

## Socioeconomic Dynamics of the Bunyu Island Community-North Kalimantan: Baseline Studies for the Launch of the Corporate Social Responsibility (CSR) Program

Safrizal Rambe<sup>1</sup>, Zulkarnain<sup>2</sup>

<sup>1,2</sup>Universitas Nasional, Indonesia

[zulkarnainbolak@yahoo.com](mailto:zulkarnainbolak@yahoo.com)

### Abstract

*This research is a mapping of the socioeconomic dynamics of the people of Bunyu Island, North Kalimantan, which is helpful as baseline studies when community development programs and other development programs are launched. Socioeconomic mapping of the community becomes important when we often see various government development programs and the private sector being criticized for not being based on the community's actual needs. This research shows how the socioeconomic dynamics of the people of Bunyu Island, economic characteristics, culture, socio-political dynamics, and various other things are expected to describe the socioeconomic conditions of the people of Bunyu Island. Bunyu itself is an area with firm characteristics. Its geographical environment is in the form of a small island, but it is known for its extraordinary natural wealth. Since the Dutch era, it has been known as an oil-producing island, and recently it is also a coal-producing area.*

### Keywords

Socioeconomics; Bunyu Island; Community; CSR



## I. Introduction

Mining, oil, and gas companies have historically been one of the backbones of the national economy since the independence of Indonesia. However, the exploration and exploitation of mining and oil and gas, which is designed as a complex of companies, technical and administrative units with export orientation, has become a big problem in dealing with the surrounding community. The phenomenon of poverty that characterizes people's lives in various mining and oil and gas business complexes in various regions in Indonesia is a witness that can explain the social disparity (social distance) between life within the company complex and the community outside it. It is understandable if mining and oil and gas companies do not or lack a harmonious relationship with the surrounding community.

This issue was then mediated by the Partnership and Community Development Program system by the Ministry of SOEs through the Regulation of the Minister of State for SOEs No: Per-05/MBU/2007 dated 27 April 2007. This regulation obliges every SOE to implement a Partnership. and the Community Development Program (PKBL) in their business areas. Long before the BUMN obligations mentioned above, the Ministry of Environment mandated every industrial and mining business to conduct an AMDAL study to ensure that the business has met the prerequisites for good and responsible environmental management. Therefore, the attitude and policy of PT Pertamina to consistently implement PKBL programs through the scheme of Corporate Social Responsibility (CSR) needs to be supported by all parties. If necessary, it is used as a benchmark for other companies.

Oil and gas mining operations are generally directly related to the lives of local people, so it is essential to know and understand the dynamics that occur in the community. "Community" in this context is a social unit, starting from the level of individuals, households, groups, organizations, institutions, and communities living in the mining operation area. Therefore, from the company's point of view, it is essential to know and understand the dynamics of the local community. This condition helps map the roles and influences of each in the context of harmonization of relations between stakeholders. To ensure the effectiveness of the community development program, designing the program must be by the characteristics of the problems and needs of the dynamic and diverse community and based on the potential of local resources through Need Assessment and Social Mapping. Needs assessment and Social Mapping are part of the planning, so it is hoped that the program implemented will be right on target, effective, and sustainable. In addition, it is hoped that the benefits will be maximized by minimizing the potential for conflicts between stakeholders that can hinder the company's operational activities.

Social mapping is the first step and database in determining appropriate programs and relationships between stakeholders to realize good synergy and social cohesion. Social mapping is an essential part of collecting baseline data for companies to design a master plan CSR which includes CSR directions and policies, strategies, and institutional systems for program management. Thus, it is hoped that the CSR program of PT Pertamina EP Field Bunyu can be carried out sustainably and encourage the realization of harmonization of relations between stakeholders, namely the government (regional), companies, and the community, and be able to grow social capital as the basis for development on Bunyu Island.

## II. Review of Literature

In Indonesia, the term "Community Development" is trendy as an alternative to rural development, especially in industrial, plantation, and mining business areas. There are many definitions of community development or development. However, community development is "a continuous effort to improve the community's standard of living, both in the social, economic and cultural dimensions which are carried out consciously, planned and sustainable."

