

Islamic Moderation Practices in Pesantren Education (Study in Ainul Yaqin Boarding School)

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Abstract

The world of Islamic education today requires a moderate attitude that is owned by everyone who claims to understand the teachings of Islam especially in pesantren education. The focus of this research is how the practice of Islamic moderation in pesantren education. The research method used by the writer is descriptive qualitative. The results of this study indicate that the concept of moderation taught by Islam is sourced from the Qur'an and Al-Hadith, which states that Muslims must behave and act as people in the middle (ummatan wasatan), who uphold the truth (haq) and dispel errors (vanity), and that is also what is taught at the Ainul Yaqin boarding school.

Keywords: Moderation; Education; Pesantren

Abstrak

Dunia pendidikan Islam saat ini membutuhkan sikap moderat yang dimiliki oleh setiap orang yang mengaku dirinya memahami ajaran Islam khususnya dalam pendidikan pesantren. Fokus penelitian ini adalah bagaimana praktek moderasi Islam yang ada dalam pendidikan pesantren. Adapun metode penelitian yang digunakan oleh penulis adalah deskriptif kualitatif. Hasil penelitian ini menunjukkan bahwa Konsep moderasi yang diajarkan oleh Islam adalah bersumber pada Al-Qur'an dan Al-Hadits, yang menyebutkan bahwa umat Islam harus bersikap dan bertindak sebagai umat yang berada di tengah-tengah (ummatan wasatan), yang menegakkan kebenaran (haq) dan menghalau kekeliruan (batil), dan hal itu pula yang diajarkan di pesantren Ainul Yaqin.

Kata Kunci: Moderasi; Pendidikan; Pesantren

Introduction

One of the successes in developing a country can be realized one of them by the existence of a peaceful society, but if in a country is often treated with conflict, conflict, chaos and so forth. Then it is impossible "Baldatun Toyyibun warobbun ghafuur" will be realized. Lately, various kinds of events have arisen in the form of conflicts and conflicts between people, while peace is no longer held in high esteem, riots are everywhere, excitement is for religious reasons, becoming one of the most effective weapons used to divide national unity, especially in Indonesian country.

The country of Indonesia, is a country rich in diversity of cultures and languages. One characteristic that characterizes Indonesia is the existence of Islamic Boarding Schools. Pesantren is the oldest non-formal educational institution that was established decades ago in Indonesia. The establishment of Pesantren is not only a place to gain religious knowledge, but also in Islamic boarding schools, it becomes a land for character education which is far more concrete in the process and practice of education that it practices. Nurcholis Madjid, has the view that from the historical side of pesantren is not only synonymous with Islamic meaning, but also contains the authenticity of Indonesia (indigenous).¹

Aspects of the reality of life become its own color in the world, however, the diversity of tribes and cultures in Indonesia with a variety of backgrounds that often

¹ Nurcholis Madjid, *Bilik-bilik Pesantren Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997), 3.

lead to social insecurity in social life. Ethnocentric and primordial cultures often emerge and threaten national disintegration. Traces of history prove that these socio-cultural conflicts often occur in community and state life. Lately, ironically, there is a bitter reality of the increasing number and complexity of social problems, including various forms of violence. Various forms of violence have become a common phenomenon in many places, including the Asian region, and are believed to be manifestations of social conflict and the low quality of human development, especially in education. The violent conflict has disrupted the various arrangements of community life, both in the economic, social, cultural and political fields.

A few months ago we were shocked by the explosion of suicide bombings in 3 churches namely the Catholic Church of Santa Maria without blemish, the Pentecostal church, and the Indonesian Christian Church (GKI). Not to be surprised by the three bomb blasts, the night there was a bomb explosion in Sidoarjo. And the next day the bomb blast shook Surabaya again. This time Surabaya mapolrestabes were targeted. Next, on Wednesday 16 May, suspected terrorists attacked Riau Police Headquarters.

The series of bombs did not just this time and this year it happened. But a series of bombs like this had occurred in previous years such as the JSX bomb terror (2000), the Santa Ana church bomb and Plaza Atrium senen Jakarta (2001), the Bali bombing I (2002), the JW marriot bomb (2003), the Bali bomb II (2005), JW Marriot II bombs and the Jakarta Ritz-Carlton Hotel (2009), Solo church bombs (2011), Jakarta Kampung Melayu pot bombs (2017).

Acts of terrorism and radicalism seemed to be a frightening "scourge" for the journey of Indonesian history. Besides being a terrorist and radical act, it disturbs the community and also threatens the integrity, unity and integrity of the Indonesian people.

