

# Farmers Welfare Management through Village Transformation in Agrarian Reform

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**Abstract:** *This study aimed to explain the peasant movement, village transformation, and welfare structure in villages that implement agrarian reform. This study applied qualitative naturalistic methods in addition to using a sociological juridical approach (socio-legal). This approach is a combination of legal and social research to understand the relationship between legal aspects and reality in society. The subjects were the Agrarian Reform Consortium (KPA) and the Kulonbambang Farmers Community Association (PAWARTAKU) in Blitar Regency, Indonesia. The results showed that the peasant movement in implementing agrarian reform was carried out through initiatives and participatory farmers in organizations, which were motivated by the struggle to obtain land rights through power management, land management, and agricultural production. The transformation of the village on the concept of agrarian reform is carried out through establishing the peasants' awareness in implementing agricultural reform, assets and access reform in sustaining the productive agricultural efforts and economic institutions oriented to the progress of farmers' lives in the countryside. 3) Structuring farmers' welfare through the development of financial institutions in the form of Credit Union Gerakan (CUG) in fulfilling basic needs, sustainability needs, social needs, and spiritual needs. The increase in farmers' incomes shows the impact of the CUG on improving farmers' welfare. The children of farmers going to school, the construction of farmhouses, road self-sufficiency, and farming business development were additional proof. In the concept of agrarian reform, all production units integrate so that the village can independently manage the force of attorney, use, and production of governance.*

**Keywords:** *Civic Agriculture, Transformation, Village, Agrarian Reform.*

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## I. INTRODUCTION

Recently various phenomena that occur in potentially agrarian areas, especially rural areas, have begun to lose their potential sources of agriculture. Many lands in rural areas are shifting functions from agricultural land to non-agriculture, not to mention the large number of land assets held by certain parties, which causes inequality among the people [1]. Not infrequently, this condition encourages many agrarian conflicts and becomes trigger for the emergence of poverty in rural and the increasingly waning identity as an agricultural society. It also worsens the community's condition, which is increasingly challenging to achieve their welfare.

The management of agrarian resources can be implemented by encouraging the reform of agricultural resource management policies that rely on the participation of villagers and the changing paradigm of development from exploration towards agricultural resource management to justice, and the welfare of all citizens [2]. As for a country with agrarian potential such as Indonesia, the existence of agricultural resources plays a very strategic role in fulfilling the well-being of all its citizens.

Generally, villages that have the potential to have an agrarian are characterized by aspects of agrarian resources, for example, productive land for agricultural businesses with the main population's livelihood as farmers. At present,

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the condition has changed a lot due to existing agrarian resources in villages where land may turn into non-agricultural functions. Farmers began to lose agrarian resources, especially agricultural land and livelihoods as farmers [3].

Villages that previously have the potential to become a basis for agrarian as the fulfillment of people's welfare and sovereignty begin to change functions, as a result of poverty and dependence of agricultural workers. On the other hand, there is a tendency for the control of land assets as an agrarian source by certain parties. It causes injustice and inequality in the community. This condition often triggers agrarian conflicts in the countryside. The emergence of farm laborers has become a phenomenon that often triggers the emergence of poverty in rural areas [4]. The high rate of poverty in the country is a barrier to achieving people's welfare. Many people experience these conditions in villages in Indonesia that have the potential to be agrarian, which causes a weakening of economic life and the loss of young generations of farmers in the town.

Reorganizing the agrarian resources is a political agenda carried out by the state which aims at prospering the citizens through the ownership rearrangement [5], ownership, land use, and utilization (land reform) by paying attention to land ownership for the people, especially the farmers. Moreover, the utilization or privatization would alienate rural farmers from one of the few rights that they retain from socialism [6].

The Agrarian reform has been known in Indonesia since the enactment of Law Number 5 of 1960 concerning Basic Regulations on Agrarian, hereinafter referred to as the Basic Agrarian Law (UPPA). Agrarian reform is also oriented towards awareness in maintaining the ecology of the land, because of that, it is sustainable for future generations. Agrarian reform efforts have been the spirit of Indonesia since the enactment of the Basic Regulations on Agrarian Principles Act (UUPA). However, agrarian reform policies are still far from perfect [7]. After 10 years of the policy implementation, no equal agrarian distribution was created, as indicated by the emergence of a class of landholders and landless farmers [8].

