

# Social Reharmonization After The Salim Kancil Event Analysis Of The Empowerment Of Economic Independence Of The Selok Awar-Awar Community, Pasirian, Lumajang Regency

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## ABSTRACT

Mining conflicts have led to the emergence of open resistance from mining communities to investors and their supporters, causing social disharmony. Over time, efforts to rehabilitate the sand mining community in Selok Awar-Awar have begun. Social and economic problems are the dominant factors. It is interesting to study in more depth the emergence of reharmonization after the Salim Kancil incident through empowering the sand mining community itself for economic independence, in addition to efforts from the local government.

This research was conducted with a qualitative approach with an explorative type, with the subjects of the research of the Selok Awar-Awar Village community. The retrieval technique used observation, interviews and documentation and analyzed using the descriptive qualitative model of Miles and Hubermans.

The results showed that: 1) The phenomenon of the Salim Kancil incident among the people of Selok Awar-Awar sand mining, Pasasirian district, district. Lumajang is (a) as an advocacy movement against government policies and investors that harm society. And (b) as a social movement demands changes in conditions more due to environmental damage caused by sand mining practices. 2) Social rehabilitation after the Salim Kancil incident in Selok Awar-Awar village, Pasasirian district, district. Lumajang is carried out through: (a) reconciliation which includes (1) internal reconciliation of villagers, (2) reconciliation between the victim's family and the perpetrator, (3) stopping the export of the Salim Kancil incident to the public. 3) Community empowerment for the economic independence of the sand mining community is carried out by (1) returning to the fields, (2) economic partnerships with timber companies, and (3) developing MSMEs for cassava crackers and livestock.

The Salim Kancil incident has brought changes to economic and social patterns towards the reharmonization and economic independence of the Selok Awar-Awar community, Pasirian District, Lumajang Regency.

**Keywords:** salim deer phenomenon, reharmonization, empowerment

*Article Received: 18 October 2020, Revised: 3 November 2020, Accepted: 24 December 2020*

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## Introduction

Indonesia is a country rich in natural resources from Sabang to Merauke, including a sand mine in the village of Selok Awar-Awar district Pasirian Lumajang Regency. Sand mining is a lucrative economic source, inviting investors and government exploitation. exploitation activities

with promised large profits so as to encourage excessive exploitation and have an impact on the sustainability of human life on earth (Pasaribu, 2005). This is because this exploitation has an impact on natural damage, imbalance of the existing ecosystem, and so on.

This condition then influences the pattern

of human relations with the surrounding environment and human social relations. The pattern of relationships with the natural environment which concerns how humans treat nature as a provider of natural resources, namely mining of sand and other minerals that accompany it, while the pattern of social relationships is closely related to the pattern of relationships between humans one another based on economic motives, namely the fulfillment of needs.

The high demand for sand in the community has led to an increase in sand mining exploration activities. This condition is promising in terms of revenue sources, both the government and investors and the community around the sand mine. Changes in the economic pattern of the community from agriculture to sand mining have had a tremendous impact in creating economic and social hegemony. The strong economic hegemony between investors encourages the emergence of local sand mining owners and managers who in fact are new investors with new powers, while some farmers or workers become loyal followers of investors in carrying out exploration and exploitation in order to maintain economic hegemony in their respective localities. They are the spearheads of investors in the field and have direct contact with sand mining activities. Meanwhile, social hegemony has encouraged the emergence of strained social communication and social relations because there are groups that get strong hegemony because of profits and people who do not get economic hegemony. The people who do not get this economic hegemony are people who survive economically and survive on agricultural livelihoods and feel the impact of the extraordinary damage from sand mining, so they become anti-sand mining. Therefore, this condition has created a dichotomy for the sand mining community in Lumajang to become pro-sand mining and anti-sand mining. The pro-sand mining community becomes the majority with their hegemony, close to power and investors, while the anti-mining community with their idealism becomes a minority society socially and economically, far from power and investors so that they are ultimately marginalized.

