

**Research Article**

# Social Capital For Rural Community During the Covid-19 Pandemic in Banyumas Regency

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**Abstract.**

The COVID-19 pandemic has significantly impacted Indonesian society. In addition to having an effect on the community's socioeconomic aspects, it also has an effect on the health aspect. The most important factor in preventing and managing the effects of COVID-19 is how to foster social cohesion and make use of all community resources, especially its social capital. Finding out the social capital of rural communities amid the current COVID-19 outbreak is therefore urgently needed. This study's specific goal is to examine the social capital that exists in rural Banyumas Regency villages during the COVID-19 pandemic and how such social capital influences local activities and rural populations' social relations. A case study technique and a descriptive qualitative methodology were used to perform this study. The researcher will conduct in-depth interviews and direct observations to gather data. The Banyumas Regency's rural settlements will be chosen for the study depending on the researcher's criteria (purposive sampling). The findings demonstrated that several Banyumas Regency village areas had powerful social capital through social networks and community trust. Still, different things also occurred in several other regions, where the level of trust between community members had decreased since the pandemic. The social network that should exist in the community disintegrates or fails to form due to the drop in confidence.

**Keywords:** Social Capital, Village Community, COVID-19 Pandemic

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## 1. Introduction

The advent of a new viral variety spread fast throughout the world, including Indonesia, at the start of 2020, surprising the world as a whole. The Coronavirus Disease 2019 virus, also known as COVID-19, has been classified by the World Health Organization (WHO) as a global pandemic. On March 2, 2020, the first COVID-19 case in Indonesia that was positively confirmed was discovered. Every day, there are more positive verified instances of COVID-19. According to information from the Indonesian COVID-19 Handling Task Force (*Satgas*), as of November 26, 2021, there were 4,255,268 confirmed positive cases of COVID-19, of which there were 8,093 active cases (1).


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Because of the significant number of COVID-19 cases in Indonesia, the government must act quickly and appropriately. As a result, the government took a calculated risk by enforcing the Large-Scale Social Restrictions (PSBB) regulations based on the Regulation of the Minister of Health Number 9 of 2020 concerning Guidelines for Large-Scale Social Restrictions in the Context of Accelerating the Handling of COVID-19, which later changed its name to Enforcement of Restrictions on Community Activities (PPKM) (2). The COVID-19 pandemic has ramifications for various dimensions, including the social and economic community and health issues, as evidenced by the prevalence of positive case findings and death rates brought on by COVID-19. This is because some local economic activity has stopped.

The Banyumas Regency, one of the regencies in Central Java Province that was initially included in the red zone for the spread of COVID-19, is one of the regencies in Central Java Province where the trend of the reach of COVID-19 is undergoing dynamics or ups and downs. Positive cases have grown over the previous few months due to local transmission and swabs' widespread use and fast tests. Additionally, Banyumas Regency's location on intercity and interprovincial commerce routes make it a transit site for other regions, which could impact the likelihood of the spread of COVID-19. Innovative initiatives are required due to the rising number of cases in Banyumas Regency and adjacent places. It is not only focused on or reliant on government aid; it also considers how to make the most of already available resources in the neighborhood. In particular, social and economic dimensions have been significantly impacted by the COVID-19 outbreak in Indonesia and Banyumas Regency. The most obvious change is the end of many social contacts and activities in society, even though people are social beings and will always engage with others around them. Geographically, the environment in Banyumas Regency is still closely associated with rural characteristics, where activities and social contacts between residents are still carried out directly; therefore, it can be claimed that the social ties of the people in Banyumas Regency are still strong.

When the COVID-19 pandemic started to spread in Banyumas Regency, the social climate of the neighborhood, which has strong social ties, became a problem in and of itself. Access to available food and other resources was one of the issues that emerged when COVID-19 spread throughout the Banyumas neighborhood. Due to the community's restricted access to available resources, restrictions on community activities, and the closure of several access highways and commercial hubs in the Banyumas Regency area have their effects. Building social cohesion and making the

most of community resources are two steps to averting more significant socio-economic impact.

The ability of the community to distribute COVID-19 and build its capacity to handle its social and economic effects is crucial in this regard, as is the management of the social capital that the community owns. The various definitions of social capital vary depending on the focus and angle of the investigation. But generally, the relationship between people is the central topic when discussing social capital. The more people with whom a person has positive ties, the more extensive his network. The social network comprises formal and informal groups that inspire everyone in society to cooperate (do collective action) based on respect, solidarity, and tolerance (tolerance).

