

The Strategy of The Community of Latu In Maintaining Its Government Institutions In The West Seram District

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ABSTRACT

This study aims to find out the strategy of the people of Negeri Latu in maintaining their government institutions and to know the structure in government institutions of the people of Negeri Latu. This study's data were evaluated via qualitative descriptive analysis in three stages: data reduction, data presentation, and conclusion drawing. Various data collecting methods include observation, interviews, and documentation. The results of this study indicate that the forms of strategy undertaken by the people of Negeri Latu in maintaining their customary government institutions include: (1) holding demonstrations to the regional government of the western part of Seram Regency, (2) making petitions and letters of refusal to participate in the election of the village head to the local government of the western part of Seram district, (3) carrying out the preservation of traditions or local wisdom to maintain their existence for each generation. In addition, it was found that the existence of the traditional governance system of the Land of Latu still exists today. In addition, according to the results of the research conducted, it can be seen how the Latu government system with its various sub-systems still exists and is still being maintained by the Latu people to this day.

Keywords: *Strategy, Society, Defend Government Institutions*

INTRODUCTION

Indonesia is one of the most cosmopolitan countries in the world, which is demonstrated by its complex, diverse and expansive sociocultural and geographical conditions. There are several tribes, cultures, and beliefs in Indonesia. Through cultural recognition and fair consideration of the presence of all people and groups in society, multiculturalism can be understood. Both developed as alternatives or approaches to eliminate bias and injustice in society, be it from religious institutions, racial minorities, or the state itself.

According to (Pribadiono, 2016) the socio-cultural reality of society cannot be separated from the Indonesian democratic system. Indonesian society is multicultural. The

reality of this civilization existed even before the founding of the Republic of Indonesia. Various forms of culture are embodied in regional culture.

Meanwhile, culture as understood as a system of ideas that serves as a guide for behavior in the social life of society. These include religiosity, self-respect, harmony, order, mutual cooperation, discussion for consensus, creativity, endeavor, harmony, togetherness, and respect, among others. All of these include benchmarks that are vital, essential, significant, and noble for an individual's life. A value can also be a reference in other areas of life (Yoga, 2019, p. 31) .

Local wisdom includes social products that are used in order to prevent human arrogance and greed in exploiting resources without risking their existence. This is because improving the quality of environmental management requires the participation of local communities and stakeholders in adopting adaptive approaches to resource use supported by policies that promote environmental development. Institutions of customary law, such as kinship, marriage, inheritance, criminal law, and land law, appear to regulate social and physical relations (Syamsudin, 2008, p. 340) .

Maluku Province is one of the most multicultural regions in Indonesia. In terms of tradition and culture, the population of Maluku is very diverse. This is shown by the diversity of languages or dialects, tribes and sub-tribes in Maluku. According to a survey conducted by the Summer Institute of Linguistics (SIL), there are around 117 languages and dialects in Maluku. In addition, there are about 100 tribes and sub-tribes, six recognized tribal beliefs and religions , as well as hundreds of kings (named Latu, Patty, and Orang Kaya) who live on the small island. In the Maluku Islands which stretch from north to south. Maluku is home to several ethnic groups, including the Bugis, Makassarese, Butonese, Javanese, Sundanese, Madurese, Minang and Batak. Apart from that, there are other indigenous tribes and sub-tribes in Maluku, including the Ambonese, Seram, Kei, Buru, and Sewa (Ajawaila, 2005, p. 159) .

According to (Wakano, 2019) Maluku's multiethnic community is an asset that will help the island's people develop and prosper. One of the most valuable social assets in a multicultural society is that each race and ethnicity has a unique body of knowledge that can serve as the basis of everyday life . In this case such as caring attitude, recognizing the existence of other people who are different, recognizing the rights of others, understanding each other, respecting, helping, and turning on each other.

