

The Civic Engagement Strategy of the Kampoeng Baca Pelangi Community In Fulfillment Of Educational Basic Services for Children Victims of the Lombok Earthquake

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Abstract

This article discusses the Kampoeng Baca Pelangi community in an effort to fulfill basic education services for children affected by the Lombok earthquake. The earthquake has resulted in a long period of school closures. Earthquakes have been responsible for child deaths, as well as physical and psychological injuries to children and disruption of education delivery services. The purpose of this study was to find out the strategy for the involvement of Kampoeng Baca Pelangi, the obstacles felt by Kampoeng Baca Pelangi and the solutions implemented to overcome obstacles in fulfilling basic education services for children affected by the Lombok earthquake. Data were collected by interview, observation and documentation. The results of this study are: Kampoeng Baca Pelangi's involvement strategy in fulfilling basic education services for children affected by the Lombok earthquake is through the implementation of various programs, including tutoring. The perceived obstacles consist of internal and external factors, internal factors consist of the lack of community operational funds, tutors are still limited; while the external factor is the emergence of an unfavorable perception of Kampoeng Baca Pelangi. Solutions applied: internal factors held dues between the management of Kampoeng Baca Pelangi, sold Kampoeng Baca Pelangi merchandise, held deliberations between the management and the community. Meanwhile, for external factors, Kampoeng Baca Pelangi focused on working until it finally succeeded in producing its first music album that can be enjoyed on various digital music platforms.

Keywords

Kampoeng Baca Pelangi community; civic engagement; basic education services; Lombok earthquake



I. Introduction

In August 2018, an earthquake measuring 6.5 SR and 7.0 SR shook the island of Lombok and its surroundings which resulted in the destruction of buildings in almost all areas on the island of Lombok, ranging from public facilities such as mosques, schools, hospitals, Government offices to private buildings such as people's houses flattened to the ground. Earthquakes according to Fadhli (2019: 49) states that earthquakes have 2 (two) different words, namely earthquake which means vibration or shock, and earth which means planet earth or where we live. So when put together, an earthquake has the meaning of a vibration that occurs on the earth with a certain cause or a shock that occurs on the earth's surface caused by the presence of seismic waves. Earthquakes can also occur due to

the effects of volcanic eruptions or man-made. Globalization has brought changes in all aspects of life in the political, economic, social or cultural fields (Kuncoro, 2020).

As a result of the earthquake that occurred, schools became one of the affected public facilities which resulted in teaching and learning activities at schools having to be stopped for an uncertain time limit or while waiting for the situation to improve. The long school closure period makes children unable to go to school so this can be an additional psychological burden for children. This condition can lead to a decrease in mental quality as a result of the traumatic event (Nugroho et al, 2012). Disruption of the educational process has a severe impact, as it can result in the deprivation of the basic right to education for millions of children and jeopardize their future. Earthquakes have been responsible for child deaths, as well as physical and psychological injuries to children and disruption of education delivery services (Hoda Baytiyeh, 2017).

Indonesian children are assets for the future of the nation, therefore the protection of the fate of children should be the concern of all parties. Thinking about the education of Indonesian children is tantamount to preparing the nation's next generation of quality. Education is a shared responsibility between the government and society. As stated in Law Number 20 of 2003 concerning the National Education System, Article 54 Paragraph (1) states that the participation of the community in education includes the participation of individuals, groups, families, professional organizations, entrepreneurs and community organizations in the implementation and control of the quality of education services. . Therefore, the role of the community is needed in these conditions to jointly rebuild education after the earthquake in Lombok.

Civic engagement is one of the main concepts in Community Civics to be able to participate in public life. The American Psychologist Association (2012) defines civic engagement as “individual and collective actions designed to identify and address issues of public concern” (Karliani, 2014). From this understanding, it can be understood that civic engagement is understood as a collective or individual action taken to identify and show interest in general issues that occur in society. Meanwhile, according to Gusmadi (2018), civic engagement is one of the main concepts in community civic which emphasizes the involvement of citizens in various aspects of life. Civic engagement is individual and collective actions designed to identify and address issues of public concern (Pancer in Saputra, 2020).