Social capital is a relationship between group members based on mutual respect, understanding, and shared ideals that enable efficient and effective cooperation (3). A person or group of people creates social capital when they can form a long-lasting network of more or less formalized relationships based on shared knowledge and recognition. Social capital can be natural or virtual (implied) resources (4).

According to its purpose, social capital is a plural entity composed of two pieces rather than a single entity. First, several facets of social structure are included in social capital. Both social capital help actors in the network take particular actions. The accumulation of various kinds of social, psychological, cultural, institutional, and intangible assets that impact cooperative behavior is referred to as social capital. Networks, conventions, and beliefs are a component of social life that allow people to operate more effectively as a group to achieve a common goal (5) The kind of moral community that cannot be attained as in the case of other types of human capital must be created, which requires social capital. Getting accustomed to a community's moral standards while simultaneously embracing values like loyalty, honesty, and dependability are necessary for developing social capital.

A nation's economic health, founded on cultural foundations, is greatly influenced by social capital based more on general social ideals (6). Norms or networks that allow people to act as a group are examples of social capital. Social capital is an accumulation of actual or potential resources connected to form a robust network and institutionalize friendly, mutually beneficial relationships. The institutionalization of group relationships, which may be used as a dependable source of wealth, is the goal of the investment method employed to build the social network (7).

Social capital includes social organization, social networks, reciprocal trust, norms that promote coordination and collaboration, and mutual benefit. Mutual trust and conventions emphasize how important cooperation is in a group activity. Interactions

founded on a conviction that others will act by expectations and lend support to one another can be used to explain mutual trust (8). Social capital is based on three factors, the ability to rely on the social environment for support and the actual expansion of obligations that have been met; the importance of information networks as a foundation for action and norms; the presence of effective sanctions within a group or community can help people achieve their goals (9).

Networking is the first component of social capital. Building social capital involves more than just one person; it also consists of a group's rising propensity to interact with one another as a fundamental component of its core beliefs. A social network is a living, breathing infrastructure of social capital that consists of networks of interpersonal collaboration. The network promotes connection and communication, fosters the development of trust, and increases teamwork (5). Social networks are sometimes very robust in healthy communities. People develop solid, official, and informal ties after getting to know them and others. According to the traits and orientation of the group, a specific typology will typically give the network of social relations its color. Traditional social groupings are often created based on common inherited traits (repeated social interactions) and shared values regarding the dimensions of requirements (religious beliefs). These groups tend to be highly cohesive, but the range of networks and trusts that may be developed is relatively limited (10). The level of member participation and network scope will be higher in organizations based on shared values and objectives and with more contemporary organizational management traits.

Trust is a form of desire to take risks in social relationships based on a feeling of confidence that others will do something as expected and will always act in a mutually supportive action pattern; at least the others will not conduct detrimental to themselves and the group (5). Trust is an attitude of shared confidence in the community's ability to work together and build social capital (6). The culture present in the society, which will create the riches of social capital, is linked to trust as an essential economic component. A trust facilitates the ability to collaborate and assist one another in the community. There are two types of faith: trust in persons we know personally and confidence in strangers whose trustworthiness will rise due to our familiarity with societal norms. In a community with mutual trust, there is more potential for people to get involved in problem-solving (9). Trust is the primary and most significant component of social capital. Trust is a precondition for creating and growing strong (or weak) social wealth in a community. People with high levels of trustworthiness or a broad range of trust will have a high potential for social capital. On the other hand, people with low trust capacities or a limited range of faith will have little social capital potential (11).

Trust is one of the most crucial forms of social capital; it refers to community members' confidence in one another and their ability to be depended upon. Trust is the only thing that will keep a community group or organization alive (12). Within the radius of trust, communities have varying inventories of social capital, which determines how far moral standards, cooperation, honesty in performing duties, solidarity, and a sense of justice are applicable. Belief in one another extends beyond the immediate family, community, or larger group (13). The development of social capital, which in turn affects a country's productivity, depends on trust. The time and energy spent resolving conflicts increases due to this loss of faith. It is impossible to isolate cultural issues from developing social capital and trust. A society's cultural level rises directly to the value of its social money. Ultimately, culture becomes the key to raising the nation's standard of living (14).

A community group's social capital can help the community build facilities for gaining access to resources, overcoming poverty, and carrying out economic development. According to Bourdieu, Le Capital Social capital, which includes all assets associated to the possession of a robust social network made up of all connections and acquaintances, is measured. The presence of social capital is anticipated to make it easier for community organizations to pursue their goals for social welfare. Community-owned social capital may also serve as the primary tool in resolving social issues connected to COVID-19.