Although the existence of indigenous peoples is recognized and protected by the constitution as well UU , indigenous peoples in Indonesia have experienced several problems in recent years. These issues have led to several conflicts involving indigenous peoples. Disputes involving indigenous peoples often concern control over economic and cultural resources or practices claimed to be protected by customary rights.

This can be seen where in 2019, the West Seram Regency Government of Maluku Province attempted to organize the Village and State Government bureaucratic system within the scope of the Regency by issuing Regional Regulation of West Seram Regency No. 11 of 2019 concerning Village and District Regulations . West Seram No. 13 of 2019 Country. This is done with the aim of organizing a more effective and efficient system of government

in each Village and Traditional Country and carrying out the orders of Law No. 6 of 2014 concerning Traditional Villages and Villages or what is commonly called "Negeri"

District Regulation was passed . West Seram No. 11 of 2019 concerning Villages. As a result, this has become a phenomenon that has sparked debate among indigenous peoples. Finally, several groups of indigenous peoples made efforts to ask the Regional Government of West Seram Regency to ratify the District Regulation . West Seram No. 13 of 2019 Concerning the Country as well. However, the Regional Government of the West Seram Regency seems to not care and pay no heed to what is the concern of these indigenous peoples and they are even trying to hold village head elections simultaneously in accordance with the Regional Regulations of the District . West Seram No. 11 of 2019 concerning villages that have been ratified.

The efforts made by the indigenous people are because West Seram Regency is an area that has many countries. In terms of the local community, the Traditional Village is called "Country". From a socio-anthropological point of view, the Maluku Indigenous people, especially in West Seram District, highly uphold state recognition. This can be seen from the many expressions and or community designations in everyday life for the people, which are often not referred to as Traditional Villages but as Negeri. In addition, the status of the State as a community unit governed by customary law is mandated by Maluku Province Regional Regulation No. 14 of 2005 (J. Matuankotta, 2005, p. 5)

Apart from that, the West Seram Regency Government also appealed to the heads of all Village and State communities to participate in the Village Head election while awaiting the ratification of the District Regulation . West Seram Number 13 of 2019 Concerning the Country, with the argument that after the ratification of the West Seram Regency Regional Regulation, those classified as a country will be returned to their original status as a country.

The Latu community is one of the indigenous community groups in the Amalatu District, West Seram Regency. The people of Negeri Latu are among the people who participate and are even the most vocal in asking for the ratification of the Regional Regulation of the Regency . West Seram No. 13 of 2019 concerning the Country, and do not want to participate in the Village Head Election which is expected by the Regional Government of West Seram Regency.

The efforts made by the Latu people are of course based on their love for the traditions of their country's government institutions that have existed for a long time. Because, if Negeri Latu changed its status to become a village, it could potentially negatively affect the customs and culture of the Latu people. Sekeronej (2021) states that the rejection of the District Head's policy . For the election of the village head in West Seram, it is a form of protecting the traditions of the indigenous people.

Atapary further (2021) explains that, legally, the election of the village head must be carried out. However, including the State in the Village Head Election simultaneously with the legal basis of the District Regulation . West Seram No. 11 of 2019 Concerning Villages is a problem that is quite serious for the sustainability of the countries themselves. Atapary further said that the West Seram Regency Government must first carry out the

instructions of Article 116 paragraphs 2 and 3 of Law No. 6 of 2014 concerning Villages and Minister of Home Affairs Regulation No. 52 of 2014 as the basis for determining the granting of legal status to countries, so that when village head elections are held, especially for countries, they can use the legal basis for regional regulations No. 13 of 2019 concerning the Country so that there is no potential loss for countries to lose their customary rights. Because , Law No. 6 of 2014 concerning villages clearly states the recognition of the rights of indigenous peoples.

Therefore the Latu people refused to participate in the election of the village head which was the policy of the Regional Government of Seram Regency, while maintaining the system of governance of their country as indigenous peoples.

