



**TECHNIUM**  
SOCIAL SCIENCES JOURNAL

**Vol. 81/2026**  
**A New Decade for Social Changes**



**PLUS**  
**COMMUNICATION P**



International  
Communication & PR

## **Dynamics of Communication and Social Conflict in Coastal Communities of Southern Jember Regency, East Java Indonesia**

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**Abstract.** The southern coastal area of Jember Regency, East Java Province is a region where the majority of the population depends on the marine fisheries sector. The main livelihoods include capture fisheries, small-scale fish processing home industries, and tourism-related activities. Communication dynamics and social conflicts emerge alongside population growth, economic development, and changes in the region's carrying capacity, as well as the emergence of new areas in trade, industry, and tourism sectors. In addition, southern coastal communities are also facing pressure due to declining capture fisheries yields caused by seasonal changes. This study aims to examine the dynamics of communication and social conflict within southern coastal communities. Communication among community members at various levels of social relations gives rise to group communication patterns rooted in socio-cultural systems and pre-existing communication networks. The presence of verbal and non-verbal symbols in symbolic communication not only reflects the internalization of values within individuals but also represents existing social stratification. The forces operating within the dimension of symbolic communication remain an important measure in social interactions that are deeply embedded in collectively upheld norms and values. The ongoing dynamics of communication within the community generate issues related to cultural diversity, including the emergence of conflicts among individuals in coastal communities. These conflicts are driven by competition, role domination, and differences in values upheld by individuals occupying different social roles in the southern coastal communities of Jember Regency. Such conflicts primarily occur within the dimension of interpersonal communication. Interpersonal communication emerges when message exchange activities take place in various forms of interaction involving individuals, particularly when mismatched interpretations arise between two or more parties engaged in the interaction.

**Keywords.** coastal communities, communication dynamics, social conflict, cultural diversity

### **Introduction**

The southern coastal region of Jember Regency is geographically characterized by its direct proximity to mountainous areas, national park forests, and the Indian Ocean. This coastal zone extends across six sub-districts and includes eleven coastal villages, with a coastline stretching approximately 115 kilometers from west to east. The westernmost area of the

southern coast is Kencong Sub-district, while the easternmost area is Tempurejo Sub-district. Along this coastline, coastal ecosystems have developed that are intensively utilized by local communities whose primary livelihoods are closely associated with marine resources. These include fishermen, fish traders, boat laborers, farmers, fish pond operators, and service providers.

The utilization of coastal space in southern Jember Regency is divided into several functional zones, including residential areas, fish landing and trading sites where fish sellers and consumers meet, aquaculture ponds, conservation areas, agricultural land, and coastal tourism areas. In several locations, such as Puger, Watu Ulo, and Bandalit, the geographical position directly borders conservation areas and national parks. Consequently, community activities in these areas are directly connected to state-managed territorial spaces, creating specific social and regulatory interactions between local communities and government-managed conservation zones.

The main livelihoods of southern coastal communities are closely related to marine fisheries resources. The majority of residents can be categorized into several occupational groups: (a) fishing groups with hierarchical distinctions, including boat owners or fish traders, boat-owning fishermen, and fishing laborers; (b) groups engaged in small-scale agro-industrial processing of marine products, such as fish boiling, shrimp paste production, and fish drying; and (c) service groups directly linked to fisheries and processed fish products, including fish traders, food stall owners, shopkeepers, fish transport workers, and other related occupations. Economically, coastal areas are generally characterized by the dominance of activities associated with marine capture fisheries, which form the backbone of local livelihoods.