For companies, facilitating community development is also dedicated to preparing local communities to face post-business life, especially in mining and oil and gas businesses. At the same time, the state's perspective is an effort to breakthrough through the development of public welfare, given the failure of national development in the welfare of society. As it was presented that social development is essentially a response to the failure of economic development in providing community welfare, community development is also often placed as a way of managing development at the rural level. It fails to obtain the government's benefits of national development. The government then adopted developing rural areas, so that rural development programs (village communities) were then equated with the concept of "community development".

There are three components of the community development approach:

1. The emphasis is on the function of self-reliance, including local resources and human resources and local management capabilities. Independence is critical to maintaining independence, and actors outside the region and community do not dominate public awareness.

2. The emphasis is on the unification of the community as a whole through the formation of local organizations. Unification can form valuable social cohesion for forming a culture of cooperation.
3. Problems arise due to the emphasis on social change and the factors that cause it.

A particular aspect of social change in community development programs is eliminating the unequal roles of community members both within and between these communities and leading to harmonious, progressive, and prosperous social change. Of the three approaches, technically and practically, community development can be developed through two essential activities, namely Empowerment and Community Assistance.

### **III. Research Methods**

Based on the study objectives, the approach used in this study is a combination of qualitative and participatory-observation approaches. The qualitative approach used is Case Study and Rapid Rural Appraisal (RRA), while secondary data is analyzed using tabulation and content analysis techniques.

A social mapping study was conducted in the "operational area" and "guided area" of PT Pertamina EP Region KTI Field Bunyu. Usually, companies that carry out community development activities have an activity area known as a "ring". The "Ring Concept" is flexible, not dependent on a certain distance or radius. Therefore, the understanding needs to be more fluid and emphasize the role and influence of the activities of Comdev company to the community (local community). Following the priority scale, the study locations include villages and sub-districts around the company's activity area, which is the company's target area. Considering these aspects, the study location is limited to three villages: 1) West Bunyu Village; 2) East Bunyu Village; and 3) South Bunyu Village, Bunyu District, Bulungan Regency, East Kalimantan Province.

Technique sampling used in this study is a combination of "Multi-Stage Proportional Random Sampling". The steps for sampling are carried out by:

1. Determination of areas that can represent the size and intensity of the company's community development activities.
2. Then selected purposively several sample village communities.
3. From each sample village community, a frame was made to sample households according to cluster socioeconomic status.
4. Several household samples from each village community were randomly-proportionally selected. A total sample of households was obtained from the process sampling in the field.
5. Furthermore, each household head was determined as the interview target respondent using a questionnaire (survey method).

Apart from respondents, qualitative data and information in this study were obtained from several informants through FGD (Focus Group Discussion) and (in-depth interviews). For this study, the informants were viewed from the representation of the area and based on the intensity of the activities Comdev themselves, using the technique of snowballing.

Secondary data is collected from documents sourced from companies and the mass media at the provincial, district/city, and village community levels. Secondary data from the district/city level, both statistical and non-statistical, is sought to have the exact nature, type, and time dimension. At the same time, primary quantitative data is collected through interviews conducted by several enumerators with several respondents based on a questionnaire or a list of questions that have been prepared. While the primary qualitative data obtained from in-depth interviews with informants was conducted based on the

interview guide, and with groups was carried out through FGD (Focus Group Discussion). The results of in-depth interviews and group discussions were "recorded" in a field diary manuscript.

The first processing and data analysis carried out in this study is to process and analyze secondary data and information. The secondary data and information are sourced from various documents and publications issued by the company and outside the company. Processing and analysis of qualitative data sourced from documents and daily records are carried out using the method "Content Analysis". Processing and analysis of primary quantitative data from survey results and quantitative secondary data were carried out using frequency tabulation analysis, cross-tabulation, and descriptive analysis. The results of qualitative primary data analysis sourced from in-depth interviews and focus group discussions are described in the analysis of the socio-cultural aspects of society. Furthermore, using the method "content analysis," formulated an overview Profile and Needs Assessment results (needs assessment) Community. This study also identified important and relevant issues with the community's social conditions. The results of primary and secondary data analysis are used to describe social phenomena and, within certain limits, are used as data and information to explain the analysis of the relationship between these phenomena.

#### **IV. Results and Discussion**

According to local stories, the name Bunyu which was later used as the island's name comes from the name of the fruit of Binjai (*Mangifera caesia*), a kind of Golek mango that smells good and tastes sweet and sour. If the Sulu people of the Philippines call it baluno, bauno, bayuno, the Bajau call it beluno, the Tidung people call it bunyu. Because there are many buys on this island, the Tidung people, as a native tribe, then named this island Bunyu Island.

