



Social Behavior of Panrita Lopi Group in Bira Village, Bulukumba Regency

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Abstract

The purpose of this study was to analyze in depth the social behavior of the panrita lopi group. This study uses a qualitative method by analyzing the social behavior of the panrita lopi group and describing social phenomena that exist in the community. The types and sources of data used are primary data and secondary data. The data were analyzed using BF Skinner's theory of social behavior. The results showed that there was a change in the social behavior of the panrita lopi group, this change was generally influenced by the work environment, both from the aspect of social objects and non-social objects. This behavior change is in the aspect of a consumptive individual's lifestyle, in the social aspect of the reduced intensity of social interaction between individuals and society in general, but this does not apply to interactions between individuals and members of the panrita lopi group.

Keywords: Social behavior; Interaction; Panrita Lopi; Environment

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Introduction

The development of modernization, which is marked by technological advances, has given various impacts, both positive and negative on the joints of human life. The presence of modernization makes it easier for people to access information to provide convenience in the process of social interaction. On the other hand, modernization harms social development and even changes people's social behavior. Modernization has shifted human behavior, from associative social behavior to individualism. These changes are much influenced by environmental habits that have been shaped by the times and technological advances, thus forming a new social system in society. This reality is in line with Skinner's thinking which suggests that every human being moves because of stimuli from his environment. Every human being will not be separated from the process of contact with the environment. In the process, humans receive certain stimuli that make them act on something. The stimulus is an evocative stimulant. Certain stimulants will make humans perform certain actions with consequences certain.

The actions taken by humans are also inseparable from exposure to modernization and globalization. Modernization

and globalization not only affect the lives of urban communities but also affect the lives of rural communities. Modernization has changed the lifestyle and even social behavior of the community, from a productive society to a consumptive society, so that people are trapped in high work routines. (Wong-Parodi & Garfin, 2022). The rapid development of science and technology presents a variety of sophisticated tools that facilitate community interaction and communication, and even make it easier for people to complete a job. The presence of technological sophistication, as well as the high work routine of the community, has changed people's social behavior, especially in terms of the intensity of direct social interaction.

Changes in a person's psychology and changes in social behavior caused by consumptive behavior have a universal impact on the processes of social interaction in society based on individual differences and social classes. Thus, social stratification will change the patterns of relationships between individuals and between groups of people. Indicators of classifying social stratification can be seen from various aspects, including aspects of wealth, power, honor, education, and descent. (Moore et al., 2020). The negative impact that will arise from this social stratification is the emergence of horizontal conflicts in society, as well as the social gap between the rich and the poor.

Conflict is not only defined as an act of conflict with violence that results in damage, but intrapersonal anxiety is a form of personal conflict. In addition, the limitations and lack of intensity of social interaction, both between individuals and between community groups are also a form of conflict in the social process. The communication crisis in this social process, if it takes place continuously and for a long time, will lead to greater social conflict. Thus, it will change and shape the social behavior of community groups. The phenomena that occur are also clearly seen in the Bira village community, Bonto Bahari District, Bulukumba Regency.

Bira village is a tourist village located on the coast of the Bonto Bahari sub-district, Bulukumba Regency. The condition of people in Bira village generally work as traders, farmers, and fishermen and there is a group of people who work as panrita lopi. The impact of progress and development of modernization has affected various aspects of people's lives. Both from the economic, and cultural aspects even to the social behavior of the community. (Nurjati, 2021).

In the beginning, many people in Bira village worked as fishermen, even before they developed into what they are today, most of them were pinisi boat makers. Pinisi boats are made and sold for the benefit of fishermen in catching fish. Darmawan Salman said that initially, the people of the Bonto Bahari sub-district produced pinisi boats according to orders from fishermen and several entrepreneurs to transport goods. In addition, several foreign businessmen have also ordered a larger pinisi boat, which is currently called the pinisi ship. With a large number of requests and orders to make this pinisi boat, which requires large capital in its manufacture, it is slowly having an impact on the reduction of the cottage industry that produces pinisi boats, and shifts to owners of large capital. Due to limited capital, the pinisi ship craftsmen turned into panrita lopi workers under the authority of the capital owner. This is where the beginning of the change in the social behavior of the Panrita Lopi community.

