



## MANIFEST, LATENT, AND DYSFUNCTIONAL ROLES OF TUHA PEUT IN FAMILY CONFLICT RESOLUTION: A CASE STUDY FROM GAMPONG REUDEUP, ACEH, INDONESIA

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### Abstract

This study investigates the role of *Tuha Peut* in resolving family conflicts in Gampong Reudeup, Panteraja Subdistrict, Pidie Jaya District, within the framework of Robert K. Merton's structural-functional theory. As a customary institution at the village level, *Tuha Peut* is formally mandated to maintain social order through deliberation, mediation, and legal oversight. Using a qualitative case study approach, data were collected through participatory observation, in-depth interviews, and document analysis. Thematic analysis was conducted to identify the manifest, latent, and dysfunctional roles of *Tuha Peut* in conflict resolution. The findings reveal that *Tuha Peut* performs manifest functions as a mediator and decision-maker in resolving domestic disputes, while its latent functions include reinforcing communal values and informal cohesion mechanisms. However, the study also identifies structural dysfunctions, particularly related to gender representation. Several female informants expressed discomfort engaging with *Tuha Peut* directly, often relying instead on informal female figures such as Ibu Ros to mediate access. This phenomenon suggests a gap between formal institutional structures and the lived experiences of community members. The study concludes that while *Tuha Peut* contributes significantly to social stability, its legitimacy and effectiveness are contingent upon its capacity to evolve. Institutional reforms—especially gender inclusion and the recognition of informal mediators—are essential to ensuring that *Tuha Peut* fulfills not only its legal mandate but also its social responsibilities in an inclusive and representative manner.

**Keywords:** *Tuha Peut, family conflict, structural-functional theory, customary institution, Aceh*

### Abstrak

Penelitian ini mengkaji peran *Tuha Peut* dalam penyelesaian konflik keluarga di Gampong Reudeup, Kecamatan Panteraja, Kabupaten Pidie Jaya, dengan menggunakan kerangka teori struktural-fungsional Robert K. Merton. Sebagai lembaga adat tingkat gampong, *Tuha Peut* secara formal memiliki mandat untuk menjaga ketertiban sosial melalui musyawarah, mediasi, dan pengawasan pemerintahan desa. Penelitian ini menggunakan pendekatan studi kasus kualitatif dengan teknik pengumpulan data berupa observasi partisipatif, wawancara mendalam, dan analisis dokumen. Analisis tematik dilakukan untuk mengidentifikasi fungsi manifest, laten, dan disfungsi *Tuha Peut* dalam proses penyelesaian konflik. Hasil penelitian menunjukkan bahwa *Tuha Peut* menjalankan fungsi manifest sebagai mediator dan pengambil keputusan dalam konflik domestik, serta fungsi laten dalam memperkuat nilai-nilai kekeluargaan dan mekanisme kohesi sosial informal. Namun demikian, ditemukan pula bentuk disfungsi struktural,

khususnya terkait representasi gender. Beberapa informan perempuan merasa enggan berinteraksi langsung dengan *Tuha Peut* dan lebih memilih mengakses mediator informal seperti Ibu Ros. Fenomena ini menunjukkan adanya kesenjangan antara struktur kelembagaan formal dan pengalaman sosial masyarakat. Penelitian ini menyimpulkan bahwa meskipun *Tuha Peut* berkontribusi besar terhadap stabilitas sosial, legitimasi dan efektivitasnya bergantung pada kemampuannya untuk beradaptasi. Reformasi kelembagaan—khususnya dalam hal keterlibatan perempuan dan pengakuan terhadap mediator informal—diperlukan agar *Tuha Peut* dapat menjalankan fungsinya secara inklusif dan representatif dalam konteks masyarakat pascakonflik.

**Kata Kunci:** *Tuha Peut, konflik keluarga, teori struktural-fungsional, lembaga adat, Aceh*

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## A. Introduction

The fabric of social life is fundamentally woven through shared norms and values that regulate interactions among individuals. These norms not only define behavioral expectations but also act as mechanisms of social order. When such norms are neglected or violated, it often leads to social tensions and conflicts that threaten communal stability. To mitigate these issues, societies rely on institutional mechanisms capable of restoring order and harmony. In the context of Aceh Province, the institution of *Tuha Peut* serves this critical function at the grassroots level. It operates not merely as an administrative body, but also as a moral and cultural authority embedded in the community's customary legal tradition (*adat*) (Jannah, 2023).

