



## **Implementation Of Aswaja Values In The Seven Habits Of Great Indonesian Children Movement At UPTD SDN Sukahati, Haurgeulis District, Indramayu Regency**

**Rika Turika Masroh<sup>1✉</sup>, Mohammad Yogi Hamdi<sup>2</sup>, Jejen Rohandi Saputra<sup>3</sup>, Dodi Manulung<sup>4</sup>, Ari Lutfia Sari<sup>5</sup>, Ahmad Khori<sup>6</sup>**

Universitas Islam Nusantara

Email : [1masrohrika@gmail.com](mailto:1masrohrika@gmail.com)

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### **ABSTRACT**

This research is motivated by the importance of strengthening character education in elementary schools as a foundation for the formation of religious, moderate, tolerant, and noble personalities of students amidst increasingly complex social and cultural challenges. The values of Ahlussunnah wal Jama'ah (Aswaja) are considered relevant to be integrated into the Seven Habits of Great Indonesian Children Movement as a character building program that emphasizes positive behavior in students' daily lives. The purpose of this study is to describe the implementation of Aswaja values in the Seven Habits of Great Indonesian Children Movement, identify teacher strategies in integrating these values into habituation and learning activities, and analyze supporting factors in its implementation at the UPTD SDN Sukahati, Haurgeulis District, Indramayu Regency. This study uses a qualitative approach with a descriptive method through a case study. The research subjects include the principal, teachers, and students. Data collection techniques are carried out through observation, interviews, and documentation, while data analysis techniques use the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawing. The main theories used in this study include character education theory, habit formation theory, and the concept of Aswaja values which include tawassuth, tasamuh, tawazun, i'tidal, musyawarah, and islah. The results of the study indicate that the implementation of Aswaja values in the Seven Habits of Great Indonesian Children Movement has been running well and integrated into the school culture through school policies, teacher role models, and consistent habits, thus providing a positive contribution to the formation of students' characters who are religious, disciplined, tolerant, balanced, responsible, and able to live in society harmoniously.

**Keywords:** Aswaja, Character Education, Seven Habits of Great Indonesian Children, Elementary School

## **INTRODUCTION**

Basic education plays a strategic role in shaping students' character as the foundation of the nation's personality. Amidst the current era marked by globalization, advances in information technology, and rapid social change, the world of education is faced with various moral and character challenges, such as declining discipline, low social awareness, and weakening tolerance. Therefore, education should not only be oriented towards academic achievement but also emphasize the strengthening of sustainable and contextual character education. The government, through various education policies, encourages educational institutions to develop positive habituation programs that instill religious, social, and national values from an early age.

One effort to strengthen character education is realized through the Seven Habits of Great Indonesian Children Movement, which emphasizes the habit of waking up early, praying, exercising, eating healthy and nutritious food, a love of learning, being involved in community, and going to bed early. However, the success of this movement depends heavily on the core values underlying it. The values of Ahlussunnah wal Jama'ah (Aswaja), which include tawassuth (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal (justice), are strongly relevant in shaping the character of religious and moderate students. At the Sukahati Elementary School Technical Implementation Unit (UPTD), Haurgeulis District, Indramayu Regency, the Seven Habits of Great Indonesian Children Movement has been implemented, but the integration of Aswaja values within it has not been studied in depth.

Based on initial observations at the Sukahati Elementary School Technical Implementation Unit (UPTD), the school has implemented various habit-building activities such as communal prayer, time management, literacy activities, community service, and the development of worship and social attitudes. A religious community environment and a conducive school culture are supporting factors in the program's implementation. However, there are still variations in the understanding and application of Aswaja values by teachers and students, as well as differences in the level of consistency in their implementation. Therefore, a scientific study is needed to obtain a comprehensive and objective picture.

A number of studies have examined character education and character building in elementary schools, but studies specifically examining the integration of Aswaja values into the Seven Habits of Great Indonesian Children Movement are relatively limited, particularly in the context of public elementary schools. Few studies have in-depth described how Aswaja values are implemented, teachers' strategies for integrating them into character building activities, and the factors that support the program's success at the school level.