Based on the phenomenon presented, the researcher is interested in implementing it studies related to the ways or efforts of the people of Negeri Latu in maintaining their government institutions as one of the efforts to maintain and preserve the customs of the country, as well as how the government agencies of Negeri Latu function. So that later it can be known more accurately about the consistency of the people of Negeri Latu in maintaining the tradition of their system of government and how that system functions .

METHOD

There is a focus on qualitative description of the data in this study. In qualitative research, the researcher does not try to calculate or measure the qualitative data obtained, and therefore does not look at the numbers.

Because qualitative study often takes place in authentic settings, it is sometimes known as a naturalistic research or ethnographic approach (after being first popularized in the field of cultural anthropology). Known as a qualitative approach because the focus is on collecting and analyzing qualitative information (Sugiyono, 2017, p. 8) . Such studies are consistent with the emphasis of studies carried out by researchers in maritime countries.

The research location is the place where research is carried out to collect the required data. In the study conducted by this researcher, it was located in Negeri Latu, Amalatu District, West Seram Regency.

Informants in this study were determined using purposive sampling . That is, by choosing according to the provisions that the informants are those who carry out, are involved, know and understand correctly the research being studied. In addition, the next informant or other informants will be determined in accordance with the progress of the review and analysis of the results studied during the research and data collection.

The focus of this research is on the people of Negeri Latu, in this case the efforts of the people of Negeri Latu to maintain their government, and the function of the structure within.

Usually, qualitative research is not rigidly planned, allowing possible deviations from the original plan during implementation. This can happen if the planning is inadequate or different from what is seen in the field. Nevertheless, the research method must describe the stages of research activities.

Researchers carried out procedures including: 1) Pre-field stage. This is the initial step that is carried out before collecting data, such as field assessments, to decide on the focus of the problem. This stage in detail includes drafting, selecting fields and completing research ethics issues such as letters and researcher identity. 2) Field work stage. This stage includes the stages of the researcher's work in the field, in this case data collection. Interviews, observations, and documentation were used in this study, using assistive devices, namely books, pens and cell phones to take notes and record activities in the field. Furthermore, after the data has been collected, the researcher examines it using theoretical analysis, so that it is more effective in drawing conclusions. 3) Data analysis stage. At this stage, the researcher discusses the main principles of the research problem to be presented later.

RESULTS AND DISCUSSION

From the study findings obtained from this study , the following can be explained:

Indigenous Peoples and their territories in Maluku Province can be recognized constitutionally if the status of their area of residence is still the status of a State or a traditional village. Therefore, to defend the Indigenous Land, the system of government must also be maintained, because the customary government system is one of the supporting factors for the existence or existence of indigenous peoples and their land. This is what the indigenous people of Negeri Latu, Amalatu District, West Seram Regency have done.

According to (JK Matuankotta, 2020, pp. 194–195) In 2005, based on Law no. 32 of 2005 concerning Regional Government, the Maluku Provincial Government issued the Maluku Provincial Regulation No. 14 of 2005 concerning the State as a Unity of Indigenous Peoples in the Maluku Province Region. This regional regulation defines Negari as " a unit of customary law community that can be determined territorially, legally recognized, and legally responsible within the territory of the Indonesian state which has the authority to enforce domestic law according to regional traditions and customs".

The Strategy of the People of Latu Country in Maintaining Their Government Institutions

In the first stage the people of the country then designed *the Mission* . mission includes a description of something to be done to achieve something. In this case, the people of Negeri Latu designed a meeting involving the Negeri Latu government to discuss things that would be done to maintain the government system of Negeri Latu itself. Then, from the results of the meeting, various efforts were planned to be carried out by the people of Negeri Latu in the form of demonstrations, making petitions and/or letters of refusal to maintain local wisdom patterns.

As was obtained from the observations, initially when the people of Negeri Latu received information about the plan for village head elections carried out by the Regional Government through news delivered by the Government of Negeri Latu, finally the people of Negeri Latu conducted an investigation regarding the plan, after it was discovered that the information was true and then the people of Negeri Latu carried out various strategies

as previously described. In a functional structural analysis, if a society can effectively carry out its duties as an institution, thus, functionally, society has been able to maintain ideals and standards, enabling individuals to live in harmony and peace (Sidi, 2014, p. 76) .