Regarding the existence of the Tidung tribe as the earliest ethnic community to inhabit Bunyu Island, this can be believed, considering that the tribe that inhabits the northern part of East Kalimantan (including Sabah) is indeed known as an accomplished sailor. The Tidung tribe explores many coastal areas around East Kalimantan, Sabah, Brunei, the Sulu islands (Sibutu, Simunul, Bunggow, Setangkai etc.), Mindanao which is in the southern Philippines, Morotai (Halmahera) and even far to the Java Sea. . In the Thousand Islands on the coast of Jakarta, there are islands called Pulau Tidung Besar and Pulau Tidung (Okushima, 2009). From the available data, it seems that the island's name is closely related to the presence of the Tidung Tribe community on the two islands.

Regarding the first migration of the Tidung people to Bunyu Island, there are two versions that the research team got. Ibrahim Datu Sulaiman (born 1901) once told his grandson, Syahrin Umar, that Bunyu Island was a stopover for the Sulu tribe of the Philippines. Once in the 1800s, H. Serana, a leader from Pak-Pak Island, located between Tanah Merah and Tarakan, once led a group to Bunyu Island. The first group was torn apart by the sailors of the Sulu tribe, but the H. Serana ship managed to escape and reached Bunyu Island. H. Serana then built the first settlement around the Cemara River, better known as the Kelong river (Geo, 2010). Another version states that the first migration of the Tidung Tribe began with their migration from the Mandul Island of Tanah Lia to Bunyu Island. They are led by Prince Achmad Aji Assim, who brought 38 families by choosing the first location in Tanjung Arang, south of Bunyu Island which is located on the coast.

As seen from Natural Resources (SDA), Bunyu Island is an affluent island. The earth's bowels on Bunyu Island hold oil and natural gas reserves, and recently coal reserves have also been discovered. Therefore, this island is a mining island, and the presence of residents on this island is also closely related to the emergence of these companies. According to available data, there are currently 200 oil wells on Bunyu Island. Of the 200 actively producing wells, only 49 wells, 30 of which have good production. The rest are old wells that are no longer in production. The field currentBunyuis quite good, and it can produce 7000 barrels per day. In addition to oil, the earth's bowels on Bunyu Island are also rich in liquefied natural gas (LNG). After going through a series of assessments, in 1983, a methanol refinery was built to process the natural gas, completed in 1986 (Geo, 2010).

Coal reserves on this island are pretty hefty because, according to existing data, the two companies 2010 mined coal with a capacity of 400,000 metric tons per month and 500,000 tons per month. Coal mining sites are located in the east and north of the island. The mining area on this island that has obtained an exploration permit is 700 hectares. This situation does not include areas waiting for permits and land acquisition for later exploration (Bunyu Island, Kaya Di Border Island, nd).

The district of Bunyu is one of 10 sub-districts in Bulungan Regency, East Kalimantan Province. It has an area of 198.32 km<sup>2</sup>, with a distance from the west end to the north end of the island of about 25 km and from the south end to the east end of the island of about 6 km. Besides Bunyu Island, five other small uninhabited islands are included in Bunyu District. Bunyu District is bordered by Nunukan in the north, Tarakan in the south, in the west by Pulau Baru, and in the east by the Sulawesi Sea.

The distance from Bunyu District to the Regency Capital in Tanjung Selor is approximately 135 km which is taken by using a speed boat for approximately 2.5 hours. For administration of population, SIM processing, and making yellow cards for the Manpower Office and others, the people of Bunyu District must go to Tanjung Selor, which is quite a distance away. However, for other things such as economic mobility and services, health facilities, and others, they generally go to Tarakan City, which is closer, approximately 1-hour ride by speed boat. Tarakan City is a large city around Bunyu Island. Compared to Tanjung Selor - Tarakan City has a much denser population and relatively more trade. Therefore, for the necessities of life that cannot be obtained in Bunyu, the people of Bunyu generally get them from Tarakan City.

On Bunyu Island, there is also a Naval Post (AL) in charge of maintaining the security of the marine waters around Bunyu Island, which are prone to theft of fish by foreign fishing boats. However, unfortunately, the marine security guard unit on Bunyu Island is only equipped with-speed-boats twin-engine with 100 horsepower each, so they are not comparable to foreign fishing boats with an average power of over 400 horsepower.

