



Development of Family Welfare Values in Community Civic by Way of Sekoper Cinta Program

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ABSTRACT	ARTICLE INFO
<p>This research was conducted to look at the implementation, achievements, constraints, and efforts of the West Java's Government Program, it's called Sekolah Perempuan Capai Impian dan Cita-cita (Sekoper Cinta) to developing family welfare values in Community Civic. This topic based on curiosity about West Java Government Policies in overcoming family problems by promoting women as agents of family welfare development in West Java. Sekoper Cinta is a non-formal education program that collaborates with the concept of Community Civic. This research was conducted using a qualitative approach. Data and information was collected through interviews, observation, and documentation study. This study was conducted in Galanggang Village, Batujajar District, West Bandung Regency as a pilot project location of this program. The conclusion in this study describes the urgency of developing family welfare in the Sekoper Cinta program through Community Civic, then the achievements and methods used in the process of internalizing the values of family welfare</p> <p>© 2021 Jurnal Civicus</p>	<p>Article History: <i>Submitted/Received 08 Feb 2021</i> <i>First Revised 13 Mar 2021</i> <i>Accepted 02 Apr 2021</i> <i>First Available online 26 Jun 2021</i> <i>Publication Date 26 Jun 2021</i></p> <hr/> <p>Keyword: <i>Community Civic,</i> <i>Family Welfare,</i> <i>Sekoper Cinta Program.</i></p>

1. INTRODUCTION

Family and well-being are an inseparable unity of concepts. Both are interrelated meanings. Well-being is the goal of a family. This is in line with the concept said by Hugges in [\(Simamora & Hasugian, 2020\)](#) that the purpose of family formation in general is to achieve family welfare and resilience.

[\(Hasimi, 2020\)](#) defines that the word prosperous contains a meaning from the Sanskrit *Catera* which means umbrella. In this context, welfare contained in the meaning of *Catera* (umbrella) is a person who in his life is free from poverty, ignorance, fear, or worry so that his life is safe both outwardly and mentally.

The above definition can be used as a simple meaning in interpreting the term prosperous itself. Thus, family welfare can be described as the creation of a peaceful, safe, peaceful and *sentosa* family condition outwardly and mentally. While broadly family welfare can be interpreted as a condition of prosperity, which is a condition of meeting all the needs of life, especially those that are basic such as food, clothing, housing, education, and health care [\(Sunarti et al., 2020\)](#).

Some of the explanations above seem to be quite representative in describing the meaning of family welfare. Looking back at family relationships and welfare, it is clear that welfare must be a guarantee in the formation of a family. The family is the smallest unit in forming a society, so the welfare of a society depends on the welfare conditions of each family in its area, thus family welfare becomes one of the indicators in the development of community welfare.

Law Number 11 of 2009 concerning Community Welfare, explains that community welfare is a condition of meeting the material, spiritual, and social needs of citizens in order to live a decent life and be able to develop themselves, so that they can carry out their social functions. From some of the definitions above, there are main elements that build the creation of the meaning of prosperity, namely the fulfillment of life needs which can be material and spiritual. Material needs related to food, clothing and shelter. While spiritual needs are related to education, health, security and happiness.

Family welfare is the foundation in the development of community welfare, thus it is appropriate for the state to be able to provide guarantees in realizing this welfare, especially the mandate regarding the urgency of protecting welfare has been stated in the Preamble to the Constitution of the Republic of Indonesia Year 1945 fourth paragraph which focuses on the aim of advancing general welfare. The phrase in the constitution implies that Indonesia is a state with welfare principles or known as the welfare state.

Apparently, the fulfillment of this welfare still needs to be galvanized and made into a series of homework that must be completed by the government. Linked to this, family welfare issues are part of contributing crucial issues that are important to be addressed.

The attention this time the researcher directed to examine the problem of family conditions classified as underprivileged families, sparingly Researchers capture that poor families are limitations of a family in achieving a good standard of living.

This interest led researchers in disbursing data related to underprivileged families, especially in West Java Province as the location of the research destination. The Central Bureau of Statistics of West Java Province (BPS West Java, 2019) recorded the success of the West Java Provincial government in reducing the number of underprivileged families for 3 consecutive years, starting in the 2017, 2018, 2019 periods.