Functioning as a deliberative council, supervisory organ, and regulator at the village (*gampong*) level, *Tuha Peut* represents a formal channel for communal participation in governance and conflict resolution. Its members are democratically elected to ensure representational equity across village sectors. The institution is tasked with not only supporting the implementation of Islamic law (*sharia*) but also safeguarding local customs and socio-cultural values that are considered still relevant to contemporary village life. Structurally, *Tuha Peut* is composed of religious figures (*ulama*), customary leaders, intellectuals, and respected community members. Its authority extends to critical governance functions such as appointing and dismissing the *Keuchik* (village head), supervising village policies, and resolving community disputes (Kasnidar, 2018). As codified in Law No. 11 of 2006 Article 115, *Tuha Peut*—as the Village Consultative Council—is mandated to maintain social equilibrium, positioning it as a pivotal institution in upholding local cohesion and justice.

A growing body of research has highlighted the various dimensions of *Tuha Peut's* role in conflict mediation and community governance. Faiza et al. (2021) emphasize its impartial function in facilitating inheritance dispute resolutions through

consensus-building. Azhari et al. (2023) underscore structural limitations, such as inadequate public outreach and weak institutional legitimacy. Farisni et al. (2023), meanwhile, illustrate the extension of *Tuha Peut's* influence into domains beyond traditional dispute settlement, such as community health and maternal welfare. Collectively, these studies affirm the significance of *Tuha Peut* while pointing to areas that require institutional strengthening and sociocultural adaptation.

This study advances the discourse by focusing specifically on the role of *Tuha Peut* in mediating family conflicts—a domain often overlooked in formal dispute resolution frameworks. Conducted in Gampong Reudeup, Panteraja Subdistrict, Pidie Jaya District, the research draws attention to a pattern where residents often resort to informal figures or kinship networks before approaching *Tuha Peut*. Such tendencies suggest the presence of structural and representational gaps within the institution, particularly in addressing issues that affect women and domestic relations. Based on preliminary observations and interviews, from January to October 2023, *Tuha Peut* recorded 19 cases of conflict, including domestic disputes and neighborhood altercations, most of which were resolved through deliberative and reconciliatory means, such as counseling and community-based mediation (*pemumat jaroe*).

Family conflict is a multidimensional and sensitive issue that intersects with social roles, gender dynamics, and cultural expectations. In many cases, resolution efforts focus on short-term appeasement rather than addressing the underlying causes of conflict. As noted by Jannah (2023), this reactive tendency limits the transformative potential of local institutions. Therefore, this study seeks to explore the effectiveness of *Tuha Peut* in fostering sustainable peace and social cohesion by evaluating its manifest, latent, and dysfunctional roles in family conflict resolution. The findings are expected to offer deeper insights into the institutional challenges and adaptive capacities of *Tuha Peut* as an indigenous mechanism for conflict governance at the village level.

## B. Method

This study employs a qualitative case study approach to explore the role of *Tuha Peut* in resolving family conflicts in Gampong Reudeup, Panteraja Subdistrict, Pidie Jaya District. A qualitative design allows for an in-depth understanding of complex social interactions, cultural norms, and informal mediation practices in their natural settings (Creswell & Poth, 2018; Moleong, 2019). The case study method was chosen to contextualize how local institutions operate in resolving disputes, particularly within a community that integrates Islamic values and customary law (*adat*). Data collection was conducted using three methods: participatory observation, in-depth interviews, and document analysis. Observations were made during village-level mediation sessions, while interviews involved members of *Tuha Peut*, the *Keuchik*, *Teungku Imum Meunasah*, local women leaders such as Ibu Ros, and community members who had experienced conflict resolution. In addition, official village documents, demographic data, and regional *qanun* regulations were examined to support data triangulation (Sugiyono, 2017; Miles & Huberman, 2012).

The analytical framework draws on Robert K. Merton's structural-functional theory, which distinguishes between manifest, latent, and dysfunctional aspects of institutional roles (Ritzer, 2005; Narwoko & Suyanto, 2019). This theory is instrumental in understanding how *Tuha Peut* functions not only as a formal dispute resolution body but also as a transmitter of cultural values and a site of structural tension—particularly in relation to gender representation. The data were analyzed thematically using Miles and Huberman's interactive model, consisting of data reduction, display, and conclusion drawing, ensuring analytical rigor and validity across all stages of interpretation (Miles & Huberman, 2012).