The climate on Bunyu Island is unlike other regions in Indonesia, which recognize two seasons, the rainy season, which lasts from September to February or March, and the dry season which lasts from March to August. However, on Bunyu Island, there is no division between the two seasons. A small island whose territory is open and directly adjacent to the ocean makes the climate on Bunyu Island uncertain. The rainy and dry seasons go hand in throughout the year. In just two weeks, if it does not rain, the water reservoirs in the profile tanks belonging to the community become dry. The water discharge in the northern dam, the centre of the community's water needs, also decreases. Maybe because Bunyu Island is geographically open, strong winds generally accompany it when heavy rains come. That is also why, on Bunyu Island, fishers do not cultivate fish or shrimp ponds on the beach, which are generally easy to find on the coast of Java Island.

Water on Bunyu Island is a severe problem for residents. To meet the daily needs of clean water, people rely on rainwater, especially for drinking, while groundwater is difficult to obtain. The average rainfall on this island reaches 2,749 mm/year, and the highest daily rainfall reaches 98 mm. The average temperature during the day reaches 33° C, while the lowest when it rains at night can reach 18° C, with an average humidity of 83.3%.

The mining sector is a sector that requires skills, and it is unlikely that all of the labour force in Bunyu is acceptable if not equipped with adequate skills. Especially in the oil and gas sector, which Pertamina runs, this sector does have capital-intensive characteristics and is supported by the high qualifications of its workforce. This condition demands professionalism, which is why Pertamina field Bunyu can only employ 350 employees. In contrast to the oil and gas sector, coal mining can absorb more workers.

The agricultural sector ranks second in the total, with as many as 315 people. In contrast to the "open" mining sector, the agricultural sector is generally filled by farmers from the Toraja ethnicity and the Bugis people. After that, Civil Servants (PNS) ranked third on the list. On the other hand, the number of fishers who work has decreased compared to the number of fishers in the past few decades. Part of it may be because the regeneration of fishers among the Tidung tribe is less active.

Adequate Regional Unit Hospital (RSUD) facilities exist in Bunyu District, and specialist doctors do not yet exist. The only existing health facilities are Pertamina Polyclinic, Puskesmas, and Puskesmas. The existing facilities in the installation include three pharmacies/drug shops. Meanwhile, there are five doctors, 23 nurses, and seven midwives on duty. There is one doctor, a nurse, and two midwives in the sub-health centre. Of the six doctors on this island, four have opened a general practitioner practice in their respective places and their official practice places at the Puskesmas and Sub Health Centers. There are three obstetricians/gynaecologists who can help deliver pregnant women with the assistance of 9 midwives. Besides that, on Bunyu Island, there are also two traditional birth attendants.

On this island, educational facilities, ranging from Kindergarten (TK), Elementary School (SD), Junior High School (SMTP), Senior High School (SMTA), and Islamic schools such as Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTS), and Madrasah Aliyah (MA) already exist. Nevertheless, in the past, according to the stories of older people on Bunyu Island, in the 1960s, there were only schools up to the People's School (Sekolah Rakyat) level. Those who graduated from SR and wanted to continue their education to a higher level had to cross outside the island to Tarakan. This condition lasted for quite a long time. Only in the 1980s did junior and senior high schools come into existence. The local government established some of these schools, but Pertamina also built some.

People who inhabit the island are mostly migrants. The majority of the population is ethnic Javanese and Bugis, who have long been residents of Bunyu Island. At first, the arrival of Javanese, Bugis, Banjarese, Sundanese, and others came to Bunyu Island as workers in the petroleum mining company BPM (Baataafsch Petroleum Maatschappij), belonging to the Netherlands. The third-largest ethnic group inhabiting Bunyu Island is the Tidung ethnic/tribe, recognized as the original indigenous population. Although the ancestors of the Tidung tribe are from the Dayak tribe in the interior of Bulungan, those who live on Bunyu Island and the surrounding area are very familiar with marine life. Most of the Tidung people on Bunyu Island make a living as fishermen.

