

Kinship System Border as Social Capital Community

Gregorius Henu Baworo*

*Universitas Pertahanan Indonesia

Article Info

Keyword:

*Borders,
Kinship Systems,
Non-Military Threats,
Social Capital,
Trust,*

Abstract

This research on kinship systems of border communities as social capital in overcoming the threat of non-military in District Paloh Sambas district of West Kalimantan Province. In analyzing the problem of research used Kinship Systems theory, the theory of social interaction and social capital theory, the concept of border area and the concept of non-military threats. This study uses a qualitative method. Data collected through observation, interview, and literature study. The results showed that the alliance system in the village of Temajuk not only is biological (blood ties or marriage), but also sociological (local socio-cultural influences). This kinship system produces social interaction is associative because it was built on the basis of trust (trust) among them. Trust is the basis of social capital. The strong social capital the communities in Temajuk can overcome the threat of non-military in the border region. The findings show that social capital is an important aspect of national defense.

Email:

henubasworo@gmail.com

Penelitian ini mengangkat tentang sistem kekerabatan masyarakat perbatasan sebagai modal sosial dalam mengatasi ancaman nonmiliter di Kecamatan Paloh Kabupaten Sambas Provinsi Kalimantan Barat. Dalam menganalisis masalah penelitian digunakan teori Sistem Kekerabatan, teori Interaksi Sosial dan teori Modal sosial, konsep Kawasan perbatasan dan konsep Ancaman nonmiliter. Penelitian ini menggunakan metode kualitatif. Pengumpulan data dilakukan melalui pengamatan, wawancara, dan studi kepustakaan. Hasil penelitian menunjukkan bahwa sistem kekerabatan di Desa Temajuk tidak hanya bersifat biologis (ikatan darah atau perkawinan), namun juga bersifat

Jurnal Pertahanan

Volume 3 Nomor 1
January – April 2017
P-ISSN. 2087-9415
E-ISSN. 2549-9459
hh. 43-60
©2017 JP. All rights reserved.

sosiologis (pengaruh sosial budaya setempat). Sistem kekerabatan ini menghasilkan interaksi sosial yang bersifat asosiatif karena dibangun atas dasar trust (kepercayaan) diantara mereka. Trust menjadi dasar dari modal sosial. Modal sosial yang kuat pada masyarakat Desa Temajuk dapat mengatasi ancaman nonmiliter di kawasan perbatasan. Temuan penelitian menunjukkan bahwa modal sosial merupakan aspek penting dalam pertahanan negara.

Introduction

Socially, related to the social life that has been formed for so long due to the existence of cultural equality and kinship relations between two communities of different sovereignty, then the border provision crossers in the border area tend to be violated (Tippe, 2013).

Temajuk people of Sub District Paloh-Sambas is adjacent to Melano Bay Community Malaysia. They have close bonds of brotherhood, and the social interactions that have taken place between communities have been going on long ago.

The people of Temajuk and Teluk Melano are far from the center of their respective governments, they live side by side in harmony, and at peace. Temajuk people live with various limitations in the fulfillment

of their needs, this is different from people life of Teluk Melano which has been fulfilled by the Malaysian government.

Communities in the border areas, socially culturally commonly have kinship ties and are a family, so they are often unaware that cross-border activities do not conform to the administrative procedures established by two countries. This condition can trigger the occurrence of various illegal activities caused by the imbalance in socio-economic aspects, as well as infrastructure in the border area.

This can indirectly potentially be a non-military threat that could threaten national defense in the border area of Temajuk Village, Paloh Sub-district. Researchers interested to examine the problem of kinship system so that can know the

kinship system in the area, can see the pattern of community interaction in the border area is still in a relative.

The bonds of kinship that exist between the people in the border region is expected to be used as social capital in overcoming various threats, especially non-military. In addition, according to Takenoshita (2015), social capital can affect a person's mental (Lin et al., 1999; Zhang and Ta, 2009), providing an emotional bond (Portes and Rumbaut, 2006).