Based on these conditions, this study was conducted to examine the implementation of Aswaja values in the Seven Habits of Great Indonesian Children Movement at the Sukahati Elementary School Technical Implementation Unit

(UPTD), Haurgeulis District, Indramayu Regency. This research is expected to provide a concrete picture of the practice of integrating Aswaja values into character building, identify effective strategies, and formulate an implementation model that can serve as a reference for other elementary schools in strengthening character education based on moderate Islamic values and rahmatan lil 'alamin (blessing for the universe).

## **METHODOLOGY**

This research uses a qualitative approach with a descriptive focus. This qualitative approach was chosen because this study aims to deeply understand the process of implementing the values of Ahlussunnah wal Jama'ah (Aswaja) within the Seven Habits of Great Indonesian Children Movement in elementary schools. The qualitative approach allows researchers to holistically and contextually explore the subjective meanings, understandings, and experiences of informants, particularly principals, teachers, and students directly involved in program implementation (Creswell, 2014, pp. 186–187; Moleong, 2017, p. 6).

The descriptive focus in this study aims to provide a clear, systematic, and factual picture of the phenomena under study without manipulating the research subjects. Descriptive research aims to depict conditions as they are based on data obtained from the field, thus enabling the researcher to act as the primary instrument, observing, recording, and interpreting social phenomena in a naturalistic manner (Sugiyono, 2019, pp. 11–12). In this context, the researcher objectively described all data related to the implementation of Aswaja values in character building for students through the Seven Habits of Great Indonesian Children Movement.

Thus, the use of a descriptive qualitative approach is expected to yield comprehensive and in-depth information regarding the practice of character education based on Islamic values espoused by Nahdlatul Ulama, as well as uncovering the supporting and inhibiting factors that arise in its implementation in elementary schools (Moleong, 2017, p. 9; Creswell, 2014, p. 189).

This research was conducted at the Sukahati Elementary School (UPTD SDN Sukahati), located in Haurgeulis District, Indramayu Regency, West Java Province. The school is strategically located and easily accessible to the surrounding community, including students, educators, and parents. The school environment is relatively conducive to learning activities, as it is located in a safe residential area that supports educational activities.

The Sukahati Elementary School UPTD is a public elementary education unit under the auspices of the Indramayu Regency Education Office. The school is committed to developing education that focuses not only on academic achievement but also on character development. This is reflected in various habituation programs and school activities that instill moral, social, and religious values.

Socioculturally, the people of Haurgeulis District are known for their strong religious life and uphold the values of togetherness, tolerance, and mutual cooperation. This condition is an important asset for the school in implementing the values of Ahlussunnah wal Jama'ah (Aswaja) in the daily lives of students. The Aswaja values, such as tawasuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice), align with the character of the local community and are easily internalized in educational activities.

In the context of character education, the Sukahati Elementary School Technical Implementation Unit (UPTD) is implementing the Seven Habits of Great Indonesian Children Movement as a systematic effort to shape positive character in students. This movement is integrated into learning activities, daily habits, and school culture. The implementation of the Aswaja values within this movement is a distinctive feature and strength of the school, instilling religious character, discipline, responsibility, and mutual respect from an early age.

Based on these conditions, the Sukahati Elementary School Technical Implementation Unit (UPTD) in Haurgeulis District, Indramayu Regency, is considered a relevant and representative location for research on the implementation of Aswaja values within the Seven Habits of Great Indonesian Children Movement, due to the alignment between the school's program, community character, and the research objectives.

The research method used in this study is a case study. This method was chosen to gather in-depth information regarding the implementation of the Aswaja values within the Seven Habits of Great Indonesian Children Movement at the Sukahati Elementary School Technical Implementation Unit (UPTD). The case study allowed researchers to comprehensively explore character education practices in a real-life context, taking into account social conditions, school culture, and interactions between school members as part of the educational process.

