
SOCIAL SENSITIVITY OF STUDENTS OF DARUL FAQIH ISLAMIC BOARDING SCHOOL MALANG TOWARDS COMMUNITY-BASED LEARNING METHODS

Siti Ainun¹, Sri Wahyuni², Edi Widiyanto³

^{1,2,3} Pendidikan Luar Sekolah, FIP, Universitas Negeri Malang, Jawa Timur, Indonesia

¹siti.ainun.1701416@students.um.ac.id, ²sri.wahyuni.fip@um.ac.id, ³edi.widiyanto.fip@um.ac.id

Received: September, 2022; Accepted: September, 2022

Abstract

Community-based learning, especially social, is the most important thing to be implemented. Therefore, the researcher aims to describe community-based learning, describe social students, and find out the influence of community-based learning methods by utilizing social students at Darul Faqih Islamic Boarding School Malang. This study uses a quantitative method with a sampling technique that is a saturated sample of 80 students of the Darul Faqih Islamic boarding school Malang. The data analysis technique used is a simple linear regression analysis technique by considering the classical assumption test consisting of residual normality, linearity, and heteroscedasticity tests. The results showed that (a) the community-based learning method carried out by students was in a good category, which was 91.1%, (b) the social potential of students was in a good category, which was 94.9%, (c) there was an influence of community-based learning on the social location of the students of Darul Faqih Malang with a value of $\text{sig. } 1.256 > 1.994$, meaning that community-based learning affects the places available for students. In the future, community-based learning in Darul Faqih Islamic Boarding School will further develop intelligence and skills in society. For Darul Faqih students, it is recommended to better understand community-based learning and be patient to provide facilities and social care so that they can practice when they leave the Islamic boarding school.

Keywords: Social Sensitivity, Community-Based Learning Method

Abstrak

Pembelajaran berbasis masyarakat terutama kepekaan sosial merupakan hal yang paling penting untuk di implementasikan. Oleh karena itu peneliti bertujuan untuk mendeskripsikan metode pembelajaran berbasis masyarakat (community based learning), mendeskripsikan kepekaan sosial santri, dan mengetahui pengaruh metode pembelajaran berbasis masyarakat (community based learning) dengan kepekaan sosial santri Pondok Pesantren Darul Faqih Malang Indonesia. Penelitian ini menggunakan metode kuantitatif dengan teknik mengambil sampel yaitu sampel jenuh pada santri pondok pesantren Darul Faqih Malang sebanyak 80 sampel santri. Teknik analisis data yang digunakan adalah teknik analisis regresi linear sederhana dengan mempertimbangkan uji asumsi klasik yang terdiri dari uji normalitas residual, linearitas dan heteroskedastisitas. Hasil penelitian menunjukkan bahwa (a) metode pembelajaran berbasis masyarakat dilakukan santri berada dalam kategori baik, yaitu sebesar 91,1%, (b) kepekaan sosial santri dalam kategori baik, yaitu 94,9%, (c) terdapat pengaruh pembelajaran berbasis masyarakat terhadap kepekaan sosial santri Darul Faqih malang dengan nilai $\text{sig. } 1,256 > 1,994$, artinya pembelajaran berbasis masyarakat berpengaruh terhadap kepekaan soail santri. Untuk kedepannya pembelajaran berbasis masyarakat pondok Pesantren Darul Faqih lebih mengembangkan kecerdasan dan keterampilan dalam bermasyarakat. Bagi santri Darul Faqih disarankan untuk lebih memahami pembelajaran berbasis masyarakat serta istiqamah untuk menanamkan kepekaan dan kepedulian sosial sehingga dapat di praktekkan ketika sudah keluar dari pesantren.

Kata kunci: Kepekaan Sosial, Metode Pembelajaran Berbasis Masyarakat

How to Cite: Ainun, S., Wahyuni, S. & Widiyanto, E. (2022). Social Sensitivity of Students of Darul Faqih Islamic Boarding School Malang towards Community-Based Learning Methods. *EMPOWERMENT: Jurnal Ilmiah Program Studi Pendidikan Luar Sekolah* 11 (2), 89-98.