Starting from the first, namely demonstrations. Article 1 number 3 of Law No. 9 of 1998 concerning freedom of expression in public explains the meaning of demonstration: "Demonstration is an action carried out by one or more individuals to express thoughts vocally, in writing, etc." Demonstration is a democratic right that is protected by the constitution and can be carried out in a planned and peaceful manner. The goal is that all social and institutional systems are free from violations of the law (Sabela, 2017, p. 91). This protest included criticism of the West Seram District Government's policy of not recognizing the existence of indigenous peoples, thus involving Indigenous Countries in the election of village heads. As is known from the results of observations, the demonstrations carried out by the people of Negeri Latu were carried out twice. This was done because there was no response from the Regional Government of Kab. West Seram to accommodate what the people of Negeri Latu are insisting on.

The demonstration action was carried out through mass consolidation carried out by the Negeri Latu Government for the people of Negeri Latu in responding to the problems that occurred by holding meetings and carrying out demonstration strategies, starting from preparing orators or speakers, field generals or people overseeing the demonstration process, and perform field techniques when demonstration actions start to finish.

The second is to make a petition and or rejection letter. Apart from carrying out demonstrations, the people of Negeri Latu also filed a petition refusing to participate in the village head elections designed by the Regional Government of West Seram Regency. This was done by carrying out data collection and forms with letters of refusal to participate in the selection of village heads, which were carried out by the State Government which were then agreed upon and signed by *Saniri* , Traditional Leaders, and the people of Negeri Latu. According to Marjo (Noor & Mulyani, 2016, p. 37) Letters are formal written communications between two people. Such data may be presented as warnings, declarations, comments, reports, requests, demands or litigation.

Then the third is preserving tradition or culture. This strategy is carried out so that the people of Negeri Latu still know and cultivate what has existed in their country since their ancestors. In addition, to show the Regional Government of Kab. West Seram is that their systems and traditions still exist and are still running well. So that the Government should appreciate and appreciate their decision to continue to maintain and preserve the system of government that they have long ago. Given that local traditions include the principle of harmony, related parties, especially local governments, should foster local traditions that have the potential for harmony (Mustolehudin, 2014, p. 33) . Furthermore, AGIL's theory from a *latency perspective* includes an overview of the people of Negeri Latu in maintaining their culture and traditions. *Latency* is the maintenance of patterns such as culture, norms, rules and so on (Agusti, 2019) .

Structure Function Latu State Government

Based on the results of observations in Negeri Latu, it was found that the people of Negeri Latu were very aware of and very committed to traditional government institutions with various functions in each of its sub-systems. Because then stability in people's lives is maintained and runs according to what they want. According to Parsons (Sigai, 2018) Function is a group of operations designed to meet system requirements. This can be seen from the basic structural-functional assumptions which explain that:

1. Every civilization consists of various components that are arranged in a generally consistent and stable manner. Everyone's daily actions, carrying out various tasks and interacting with each other, are continuously carried out every day, are rather long, and almost never vary.
2. The components are neatly arranged. The pieces that make up the structure are interconnected and interdependent in a mutually supportive way.
3. Every part and structure serves a purpose that contributes to the overall viability of the system. Every aspect of society has a purpose. This function contributes to the systemic survival of a structure.
4. Every functional organization is established based on a consensus of members' values. Existing agreements in society, such as conventions, customs, codes of conduct, etc., as well as more recent agreements, contribute to a consensus on certain values.