The Salim Kancil incident is a symbol of the social movement of the oppressed and marginalized people, demanding justice and better changes from the circumstances they are experiencing. Through the Selok Awar-Awar Village Community Communication Forum (FKM PDSA), they carried out several protest advocacy movements about sand mining which caused damage to the environment in their village (Fauzi,

2005). This forum later became a formal reinforcer in the social movement of Salim Kancil as a phenomenon of sand mining communities who fought back.

The Salim Kancil incident also illustrates how the phenomenon of disharmony by the sand mining community in the village of Selok Awar-Awar is like a fire in the husks that continues to burn without knowing when it will end. Therefore, in the midst of disharmony, positive efforts emerged that were seen in the sand mining community and led to harmonization. Groups that previously carried out social movements, slowly began to leave and began to knit back social harmony among the community. The sand mine, which initially became the foundation of the economy, began to disappear from the community dialogue. The community returned to farming, which was previously underutilized because they were more interested in sand mining. New economic sources were emerging. They seek and find self-empowerment, marked by the emergence of self-confidence, self-awareness, and economic and social independence, which are indicators of empowerment in the sand mining community (Fauzi, 2005).

## Research Methods

This research is a descriptive qualitative research with exploratory research, namely research to find various problems which are then discussed and investigated carefully through research activities and narrated. The subjects of this research are the community and community and government leaders in the village of Delok Awar-Awar, Pasirian district. The informants sampled include: village heads and village government staff, community leaders, religious leaders and village youth leaders. Data collection techniques, namely observation, interview (interview) and documentation., Data analysis using descriptive from Miles and Huberman. To test the validity of the data in this study, only two techniques were used, namely extension of participation and persistence of observation.

## Research Result

### 1. The Phenomenon of the Salim Kancil Incident among the Pasir Mining Community in Selok Awar-Awar Village, Pasirian Subdistrict, Lumajang Regency

The Salim Kancil incident is a symbol of resistance from the mining community in general. This resistance is

due to treatment which is depicted with symbols of injustice, oppression, arbitrariness and arrogance from the ruling bureaucracy and investors towards the people around the sand mine who are increasingly marginalized.

This kind of phenomenon is widespread in sand mining areas in coastal areas in Indonesia, for example the conflict of the progo kulon iron sand mine (Astuti, 2012), the mining case and the people's resistance in Manggarai, NTT (Regus, 2011), the case of actor fighting in the conflict. control of land and iron sand mining in Urut Sewu, Kebumen (Cahyati, 2014), and so on. In particular, the phenomenon of the Salim Kancil incident among the sand mining community in Selok Awar-Awar village, Pasirian sub-district, Lumajang district is described as follows:

**a. As an Advocacy Movement to Release From Dependence and Oppression**

The phenomenon of Salim Kancil as an advocacy movement can be seen from the actions of Salim Kancil and his friends in fighting for the fate of the people of Selok Awar-Awar who continue to be marginalized. The resistance started diplomatically by starting to be active and in constant correspondence with the security forces, district and provincial governments as well as in Jakarta. His goal is to fight for the right to live as an Indonesian citizen, moreover what happened to him is the same as the residents who own the land at the sand mining site. Salim's resistance has become increasingly evident, making the illegal miners "secured" by the 12 team become angry. Threats and intimidation against Salim began to arrive. Worried about her husband's safety, his wife asked Salim to stop fighting for the agricultural land that was damaged by the mine. However, the spirit of fighting for the right to live and rejecting mining is getting bigger. Then Salim Kancil reported intimidation and threats to farmers who refused to mine to the Pasirian Sector Police, who were then forwarded to the Lumajang Police.

