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DOI: 10.5373/JARDCS/V12SP8/20202538 ISSN 1943-023X 402 Received: 09 June  
2020/Accepted: 10 July 2020 The Dynamics of Community Behavior Changes ipung  
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MCB Umanailo, Universitas Iqra Buru. Abstract--- This study is about the dynamics of  
social behavior change of people in Kampung Inggri, Pare, Kediri, East Java. The  
dynamic of social behavior change is associated with the change of social behavior; the  
change of ppecnobvio; chaocual ehao f eole KampnIggrs efoe establishing of course  
institution. The qualitative method is used to find out a theory based on the collected  
data. The study is to prove that the existence of Kampung Inggri influenced the people  
behavior changes.

In the social- cultural aspect, the change can be seen by the life style on the community;  
People used to live with the high solidarity, getting along well, the high spirit of working  
together and the strong local tradition; but after the existence of Kampung Inggri,  
there are many changes. There are also changes on economy aspect; people used to  
work as farmer, they sold their land and opened a business, some people sold their land  
because the high price and moved out of Tulungrejo. Some of them started a business  
with the investor to establish the course institution; some rent their home as dormitory.  
Keywords--- Social Changes, Social Cultural Behavior, Economy Behavior. I.

Introduction The history of human civilization grows continuously and develops

dynamically. It is related to the human entity as the creature that continuously accomplish their self. Human always try and fight to fulfill their need to be exist and to survive among one another. Martono (2011: 9) said that the changes is inevitability among community, because the social system of community always changes every time and every places. Akujobi and Jack (2017) said that the changes is an integral part of human being life going through the phase of growth and development since baby to elder. There is no community that stay still in the long period of time, because the changes is unavoidable.

The changes also happens in all level in the community or some part of social structure (Akujobi & Jack, 2017). The changes is the only permanent phenomena; because the world changes, so the community also change. The history has witnessed the transformation of community from the preliterate period to the modern organization. It can be seen clearly that it is related with the changes of technology, social norms and the new invention. It is clear that the new invention has a big influence on the social changes (Ogburn, 1924).

Actually, the changes objectives are to add the new values and to change the live and the structures in the community; included social structure, life style, and social interaction system. Therefore, the social changes could happen any time and any where; the social changes can be both dynamic and static. The social changes contain the changes of economy, education, culture, development, and people mind set. Furthermore, there are also changes of social values, behavior, organizational structure, communal institution, power and authority.

Because of the width of social changes range, it needs to make clear what changes that happens on the particular part of community (Lumintang, 2015). In Indonesia, the social changes after reformation happened in short period of time; it makes the old values that had been held so long as the guidelines on the social relations based on the high spirit of working together become weak (Effendi, 2013). There is strong argument that the hurried social changes and the strong pressure, such as liberal ideology based on the individual point of view, cause the social disorder. The technological development also influences the social changes in the community.

We can figure out from this that the social changes compromise the science and technological features. In the history, the science and technological inventions bring the great changes on the whole system of social interactions and post the new ideology at the traditionally place (Mohamad, 2011) Jour of Adv Research in Dynamical & Control Systems, Vol. 12, 08-Special Issue, 2020 DOI: 10.5373/JARDCS/V12SP8/20202538 ISSN 1943-023X 403 Received: 09 June 2020/Accepted: 10 July 2020 Weichold and Barber

(2009) remarked that the social changes is related with the transformation of human being live on many aspects.

Many countries undergo the great changes in the recent decade with the implications of economy restructuring, communal value system, media distribution and the changes on education system or population. The examples are distal – parenting style that gives priority to the eye contact and verbal communication – in Germany or quick social changes in China that could affect the live of teenage and older. It changes the family dynamics, the change on the risk of positive psyco-social development or the low social control in the environment (Weichold, Karina, dan Barber, 2009).