Table 1. Percentage of Poor Families in West Java Province

Year	Percentage
2017	7,83%
2018	7,45%
2019	7,25%

Source: BPS West Java, 2019

The percentage above shows a decrease in the number of underprivileged families in West Java Province. But in contrast to the data above, precisely in the Regional Medium-Term Development Plan (RPJMD) of West Java Province for 2018-2023 contains data on welfare problems tend to increase every year. Thus, the West Java Provincial Government during the leadership of the Governor for the 2018-2023 period, namely Ridwan Kamil, continues to strive to improve family welfare issues in West Java Province. Moreover, in the RPJMD, the West Java Provincial Government has targeted a decrease in the number of underprivileged families by 2023.

Table 2. Establishment of Regional Work Indicators

Indicator	Condition	Target	Target
	2018	2019	2023
Poor Families	1.059.489	1.007.340	823.181

Source: West Java RPJMD 2018-2023

The idea of the Women's School Program to Achieve Dreams and Ideals (hereinafter referred to as Sekoper Cinta) is a flagship program that is present as an effort to overcome this problem. The Sekoper Cinta program is a policy product carried out by the West Java Provincial Government through the Office of Women's Empowerment, Child Protection and Family Planning (DP3AKB) which is further stated in the Decree of the Governor of West Java Number 421.05 / Kep.1310-Yanbangsos / 2018 concerning the Preparation Team for the Launching of Women's Schools to Achieve Dreams and Ideals (Sekoper Cinta).

The Sekoper Cinta program is a program with the concept of non-formal education for women / housewives, this non-formal education includes material guidance, training and vocational. Women are used as the frontline in the development of family welfare with the importance of involving women's roles in improving the quality of family welfare.

UNICEF in [\(Francina & Joseph, 2013\)](#) states that the woman empowerment framework argued that women's development can be viewed in terms of equality at five levels: welfare, access, conscientization, participation and control, of which empowerment an essential element. From the qualifications of the empowerment elements issued by UNICEF, including welfare and participation, the Sekoper Cinta program has had relevance in efforts to realize that empowerment.

Family welfare issues that are the focus of the Sekoper Cinta program boil down to economic welfare which also includes health, education, and the social environment. Judging from its pattern, researchers captured the application of the concept of Community Civic Education (Community Civic) which was implemented in the Love Suitcase program. This is based on the fact that Community Civic can be used as a means of solving community welfare

problems. This is reinforced by (Reuben, 1997) that the community civics course was organized around the concept of community welfare.

The scope of Community Civic is so broad, one of which is the theory that explains that community civic is an extension of the domain of Civic Education itself. (Pratama & Rahmat, 2018) the socio-cultural domain is the concept and praxis of Civic Education in the community. The above theories are like a focus in finding the common thread and relevance of the Love Suitcase Program and Civic Education Society. That way, it can be seen that the Love Suitcase Program has carried out the expansion of Civic Education with a socio-cultural domain.

Researchers were encouraged to focus on one of the locations for the Sekoper Cinta program in West Bandung Regency, namely Galanggang Village, Batujajar District. Galanggang Village is the location chosen as a pilot project at the inaugural launch of the Sekoper Cinta program. The choice of Galanggang Village as the location for the implementation of the program is because the number of underprivileged families in the location is quite large compared to other villages in West Bandung Regency, besides that other welfare problems such as family resilience, divorce rates, poverty, unemployment, low quality of Human Resources and citizen skills still need to be developed in this location

2. METHOD

This research was prepared using a qualitative approach. This qualitative approach was chosen based on the consideration that through a qualitative approach it can describe a certain social situation, whose data is found through words rather than through quantity or data with numerical measures. This is in line with the opinion of Bodgan and Taylor in (Rodiah, 2019) saying qualitative research is a research procedure that produces descriptive data in the form of written or spoken words of people or observed behavior. So that the results of the research are presented with descriptive procedures or methods.

The research location chosen was Galanggang Village located in Batujajar District, West Bandung Regency with the consideration that Galanggang Village is one of the pilot project villages in the implementation of the Sekolah Perempuan Raih Impian dan Cita (Sekoper Cinta) program initiated by the West Java Provincial Government.

This study used data collection techniques in the form of interviews, observations, and documentation studies. The informants in this study include the Technical Implementation Officer of the Sekoper Cinta Program led by the Office of Women's Empowerment, Child Protection and Family Planning (DP3AKB) of West Java Province, the Head of Family Welfare Empowerment (PKK) of Galanggang Village, and representatives of the Galanggang Village Community.

After the data and information are deemed sufficient to answer the problem, the researcher performs a data analysis procedure. Broadly speaking, activities in data analysis are data reduction, data presentation, and conclusions.