From a cultural perspective, coastal communities along the southern coast of Jember Regency, as well as in other coastal areas of East Java Province such as Malang Regency and Banyuwangi Regency, represent an acculturation between Javanese and Madurese cultural roots. One distinctive characteristic of this acculturation is the everyday use of a mixed Javanese–Madurese language in an accommodative social atmosphere marked by mutual respect. Public spaces such as food stalls, markets, and other communal areas frequently become venues for informal conversations related to economic activities, fish prices and availability, as well as environmental conditions such as weather and climate. These casual discussions function not only as a means of information exchange but also as a mechanism for releasing social tension arising from the performance of individual roles within the community. The language used in fishermen’s social and economic interactions is generally simple, informal, and rooted in everyday communication practices rather than formal discourse.

In addition to these social dynamics, the economic activities of fishing households are inseparable from the presence of social conflict. As part of southern coastal communities whose livelihoods largely depend on marine resources, fishermen are exposed to various potential sources of conflict. These include competition over the use of open-access coastal and marine spaces, which may generate disputes both on land and at sea; hierarchical social relations among different categories of fishermen; and inequalities in the adoption of modern fishing technologies and equipment. Such conflicts are fundamentally linked to limited employment and economic opportunities in coastal areas, uneven economic capacity among community members, and the restricted carrying capacity of the region, which relies predominantly on the fisheries sector.

Based on these conditions, this study seeks to analyze social phenomena within southern coastal communities by focusing on verbal and non-verbal interaction processes among individuals and groups. These interactions play a crucial role in building social

relationships, influencing others, and achieving social integration, encompassing message delivery, interpretation of meaning, and social adjustment in everyday life. This analysis is conducted within the broader context of communication dynamics and social conflict among fishing communities, particularly those located along the southern coast of East Java, Indonesia.

### **Literature Review**

#### a. Communication

Communication can fundamentally be understood as a process of transferring meaning from a source to a receiver in such a way that shared understanding is created between both parties. However, communication activities are not limited to informative purposes—namely enabling others to understand or acquire knowledge—but also encompass persuasive dimensions, in which individuals are encouraged to accept certain beliefs, adopt specific viewpoints, or engage in particular actions.

In relation to its functions, communication serves several important roles [1], including:

- **Social Communication**, which highlights the importance of communication in building self-concept and self-actualization, ensuring survival, achieving happiness, avoiding stress and tension, and fostering relationships and cooperation with others.
- **Expressive Communication**, which may occur individually or collectively and is not solely intended to influence others but also serves as a medium for expressing emotions, particularly through non-verbal messages.
- **Ritual Communication**, which is closely associated with expressive communication and is typically conducted collectively to express individuals' deepest feelings. Ritual activities allow participants to share emotional commitments and function as a cohesive force that strengthens social solidarity.
- **Instrumental Communication**, which has several general purposes, including informing, persuading, changing attitudes and beliefs, influencing behavior, mobilizing action, and entertaining. All of these objectives inherently possess a persuasive character.

Beyond these functions, communication also plays a crucial role in creating networks of relationships within social structures. These networks connect groups to one another and facilitate the exchange of information based on shared trust, values, and behavioral norms [2].

#### b. Social Systems and Social Structure in Communities

A social system can be defined as a set of activities or a group of individuals engaged in relatively stable reciprocal relationships that influence human behavior. This influence emerges because social systems encompass values and norms that regulate the behavior of community members. Humans create social systems due to their basic needs, and in order to satisfy and maximize these needs, individuals become dependent on social organizations formed through kinship, residence, workplace, or professional affiliations [3].

According to Parsons, as cited by Poloma, the social system is a component of a broader action system and represents one of three ways in which social action can be organized. The other two complementary action systems are the cultural system, which contains values and symbols, and the personality system of individual actors. Parsons further argues that social systems tend to move toward equilibrium or stability. When normative disruptions occur, the system will undergo adjustments in an effort to restore a state of normalcy [4]. This perspective

is reinforced by Lauer, who suggests that social systems exist in a state of “dynamic equilibrium,” whereby adaptations to external forces result in only minimal changes within the system [5].