This advocacy phenomenon

occurs because the reality is different from the dream promised by the local government regarding mining activities. Mining is always described as an effort to bring welfare and prosperity to the local community due to an increase in the production sector, employment opportunities. When investment (investors) enter the center of power (government), it is believed to bring prosperity in the form of: large revenue contributions for local governments; and absorption of labor for communities around the mining area. However, in some cases mining has always been accompanied by rejection from communities whose areas will be used as mining locations, such as iron sand mining in Kulon Progo Regency, mining and construction of a cement factory in Rembang Regency and iron sand mining in Lumajang Regency.

The pros and cons among the sand mining community ultimately sparked horizontal conflict, namely between the pro and the contra community. This conflict does not only involve local communities with capital owners as actors but also involves government operators, because of the dominant economic interest. This phenomenon has led to the idolization of social figures, as true leaders born in oppressed communities (Lloyd, 2004). They are the heroes of community liberation to get out of economic and social problems. So this phenomenon extends not only to the village area of Selok Awar-Awar, but to other areas including the southern coast areas such as: Wotgalih, Meleman, Bondeli, Bambang and even to the Paseban Jember area.

**b. As a social movement, Demanding Justice and Change**

The illegal exploration of sand mining around the coast is motivated by a desire to use natural resources in order to improve the quality and comfort of the quality of life by carrying out large-scale sand mining in the village area of Selok Awar-Awar Pasirian Lumajang.

Activities with noble intentions to increase better incomes have many

negative impacts on the community and farmers. The empirical fact of this illegal activity is the damage to the beach, this is evidenced by the large holes caused by continuous and excessive sand mining. There are several other negative impacts of the illegal sand mining, such as. The following are the negative impacts caused by this sand mining activity, namely (1) Damage to the shoreline which is a tourist location for the Watu Pecak beach, there are large holes caused by continuous and excessive sand mining, (2) Agricultural land which is damaged due to incoming sea water carrying sand material into agricultural land which results in flooding and damages the condition of agricultural land in the form of rice fields which is detrimental to the farmers, (3) Damage to the environment around the sand mining environment in the form of damaged roads and holes caused by vehicles- Large vehicles that enter carry sand, noise caused by the sound of large vehicles, as well as dust from transported sand and smoke from vehicles carrying sand disturb the comfort of local residents, (4) It causes a decrease in farmers' income and loss of livelihood for farmers because of the land they cultivate become damaged due to mining pa sir, (5) The loss of land as much as 10 hectares from the initial area before the impact was 28 hectares to 18 hectares because it cannot be repaired due to the results of sand mining activities.

Environmental damage caused by mining has occurred in Indonesia. Millions of hectares of forest are cleared, mountains are dredged, and rivers are polluted as one of the consequences of mining. The public is familiar with how the Lapindo Mud case has killed the lives and livelihoods of Sidoarjo residents in dozens of villages to date. Also the pollution of Buyat Bay by PT Newmont Minahasa Raya is evidence of the danger of mining impacts. The sand mining case in Lumajang Regency, Selok Awar-Awar village, which is one example of mining activities that is widely discussed by the community.

The impact of the sand mining is

environmental damage in the form of damage to the coast of Watu Pecak. This damage can be seen from the large number of giant pools due to excessive sand mining in the area. Sand continues to be dredged for more than two years, leaving a hole the size of a football field as deep as four meters. In addition, local residents' rice fields were also damaged. The impact of sand mining has damaged rice fields and agricultural irrigation so that the residents' agricultural land becomes barren and cannot be replanted with rice. The Salim Kancil incident is a movement that was born on the initiative of the community, to demand change. There are 3 conditions that encourage the birth of this social movement: First, there is a condition that gives a response, namely in the form of the physical impact of the village's geographic damage due to sand mining and is very detrimental to farmers around the coast. Second, the widespread dissatisfaction felt by the community after seeing the government's response through zero policy making on public complaints. This shows the marginalization of society towards the injustice it experiences. Third, there are driving figures, they are the ones who provide advocacy to the community for the suffering so far. This driving figure was driven by Salim Kancil, Tosan and friends who previously formed a community in the Selok Awar Awar Village Concern Community Communication Forum.