In the context of changes happened in the rural community, Bernroider 's esear (2015) in Hauz Khas, South Delhi, studied the correlations between the identity construction and the imagination of rural youth. The socio- spacial changes in the layered and modest area also happens in this village. While, the urban life shows the different among middle-up class and the urban youth. The changes in urban area in South Delhi shows the conflict among class pasca economy liberalization in Delhi. While, Vikram Singh examined the social changes in one villages in Mid India.

He said that social changes can be seen while there is human life, and the steps from forest to metropolis is part of this process(Singh, 2016). Even the changes is dominated by male and the awareness of technological innovation that is believed changes the culture and the character, but it can be seen clearly on the aspects of geography and biology. The changes on the communication system in this area happen quickly. That differs with Aletaand Moreno (2019) that based on the modern communication means in observing the dynamics of behavior changes dynamics.

According to Aletaand Moreno, even many efforts has given to find out the people behavior, but it can be completely understood. The rise of modern communication means gives challenging problems, because the dynamics is driven by the human-to-human communication and technology-to- human. Even, the Aleta and Moenorciitccontextocove cial erac y mer n game, but the research gives the new perspective on the theory of social behavior, and the theory of social identity described as a dynamics of particular grup.

Moreau, Galvan, Nazir, and Paulignan (2016) remarked that the non- verbal social interaction, including the interaction of human to human and technology to human, needs an accurate understanding about the other attempt. The cognitivist approach shows that the sucess interaction depends on the creating of communal task representation, where the perceptive and motoric system is allowed to immerse others

intention to communal representation. It is Kampung Inggris, located in Pare, Kediri, in Desa Tulungrejo. A village that is believed as the research object by the United States famous antropolog Clifford Geertz and named as Modjokuto.

The research was done for a year four months, on Mei 1953 till September 1954. From this place, Geertz made the theory of Javanese structure, divided into abangan, santri and priyayi. A place where Geertz done the research now is known as Kampung Inggris that will be examined in this study using the sociology point of view. Since 70s, there are many interesting and important changes. For example, the community condition in 70s to 90s was modest and far from the development. In this period, majority worked as farmer, some worked at cattle farm. With the emerging of Kampung Inggris, many changes happened in the community.

The changes are caused by many factors. It also becomes the biggest English learning center in Indonesia with 163 course institutions spread in this area; and the number increases continuously and many new learners come to this place in short period of time. This attracts the business from other area. The interaction between new comer and the locals affects the local people behavior (Interview with Muhammad Kalend Osen & Pak Wahyudi, 5 January 2017, 15.42 WIB). II.

**Research Methodology** This research uses the qualitative method with paradigm of interpret if social definition or also called as paradigm of constructivism. The selection of research paradigm shows a thinking that would be base and guide for the whole process (Creswell, 2013). In this context, the process of qualitative research involves the important efforts such as asking qns and procedures, collecting specific, analyzing data and interpreting data.

The research is about the changes of people behavior in "Kaug ngis" Kedi, east Java, so therefore the behavior, background, complex interaction and phenomena exploration in the community become a groundwork to comprehend the meaning in the research (Faisal, 1990: 22). While in the application, the researcher tried to comprehend the meaning of event and the relations with the community or the institutions influencing the dynamics of social changes, trying to immerse into conceptual world of the subjects in "Kaug ngis" ir, east Java. The study is to find out the reasons of important events in an interaction (Muhajir, 1990). Tdsoceartvebsto ehar eole?s pn ndvin (Nasution, 2003). The techniques of data collecting are in depth-interview, observation, and documentation.

The technique of data Jour of Adv Research in Dynamical & Control Systems, Vol. 12, 08-Special Issue, 2020 DOI: 10.5373/JARDCS/V12SP8/20202538 ISSN 1943-023X 404

Received: 09 June 2020/Accepted: 10 July 2020 analyzing and processing uses content analysis suggested by Klaus Krippendorff comprising the following components and steps: unitizing selected data as a research source, sampling from many information and data sources; reducing, inferring (Bakker, 1992: 44), analyzing and narrating, and presenting analyzed data, and narrated as a conclusion and research result (Krippendorff, 1993: 85). III.