At the individual level, violence occurs in cases of student brawl, fights between neighbors, and so on. At the communal level, violence takes place in conflicts between community groups in the struggle for resources, maintaining ethnic / religious values / identity groups, and so on. At the nation-state level, conflict arises to redefine relations between citizens in the context of sovereignty and state continuity. Separatism, both at regional and national levels, is a characteristic of nation-state conflict. While at the international level, there is a physical war in the name of their respective national interests.²

Likewise, politicization through the mobilization of identity on the issue of gun conflicts in Palestine, Kashnir, Mindanao, Afghanistan has helped to divide people in various countries based on religious, ethnicity or political ideology ties. In turn, the fabric of conflict between countries will trigger new violent conflicts and damage peace between human beings.

In the present context, Islamic boarding schools are able to portray themselves as strongholds of cultural imperialism that strongly colors people's lives, especially in urban areas. The development of pesantren with its education system is able to align itself with education in general. Refer to Law No. 20 of 2003 concerning the National Education System, the position and existence of pesantren education has the same place as other public education without dichotomy. It is part of the National Education System.

The position of Pesantren in the national education system has the same goals as other formal educational institutions in the context of educating the nation's life. With its unique education, teaching and traditional system, pesantren has the potential to increase its openness to the wider world and offer a more universal agenda including supporting world peace, conflict resolution and human rights enforcement. Islamic boarding school figures are well aware that they must play an important role in the

² Amin Haedari, et .al. *Masa Depan Pesantren dalam Tantangan Modernitas dan Tantangan Kompleksitas Global* (Jakarta: IRD Press, 2004).

process of social change and keep it running well and not damage moral social order. For pesantren, a peaceful social life is more peace for the progress of pesantren and Islamic da'wah.³

The emergence of Islamic boarding schools is not only in the aim of meeting the needs and demands of the public, but also aims to become an Islamic broadcasting platform. Then these two things are used as identity patterns owned by the pesantren. As stated by M. Dawam Raharjo in his book that, it became the identity of pesantren at the beginning of its growth, namely as a center for the spread of Islam, in addition to being an educational institution.⁴

The presence of pesantren is said to be unique for two reasons namely first, the pesantren is present to respond to the situation and condition of a society faced with the collapse of moral joints or can be called social change. Second, the establishment of pesantren is to spread the teachings of the universality of Islam to all corners of the archipelago.⁵

The dynamics of pesantren life in general do not directly become a subculture of growth, development and broad dynamics occurring in people's lives. Pesantren cannot avoid all forms of changes, differences and even individual or group conflicts that occur and become part of pesantren or in improvement with the community or outside parties. Therefore, pesantren are required to be able to submit applications for the renewal, differences and developments..⁶

Lately, there are often many situations where differences and debates occur among the people. One example is the frequent occurrence of violence, riots and even cases of conflict between communities and even more tragic events are only often motivated by their ignorance and unconsciousness and misunderstanding between the two parties and some are motivated by political interests alone. Therefore born and the existence of pesantren should be the main place and become a role model for the community in tackling such situations. Like what has been done and implemented in the Ainul Yaqin Islamic boarding school in instilling the values of moderation between students with other students.

Therefore, the authors feel interested and important to know and conduct research on how the pesantren instill a peaceful cultural value, by raising the title of research "Islamic Moderation Practices in Pesantren Education (Study on Ainul Yaqin Islamic Boarding School)".

Method

This study uses a qualitative approach because it is a study in which it intends to describe and objectively and systematically reveal phenomena and activities that occur at the Ainul Yaqin Islamic Boarding School in the matter of implementing a culture of peace, instilling tolerance and moderate attitudes.

In this study, researchers entered certain situations, conducting observations and interviews with people who were considered to know about the problem. Determination of data sources for the interviewee is done by purposive random sampling, which is to set certain requirements that must be owned by the informant who is used as the source of the data chosen by way of consideration first and the purpose of certain objectives.⁷

³ Irfan Abubakar and Chaider S. Bamualim (eds), *Modul Pendidikan Perdamaian di Pesantren Berperspektif Islam dan HAM* (Ciputat: CSRC UIN Syarif Hidayatullah Jakarta, 2015), viii.

⁴ M. Dawam Raharjo, *Perkembangan Masyarakat dalam Perspektif Pesantren, Pengantar*, dalam M. Dawam raharjo (ed), *Pergaulan Dunia Pesantren : Membangun dari Bawah* (Jakarta : P3M,1985), 7.

⁵ Said Aqil Siradj, *Pesantren Masa Depan, Wacana Pemberdayaan dan Transformasi Pesantren* (Bandung : Pustaka Hidayah, 1999), 202.