The border area has strategic value and plays an important role in the sovereignty, dignity and prestige of a country. Some study classified border areas as "unfamiliar areas" and some do not depend on administrative boundaries (Fricke, 2015), formal political organizations addressing problems from border situations are often analyzed from a governance perspective (Blatter, 2000, 2004; Knippschild, 2011; Perkmann, 2003). capacity (Deppisch, 2012; Pikner, 2008), network approach (Walther & Reitel, 2012).

Nelles and Durand (2014) focus on the historical process and the character of the cycle. Territoriality

therefore links the political control and legitimacy to a physical area (Chilla et al., 2012), constructed as a secondary area, a joint territory of each domestic institution (Chilla et al., 2012), politically supported and technically managed areas through cross-border planning and governance (Peyrony & Denert, 2012).

If the borders do not reveal sovereignty, the dignity and prestige of the country then it will certainly be a problem in relation to the national defense (Nurisnaeny, 2013). Settlement of border issues between countries are the responsibility of the government so it needs strategic measures (Ministry of Defense, 2015).

The effort to overcome the non-military threat in the border area of Temajuk Village, Paloh Sub-district is to make the community qualified by having a strong social capital in order to become a potential defense resource so as to overcome the non-military threat in the border area.

This research is the scope of study of Defense Science, especially

Strategy of War of Universe about border system of community of border as social capital in overcoming non-military threat in Temajuk Village, Paloh District of Sambas, West Kalimantan Province.

The focus of research moved from the kinship system as an entry point in viewing the community in overcoming non-military threats in the border region. This research is expected to contribute ideas to the Central and Regional Governments, as well as related institutions in formulating policies on borders, particularly regarding defense resources that take into account the socio-cultural characteristics of local communities and the types of borders.

Method

This research uses qualitative approach. Qualitative research seeks to answer the various problems in the social setting and individual habits that are in the natural setting. Thus, the researchers express what their research data (Martono, 2015).

The main objective of qualitative research is human because human is the source of problem and

also solving the problem. The essence of qualitative research objectives is human with all cultures and activities (Sarwono, 2013).

The description refers to the focus of this research is the human being in the border region District of Paloh Temajuk Village with all its activities related to social capital that can be used as a basis to address the people on the border nonmilitary threats. To understand the phenomenon, the researchers have dug inductively research data from the various parties involved to obtain data that is comprehensive and in-depth.

Therefore, in this case the researchers merge with the situation under study that is the situation in the border area precisely in the Village District Temajuk Paloh Sambas West Kalimantan Province.

In this study, the data obtained through observation techniques, interviews and literature study. Observation activities include systematic recording of the events, behavior of the Temajuk and Teluk Melano Societies, and other matters supporting research (Sarwono, 2013).

Interviews in this study using the technique of open questions with unstructured questions form. It is intended that the informant had the freedom to provide information needed by researchers (Sarwono, 2013), informants in this study were determined purposively based on suitability to research questions, frameworks, and explanations to be developed in the study (Sarwono, 2013).

Informants who provided information, among others, from officials Sambas District Head of the regional planning agency, Head of the statistical center, Head of welfare and political development.

From Singkawang District Military Command officers are Commander of District Military Command, Territorial Section Officer, Intelligence Officer, Commander of Paloh Rayon Military Command and Bintara Pembina Desa Temajuk and from District of Paloh is Camat and Head of Nibung Village. From the village of Temajuk, among others, village secretary, Head of Dusun Maladin, community leaders, religious figures, youth figures, female figures, and members of

belanegara, and Commander of Border Security Platoon from Infantry Battalion 144.

Library study conducted by reading various writing materials in the form of books, research journals, research reports, printed media, electronic media, magazines, documents and others relevant to the research problem.