The awareness of the people of Latu Country about the importance of the role of government institutions in accordance with their respective fields is one of the factors that makes them maintain their government institutions. This can be seen from the role of customary government institutions that remain consistent in carrying out government tasks and maintaining the existence or existence of their traditions. This awareness arises on the basis of people's understanding of the negative potentials that arise when changes in the adopted customary government system change to an administrative village government system. Because if that happens, the customary government system with its functions that regulate and maintain the existence of customs and culture will automatically disappear and this will cause the stability of government, customary law, social life, and culture of the people of Negeri Latu to experience degradation due to the loss of institutions. - organization that functions to regulate it.

As according to Parsons in the structural functional theory that society will exist in a harmonious and balanced condition if its institutions and institutions are able to maintain its stability. The formation of an entity or institution that can carry out its responsibilities effectively while still upholding community values and standards will foster community stability (Sidi, 2014, p. 75).

In addition, the openness that is always shown by the customary government which continues to provide information about potential or matters that could impact Negeri Latu in accordance with the expectations of the Negeri Latu people is one of the things that causes the Negeri Latu people to refuse to participate in the election of village heads. Then, not only taking care of government, but also maintaining and regulating customary

petuanan areas is customary government. So of course this includes the responsibility of all elements of society in maintaining the government system so that the functions within it continue to run as they should. Because according to (Sidi, 2014) if society fails to maintain the integration of a system it adheres to, then this will cause a crisis of good social life in the life of the community itself.

This can be seen from what the people of Negeri Latu did, where their efforts had experienced obstacles due to the fact that the West Seram District government did not initially respond, but they have continued to fight for their government institutions to this day to be maintained. According to (Yulasteriyani, 2020) the structural-functional approach analyzes society in terms of its functions and component parts, with special emphasis on customary norms, traditions and institutions. The structural-functional approach describes society as an interconnected framework.

Every subsystem of Negeri Latu's government depends on other subsystems. This is in accordance with Spencer's statement (Yulasteriyani, 2020) that institutions are organs that contribute to overall body health. In the sense that it emphasizes trying to tie any characteristics, traditions, or practices to their influence on the stability and cohesion of a system, it refers to the pursuit of a cohesive and stable system.

According to Watloly (Titaley, 2020, p. 120) Maluku has several indigenous peoples' organizations with regulatory requirements, so they continue to exist today; This is due to the strong culture and customary institutional system that governs it. This can be seen in Negeri Latu, where they have government institutions that not only regulate the administration of the government bureaucracy administratively, but also function to regulate and maintain customs or traditions in society.

Basically, the efforts or strategies carried out by the people of Negeri Latu include efforts to maintain structures so that they remain in a stable system, through interactions, mutual agreements and contributions according to their respective functions in a reasonable manner.

CONCLUSION AND SUGGESTION

Conclusion

From the findings of field studies conducted by researchers through observation, interviews, or documentation related to the problems in this study, it can be determined that the forms of strategy carried out by the people of the sea in defending their customary government institutions include: (1) taking action demonstration to the regional government of Kab. the western part of Seram, (2) making a petition and a letter of refusal to participate in the election of the village head to the district government . western part of Seram, (3) preserving traditions or local wisdom to care for their existence for each generation. In addition, it was found that the existence of the traditional governance system of the Land of Latu still exists today. In addition, according to the results of the research conducted, it can be seen how the government system of the Latu country with its various sub-systems still exists and is still being maintained by the Latu people to this day. Even

though the efforts made by the Latu people did not run smoothly, it seems that the government and all of its sub-systems still exist and are still functioning.

Suggestion

District Government West Seram must appreciate and respect the existence of indigenous peoples and the dictates of the Constitution. Things that can be done are: (1) immediately ratify West Seram District Regulation No. 13 concerning the Country, (2) conducting detailed outreach to the community, especially indigenous peoples regarding matters that are deemed not in accordance with the wishes of indigenous peoples so that they can be discussed together. Apart from that, the people of Negeri Latu must be wiser in responding to policies that are not in accordance with the traditional government system, if things are like a threat to the existence of adat, then the community can do it through the courts so that the local government can then get sanctions or reprimands.

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