The process of agrarian reform occurs in three phases, i.e. the sociological phase, the political phase and the economic phase [9]. Transformation in the concept of agrarian reform refers to the establishment of an 'agrarian' community structure integrated into economic pillars to improve welfare. For this reason, it is essential to try for a process of change in society, which previously only tended to carry out traditional agricultural activities towards a life order that bettered the welfare of all farmers. This effort is critical to do as an alternative solution in breaking the crises due to the increasing loss of agrarian life, and the growing poverty among farmers. Diplomatic efforts are, therefore, urgently required in establishing village independence, its potentials as the agrarian, towards the village developed, just and prosperous.

## II. METHOD

This study was designed through a qualitative method called naturalistic research. The implementation of this research takes place scientifically, as it is in a normal situation that is not manipulated by circumstances or conditions, which technically emphasizes the description naturally [10]. Retrieval of data phenomena is carried out from a reasonable condition, which is called natural (natural) data retrieval. Therefore, this study demands the involvement of researchers directly in the field [11].

This study uses a sociological juridical approach (socio-legal), which is a combination of legal research and social research. The use of this approach provides an understanding of the relationship between legal aspects and reality in society. In this context, the law is not only seen as an independent normative entity but also seen as a real part of the social system related to other social variables [12].

The study was carried out in collaboration with the Konsorsium Pembaharuan Agraria (KPA), 'the Agrarian Reform Consortium' of Jakarta, which has innovated the formation of Maju Reforma Agraria (Damara) a movement of 'the Advanced Rural Agrarian Reform.' The subject of this study consisted of various parties, including the Consortium for Agrarian Reform and the Society of Kulon Bambang Farmers Residents (Pawartaku) located in Kulonbambang, Sumberurip village, Doko district, Blitar Regency.

The process of analyzing qualitative data includes extracting manifested meanings in both the written and image data. The qualitative data analysis consists of three lines of activities carried out simultaneously, namely data reduction, data presentation, and conclusion/verification

## III. RESULTS AND FINDING

### **The farmers' Movement in the villages implementing the agrarian reform**

The emergence of the Advanced Village of Agrarian Reform (Damara) as a program carried out by the Consortium for Agrarian Reform, is an embodiment of the village transformation that aims to realize village independence, especially overcoming the crisis and agrarian conflict. Damara seeks to strengthen the joints of rural life, especially productive agricultural businesses that are integrated with economic aspects in the countryside. One of Damara which duty has carried out village transformation in the concept of agrarian reform is the Damara of Kulonbambang Sub-district, Sumberurip Village, Doko District, Blitar Regency.

Damara's vision in the Sub-district of Kulonbambang is to resolve agrarian conflicts. The activity was initially preceded by a protest by garden workers in 1998, which then increased to become a struggle to obtain land rights. This condition occurs because many farmers do not have land assets, so they feel injustice. Whereas farmers live in areas that are fertile, wide, and support their welfare, however, the reality seems different, they have never enjoyed the results, nor have they been masters of their own land. The agrarian conflict in the village of Kulonbambang, involves Perhutani (a state-owned enterprises) and the village authority dealing with farmers.

Damara's peasant movement transformed from victims of conflict to fighters for agrarian conflict. The campaign was carried out at the initiative and involvement of all farmers who are members of the Kulonbambang Farmers Association (Pawartaku), who are members of the Aryo Blitar Farmers Association (Data reduction 1, April 12, 2018).