In this study, obtained data on kinship systems, social interaction and social capital Temajuk Village, the area of the land border between Indonesia and Malaysia in the village Temajuk and types of threats nonmilitary Village Temajuk, and the relation between kinship systems as social capital to national defense that is universe in the border region of the country.

Result and Discussion

Based on the results of research and analysis of data on kinship systems in the village Temajuk, it is known that people in the village have a kinship system largely based on sociological affinities. Only a minority have kinship ties based on blood relation (biological / heredity or marriage).

They live together in a region for a long time and often interact and communicate is a factor that makes them feel they have relatives bond (Koentjaraningrat, 2009). Bond relatives because sociological relationship became a symbol of the close ties between them, so that although there is no blood relationship, but they feel a kinship. Kinship system of border communities that there is more dominant based on the cultural and emotional ties.

The geographical location of Desa Temajuk and Teluk Melano lies in a region separated only by natural boundaries and border stakes and border monuments. This is what makes them always able to easily interact with each other because they are in a border area even though they are not from a bloodline or a marriage.

The closeness of this sociological relationship that builds the kinship of the emotional connection between them. The harmonious social relations within the border community are built on the similarity of tribe, religion and intensity they meet because of the adjacent place. The people of

Temajuk and the people of Teluk Melano are quick and easy to interact and communicate other than because of their proximity, they have similarity of tribe that is tribe of Malay and are both Moslem. Melano Bay is an area located in Sarawak state of Malaysia and directly adjacent to Temajuk Village, they live close together and have cultural similarities. It is on this basis that they have a strong bond so they think they have a kinship.

This is indicated by the presence of one of the village head, the village head Temajuk Border Village made an adopted child by one of the community leaders of the Gulf Melano. The social interaction between the village community and the people of Teluk Melano is done intensively and takes place everyday, to reach Melano Bay from Temajuk Village by motorcycle it takes about 15 minutes which is about 5 km. A harmonious relationship and emotional closeness between the Temajuk and Melano communities can be seen also in cross-border activities.

If they need to go to Melano or vice versa, they simply report to

Temajuk and Melano guard posts without having to meet administrative requirements, simply by waving and conveying their intent and purpose. Once allowed by the border post officers then they can continue their journey and when they return report or simply waved.

Communities can pass easily to neighboring countries, as cross-border guard posts are familiar with each passing population. Positive social interaction is built on the emotional closeness that has been formed so far, they have a strong communication relationship because of the trust between them, which by Fukuyama (2002) called social capital. Social capital is the ability of people to work together to achieve common goals within different groups and organizations.

In this study, the existence of kinship ties based on biological relatives and sociological relatives formed because of positive social interaction. This is demonstrated by the physical and non-physical assistance to the members of the community who are experiencing grief, the community together to keep the environment safe to stay

conducive, the customary eating together in a saperahan that is the tradition of eating together in Temajuk and Teluk Melano communities.

Saperahan is a common eating habit that is done by eating together with a meal in a tray for 6 people, they all sit on the floor and eat together in a group of 6 people with one tray. Each person in the group is free to take the rice and side dishes that are on the tray with the hands without using tablespoons, the culture of this sapahan can build togetherness and intimacy among the groups in attendance.

Social interaction can be seen clearly in the activities of mutual visit among them, attend wedding invitations, circumcision as well as joint activities on the celebration of Idul Fitri holidays, people on both borders are alternately visiting each other to congratulate the holiday.

Culture of mutual cooperation, mutual aid while others are having trouble is the spirit that kept preserved in the Malay culture is still taken in the community Temajuk. Culture of mutual cooperation

continues preserved until now and this habit lasted until at Teluk Melano, closeness of the relationship between society Temajuk and Teluk Melano already like family so that people Teluk Melano feel when Temajuk as his home, and vice versa community Temajuk time in the Gulf Melano, feel like in his own village.

As explained by Syarbani, Rusdiyanta and Fatkhuri (2012) that there is a mutual relationship between individuals and individuals, between individuals with groups or groups with other groups called social interaction (Syarbaini, Rusdiyanta and Fatkhuri, 2012).