Finding & Discussion Social Change in the Sociology Study Social change is the important indicator in the communal development. The planned programs in the communal development have the same goal, that is, community changes. The scientist agreed that the social changes is an Absolut in developing the community. But, there is no agreement on expressing how the social changes happen. The argument around the social change among the academicians happens in the development of paradigm in the social study from classic era till revolution era. In the sociology perspective, the changes is the soul of community. There is no static community.

Haferkamp dan Smelser (in Sztompka, 2014) remarked that the study of social changes is the core study of sociology because every social theory is based on the changes describing the reality. The process of analyzing the concept of social changes is not an easy work. Achmad Faesol explained that the interpretation of historical reality is the scientific works that is hard to be done, especially to build the concept of social changes from the individual point of view (Faesol, 2010).

Piotr Sztompka, a Polish sociologist, said that the social changes can be studied using sociology classic theory, time dimension theory, cultural theory, modernity, globalization, evolution and cyclic historical theory. The cyclic historical theory said that the history is a repeated process. The social changes moves in cyclic pattern. Sometimes, the history recurs as before, therefore there is an opinion that the history is determining factor in the process of social changes, history determines the social changes in the community (Sztompka, 2014b).

William Ogburn said that the social changes contain the cultural features emphasizing on the big influence of the material cultural features (Ogburn, 1924). Kingsley Davis (1937) defined the social changes as the changes happened on the community structure and function. For example, the establishing of labor organization in the capitalist community causes the changes in the relations between employee and employer, therefore it causes the changes in political organization Gillin dan Gillin (1954) described the social changes as a variation of the existing way of life caused by the changes of geography, culture, population composition, ideology and the new invention.

About this, Selo Soemardjan cited by Marius (2006) remarked that the social changes is any changes on the communal institutions in a society that affects the social system including values, behavior and life style of groups in the community. Hans Gart and C. Wright Mills(1963) defined the social changes as anything that happens; emerging, development, improvement and backward in certain period of time on role, institution or social structure. Samel Koenig (1957) refers social changes to the modifications of human being life style (seeKanto, 2011).

The explanation above can be concluded that social changes includes, (a) emerging, development and backward of human being culture; (b) social changes is the changes of material and immaterial culture in society; (c) social changes happens on the institutions and social structure in a society; (d) social changes is a transformation of organization, mind set and communal behavior; (e) social changes happens on the variations of relations among individual, groups, social and communal organization; and (f) social changes occurs on the social role and function in community. Burhan Bungin explained three aspects designated the social changes, they are, community mind set, the changes of community behavior and the changes of material culture.

The changes of mind set relate mmuy? attitude toward the social and cultural problems. The changes of behavior is related to the changes of social system where people leave the old social system and apply the new social values. While, the social changes of material culture is related to the changes of cultural arte fact used by the society(Bungin, 2010). The Behavior Theory in the Context of Social Changes To analyses the problem of behavior changes in the society of Kampung Inggris, it needs a theory on social behavior developed by Burrhusm Frederic Skinner known as behavioral sociology.

The theory is centered on the Jour of Adv Research in Dynamical & Control Systems, Vol. 12, 08-Special Issue, 2020 DOI: 10.5373/JARDCS/V12SP8/20202538 ISSN 1943-023X 405 Received: 09 June 2020/Accepted: 10 July 2020 rns nseqncea he itudarundt to httheacs tud heattite facrwo e followed by the consequences of the attitude. The object of the study is behavioral of man and contingencies of reinforcement. Skinner tried to ignore the Psocopo volunteerism from social science. Skinner in Labrador ?s iar (2004) is called as one of the figures dominating the development of behavior modification and behavior therapy.

The Skinners thinking is important in developing the theory of behavior modification and behavior therapy. Even the human behavior has a potential of negative and positive effect on the human well (Goddard, 2017: 276), but Skinner believes that the response occurs because of enforcement. When he responds on the certain condition, there is an

enforcement on it, he would tend to do the same response, eventually he responds on the more wide situation.