⁶ Said Aqil Siradj, *Pesantren Masa Depan*, 9.

⁷ Sugiono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta, 2014), 216.

The informants referred to in this study are Boarding School Caretakers, Boarding School Board Managers, Ustadz and Santri. However, the subject and informant of this research do not rule out the possibility of reaching out to people around who are considered relevant and meet the criteria of informants who can answer or understand correctly about the object of research.

Data collection techniques are the most strategic and systematic step in the research carried out, because basically the main purpose of research is to get data. Without knowing the data collection techniques that must be used, the researcher will not get data that meets the established data standards.⁸ In accordance with the characteristics and sources of data collection, the data collection used in this study is a variety of techniques, among others. First, interviews with Boarding School Caretakers, Boarding School Board Managers, religious teachers and students as well as related people deemed relevant to the research problem. In this study the authors used guided free interviews. Namely, Interviewer only makes the main issues to be investigated, then in the interview process takes place following the situation. Interviewer must be clever and wise in directing the interviewee if it turns out he was deviant. Interview guidelines function as controllers so as not to lose the direction of the interview process.⁹

Secondly, observation of conditions that occur in the field ., But in this case the researcher came to the place of research but the researcher was not directly involved with the activities in it. His involvement with the actors or observed only manifests in the form of his presence in the arena of activities with a certain time.¹⁰

Results

history of Ainul Yaqin Islamic Boarding School, Ajung District, Jember Regency ¹¹

Ainul Yaqin Islamic boarding school is one of the places of the kaula or community in studying religious knowledge in the Ajung Klanceng hamlet, Ajung village, which was founded by KH. Moch. Ainul Yaqin and Nyai Hj. Siti Zainab. The beginning of the establishment of the boarding school was estimated right in 1969 when it was still legalized Dark Totoan (TOGEL) by the Regional Government with the name of the Al-Karomah boarding school, giving the name was intended for the purpose that all students who study in the cottage get the glory (karomah) from Allah SWT, and indeed at that time many people dubbed caregivers as sacred clerics, because at that time many people came to ask for his number from him. At that time the number of students did not stay / boarding was very large, even in the Klanceng and Krasak hamlets, Ajung sub-district, Jember district. However, there were only two people living from Bondowoso.

Then in the next period the status changed to Al-Qodiri Islamic Boarding School 03 branch of Al-Qodiri Islamic Boarding School 1 Jember which was raised by KH. ACh. Muzakki Shah. The reason for switching this status is because the founder and caretaker of the boarding school is KH. Moch. Ainul Yaqin studied and fought in upholding Islam by promoting the practice of Manaqib Sheikh Abdul Qodir al-Jailani, RA. with KH. ACh. Muzakki Syah guardian of Al-Qodiri Islamic Boarding School 1 Jember.

At first this boarding school was a salaf (classical) cottage in which only studied religious sciences, after a few years later in 2006 this boarding school held a formal program in the form of the First Middle School (SMP) Ainul Yaqin which was in Junior

⁸ Sugiono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* , 224.

⁹ Moh Soehadha, *Metode Penelitian Sosial Kualitatif Untuk Studi Agama* (Yogyakarta: Suka Press, 2012), 112.

¹⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2007), 248.

¹¹ Dokumen Pesantren Ainul Yaqin Kecamatan Ajung Kabupaten Jember. 12 November 2018.

High School 09 Jember The procurement of the Ainul Yaqin First Middle School Program is intended to ensure that santri are not only equipped with religious knowledge but also general science with the intention that later santri can continue to formally pursue higher education so that they can compete in the era of globalization at that time, as well as a lack of community interest when their children after graduating from elementary school (SD) only go to school without continuing formal education. From there the caregiver took the initiative to hold the First Middle School Program (SMP).

In 2009 the status of Al-Qodiri Islamic Boarding School 03 was changed to Ainul Yaqin Islamic Boarding School (lack of reason), with the vision of Giving birth to a generation of knowledgeable, pious, and virtuous people who take care of the caregiver. In 2013 the caregiver took the initiative to establish Madrasah Aliyah (MA) Azza Ainul Yaqin with the intention that the students / junior high school students who graduated could continue their formal education in the boarding school without having to go out looking for formal school locations, even though they were still PP students. Ainul Yaqin, given the dangers of the association of teenagers in the community. In addition to the formal program for junior high schools and Madrasah Aliyah (MA), there is also a non-formal program, namely Madrasa Diniyah Ainul Yaqin, which in its study studies Islamic religious sciences, including nahwu, shorof, monotheism, jurisprudence, jurisprudence, reading the Koran and others like Islamic boarding schools in the archipelago.