In addition, Wulansari (2009) also explains that social interaction is a common form of social process that can be defined as a reciprocal relationship between individuals and individuals, groups with groups, as well as between individuals and groups. There are 3 (three) conditions of social interaction, namely relations, there is social contact and communication (Wulansari, 2009).

The boundary conditions between Temajuk and Teluk Melano

villages, referring to the character of a border type called the interdependent border, ie the people who occupy the border between the two countries tend to have the nature of interdependence (Martinez, 1994).

In this study can be seen that each community needs a variety of goods that exist in each region. The Temajuk community needs basic commodities such as rice, cooking oil, sugar, wheat flour from the Gulf of Melano. Meanwhile, the Melano bay community needs cigarettes, household appliances and electronic equipment available in Temajuk Village.

The condition of interdependence among the people of Temajuk and Teluk Melano villages is formed because they complement each other's shortcomings, have close emotional ties with similar cultural backgrounds so that the relationships and communication between them take place easily, with this condition they consider each other as a relative.

This can happen because the social interaction between them goes well (positive). Implementation of social interaction can be cooperation,

competition, and even conflict or conflict. Referring to Soekanto's explanation, the form of social interaction that occurs in the community in Temajuk Village is a form of cooperation. Cooperation in this case refers to the notion that a cooperation between individual or group in achieving one or several objectives (Soekanto, 2012).

By analyzing social interaction in Temajuk Village community, it can be known that the form of social interaction is cooperation between individuals and groups. The social interactions that exist between them form a network that can be a social capital for the people of Temajuk Village.

Relationships and communication through a series of networks, tend to have a common value with other members in the network (Field, 2010). Social capital as a set of informal norms or shared values among members of a group that allows the bonding of cooperation.

However, for Fukuyama not necessarily shared values and norms that automatically become social

capital because of social values and norms that give rise to negative consequences of course can not be said as social capital. Thus, only the values or norms that are positive that can be a social capital for Temajuk Village Community.

The values or norms are among others: mutual respect between them and against others; help each other in every activity, for example in weddings, building houses, and other activities that require a lot of help, both energy and material assistance; uphold the religious norms, and others. In this case, social capital plays an important role in the functioning and strengthening of modern society.

The existing social capital of Temajuk Village Community can strengthen them in the effort to overcome various threats coming from inside and outside Temajuk Village. Social capital can be used to overcome nonmilitary threats in border areas. In other words, strong bonds of kinship in the village of Temajuk Village is a social capital for those who can function as a tool or means to deal with non-military threats.

Thus, the kinship system is an important element for the formation of social capital in Temajuk village because the kinship system is a set of rules that regulates the classification of people in a kinship related to the rules of rights and obligations to engage in activities that bring mutual benefits.

In view of social capital, Fukuyama states that social capital is an important factor as well as fiscal capital and only societies with a high level of social trust will be able to create the large-scale organizations needed to compete in the global economic arena.

In this study, it is clear that social capital needs to be owned by Temajuk villagers in order to overcome the various threats that come, moreover they live on the border that has complex problems, both at the community level and at the country level. At the community level, the problems that are expected to arise are illegal trade and for the state level, the problem that arises is the existence of boundary problems or shifting border marks between the two countries.

A well-established kinship bond based on positive social interaction is a potential force to form social capital that can be used to address border issues. The social capital owned between two communities living close to the border area between Indonesia and Malaysia can serve as a means and tool to overcome various threats, especially non-military.

In the context of defense, as explained earlier, the border region has strategic value and plays an important role in the sovereignty, dignity and self-esteem of a country. If the borders do not show the sovereignty, dignity and self-esteem of the state then this will certainly be a problem in relation to the defense of the country (Nurismaeny, 2013).

Administratively, the borders of the state can separate the two different regions of the country, but socially the country's boundary can not limit the relations and communications of neighboring communities even though cross-border activities occurring at any time among the Temajuk and Teluk Melano populations tend to violate cross-border procedures.