3. RESULTS AND DISCUSSION

3.1 Result

3.1.1 Implementation of the Love Suitcase Program in Developing Family Welfare Values through Community Citizenship Education

Sekoper Cinta is a program formed by the West Java Provincial Government with the aim of overcoming social problems triggered by family welfare problems. Until now, it has been carried out in selected villages spread across 27 regencies/cities in West Java Province.

The Technical Implementation Officer of the Sekoper Cinta Program Activities said that the idea of establishing this program was based on the high cases of socio-economic problems in West Java involving women, so the West Java Provincial Government created a breakthrough in the Sekoper Cinta program as an alternative solution in solving these problems, by carrying the mission of making West Java women independent and economically empowered.

The development of evil values is very principled to be realized because welfare is an essential matter for policy makers in a country. It is recognized by NU that family welfare is the background of every social problem in society.

The Sekoper Cinta program has the concept of non-formal education carried out in the midst of the community using teaching methods such as guidance, knowledge upgrades, skills training, and vocation for Housewives managed by a selected tutor.

The development of family welfare values rests on a basic module that has been prepared by the organizer. The material content in the basic module of Sekoper Cinta focuses on the main issues that include family welfare issues, including family health, family relations, justice and gender preservation, basic skills, critical thinking skills to environmental conservation.

The core subject above is then detailed again through a series of sub-materials that have been compiled and divided into 12 weeks of meetings and divided into 19 sub-modules. More are presented in the table below.

Table 3. Sekoper Cinta Program Material Module

Module	Material
A	Introduction of the Love Suitcase Program
B1	Gender Justice
B2	Self-Potential
B3	West Java Women's Ethics
C1	Happy Family
C2	Family Planning
C3	Family Communication
C4	Parenting
D1	Family Finance
D2	Clothing and Food
D3	Health and Nutrition
D4	Self-Care
D5	Board Maintenance
E1	First aid
E2	Disease Management
E3	JKN Introduction
F1	Sanitation
F2	Disaster Preparedness

Source: Basic Module of Love Suitcase, 2019.

ES as the head of the Galanggang Village PKK welcomed the implementation of this program in his village because this program forms women in his village to have power and work so that they can open economic businesses that can support family income in order to achieve economic standards towards a prosperous family.

Researchers found that the development of family welfare values in the Sekoper Cinta program uses the principles of Community Civic Education, because this non-formal education program is an expansion of PKN in the socio-cultural domain.

The collaboration between the Love Suitcase Program and Community Civic Education is characterized by a program implementation pattern that is in line with the objectives of civic knowledge, civic skills and also civic value. As representatives of the Galanggang Village Community, EG, RF, and LN expressed their appreciation to the West Java Provincial Government for paying attention to women and housewives to develop their potential to contribute to building the welfare of their families, communities, and the state.

3.1.2 The Effectiveness of the Implementation of the Sekoper Cinta Program in Developing Family Welfare Values through Community Civic Education

Monitoring and evaluation is part of the stages that must be carried out in the implementation of a program. This is done to determine the suitability between the program plan and implementation in the field in order to achieve the goals previously set.

NU as the Technical Implementing Officer of the Sekoper Cinta Program believes that the Sekoper Cinta program can increase insight, education, self-enrichment, fulfillment of economic needs, and form harmonious, prosperous and independent families.

The implementation of the Sekoper Cinta Program in Galanggang Village, apparently has had a significant impact. Through interviews, observations, and documentation studies, researchers found the results of the implementation of the love suitcase program in developing family welfare values through community citizenship education, characterized by situations created in the community as follows.

- (i) The development of family economic activities is shown by the emergence of the entrepreneurial spirit of participants, ranging from expertise in managing family finances, diligent saving movements, cottage industries based on the production of goods and services, to cooperation with business units such as PT. Application Karya Anak Bangsa (Gojek Indonesia), PT. Paragon Technology and Innovation (Wardah) in accordance with the potential and expertise that has been explored.
- (ii) The decline in divorce and domestic violence in Galanggang Village, until 2019 there was no record of divorce cases.
- (iii) The knowledge dimension is characterized by the creation of qualified women who have knowledge in various fields.
- (iv) The skills and potential of women in Galanggang Village are increasing.
- (v) The growing participation and awareness of women in Galanggang Village to participate in efforts to build family and community welfare.

3.1.3 Internalization of Family Welfare Values

ES explained that the values of family welfare in the Sekoper Cinta program are a series of visions and missions that are mutually sustainable with 10 main programs of Family Welfare Empowerment (PKK) including the practice of Pancasila, mutual cooperation, basic family needs, education and skills.