In terms of religion, the majority (85.52%) of the population of Bunyu Island are Muslim, followed by Protestants (7.80%), Catholic Christians (2.44%), and the rest are

Buddhists (0.21%) and Hindus (0.03%). Relations between religious communities on this island are excellent, where tolerance between followers of one religion and another is very high. The religious life of the residents on Bunyu Island is relatively the same as other areas in the coastal areas of the archipelago. There is a syncretism between Hindu and animist beliefs in certain ceremonies performed by Muslims. The houses of worship located on Bunyu Island are only owned by adherents of Islam and Christianity, each consisting of 15 mosques and 11 mosques and six church buildings. At the same time, Buddhists and Hindus do not have temples and temples as places of worship. According to their beliefs, Buddhists and Hindus on Bunyu Island perform prayers at their respective homes and elsewhere.

According to several informants, the relationship or social interaction between ethnic/tribal and religious groups on Bunyu Island is perfect and harmonious. Competition between ethnic and religious groups does not lead to violent conflict.

In the context of Bunyu Island, natural resource management can generally be divided into two groups: the management of natural resources by companies or capital owners who have permits from the government and local governments and natural resource management by the community. Local according to their culture and traditions. Although the style of natural resource management between the two is different from one another, socio-culturally, they depend on each other. There are two sectors of work for the local people of Bunyu Island that are directly related to natural resource management, namely the agricultural and fishery sectors. Of the total productive age workforce on Bunyu Island, as many as 6,095 people, those who work in the agricultural sector are recorded as 315 people, and in the fisheries sector, as many as 114 people.

## V. Conclusion

The field findings obtained from the social mapping of the community that is important to note are:

1. Judging from its Natural Resources (SDA), Bunyu District is an affluent island. The earth's bowels on Bunyu Island store oil and natural gas reserves and recently found large coal reserves. The natural wealth of this island certainly provides a significant income for Bulungan Regency, but at the same time, the people of Bunyu District generally complain about the existing development.
2. As a consequence of the mining island, the productive age workforce (18-55 years) working in the oil and gas and mining sectors is quite significant, at around 40%. Of the 6,095 people in the workforce, 2,446 people work in the oil and gas and mining sectors. So the presence of a coal mine has reduced Pertamina's burden from the very high demands of the community to work in its place.
3. Generally, the community's social problems that arise and are complained about partly stem from the natural and geographical factors of Bunyu Island itself.
4. In general, both formal and informal institutional conditions have played their functions well enough.
5. In general, the community's social capital has been built. This condition is indicated by the high level of community integration so that potential conflicts can be reduced and social activities that require community participation are visible. Likewise, institutions that grew out of the community also exist, such as the Bunyu Youth Communication Forum, Environmental Care NGO, Putra Bunyu Bersatu Community NGO, and traditional institutions. There are also institutions whose formation is sponsored by local government officials, such as youth organizations, PKK, BPD, and KMD.