The struggle of the Pawartaku organization peasants ended up in subjugating the land ownership certificates by National Land Agency at the end of 2011. According to the Chairperson of Pawartaku (Data reduction 6, August 24, 2018), despite obtaining victory and having land rights, the struggle was not over because they had not yet acquired land. The next challenge is related to managing land, building member economies, and strengthening the organization. The land is arranged among the other 35 hectares of collective land that will be used to build the logistics of the organization, as well as a center for education and training, around which the practice of organic farming is functioned. Additionally, the area is about 25 hectares for roads, housing, rivers, and other public needs; the rest is for individuals but may not be sold within ten years.

The certificate given to the Kulonbambang farmers turned out to be different from the usual Property Rights certificate. The land of ownership is the result of the release of the business use rights of Sari Bumi Kawi Company and with status cannot be transferred, either partially or completely, for ten years. The limitation of up to 10 years for not being traded is intended, among others: 1). The land is not allowed to be resold by the recipient farmer to a third party. Thus there will be no reconciliation of land ownership. 2). The land is not collateralized to financial institutions, with collateral from financial institutions, both banks, and non-banks fearing credit failures among farmers, which ends with the confiscation of farmers' land assets. 3). The land should be managed by farmers. 4). Farmers will maintain the land for in addition to producing needs, and they also have a spiritual relationship between farmers and their land (Data Reduction 2, April 13, 2018).

For the post-redistribution of land and the granting of land rights, the farmers began to conduct land management following the land conditions and focus of their farming efforts on the agricultural sector. Through cultivated land owned by both individuals and collectives, cultivators jointly take a role in ensuring the commodities to be planted are vulnerable to specific times. All mechanisms are made, and the procurement of support needs is provided. By establishing a commodity, it enables citizens to increase their expertise in managing the production they have in part of gaining additional values.

According to the Head of the KPA Policy Advocacy Department (Data Reduction 3, April 13, 2018), Damara land should have a social function, not be an object of trade or an object of accumulation of personal profits, so that human relations with the land refer to the mandate of UUPA 1960. the principle of justice and ecological balance. Thus, the land becomes a source of prosperity together with a community, even more significant. The presence of Damara is based on a shared spirit, in terms of its management based on the sense of togetherness. Community participation is a significant factor in Damara because the entire process starts with the completion of power management until production management is planned and carried out directly by the community. Damara is a manifestation of the agrarian reform movement at the village level, which is undoubtedly participatory.

The Damara movement, pioneered by the Pawartaku organization, is an effort of the people's struggle to defend land rights. According to the Chairperson of Pawartaku (data reduction 6, August 24, 2018), the Pawartaku

Organization activities aimed to strengthen farmer solidarity through regular meetings, deliberations and to learn about the history of farmers, exploring new knowledge, facilitating the exchange of information on agriculture and plantations and know the rules. In addition, Pawartaku also carried out a cadre movement by training their young cadres by Pawartaku Farmers to instill a love for the land and farmers. Pawartaku also forms financial institutions that support farmers' needs and conduct training and extension activities.

Damara movement in Kulonbambang Sub-district after land redistribution occurred a process of change in power, distribution, and consumption management of farmers where it was carried out in stages, including (1) changes in power management, carried out so that people get land rights, the community has obtained rights to the land, (2) changes in management of use, local communities have been encouraged to plan their land management collectively as well as practical and efficient farming management, (3) management, from a total land area of 280 hectares managed by several parties for an interest, among others 35 Ha is used as collective land consisting of joint arable land, farmer education and training center, and other public facilities. An area of 25 hectares for roads, housing, rivers, and different public needs, the rest for individuals but may not be sold within ten years, and (4) change in agricultural production through production, related to distribution and consumption. The community is encouraged to actively contribute to cooperative economic business development (Data reduction 4, April 13, 2018).

The farmers' struggle in obtaining land rights is proof that land is precious for the sustainability of the lives of farmers in rural areas, especially those that have potential as agricultural areas. The movements carried out are based on the same ties and feelings as peasants to maintain the sustainability of their agrarian-style lives. The bond as a peasant community led to an agreement on the importance of maintaining a spirit of togetherness in achieving common prosperity. Land becomes the binder of life in an agrarian society as a form of business in achieving the greatest success of the people [13].