Through the case study, researchers focused intensively on a single research location to obtain detailed and in-depth data on how the Aswaja values were implemented, the role of educators in instilling these values, and how students responded and internalized them in their daily behavior. Furthermore, this method also helped researchers identify various factors that supported and hindered the program's successful implementation. By using a case study approach, the research results are expected to provide a concrete picture of the implementation model of Aswaja values in elementary schools and provide recommendations that can be implemented by other schools in developing character education based on moderate Islamic teachings and rahmatan lil 'alamin (blessing for the universe).

## **RESULT AND DISCUSSION**

Based on observations, interviews with the principal, teachers, and students, as well as a documentation study at the Sukahati Elementary School Technical Implementation Unit (UPTD), Haurgeulis District, Indramayu Regency, several

research findings were obtained regarding the implementation of the Ahlussunnah wal Jama'ah (Aswaja) values in the Seven Habits of Great Indonesian Children Movement, as follows:

1. Findings on the Implementation of Aswaja Values in the Seven Habits of Great Indonesian Children Movement at the Sukahati Elementary School Technical Implementation Unit

Based on the questionnaire, observations, interviews with the principal, teachers, and students, it was found that the Aswaja values have been implemented very well in daily school life. The value of tawassuth (moderation) is reflected in students' discipline in arriving at school on time without coercion and in their balanced attitude during learning, supported by the role of teachers in guiding students to behave appropriately and not excessively.

- a. The value of tasamuh (tolerance) also appears very strong, demonstrated through students' habits of respecting differences of opinion and respecting fellow worshippers. Teachers play an active role in instilling mutual respect, thus creating a harmonious and inclusive learning environment within the school environment.
- b. In terms of tawazun (balance), students are assessed as being able to balance learning and sports activities. The students' apparent physical well-being during lessons demonstrates that the school has fostered a balanced lifestyle as part of character building for students.
- c. The value of i'tidal (justice) is reflected in students' fair behavior in play and group work, as well as adherence to rules and honesty. This is reinforced by teachers' fair treatment of all students without discrimination.
- d. Furthermore, the value of deliberation (shura) is evident in students' habit of discussing problems, teachers' opportunities to express opinions, and class decision-making through collective deliberation. These habits demonstrate the development of democratic attitudes and social responsibility in students.
- e. The value of ishlah (improvement) is also well implemented, demonstrated by providing opportunities for students to correct learning errors, efforts to reconcile after conflicts, and teacher guidance in improving student attitudes and behavior through educational means.
- f. Meanwhile, the religious values of Aswaja (Aswaja) are strongly evident in the students' daily lives, reflected in the orderly and devout worship practices and the practice of prayer before and after lessons. The Aswaja values are generally considered to be reflected in the daily behavior of the school community.
- g. Overall, the questionnaire results indicate that the Aswaja values support positive student character development and align with the implementation of the Seven Habits of Great Indonesian Children Program, which is considered to be running well and needs to be continued and developed sustainably.

2. Findings on teacher strategies for integrating Aswaja values into habit-building

activities

The implementation of the Seven Habits of Great Indonesian Children (7KAIH) program in schools is carried out through three main approaches: daily habit-building, weekly/monthly habit-building, and teacher role models and school culture. These three approaches are designed in an integrated manner to shape students' character sustainably.

In daily habit-building, schools encourage students to pray before and after lessons to reinforce religious values. In addition, class duty is carried out in rotation to foster a sense of responsibility and concern for the environment. Discipline and orderliness are instilled through the practice of queuing, both upon entering class and during daily activities. Morning literacy activities are also implemented to foster a love of learning, while greetings, smiles, and salutations are implemented to foster politeness and harmonious social relationships among school members.

In weekly and monthly habit-building, flag ceremonies are held routinely every Monday to instill discipline and a spirit of nationalism. Clean Friday activities serve as a means to cultivate a clean and healthy lifestyle through collective community service. In addition, Friday Blessings and social care activities are implemented as a form of social awareness and empathy for students, while also strengthening the values of worship and togetherness.