INTRODUCTION

One of the educational units of this Foundation is Islamic Boarding School Education with an international perspective. Darul Faqih Islamic Boarding School is a new Islamic Boarding School established in 2016. The development and the educational process went together, which began with the majelis ta'lim in 2016, then Madrasah Diniyah Permata Darul Faqih (PDF), and the acceptance of permanent students in 2018. Planning, implementation, and evaluation are the development of the Hadramaut Madrasah curriculum model which is carried out in an Islamic boarding school and its construction is supported by the Chancellor of Al-Ahgaff Hadramaut University Yemen.

Meanwhile, to form a learning society, at Darul Faqih there are three studies for the resident "non-student" community. The first study is the "As Life As Heaven" Taklim Council every Sunday morning for the general public. The material is the reading of Ratib al-Haddad and the Study of Jurisprudence and Dialogue. The second study is the "Say Love" Assembly (an extension of the Study on Akidah Amaliyah an-Nahdliyah and Beautiful Stories about Anything) every Wednesday night for young men and women. The material is the books of Safinatun Najah and Sullamut Taufiq. The third study is Fiqh Parenting every Sunday night, Monday at the beginning of every month for the guardians of students, both the guardians of the students of the First Madrasah Diniyah Darul Faqih and the guardians of students from permanent students. The material is the book Kaifa Nurabbi Auladana Tarbiyatan Islamiyatan Shahihatan by Sheikh Mahmud al-Mishri.

Islamic boarding school is a place to learn to deepen religious knowledge such as fiqh, ta'limul muta'allim, nahwu sharaf, ummul Quran and one of the most important things in life is community-based learning (Bedri et al., 2017; Hasanuddin, 2019; Sugiharti et al., 2017). Along with the times, in Indonesia today many Islamic boarding schools have updated their concepts to become more modern, such as the Darul Faqih Islamic Boarding School Malang. The modern Islamic boarding school curriculum is dominated by learning that is more comfortable, humanistic, and fun. (Andika, 2017; Anto & Rahman, 2018; Muhlis, 2014). This is done to increase social sensitivity, this learning includes learning (Pertiwi et al., 2019; Wijayanti et al., 2019; Isnaeni & Agustina, 2018). Social sensitivity is the ability to feel and observe reactions or changes in other people expressed through language and nonverbally. People with high social sensitivity easily understand and realize some of the reactions of others, no matter whether the reactions are positive or negative to them. someone who has social sensitivity will be a person who is more fun to hang out with, has many friends, and feels comfortable with him (Pertiwi et al., 2019).

The purpose of this study focuses on 1) community-based learning methods (community-based learning) at the Darul Faqih Islamic boarding school Malang, 2) the social sensitivity of the Darul Faqih Islamic boarding school students, 3) the relationship of community-based learning methods with the social sensitivity of the Islamic boarding school students at Darul Faqih Islamic Boarding School Malang.

The research hypothesis based on the studies that have been carried out is H0 which is there is no relationship between community-based learning methods and the social sensitivity of the students of Darul Faqih Islamic Boarding School Malang, and H1 which is there is an influence between community-based learning methods and social sensitivity of Darul Faqih Islamic Boarding School Malang.