## References

- Biggs, E. M., Bruce, E., Boruff, B., Duncan, J. M. A., Horsley, J., Pauli, N., ... Imanari, Y . (2015). Sustainable development and the water-energy-food nexus: A perspective on livelihoods. *Environmental Science and Policy*, 54, 389–397. <https://doi.org/10.1016/j.envsci.2015.08.002>
- Chambers, R., & Conway, G. C. (1991). *Sustainable Rural Livelihood: Practical Concept for the 21st Century* (IDS Discussion Paper No. 296). Brighton.
- Dalal-Clayton, B., Dent, D., & Dubois, O. (2003). *Rural Planning in Developing Countries*. London: Earthscan.
- Geo, K. E. (2010). Bunyu Island, Yesterday, Today and Tomorrow (Forgotten History). LP3i Makassar.
- Horsley, J., Prout, S., Tonts, M., & Ali, S. H. (2015). Sustainable livelihoods and indicators for regional development in mining economies. *The Extractive Industries and Society*, 2(2), 368–380. <https://doi.org/10.1016/J.EXIS.2014.12.001>
- Inwood, S. (2017). Agriculture, health insurance, human capital and economic development at the rural-urban-interface. *Journal of Rural Studies*, 54, 1–14. <https://doi.org/10.1016/J.JRURSTUD.2017.05.009>
- Kitayama, K., Onitsuka, K., Hoshino, S., & Shimizu, N. (2017). Study on differences between inside and outside of rural communities in impressions and awareness of local landscapes: towards development of effective information communication purposing increase of tourists. *Journal of Rural Planning*, 36(Special Issue), 250–257.
- Laeis, G. C., & Lemke, S. (2016). Social entrepreneurship in tourism: Applying sustainable livelihoods approaches. *International Journal of Contemporary Hospitality Management*, 28(6), 1076–1093.
- Lang, R. E., & Hornburg, S. P. (1998). What is social capital and why is it important to public policy? *Housing policy debate*, 9(1), 1–16.
- Morse, S., & McNamara, N. (2013). *Sustainable Livelihood Approach*. Dordrecht: Springer Netherlands. <https://doi.org/10.1007/978-94-007-6268-8>
- Neumeier, S. (2017). Social innovation in rural development: identifying the key factors of success. *The Geographical Journal*, 183(1), 34–46. <https://doi.org/10.1111/geoj.12180>
- Oberlack, C., Tejada, L., Messerli, P., Rist, S., & Giger, M. (2016). Sustainable livelihoods in the global land rush? Archetypes of livelihood vulnerability and sustainability potentials. *Global Environmental Change*, 41, 153–171.
- Okushima, M. and C. R. (2009). The Origin of the Tidoeng Ethnic and Rulers That Perished on the Northeast Borneo Coast. Pengiran Machkota Adji Radin Alam Foundation.
- Scoones, I. (1998). *Sustainable Rural Livelihood: A Framework for Analysis* (IDS Working Paper No. 72). Brighton.
- Sabrina, A., Siregar, I., & Sosrohadi, S. (2021). Lingual Dominance and Symbolic Power in the Discourse of Using the PeduliLindungi Application as a Digital Payment Tool. *International Journal of Linguistics Studies*, 1(2), 52–59. <https://doi.org/10.32996/ijls.2021.1.2.8>
- Salsabila, Siregar, I., & Sosrohadi, S. (2021). Analysis of Code Mixing in Jerome Polin Youtube Content “Nihongo Mantappu”. *International Journal of Linguistics, Literature and Translation*, 4(12), 01–08. <https://doi.org/10.32996/ijllt.2021.4.12.1>
- Siregar, Iskandarsyah. (2016). *Eksposisi General Psikolinguistik*. Jakarta: LPU Unas

- Siregar, I., Rahmadiyah, F., & Siregar, A. F. Q. (2021). Therapeutic Communication Strategies in Nursing Process of Angry, Anxious, and Fearful Schizophrenic Patients. *British Journal of Nursing Studies*, 1(1), 13–19. <https://doi.org/10.32996/bjns.2021.1.1.3>
- Siregar, I., Rahmadiyah, F., & Siregar, A. F. Q. (2021). Auditorium Model Assessment with Corrected Acoustic Function. *British Journal of Physics Studies*, 1(1), 01–06. Retrieved from <https://al-kindipublisher.com/index.php/bjps/article/view/2610>
- Siregar, I. & Siregar, R. (2021). The Relevances between Poda Na Lima Philosophy with Islamic Perspective. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v4i4.3240>
- Siregar, I. & Salsabila. (2021). Acts of Illocutionary Speech by Ganjar Pranowo in the "One Hour Closer" Talkshow. *International Journal of Arts and Humanities Studies*, 1(1), 95–100. <https://doi.org/10.32996/ijahs.2021.1.1.14>
- Siregar, I. & Sabrina, A. (2021). Representation of Religious Values in Gurindam Twelve and Their Relevances with Modern Era. *International Journal of Cultural and Religious Studies*, 1(1), 50–57. <https://doi.org/10.32996/ijcrs.2021.1.1.7>
- Siregar, I. (2021). Verbal Communication of Schizophrenic Patients Due to Neurotransmitter Distortion. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 13(2), 543-556.
- Siregar, I. (2020). *Exploration and Implementation of the Cultural System as a Solution to National and State Problems*. <http://repository.unas.ac.id/id/eprint/811>
- Siregar, I. (2021). Analysis of Betawi Language Interference on the Morphology of Adolescent Speech in Jakarta. *Journal of Humanities and Social Sciences Studies*, 3(8), 54-60. <http://doi.org/10.32996/jhsss.2021.3.8.7>
- Siregar, I. (2020). *Geografi Leksikon Betawi*. Jakarta: LPU Unas
- Siregar, I. (2021). Epistemological Challenges Against Sociolinguistics. *International Journal of Linguistics Studies*, 1(2), 37–42. <https://doi.org/10.32996/ijls.2021.1.2.6>
- Siregar, I. (2021). The Existence of Culture in its Relevance to the Dynamics of Globalization: Bahasa Indonesia Case Study. *International Journal of Cultural and Religious Studies*, 1(1), 33–38. Retrieved from <https://www.al-kindipublisher.com/index.php/ijcrs/article/view/2285>
- Siregar, I., Rahmadiyah, F., & Siregar, A. F. Q. (2021). Linguistic Intervention in Making Fiscal and Monetary Policy. *International Journal of Arts and Humanities Studies*, 1(1), 50–56. <https://doi.org/10.32996/ijahs.2021.1.1.8>
- Siregar, I., (2021). *Research Methodology*. Jakarta: Uwais Inspirasi Indonesia
- Siregar, I., Rahmadiyah, F., & Siregar, A. F. Q. (2021). The Impact of Multisensory Stimulation of Biological Organs in Dysarthria Patients as Articulation Skills Rehabilitation. *British Journal of Nursing Studies*, 1(1), 20–29. <https://doi.org/10.32996/bjns.2021.1.1.3z>
- Siregar, I., & Zulkarnain. (2021). CSR-Based Corporate Environmental Policy Implementation. *British Journal of Environmental Studies*, 1(1), 51–57. Retrieved
- Siregar, I. (2022). Cyber Library Auditorium Acoustic Evaluation in Acoustic Phonetic Perspective. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4234>
- Siregar, I. (2022). Islamic Values in Palang Pintu Procession in Semiotic Perspective. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4239>