Panrita lopi is the name given to a community group that builds pinisi boats in Bira Village, Bonto Bahari Sub-district, Bulukumba Regency. The term panrita lopi itself is an expression that comes from the Bulukumba regional language to refer to individuals or groups who are experts in making pinisi boats. In addition, there are the term *punggawa*, which is the designation for the owner of capital in the manufacture of the pinisi ship, furthermore, there is also the term *pungkaha* which is attached to the person appointed by the *punggawa* as the head craftsman in the process of making the pinisi ship. who work in the process of making pinisi boats the term *pasorong lopi*, is a designation for a community group that pushes ships from land (where pinisi boats are made) to the shore until the ship floats on the sea surface. The relationships that are built between the *punggawa*, *pungkaha*, and *sahi panrita lopi* continuously have an impact on changes in people's social behavior.

The work environment of the Panrita Lopi community group has shaped new social behavior, starting from the aspect of the communication pattern that is built, to the aspect of building social relations in the community, both specifically and horizontally. Partially, for example, the communication patterns created and the social relations that are built are obedience to the owners of capital because of the work dependence between the *sahi* (labor) and the *punggawa* (owners of capital). The uniqueness occurs in the pattern of communication and social relations horizontally, there is a change from associative behavior to individualist behavior. Even though the reality is that there is a cooperation between individuals and other individuals, between one group of workers and another group of workers, behind that reality there are individual interests that they want to achieve, namely the fulfillment of the needs of family life, as well as the fulfillment of the individual ego as a consumptive society.

Research Method

In this study, the method used is the descriptive qualitative method, which can be interpreted as a problem-solving process that is investigated by describing the current state of the subject and object of research based on the facts that appear or how they are. The implementation of descriptive research methods is not limited to collecting and compiling data but includes analysis and interpretation of the meaning of the data, besides that everything collected has the potential to be the key to what is being studied. The location of research was carried out in Bira Village, Bonto Bahari District, Bulukumba Regency, while the focus of the research was the Social Behavior of the Panrita Lopi community group.

The data sources used in this study are divided into two, namely primary data and secondary data. Primary data was taken through the results of in-depth direct interviews. While secondary data is data obtained through literature reviews, various documents are needed, as well as research results that are relevant and related to the research. The first data collection technique used in this research is observation. Observations were made on the panrita lopi community group. The second is conducting in-depth interviews (interviews) with informants who are considered competent to provide information related to the social behavior of the Panrita Lopi community, and the last is documentation, namely by collecting information related to the social behavior of the community.

The data to be obtained is analyzed in descriptive qualitative form with the following steps: first, to describe the social behavior that occurs in the panrita lopi community group, and analyze the data using interpretative understanding. It means that the writer interprets the data and facts that are related to the research problem. Second, reducing the data that has been obtained by sorting and selecting data that can be used, so that the conclusions can be drawn and verified. The third stage is the presentation of data, namely the data that has been reduced and then collected and compiled to identify information regularly so that it is easy to understand. The last process is concluding.

Results and Discussion

The Bira village community is currently divided into several groups. Starting from groups of traders, farmers, fishermen, and community groups who work as shipbuilders (Panrita Lopi). The current modernization has slowly affected the life of the Bira village community. Starting from changes in the economy and culture to changes in people's social behavior. In this analysis, the focus of the study is the social behavior of the Panrita Lopi community group.

In reality, making Boat Pinisi is a legacy of the great ancestors of Bulukumba in general and Bira village in particular as a cultural heritage passing down from generation to generation. The community of Pinisi boat makers or known as Panrita Lopi has been there since a long time ago and still exists today to meet the market demand. Besides that, Panrita Lopi has also become an icon and characteristic of Bulukumba sub-districts in general and Bira village in particular. From the result of fieldwork observation and interviews conducted, there are several interesting things to be studied comprehensively, including the presence of actors involved in the intervention process of Pinisi Boat production, one of which is the involvement of Punggawa as the owner of the acquired capital in the form of client patronage.

Another reality that can not go unnoticed is the spirit of cooperation or partnership that is still being developed in the Pasorong Lopi group. Furthermore, it is also interesting to know that there has been a change in the behavior of the boat-building community as reflected in the pinisi by which workers experience a greater quantity of working hours due to a shift in market demand where initially pinisi boats are aimed at fishermen, but along with the exposure to technology and modernization, the boats are now dominantly ordered by conglomerates and fashion entrepreneurs. However, the increase in demands does not mean the level of welfare of pinisi boat makers also increases.