METHOD

Quantitative research methods are research methods based on the nature of positivism, the purpose of testing the established hypotheses and generalizations is to be used to examine certain populations or samples that have. (Sugiono, 2021:14, Abu-alhaija, 2019; Balarabe Kura, 2015; Mulyadi, 2011; Antwi & Hamza, 2009). The results of the study were processed and analyzed using quantitative data analysis and then interpreted as explanatory because this study aims to examine the relationship between variables (Mulyadi, 2011; Nizar & Soleh, 2017). As the purpose of this study is to prove the relationship between community-based learning and the social sensitivity of the students of Darul Faqih Islamic Boarding School Malang, this research includes correlational research. In this study, the relationship between the variables x and y can be categorized as a causal correlation study. Namely testing the relationship between the variables x and y. In this quantitative study, the variables can be divided into two types, namely the independent variable and the dependent variable. In this study, the population used was all students of the Darul Faqih Islamic Boarding School Malang, totaling 89 students consisting of 3 batches, namely the 2018 class, 2019, and 2020 which will be presented in the following table.

Table 1. Total Research Population

Number	Description	Male	Female	Amount
1.	Participants in 2018	9	0	9
2.	Participants in 2019	14	13	27
3.	Participants in 2020	22	22	44
	Total	45	35	80

Source: Islamic Boarding School Administration Data

The sample data are 80 students of the Darul Faqih Foundation with details of 45 male students and 35 female students, from all generations. The data collection technique was done by giving a questionnaire to find out the self-data of the research subject under study. Thus, the data collected by the observer becomes valid data. In addition, the questionnaire was also used to determine the personal data of the research subject under study. Specifically, the purpose of making this questionnaire is to obtain information about the Effect of Community-Based Learning With Social Sensitivity for Islamic Students at Darul Faqih Islamic Boarding School Malang. To find out the measurement, the researcher uses a Likert scale to measure opinions and attitudes or measure approval or disapproval of a series of questions that measure an object, by giving a weighted value of 1 (never), 2 (sometimes), 3 (rarely), 4 (often), and 5 (always). Furthermore, conducting a test of the instrument through the validity and reliability test used in this study. Validity data requirements in the implementation of a study require tools in the form of instruments or questionnaires that must meet the test first, and the important requirements that apply to indicate an instrument can be trusted are that it must be valid and reliable with a correlation value greater than 0.3, while the data requirements reliability is Cronbach's alpha value greater than 0.6. The results of the calculation of the validity test show that the correlation value is more than 0.3, while the results of the calculation of the reliability test get results of more than 0.6 so it can be stated that the questionnaire can be distributed widely.

This study was designed to be a causal correlation study because the researcher tested the relationship between variable X and Variable Y, while variable X was community-based learning and variable Y was the social sensitivity of the students at Islamic Boarding School Darul Faqih Malang. The variable X is called the independent variable and the variable Y is

called the dependent variable. The independent variable is a dependent variable and or has occurred before or after and the independent variable is in existence.

Next, perform data analysis techniques carried out with Simple Linear Regression, because the data is in the form of intervals, so for testing simple linear regression is a suitable method for testing data in the form of intervals or this case looking for a connection. Simple Linear Regression is a statistical method that serves to test the extent of the causal relationship between the causal factor variables (X) and the variable (Y), before performing a simple linear regression test, several test stages are carried out including, residual normality test, linearity test to determine the linear relationship between the second variable, then the heteroscedasticity test to find out whether there are hetero symptoms in the second variable, for the automatic correlation test, if the data used is time series data, if there is no need to do an automatic correlation test.

RESULTS AND DISCUSSION

Result

Based on the explanation of the Darul Faqih Islamic Boarding School, it can be done research on 80 Santri, with the following results obtained:

Table 2. Characteristics of respondents based on gender

		Frequency	Valid Percentage	Cumulative Percentage
Valid	Male	45	56,3	56,3
	Female	35	43,8	100,0
Total		80	100,0	

A total of 45 respondents were male (56.3%), and 35 respondents were female (43.8%), with a total of 80 respondents. Next is to analyze the data using a simple linear regression test. The stages of this simple linear regression test are residual normality test, linearity test, and heteroscedasticity test. The value of the residual normality test is shown in the following table.

