



## Social Profit in Peasant Perspective

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**ABSTRACT:** *The research aims to interpret profits in social meaning of peasant perceptions. The samples of research (informant) were peasant in Barru, Sidrap, and Pinrang Region. This research used qualitative methods, with an analysis of phenomenological interpretations (studies of meaning). The results of the study found three meanings of social profit, namely cooperation profit, trust profit, and health profit. These three meanings are not measured in terms of material, but are measured in terms of social so they can result a social profit. Social processes that occur through creation of good relationships within groups such as holding cooperation, maintaining the trust of land owners, and together doing healthy routine activities that lead to pleasure in the form of valuable health. It is expected that interpretation of profit meaning can add scientific insight and can be used as learning material.*

**KEY WORDS:** *Social profit, peasant, phenomenological interpretation*

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### I. INTRODUCTION

Generally, national development in agriculture aims to prosper and provide prosperity to farmers. Thus the main target to be achieved from agricultural development is to increase farmers' income. According to Sastraadmadja in Navais (2014: 1), agricultural development has been carried out in a gradual and sustainable manner in hope that it can increase agricultural production to the maximum extent so that it can increase farmers' income in achieving prosperity.

The different levels of agricultural productivity in some regions have an impact on the profits or benefits generated by farming in some of these areas. Profit is considered as one of the important things for a business and an important tool for evaluating business success or failure. According to the conventional accounting definition stated that accounting profit is the difference between income that can be realized resulting from transactions in a period with costs that are feasible to be charged (Muqodim, 2005: 111).

Saysay et al. (2016: 94) who conducted research in Central Liberia showed the need for cost reduction by rice farmers to increase profits. This research was conducted to analyze the efficiency of profits or the profitability of small-scale rice farmers in Nimba and Bong Counties, Central Liberia. The results show that smallholders do not operate at the level of full profit efficiency. The inefficiency of rice production is significantly influenced by farming experience, land size, access to counseling, membership of farmer groups, and access to market information.

Discussion related to profit or benefit is not only explained conventionally, but also can be explained socially. Subiyantoro and Triyuwono (2004) conducted a study of the interpretation of earnings as outlined in the book "Humanist Profit: Social Interpretation of Profit Concept with Hermeneutic Approach". Subiyantoro and Triyuwono (2004: 221) explained that the use of the perspective of human nature with more totality in the perception of earnings has a broader and more substantive meaning about profit. Profit is the result of a process of social interaction that is meaningful as a form of social reciprocity, both conceptually and in practice.

Various researches on the development of agricultural sector have been carried out, especially at the level of agricultural productivity. Farming research in Indonesia is still needed as long as the agricultural sector still plays a major role and as long as agricultural development policies are still directed to increase farmers' productivity and income. Euphoria in improvement of agricultural sector in Indonesia as an agrarian country attracted the attention of many academics to research the potential of agriculture in various regions, but

generally focused on rice production and the level of profits obtained by farmers. Various researches described before have also shown that the low level of profits and the average income of farmers is not a barrier for farmers to continue their profession. This matter which later became the attention of the researcher, it was not only limited about assessing profit or benefit per month. The researcher also focused on understanding the meaning of actual profit for the peasant.

Thus, a study of the profit meaning is needed in the agricultural sector, then it is appointed as the focus of this research. This study explores the unique and different actors, that is looking from the perspective of the peasant, so that the meaning of profit can be found socially. The researcher will try to understand how the peasant view about "social profit" in their lives.

## **II. MATERIALS AND METHODS**

### ***Sites and Research Time***

Research was conducted in several regions in South Sulawesi, those are Pangkep, Barru, and Sidrap Region. The selection of three locations is based on the basis of irrigation fields and rain fields. Research activities are conducted from March to July 2018.

### ***Informants and Data Collection Technique***

This research focused on peasant in several areas of South Sulawesi who joined the farmer groups with a total of 3 informants for the three research sites. The main data collection technique in phenomenology studies is in-depth interviews with research subjects. To get the full interview results, the interview must be recorded. In-depth interviews are the meeting between two people to exchange information and ideas through question and answer, so that meaning can be constructed in a particular topic. Interviews are used as data collection techniques to find the problems and to know more in-depth things from respondents (Hasbiansyah, 2008:171).