Whatever the case, the Temajuk Society must understand the boundaries of the territory of the state and the border that separates the sovereignty of a country based on international law (Hadiwijoyo, 2008).

Cross-border activities that do not fit this procedure can potentially be a threat, which is to provide opportunities for illegal trade. Threats in nature can systematically endanger the territorial integrity of the Unitary State of the Republic of Indonesia, the sovereignty of the state, and the salvation of the entire nation.

Each threat has different characteristics and levels of risk and affects the handling pattern (Ministry of Defense, 2014). The nonmilitary threat of economic and social dimension in the Temajuk border area due to the imbalance in social life between people in Teluk Melano and Temajuk, but this condition is actually enjoyed by Temajuk community to get comfort and ease in everyday life.

The cheap prices of some basic necessities in the Gulf of Melano, such as rice, eggs, chicken,

cooking oil so that the people of Temajuk do not need to spend to Paloh a longer distance than the Bay of Melano, would cost more. The condition is also described in the draft book of non-military defense system which mentions that the economic dimension of threat in border society as a result of the improperly structured economic system and the road and bridge infrastructure.

In cross-border activities, the Government needs to enforce cross-border procedures tailored to the cultural background of local communities, paying attention to local wisdom and adapting to the characteristics of border areas. Communities will be able to gain tangible benefits from the rules imposed in cross border activities so that the conditions of the border areas remain safe from various threats, this will support the country's defense.

The growing confidence between the Temajuk Community and the Bay of Melano is a potential to become a force that is expected to cope with both socio-cultural and economic threats. Likewise, infrastructure, electricity, telecommunication and water

conditions can be resolved soon will remove the existing social and economic constraints. Health and education issues will add to the spirit of life of the Temajuk Community if the government can immediately meet the needs of the community in health and educator aspects. Likewise about the legal aspects, it is necessary to increase the defense of the rule of law applicable in the border area.

Strong social capital will make the Temajuk community as a non-military defense agent to make safe and prosperous borders. The Temajuk community with its kinship system, positive social interaction and strong social capital as a means to be maintained and improved in order to overcome non-military threats.

Taking into account the social capital formed by the positive social interaction of the kinship system existing in the Temajuk Society faced with the threat of non-military in the border area it is necessary to implement the right strategy. Strategy is the determination of long-term goals and objectives as well as the direction of action and allocation of resources needed to achieve the goals and objectives. The

Defense White Paper of Indonesia explains that the strategy consists of what is preserved; with what defend and how to maintain. In order to overcome the threat of non-military in the border area located in Temajuk Village, Paloh Sub-district, the need to be maintained is to form a quality community in order to become a potential defense resource in order to overcome the non-military threat in the border area (Ministry of Defense, 2015).

People who have a kinship system, positive social interaction, strong social capital are empowered to realize a quality society. Furthermore, community empowerment is by educating the community through education, both formally and informally that can improve the quality of society so as to overcome the threat of non-military in the border region. In realizing a quality border community it is necessary to make efforts.

Horizontal efforts are made through Government Officials, from Permetintah Sambas District until Temajuk Village Head is responsible for socializing the importance of kinship ties, positive social

interaction, social capital and the existence of border areas and non-military threats in border areas. This socialization can be done both formally and informally through various activities or events undertaken by the community, for example at the event of thanksgiving and eating together in a *saperahan*, a gathering event with relatives.

Social interaction that has been running to date must continue to be nurtured and improved so as not to lead to adverse action (dissociative). Positive social interaction, can be seen from the mutual help during the devotion work in the village, mutual help when there are grieving citizens, mutually beneficial market activities, visit each other and take turns to attend the invitation.

With this positive interaction arises because of the trust between them. This becomes the social capital owned by Temajuk Village Community, the existing social capital needs to be maintained and improved so that the confidence between individuals and groups is stronger to be able to form a strong network. Vertically, Central and Regional Government should develop

and improve road and bridge infrastructure, as well as development and improvement of power lines and telecommunication lines and the need to provide clean water.