Educational Methods in the Ainul Yaqin Islamic Boarding School

1. Sorogan method when teaching reading the al-Quran

The Sorogan method is a method adopted by the cleric to deliver lessons to santri individually. The target of this method is usually the santri group at a low level, those who are new to the reading of the Koran. Through sorogan, the intellectual development of students can be captured by the kiai as a whole. He can provide full guidance so that he can emphasize the teaching of certain students on the basis of direct observation of their basic abilities and capacities.

2. Wetonan method when Majlis ta'lim

The wetonan method or also called the bandongan method is a teaching method that is done by the cleric or kiai reading, then translating, explaining and reviewing books, Islamic books in Arabic, while students listen to them. They pay attention to the book, the book itself and make notes (both meaning and information) about the words uttered by chaplain.

3. Lecture method when the Diniyah Madrasah Teaching and Learning Process

This lecture method is the result of a shift from the wetonan method and the sorogan method. Where the actual lecture method is almost the same method as wetonan and sorogan. Explanation or explanation of the kiai or religious teacher while students listen and take notes, if it is considered that there are notes that must be recorded.

Ainul Yaqin Islamic Boarding School Education Curriculum

The Ainul Yaqin Islamic boarding school curriculum has expanded to become more widespread with the addition of knowledge which is still an element of the subject matter taught in the early stages of its growth. Some reports regarding the subject matter can be concluded, namely: the Qur'an with recitation and interpretation, aqa'id and kalam science, jurisprudence with ushul fiqh and qawaid al-fiqh, hadith with mushthalah hadith, Arabic with the tools of knowledge such as nahwu, sharaf, bayan, ma'ani, badi, and 'arudh, date, mantiq, Sufism, morals and celestial sphere.

Not all pesantren teach that knowledge strictly. The combination of knowledge is only usually set in several pesantren. Several other pesantren set different science combinations because there is no standardized pesantren curriculum at local, regional or national scale. Curriculum standardization probably never succeeded in being ordered by pesantren because of the background of the pesantren in each of the activities held.

Most of the pesantren circles do not agree with the standardization of the pesantren curriculum. Pesantren curriculum variations are believed to be better. The variation of curriculum in pesantren will show the characteristics and advantages of each pesantren. Whereas the equalization of the curriculum sometimes actually restrains the abilities of students who have different abilities and expertise. In general, the division of expertise in the boarding school environment Ainul Yaqin has given birth to pesantren products which range from: nahwu-sharaf, fiqh, aqa'id, Sufism, hadith, interpretation, Arabic and so on.

Islamic Moderation Practices in Education in Islamic Boarding Schools Ainul Yaqin

Talking about peace and a culture of peace will undoubtedly remind the complexity of the increasingly routine conflicts. Even more so in the contemporary era, the world is plagued by the problem of terrorism. Today the existence of terrorism and violence that actually happened is the right time to remind again the importance of reviving Islamic values that uphold human dignity, peace, tolerance and peaceful resolution of conflicts. Especially for the pesantren world which holds the largest share in the effort to shape and color the patterns of thought and attitudes of the Muslim generation.

The formation of the character of peace-loving in an Islamic society is impossible instantaneously without consistent and ongoing efforts. Choosing a path of peace and a tolerant life in a world filled with prejudice and hostility is obtained through a long process of thought that is reinforced by the Naqli and Aqli arguments about how to respond to life relations colored by conflict and hostility. Islam teaches that the origin and at the same time the goals of life are unity, brotherhood and peace, not division, hostility and violent conflict.

The pesantren upholds respect, without questioning the origins of religion, ethnicity, and race. For a long time, pesantren has been busy with non-Muslims. In fact, many of the scholars worked together with figures from other religions in the context of community empowerment and serving humanity.

One of the words of Allah, in the Qur'an about tolerance is in surah Yunus verse 99, which reads;

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

Meaning: And if your Lord wills it, surely everyone in the whole earth has faith. Then do you (want to) force people so that they become believers?

This verse explains that if God wants all people to believe in Him, this will be done, because doing so is easy for Him. Indeed, suppose your Lord wants not to create man in a state ready according to his nature to do good and evil, and to believe or disbelieve and by his own choice he prefers to one of the things that might be done, by leaving the opposite through his will and will. alone, of course all that God did. However, God's wisdom is still to create humans in such a way, so that humans consider themselves with their choices, whether to believe or disbelieve, so there are some people who believe and those who are infidels.

It also departs from a saying of the Prophet, which forms the basis of moderate practice in education at the Ainul Yaqin Islamic boarding school. As has been narrated by Imam Khamsah that the Messenger of Allah, said: "Excluding my behavior, my sunnah, my religion, people who do not love the smaller and respect the greater."