### ***Data Analysis Technique***

In this study, first researcher described the phenomenon of peasant income from the results of interviews that had been recorded. Interview transcripts identify and explain the quality of the informant's experience and awareness. Next is the development of noema and noesis which is carried out based on phenomenological data analysis techniques. The phenomenological data analysis technique used in this study based on the thoughts of Edmund Husserl (Kamayanti, 2016: 153), namely Epoche, Noema, Noesis, Intentional Analysis, and Eidetic Reduction. Husserl uses epoche for prejudice-free terms. With epoche, we put aside judgment, bias, and initial consideration that we have on an object.

Then, phenomenological analysis always begins with identification of a noema or what can be referred as textural analysis (such as surface "texture"). The objective side of the phenomenon (noema) is something that can be seen, heard, felt, or thought about. The deeper meaning and pure consciousness is noesis, that is the consciousness that arises from experience. Subjective side (noesis) is an action that is intended (intended act) such as feeling, hearing, thinking, and evaluating ideas. This understanding of the relation of noema-noesis makes phenomenologists take a further understanding of how noesis forms a noema. This is an understanding of intentional analysis. Furthermore, eidetic reduction is the attitude to find hidden eidos (essence). This stage is the upholding stage of knowledge that describes the essence of meaning (in this case the meaning of social profit for peasant).

## **III. RESULTS**

The study results are the results of a series phases of phenomenological data analysis. Based on analysis result, it shows that social profit is interpreted as three profit elements, namely cooperation profit, trust profit, and health profit obtained by peasant.

### ***Cooperation Profit***

Researcher interviewed Mr. Zainuddin, a peasant in Pangkep. Mr. Zainuddin said:  
*"Beside able to use the hand tractor tool (technology) provided by the group, we usually also get another kind of help from group, thanks God it is my benefit, let say it's my profit".*

From the story above we can understand that there is an understanding of cooperation in groups. Mr. Zainuddin felt that all forms of assistance from groups could be enjoyed by the group. Mr. Zainuddin's opinion as a form of explicit awareness (noema), caused by his experience in group interaction, which ultimately forms consciousness. Experience has sharpened awareness of understanding, because the experience contains repetition activities (carried out every day), the power of repetition, has formed awareness of understanding. From reality that obtained from informant, the researcher captures a deeper awareness (noesis) that it has

become an advantage or can be said as profit if the peasant is able to build good relationships or cooperation in groups and communities.

Likewise the proof of cooperation was also exemplified by Mr. Zainuddin. Once the importance of maintaining a good relationship, Mr. Zainuddin recounts how he works:

*"When harvesting, the grain produced is approximately 53 to 55 kg. Or equivalent with 5.5 tons to 6 tons produced. So, when harvest, we produce 9 bags, then out 1 bag for people we rent their services to harvest. The people we rent usually only come from neighbors, relatives, or group friends so it is not too burdensome."*

One proof of beneficial cooperation can be seen from the quote above, Mr. Zainuddin found that it's very easy to hire people around him to assist in the harvesting process. Mr. Zainuddin's opinion as a form of explicit awareness (noema) is caused by his experience in interacting with the surrounding, which ultimately forms a deeper awareness (noesis) that it has become an advantage or can be said as profit if the peasant is able to build good relationships, cooperation, and live in groups in society.

### **Trust Profit**

Researcher conducted an interview with Mr. Zainuddin in Pangkep. The interview tells about the sense of togetherness felt by Mr. Zainuddin when interacting directly with fellow peasant in his group, the interview quote following:

*"There are many members, many acquaintances in the group, so I actually like being part of a peasant group compared to independent peasant."*

Mr. Zainuddin showed satisfaction with the atmosphere he experienced while in a group. The social interaction that occurred made Mr. Zainuddin able to socialize with many people so that he added many relations. In contrast to the conditions experienced by independent farmers who are not shaded by farmer groups, they must seek their own technology for the process of cultivating land and resolving their own problems related to rice cultivation.