#### c. Symbols

Mead’s perspective, as cited by Littlejohn, emphasizes that humans use symbols in their communication processes. These symbols are interpreted by recipients, who then assign meanings connected to social life, resulting in what are referred to as “significant symbols.” The meanings individuals attribute to objects or situations are the outcome of interactions with others concerning the discussed objects. Consequently, symbols must possess shared meanings within a community in order to be socially recognized. In other words, society consists of networks of social interaction in which participants assign meaning to their own actions. Therefore, understanding social behavior requires not only attention to external aspects (observable behavior) but also consideration of internal or mental aspects among two or more interacting individuals [2].

In another perspective, achieving mutual understanding (*Verständigung*) is viewed as a process of reaching agreement (*Einigung*) among speaking and acting subjects, where such agreement is grounded in shared beliefs. Agreement cannot be achieved solely through external influence but must be accepted and considered valid by the participants themselves. Furthermore, in the context of socialization, communicative action functions as a mechanism for shaping personal identity [6]. Additionally, communication is understood to create networks of relationships that constitute social structures. These networks connect groups with one another and enable the exchange of information. Groups tend to cluster based on shared beliefs, values, and behavioral patterns [7].

#### d. Conflict and Conflict Resolution

Theoretically, conflict can be defined as a social situation in which two or more groups possess differing goals or conflicting values. Based on this understanding, conflict can be described as a condition in which at least two parties experience differences or oppositions, whether latent or manifest [8]. Conflict is generally categorized into two types: latent conflict and manifest (open) conflict. Latent conflict refers to a situation in which numerous issues exist beneath the surface and must be brought into the open in order to be addressed. In contrast, manifest conflict occurs when social conflict becomes overt, deeply rooted, and clearly visible, requiring various interventions to address both its underlying causes and consequences [9].

Conflict resolution refers to the voluntary efforts of individuals to resolve problems arising from interactions with others. It offers more democratic and constructive approaches to managing conflict by providing opportunities for the conflicting parties to resolve their issues independently or with the assistance of a wise, neutral, and fair third party. Conflict resolution thus represents a critical stage in managing social conflict, employing diverse strategies and approaches adopted by the involved parties to achieve resolution [10].

### **Research Methodology**

The research area was determined using a purposive sampling method, focusing on the southern coastal region of Jember Regency, Indonesia. This location was deliberately selected based on the consideration that the local economy of the southern coastal area is highly dependent on capture fisheries, agro-industrial processing of marine products, and marine tourism activities.

This study employed a qualitative descriptive research approach. The descriptive method was used to systematically, factually, and accurately describe the social conditions of the community and the environmental context of the research location, as well as to examine the relationships among the investigated phenomena in order to obtain a comprehensive understanding of the observed realities [11].

The selection of key informant in this study was conducted through purposive methods, while supporting informants were deliberately chosen by the researcher based on specific criteria and considerations relevant to the objectives of the study.

## **Results and Discussion**

### **Communication within the Socio-Cultural System of Communities**

From the perspective of intercultural communication, the language used by southern coastal communities—characterized by their multicultural composition—serves as the primary medium for transmitting beliefs, values, and norms, while simultaneously functioning as a symbolic framework through which social reality is interpreted. From the social dimension of language, verbal symbols are understood as social institutions that are continuously designed, modified, and developed to meet the needs of cultures and subcultures. Language exists because humans interact within social groups; therefore, language both reflects and shapes the society of which it is a part. Moreover, language carries important implications for self-understanding and identity formation, as language and thought collectively shape the self through processes of meaning-making. Individuals are formed through a series of discourses that define, construct, and produce objects of knowledge, thereby shaping personal identity [12].

Fundamentally, communication can be understood as a process of transferring meaning from a source to a receiver in order to create shared understanding. However, the use of the same language in conversation does not necessarily guarantee shared meaning. A conversation can only be considered communicative when participants not only understand the language used but also grasp the meanings embedded in the discussed content. Communication thus must encompass not only informative functions—aimed at enabling understanding—but also persuasive elements that encourage others to accept beliefs, adopt viewpoints, or engage in specific actions.

