

Leadership TeungkuDayah (Study Of Social Reality Regarding Tengku Role In SocietyThe District Of KutaBaro, Aceh Besar District)

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Abstract: The people of Aceh where Islam is the basis and direction that drives the attitudes, behaviors and actions. In this context, TengkuDayah is a very influential figure in Acehese society both in terms of religious learning (religious teaching) and social and political control of the transformation of the basic source of Islamic values, even determine the thinking and action of people of Aceh. TengkuDayah leadership role is to form people who are knowledgeable, honest, intelligent, industrious and diligent worship. This study aims to describe and analyze the leadership of TengkuDayah as pesantren leaders, community leaders, religious leaders and the leadership of Tengku Boarding School in association with the local authorities. This research use descriptive qualitative approach. Data were collected through interviews, observations and the relevant documents. Data analysis was prepared by Interactive (Milles and Huberman) to the stages of data collection, data reduction (data reduction), Presentation of data (data display), inference and verification (conclusion drawing and verification) to explain the concept of leadership Tengku Boarding School in Acehese society , The results showed: First, the authority, legitimacy and authority is a resource for TengkuDayah to influence and mobilize all components dayah synergistically to achieve a common goal; Secondly, the Authority charisma as a leader TengkuDayah Islam the basis of total obedience of the people, the transformation of the basic sources of Islamic values and determine ways of thinking and acting of people of Aceh; Third, TengkuDayah as religious leaders is a source of knowledge and public protector that offers a change-based perubahan Islamic values; Fourth, cooperation ulema (Tengku Boarding School) and the Government a guarantee of successful implementation and enforcement of Islamic Shari'a in Aceh; Fifth, the driving factor is leadership on is TengkuDayah managerial excellence, community participation and compliance; Sixth, the attitude of exclusivism dayah, skepticism of the people and government political strategy become an obstacle to the leadership of TengkuDayah. In general concluded that Tengku Leadership Boarding School in Acehese society shows Islamic scientific authority, charisma, legality and authority of the society's total compliance menumbukan be a capital for TengkuDayah to influence and mobilize all components dayah synergistically to achieve a common goal. Aspect - the aspect of constructing a figure TengkuDayah as Charismatic Leader,

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I. INTRODUCTION

Dayah (Aceh) or Pesantren (Java and other areas) is an educational institution that serves as a place of learning and educating a cadre of scholars and leaders of Aceh on an ongoing basis. Dayah as educational institutions have Teungkuh (Educator / scholar) and Pupils / aneukdayah. Pupils (aneukdayah) consists of two groups, namely students and students mukin bat / meudagang. Pupils bat is part aneukdayah that are not settled in the cottage, but return to their homes after learning. While students meudagang are sons and daughters who reside in an Islamic boarding school and usually come from distant regions. The education system developed at boarding school rangkang no different to what dikembangpesantren in Java or mosque-surau in West Sumatra, which can be viewed from various aspects, namely in terms of lesson material, taught religious subjects are solely the starting point to the classics (yellow book). In general, the lesson begins with simple books (books jawoe / book arabmelayu) was followed by the books of deeper levels of an Islamic boarding school can be seen from the types of books that are taught. Each dayah serves as a center of growth and knowledge of Islam, as well as being a place of social communication. Inside there are scholars who are specifically termed Tengku. Tengku not only as the leader of the Islamic boarding school alone, in some circumstances it can also act as an advisor to the king, queen or emperor. Even among TengkuDayah as scholars, political leaders and