Referring to Uphoff's opinion (cited by Aprianto, 2014), that the farmers' involvement in the institutional organization of farmers is needed as an intermediary or channel of communication between farmers and government institutions or private institutions. In addition to providing continuity in the efforts to disseminate and develop knowledge to the community, they prepared communities to compete in an open economic structure. Through farmer organizations obtain valuable experiences in managing agricultural resources [14]. Furthermore, farmer collaboration can encourage more efficient use of resources [15], a means of diffusion of innovation and knowledge [16].

The agrarian reform movement located in Kulonbambang Village is underlined by the initiative and community's participation in managing the existing agrarian resources. It actually shows that a strong bond between Kulonbambang farmers and their land, which is carried out together in the ties of the farmer organization Pawartaku. Community participation in utilizing agrarian resources is carried out by optimizing existing organizations or institutions collectively with the principle of mutual welfare. In the Damara phenomenon in Kulonbambang Sub-districts, community participation is established for it is suspected that the raising awareness between farmers in carrying out the movements hand in hand together to resolve the encountering problems. The principles of justice to achieve prosperity in obtaining rights are binding on the existing mutual sharing. In addition, besides that, participation arises because of the similarity of identity and characteristics as an agrarian society, awareness of a sense of solidarity and responsibility for socially living together to continue the agricultural life they have done. The peasant movement in implementing agrarian reform was carried out through power management, management of land use for personal and group interests, an arrangement of the land area through personnel management and management of agricultural production.

### **The Transformation of the Village in Agrarian Reform**

The transformation of agrarian reform is carried out by encouraging social transformation in rural areas with changes or improvements in power management, management, management and production management related to the management of distribution and consumption of agrarian resources at the village or district level (Data reduction 3, April 13, 2018).

The agrarian reform, according to the KPA National Council, aims at having an advanced, fair, and independent rural transformation. In essence, the agrarian reform is implemented through the efforts of both asset reform and access reform. Asset reform is carried out through a land redistribution program as a result of the existence of land rights for farmers so that farmers have power over the land. Thus, access reform is a post-asset reform activity, namely how to manage the land that has been acquired by farmers, both by providing education, training, and assistance in

facilities and infrastructure which sustain the productive agricultural activities integrated with the economic pillars in improving the farmers' welfare (Data reduction 5, April 13, 2018).

The results of Damara's evaluation according to Iwan Nurdin KPA National Council (Data reduction 3, April 13, 2018), stimulate that after the land is distributed as the realization of reform assets, the certainty of sustainability of benefits received by farmers as recipients of redistribution requires the development of access reform. The purpose of this access reform is to optimize the exploitation of land objects redistributed by beneficiaries, through (a) provision of infrastructure and production facilities, (b) guidance and technical guidance to beneficiaries, (c) capital support, (d) support marketing distribution, and other support.

Referring to MPR TAP Number IX of 2001 concerning Agrarian Reform and Natural Resource Management, Article 2 states explicitly that agrarian reform includes a continuous process concerning the restructuring of tenure, ownership, use, and utilization of agrarian resources, carried out in the framework of achieving legal certainty and protection as well as justice and prosperity for all Indonesian people.

In general, two main objectives underlie why Agrarian Reform needs to be done. First, strive for social transformation; and second, dealing with social conflicts and reducing the chances of future conflicts. For an agrarian country, agrarian reform is essential to realize a process of change in the overall system of socio-economic relations of rural communities, which refers to changes from an 'agrarian-traditional' (or 'feudalistic'), or 'non-capitalistic,' or 'natural-economy') becomes a society structure where agriculture is no longer exclusive but integrated into other economic pillars nationally, more productive, and people's welfare increases [17].