Communication among southern coastal residents across various levels of social relationships gives rise to group-based systems and typologies rooted in socio-cultural structures and pre-existing communication patterns or networks. For example, communication networks develop between fishing laborers and boat owners, or between fishermen and fish traders. Among fishing laborers, established communication patterns already exist, marked by the intensity of interactions and information exchange regarding labor mechanisms or work systems applied by different boat owners. Although work systems are generally similar, laborers actively exchange information and compare working conditions. Through repeated interactions and social contact, communication networks are reinforced alongside the implementation of work systems. The values and norms governing these relationships are derived from long-standing agreements between the involved parties, and any changes in regulations are typically the result of mutual consensus.

In this context, social interaction depends fundamentally on communication and social contact. Without these elements, social interaction as a core process within coastal community communication systems cannot occur. Accordingly, individuals engage in social activities through interconnected work relations and social networks, whether at the individual or group

level. As technological developments and socio-cultural systems evolve, communication dynamics contribute to social change and community development.

Even when conducted in simple forms, communication consistently accompanies daily activities and remains inseparable from the socio-cultural system of coastal communities. Beyond shared language comprehension, verbal and non-verbal symbols play a critical role in community interactions and economic activities. Misinterpretation of symbols can disrupt social processes. Social stratification within the community remains embedded in symbolic expressions that are recognized across professions. Social, economic, and cultural dimensions converge within shared public spaces, where symbolic power continues to shape interactions grounded in collectively upheld norms and values.

Cultural values, as social standards, are not universal but exist within the life-world of specific groups or cultures. These values are meaningful only within particular forms of life. Only the truth of propositions, moral norms, and the comprehensibility of symbolic expressions possess universal validity that can be examined through explicit discourse. Understanding (*Verstehen*) symbolic expressions requires participation in processes of mutual understanding (*Verständigung*), as meanings embedded in actions, institutions, labor products, language, and cooperative networks can only be accessed from within the social context itself [6].

Within social relations among individuals in coastal communities, verbal and non-verbal symbols in symbolic communication reflect not only internalized values but also social stratification. Coastal economic actors—fishermen, traders, and service providers—share a collective awareness that their livelihoods depend on common marine resources and that they are all part of the same coastal community. Consequently, communication patterns and networks within southern coastal communities of Jember Regency exhibit distinctive characteristics, where economic activities are deeply intertwined with strong and tightly regulated socio-cultural values.

Economic activities conducted at sea by fishermen or on land by fish traders are often characterized by firm, assertive, and resilient behavioral traits. These characteristics reflect cultural influences and internalized values associated with demanding economic activities that emphasize hard work. Nevertheless, strong social and cultural bonds, including mutual assistance, remain evident during collective social or religious traditions.

The preservation of traditions enables individuals to maintain their identities while reinforcing shared values, morals, and beliefs as coastal residents whose livelihoods depend on marine resources. Values are closely linked to social relationships, forming reciprocal reinforcement patterns that manifest in ways of life or social typologies. Social reality thus reflects the values believed and developed by individuals as community members, while individual values emerge from life experiences shaped by daily rhythms and traditions [13].

This shared value system fosters equality in rights and obligations among individuals engaged in economic and social activities, including equal freedom to pursue livelihoods from the sea. During collective social interactions—such as religious gatherings or traditional rituals—individuals are similarly expected to demonstrate shared behaviors and commitments.

Non-verbal symbols also play a significant role in social communication. For instance, the status of being a *Haji* functions as a non-verbal symbol that reflects not only religious devotion but also economic stability and social standing within coastal communities. Such symbolic status generates respect and strengthens an individual's social position, serving as a marker of identity and social recognition.