## **2. Post-Salim Kancil Harmonization in Selok Awar Awar Village Pasirian District Lumajang District**

Harmonization means to be in harmony or harmony. In plain view, disharmony has occurred in the village of Selok Awar-Awar along with the emergence of conflicts in the community. Conflict arises when a situation when two or more have different points of view or inconsistent behavioral compulsions must be expressed simultaneously. Conflict always results in fighting, then results in the emergence of victims. Therefore we need a process that leads to a condition

of harmony, namely conflict resolution. According to Mindes conflict resolution is the ability to resolve differences with others and is an important aspect of social and moral development that requires skills and judgment to negotiate, compromise and develop a sense of justice 43. The process that is passed in finding solutions leads to a better, more normal is what is meant by harmonization, which is an ideal condition as it was before the conflict.

There are several things that have been done by the community and community leaders of Selok Awar-Awar Village in harmonizing after the Salim Kancil incident, one of which is related to the mental psychology of the community. However, the people who are directly involved in the conflict are not young to forget or heal the psychological wounds of the conflict. Several things were done to restore the psychological condition of the people of Selok Awar-Awar village. Among others, through:

**a. Reconciliation Between Communities**

Reconciliation is an accommodative form of parties involved in destructive conflicts to respect each other, get rid of pain, resentment, fear, hatred, and danger to the opposing party.<sup>44</sup> In reconciliation, it can be said that reconciliation is an accommodative form of parties who fighting for mutual respect and not hating each other against the opposing party. reconciliation is also an effort to reconcile or resolve a disagreement, rejoin, reconcile, agree again, restore fellowship and trust. Therefore, the reconciliation carried out by the people of Selok Awar-Awar village is an effort to resolve the problems caused by the conflict from the social conflict. There are two kinds of reconciliation activities carried out in conflict reconciliation towards the harmonization of the people of Selok Awar-Awar village after the Salim Kancil incident, namely:

First, reconciliation between villagers by burying existing cases without bringing up existing problems. This reconciliation involves the general public, including youth leaders,

community leaders and religious leaders. The essence of this reconciliation is to return the situation to what it was before the social conflict, forgetting everything that ever happened. This process is carried out in the social life of the community, through social activities such as re-activating youth activities such as volleyball, soccer which have been vacant because the community is divided in the pros and cons of the sand mining conflict. Likewise in religious life, religious leaders are also aggressively carrying out general reconciliation activities through religious activities, both through recitation congregations in mosques and recitation congregations in the community.

This reconciliation also gave birth to a mutual agreement between residents and strengthened by community leaders, and village officials to close their access to activities aimed at re-revealing the Salim Kancil incident, both in the form of research activities and other access.

Second, reconciliation between families of victims and perpetrators, as well as community supporters through religious leaders and community leaders. This reconciliation process is carried out by involving officials in the field such as the police, sub-district heads, village heads and actors directly involved in the conflict. It is in this reconciliation that each party is invited to accept this fact as a trial (destiny) of Allah on him. Therefore, society must remove from heartache and revenge for what happened to their family.

**3. Public Awareness**

The Salim Kancil incident is not an easy thing to just forget. Many parties touched on the incident, for example the families of the victims, sympathizers of the groups involved in the Salim Kancil incident, the village, sub-district, district and even provincial governments. This condition requires sufficient time for reconciliation to occur. In order for the Salim Kancil incident to be forgotten, the socialization was carried out by emphasizing, namely the village head and the authorities closing the meeting on the sand mining issue due to the high

sensitivity in the community. This policy is carried out through: (1) No longer can the term "sand mine" be discussed, in order to neutralize the differences and psychological conditions of the victim's family and supporters, (2) Village officials do not give permission to other parties, especially outside the village to conduct studies, discussions, and research on sand mining.