Table 3. Residual Normality Test

	Tests of Normality				
	Kolmogorov-Smirnov ^a			Shapiro-Wilk	
	Statistic	df	Sig.	Statistic	Sig.
Unstandardized Residual	,076	80	,200*	,976	,133

The table shows that, the value of sig. = 0.133 or a value greater than 0.05, so the residual value can be declared normal. Furthermore, at the linearity test stage, the results are shown in the following table.

Table 4. Linearity Test

		ANOVA Table					
			Sum of Squares	df	Mean Square	F	Sig.
Social Sensitivity* Community Learning	Between Groups	(Combined)	500,257	18	27,792	1,375	,177
		Linearity	34,385	1	34,385	1,701	,197
		Deviation from Linearity	465,872	17	27,404	1,356	,191
	Within Groups		1233,231	61	20,217		
Total		1733,487	79				

From the table, it is shown that the value of deviation from Linearity Sig. = 0.191 which means it is worth more than 0.05, so it can be concluded that for community-based social learning there is a linear relationship to the social sensitivity of students in Pondok Darul Faqih. After the residual normality test and linearity test were carried out, the next step was to carry out a heteroscedasticity test, the results obtained in the following table.

Table 5. Heteroscedasticity Test

		Coefficients ^a				
		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
Model		B	Std. Error	Beta		
	(Constant)	4,366	3,274		1,334	,186
	Community Learning	-,013	,063	-,023	-,202	,841

a. Dependent Variable: residu

From the table, it is shown that, the value of Sig. = 0.841, which means that it is worth more than 0.05, it can be concluded that the data does not show symptoms of heteroscedasticity, which means that it can be continued to the simple linear regression analysis stage. The simple linear regression analysis stage shows the results in the following table below.

Table 6. Simple Linear Regression Analysis Results

		Coefficients ^a				
		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
Model		B	Std. Error	Beta		
1	(Constant)	44,839	5,515		8,130	,000
	Community Learning	,132	,105	,141	1,256	,213

a. Dependent Variable: Social sensitivity

From the table, it is shown that the B value is 44,839 at the constant value and the value is 0.132 at the variable value, which means that the results are positive and the regression equation is $Y=44,839+0,132x$. At t count obtained a value of 1.256, but t table 0.025; 78 the value is 1.994, which means the t-count value is inside the curve, so it can be concluded that there is no influence of community-based social learning with social sensitivity of students at Darul Faqih Islamic boarding school students Malang.

Discussions

The Influence of Community Learning Methods on Student's Social Sensitivity

The indicators of community-based learning with the social sensitivity of the boarding school students show that the sensitivity of the students to the surrounding community is becoming more intertwined and takes place very well. This is indicated by the highest score from each questionnaire, namely, all respondents have applied what things have been listed in the questionnaire. Questionnaires such as this, Ustadz or Ustadz always remind students to dare to take responsibility when ordered, students are welcome to work together with the community, Ustadz or Ustadz together with students take part in community activities, and so on. So from this, it can be concluded that community-based learning has a positive relationship with the social sensitivity of Islamic boarding school students.

Based on the test results of simple linear regression analysis, it shows that the community-based learning variable has a direct significant influence on the social sensitivity of the boarding school students ($1,256 > 1,994$), resulting in a positive relationship between the two variables.

This research is in line with the theory developed by Suharto (2005) which reveals that community-based education is education in which most of the educational decisions are determined by the community, starting from the problem of input, output, and educational process is important thing to do in the context of educational democracy.

Sulistyo (2019) explains that the implementation of social praxis is by conducting learning orientation and planning to develop program plans that will be implemented to carry out reflection and evaluation activities. It can show that the implementation of social praxis can increase social sensitivity of the students at Darul Faqih Islamic boarding school Malang.

The results of the study were supported by male and female students who were invited to appear directly in the community with the aim that later they could socialize in the community with the principles of confidence, humbleness, and competence.