It means the comprehension created by the responses stimulus would become stronger if it is given an enforcement. Skinner divides the enforcement into positive enforcement and negative enforcement. The enforcement is stable and creates an permanent behavior. The relations between stimulus and response would create the behavior changes. The response would be part of interacted stimulus and influence on the resulting response. The resulting responses would have consequences. To comprehend the relations of one another stimulus; the consequences of the resulting responses would be better recognized by comprehending the stimulus relations (Ritzer, 2010).

There is an interpretation process as the mediator of stimulus and response. It needs to understand the self-indication. It is because the individual process would create the particular stimulus that would interpret the stimulus for them. Self-indication is a communication process where the individual perceive on something, evaluate it, give it meaning and decide to act on it (Permatasari & Wijaya, 2017). The theory emphasizes on the relations between the consequences of behavior in the actor environment and the actor behavior. The changes is related to the influencing factors. The changes make the people to adapt to the changes (Ritzer, 2010).

Therefore, the individual create a culture through five adaptation patterns, known as Merton's typology of conformity, innovation, ritualism, retreatism, and rebellion. Conformity is an attitude of accepting the culture by following the goals set by community. Merton said "the extent that a society is stable, adaptation type I-conformity to both cultural goals and institutionalized means-is the most common" The type of adaptation is a type that is in accordance with the aim of culture, the individual could adapt well with the social changes and apply the changes (Merton, 1968: 195). While innovation is an individual attitude to accept the aim in accordance with the cultural values but there is no internalization of institutional norms.

The type emphasizes on the success of the goal of a culture, while ignoring the way of institutionalization. " This response occurs when the individual has assimilated the cultural emphasis upon the goal without equally internalizing the institutional norms governing ways and means for its attainment " (Merton 1968: 195). And ritualism is the attitude to accept the way used in local culture, but refusing the aim of the culture. Ritualism is based on the existing norms, and lose the social cultural values.

The adaptation type ignores the cultural aim, but still bond with the institutionalized

ways. "it nltabong rscan ootloy ultal goals of great pecuniary success and rapid social mobility to the point where one's aspirations can be satisfied. But though one rejects the cultural obligation to attempt "to get ahead in the world," though one draws in one's horizons, one continues to abide almost compulsively by institutional n oms" (Merton, 1968: 196). Next, retreatism is the rejection of **the goal and the** way to achieve the goal that has been part of the society live. The adaptation type is to place the individual not to achieve the goal anymore. It means that the people does not care with the changes.

"Trecn f al als and institutional means is probably the least common. People who adapt (or maladapt) in this fashion are, strictly speaking, in the society but not of it. Sociologically, these constitute the true aliens. **Not sharing the common frame of values, they can be included as members of the society (in distinction from the population) only in a fictional sense** (Merton, 1968: 207). The last, rebellion is known as social deviation in society, it is when people refuses the norms and want to replace itu the new norms and values. The type rejects the better changes.

The characteristics of the type are the individual rejection and insist on the new culture that is considered better than the old culture. **In the context of social changes in Kampung Inggris, the Snner theory of social and behavior changes would be the analysis tool to analyze the data. The individual is target of changes and related to the daily behavior.** Kampung Inggris as **the Agent of Change** **The emerging of Kampung Inggris Kediri in Tulungrejo gives it own meaning.**

As **said by Nur Hasan (60 years** o) ne f idso rus ly the local people is not familiar with English and reluctant to learn English, because they think it is not urgent for their daily life (Nur Hasan, 29 Februari 2020). **Jour of Adv Research in Dynamical & Control Systems, Vol. 12, 08-Special Issue, 2020 DOI: 10.5373/JARDCS/V12SP8/20202538 ISSN 1943-023X 406 Received: 09 June 2020/Accepted: 10 July 2020** From the history, it can be seen **that the establishing of Kampung Inggris was started by KH. Yazid known as his language skill that visited Majalengka for couple days.**

Then there was a new student from Kutai Kartanegara, named Muhammad Kalend Osen. In 1976, Kalend Osen was ordered by KH. Yazid to teach English to two students of IAIN Surabaya that want to learn in Islamic Boarding School (Pondok Pesantren) Darul Falah. Kalend was very enthusiastic; he wanted to learn language from KH. Yazid. But when Kalend Osen came, KH. Yazid was not there. So, Kalend Osen did taehe nlmeKH.Ya?s fe.Wwaig KH. Yazid, Kalend taught the two students in Tulungrejo. After while, the students went back to Surabaya for their exam and they passed the exam.