- Siregar, I. (2022). Criticism of Philosophical Approaches to Sociolinguistics. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4233>
- Siregar, I. (2022). The Effectiveness of Linguistics in Studying Fiscal and Monetary Policy Issues. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4235>
- Siregar, I. (2022). The Effectiveness of Multisensory Stimulation Therapy in People with Specific Language Disorder. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4238>
- Siregar, I. (2022). Semiotics Analysis in The Betawi Traditional Wedding "Palang Pintu": The Study of Semiotics Roland Barthes. *International Journal of Linguistics Studies*, 2(1), 01–07. <https://doi.org/10.32996/ijls.2022.2.1.1>
- Siregar, I., & Zulkarnain. (2022). The Relationship between Conflict and Social Change in the Perspective of Expert Theory: A Literature Review. *International Journal of Arts and Humanities Studies*, 2(1), 09–16. <https://doi.org/10.32996/bjahs.2022.2.1.2>
- Siregar, I. (2022). Implications of Learning Methods Based on Multisensory Stimulation Therapy in Patients with Transcortical Aphasia. *ITALIENISCH*, 12(1), 809–818. <https://doi.org/10.1115/italienisch.v12i1.252>
- Siregar, I. (2022). Papuan Tabla Language Preservation Strategy. *LingLit Journal Scientific Journal for Linguistics and Literature*, 3(1), 1-12. <https://doi.org/10.33258/linglit.v3i1.620>
- Siregar, I. (2022). Language Response as a Cultural Element to Globalization. *Lakhomi Journal Scientific Journal of Culture*, 3(1), 8-18. <https://doi.org/10.33258/lakhomi.v3i1.619>
- Siregar, I. (2022). Semiotic Touch in Interpreting Poetry. *Britain International of Linguistics, Arts, and Education (BloLAE-Journal)*, 4(1), 19-27. <https://doi.org/10.33258/biolae.v4i1.618>
- Siregar, I., & Yahaya, S. R. (2022). Semiotic Exploration of Roti Buaya as a Cultural Ornament. *British Journal of Applied Linguistics*, 2(1), 06–13. <https://doi.org/10.32996/bjal.2022.2.1.2>
- Siregar, I. (2022). Effective and Efficient Treatment of Regional Language Preservation Strategies in the Nusantara. *Journal of Humanities and Social Sciences Studies*, 4(2), 16–22. <https://doi.org/10.32996/jhsss.2022.4.2.3>
- Zasada, I., Reutter, M., Piorr, A., Lefebvre, M., & Paloma, S. G. y. (2015). Between capital investments and capacity building—Development and application of a conceptual framework towards a place-based rural development policy. *Land Use Policy*, 46, 178–188. <https://doi.org/10.1016/J.LANDUSEPOL.2014.11.023>