The most significant transformation of the village in agrarian reform in the countryside is the structuring of human relations with their land, through this management, it is possible to develop farmers' production independently through a popular production chain and prevent a monopoly from improving welfare. (Data reduction 3, April 13, 2018). It is also in line with the vision of village reform, namely that the village is transformed into an entity that is socially powerful, politically sovereign, economically empowered, and culturally dignified [18] [19]

Based on such elaborated ideas, the conclusion can be drawn that village transformation in the concept of agrarian reform is aimed to overhaul human relations with land through the formation of peasants awareness on agrarian reform, asset reform with land redistribution for farmers so that they have power over land, and access reform in supporting productive agricultural efforts through life-oriented economic institutions of farmers in rural areas to achieve the welfare of farmers. The transformation of the village in the concept of agrarian reform has implications for farmers to have power over land and have the means to strengthen their identity and identity as farmers and to change the mindset of farmers from traditional and individual agriculture to productive agriculture that is integrated with economic pillars in helping farmers to achieve their prosperity.

### **Structuring the farmers' welfare in the villages that implement agrarian reform**

The agrarian reform implementation has been able to fight for landless peasants to become land, change the mindset of farmers who were not landed to manage the land to carry out farm management, including choosing plants, planting patterns to marketing. This condition has an impact on improving the welfare of farmers as evidenced by the increase in farmers' income, the level of education of farmers' children, livable houses for farmers, and road self-sufficiency, as the opinion of the Chairperson of Pawartaku (Data reduction 6, 24 August 2018).

There was a change after obtaining land tenure rights in Kulon Bambang village, the farmers were free to cultivate the land, and farmers could directly and fully enjoy the results of the land management. Economic conditions are getting better, changes in welfare and justice can be more felt with the condition of abundant natural resources and can be enjoyed together without exception. (Data reduction 7, August 24, 2018).

The use of land after the redistribution of land in Kulon Bambang had an impact on economic life. It allowed farmers to send their children to college. Besides that, in economic growth, it provides satisfactory results from the farm. Every harvest always produces or provides income economically to farmers without even harming them. (Data reduction 28, August 24, 2018).

The results of the study revealed that the farmers in Pawartaku had succeeded in establishing a Pawartaku Movement Credit Union (CUG), which is a financial institution established by the Aryo Blitar Farmers Association, which aims to achieve sovereignty for its members. Pawartaku Movement Credit Union (CU Pawartaku Movement) is

a Movement institution that conducts holistic empowerment so that farmers can be sovereign over their lives and become fully human. The vision of the CU Pawartaku Movement: the realization of the sovereignty and welfare of oppressed people, especially small farmers.

To achieve this vision, the mission is set out as follows: 1). Realizing the management of CUG that is professional and humane, transparent, effective, and efficient. 2). Realizing CUG that promotes education, ideological awareness to increase the capacity and empowerment of members 3). To defend the oppressed community. 4). Working with another movement of organizations that are in line with Vision and Mission.

CUG consistently practices the three pillars of the Credit Union, namely education, self-help, and solidarity. Education is required for all members, and all activists carried out continuously. Solidarity uses the principle, "You are difficult, I help, I have helped you." While Swadaya is by believing in one's own abilities, for, and by members, CUG Pawartaku practices the conceptions of farmers' philosophies that are transformed into institutional products, namely, basic needs, sustainability needs, social needs, and spiritual needs, called four ways of salvation.

CUG Pawartaku does savings and loan services to the needs of farmers, including principal and mandatory savings, deposits of *daringan* (daily savings, *barns*, deposits), and loans *griyo* (for buying, building and renovating houses), deposits and credit loans (for purchases of new or used vehicles), savings and investments for social services (for purchasing land and growing environmentally friendly plants), savings and laptop loans (for education). It also has *Ruwatan* loan savings (used for spiritual needs such as Hajj, Umrah, etc. ), *chromo* loan deposits, *wigati* loan deposits (for emergency needs), *babaran* loan deposits (products to prepare for birth delivery mothers), and *mulyo* deposits, (passive retirement income deposits), loans *parisuko*, (to meet members' welfare needs), *parimulyo* (loans for productive businesses), and *tanen*, (are loans to develop agricultural, livestock, fisheries and home-based businesses). What's interesting about CUG Pawartaku is that there is solidarity savings. There are four kinds of solidarity saving products, which are obtained at once when someone becomes a member of the CUG Pawartaku, two types of internal solidarity saving namely *usodo* or health solidarity which can be submitted after 60 days as a member except due to an accident, then *sungkowo* or death solidarity. Network solidarity is typical solidarity used to protect member deposits and loans, namely *Tudung dua*, which is saving solidarity (*sanduk*) and loan solidarity (*lalau*).