Since then, the English learning process in Tulungrejo was famous, so many people have come to this place to study English (Muhammad Kalend Osen & Wahyudi, 5 Januari 2017; at 15.42 WIB). At 90s, a journalist written a success story and the method of English learning in Tulungrejo. That made more people come to this place to learn English. The number of English course increases, and they established the institution called Kampung Inggris. The increasing number of learner each months and year affects the use to be a farmer started the business of culinary, house rent or dorm (Nur Hasan, 29 Februari 2020; Rohmah, 2 Juni 2020). It is report on Wulandari's research the change in Tulungrejo is caused by the foreign language courses and the social process of rural condition into the community that have more knowledge, because the existence of new innovation that is the establishment of the language courses (Wulandari, 2015). Furthermore, Wulandari explained that there are three changes, they are changes of mind set, economy and culture. According to Uswatun Khasah (2010) the social change in rural area is classified into the long time social change that go through many phases. The rural condition changes into modern live. Since the first course in 1977, Tulungrejo improved so fast.

The development of Kampung Inggris was signed with the establishing of many English courses, and the arrival of many learner from all part of Indonesia. They stay in homestay or in English camp. The Society Behavior Before and After Kampung Inggris Romlah, an homestay owner, said that before the existing of Kampung Inggris, as a rural society the majority earns their life as a farmer and worker in other area. Burhan (60 years old) said that the society behavior before the establishing of Kampung Inggris had the high solidarity, high spirit of working together and the strong local tradition, with those values people helped each other sincerely.

Tulungrejo people called the tradition Sambatan. The tradition of Sambatan is followed with the tradition "semetan" to celebrate the building of the house and to pray for the people safety (Burhan, 22 Februari 2020; at 14.30 WIB). In other place, Mr Arifin as the chief of the village said that the society still hold the Java tradition. In Java tradition, the individual behavior has its own meaning and known as the high patriotism spirit. But, it is seen as the positive values, because the morality value is still the important thing in social interaction (Ali, 23 Februari 2020, at 15.00 WIB).

That statements above is supported by the Matin (2008) social condition natural that the people of Tulungrejo works as farmer. It is also explained that the local tradition such as humble life style, strong relations, tolerant, polite and discussion (musyawarah). It means before the existing of Kampung Inggris, the society role dominated and had the strong identity as friendly village. Before the existing of Kampung Inggris, the local community emphasized on their cultural values; such as (a) using the local language as the daily

communication; (b) holding the traditional ceremonies; (c) getting along very well; and (d) having an **high spirit of working together** (Kalend, Februari 2020; Nur Hasan, Februari 2020; Rohmah, Juni 2020).

Before **the establishing of Kampung Inggris, the economy condition as described by Anitasari (2012), the economy condition of Tulungrejo people was identical with nature and land. It was** concluded from characteristics as (a) livelihood as farmer and cattle farmer; (b) relations with nature and land; (c) working together system; (d) the main product of corn and rice; and (e) the santa type of cow. **After the establishing of Kampung Inggris, the condition has changed. The local people was affected by the establishing of Kampung Inggris on economy aspects; local people started their business, such as laundry, homestay or bicycle rental.**

It helps the economy of local people, but most of the investor are from out area. And the outer **culture comes to this place, but local people ignore them. The existing of Kampung Inggris can improve Desa Tulungrejo as the new infestation in Pare region. It is related with the increasing number of language course. The economy system uses the Kalendism, that the language courses** Jour of Adv Research in Dynamical & Control Systems, Vol. 12, 08-Special Issue, 2020 DOI: 10.5373/JARDCS/V12SP8/20202538 ISSN 1943-023X 407 Received: 09 June 2020/Accepted: 10 July 2020 **is as the economy pioneer and the vital part of economy in the local area.**