sultans as the synergy in running pemerintahan, when political leaders in crisis they (TengkuDayah) perform political chamber replace the role of the latter in defending the kingdom. Tengku so large role in society has implications for boarding position becomes multi-functional. Pesantren particularly in the district of KutaBaro, Aceh Besar district occupies a strategic position in society as guardians Tengku leadership and great support of the students who become public. Therefore, the title of Tengku always relate to such a degree that emphasizes the glory and recognition given voluntarily to scholars and community leaders as a sign of honor for social life and is not an academic degree obtained through formal education. In this context, it should be noted that Tengku experts and scholars is the title of Islam, which in Western literature, the difference between these two types of membership are blurred and often mixed use. In fact, both are quite different at the point of status and influence. In the view of the people of Aceh, Tengku higher position than scholars. A scholar with all the necessary requirements at a time may be successfully climbed to Tengku. Teungku in this study are considered public Islamic leaders have charisma, either as leader of pesantren or not. Not all Tengku own boarding school. There is also the Tengku who teaches religion by way of lectures from village to village to berfatwa to the public. the difference between these two types of membership are blurred and often mixed use. In fact, both are quite different at the point of status and influence. In the view of the people of Aceh, Tengku higher position than scholars. A scholar with all the necessary requirements at a time may be successfully climbed to Tengku. Teungku in this study are considered public Islamic leaders have charisma, either as leader of pesantren or not. Not all Tengku own boarding school. There is also the Tengku who teaches religion by way of lectures from village to village to berfatwa to the public. the difference between these two types of membership are blurred and often mixed use. In fact, both are quite different at the point of status and influence. In the view of the people of Aceh, Tengku higher position than scholars. A scholar with all the necessary requirements at a time may be successfully climbed to Tengku. Teungku in this study are considered public Islamic leaders have charisma, either as leader of pesantren or not. Not all Tengku own boarding school. There is also the Tengku who teaches religion by way of lectures from village to village to berfatwa to the public. Tengku higher position than scholars. A scholar with all the necessary requirements at a time may be successfully climbed to Tengku. Teungku in this study are considered public Islamic leaders have charisma, either as leader of pesantren or not. Not all Tengku own boarding school. There is also the Tengku who teaches religion by way of lectures from village to village to berfatwa to the public. Tengku higher position than scholars. A scholar with all the necessary requirements at a time may be successfully climbed to Tengku. Teungku in this study are considered public Islamic leaders have charisma, either as leader of pesantren or not. Not all Tengku own boarding school. There is also the Tengku who teaches religion by way of lectures from village to village to berfatwa to the public.

In carrying out the propaganda function, the Tengku involved in the different spheres of community life, not only in religious matters but also included in the social domain. This function causes Tengku hard work involved in community issues. Without expecting any reward with the Tengku always ready to accommodate a variety of complaints submitted to them so as to make them as cultural leader (charismatic) in the lives of the people of Aceh. Actually, when referring to the early history of Islam, whether practiced by the Prophet and the four caliphs, then there were no separation between the religious sphere and the social sphere, but both have a complementary relationship in delivering community to achieve a prosperous life.

But such understanding at the same time giving rise to a tendency of waning Tengku characteristics as a role model growing loss of influence of religion and religious institutions. Rasionlitas attitude tends to be dominant in understanding the reality of society. Example; the occurrence of some of the following phenomena: The emergence of a young generation of students modern character in the sense that they have the capability and greater freedom to assess and evaluate the Tengku attitude, at least in the political realm. Changes like that, obviously gave birth to a problem related to the legitimacy of the leadership role Tengku. The birth of modern students is the result of the modernization program in pesantren education system which is characterized by a growing number of schools in the environment. The increasing number of middle-class Muslims who are more educated. The emergence of young intellectuals, both secular and religious in the NU's make Tengku shaky position. In this context, Tengku position as honorable leader has begun to falter, either caused by the behavior Tengku less exemplary, also due to a change in social norms that underlie social relations between the Muslim community. For example, Tengku involved in practical politics, both at the village level, involved in political parties, members of parliament and so on. also due to a change in social norms that underlie social relations between the Muslim community. For example, Tengku involved in practical politics, both at the village level, involved in political parties, members of parliament and so on. also due to a change in social norms that underlie social relations between the Muslim community. For example, Tengku involved in practical politics, both at the village level, involved in political parties, members of parliament and so on.