Community-Based Learning Methods at Darul Faqih Islamic Boarding School

The community-based learning method at the Darul Faqih Islamic boarding school for male and female students is emphasized community-based learning to be able to socialize in the community with the principles of confidence, humbleness, and competence (Fuad, 2017). Darul Faqih Islamic Boarding School curriculum has a community-based learning program, this learning concept is very broad in exploring things that can be implemented in the community. Ustadz or clerics invite their students to always ask questions, express their own opinions, take part in community activities, participate in Islamic boarding school activities, and join organizations. The students of the Darul Faqih Islamic Boarding School Malang in

their habit of after every Ashar prayer with activities that are devoted to the cottage and the surrounding environment, such as helping residents in cleaning the environment, cleaning mosques, kyai's houses, and cooperation and working together in carrying out orderly towards the social environment. However, at this time, the community has left it entirely to the leadership of the lodge as a controller to regulate and control the materials provided. One form of education in modern Islamic boarding school that is developing is the Tafaqquh fi Dinil Islam (TDI) program at Darul Faqih Islamic Boarding School. The concept of education is aimed at Tafaqquh Fiddin (understanding religion) and forming community-based learning by increasing social sensitivity.

Islamic boarding school is a unique educational institution, but it has been around for a very long time, but because the methods and networks applied by religious educational institutions are very deep. The Islamic boarding school have also established very good and strong social networks with the community and with other Islamic boarding school institutions because most of the Islamic boarding school caregivers have the same mindset and sufficient kinship relationships so that the goal of establishing an Islamic boarding school is a strong religious understanding. Training the social sensitivity of the Darul Faqih Islamic boarding school students cannot be just storytelling activities, heart-to-heart communication, or appropriate behavior from parents, teachers, or the community. Students need direct experience to learn from the social environment of an Islamic boarding school. For example, students learn to share while socializing with their friends, participate in the activities of the Sunday morning majlis for a life of heaven, the Wednesday night assembly of Saying Love, the Sunday prayer assembly, environmental work, helping clerics, tafaqquh fii dinil Islam, and khidmah activities for students. After the interaction will foster close relationships for students to their ustadz or ustadzah, students with outside communities, and students with students. This close relationship will make it easier to work together in carrying out community-based learning activities inside and outside the Islamic boarding school. Through socialization, participation, and orderly with community friends both at home and at the Islamic boarding school, students will be able to practice directly what is taught by kyai and ustadzah. The results will be different if he only socializes with family members in the home environment.

Social Sensitivity of Students at Darul Faqih Islamic Boarding School

In the modern era, social sensitivity is very important. Not only association, relatives, and friendships can be done directly or indirectly with socialization, a person's social sensitivity is very high because of participation, interaction, and socialization. Social sensitivity is a character related to one's morals that is in each individual, and positive or something good, not bad. In building character to increase the social sensitivity of Darul Faqih students, is there a successor to the younger generation that cannot be separated from our own culture in this case there must be an integration of three environments, namely family, school, Islamic boarding school, and society. In previous research, social sensitivity can grow, of course, by linking it to four sports, namely (thinking, heart, feeling, and body), these four sports can be pursued by involving students in living with the community. Male and female students are very easy to care for each other, easily moved, and have good sensitivity in everyday life. If a student gets sick or experiences an unpleasant incident, of course, friends will immediately approach the friend affected by the disaster, and immediately evacuate. Then the students prepare as well as possible for the second study activity, namely the Saying Love Council which is held every Wednesday night for young men and women, and students must participate in these activities. The material to be studied is Safinatun Najah and Sullamut Taufiq. The last is the study of Fiqh Parenting every Sunday night, Monday at the beginning of every month for the guardians of the students of the First Madrasah Diniyah Darul Faqih and the guardians of the students who

stay. The study was to study the book of Kaifa Nurabbi Auladana Tarbiyatan Islamiyatan Shahihatan by Shaykh Mahmud al-Mishri.