Meanwhile, through teacher exemplary behavior and school culture, teachers act as role models by demonstrating discipline, politeness, and fair treatment of all students. The school environment also supports character building through the display of 7KAIH value posters, consistent implementation of rules, and the creation of a safe, comfortable, and positive school climate. With exemplary behavior and a conducive school culture, all values within the 7KAIH Program can be optimally applied in students' daily lives.

Overall, the implementation of the 7KAIH Program through these various activities demonstrates that the school not only emphasizes theoretical character building but also implements it concretely through ongoing habits and role models.

### 3. Findings on Supporting Factors for the Implementation of Aswaja Values

The successful implementation of the Seven Habits of Great Indonesian Children (7KAIH) Program in schools is supported by several important interrelated factors. One of the main factors is school commitment and policies. The 7KAIH program has become part of the school's policy, integrated into the school's vision, mission, and work program, ensuring its implementation has clear direction and objectives.

Another supporting factor is the active role of the principal and teachers. The principal serves as the director and supervisor of the program's implementation, while the teachers serve as implementers and role models for students. Teachers' exemplary behavior in being disciplined, polite, fair, and religious provides

concrete examples that students easily emulate in their daily lives.

Furthermore, routine and ongoing practice is a crucial factor in the program's success. Daily, weekly, and monthly practices such as group prayer, literacy, class duty, flag ceremonies, and social activities ensure the 7KAIH values are consistently ingrained in students.

Another supporting factor is a conducive school environment and culture. A safe, comfortable, and positive school climate, supported by clear rules and supporting materials such as character value posters, helps create an atmosphere that encourages the development of good habits in students. Furthermore, student participation and positive responses are also supporting factors. Students demonstrated enthusiasm in participating in various habit-building activities and understood the benefits of the positive habits implemented at school.

Finally, parental and community support, although not yet fully distributed, also played a role in strengthening character development at school. Communication between the school and parents helped maintain consistent implementation of good habits at home.

The discussion of the results of this study aims to analyze and interpret the findings regarding the implementation of Ahlussunnah wal Jama'ah (Aswaja) values in the Seven Habits of Great Indonesian Children Movement at the Sukahati Elementary School Technical Implementation Unit (UPTD), Haurgeulis District, Indramayu Regency, by linking them to theoretical and conceptual studies of character education in elementary schools.

#### 1. Implementation of Aswaja Values in the Seven Habits of Great Indonesian Children Movement at the Sukahati Elementary School Technical Implementation Unit

The results indicate that the implementation of Ahlussunnah wal Jama'ah (Aswaja) values in the Seven Habits of Great Indonesian Children Movement (7KAIH) at the Sukahati Elementary School Technical Implementation Unit, Haurgeulis District, Indramayu Regency, has been integrated into various habituation activities and school culture. This finding aligns with character education theory, which emphasizes that internalization of values will be effective if carried out through a continuous and consistent habituation process within the educational environment (Lickona, 1991; Sanusi, 2017). The Aswaja values, such as *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), are reflected in students' daily activities, such as cultivating habits of worship, mutual respect, time discipline, cooperation, and social awareness.

Based on field findings, teachers play a key role in integrating Aswaja values into the implementation of the Seven Habits of Great Indonesian Children Movement through role modeling, habituation, and reinforcement of values in the learning process. This is relevant to the theory of the role of educators as value models in character education, as proposed by Lickona (1991) and reinforced by Prof. Achmad

Sanusi's concept of a value system, which places theological and ethical-legal values as the primary foundation for developing students' personalities (Sanusi, 2017). Teachers not only convey values verbally but also model religious, disciplined, and tolerant behavior in daily interactions, so that students can directly emulate them.

The implementation of the Aswaja values in the Seven Habits of Great Indonesian Children Movement also demonstrates a connection with the theory of habit formation, which states that positive behaviors will be ingrained if they are practiced repeatedly and consistently in a meaningful context (Covey, 2004). Research findings indicate that habits such as praying on time, maintaining cleanliness, independent learning, and community participation through mutual cooperation have become part of the school culture. Thus, the habit formation theory presented in Chapter II remains relevant and has proven applicable in the elementary school context.