The **existing of Kampung Inggris made the life style of rural people slowly change with the emerging of new profession (Anitasari, 2012). The people used to be farmer do the business of homestay, vendor etc. And the Kalendism system was also changes caused by globalization. It is replaced with the neoliberalism idea that brings the dynamics of competition among the language course. The Change of People Behavior on the Socio-Cultural and Economy Aspects 1. Sosio-Cultural Aspect** The change of people **behavior on social aspects shows there is an social interaction of getting along well; for example, when one of society member builds the house, it was always done together, people helped to build the house sincerely.**

It **also happened in social event, people given hand to help (Nur Hasan, 29 Fberuari 2020; Dhowi, 2 Juni 2020) The solidarity can be seen in all communal activities, because it was not crowded yet; before the existing of Kampung Inggris, the people done their land helped by their neighbors, called ndaut. And the female helped to plant the rice together, called tandur. With the increasing number of course in Kampung Inggris, that behavior changes. The newcomers change the local life style. Pardi (56 years old) said that there are many changes. The social problem of individual or communal is not ready for the continuous changes of the increasing of Kampung Inggris (Pardi, 21 Maret 2020).**

The changes affected the social behavior, the social work done together become customer work. But the social events, such as tahlilan, muslimatan, etc still the same as before the existing of course institution (Nur Hasan, 29 Februari 2020; Rohmah, 3 Juni 2020). The more newcomer, the more influence that changes the local culture; such as the interaction of man and woman in the strong religion community.

But there is also positive changes in social aspects, as said by Nur Hasan (60 years old), there is also learners that help the mosque and the religion activity such as to be imam, help to take care of the mosque and help to teach Al-Quran. 2. Economy Aspect Before the existing of Kampung Inggris, the majority people worked as farmer or worker outside the area (Rohmah, 3 Juni 2020), but after the establishing of Kampung Inggris, outside investor started to open their business in Tulungrejo. The land price increases. Rohmah said that the land price in Kampung Inggris is higher than other area.

The price of land with limited access of street is 30 million rupiah per RU or 14 m, while the land located near main street is 50 million rupah per RU. The price is more expensive than other place in Pare (Rohmah, 3 Juni 2020). According to Ahmad Arri Dhowi, one of the senior tutor and the chief of education division in Genta Diploma Course, in early of 2000s, the business such as caffe, bicycle rental, laundry was not as much as nowadays. After the establishing of Kampung Inggris, many investor establish language courses.

And the local people seen the business opportunity with the opening of many business to fulfil the newcomer (learners of language courses) daily needs such as homestay, caffe and culinary business (Dhowi, 2 Juni 2020). IV. Conclusion The social changes observed in this study are on the aspects of socio-cultural and economy. From the collected data, it can be said that the changes is caused by particular factors. Kampung Inggris is the famous name for Desa Tulungrejo Kecamatan Pare Kabupaten Kediri, because there are many English course so it is known as the biggest English learning center in Indonesia.

The establishing of Kampung Inggris changes the communal behavior. On the socio-cultural aspects, there is changes on life style; such as, the rural life style of getting along well, high solidarity, high spirit of working together and strong local tradition of building the house, after the existing of Kampung Inggris, the life style has changed. But the institutionalized activities such as tahlilan, slametan, muslimatan, etc are still held. There is also changes on the economy aspect.

Before the establishing of Kampung Inggris, majority worked as farmer; but after the existing of Kampung Inggris, people started to make business and some of them sell

their land because of the high price and they buy land in other area. Some of them started the business cooperated with the outside investor to establish the language course, homestay etc. *Jour of Adv Research in Dynamical & Control Systems*, Vol. 12, 08-Special Issue, 2020 DOI: 10.5373/JARDCS/V12SP8/20202538 ISSN 1943-023X 408 Received: 09 June 2020/Accepted: 10 July 2020

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