This study aims to describe and analyze the teungku dayah leadership in the community in the district of Kuta Baro, Aceh Besar district and to describe and analyze the factors driving and inhibiting dayah teungku leadership in the community in the district of Kuta Baro, Aceh Besar district.

II. LITERATURE REVIEW

Leadership theory

According Jarwanto (2015: 92) that: leadership is a process of influencing or give examples of the leader to his followers in an effort to achieve organizational goals. Leadership or leadership is the applied science of social sciences, because the principles and rumusnya expected to bring benefits to human welfare. Effective leadership must give direction to the efforts of all employees in achieving organizational objectives. Without leadership or guidance, the relationship between the individual objectives and goals of the organization may become distant (weak). This situation led to a situation where individuals work to achieve personal goals.

Leadership broadly covers the process of influence in determining the organizational objectives, motivate followers to achieve the objective behavior, influence to improve the group and its culture (Riva, 2014: 2). Leadership is often translated in Arabic as al-ri'ayah, al-Imarah, al-Qiyadah or al-za'amah (Qomar, 2007: 268).

Boarding School and Boarding School concept Teungku

Dayah during the struggle (the Dutch colonial period), each region (solicitation) have at least have a dayah, Netherlands and convert them into landschap numbering 129 pieces. Thus the number of dayah estimated at 129 pieces. Dayah at this time plays an important role in the exertion of fighters into battle, especially in rekindle the spirit by reading Sabi Wars saga in dayah-dayah, rangkang, meunasah and mosques. In fact there dayah as dayah around Batëë Iliëk directly into the city's defense.

teungku is an expression used daily Acehnese in the call and the title for someone. Everyone decent in Teungku-kan, was named or called by Tengku. There followed this calling names, such as Tengku Fakinah, Tengku Daud Zamzami, Tengku Hasbi Ash-shidiqy and so on. Some others, after the addition of the word Tengku followed by the name and place of origin, such as Tengku Hasan Krueng Kalee, Tengku Hasballah Indrapuri, even there with additional Teungkuchik followed by the name and region of origin, or without its original name, such as Tengku Chiek Pante Kulu, Teungku Chiek Ditiro and others. Most used in everyday life is a call Tengku alone or with the addition of its original name, a call like "Tengku,

Leadership Teungku Boarding School in Perspective of Social Theories

Role theory

Role is a dynamic process position (status). If a person is exercising its rights and obligations in accordance with his position, he exercised a role. The difference between the position of the role is for the sake of science. The two can not be separated because one depends on the other and vice versa (Soekanto, 2009: 212-213). Merton in Raho (2007: 67) says that "the role is defined as a pattern of behavior expected by society of people who occupy a certain status. Some roles are called as devices (role-set). Thus the role of the device is the completeness of relationships based on roles that are owned by people as occupying a special social statuses. "

Theory of Social Change

According to Doyle Paul Johnson (1990: 142) the process of structural differentiation has become an important element in the analysis of parsons of the long-term social change, at least since his *Economy and Society* wrote with Smelser in 1957. Nevertheless, Parsons pressure generally in the order social and balance so strong, so the criticism often leveled at him for failing to discuss the conflict and change well. Perhaps, in response to this criticism, for some things in his work lately, Parsons applying pressure on the dynamics of social change.

Social Interaction Theory

Stephen K. Sanderson (translation, 2003: 43), explains what is meant by the public is a species of living beings are social when members live together, interact and depend on each other to survive. Humans are social creatures because they live together in a variety of organized groups. Not really if you think your respective communities raising animals and humans are fundamentally. Due to the specific nature and basis of various social life showed significant differences from each other. Social life is a complete animal governed by instinctual mechanism, and the response is standard behavior.

In relation to society as a process of interaction, George Simmel in Veeger KJ (1990: 91-100) provides some basic understanding, among other things, first, the community is composed and network relationships between people, which makes them united. Interactions member which is based on conceptions and patterns supported perilaku together, that community. In essence, social life itself and the amount of action and reaction innumerable, both between individuals and between groups. The parties involved to adjust to one pattern of collective behavior.