The development and upgrading of the road and bridge infrastructure facilities will improve the transportation function so that economic life makes it cheap, easy and smooth. Comprehensive Transportation Facilities will be able to remove the shackles of the dependence of the Temajuk Community on the daily basic needs of the Teluk Melano Society, then the price will go down and be able to compete with the price of the Bay of Melano.

Improvement of Electricity facilities so that people can enjoy electricity facilities throughout the day which currently can only be enjoyed from 18.00 till 06.00 WIB as well as the need of development of Telecommunication Facility because until now people have not been able to enjoy the comfort of communicating by telephone with cable or wireless channel. Legal issues need to be socialized so that the Temajuk Society understands the

rules about border areas, different marriage rules of citizenship so as to understand the problems that may arise in the future. In addition, it is necessary to understand the rules of land use in order to avoid land issues related to investors who will control the lands in Temajuk for the benefit of their business and cendrung not pay attention to factors that are related to the defense of the State. The effort to overcome the threat of nonmilitary in the perbatasan area is an effort in realizing the state defense.

In this case, all components of the nation have an obligation to jointly face the threat of non-military which is part of the state defense system in order to maintain the integrity of the Unitary Republic of Indonesia in accordance with the Law of the Republic of Indonesia Number 3 of 2002 on National Defense. The state defense system is a universal defense system involving all citizens, regions, and national resources..

Conclusion

The border community kinship system as a social capital in dealing with non-military threats is formed because of trust based on

positive social interaction among them, both among Temajuk Village Community, as well as between Temajuk Village Community, Indonesia and Teluk Melano, Malaysia.

The people of Temajuk and Teluk Melano geographically live nearby and are equally distant from the center of government. Communities in these two border areas have similarities, among others: derived from the same family, namely Malay and Muslim. Given these similarities, they do not experience obstacles as they adapt to the environment in the border region.

The condition of the community with strong social capital can potentially pose a threat in the border area, if the social capital owned is not well empowered by the Government, the relevant parties and the community according to the character of the border and cultural background of the local community.

This community empowerment aims to build the community of border area into a quality society so that it can become a defense resource in the border area.

Thus, they are able to overcome non-military threats in the border region. Based on these explanations, the research findings indicate that social capital is an important aspect of state defense.

Recomendation

For further research, can be evaluating indicate that social capital is an important aspect of state defense.

Reference

- Blatter, J. (2000) Entgrenzung der Staatenwelt? Politische Institutionenbildung in grenzu"berschreitenden Regionen in Europa und Nordamerika. Baden-Baden: Nomos Verlag
- Blatter, J. (2004) "From spaces of places" to "spaces of flows"? Territorial and functional governance in crossborder regions in Europe and North America, *International Journal of Urban and Regional Research*, 28(3), pp. 530–548.
- Central Bureau of Statistics. (2015). Paloh sub district in Figures. Sambas District
- Chilla, T., Evrard, E. & Schulz, C. (2012) On the territoriality of cross-border cooperation: "Institutional mapping" in a multi-level context, *European Planning Studies*, 20(6), pp. 961–980
- Deppisch, S. (2012) Governance processes in Euregios. Evidence from six cases across the Austrian–German border, *Planning Practice and Research*, 27(3), pp. 315–332.
- Field, John. (2003 & 2010). *Modal Sosial*. Penerjemah: Nurhadi. Bantul: Kreasi Wacana
- Fricke, C. (2015). Spatial governance across borders revisited: Organizational forms and spatial planning in metropolitan cross-border regions. *European Planning Studies*, 23(5), 849–870.
- Fukuyama, Francis. (2002). *Trust: Kebajikan Sosial dan Penciptaan Kemakmuran*. Yogyakarta: Penerbit Qalam.
- Hadiwijoyo, Suryo Sakti. (2008). *Batas Wilayah Negara Indonesial*. Yogyakarta: Grava Media.
- Knippschild, R. (2011) Cross-border spatial planning: Understanding, designing and managing cooperation processes in the German–Polish–Czech borderland, *European Planning Studies*, 19(4), pp. 629–645.
- Koentjaraningrat. (2009) . *Pengantar Ilmu Antropologi*. Jakarta: PT Rineka Cipta.
- Lin, Nan, Xiaolan Ye and Walter M Ensel. (1999). Social Support and Depressed Mood:A Structural Analysis. *Journal of Health and Social Behavior* 40: 344–359.
- Martinez, Oscar j. (1994). *Border people*. Arizona: The University of Arizona Press.