## C. Results and Discussion

### 1. Socio-Cultural Landscape of Gampong Reudeup

Understanding the socio-cultural landscape of Gampong Reudeup is essential to contextualize the operational space in which *Tuha Peut* performs its roles. As a coastal village situated along the Strait of Malacca in the eastern zone of Panteraja Subdistrict, Pidie Jaya District, Gampong Reudeup covers a land area of 1.50 square kilometers and comprises three administrative hamlets: Singgah Mata, Pantai Gading, and Pendidikan. According to 2023 population data, the village is home to 855 residents—432 male and 423 female—with a demographic structure dominated by the productive age group (15–64 years) (Sistem Informasi Gampong Reudeup, 2024). The population dynamics reflect a relatively stable birth and mortality rate, forming a foundation for communal resilience and economic continuity.

Cultural life in Gampong Reudeup is deeply rooted in Islamic teachings and Acehese customary traditions. The social fabric is reinforced through collective practices such as *gotong royong* (mutual assistance), religious study circles (*wirid yasin*), women's groups (*PKK*), and youth-led initiatives. These activities serve not only as instruments of religious observance but also as informal mechanisms of social cohesion. Communal labor is still widely practiced, particularly on Fridays and during major religious observances, exemplifying the village's collective ethos. Most residents work in agriculture and fisheries, with smaller portions engaged in local trade and informal economies. Educational attainment ranges from basic to secondary levels, with a growing trend of youth pursuing higher education outside the village or through online learning platforms (BPS, 2023; Sistem Informasi Gampong Reudeup, 2024).

These socio-demographic characteristics shape the legitimacy and effectiveness of *Tuha Peut* as a community institution. In a context where traditional authority, religion, and communal solidarity are tightly interwoven, *Tuha Peut* occupies a strategic position as both a legal and moral actor. Its ability to mediate conflicts, particularly within families, is bolstered by the community's strong adherence to customary norms and trust in local leadership. This local infrastructure of trust and participation sets the stage for understanding how *Tuha Peut* operates in maintaining social order and addressing conflicts that may otherwise escalate beyond informal control.

## 2. Institutional Mandate and Social Functions of *Tuha Peut* in Conflict Resolution

The institutional authority of *Tuha Peut* in Gampong Reudeup is rooted in both legal frameworks and customary legitimacy. Qanun Pidie Jaya No. 9 of 2008, Article 13, enumerates 18 types of community disputes that fall within the jurisdiction of village-level customary resolution, including domestic disputes, inheritance conflicts, minor theft within families, property disagreements, environmental violations, and defamation. These provisions reinforce the function of *Tuha Peut* as a local institution responsible for maintaining order and cultural continuity in accordance with Acehnese *adat* (Pemerintah Aceh, 2008). This formal mandate is echoed in Qanun No. 10/2008 and Qanun Pidie Jaya No. 2/2018, which further delineate the functions of *Tuha Peut* in areas such as oversight of governance, appointment of the *Keuchik*, community deliberation, qanun formation, and conflict resolution in collaboration with religious and customary authorities.

Field interviews validate the institutional practices described in these regulations. According to the *Keuchik* of Gampong Reudeup, *Tuha Peut* actively addresses cases in alignment with the 18 categories outlined in the qanun (Interview, 23 March 2024). Awaddah, a community member, similarly noted that *Tuha Peut* plays a dual role as both dispute resolver and partner in local governance (Interview, 16 May 2024). These legal and communal recognitions enable *Tuha Peut* to operate with strong social legitimacy. Erita, another resident, remarked that the institution serves as a mediator and facilitator in family conflicts, helping opposing parties reach common ground through understanding and deliberation (Interview, 16 May 2024). This perception reflects the institution's symbolic authority as a moral compass and guardian of community harmony.

The function of *Tuha Peut* is not only defined procedurally but also through its embeddedness in local social networks and value systems. The institution collaborates closely with the *Keuchik* and *Teungku Imum Meunasah* in addressing family conflicts and broader social issues. According to the Qanun Pidie Jaya No. 2/2018, Article 119, the duties of *Tuha Peut* include collecting and channeling community aspirations, conducting deliberations, supervising the *Keuchik*, evaluating village governance, and facilitating village-level legislation (Pemerintah Kabupaten Pidie Jaya, 2018). Interviews with *Tuha Peut* members further confirm their involvement in supervising village development, mediating disputes, and disseminating qanun to the public (Interview, 21 March 2024). These institutional functions are complemented by informal social trust, particularly in conflict mediation, where *Tuha Peut* acts as a neutral body that upholds both legal norms and communal values in navigating sensitive familial tensions.