However, the research also found that the implementation of the Aswaja values was not fully understood conceptually by students. Most students practiced these values primarily in behavioral aspects without understanding the terminology or concept of Aswaja theoretically. This finding suggests that the theory of internalization of values, which emphasizes the balance between cognitive, affective, and psychomotor aspects, has not been fully achieved optimally as described in the theory of holistic character education (Sanusi, 2017). In other words, practice in the field emphasizes the affective and habit formation aspects, while conceptual understanding still needs to be strengthened.

Furthermore, school environmental factors and community support are crucial elements in the successful implementation of the program. This aligns with the theory of educational systems, which states that education is the result of the interaction between input, process, and the environment (Sanusi, 2017). A religious school environment, parental support, and school policies that support character building are key supporting factors. However, limited learning time and diverse student backgrounds pose challenges that are not fully addressed in the theories discussed in Chapter II, necessitating contextual adjustments in program implementation.

Therefore, it can be concluded that the theories used in Chapter II, particularly Prof. Achmad Sanusi's theory of character education, habituation theory, and value system theory, remain relevant and support the field findings, although several aspects require further contextualization to reflect actual school conditions. The results of this study reinforce the view that implementing Aswaja values through the Seven Habits of Great Indonesian Children Movement is an effective strategy for shaping student character, provided it is supported by exemplary teacher practice, a conducive school culture, and ongoing community involvement.

## 2. Teacher Strategies for Integrating Aswaja Values into Habitual Activities

Research results indicate that teachers' strategies for integrating Ahlussunnah wal Jama'ah (Aswaja) values into habituation activities at the Sukahati Elementary

School Technical Implementation Unit (UPTD), Haurgeulis District, Indramayu Regency, include exemplary behavior, continuous habituation, integration into learning, and strengthening school culture. These strategies align with character education theory, which positions teachers as the primary agents of value internalization through concrete examples and direct interaction with students (Lickona, 1991). Teachers serve not only as transmitters of material but also as behavioral models that represent Aswaja values in daily school life.

Based on field findings, teacher role models are the most dominant strategy in instilling the values of *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice). Teachers demonstrate discipline, fairness toward all students, respect for differences, and build polite and persuasive communication. This finding aligns with Prof. Achmad Sanusi's value system theory, which emphasizes that ethical-legal and theological values must be concretely realized through educators' behavior to be effectively internalized by students (Sanusi, 2017). By directly observing and experiencing these values in practice, students more easily imitate and internalize them.

The next strategy involves routine and structured habituation through daily activities, such as communal prayer, worship, time management, community service, and social interactions based on mutual respect. This strategy aligns with habituation theory (habit formation), which states that values and character will be firmly embedded when positive behaviors are consistently practiced in a supportive environment (Covey, 2004). The research findings indicate that teachers consciously link each habituation activity to the Aswaja values, although not always conceptually, but rather through direct practice.

Furthermore, teachers also integrate Aswaja values into the classroom learning process by linking subject matter to moderation, tolerance, cooperation, and responsibility. This strategy aligns with the holistic educational perspective, which emphasizes the integration of cognitive, affective, and psychomotor aspects in learning (Sanusi, 2017). However, research results indicate that the integration of values in learning is still more prominent in the affective and behavioral aspects, while strengthening conceptual understanding of Aswaja values has not been systematically implemented.

On the other hand, a religious and conducive school culture also strengthens teachers' strategies in implementing Aswaja values. The principal's support through school policies, along with parental and community involvement, are key contributing factors to the strategy's success. These findings reinforce the educational systems theory, which views education as the result of interactions between input, process, and the environment (Sanusi, 2017). However, challenges encountered in the field, such as time constraints and diverse student backgrounds, indicate that teachers' strategies still need to be developed in a more planned manner to align with the theory, which calls for a balance between habituation and understanding of values.