The importance of maintaining social relations and mutual trust with relations is also shown by Mr. Zainuddin's statement below:

*"In terms of revenue sharing, sharing our results with land owners is not burdensome. The point is farmers have results, the owner also has results"*.

Mr. Zainuddin's statement showed that they were very good at maintaining good relations with land owners. It was felt when the moment of sharing is not burdensome to peasant. Mr. Zainuddin's statement as a form of explicit awareness (noema), was caused by his experience in group interaction, which eventually formed a deeper awareness (noesis) that there was already a sense of trust instilled by land owners to peasant. In this case, the land owner receives whatever yields obtained by peasant.

Likewise the pleasure of trust is also exemplified by Mr. Sudirman in Barru. Next Mr. Sudirman state that:

*"In my personal opinion, the issue of blessing is already set up, so we are given trust to work on the rice fields already a thanksgiving for us"*.

Based on this narrative, Mr. Sudirman felt that all forms of blessing for each individual had been arranged by god. Profit is not seen from its material form, however, profit is something that can be created by creating good relations or social interactions between humans. Mr. Sudirman's opinion as a form of explicit awareness (noema) is caused by his experience in interacting with land owners, which in turn forms a deeper awareness (noesis) that it has become an advantage for them if peasants are able to maintain the trust of land owners to cultivate their land.

Trust is embedded in peasant self in terms of cooperation with land owners. Mr. Sudirman again told how the form of trust below:

*"Usually land owners move their fields to other peasant if they feel suspicious of the peasant before or they feel unsatisfied with the results of our work. So we always try to be honest rather than losing our jobs. Moreover, there are many people who want to work on the fields while the fields are fewer"*.

Based on Mr. Sudirman's statement, we can see that this indirectly makes the peasant to prioritize honesty in making profit-sharing agreements. In the profit sharing agreement conducted in Barru, land owners usually entrust their fields to the closest people or relatives. This is because land owners feel more confident if they employ peasant who still have family ties with them. The profit sharing agreement between land owners and peasant in Barru was only carried out verbally. This is due to the mutual trust between land owners and peasant and because of the habits that generally occur in the region.

Mutual trust was also shown when the researcher interviewed Mr. Ibrahim in Sidrap, following the interview quote:

*"Here, we have good water availability because there are springs that are always as a source of water. Other peasants around also open the way for water to flow into our fields."*

Mr. Ibrahim's opinion is a form of explicit awareness (noema) that there are springs in the area of Mr. Ibrahim so that the availability of water is guaranteed. This is also supported by his experience in forming good relationships with the surrounding farmers, so that in the end it forms a deeper awareness (noesis) that with good relations between fellow peasants, the water irrigation system to the rice fields is easier. Peasants around are willing to open the way for water so they can flow to other fields. This is a form of trust principle in social interaction of peasant with their surroundings.

**Health Profit**

Researcher interviewed Mr. Ibrahim in Sidrap. The interview tells the story of happiness enjoyed by Mr. Ibrahim when interacting with land owner, following the interview quote:

*"And as long as we work as peasant, the land owners never move their fields to other peasants except the peasants themselves who really want to stop".*

Mr. Ibrahim always builds good relations with land owners he works on. As the region with highest profit among the other two regions, Mr. Ibrahim also felt the pleasure of profits directly with existence of natural conditions, communities, and local governments that supported each other. Mr. Ibrahim's opinion as a form of explicit awareness (noema) is caused by his experience in interacting with the surrounding community, especially land owners, which eventually forms a deeper awareness (noesis) that it is already an advantage for them if peasants are able to maintain good interaction and feel happiness from these interactions which led to a positive impact on the health of peasant.