Social capital in rural places is not the same as in urban areas. In contrast to urban communities, which generally tend to be more independent and able to take care of their own lives without relying on the surrounding community, rural communities differ in that their life systems tend to be grouped based on the family system. Based on the tracing of previous studies, the tendency of studies on social capital can be mapped. First, the research of Dodi Faedlulloh (15), Khabib Bima Setiyawan (16), Nopa Laura, et al.,(17) who conducted research related to social capital before the COVID-19 pandemic and mentioned that collective work, mutual cooperation, and cooperation made the level of social trust in society grow as social capital in society, Second, research conducted by Max Regus (18), Dyah Retna Puspita, et al.,(19) during the pandemic has entered the community. The results show that social capital has become one of the strengths of society in many places in the face of the spread of COVID-19. Learning from COVID-19, this article argues that social capital revitalization is one of the strategic paths for dealing with the pandemic situation. Based on several previous studies, there was no research on social capital in rural communities in Banyumas Regency during the COVID-19 pandemic. This makes this research feasible to investigate social capital in rural villages in Banyumas Regency during the COVID-19 pandemic. Tracking is done to determine

how much local knowledge influences rural communities' social capital and how much social money influences the behavior and social connections during the COVID-19 pandemic in Banyumas Regency. The results of this study are also used to assess the extent to which COVID-19 prevention and management in Banyumas Regency's rural communities may be accomplished by utilizing the community's already-existing social capital. This is where the research becomes urgent because it has been demonstrated that Indonesians' social capital helps disaster victims recover more quickly. As a result, rural communities social capital may also be a crucial component of managing and preventing COVID-19 in the Banyumas Regency.

## 2. Method

This study falls under rural sociology, which examines rural communities' social capital during the COVID-19 epidemic, particularly in the Banyumas Regency. The rural community in Banyumas Regency is the subject of this investigation. This type of research is qualitative since it aims to identify and comprehend the social capital present in rural Banyumas Regency communities during the COVID-19 pandemic. Moleong(20) Outlined how qualitative research techniques translate things that occur in an individual into words or language in a comprehensive, natural way to understand them. A case study was chosen as the research method and is a qualitative approach. As said by Stake (21) it was chosen because the researcher used several data collection techniques to get reliable information within a set timeframe to learn in-depth about something, such as an event or activity of the informant.

In-depth interviews, which take the form of discussions with the village administration individually or in groups, as well as participant observation, are the data collection methods employed in this study to gather more detailed and in-depth information on issues. Focused discussion in small groups, often known as a focus group discussion (FGD), is another method of gathering data from informants. Additionally, attempts were made for sharing the interim research findings with the informants through training and a collaborative learning process between researchers and informants.

Rural areas of the Banyumas Regency served as the study's primary subjects. While the COVID-19 Task Force in each of the villages where the research was conducted in Banyumas Regency served as the subjects for this study, village leaders were. This study was carried out in the Banyumas Regency. Because Banyumas Regency was originally part of the red zone for the spread of COVID-19 in Central Java Province, it was chosen as the site for the research. In addition, Banyumas Regency's population

primarily consists of rural residents both geographically and sociologically. This fits with the study's goal to examine the social capital in rural areas during the COVID-19 pandemic.

### 3. Results and Discussion

#### 3.1. Social Capital for Rural Communities During the COVID-19 Pandemic

The COVID-19 pandemic has influenced societal development. Not just in terms of physical well-being but also in representations of community group behavior and social connections. The government has implemented several initiatives to stop the COVID-19 virus from spreading. Social limitations, which require people to have fewer social connections, are one of the strategies used. According to William, this societal constraint undoubtedly affects society (22) that social interactions in society have been disrupted and harmed by the COVID-19 epidemic. Of course, this tremendously impacts social capital, which the community accumulated and sculpted via regular contacts.

Ritzer dan Goodman (23) claims that the village community is a highly cohesive community group where social control is carefully carried out through community norms. One of the fundamental tenets of social capital in rural communities is solidarity, which only arises in a community group with values and standards that allow the group to evolve on its terms (24).

Buana(25) They have highlighted that one way for people in rural areas to combat the COVID-19 pandemic in their surroundings is by utilizing their social capital. As a result, the community's response to environmental changes serves as a standard for measuring the colonial capital. The social networks present in every contact, the cooperation in community groups, the prevalent norms, and the culture or local wisdom that develops in the community are all indicators of social capital.

The social capital that the community owns has been able to give several villages in Banyumas Regency a foothold in their efforts to combat and stop the spread of COVID-19 in the local area. However, some towns have poor social capital, making them more likely to have conflicts of interest in preventing and managing COVID-19. Trust, one form of social capital, is crucial in the fight against the prevention of COVID-19. If family members or neighbors are exposed to COVID-19, village communities with a high level of trust between community members will find it easier to take preventive measures.