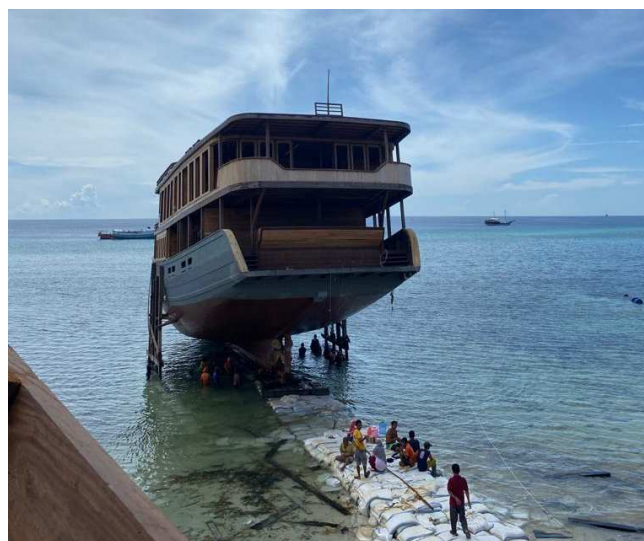
The complexity that occurs, as a result of the development of modernization, has given a considerable influence on changes in the social dynamics of society. This influence is also generally experienced by the Bira village community. The result of the research shows there has been a very big change experienced by the Bira village community from the aspect of the process of making a pinisi boat. Initially, the manufacture of pinisi boats was produced by individuals who had skills in making these boats and marketed them to fishermen to catch fish. Along with the development of time, the demand increases proven by many requests nationally and even from foreign countries to buy larger ship sizes for commercial purposes or personal use.

The production of Pinisi boats requires very large capital, but the individual makers have limited capital; this kind of situation allows the courtiers (capital owners) to take over the process of making pinisi boats. Individuals who have skills and expertise in making pinisi ships then work for the Punggawa (owners of capital). Those who have the skills and expertise to make ships become Pungkaha (artisans), and those who do not have the skills in shipbuilding help the work of Pungkaha and are called sahi (labor).

The changes and transitions from home production to production managed by Punggawa (capital owners) then formed groups of Panrita Lopi (pinisi shipbuilders) without being organized. From here, the Panrita Lopi community group was formed in Bira Village, Bonto Bahari District, Bulukumba Regency. The existence of this Panrita Lopi community group gives color to the dynamics of the social life of the Bira village community. These dynamics are reflected in various aspects such as lifestyle, social interaction, and social behavior of the community.

The presence of the Panrita Lopi community group in Bira Village has gone through a fairly long journey by which the economic condition of the community became the dominant factor in the formation of this group. The welfare level of the Panrita Lopi community group is in the lower middle class, and also the level of formal education is low. On the other hand, the Panrita Lopi community group has high solidarity between individuals in the community, tenacity, and perseverance in working, as well as good skills or expertise in making Pinisi boats. Solidarity, tenacity, and perseverance as well as the skills possessed by this community are social capital that needs to be maintained. Therefore, special attention is needed from the government in developing human resources for community groups (Rahmadani et al., 2021).

The formation of this Panrita Lopi group has also been explained by Rivai, (2019) in his research entitled Behind the Sails of the Pinisi Boat that this Panrita Lopi community group exists based on the various gaps that occur in each individual who initially works as a Pinisi boat maker which is managed independently. Due to the impact of modernization and a large number of demands for the production of Pinisi boats on a large scale which requires large capital as well, then these individuals form groups and work for the Punggawa to continue their lives (Salau et al., 2020).



*Figure 1. Pinisi Shipbuilding Process in Bira Village
Source: Research Documentation*

Awareness of the preservation of culture and traditions, especially the process of making Pinisi boats from the beginning to the end, is a special treasure for the people of Bira Village to be maintained as part of the cultural heritage that has been passed down from Bira Village's ancestors. For the shipbuilding in Bira Village to remain sustainable and not experience a shift, regeneration is needed so that the Pinisi shipbuilding remains sustainable along with the times. (Rykov et al., 2020).

The process of making Pinisi boats in the village of Bira still exists today. This is inseparable from the large number of orders for making Pinisi boats and the availability of materials used. From the results of interviews conducted, the materials used in the manufacture of this Pinisi ship must be of good quality, so the retainer chooses ironwood as the raw material and is imported directly

from kendari. The reason for choosing the ironwood used is because it has very good quality, and the durability and strength of the wood can be used for decades, even though it must be submerged in seawater at any time. (Salau et al., 2020).