Likewise, health favors were also exemplified by Mr. Zainuddin in Pangkep. Once the importance of maintaining health, Mr. Zainuddin tells how his routine in the rice maintenance process:

*"Every morning and evening, I go down to the rice fields for about 1 until 2 hours. Actually the results will be amazing if we want to be patient and as long as we want to take good care. When we are diligent in going down to the fields so that the human aroma exists, then the rice will also grow well, on one side the mice will also run away". In addition, the impact on health is felt when in the morning we have gone to the fields to work.*

Based on this explanation, Mr. Zainuddin said that it had become a routine for peasants to go down to the rice fields every morning and evening to care for rice plants. A healthy physique is reflected in the activities of peasant that start from sowing rice seeds and leaving their source of life in distant fields. They work maximally throughout the day and strive for all the best for rice fields. Physical work done by peasants from the planting process to harvesting is a healthy job that always trains physically to always work from sunrise to sunset. Mr. Zainuddin's opinion as a form of explicit awareness (noema) is caused by his experience in carrying out daily activities which eventually form a deeper awareness (noesis) that it has become an advantage for them if the peasant is able to obtain valuable health benefits formed from healthy routine activities from the work of a peasant.

Based on the results of above research, profits in the social meaning obtained by peasant occur with the existence of good relationships or interactions that are able to give birth to healthy and happy souls. Digiulio's research (2018) explains that we need other people to survive. The reasons stated in the research are that because interaction encourages healthy living, the brain responds better through communication, living life with other people is more pleasant, and people who are grateful for the relationships they have in their lives tend to be preferred, happier, and better in handling stress.

**IV. DISCUSSION**

This research shows that there are three meanings of social profit from peasant perspective. **First**, Cooperation Profit, follows identification of phenomenology analysis of social profit from group cooperation,

**Table 1.** Working Paper on Phenomenological Analysis of Cooperation Profit

<i>Noema</i>	<i>Epoche</i>	<i>Noesis</i>	<i>Intentional Analysis</i>	<i>Eidetic Reduction</i>
The existence of natural conditions, communities, and local governments that support each other, which includes all forms of assistance from groups that can be enjoyed by the group.	"Besides being able to use hand tractor (technology) provided by the group, we usually also get help from the group"	<i>Profit for the activities undertaken is supposed to arise when being able to do good cooperation or social interaction with surrounding</i>	The activities of cultivating land carried out by peasant are supported by the assistance of groups, government, and land owners.	The informant consciously agrees that: It has become an advantage or can be said as a profit if the peasant is able to build good relationships in groups and communities.  This awareness is formed because of his experience in social interaction.

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Based on analysis in table 1, phenomenological analysis always starts with the identification of noema (textural analysis) which is something that can be seen, heard, felt, or thought. Identify the noema, that is the existence of natural, community, and government conditions that support each other. Then, researchers use the epoche for prejudice-free terms. So, the data obtained is in accordance with the field data that in addition to being able to use the hand tractor (technology) provided by group, other assistances from group is also obtained. Furthermore, the deeper meaning and pure consciousness is noesis, it is the awareness that arises from experiences such as feeling, hearing, thinking, and evaluating ideas. The researcher found a deeper awareness of peasant that the return on the activities undertaken should indeed arise when being able to do good cooperation. This understanding of the relation of noema-noesis enables phenomenologists to take a further understanding of how noesis forms a noema. This is an understanding of intentional analysis.

Furthermore, eidetic reduction is the attitude to find eidos or hidden essence. This stage is the stage of upholding the knowledge of the nature as outlined in a statement that describes the essence of the meaning. The informant consciously agrees that it has become an advantage or can be said as a profit if the peasant is able to build good relationships in groups and communities.

Based on above interpretation, profits in the social meaning obtained by peasant occur with the existence of social interaction. The social process will certainly occur if in community life, especially agriculture, there is social contact between communities and there is a message exchange or communication. Like mutual cooperation, talking to each other, sharing experiences, fighting each other and help each other. Because this is a condition for the occurrence of social interaction which is the beginning of the occurrence of social processes. This shows how important peasant's social interaction is.

Doing an agricultural cultivation is not enough just to produce abundant agricultural products, more than that. Many new lessons and other interesting things that we can get here. Especially the things that are related to the social are very extraordinary not only technical. Departing from social interaction, it can be concluded that there is an added value obtained by peasant who are not measured in terms of material, but are measured in terms of the social so as to produce social profit for them. The concept of value added is a broader measure of profit than just being oriented to business and economic interests. In this case, peasants establish good relationships with surrounding is an added value for them. This concept is long-term and sustainable. This becomes the forerunner of peasant profession that can continue to survive and long life, so the peasant profession will be continue in the future (going concern).