Civic virtue is that part of virtue that relates to the connection between citizen and state, or maybe less formal, between citizen and (national / local) community (Blanken, in Waluyandi). To ensure that children who are victims of the Lombok earthquake can still enjoy basic educational services, the Kampong Baca Pelangi Community is here to accommodate children so that they can have a place for positive learning and play as well as being able to channel their talents and develop the potential that exists in children. This article will discuss about the Kampong Baca Pelangi community, how the strategies they implemented in fulfilling basic education services for children affected by the Lombok earthquake, the obstacles they felt in fulfilling basic education services for children affected by the Lombok earthquake, and solutions to overcome the obstacles they faced. feel it. The potential possibilities of ethno-cultural customs in the formation of learners' civic competence and the insufficient actuality of the latter's resources is aimed at improving the quality of the learner's civic competence (Poghosyan, 2020). Zuhrieh in Simanjuntak (2019) states that to improve the quality of human resources in the world of education, especially civic education can be done by selecting effective learning media and learning models.

III. Research Methods

To obtain the information or data needed about the strategy of Kampoeng Baca Pelangi's involvement in the fulfillment of basic education services for children affected by the Lombok earthquake, the researcher used a qualitative type of research with a case study method. According to Nasution, qualitative research is essentially observing people in their environment, interacting with them, trying to understand their language and interpretation of the world around them (Sugiyono, 2015: 205). While Creswell argues, qualitative research is an inquiry process about understanding based on separate methodological traditions, it is clear that exploring a social or human problem (Satori et al, 2017: 24). From the expert's explanation, it can be concluded that qualitative research is an activity to collect data about social phenomena that occur in people's lives, one of which is the result of the earthquake that occurred on the island of Lombok which destroyed many school buildings so that children could not go to school.

Then the case study method is a research design found in many fields, especially evaluation, where the researcher develops an in-depth analysis of a case, often a program, event, activity, process, or one or more individuals. Cases are limited by time and activity, and researchers collect complete information using various data collection procedures based on a predetermined time (Creswell, 2016).

To obtain data or information about the Kampoeng Baca Pelangi strategy in fulfilling basic education services for children affected by the Lombok earthquake, the data was collected by researchers using interviews, observation and documentation.

IV. Discussion

To be able to see how the visualization of civic engagement in Indonesian society, we can see one of them in the Kampoeng Baca Pelangi community located in East Merece Hamlet, Selat Village, Narmada District, West Lombok Regency. Civic engagement itself can be understood as a collective or individual action taken to identify and show interest in general issues that occur in society.

This research raises the issue of education, which as we know education is one of the basic human rights. Then if it is related to education, civic engagement in the sense of Dudley & Gitelson (2003) says "furthermore, the long-standing empirical observation that years of formal education are highly correlated with political knowledge seems to support this solution. This opinion explicitly emphasizes that the role of education in developing civic engagement is very important and is the best solution as expressed by political thinkers, such as Jefferson and Dewey. If it is interpreted more broadly, then in fact the concept of civic engagement is closely related to citizens as political people or as beings who always socialize or make friends by using various influences they have on other citizens (Karliani, 2014).

Then the study in this study examines the Strategy of Engagement (civic engagement) of the Kampoeng Baca Pelangi Community in Fulfilling Basic Education Services for Children Victims of the Lombok Earthquake with a research focus: (1) How is the strategy for the involvement of the Kampoeng Baca Pelangi community in fulfilling basic education services for Lombok earthquake victims; (2) What are the obstacles experienced by the Kampoeng Baca Pelangi community in their efforts to fulfill basic education services for children affected by the Lombok earthquake; (3) How is the solution implemented by the Kampoeng Baca Pelangi community as a way to overcome the obstacles experienced in the effort to fulfill basic education services for children affected by the Lombok earthquake.