From a structural-functional perspective, the institutional configuration of *Tuha Peut* illustrates a manifest function in maintaining village stability through deliberative and restorative mechanisms. It also performs latent functions by reinforcing collective norms and legitimizing traditional authority. However, the consistency between *Tuha Peut*'s formal roles and its real-world execution depends greatly on community trust and representational inclusivity. These findings indicate that while *Tuha Peut* enjoys a clear legal mandate and moral authority, its functionality is not static but is negotiated continuously within the cultural and social dynamics of Gampong Reudeup.



### 3. Conflict Mediation Practices in Family Disputes

In Gampong Reudeup, the resolution of family conflicts involves a collaborative process among key village figures: *Tuha Peut*, the *Keuchik*, and the *Teungku Imum Meunasah*. This model of customary governance is not only formalized through *qanun*, but also deeply rooted in religious values and communal traditions. The mediation process typically begins when one of the disputing parties reports the issue to the *Keuchik*, who then coordinates with *Tuha Peut* to formulate appropriate steps. As explained by *Teungku Imum Meunasah*,

“Conflicts like these don’t just involve *Tuha Peut*. The *Keuchik* handles the initial report, then coordinates with *Tuha Peut*, and I help advise both sides. The extended families are also included to support peaceful resolution” (Interview, 21 March 2024).

A case that exemplifies this model involved a dispute between two families concerning the boundaries of inherited land. Family A believed that part of the land used by Family B was theirs by inheritance, while Family B insisted it had long belonged to them. The conflict was first reported to the *Keuchik*, who then referred it to *Tuha Peut*.

“When there’s a report like this, I listen first, then ask *Tuha Peut* to handle the matter through deliberation,” the *Keuchik* explained (Interview, 3 April 2024).

The next step involved *Tuha Peut* visiting both parties separately.

“We listen to their problems one at a time. It’s important to understand the root of the issue before proposing any resolution,” said a member of *Tuha Peut* (Interview, 5 April 2024).

To clarify the facts, a neutral third party was invited to remeasure the land. The result showed that most of the disputed land indeed belonged to Family B. However, to preserve family ties, both parties agreed to share the land. The resolution culminated in a peace forum held at the *Meunasah*, where both families signed a written agreement witnessed by *Tuha Peut*, the *Keuchik*, and the *Teungku Imum*.

“We decided to call in a neutral third party to remeasure the land, so the outcome would be fair and accepted by both sides,” recalled *Tuha Peut* (Interview, 5 April 2024).

“After everything was agreed, we held a meeting where both families signed the peace agreement,” added the *Keuchik* (Interview, 3 April 2024).

This case illustrates how *Tuha Peut* performs its manifest function as a mediator and peacemaker. The resolution process is not adversarial but emphasizes reconciliation, social harmony, and respect for kinship. However, the case also reveals latent patterns of representation and access. Several informants expressed reluctance, especially among women, to engage directly with *Tuha Peut*. ML stated,

“I first went to Ibu Ros to find a solution. After she heard my story, she talked to the *Keuchik* and *Tuha Peut*, who then arranged a meeting for reconciliation” (Interview, 23 March 2024).

Another informant, NR, shared a similar experience:

“When I had a problem, I went to Bu Ros. She told me to report it to the *Keuchik* or *Tuha Peut*, because they’re the ones who have the authority to resolve it” (Interview, 23 March 2024).

These narratives suggest a functional gap within the structure of *Tuha Peut*. While its role is recognized, not all community members—particularly women—feel directly represented or comfortable accessing it. The presence of informal actors like Ibu Ros becomes a latent response to the institution’s limitations in inclusivity. From Merton’s perspective, this constitutes a dysfunction: a situation where the institution formally exists to serve the community, yet informally, alternative routes are sought due to perceived social or gender barriers.

The reliance on informal mediation by a respected female figure signals both the strength of local social capital and the weakness of institutional access for marginalized voices. It underscores the need to examine not only how *Tuha Peut* resolves conflict, but also who is able to fully participate in the process. Without gender-inclusive structures and broader community education, *Tuha Peut*’s effectiveness risks being confined to formal resolution while overlooking deeper needs for equitable representation.

#### **4. Structural Tensions and Institutional Contradictions in the Role of *Tuha Peut***

The role of *Tuha Peut* in Gampong Reudeup operates at the intersection of legality, custom, and community trust. While its manifest function as a conflict resolution body is clearly exercised through customary mediation, layered coordination, and moral persuasion, the institution also embodies deeper tensions between formal authority and sociocultural accessibility. As Merton’s theory suggests, every structure within society carries not only overt functions but also latent consequences and potential dysfunctions. The case of *Tuha Peut* illustrates this interplay vividly.