**Second**, Trust Profit, follows identification of phenomenology analysis of social profit from the principle of trust,

**Table 2.** Working Paper on Phenomenological Analysis of Trust Profit

<i>Noema</i>	<i>Epoche</i>	<i>Noesis</i>	<i>Intentional Analysis</i>	<i>Eidetic Reduction</i>
There are group members, land owners, and fellow peasants who support each other.	“We are happy to be part of a peasant group compared to independent peasants. During work, the land owner also never moves his rice fields to other peasants except the peasants themselves who want to stop”	<i>Profit for the activities undertaken should arise when being able to maintain an honest attitude that creates a sense of trust</i>	The activities of cultivating land carried out by peasants are supported by groups, landowners, and fellow farmers.	The informant consciously agrees that: It has become an advantage or can be said as a profit if the peasant is able to maintain the trust of land owner.  As well as, the trust of fellow peasants in facilitating the irrigation system to their respective fields.

Based on analysis in table 2, phenomenological analysis always starts with identification of noema (textural analysis). Identify the noema, that is the presence of group members, land owners, and fellow peasants who support each other. Then, researchers use the epoche for prejudice-free terms. Thus, the data obtained are in accordance with field data that peasants are happy to be part of peasant groups compared to independent peasants. During the work, land owner also never moved his fields to other peasants except the peasants themselves who did want to stop. Furthermore, the deeper meaning and pure consciousness is noesis, it is the awareness that arises from experiences such as feeling, hearing, thinking, and evaluating ideas.

The researcher found a deeper awareness of peasants that the return on the activities undertaken should indeed arise when being able to maintain an honest attitude that creates a sense of trust. This understanding of the relation of noema-noesis enables phenomenologists to take a further understanding of how noesis forms a noema. This is an understanding of intentional analysis. Furthermore, eidetic reduction is an attitude to find eidos (hidden essence). Informants consciously agree that it has become an advantage or can be said as profit if



peasant is able to maintain the trust of land owner. As well as maintaining the trust of fellow peasants in facilitating the irrigation system to their respective fields.

Based on above interpretation, profits in the social meaning obtained by peasants occur in the presence of a sense of trust in social environment. The principle of trust is embedded in peasants self in terms of cooperation with land owners. The trust of land owners towards peasant's hard work and honesty in managing and providing information is important. The more trusted a peasant by the land owner, the more likely peasant can work on the land of land owner. Likewise, the relationship between peasant and land owners generally has a brotherhood or closest people. In the end, peasants realized that it had become an advantage or could be said as a profit if peasant was able to maintain social capital arising from the trust of land owners as well as members and fellow peasants.

*Third*, Health Profit, follows phenomenology analysis identification of health profit,

**Table 3.** Working Paper on Phenomenological Analysis of Health Profit

<i>Noema</i>	<i>Epoche</i>	<i>Noesis</i>	<i>Intentional Analysis</i>	<i>Eidetic Reduction</i>
There is a good relationship that creates happiness and work routines that make the healthy body.	“Every morning and evening, we go down to the rice fields for about 2 hours. Actually the results will be amazing if we want to take good care of them. When we are diligent in going down to the fields so that the human odor exists, then the rice will also grow well. In addition, the impact on health is felt when in the morning we have gone to the fields to work”	<i>Profit for the activities undertaken is supposed to arise when being able to obtain valuable benefits in the form of health</i>	The activity of cultivating land carried out by peasants is supported by good relationships and routine physical activity from the work of peasant.	The informant consciously agrees that: It has become an advantage or can be said as a profit if peasant is able to feel the happiness of a good relationship and undergo healthy routine activities that lead to enjoyment of valuable health.