- Martono. (2015). *Metode Penelitian Sosial*. Jakarta: PT Rajagrafindo Persada
- Ministry of Defense. (2014). *Regulation of the Minister of Defense of the Republic of Indonesia No. 27 of 2014 on the Posture of National Defense*
- Ministry of Defense. (2015). *Regulation of the Minister of Defense of the Republic of Indonesia Number 23 of 2015 on Indonesian Defense White Paper*.
- Nelles, J. & Durand, F. (2014) Political rescaling and metropolitan governance in cross-border regions: Comparing the cross-border metropolitan areas of Lille and Luxembourg. *European Urban and Regional Studies*, 24(1), pp. 104–122, originally published online 13 March 2012. doi:10.1177/0969776411431103
- Nurisnaeny, Poppy Setiawati. (2013). *Adaptasi Nelayan Kawasan Perbatasan di Desa Sei Pancang, Kecamatan Sebatik Utara, Kabupaten Nunukan, Provinsi Kalimantan Timur*. Desertasi. Universitas Padjadjaran, Bandung
- Perkmann, M. (2003) Cross-border regions in Europe. Significance and drivers of regional cross-border co-operation, *European Urban and Regional Studies*, 10(2), pp. 153–171.
- Peyrony, J. & Denert, O. (2012) Planning for cross-border territories: The role played by spatial information, *Raumforschung und Raumordnung*, 70(3), pp. 229–240.
- Pikner, T. (2008) Reorganizing cross-border governance capacity: The case of the Helsinki-Tallinn Euregio, *European Urban and Regional Studies*, 15(3), pp. 211–227.
- Portes, Alejandro and Rubén G Rumbaut. (2006). *Immigrant America : A Portrait*. Berkeley, CA: University of California Press
- Prasetijo, Adi (2013). *David Schneider dan Kekerabatan*. Penang
- Sarwono. (2013). *Strategi Melakukan Riset*. Yogyakarta: Andi
- Soekanto. (2012). *Sosiologi Suatu Pengantar*. Jakarta: Raja Grafindo Persada
- Syarbaini, Syahrial, Rusdiyanta, dan Fatkhuri. (2012). *Konsep Dasar Sosiologi dan Antropologi: Teori dan Aplikasi*. Jakarta: Hartomo Media Pustaka.
- Takenoshita, H. (2015). Social capital and mental health among Brazilian immigrants in Japan. *International Journal of Japanese Sociology*, 24(1), 48–64.
- Tippe, Syarifudin. (2013). Implementasi Kebijakan Bela Negara di Perbatasan: Studi Kasus di Provinsi Papua. *Jurnal Sositologi*, Volume 12, No. 29
- Walther, O. & Reitel, B. (2012) Cross-border policy networks in the trinational region of Basel. CEPS/INSTEAD Working Paper No. 2012–26. Luxembourg

Wulansari. (2009). *Sosiologi, Konsep dan Teori*. Bandung: PT Refika Aditama.

Zhang, Wei and Van M Ta. (2009). Social Connections, Immigration-Related Factors, and Self-Rated Physical and Mental Health among Asian Americans. *Social Science & Medicine*. 68: 2104-2112.