The problem faced in the manufacture of Pinisi ships today is the difficulty of obtaining ironwood. These raw materials are currently very limited and difficult to obtain, so to counter this, ironwood is only used for the manufacture of the ship's hull, and the manufacture of the frame using biti wood. However, the limitations of these raw materials do not reduce the quality of the ships, until now the quality of the ships produced is still very good and strong.

The facilities and infrastructure used during the production process of the Pinisi ship consist of land as a place of production, a mess as a resting place, and raw materials, namely wood. Some of the land used is owned by the courtiers, and some are leased for a certain period. The entire process of making this Pinisi ship is carried out specifically by selected pungkaha and sahi who are directly appointed by the retainer. (Lee et al., 2021). The chosen Pungkaha are people who have special skills and expertise in shipbuilding, and the sahi who are employed are people who already have experience in shipbuilding.

The production process of the pinisi ship is carried out every day from 08.00 am to 17.00 pm, so the workers involved in it do not have a day off. The working time spent by pungkaha and sahi is in principle a violation of labor law. The law stipulates that working hours do not exceed seven hours per day or no more than forty hours per week. On another aspect, in the production process of this pinisi ship, the retainer does not provide carpentry tools, the tools used by the punggawa and sahi in their work are private property. Ironically, if the facilities or tools used are damaged, the repairs will be borne by the pungkaha or sahi.

Characteristics of The Panrita Lopi Group

A phenomenon in the process of making the pinisi ship, based on the result of observations and interviews, is the existence of two communities or groups involved, namely the Panrita Lopi group and the Pasorong Lopi group. However, the focus of analysis and discussion is on the Panrita Lopi community group. In this group, there are several terms such as punggawa, pungkaha, and sahi. Punggawa is a designation for the owner of capital in the process of making pinisi ships; hereinafter pungkaha is a designation assigned to the person appointed by the punggawa as a head craftsman in the process of making pinisi ships in the Panrita Lopi community. In addition, there is also the term Sahi, which is workers who work in the process of making pinisi ships.

The welfare level of the Panrita Lopi community group is in the lower middle class, and also the level of formal education is low. These two aspects are dominant factors in the existence of the group from generation to generation (Rahman & Karim, 2022). On the other hand, the Panrita Lopi community group has high solidarity between individuals in the group, tenacity, and perseverance in work, as well as good skills or expertise in making pinisi boats. Solidarity, tenacity, perseverance, and the skills possessed by this community are social capital, as well as characteristics of the group. It is this aspect that later becomes the characteristics of individuals and groups, as well as the local wisdom of the Bira village community. Not all groups or communities develop due to the lack of good communication between individuals and groups (Thelen et al., 2022).

The effectiveness of the communication process between individuals in the Panrita Lopi community group in this Bira village influences the formation of group character (Yohana et al., 2016). Thus, from the very beginning, this group had clear characteristics which can be seen from individuals who have skills and expertise in building ships and good relationships between sahi, pungkaha and punggawa. These individual characteristics determine what the Panrita Lopi community group is like today. Individual conditions, which tend to influence the nature and effectiveness of the social interactions of Panrita Lopi groups that have developed to date, do not escape the existence of exchanges between individuals and social exchanges in general (Halberstadt et al., 2016).

This characteristic is also shown by the attitude of mutual influence between individuals in the group, having the same vision in the process of making pinisi boats, and shipbuilding skills are passed down from generation to generation from parents to their children and grandchildren. Therefore, the close relationship between individuals in this group is influenced by the feelings that arise in each individual. (De Oliveira & Da Silva, 2015). Social identity theory explains that a person's feelings come from his participation in social groups. After a person identifies himself as a member of the group, then he will tend to behave following what is determined or expected from

the members of the group. The presence of the Panrita Lopi group cannot be separated from the feeling, namely the togetherness of brotherhood and friendliness. (Zhang et al., 2020).

Baldassarri and Grossman, (2013) suggest that closeness and group attachment are factors in bringing closer relationships (social distance) between individuals in groups. Relationships will increase when the social distance between individuals involved in the process of social interaction is getting closer. The closeness that exists within the Panrita Lopi group is dominated by ethnic similarities and genetic relationships. The closeness of the relationship in a group is the strength of the self-identification of the group. It is in these various dimensions that the characteristics of the Panrita Lopi community group become the identity of the group. (Baldassarri & Grossman, 2013).