The sensitivity of Darul Faqih students has been instilled since the first grade of Madrasah Diniyah, later the students will continue to get used to instilling good character. The form of social sensitivity of Darul Faqih's students who have such a great sense of concern for others can be in the form of actions or behavior or expressions of mutual feelings. The sensitivity of the students is very good by seeing their daily work together, empathizing, helping, and appreciating. Darul Faqih students have good morals and character, especially in terms of manners and social sensitivity. Darul Faqih students must be humble students both to caregivers, ustadz or ustadzah, the community around the cottage environment, and fellow students. As social beings, Darul Faqih's students always help each other, they are no longer in the stage of having to be asked for help, but naturally, they offer themselves to help others. Through socialization, participation, and orderly with community friends both at home and at the Islamic boarding school, students will be able to practice directly what is taught by kyai and ustadzah. The results will be different if he only socializes with family members in the home environment.

The sensitivity of the students is very good by seeing their daily work together, empathizing, helping, and appreciating. Students at Darul Faqih have good morals and character, especially in terms of etiquette. Therefore, these students already have empathy for the surrounding situation where sensitivity is something that a person must grow to help and help carefully.

The results of the study can be concluded that social sensitivity and concern, students have instilled good morals and character to caregivers, ustadz or ustadzah and among fellow students and the community around the cottage, from each student hopes that patient and continues to instill sensitivity and concern Social skills can develop and be practiced when they leave the Islamic boarding school.

CONCLUSION

Based on the research that has been carried out at the Darul Faqih Foundation Malang, the results are concluded as 1) Darul Faqih Islamic Boarding School has a community-based learning program, the concept of this learning is very broad in exploring things that can be implemented in the community, so that male and female students are emphasized to learn in society with their daily students being invited to appear in society with the aim that later they can associating in the community with the principles of confident, humble, and competence. The results of the research on community-based learning methods for students of Darul Faqih Malang showed 91.1%, meaning that the community-based learning method was good for Darul Faqih Islamic boarding schools. 2) Social sensitivity in Darul Faqih Islamic boarding school students can work together within the Islamic boarding school environment both outside the Islamic boarding school, through khidmah activities around the male and female students of Islamic boarding school through mutual assistance, assistance, respect, cooperation, and empathy in carrying out and preparing for recitation activities. In this activity, students will easily interact and respond quickly to situations. The results of the study on the social sensitivity of students Darul Faqih Malang showed that 94.9% of students had high social sensitivity, which means that the social sensitivity of Darul Faqih students was good.

For the relationship method of community-based learning models with the social sensitivity of Islamic boarding school students by using simple Linear Regression Analysis, the probability value is 0.213 or means greater than 0.05, and at t count the value is 1.256, but t table is 0.025;

78 the value is 1.994, which means that the t-count value is inside the curve, so it can be concluded that there is no effect of community-based social learning with the social sensitivity of students at Darul Faqih Islamic boarding school Malang.