Researchers found that the internalization of welfare values was taken by various activities in a series of activities, such as discussions, role plays, problem solving, simulations, lectures, and questions and answers.

The West Java Provincial Government echoes the internalization of these values into various stages starting from the transmission of values carried out by a tutor through doctrine, and clarification of values. In order to strengthen and build the confidence of participants, the Sekoper Cinta program presents role models who are expected to be representative in the development of family welfare values.

At a further stage, the organizers have made efforts so that participants can apply these family welfare values in their daily lives. Thus, the implementation of the Sekoper Cinta program is not pegged at a certain time, but the continuity of this program can be felt continuously by participants.

3.2 DISCUSSION

3.2.1 Implementation of the Love Suitcase Program in Developing Family Welfare Values through Community Citizenship Education

A series of problems that occur in West Java require serious handling from the relevant Government. Family welfare problems are one part of socio-economic problems in West Java, thus demanding action from the Regional Government as a policy maker to make alternative solutions in an effort to solve them. In this situation the West Java Provincial Government has the capacity to do this, in line with Dye's opinion in [\(Risnawan, 2017\)](#) that the agent in public policy making is the government.

The Women's School Program Achieves Dreams and Ideals (Sekoper Cinta) is a program born from the policy of the West Java Provincial Government to take steps related to overcoming the intended family welfare problems. The Sekoper Cinta program arises from the urgency and needs of the community. The establishment of the Sekoper Cinta program is similar to the concept of public policy that "a purposive course of action followed by an actor or set of actors in dealing with a problem or matter of concern".

The development of these family welfare values is vital to be realized. Because family welfare is a gateway in the development of wider community welfare. Masyarakat is a collection of families so that community welfare indicators can be measured from family welfare in the community concerned Fleming in [\(Satriawan et al., 2019\)](#).

The implementation of the Sekoper Cinta program refers to a basic module as a material guide that must be transmitted to program participants. With regard to family welfare, the issues included in the basic module have included the components needed in the development of welfare values themselves, such as family health, family relations, gender justice and preservation, basic skills, critical thinking skills, to environmental conservation.

These six problem points are a unity of dimensions needed to build a prosperous family from various aspects. [\(Amanaturrohim & Widodo, 2016\)](#) explains that family welfare is a dynamic condition of the family in which all physical, material, mental, spiritual, and social needs are met that allow the family to live reasonably according to its environment.

While [\(Sunarti et al., 2020\)](#) categorizes family welfare related to economic wellbeing (family wellbeing) which is measured from the fulfillment of family inputs (for example measured from family opinions, wages, assets, and expenses) and material welfare (family material wellbeing) measured from various forms of goods and services accessed by the family.

Sunarti's idea above touched on the discussion of family welfare from an economic perspective, so the researcher responded that the entire subject matter in the basic module of Sekoper Cinta was assembled in such a way as to achieve the main goal of the Sekoper Cinta

program, which is to make West Java women empowered and economically independent. It is acknowledged by NU and ES that the implementation of the Sekoper Cinta program seeks to encourage women in Galanggang Village to develop their potential so that they can deliver it to the level of a prosperous family.

From the results of the research, it was found that the implementation of the Sekoper Cinta program in developing family welfare values is a manifestation of the concept of Community Civic Education.

Community Civic Education seeks to be a means of community education to solve social problems, one of which is related to welfare or welfare, this is reinforced by the opinion of (Reuben, 1997) who said that the community civics course was organized around the concept of "community welfare." According to this concept, communities existed to secure individual and group "welfare." "Welfare" consisted of a number of needs, such as health, recreation, and education.

So that the urgency of Civic Education in this community is considered crucial to overcome these challenges.

Aspects of the Sekoper Cinta program include aspects of the development dimension of Community Civic Education itself. (Mughtarom, 2012) explained the three dimensions of Civic Education development, namely the dimension of knowledge (civic knowledge), the dimension of skills (civic skills), and the dimension of value (civic value).

The knowledge dimension is applied through materials related to the development of family welfare itself, the skill dimension is realized by training and vocation in creating self-capacity and potential, and the value dimension is implemented by instilling values that are applicable and acceptable to the community.

The use of the non-formal education model carried by the Sekoper Cinta program does not eliminate the identity and also the characteristics of Civic Education itself, instead this program is a program to expand Civic Education in the socio-cultural domain. As (Pratama & Rahmat, 2018) explains that the socio-cultural domain is the concept and praxis of Civic Education in the community.