Structural functionalism theory

The basic assumption of the theory of structural functionalism is the community and social institutions tended to be seen as a system in which all parts are interdependent on one another and work together to create a balance (Talcott Parsons in Zubaedi; 2007; 116). Social systems within this framework tend to move toward equilibrium or stability, in which each institution has its own function.

Theory of Symbolic Interaksionare

This symbolic interaction theory was introduced by Herbert Blumer around 1939. Within the scope of sociology, this idea actually had already stated George Herbert Mead, but later modified by Blumer in order to achieve certain goals. This theory has a good idea is one of the symbolic interaction perspective, a new theory emerged after the theory of action (action theory) pioneered and developed by Max Weber.

Theory of Social Reality

Max Weber saw as the social reality of social behavior has a subjective meaning. Therefore, the behavior has a purpose and motivation. Social behavior becomes "social" when the subjective question of social behavior that makes individuals pointed to the subjective. Behaviors that have the certainty that indicates uniformity of behavior in general in society (Veeger, 1993: 171). Then, according to Durkheim, a social fact consists of two kinds: first, the social fact in the form of material, such as things or objects that can be captured in sensory form of natural objects in the real world. Second, the social fact that non-material, namely the fact that invisible but real in the world intersubjective community, such as opinions, egoism and altruism (Ritzer, 1992: 17).

III. RESEARCH METHODS

Research approach

This research use descriptive qualitative approach (Descriptive Qualitative Research). Qualitative research aims to develop the precise nature-sifatsuatu individual, the state, or the symptoms of a particular group or determine the frequency or the spread of a phenomenon in society (Koentjaraningrat, 1991: 29). The purpose of descriptive research is to create a description, picture or painting in a factual and accurate information on the facts, nature, and the relationship between the phenomenon investigated (Nazir, 1999: 63).

Research focus

The focus of the research is as follows:

1. Tengku leadership dayah in the community in the district of Kuta Baro, Aceh Besar District:
 - a) Teungku dayah as pesantren leaders
 - b) Teungku Dayah as the leader of the people
 - c) Teungku dayah as religious leaders
 - d) Teungku dayah in relation to local government
2. Incentives and Leadership Teungku dayah in the community in the district of Kuta Baro, Aceh Besar District:
 - 1) Incentives Leadership Tengku Boarding School in Kuta Baro community in the district of Aceh Besar district:
 - a. Internal factors
 - b. External factors
 - 2) Inhibiting Factors Tengku Boarding School Leadership in the community in the district of Kuta Baro, Aceh Besar district:
 - a. Internal factors
 - b. External factors

Data analysis technique

In qualitative research data analysis is necessary because in this study the researchers have to explain how the research process coherently. And in the research process flow from the initial stage to the final stage. This is in accordance with the opinion of the Sugiyono Miles &Huberman (2014: 91) that "activity in qualitative data analysis performed interactively and continues over to the bitter end". Miles &Huberman also explained that qualitative research can be done in four areas: Data collection, data reduction, a data display and conclusion drawing and verification.

IV. DISCUSSION

Within the Community Leadership TengkuDayah Aceh district of KutaBaro, Aceh Besar District

Leadership is basically always in contact with power. In this case the power can be understood as an aspect of people's lives related to the art of influencing others both outside and in the area of education itself. Each dayah in which there Tengku or Ulema, clear their position as a center of growth and knowledge of Islam. But anyway, dayah institutions is also a place of social communication even becomes an institution of social control on power.

Tengku dayah As leader of Pesantren / dayah

The leader is a person with the primary mission is to make changes. Change is a necessity and a way to be able to survive in his time and future. The whole apostle sent from Allah has the same mission, namely to make the changes. However, change is not easy, a leader must understand correctly the psychological, sociological, cultural and even political. Therefore, a leader must be wise and intelligent in its mission.