Other non-verbal physical symbols—such as housing, clothing, household furnishings, jewelry, and vehicle ownership—also reinforce social identity and economic status. These

material indicators shape lifestyles and signal social positioning within the community. During periods of economic hardship, such possessions often serve as safety assets that are sold or pawned to secure household survival, reflecting a “safety-first” strategy prioritizing basic needs.

Verbal symbols likewise function as markers embedded in coastal values and norms. Specific expressions and connotative language are used within particular social and economic contexts, where meanings are understood by limited groups sharing common experiences. Connotative meanings arise from social and interpersonal relationships, where language conveys emotional and value-laden significance beyond literal interpretation [14].

Status as a social symbol refers to an individual’s position within groups or organizations, accompanied by associated prestige. Status is closely linked to social roles and operates as a subtle mechanism of social regulation. In economic relationships, communication patterns follow established work relations governed by shared norms and values. Accurate interpretation of symbols is essential, as misinterpretation can negatively affect social relationships and environmental sustainability.

Social relationships among coastal residents are built through interaction and cooperation aimed at fulfilling economic and social needs. Shared cultural backgrounds foster cooperation, kinship ties, and mutual support. Information exchange, persuasion, decision-making, and collective goal-setting occur primarily through interactive communication processes. In certain relational contexts, words and actions form intimate interaction patterns, where interpersonal communication functions not only as a mechanism for message exchange but also as a means of reinforcing social bonds. Interpersonal communication also serves as an adaptive response to environmental pressures, providing a space for emotional release. Relationships are shaped by expectations formed through perceptions of others’ behaviors and emotions, reinforcing or modifying existing interaction patterns [2].

Beyond symbolic interaction, intrapersonal communication reflects deeply internalized values related to dependence on nature. For fishermen in particular, livelihood activities are grounded in beliefs that outcomes are determined by fate, including life and death. Given the inherent risks of fishing, such beliefs form a shared worldview that guides daily activities and reflects collective values within southern coastal communities.

Social roles and positions further reveal social stratification, where roles represent the dynamic aspects of social status. Individuals fulfill roles by exercising rights and obligations associated with their positions, which are inseparable from one another. While status reflects a static position within society, roles represent active participation in social life [15]. Within the social system, social action is organized alongside complementary cultural and personality systems. Individuals occupy positions and perform roles in accordance with established norms, engaging in reciprocal expectations. Social actions are driven by responses to environmental conditions and the pursuit of desired outcomes [4].

Overall, communication within southern coastal communities is dynamic, continuously shaped by evolving patterns, messages, and channels. These dynamics emerge from reciprocal environmental influences and the enduring presence of cultural norms and values that regulate social life.

### **Communication and Social Conflict**

The dynamics of communication within communities may give rise to issues related to cultural diversity, including the emergence of social conflicts among individuals in coastal societies. In the southern coastal communities of Jember Regency, conflicts arising from competition, role domination, and differences in values occur across multiple relational

dimensions. At the interpersonal level, conflicts frequently arise among fishermen, both vertically (between fishing laborers and boat owners) and horizontally (among fishermen of similar status). Vertical conflicts, particularly between fishing laborers and boat owners, often stem from labor relations and may ultimately result in the termination of employment relationships.

Conflicts between fishing laborers and boat owners typically occur because boat owners expect their workers to be diligent and productive, viewing skilled laborers as valuable assets. To retain productive workers, boat owners may provide financial loans to meet household needs. Termination of employment usually occurs when work relationships become strained or when fishing laborers seek alternative employment opportunities, leading to labor mobility.

The breakdown of interpersonal relationships occurs when efforts to strengthen interpersonal bonds are no longer maintained. Interpersonal conflict may result from several factors: (1) competition, in which one party seeks personal gain at the expense of others; (2) domination, where one party attempts to control another, leading to perceived violations of rights; (3) failure, when parties blame one another for unmet shared goals; (4) provocation, in which one party repeatedly engages in actions known to offend the other; and (5) differences in values, where parties disagree on the principles they uphold [16].