Once the community's expectations were strong, which were described in the socialization, these hopes were unified by village officials in the form of village government policies. Therefore, it is very difficult for researchers to enter the village of Selok Awar-awar even though they only research, let alone reveal the salim deer incident to the surface again. This can also be seen from the observations of researchers in the field, if we talk about the problem of the Salim Kancil incident, the people spontaneously refuse it. This condition is understandable because they want the problem of the Salim Kancil to be finished and disappear from their life as well as a new spirit to look at a new life.

#### **4. Village Community Empowerment Selok Awar-Awar Kec. Pasirian Kab. Lumajang Towards Economic Independence**

Along with a new spirit in welcoming their lives, the people of Selok Awar-Awar village slowly rise from their economic, social and even security downturns. The economic downturn occurred because people were dependent on economic resources as sand miners, which was then closed due to conflict, as well as due to agricultural patterns that had long been abandoned. This economic downturn has an impact on the pattern of fulfilling community needs for sand mining. The pattern of changes in the agricultural (agrarian) economic system has an impact on the loosening of social relations between village communities due to the emergence of pro and contra status on mining activities themselves. The social downturn is an indirect result of the economic downturn, which can be seen from the increasingly fragmented

pattern of social relations because the community is provoked by the dichotomy of pros and cons of sand mining.

To restore this economic and social downturn, there are several steps taken by the people of Selok Awar-Awar village, including:

##### **a. Developing the Economy in the Back to Field Movement**

Along with the changes in the spatial layout of the province of East Java and Lumajang district, the southern area is connected to the southern passage, the construction of the southern cross road that connects the southernmost region of East Java province. The area includes Banyuwangi in the east and Pacitan in the west. This situation makes the southern region, especially the southern coastline and the southern route become attractive and increases its economic value. .

The real impact of this result is the development of the agricultural sector, especially in the south coast. The expansion of investors in agriculture began to work, especially for sengan, cassava and watermelon crops.

The movement back to the fields, driven by the village head of Selok Awar-Awar, is an effort to avoid the people's economic dependence on the mining sector to the agricultural sector which relies on fields. In the process of this movement there were almost no obstacles, due to the similarity in geographical conditions that had changed due to the southern passage.

The movement back to the fields which is oriented towards the return of the community to agricultural livelihoods has an impact on the re-management of agricultural land that had been abandoned by the owner community due to sand mining. Likewise with activities in the

fields, which were originally rainfed areas, since there was a call for movement to return to the fields, it was seen that the fields began to turn green. The fields are no longer with perfunctory crops, such as comak, banana and cassava.

The owners of the fields prefer to plant sugar cane because sugarcane is more promising than other crops in Selok Awar-Awar village. In general, sugarcane is a plant in dry land areas, the planting process is easy and also relatively easy to maintain, making this plant a commodity for the Lumajang community. This convenience is also supported by the existence of a sugar factory whose main ingredient is sugar cane, namely the Jatiroto sugar factory. This factory is able to accommodate the people's sugar cane in Lumajang, in addition to the sugar factory in Semboro Jember.

Another plant form that has developed in the Selok Awar-Awar village is the sengon wood plant. Sengon wood is a type of perennial plant that can grow on dry land, including the areas on the south coast of south Pasirian, including the village area of Selok Awar-Awar.

#### **b. Developing Economic Partnerships with Timber Companies**

The partnership built between the villagers of Selok Awar-Awar and the sengon wood manufacturer is in the field of repairing plywood or particle materials. They get material from factory waste in the form of pieces of products from the plywood / particle factory to be affixed and reformed (repair) with the model and size desired by the factory. The community works in two ways, independently, namely the community obtains raw materials independently, both transportation and buying raw materials from the

factory themselves, then the results are sold back to the factory at a certain price, while the partnership pattern is done by getting raw materials through coordination by the factory so that the partnership community only needs to get it, then the results are also coordinated by the factory to be repurchased.