At the surface, *Tuha Peut* functions as a stabilizing force. It mediates family disputes, facilitates reconciliation forums, and cooperates with religious and administrative leaders to maintain harmony. These functions are legally mandated, culturally sanctioned, and publicly recognized. Yet, beneath this surface, *Tuha Peut* also reflects enduring social asymmetries—particularly in terms of gender and representation. Its membership is overwhelmingly male, its procedures formalized, and its accessibility shaped by implicit norms of authority. For many residents—especially women—direct engagement with *Tuha Peut* is perceived as culturally intimidating, prompting them to rely instead on informal mediators, such as respected female figures like Ibu Ros.

This reliance on informal actors, while often effective, represents a latent dysfunction: it fills the access gap left by the formal institution, yet it also obscures the underlying structural exclusion. Instead of addressing representational deficiencies, the community adapts by reinforcing informal hierarchies. Merton’s notion of dysfunction is not merely about breakdown, but about the misalignment between institutional structure and social needs. In this context, the disjuncture between *Tuha Peut*’s authority and the lived realities of gendered access reflects a systemic contradiction—the institution functions efficiently, but not equitably.

These contradictions are not isolated. They emerge from a broader cultural logic that equates leadership with male seniority, deliberation with hierarchy, and legitimacy with religio-customary sanction. While these norms offer continuity, they also resist inclusivity. The institution becomes both a preserver of order and a gatekeeper of authority, stabilizing society while inadvertently silencing marginalized voices. This is not a failure of individuals, but of a structure that reproduces legitimacy through exclusion.

Moreover, the presence of informal female mediators—though not formally recognized—indicates an alternative moral authority operating alongside formal structures. This coexistence creates what may be called a dual legitimacy system, where the community's trust is distributed between statutory actors and relational figures. This duality is not inherently problematic; in fact, it reflects the richness of local governance. However, when the formal system fails to acknowledge and integrate these informal dynamics, it risks fragmentation—where legitimacy is dispersed, and institutional coherence is weakened.

Thus, the challenge for *Tuha Peut* is not simply to perform mediation, but to transform its structural logic. Representation must expand beyond symbolic presence; inclusivity must be operationalized through participation, gender balance, and transparent procedures. The integration of informal legitimacy into formal mechanisms—through the recognition of community figures like Ibu Ros, or through inclusive recruitment processes—may offer a path forward. In sum, *Tuha Peut* operates within a paradox: it is strong in function but fragile in representation; central in form yet partial in legitimacy. Its future lies not in preserving the status quo, but in responding to the sociocultural currents that shape community trust. As a site of both stability and contradiction, *Tuha Peut* is not merely a customary institution—it is a mirror of the evolving struggles over voice, justice, and authority in Aceh's post-conflict society.

#### D. Conclusion

This study examined the role of *Tuha Peut* in mediating family conflicts in Gampong Reudeup through the lens of Robert K. Merton's structural-functional theory. The findings demonstrate that *Tuha Peut* performs clear manifest functions as a village institution tasked with dispute resolution, governance oversight, and the preservation of social harmony. Its structured procedures, collaboration with other local leaders, and moral authority rooted in customary and Islamic values affirm its position as a stabilizing force within the community.

Beyond its explicit roles, *Tuha Peut* also fulfills important latent functions by reinforcing communal norms, promoting reconciliation, and cultivating informal mechanisms of social cohesion. However, the study also reveals significant dysfunctions, particularly in terms of gender-based exclusion and representational gaps. The reliance on informal female mediators such as Ibu Ros illustrates the limitations of *Tuha Peut*'s current structure in accommodating all community members equitably. These informal



pathways emerge as adaptive responses to institutional inaccessibility, especially among women, and indicate the need for a more inclusive governance model.

Thus, while *Tuha Peut* remains central to conflict resolution at the village level, its long-term legitimacy depends on its capacity to adapt to the evolving demands of representational justice. Institutional reforms—such as increasing female participation, formal recognition of informal mediators, and broader public engagement—are essential to ensuring that *Tuha Peut* not only resolves conflict but also embodies the inclusive values it seeks to uphold. As a customary institution operating in a post-conflict society, *Tuha Peut* is both a repository of tradition and a site for negotiating new forms of democratic community engagement.

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