Another form of conflict emerges from domination by individuals possessing greater economic capital. Such individuals are more capable of imposing their will in social interactions. In this context, communication functions as a mechanism of power, given its capacity to shape knowledge, beliefs, actions, and power relations. Power relations operate at multiple levels, including individual-to-individual, individual-to-group, group-to-group, and individual-to-organization interactions within social and organizational environments [17].

Drawing on Bourdieu's perspective, power operates within specific social arenas in which actors possess varying forms of capital, including economic, symbolic, and cultural capital. In stratified societies characterized by class divisions, groups with greater access to power resources are more likely to dominate those lacking such access [18]. This condition is evident in the southern coastal region, where communities with limited access to power resources are more vulnerable to exploitation. Coastal community members often become structurally dependent on individuals who control economic capital, as their social and economic characteristics limit their ability to independently fulfill basic needs. Bourdieu further emphasizes that social relations and perceived differences among individuals contribute significantly to the emergence of power, as individuals frequently accept and position themselves in hierarchical relationships.

Social conflict within the dimension of interpersonal communication arises when message exchanges across various forms of interaction result in mismatched interpretations between two or more parties. Misunderstandings may occur due to incorrect interpretations of verbal language or non-verbal symbols, or when the expected outcomes of communication are not achieved. The success of message interpretation is strongly influenced by the communicative process, which is shaped by the prior experiences of interacting individuals, making experience a critical factor in meaning-making.

Honesty and trust expressed across various forms of communication constitute the primary foundation for building shared social values within southern coastal communities. Violations of relational norms can disrupt multiple dimensions of relationships, including social ties, labor relations, and financial arrangements, thereby disturbing the balance established

among involved individuals. Such disruptions create conditions conducive to interpersonal conflict and weaken reciprocal relationships.

In relation to trust in group communication [19], trust is understood as a positive expectation arising from familiarity and recognition, whereby individuals believe that others will not engage in opportunistic behavior through words, actions, or decisions. Trust involves elements of familiarity and risk. The formation of trust is a historically dependent process based on accumulated experiences, requiring time to develop incrementally. Opportunism is associated with the inherent risks and vulnerabilities present in trust-based relationships, where outcomes may result in disappointment or benefit. Importantly, risk in trust does not exist independently but reflects a willingness to accept vulnerability.

The erosion of social values such as trust and honesty within work-related relationships, particularly in capital financing arrangements, leads to the loss of individual roles within these interactions. Consequently, all actors involved in social and economic networks within southern coastal communities rely on communication to construct shared meanings (*frames of reference*) and to guide behavior in accordance with collectively defined expectations and goals.

### **Conclusion**

Communication, in its various forms and functions, as practiced within the southern coastal communities of Jember Regency, serves as a fundamental medium through which individuals sustain and maintain their social existence within their communities. Communication among community members across different levels of social relationships generates group communication patterns rooted in socio-cultural systems and pre-existing communication networks. Verbal and non-verbal symbols within symbolic communication not only represent the internalization of values at the individual level but also reflect social stratification within southern coastal communities. These symbolic dimensions function as key indicators in social relationships and continue to shape social interactions grounded in collectively upheld norms and values.

The dynamics of communication within coastal communities also give rise to challenges related to cultural diversity, including the emergence of social conflicts among individuals. Conflicts in the southern coastal communities of Jember Regency arise from competition, role domination, and differences in values, and manifest across multiple relational dimensions. Social conflict within the context of interpersonal communication emerges when message exchanges involve mismatched interpretations between two or more interacting parties. Misunderstandings in meaning—whether originating from verbal language or non-verbal symbols—are further intensified when expected communicative outcomes are not achieved. The ability to interpret messages effectively is strongly influenced by communication processes shaped by individuals' prior experiences, which play a critical role in meaning-making and in determining the direction of social interactions.

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