First, the Kampoeng Baca Pelangi community involvement strategy in the context of fulfilling basic education services for children affected by the Lombok earthquake is through the implementation of various types of programs, including tutoring programs, where in this tutoring program there are classes that are taught such as math classes, English class, computer class, music class, theater and poetry class, drawing class and training to make various handicrafts from plastic waste. In addition to the tutoring program, there is also a Friday night yasinan program which aims to strengthen friendship and a sense of kinship between the administrators of Kampoeng Baca Pelangi, children and the East Merece hamlet community in general.

In the implementation of the tutoring program, Kampoeng Baca Pelangi runs it flexibly in the sense of following the children's moods or desires to learn what they want. The goal is that children are not easily bored and bored. For example, today children want to learn to draw, so we will learn to draw.

Unlike the previous program, as a group engaged in social activities, the Kampoeng Baca Pelangi community also often holds charity events (fundraising events). Charity event is a fundraising event for various humanitarian social activities to participate in helping our brothers and sisters who are being afflicted by disasters, both from internal communities and those in various regions by holding music events and exhibitions of handicrafts made from plastic waste. Through the implementation of various types of programs, it can become a medium for many people to be actively involved in making a positive impact on one another.

If viewed from the concept of civic engagement according to Adler and Goggin (2005) in the *Journal of Transformative Education*, it explains that the definition of civic engagement is divided into various meanings that refer to certain types including; (1) civic engagement as a community service, (2) civic engagement as a collective action, and (3) civic engagement as a political act.

Of the three types of civic engagement, the involvement carried out by the Kampoeng Baca Pelangi community belongs to the first type, namely, civic engagement as a community service. Civic engagement as community service emphasizes participation in voluntary service to one's local community, either by individuals acting independently or as participants in groups. The concept of civic engagement as a community service is in accordance with what the Kampoeng Baca Pelangi community does in their voluntary efforts to build their local community, especially children who are victims of the Lombok earthquake so that they are able to rise from adversity or trauma they experienced as a result of natural disasters. Earthquakes that hit the area where they live through various programs run by Kampoeng Baca Pelangi.

Voluntary services carried out by the Kampoeng Baca Pelangi community, if viewed from the community concept, are built because of a sense of belonging or attachment to one another. This is in accordance with the definition of community presented by McMillan and Chavis (1986) which says that a community is a collection of members who have a sense of belonging, are bound among each other and believe that the needs of members will be met as long as the members are committed to staying together. -same.

Furthermore, in terms of the republican citizenship theory which is the theoretical basis in this study, the voluntary services carried out by the Kampoeng Baca Pelangi community are formed because of civic bonds or civil ties between citizens. In addition, in republican citizenship theory, individual rights are guaranteed and each individual citizen can play an active role as a servant in the public community filling the history of the nation's journey (Aziz Wahab and Sapriya, 2011). This is in accordance with what was done by Kampoeng Baca Pelangi which did not place restrictions on anyone who wanted to be actively involved in the activities they held. We can also prove this from the initiators

and administrators of Kampoeng Baca Pelangi themselves who come from punk children, where as we know in social life in our society, punk children are still underestimated or still get a bad label from the community.