The reader of this hadith should properly believe in his heart like, "If I do not follow this, then the farther from the sunnah of the Prophet." Departing from this hadith too, someone knows the teachings of behaving to others; good down, that is to people who are smaller in age or science; to the side, that is to the equivalent person; and above, people who are older or higher in science and degree. If the guidance in acting starts from each person is good, then the attitude to outsiders, society, even the scope of the nation and state will go well. Thus, departing from this hadith alone, if fully implemented, then peace will come naturally.

The teaching of moderation in the Ainul Yaqin Islamic Boarding School is seen from the reality that moderation education has been integrated in the teaching and learning process, in the sense that there is no separate curriculum. The teaching of moderation is not instilled directly, but it is contained in the existing curriculum, such as in the subjects of morals, hadith, and interpretation, which takes place naturally and follows the flow of learning in the boarding school Ainul Yaqin. There is one key word that is used as a guide in this culture of peace, which is also a reflection of the meaning of the above hadith, which is 'tolerant'. Departing from the awareness of rights and obligations and being able to place it according to its place, it will logically bring about a tolerant nature. Thus, placing according to position can also be used to refer to 'peace'. Meanwhile, conflicts that occur and often occur in the community are generally caused by 'over acting' in the sense that there are obligations in them that are not heeded or rights are not fulfilled.

According to Kiyai Ainul Yaqin as the caretaker at this time, it can be said that almost all activities in the pesantren reflect a culture of peace. For example in the process of teaching and learning activities, at least in it there is a transfer of knowledge that can lead to peace and there is an interaction between students with religious teachers, or fellow students with peaceful patterns or principles.

Ustadz Mahmud Adds, if daily activities in Islamic boarding schools are sorted, for example, from getting up in the morning, starting the morning prayer in congregation, wiridan, chanting, bathing, eating together, and so on until going back to sleep, all of them have a habit of being disciplined, disciplined, etc. itself will bring about peace which is intended to instill the values of tolerance and moderation.

There are some important things that are most emphasized in the process of moderation practice that is applied in Ainul Yaqin Islamic boarding school, among other things. *First*, the pluralist attitude shown by the Pesantren Ainul Yaqin with various social humanitarian activities such as teaching students to mutual cooperation, friendship with the surrounding community to join the congregation of sholawatan, tahlilan and others like it. *Second*, tolerance of local culture. In this case the Pesantren Ainul Yaqin, especially the boarding school caretakers see and assume that the local culture in the midst of the village community is an area that has a very valuable local wealth, then exploring local wisdom becomes important, as well as respecting and caring for it is also one of the implementation processes culture of peace that is peace with the circumstances, respecting the surrounding culture and being moderate to the state of the culture and habits around. *Third*, acceptance of social development. Ainul Yaqin Islamic Boarding School is very accommodating to social developments both in the realm of science and technology. This openness was demonstrated by the pesantren caretaker Ainul Yaqin by adopting good new thinking to strengthen the learning process in the pesantren internally and to build a peaceful life order in the community. The steps of the Pesantren Ainul Yaqin are based on the basic view of the pesantren community, namely the existence of *ukhuwah Islamiyah, ukhuwah wathoniyah and ukhuwah insaniyyah*.¹²

¹² Wawancara dengan Ustadz Mahmud, selaku Ustadz di Pondok Pesantren Ainul YAqin pada 16 November 2018.

Conclusion

Based on the research results of the discussions that have been done, it can be concluded that in the practice of moderation education in pesantren there are some important things that need to be considered and applied. In accordance with what has been implemented by Ainul Yaqin Islamic boarding school, among others.

First, the pluralist attitude shown by the Pesantren Ainul Yaqin with various social humanitarian activities such as teaching students to mutual cooperation, friendship with the surrounding community to join the congregation of sholawatan, tahlilan and others like it. Second, tolerance of local culture. In this case the Pesantren Ainul Yaqin, especially boarding school caretakers see and assume that the local culture that is in the midst of the village community is an area that has a very valuable local wealth, then exploring local wisdom becomes important, and respecting and caring for it is also one of the processes of applying moderation, that is, peace with the surroundings, respecting the surrounding culture and being moderate to the surrounding culture and habits. Third, acceptance of social development. Ainul Yaqin Islamic Boarding School is very accommodating to social developments both in the realm of science and technology. This openness was demonstrated by the pesantren caretaker Ainul Yaqin by adopting good new thinking to strengthen the learning process in the pesantren internally and to build a peaceful life order in the community.

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