Tengku as a leader or caregivers a dayah which has several levels of educational institutions. In developing its institutions, Tengku never eliminate its original form (culture). Many people interpret that boarding schools are still old-fashioned and static (old-fashioned), whereas boarding school has been growing rapidly with Tengku his leadership. Various changes while keeping cultures performed continuously towards a better direction.

One heavy duty Tengku is changing the culture of the organization he leads. The changes meant the level of efficiency and effectiveness of the organization. Making changes to the way it was not easy. Changes can only be made by the leaders of the rich knowledge, smart and sharp vision. In addition, it must also be willing to sacrifice for the betterment of the organization dipimpinya, moving bawahanya so the atmosphere is more active and a mutual synergy so that the changes achieved. However, such a leader is severely limited.

Tengku dayah As Leader of the People

Reality Aceh Election bustle directly eliciting ideas, hopes and longings of people who want clerics to return to politics in Aceh, This fact lay the foundation of the high influence of religion on society elite. In Aceh, the local Islamic religious elite is being called TengkuDayah trust knowledgeable (in Islam), capable of leading, graduates of the Islamic boarding school and charismatic. Thus, Islam not only give value to a reference base of action, but more than that Islam is a system view of the world (worldview) which brought up the Aceh judge good and bad and really hurt anything.

Tengku role in shaping the character of independent students can be shown on the activities of the welcome new students. In this activity, welcome new students, students will be given basic knowledge about life at the school as take care of themselves independently in accordance with the opinion Mastuhu (1994: 64) that: Independence in boarding schools seem that since the beginning of the students already trained independently. Pupils organize and be responsible for his need its own, such as managing money shopping, cooking, laundry, study plan and so on. When it becomes the new students, the students will be educated to be able to take care of themselves and independently in activities.

Tengku Boarding School For Religious Leaders

In communities Tengku highest position since Tengku an elder leaders and more knowledgeable, with the position Tengku be decisive or highest decision-making in society. Charisma, knowledge, experience, and wisdom in society making it a leader Tengku stakeholders in society. There are four basic Horikhoshi According to the Tengku in his devotion to the community, which is served at the Mosque, Madrasah, at boarding school, and at school.

This devotion in turn that determines a person called Tengku by the people, for it to be Tengku no formal criteria, but rather the fulfillment of several conditions of non-formal. Terms informal here, namely: (1). A person who is very good berpengatahuan about Islam. (2). One can memimpin in religious events. (3). A person who can provide solutions to a case-islamic sharia berdasarkan religion. (4) a person who can work and share knowledge with others. And other requirements determined by the community itself.

Thus, Tengku Islamic boarding schools have a higher position in society, he was a functionary of the mosque or madrasa. Stakeholders here are the people who have been given the trust or confidence of a thing, for example, place or issue, in this case Tengku are considered appropriate figure to become stakeholders in society. Tengku considered one that can provide decisions and policies that have been required by the community to resolve the problems of the community environment. Tengku are yangpandai or an expert in the science of religion so that all matters decided and said Tengku be obtaining by sharia-islamic religion, therefore any problems that occur in the community will be obtaining in talking with teungku. In that capacity,

Tengku leadership dayah In Relationship With Local Government

Sociological relations Acehese people intertwined in an Islamic foundation. This fact characterizes consciously establish a close linkage between Islam and the people of Aceh. Islam not only as a religion, but also a source of world outlook (worldview) and the identity of the people of Aceh. This gives the colors in a variety of Acehese social dynamics. In other words, the social dynamics of conflict in Aceh good, peace and development processes are always driven and linked by Islam. Islamic values in sharia - Islamic law provides for the departure landing dominant and determinant teungkudayah (scholars) in Acehese society.

Incentives and Leadership Teungku Boarding School in Kuta Baro community in the district of Aceh Besar district

What is meant by Tengku Tengku caregivers are boarding / dayah that keep religious values as the elements of the previous (boarding / dayah / dayah).