3.2.2 The Effectiveness of the Implementation of the Sekoper Cinta Program in Developing Family Welfare Values through Community Civic Education

The achievement of a program or policy can be known through the evaluation stage to review the extent of the usefulness of the program. Lester and Stewart in (Chyntia & Yusran, 2021) that evaluation is aimed at looking at some of the failures of a public policy and to find out whether public policy has been formulated and implemented by producing the desired impact.

In this regard, the effectiveness of the Sekoper Cinta program in developing family welfare values through community citizenship education has contributed to the order of family life in Galanggang Village.

This result was obtained through monitoring and assessment carried out by the organizer. Like a public policy or other program, measuring the achievement of the Sekoper Cinta program is carried out by reviewing certain criteria. The process for evaluating public policy is determined by measures or criteria that are the basis for assessing whether public policy has achieved the desired impact Winarno in (Citra Larasati, 2017).

These criteria are in line with the achievements of the conditions created in Galanggang Village. The effectiveness of the implementation of the Sekoper Cinta program in developing family welfare values is marked by several achievements, including the following:

First, the creation of family economic inventivity. This success is in line with the problems faced by the West Java Provincial Government, which is related to the family economy. This can be found with the creation of several new economic sectors initiated by graduates of program participants, ranging from expertise in managing family finances, diligent saving movements, cottage industries based on the production of goods and services, to cooperation with business units such as PT. Application Karya Anak Bangsa (Gojek Indonesia) , PT. Paragon Technology and Innovation (Wardah).

This economic perspective is related to the value of family welfare in terms of economic welfare. Family wellbeing or economic well-being can be measured from the fulfillment of family inputs, for example calculated from family opinions, wages, assets, and expenses (Sunarti et al., 2020).

The point of attention to economic success is also related to the scope of Civic Education, which is related to increasing economic civics. Provide an understanding of economic civics as an effort by citizens to improve their welfare, live frugally and not wastefully, and can determine priority scales in meeting daily needs.

Second, the value of family welfare that has been successfully developed through the Sekoper Cinta program is family integrity and resilience. This situation is in line with Hugges' thinking (in Puspitawati, 2013, p. 1) that the purpose of family formation in general is to achieve family welfare and resilience. The implementation of the Sekoper Cinta program in Galanggang Village has reduced the number of divorce and domestic violence at 0 cases or nil.

Table 4. Divorce Rate in Galanggang Village in 2019

Village	Divorce Rate	Information
Galanggang Village	0 Cases	Naught

Source: Processed by researchers, 2021.

Table 5. Domestic Violence Rate in Galanggang Village in 2019

Cases of Violence	Number	Information
Husband Towards wife	0 Cases	Naught
Wife Towards Husband	0 Cases	Naught
Parents to children	0 Cases	Naught

Source: Prodeskel Desa Galanggang, Processed by researchers 2021.

The two tables above prove that the reality of family resilience in Galanggang Village has been achieved. This family resilience is a picture of prosperity including a sense of security for all family members. In Article 1 paragraph 11 of Law Number 52 of 2009 concerning Population

Development and Family Development, defining family resilience and welfare is a family condition that has tenacity and resilience and contains material physical abilities to live independently and develop themselves and their families to live harmoniously in improving the welfare of physical and mental happiness.

Third, in connection with the application of Community Civic Education in the implementation of the Love Suitcase program, the results that can be studied by researchers relate to 3 (three) components in Civic Education. According to [\(Setiawan, 2014\)](#) the three components are civic knowledge, civic skill, and civic disposition.

The knowledge dimension is achieved through the formation of quality women who have broad insights, especially those that have been developed in the basic modules of the Sekoper Cinta program. The dimension of qualified skills is related to the urgency of building a prosperous family (civic skills) and responsibility in carrying out her role as a woman in the household and community (civic disposition).

Fourth, the visible results of the implementation of the Sekoper Cinta program in developing family welfare values are related to awareness and participation in community welfare development efforts. The Sekoper Cinta program has provoked the participation of Galanggang Village women to maximize their potential in building their communities.

The pattern of individual awareness to participate in the community or society shows an attachment to the community itself. Natural for citizens to join in action together with other citizens to achieve common good.

3.2.3 Internalization of Family Welfare Values

The continuity of the Sekoper Cinta program does not stop at a certain time. When this program is completed in Galanggang Village, the continuity must be felt by participants or graduates of the program, therefore a way is needed so that the Sekoper Cinta program has a continuation especially can be implemented throughout the lives of participants, one way is through the process of internalizing the welfare values themselves. Nurdin [\(Haryanti, 2020\)](#) argues that the meaning of internalization is an effort to live and explore values so that these values are embedded in each individual.