Referring to Studwell opinion (2014) in his research explaining that according to the Central Bureau of Statistics, the indicators used to determine the level of well-being are eight, namely income, consumption or family expenses, living conditions, living facilities, family members' health, ease to get health services, ease of entering children into education, and ease of getting transportation facilities. Basic infrastructure, such as transport, communication lines, roads and water facilities, are to be expanded to improve the livelihoods of the farmers as well as to support rural development [20].

Efforts to improve welfare could be done by increasing income and reducing poverty [21]. He concluded that the factors that have a positive correlation with income levels are education level, total burden, production costs, a land area owned, cultivated land area, income from vegetable crops, fruit trees, and PNS income. The changes in the social and economic situation were only evident in land ownership status. Income levels remained the same but only slightly changed in composition [22].

A land area or farmer's access to agricultural land correlates with improving people's welfare. It is substantial for it becomes a critical media as a shared resource to increase farmers' opinion. According to the KPA National Council, Iwan Nurdin The formation of the CUG was carried out to prevent farmers from falling into the scheme of banks that had not supported the farmers' economy. So far, bank credit does not accommodate farmers who grow food crops, horticulture, annual crops to livestock. Banking installments must be carried out by the bank scheme, while farmers have a period to plant, maintain, and harvest, which is not compatible with the routine banking installment scheme. Also, for small loans, farmers still have to collect their land certificates. This situation has led to an initiative to build CUG.

Based on the above condition, a conclusion can be derived to achieve the welfare of farmers through the concept of agrarian reform, management of agricultural productivity is needed, which integrates the economic needs of rural farmers. The management of farmers' production is done through the establishment of financial institutions born from the basis of peasant movements, namely farmers who fight for land rights as the foundation of the peasant movement in practice, namely through education, self-help, and solidarity activities. Financial institutions in the form of credit unions are transformed into institutional products to meet basic needs, sustainability needs, social needs, and spiritual

needs. The capitalization should be able to transform Indonesia's countryside into a modern economy. It presents a different picture of the survival of the traditional economy (Akhyat, 2015).

#### IV. CONCLUSION

Transformation in the concept of agrarian reform refers to the formation of an 'agrarian' community structure integrated into economic pillars to improve welfare. For this reason, it is essential to try for a process of change in society, which previously only tended to carry out traditional agricultural activities towards a life order that bettered the welfare of all farmers. This effort is important to do as an alternative solution to deal with crises due to the increasing loss of agrarian life and poverty among farmers. Strategic initiatives are needed to build village independence that has the potential to be agrarian, towards a village that is developed, just and prosperous.

The peasant movement in implementing agrarian reform was carried out through initiatives and participatory farmers in peasant organizations, which were motivated by the struggle to obtain land rights through the power of attorney, land use, governance, and governance of agricultural production.

The village transformation in the concept of agrarian reform is the most important to overhaul human relations with the land through the formation of citizen awareness of agrarian reform, assets reform, and access reform to support productive agricultural enterprises through economic institutions oriented to the lives of farmers in the countryside. Structuring farmers' welfare is taken through the development of financial institutions in the form of the Credit Union (CUG) to fulfill basic needs, sustainability needs, social needs and spiritual needs. The impact of the CUG on improving farmers' welfare, among others, is evidenced by the increase in farmers' incomes, the children of farmers going to school, the construction of farmhouses, road self-sufficiency, and farming business development.

To achieve farmers' welfare in the concept of agrarian reform, all production units are integrated so that the village can independently manage the power of attorney (as the realization of the fulfillment of land rights and land redistribution program), usage (as a realization of land use in private or collectively), the help of governance and production procedures (productive agricultural activities that are integrated with the economic pillars for welfare).

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