REFERENCES

- Abu-alhaija, A. S. (2019). From Epistemology to Structural Equation Modeling: An Essential Guide in Understanding the Principles of Research Philosophy in Selecting the Appropriate Methodology. *Australian Journal of Basic and Applied Sciences*, October. <https://doi.org/10.22587/ajbas.2019.13.9.12>.
- Andika, M. A. (2017). Pembelajaran Bahasa Arab-Inggris Di Lembaga Kursus Bahasa Asing (Lkba) Pondok Pesantren Miftakhul Huda. *Prosiding Konferensi Nasional Bahasa Arab*, 3(3), 189–196. <http://prosiding.arab-um.com/index.php/konasbara/article/view/128>.
- Anto, P., & Rahman, F. (2018). *Jasus Bahasa: Suatu Metode Pembelajaran Bahasa Asing Di Pesantren Modern (Representasi Dalam Novel Berlatar Pondok Modern Gontor)*. 21–33. <https://journal.uhamka.ac.id/index.php/pepona/article/view/2354>.
- Antwi, S. K., & Hamza, K. (2009). *European Journal of Business and Management EJBM*. *European Journal of Business and Management*, 7(3), 217–225. <https://iiste.org/Journals/index.php/EJBM/article/view/19543>.
- Balarabe Kura, S. (2015). Qualitative and Quantitative Approaches to the Study of Poverty: Taming the Tensions and Appreciating the Complementarities. *The Qualitative Report*, 17(20), 1–19. <https://doi.org/10.46743/2160-3715/2012.1773>.
- Bedri, Z., Frein, R. de, & Dowling, G. (2017). *Community-Based Learning : A Primer*. *Irish Journal of Academic Practice*, 6(1), 0–26. <https://doi.org/10.21427/D7F143>.
- Fuad. (2017). *Jurnal Manajemen Pendidikan Jurnal Manajemen Pendidikan*. *Jurnal Manajemen Pendidikan*, 3, 479–487.
- Hasanuddin, S. (2019). Pendidikan Berbasis Masyarakat dan Penerapannya Pada Madrasah Aliyah Al- Ma ' arif Bilae Kabupaten Bone Community Based Education and Its Application to Al-Ma ' arif Aliyah Madrasah Bilae Bone Regency. 18(1), 753–761.
- Isnaeni, I., & Agustina, Y. (2018). an Increase in Learning Outcome Students Is Through the Development of Archive E-Module Based on the Flipbook With Discovery Learning Model. *Jurnal Pendidikan Bisnis Dan Manajemen*, 4(3), 125–129. <https://doi.org/10.17977/um003v4i32018p125>.
- Mardiatmoko, G. (2020). Pentingnya Uji Asumsi Klasik pada Analisis Regresi Linier Berganda (Studi Kasus Penyusunan Persamaan Allometrik Kenari Muda [*Canarium Indicum L .*]). *Barekeng*, 14(3), 333–342.
- Muhlis, A. (2014). Pengembangan Kurikulum Bahasa Arab. *Okara*, 1(9), 108–136.
- Mulyadi, M. (2011). Penelitian Kuantitatif Dan Kualitatif Serta Pemikiran Dasar Menggabungkannya [Quantitative and Qualitative Research and Basic Rationale to Combine Them]. *Jurnal Studi Komunikasi Dan Media*, 15(1), 128.
- Nizar, M., & Soleh, B. (2017). Pengaruh Pelayanan Prima (Service Excellent) Terhadap Kepuasan Nasabah. *Jurnal Ekonomi Islam*, 8(2), 257–276.
- Pertiwi, N. P., Hidayati, R., & Artikel, S. (2019). Peningkatan Kepekaan Sosial Melalui Layanan Bimbingan Kelompok Dengan Teknik Home Room Pada Siswa. *Jurnal Prakarsa Paedagogia*, 2(2), 124–132.
- Sugiharti, T., Sahrani, R., & Tumanggor, R. O. (2017). Evaluasi Program Community-Based Learning yang Berdampak pada Perilaku Kerjasama Siswa SMP X Depok. *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni*, 1(1), 193. <https://doi.org/10.24912/jmishumsen.v1i1.349>.
- Sugiono. 2006. *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta
- Suharto, T. 2005. *Konsep Dasar Pendidikan Berbasis Masyarakat*. Jakarta: PT.Rineka Cipta.

- Sulistyo,(2019). Pengaruh Transparansi, Akuntabilitas, dan Partisipasi Masyarakat Pada Pengelolaan Alokasi Desa (ADD) Terhadap Pembangunan Desa. *Jurnal Riset Mahasiswa Akuntansi* , 7 (1). <https://doi.org/10.21067/jrma.v7i1.4237>.
- Wijayanti, T. P., Afita, W., Wilantanti, G., Semarang, U. N., Tengah, J., & Sosial, K. (2019). Pengaruh Sekolah Inklusi terhadap Kepekaan Sosial Siswa Sekolah Dasar The Influences of Inclusive School on Social Sensitivity.