Village to the assistance available. Communities living in poverty lines are basically fit for assistance, but forms of assistance that are sometimes temporary make people unable to continue to depend on aid. For this reason, the process of adaptation is needed. This form of adaptive

response can be seen in the distribution of *raskin* rice. *Raskin* which is channeled to underprivileged people only lasts a maximum of two weeks. On this basis, the recipient community must still try to cover the need for rice by working. For families who are still in productive age, this can certainly be overcome, but for elderly people to become polemic.

With the limitations they have, they still have to try as much as possible, such as participating in separating shrimp and other light work. Not infrequently those who are elderly get mercy from the citizens. This form of adaptation basically makes people survive with simple conditions. "We cannot deny that government assistance and other assistance are quite beneficial for the poor in the neighboring Fishermen's Village. We are also grateful for the assistance. but temporary assistance is sometimes not enough for our needs, for that we still have to work to fulfill the remaining needs after the aid runs out. This is sometimes difficult, but we have to survive. What's difficult is for parents who live alone. He is sometimes given thanks for the residents because the rice runs out at home. Starting from the perspective above it can be seen that assistance such as *Raskin* provides good benefits for the community. The reality behind these benefits turns out to solve a problem when people feel dependence on the aid. The process that has been used at the beginning of each month or at least once a month to get a rice quota makes the work done is to fulfill the rest that cannot be fulfilled by the *Raskin* rice. Related to the pattern of management of poverty alleviation assistance in the neighboring Fishermen's Village is adjusted to the conditions of the people who are entitled to receive assistance. The management is carried out in two ways, namely management that follows the management and management rules resulting from deliberation.

a) Management that follows the rules of the manager

This management follows all the instructions given by the manager or assistance. This is usually related to a limited budget or recipient category, for example direct cash assistance provided by the government. Direct Cash Assistance (BLT) is given to citizens through the post office. In other words, the process of distributing this aid directly to the people who had BLT cards, there were no practices of cheating the distribution of BLT assistance to the villagers by the village officials. But this form of assistance provides a problem for people who do not have a BLT card, unable to receive such assistance. Village or village governments in the Fishermen's Village in the opposite direction do not have the capacity to distribute this aid, as a result there are sometimes people who complain, with the same conditions there are residents who do not get the assistance. Village officials have tried to submit the latest poverty data but still the reference taken by the government is old data. For this reason several cases were seen, those who had died still received BLT assistance "Many people often complain to us, both of them are difficult why can he get BLT and I don't. We are often blamed for the BLT data. even though we have tried to submit a name, but that is how old data is used too. We can't help for that because what is shared is money, want to be shared equally like *raskin*, the money is not from us. It's difficult, so " Another pattern of assistance management that follows the rules of the manager is the construction of junior high schools by the *Haji Anif* Foundation. The construction of this school is purely built with the help of *Anif Haji*. In operating this school is free of charge for students. He provided development assistance to pay teachers who teach in the school. Unlike schools which basically get teachers' salaries from government funds, the teachers at this school get a salary from the *Anif Hajj* grant which is sometimes not paid every month

b) Management resulting from deliberation

This management is generated through deliberations with villagers who receive the benefits of assistance for mutual benefit. This management is related to government or private assistance in distribution using village or *kelurahan* officials. The form of management that resulted from the deliberation was seen from the help of *Raskin*. *Raskin* in its distribution is managed by the head of the hamlet or the head of the environment often using deliberation first in its distribution. This is because there are residents who do not get assistance just because they do not have a *Raskin* card. As a result, the standard *raskin* is obtained 15 kilograms per head of family, after deliberation gets 11 kilograms of rice per family head.

According to the head of the hamlet and the head of the environment in the Fishermen's Village, this is useful so that people who have economic limitations can receive the benefits of *Raskin*, even though they don't have a card. Distribution through deliberation also does not always run smoothly. There are only problems that adorn when a distribution process occurs. The problem was related to the sale of *raskin* rice commercially by the hamlet head. *Raskin* rice is ideally sold at Rp 1,500.00 per kilogram, sold at Rp 6,000.00 per kilogram. This sale is done secretly and sold to people who are not entitled to get *Raskin* rice.

According to the head of the hamlet, because of the remaining unsold *raskin* rice, he took the policy to sell it. The results of the sale are included in the mosque's cash, or for development purposes. The response and pattern of community management over the various types of assistance that exist basically starts from the government's efforts to alleviate poverty. but the response became an accumulation of the experiences of the people of the Cross-Fishermen Village. How not, assistance that often appears often gives disappointment.

Various responses appear when the help comes in. Aid is like *raskin*, it is indeed entered every month but yes, the amount is reduced. The word *kepling* loses evenly *evenly*. But yes, it was first looked at about who needed it. Sometimes the aid in the form of money is also marked up in administrative costs. Yes, we are not angry, but sometimes ask for it mostly. Not to mention if the aid comes late, we want to eat what it is. (interview on August 10, 2015) The fragment of the interview above shows the response and agreement to manage aid did occur informally, in accordance with the agreement, but the practice turned out to save a small "curse" related to delays and quotations and management processes that made them like exploited on the basis of poverty. The neighboring fishermen community basically understand the condition of their poverty being exploited by the state. This can be seen from the form of assistance that was present which did not bring them out of poverty. It is as if the country is conserving their poverty and delivering them to a poverty trap that spins like a wheel and keeps going.

V. Conclusion

Countries as institutions that have an interest in the existence of poverty in reality actually perpetuate existing poverty. This can be seen from the omission of the country towards the location of the Fishermen's Village. The state's omission of poverty is also evident from the overlapping interests of those who should be responsible. Deli *Serdang* Regency Government, Medan City and *Pelindo*. The assistance that has been poured out in

the *kampung nelayan seberang* is not an aid that is able to get the community out of their poverty trap, precisely that assistance has become an opium that actually exacerbates their poverty like mentality to continue to hope for the assistance. The state provides assistance to poor families as a solution to poverty alleviation, but in reality the assistance provided by the State preserves poverty.

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