Social Behavior of Panrita Lopi Group

Panrita Lopi community groups, in carrying out their social activities with the community in general, are limited by the situation and conditions of the work environment. These limitations are influenced by working time that does not provide holidays, and the working hours used are nine hours per day. Thus, the intensity of interaction that occurs between individuals in the Panrita Lopi group and the general public is very little. In addition, exposure to modernization is also a cause of behavior change, both individually and in groups (Voncken et al., 2021). The dynamics of social interactions that occur harm the social system of the Bira village community, resulting in social inequality.

The social inequality that occurs in the Panrita Lopi community group forms new social behavior in the Bira Village community, Bonto Bahari District, Bulukumba Regency. The work environment in the Panrita Lopi group, as previously mentioned, forces the individuals in the group to act according to what each member of the group wants so that the process of interaction and adaptation between individuals and society, in general, undergoes very complex changes. Skinner revealed that this social behavior paradigm focuses on the relationship between individuals and their environment which consists of various social and non-social objects that produce various kinds of consequences or changes in environmental factors that cause changes in behavior (Kaymakçı et al., 2022).

Changes in the behavior of individual members of this group on aspects of non-social objects, namely in individual efforts to maintain life (Lubsky et al., 2016). The economic limitations experienced by each individual in the Panrita Lopi group then became the main reason for the lack of intensity of interaction with the Bira village community in general. In the paradigm of social behavior, every individual has limitations or very little freedom. The individual's reaction or response is determined by the nature of the stimulus that comes from outside him. In principle, the thing that dominates the relationship between individuals and social objects is the same as the relationship between individuals and non-social objects as this paradigm focuses on the interaction process (Cenkci & Ötken, 2014). Furthermore, Skinner explained that knowledge formed through repeated interaction processes will be stronger if given reinforcement. The reinforcement will become stable and will result in persistent behavior.

Changes in behavior caused by the environment in the Panrita Lopi community group from the aspect of the intensity of direct interaction with the general public do not change the associative attitudes of individuals and groups towards certain conditions that occur in the community environment in general. This is indicated by the attitude of individuals who still uphold the values of cooperation, both between individuals in groups and with the Bira village community. This cooperation activity is carried out in several aspects of social activities such as at mourning events and celebration activities such as weddings and the like (Roxana, 2013). As is the case with other general community groups, social activities carried out by this group are still ongoing even under certain conditions. The limitations experienced by individuals and the dynamics that occur in this group cannot be separated from the role of the Punggawa as an actor who dominates individuals in this Panrita Lopi group. The role of actors in the process of forming the social behavior of the group cannot be separated from the power of capitalism that plays in it. The existence of individual biological needs is an aspect that encourages the presence of capitalism to play in the process that occurs (Mittal et al., 2022).

The Punggawa (owner of capital) has enormous authority over each individual in the process of making pinisi ships. The power possessed has indirectly formed certain conditions for individuals involved in the Panrita Lopi group. The target of completing the work given by the punggawa (owner of capital) to the pungkaha (head of handyman) and sahi (labor of pinisi boats) results in the limited time that group members have to carry out their social activities (Liborius & Kiewitz,

2022). Therefore, the dominance of this retainer's power provides control over the process of forming the social behavior of the Panrita Lopi group. One of Skinner's assumptions in the formation of social behavior is that the behavior itself can be controlled (Monje Amor et al., 2021).

The involvement of others in the formation of individual attitudes and behavior is a very strong external factor (Krasniqi & Hoxha, 2022). From another perspective, the influence from outside the individual provides strength in survival because social support will change the individual's social behavior (Muscatell & Inagaki, 2021). As previously explained, the economic condition of the Panrita Lopi group is in the lower middle class; it is from this aspect that individuals who are in the Panrita Lopi group maintain their survival. Behavior that is out of the ordinary for people in general, namely working hours that exceed the limits set by the government must be carried out based on the work targets given by the owners of capital.

Conclusions

The social behavior of the panrita lopi group is slowly shifting. Changes in social behavior. The development of modernization that occurs has an impact on the mindset and behavior of individual members of this group. however, in general, these changes are much influenced by the conditions of the work environment, both from the aspect of social objects and non-social objects. This behavior change occurs in the aspect of the intensity of social interaction between individuals and the Bira village community in general, but this does not apply to interactions between individuals and members of the panrita lopi group. In addition, the existence of individual consumptive behavior is a way to align positions in social class.

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