In line with the opinion above, the family welfare values packaged by the Sekoper Cinta program are expected to be embedded in each individual, so that participants can feel the inherent welfare values and cannot be separated from themselves even though the implementation of the program has been completed.

Indoctrination, value clarification, example, and habituation are some of the ways that can be done in instilling internalization of these values [\(Surawan, 2019\)](#). As if practicing this method, the West Java Provincial Government carried out the internalization into various stages.

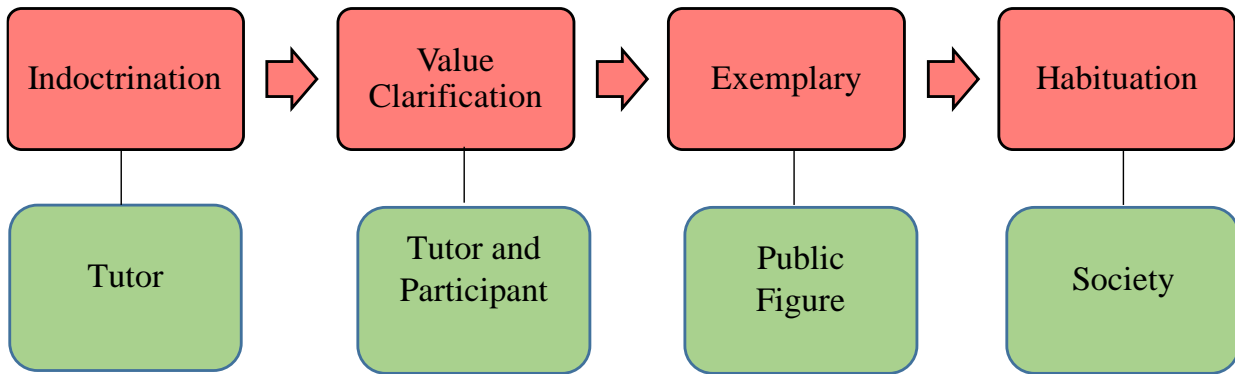


Figure 1. Stages of Internalizing Family Welfare Values in the Love Suitcase Program (Processed by Researchers, 2021)

A tutor or teacher is at the forefront of the process of internalizing family welfare values because it acts as a component that is responsible for conveying and transforming these welfare values to participants in various ways.

This process of indoctrination and value clarification is taken with various activities such as discussions, role plays, problem solving, simulations, lectures, and questions and answers.



Figure 2. Activity Talk and Ask Answer (Archive of PKK Desa Galanggang, 2019)

Furthermore, the internalization of family welfare values is expected to be attached to program graduates through role models or commonly referred to as role models who provide examples so that later these family welfare values can be meaningful and can be merged into daily life actions.



Figure 3. Atalia Kamil as Chairperson of Sekoper Cinta Program (<https://jabarprov.go.id/>)

Habituation is an effective way to internalize this value, because participants will feel integrated with the content they have received during the Sekoper Cinta program.

4. CONCLUSION

Based on the results of the research, it can be concluded that the family and the concept of welfare are two components that cannot be separated, so that the values of family welfare are made a concern through the Sekoper Cinta program as a program or policy initiated by the West Java Provincial Government to solve problems and social issues involving families and women.

The Sekolah Perempuan Raih Impian dan Cita (Sekoper Cinta) program targets women with poor family backgrounds, in line with the Regional Medium-Term Development Plan (RPJMD) of West Java Province in reducing the number of underprivileged families from 2018 to 2023. In general, the implementation of the Sekoper Cinta program in developing family welfare values through Community Citizenship Education is going quite well

The Sekoper Cinta program is carried out in the form of non-formal education. So, based on the results of the study, researchers captured that the Sekoper Cinta program is an application of Civic Community Education because in its implementation it tries to be a means of community education to solve social problems. This program clearly refers to the basic modules in which it contains material related to the dimensions of the development of Civic Education itself.

Researchers found that the results of the implementation of the Sekoper Cinta Program include the formation of economic productivity related to economic welfare (family wellbeing)

and economy civic, improving the quality of family relationships, construction of quality West Java women by having knowledge (civic knowledge), qualified skills (civic skills), carrying out moral values and virtues (civic value) and responsibility in carrying out her role as a woman in the household and community (civic disposition).

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