Incentives Leadership Tengku Boarding School in Kuta Baro community in the district of Aceh Besar district:

a. Internal factors

Tengku dayah is the leader of Pesantren / Islamic boarding school that is administratively known as an institution that regularly manage and administer the activities, resources, programs of activities including capturing opportunities and addressing challenges. The regularity seen in aspects: 1) HR Planning Pesantren / Islamic boarding school, 2) Organizing boarding / dayah, 3) Management of schools and 4) Evaluation of education and training in Islamic boarding school.

b. External factors

Aspects that are external in this case are factors originating from outside boarding / dayah include:

1) Community participation in the organization comply with the rules

Effective rules in organizational management agency is highly influenced by public awareness to acquire or implement development. But it is less visible is the community in the region is still low participation in obtaining organizational goals. So it sometimes happens after a reprimand from the authorities, it is not because people do not want to take care of the organization or unintentionally violate any but the more they do not know about the management of the organization. It was not because of these rules for public dissemination is still lacking.

2) Obedience and loyalty Acehese against Tengku dayah

Absolute obedience and loyalty to the people of Aceh Tengku dayah firmly influenced by two interrelated elements bersinergis. First, the text of religious normativity and reproduction that do their own interpretation.

Inhibiting Factors Tengku Boarding School Leadership in the community in the district of Kuta Baro, Aceh Besar District

Although the research paper on leadership suggests teungku many weaknesses that occur in the implementation of the program and the failure to achieve the objectives of the target group, but we must acknowledge that there is a lot of leadership teungku successfully and achieve the set goals. obstacles that occur in the implementation teungku leadership can come from individual personalities in the community and can also come from the social system. These constraints are:

a. Internal factors

- a) superego
- b) self distrust
- c) Insecurity and regression
- d) Conforming to norms
- e) Systemic and cultural coherence
- f) Kepentingan group.
- g) The sacrosanct.
- h) The rejection of outsiders.
- i) Critics of the provision of assistance

b. External factors

- a) The lack of relations with the outside community
- b) The development of science and Technology overdue
- c) Traditional public attitudes
- d) Prejudice against things new or foreign
- e) Custom or habit
- f) The notion that studying at Islamic boarding school has no future
- g) Political strategy of the government to implement Islamic shariah

V. CONCLUSION

Tengku leadership Boarding School in Kuta Baro community in the district of Aceh Besar district:

Based on data analysis and theory can be concluded that the Leadership Tengku Boarding School in the community can be seen in his role as leader of Pesantren / Islamic boarding school, community leaders, religious leaders and role in relations with the local authorities, are: First, Authority, legality and authority is a resource for Tengku dayah to influence and mobilize all components dayah synergistically to achieve a common goal. *Second*, Authorities charisma as a leader Tengku dayah Islam the basis of total obedience of the people, the transformation of the basic sources of Islamic values and determine ways of thinking and acting of people of Aceh. Third, Tengku Dayah as religious leaders is a source of knowledge and public protector that offers changes based on Islamic values. Fourth, cooperation ulema (Tengku Boarding School) and the Government a guarantee of successful implementation and enforcement of sharia law in Aceh.

Incentives and Leadership Teungku Boarding School in KutaBaro community in the district of Aceh Besar district

1) Incentives Leadership Tengku Boarding School in KutaBaro community in the district of Aceh Besar district: First, the driving factor is leadership on is Tengku dayah managerial excellence, community participation and compliance. Second, the attitude of exclusivism dayah, skepticism of the people and government political strategy become an obstacle to the leadership of Tengku dayah.

2) External inhibiting factor is the government's political strategy and declining public interest to learn in dayah Overall analysis of data on Tengku Boarding School Leadership in the community may be concluded that Islamic scientific authority, charisma, legality and compliance menumbukan total public authority would be capital for Tengku dayah to influence and mobilize all components dayah synergistically to achieve a common goal. These aspects of constructing figures Tengku dayah as Charismatic Leader.

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