This relationship also prevents the hamlet from shunning and isolating its COVID-19-affected residents. They continue interacting by being mindful of the appropriate space between neighbors. Because they trust that those around them won't harm them or the environment, they are accepted by the community. High levels of trust also stop COVID-19 victims from becoming the target of negative stigma, hastening their rehabilitation process thanks to the community's support.

In contrast, not all of Banyumas Regency's rural communities saw high levels of inter-community trust during the COVID-19 pandemic. During the COVID-19 pandemic, trust between village residents fell in specific neighborhoods. The beginning of the village's collective cohesion slipping was a sign of the erosion of confidence. This occurred due to the COVID-19 pandemic-related social jealousy that developed between individuals who received aid and those who did not. In the end, this social jealousy causes people's confidence in those around them to wane. People are less likely to believe information about their relatives or neighbors who this decline in trust COVID-19 has impacted, and they even assume that the data is exhaled so that their neighbors receive assistance from the government. Of course, this interferes with relationships and interactions in the social environment of the community.

Social networking is another social capital that develops in Banyumas Regency's rural villages in addition to trust. Social networks are crucial during the COVID-19 pandemic because they allow people to get information about COVID-19 prevention and management. In a country with a high level of trust among the citizens, social networks develop and expand as a sign of solidarity during a pandemic. People communicate via social networks about locals exposed to COVID-19 and how to handle it. The community's social networks make it simpler to assist when a relative or neighbor contracts COVID-19. Several of the local communities in Banyumas Regency who have social capital in the form of social networks can be seen when they volunteer to assist in food or essential ingredients for their neighbors who are in self-quarantine.

Rural social networks have always been local knowledge, but they are growing increasingly due to the COVID-19 pandemic. Rural communities have a growing sense of shared accountability, concern, and help during the pandemic. The neighborhood voluntarily generates money to help COVID-19-affected individuals in their respective organizations. Burt (26) claimed that if the community and the government can make the most use of the social capital network, the impact of the pandemic can be managed in the best possible way. Social capital plays a significant role in some community groups' ability to withstand the COVID-19 pandemic (27).



### 3.2. Local Wisdom of Rural Communities During the COVID-19 Pandemic

Local wisdom can also be translated as a work of reason, profound feelings, character, the form of temperament, and proposals for human splendor. It is thinking about life founded on clear reasoning and good character and contains positive things (28). Local wisdom refers to a way of thinking about life and knowledge and a variety of coping mechanisms used by local groups of people to solve problems and meet their needs (29). Unwritten rules that become the standard for society in all facets of life are divided into three categories: (1) rules governing relationships between people, such as marriage customs and everyday etiquette; (2) rules governing interactions between people and nature, such as animal and plant welfare; and (3) rules governing interactions between people and the supernatural, such as those involving God and otherworldly spirits. Local wisdom can take the form of traditions, institutions, proverbs, and words of wisdom.

Local wisdom is the accumulation of intelligent, inventive, and kind ideals over time in local (regional) concepts or ideas passed down from one generation to the next. This local wisdom, which might be called the noble ideals of the community, serves as the foundation for the philosophy of good behavior toward harmonization. Community members follow these values since they are thought to contain the truth. If local knowledge continues to be a resource for navigating social dynamics, its worth will be meaningful. In the middle of vibrant social life, the presence of local wisdom values will truly be tested.

Local knowledge significantly impacts rural communities' life during a pandemic like the one we are currently experiencing. The importance of local expertise influences how much social capital society has. In Banyumas Regency, village communities have a pearl of distinctive local wisdom that differs by location. Some communities have local knowledge in the form of customs that are followed to ward off undesired events. In contrast, other communities have it in the form of routines frequently followed by the neighborhood when assisting others. This traditional knowledge becomes one of the social capital in society's insulators.

## 4. Conclusion

Rural communities (6) social capital is absolutely essential to handle, defeat, and avoid COVID-19 during the pandemic. Social capital is not always present in equal amounts throughout the community in Banyumas Regency. However, different things have also

happened in some villages where the amount of trust between community members has dropped since the epidemic. In specific rural locations, social capital is present in their communities' faith and strong social networks. The social network that should exist in society is lost or imperfectly constructed due to the decline in trust.

The local knowledge of rural communities and social capital is another strategy for surviving the epidemic. When deciding how to handle COVID-19, the district may act based on its local wisdom. Local knowledge safeguards against the emergence of social capital in rural Banyumas Regency villages.

## Conflict of Interest

This article is based on the results of research that has been carried out by the author. This article does not contain elements of discrimination, so there is no conflict of interest related to the writing or publication of this article.

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