In republican citizenship, the ideal form of a state is based on two supports, namely the civic virtue of its citizens and a republican government because this is an essential right, so it is called a civic republic. So this citizenship emphasizes the importance of obligations (duty), responsibility (responsibility) and civic virtue (priority of citizenship) of its citizens. Civic virtue in the Roman republic is defined as a form of willingness to put the public interest first. Civic virtue is part of the virtues that are related between citizens and the state, or perhaps between citizens and communities (national/local) (Blanken, 2012). According to Derek Heater (2004) in Winarno (2015) there are 4 types of virtue (virtue) that are generally recognized by the Greeks. The four virtues are temperance (simplicity), justice (fair), courage (dare), and wisdom (wise). We can see the willingness to put the public interest or civic virtue first from the Kampoeng Baca Pelangi management, we can see from the actions they took in a situation where in fact their status was the same as victims of the earthquake that hit Lombok island in 2018, but they consciously and dare to organize people who want to provide moral and material assistance to their communities as a result of the earthquake that struck. On the other hand, the existence of Kampoeng Baca Pelangi is also able to facilitate children who are victims of the earthquake to continue to enjoy basic education services, as well as to help them rise from adversity and the trauma they felt as a result of the earthquake that hit them their area.

Thus the engagement strategy implemented by the Kampoeng Baca Pelangi community through its various programs or activities can provide an opportunity for anyone to be actively involved in building the community without any restrictions on certain grounds because all citizens have the same right to be actively involved.

Second, in carrying out a program or activity, of course, there are obstacles. These obstacles become challenges or obstacles for people or groups in carrying out their activities, including those felt by Kampoeng Baca Pelangi in an effort to fulfill basic education services for children affected by the Lombok earthquake. The obstacles experienced by Kampoeng Baca Pelangi are influenced by two factors, namely internal factors and external factors. Internal factors are factors that come from within the Kampoeng Baca Pelangi community itself. Meanwhile, external factors are factors that come from outside the Kampoeng Baca Pelangi community.

First, internal factors, the obstacles experienced by Kampoeng Baca Pelangi that come from within them are in terms of funding for the operation of the Kampoeng Baca Pelangi program such as for the procurement of learning tools for children. In addition, there is still a lack of teaching staff or tutors from the Kampoeng Baca Pelangi management, which in fact most of them are not people with educational backgrounds, so they often experience difficulties in the learning process. Then the second external factor, the emergence of unfavorable perceptions of Kampoeng Baca Pelangi or the children studying at Kampoeng Baca Pelangi or the children at least had an impact on the management of Kampoeng Baca Pelangi or the children.

Reviewing Law Number 20 of 2003 concerning the National Education System (Sisdiknas), education in Indonesia is divided into three main lines, namely formal, non-formal, and informal which aim to complement and enrich one another. From the explanation of the article, the activities carried out by Kampoeng Baca Pelangi are included in the non-formal education path. The provision of non-formal education is intended for community members who need educational services that function as substitutes, additions, and/or complements to formal education in order to support lifelong

education (Article 26 Paragraph 1, Law on National Education System). According to Abdulhak & Suprayogi (2012) states that "non-formal education is education whose ownership is focused on the community, which involves the establishment, funding, management, and other aspects, which activities are from, by and for the community" so that it can be interpreted that non-formal education emphasizes on community participation in education.

Thus, this is in accordance with the existing conditions in Kampoeng Baca Pelangi, where the establishment, funding and management of Kampoeng Baca Pelangi itself mainly comes from the community. In addition, the establishment of Kampoeng Baca Pelangi is also to facilitate the children of the Lombok earthquake victims who need educator services so that one of their basic rights in the field of education can still be enjoyed even though they are in special conditions due to natural disasters. The existence of educational services from Kampoeng Baca Pelangi can also help children so that they are not left far behind in school lessons or to increase children's knowledge regarding things they do not get at school, such as in the arts.

Third, to be able to overcome an obstacle or obstacle, of course the right solution is needed according to the obstacles faced, as well as the obstacles experienced by Kampoeng Baca Pelangi in implementing its program. The solutions implemented by Kampoeng Baca Pelangi to overcome the obstacles they experienced in their efforts to fulfill basic education services for children affected by the Lombok earthquake were as follows:

The first is the solution to the obstacles from internal factors, which include (a) the lack of community operational funds, (b) the lack of teaching staff. The solutions implemented by Kampoeng Baca Pelangi to overcome these obstacles include:

Lack of community operational funds: To overcome obstacles in terms of funding Kampoeng Baca Pelangi has several solutions implemented to overcome obstacles, including:

First, a collective fee by the management of Kampoeng Baca Pelangi: The management of Kampoeng Baca Pelangi voluntarily and collectively make donations to meet the operational needs of Kampoeng Baca Pelangi, for example the need to buy writing and learning tools or drawing tools that are running out.