Thus, the teacher's strategy in integrating Aswaja values into habituation

activities at the UPTD SDN Sukahati is basically in accordance with the theories discussed in Chapter II, particularly character education theory, habituation theory, and value system theory. However, the research results indicate the need to strengthen strategies in the conceptual and reflective aspects so that the internalization of Aswaja values is not only a habitual practice, but also a conscious understanding by students as part of sustainable character formation.

### 3. Factors Supporting the Implementation of Aswaja Values

Research results indicate that the successful implementation of Ahlussunnah wal Jama'ah (Aswaja) values in the Seven Habits of Great Indonesian Children Movement at the Sukahati Elementary School Technical Implementation Unit (UPTD), Haurgeulis District, Indramayu Regency, is supported by various interacting internal and external factors. This finding aligns with the theory of educational systems, which positions education as a system consisting of input, process, and environment, which collectively influence the successful achievement of educational goals (Sanusi, 2017). Therefore, the implementation of Aswaja values is determined not only by habituation programs but also by the support of human resources, school policies, and a conducive social environment.

One of the main supporting factors is the commitment and exemplary behavior of teachers in consistently implementing Aswaja values in school life. Teachers demonstrate religious, tolerant, fair, and disciplined attitudes in their interactions with students, enabling these values to be directly emulated. This factor is relevant to character education theory, which emphasizes the role of educators as role models in the process of character internalization (Lickona, 1991). Teachers' exemplary behavior is an effective means of instilling Aswaja values because students learn through direct observation and experience.

Another supporting factor is school policies and culture that support the implementation of character education. Principal support in the form of internal regulations, strengthening education programs, and creating a religious and conducive school climate are essential foundations for the continued implementation of Aswaja values. This finding aligns with Prof. Achmad Sanusi's value system theory, which emphasizes the importance of integrating theological and ethical-legal values within the educational environment so that these values can thrive and thrive within the institutional culture (Sanusi, 2017). A consistent school culture allows Aswaja values to be not only taught but also experienced by students.

Furthermore, support from the family and community environment also strengthens the implementation of Aswaja values in schools. A religious social environment that upholds the value of togetherness helps expand the space for internalization of values from school into students' daily lives. These findings reinforce the view that character education is a shared responsibility between schools, families, and communities, as emphasized in Bronfenbrenner's social ecology-based education theory, which emphasizes the influence of the environment on individual

development. Although this theory is not explicitly discussed in Chapter II, field findings demonstrate its relevance in the context of implementing Aswaja values.

Another supporting factor is the alignment of Aswaja values with the Seven Habits of Great Indonesian Children Movement program. The values of moderation, tolerance, balance, and responsibility embodied in Aswaja align with the goal of character formation through positive habits. This aligns with habit formation theory, which states that behaviors repeated consistently in meaningful contexts will form ingrained character (Covey, 2004). This alignment makes it easier for teachers and students to integrate Aswaja values into daily activities without creating resistance.

Thus, the supporting factors for the implementation of Aswaja values at the UPTD SDN Sukahati indicate that the theories used in Chapter II are generally still relevant and in accordance with field conditions, although there are additional findings regarding the role of the social environment that have not been discussed in depth in the previous theoretical framework. The results of this study confirm that the successful implementation of Aswaja values requires synergy between teacher role models, school policies, institutional culture, and ongoing family and community support.

## **CONCLUSION**

Based on the research results and discussion, it can be concluded that the implementation of Ahlussunnah wal Jama'ah (Aswaja) values in the Seven Habits of Great Indonesian Children Movement at the UPTD SDN Sukahati, Haurgeulis District, Indramayu Regency has been well implemented and integrated into the school culture. Aswaja values such as tawassuth, tasamuh, tawazun, and i'tidal are internalized through various habituation activities carried out consistently, teacher role models, and support from school policies and a conducive social environment. Teachers' strategies in integrating these values have proven effective because they prioritize continuous habituation and real practice in the daily lives of students. Thus, the Seven Habits of Great Indonesian Children Movement is a strategic tool in shaping the character of students who are religious, moderate, disciplined, tolerant, and responsible, while strengthening character education based on Aswaja values in elementary schools.

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