The partnership pattern for repairing plywood or particle materials is quite helpful economically for the people of Selok Awar-Awar Village, because with this pattern, the people of Selok Awar-Awar Village are helped economically. This is because this work is done at home and can involve all family members. So that automatically this is very empowering society without exception.

#### **c. Developing the Economy of Cassava Crackers**

For a long time, the village area of Selok Awar-Awar was a field planted with cassava, along with other traditional crops, comak and banana. This crop pattern is also not very promising for farmers, because the price of cassava is relatively cheap, especially comak and banana. Along with the change in people's mindset in the economy, there are small businesses with independent models that take advantage of local production, namely abundant cassava and banana. One form of this business is the manufacture of cassava crackers and banana chips.

One of the consequences of this economic empowerment is the increase in the price of cassava which has an impact on increasing the income or economy of the community. This pattern of activity has made the village of Selok Awar-Awar a center for cassava cracker craftsmen and a center for middlemen in the Lumajang area, especially in Pasirian district. At least this independent

empowerment adds to the value of economic independence for the people of Selok Awar-Awar village after the Salim Kancil incident.

#### d. Animal Husbandry Development

The livestock sector is actually a business model that has been passed down from generation to generation by the people of Selok Awar-Awar village, although initially it was only on cattle farming. Currently, livestock in the village of Selok Awar-Awar has increased along with changes in existing green land. The development of sengon plants and large grasslands has made it easier for them to do livestock farming. In the observations of researchers, the chicken farm sector dominates the fields along the southern fields.

This area is full of chicken coops that have been operating for a long time, it can be seen from the shape that has been in production for a long time. From the chicken farming sector, chicken manure is also produced which can be used as fertilizer for sengon plants. The location of the cattle sheds in the middle of the fields means that the community is not disturbed by these livestock activities. Besides chicken meat that can be bought and sold, it turns out that chicken farms also generate income from manure which can also be sold to other farmers as organic fertilizer for other crops.

Other farms that are also maintained by the people of Selok Awar-Awar village are goat and cow farms. Cattle goat farming in Selok Awar-Awar village was developed traditionally and from generation to generation in a family tradition.

Based on the explanation about the empowerment of the village community in Selok Awar-Awar towards economic independence, it includes:

Movement back to the fields to re-empower the function of fields as agricultural / plantation land

#### Conclusion

The phenomenon of the Salim Kancil incident in the sand mining community of Selok Awar-Awar village, Kec. Pasirian Kab. Lumajang is described as follows: (a) As an advocacy movement to provide assistance and protection for the community in fighting adverse policies and a social movement to relinquish dependence and oppression from investors who economically monopolize the economic and political structures in the village (b) As a social movement that demands justice and better changes from the conditions of environmental damage due to sand mining that is detrimental to farmers around the Selok Awar-Awar beach and the dissatisfaction / injustice felt by the community for the government's response to community complaints and the existence of figures driving change.

There have been several harmonization efforts made by the community and government officials both district and village governments of Selok Awar-Awar after the Salim Kancil incident, namely reconciliation and awareness. First, reconciliation, namely (a) reconciliation between villagers by burying the existing case without bringing up the problem of sand mining, (b) reconciliation between the victim's family and the perpetrator, and the community supporting them. Second, public awareness by involving the government to close meetings of the sand mining issue, to avoid high sensitivity in the community to this incident.

As an effort to restore economic independence, community empowerment is carried out. Community empowerment activities in the framework of economic independence are carried out through a return to field movement, economic partnerships with timber and plywood companies, developing cassava cracker MSMEs and developing MSMEs in the livestock sector.

It seems that the culture of "mikul duwur, mendem jeruh" (carrying as high as possible, and measuring deeply on the problems that are experienced together,

although it feels bitter and painful, in the end is able to bring the common good.

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