Second, Selling Kampoeng Baca Pelangi Merchandise: The management of Kampoeng Baca Pelangi makes T-shirts with the theme "Keeping Nature" which is also the title of a children's music album that has been released by Kampoeng Baca Pelangi. The clothes that are made consist of two colors, namely black and white, so that prospective buyers can choose according to the color they like. The proceeds from the sale of these merchandise are used for the operational needs of Kampoeng Baca Pelangi, especially to finance the production of this children's music album, such as the cost of recording in the studio and making music videos.

Third, Deliberation with the community: Before carrying out an activity, the management of Kampoeng Baca Pelangi often invites the local community or the children's parents to socialize the program they will be working on, so that if there are problems that can hinder their program, the community can provide solutions or support both morally and materially so that the planned program can still run well according to the plan.

Then the solution to overcome the lack of teaching staff or tutors is the Kampoeng Pelangi Management, most of whom are people who are not from an educator background, so they often experience difficulties when filling out the material. To be able to overcome this obstacle, the management held a meeting to motivate each other so that each manager would take turns to provide material according to their respective fields of expertise. Apart

from internal, to be able to overcome this obstacle, the management of Kampoeng Baca Pelangi itself is very open to accepting any party who wants to voluntarily become a volunteer to teach and learn with the children in Kampoeng Baca Pelangi.

The two solutions to obstacles from external factors, the actions of Kampoeng Baca Pelangi to overcome the emergence of a bad perception towards them, the administrators of Kampoeng Baca Pelangi themselves do not want to think too much about things that are not good, they focus on the programs they have so that from there they can prove that what they are doing in Kampoeng Baca Pelangi is positive and beneficial for the community.

We can see this from the success of Kampoeng Baca Pelangi which has been able to produce the first children's music album which contains 8 original songs by the management of Kampoeng Baca Pelangi and sung by the children of Kampoeng Baca Pelangi. The music album has the theme "Keep Nature", which contains a message to invite all parties to jointly protect and preserve the nature that is our place to live and at the same time a place for us to find food. This album is also a form of gratitude from Kampoeng Baca Pelangi to Allah SWT (who is still faithful to give us health to wake up in the morning), nature, farmers and parents for their permission and support so that we can do activities together in this community. The songs in the album are inspired by various current social conditions that they feel, such as the disappearance of various traditional children's games due to being eroded by modern games in internet-based devices. In addition, children's songs are rarely produced or played in various media, so that like it or not, children also consume adult songs whose song content is not suitable for children's age. The album Jaga Alam from Kampoeng Baca Pelangi can now be enjoyed on various digital media platforms such as Spotify, YouTube and others.

Judging from the efforts made by Kampoeng Baca Pelangi in overcoming the obstacles experienced, this is in line with the characteristics of the community according to Muzafer Sherif, which among others mentions that there is a common drive or motive between individuals or community members to achieve common goals.

V. Conclusion

In closing, what the Kampoeng Baca Pelangi community has done for children affected by the Lombok earthquake is very worthy of appreciation and being an example for other individuals or communities. In addition to helping children to continue to receive educational services in special circumstances, they are also able to raise children's spirits from the trauma caused by natural disasters that have befallen them, are able to develop children's mentality as well as hone and discover talents that have been hidden in children. These children go through various programs that they run. Through the various programs that they run, not only provide opportunities for their group members to be actively involved in building the community, but they are very open, providing space for anyone who wants to be involved to have a positive impact on the community, of course with positive activities. So that the community can benefit from it.

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