Based on analysis in table 3, phenomenological analysis always starts with identification of noema (textural analysis). Identify the noema, that is the existence of good relationships that create happiness and work routines that make the healthy body. Then, researchers use the epoche for prejudice-free terms. So, the data obtained is in accordance with the field data that every morning and evening, peasants go to the rice fields about 2 hours. When the peasant is diligent in going down to the field so that the human odor exists, then the rice will also grow well. In addition, the impact on health is felt when in the morning they have gone to the fields to work. Furthermore, the deeper meaning and pure consciousness is noesis, it is the awareness that arises from experiences such as feeling, hearing, thinking, and evaluating ideas.

The researcher found a deeper awareness of peasants that return on activities undertaken should indeed arise when being able to obtain valuable benefits in the form of health. This understanding of the relation of noema-noesis enables phenomenologists to take a further understanding of how noesis forms a noema. This is an understanding of intentional analysis. Furthermore, eidetic reduction is an attitude to find eidos (hidden essence). Informants consciously agree that it has become an advantage or can be said as profit if peasant is able to feel the happiness of a good relationship and undergo healthy routine activities that lead to pleasure in the form of valuable health.

Based on interpretation above, profit in the social meaning obtained by peasants occurs with a good relationship or interaction that is able to result a healthy and happy souls. Digiulio's research (2018) explains that we need other people to survive. The reasons stated in the research are that because interaction encourages healthy living, the brain responds better through communication, living life with other people is more pleasant, and people who are grateful for the relationships they have in their lives tend to be preferred, happier, and better in handling stress.

The most important factor in true happiness is our relationship with family, friends, and society. A good relationship or interaction can result a healthy and happy souls. If the physical and mental health conditions of the peasants support each other, then productivity can be even higher, as it is called in the Latin proverb "men sana in corpore sano" or in a healthy body there is a healthy mind or soul. With a healthy body, peasants have more energy to achieve maximum results. No matter how hard the work is, they will be able to solve it well if their physic support. By making the body always active, they will also become more creative.

The three elements of social profit found by researchers are almost the same as the concept of profit in Islamic accounting written by Safitri (2005). In Islamic accounting, it is also known as non-material profit

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which is divided into two, namely non-material profit that cannot be felt (reward) and non-material profit that can be felt, including human income and social income. The nature of the profit concept is a symbol that is socially awakened. Profit as a social entity is at least interpreted as something that has social relations over its conception (Triyuwono, 2004: 196).

However, there are differences with the current mainstream case where the development of the system is capitalistic, the creation of material becomes a major part of life, then the profit in the meaning is within the capitalistic framework. Profit is more seen as a materialistic aspect (Triyuwono, 2004: 196). This does not mean profit only in that sense, but the problem is that our meaning is only tied by profit as materialistic values. Recognizing that social realities tied the meaning of profit as a social symbol, the effort to make profit back on a social basis in the context of its interpretation is to interpret profit more comprehensively. This effort is an effort to reconstruct the meaning of profit as was done in this study. Reconstruction is at least understood as an effort to open opportunities for interpretation of social aspects. This reconstruction tries to restore social symbols that are free from its sociological aspects (Triyuwono, 2004: 196). For this reason, the reinterpretation of profits is carried out to expand possibility of interpretation of aspects and peasant actors that have not been touched upon in process so far.

## V. CONCLUSION

This research has elaborated empirical evidence about the meaning of social profit in perspective of peasant, this study has interpreted and deepened the meaning through interaction of peasants and their surroundings. The researcher found that there were three levels of social profit meaning formed by social interactions, namely Cooperation Profit, Trust Profit, and Health Profit. Profit regardless of its material form and incarnate through its abstract form, then it forms social profit. The manifestation of cooperation profit formed through social processes which is certainly occur if in community life, especially agriculture, there is social contact between communities and exchanges of messages or communication such as mutual cooperation, sharing experiences, and help each other. Then, a manifestation of trust profit when peasants are able to maintain trust of land owners as well as trust of fellow peasants in facilitating irrigation system to their respective fields. The trust of land owners towards hard work and honesty of peasants in managing and providing information is important. In addition, the manifestation of health profit, that is happiness and health as a form of benefit obtained by peasant because of their social interaction with community. When physical and mental health conditions of peasants support each other, productivity can be even higher. The healthy routine activities undertaken by peasants are able to keep the body active. All of these are valuable benefits obtained by peasants.

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