

"Economic Development and Its Implications for Religious Social Activities in Telang Karya Village, Muara Telang District, Banyuasin Regency"

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Abstract

The important objective of this research is to get an overview of economic development and its impact on religious activities in Telang Karya Village, Muara Telang District, Banyuasin Regency. The method used in this study is a qualitative method with a historiographical approach, from the aspects of sociology of religion and economics. The approach of this study was used to address issues related to economic development and its impact on people's religious activities. The data in this study were in the form of primary and secondary data. Primary data were obtained from interview, observation of the people who witnessed or experienced the events directly and documentation. In this study, the people who were interviewed and observed were the community and village officials. Meanwhile, village documents are the source of the data documented in this study. Next, secondary data is the supporting data obtained from the literature regarding the research title. Furthermore, the data were interpreted by using frame theory of Sociology of Religion (Max Weber). The results obtained from this study showed that the influence of religion was in motivating its adherents to stabilize the economic conditions. Thus, the economic establishment is able to influence the level of enthusiasm of residents in Implementation of religious activities toward economic establishment. Another information got in this research was that there was an increasing amount of people who signed up to perform pilgrimage and worship Hajj also the increased renovation of religious infrastructure.

Keywords: *Religious Social Activities; Economy; Sociology of Religion*

Introduction

The New Order Government under the leadership of President Soeharto had the determination to carry out economic development. To support this step, efforts are being made to reduce various conflicts, so that the political system becomes stable (Suyitno, 2012). For example, one of the government programs that support economic development is the transmigration program. This program has been stipulated in Law Number 15 of 1997 which was then followed by Government Regulation Number 2 of 1999 concerning the implementation of transmigration. The transmigration program was implemented as a form of solution of Economy Crisis that took place since 1997 which later evolved into a multidimensional crisis. The economic crisis has had a very broad impact on population dynamics in which the mobility of the population from villages to cities or from one place to another to obtain income tends to increase.

The transmigration program initiated by the Indonesian government is in line with what has been taught in Islam as stated in the Koran Surah An-Nisa verse 100, which instructs people to scatter on earth to seek their own sustenance:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافَعًا كَثِيرًا وَسَعَةً وَمَنْ تَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾

Meaning: *Whoever migrates in the way of Allah, surely they will find on this earth a vast place of migration and a lot of sustenance (QS An-Nisa / 4: 100)*

The implementation of direct transmigration provides job opportunities and business opportunities for transmigrants. The transmigrants are generally small farmers or agricultural laborers who are in a position of *disguised unemployment* or *under employment*. Business opportunities also grow in transmigration areas in the form of secondary and tertiary economic enterprises, such as the production process, transportation, and marketing of transmigrant products. Job opportunities and business opportunities have also grown in sectors linked to the transmigration program. Area planning work, area development contractor, the provision of transmigrant equipment, transportation, provision of production facilities, and the provision of food and clothing equipment. Thus, the transmigration program does not only provide job opportunities and business opportunities for transmigrant participants. The transmigration program created a *spread-effect* of business activities and job opportunities for other related sectors (D Raha, 1980).

Through the transmigration program, millions of potential natural resources have been successfully explored and developed. At least there are about 3500 new villages that grow from the jungle and bushes throughout Indonesia. The new village grew and developed following infrastructure, which holds about 2.2 million families, or about 8.8 million people joined together local people. Of the approximately 3,500 new villages, 30 of them have developed into regency / city capitals which continue to grow with their own dynamics (Ministry of Manpower and Transmigration of the Republic of Indonesia, 2003).

Literature Review

In conducting research, the writer used historical methods with two approaches, namely; Sociology of Religion and Economics, research that aims to reconstruct systematically and objectively by collecting, evaluating and analyzing evidence to uphold facts and obtain strong conclusions (Suryabrata, 1997). The historical method (historical) in its general sense is the investigation of a problem by applying the way of solving it from a historical perspective. The sociological approach of religion, in which this approach is used to reveal past events, will reveal the social aspects of the events being studied (Dudung, 2011).

To illustrate the problem in this study, as the object of which is the transmigrant economy in the development of socio-religious activities, in writing the author uses the Sociology of Religion theory expressed by Weber that religion influences and even motivates a person (adherents of that religion) to carry out activities and activities. The economy. Likewise Ibn Khaldun about mutual cooperation (*al-Ta'awun*) which is directly related to economic history and its influence on socio-religious development. So, talking about socio-religious values, means that it is inseparable from the atmosphere of a very

diverse religious society in Indonesia so that religious sociology can contribute and enrich significantly by detecting people's behavior, a solution that is best for the benefit of society can be given in a broad sense. .

In the view of functional theory which is used as a frame of reference for empirical research, functional theory views society as a social institution that is in balance. Those who pattern human activities based on shared norms and are considered legitimate and binding on human participation itself. These complex institutions as a whole are social systems in such a way in which each part (each institutional element) is interdependent with all other parts, so that changes in one part will affect other parts which will ultimately affect the condition of the whole system. . In this sense, religion is an institutionalized form of human behavior (O'dea, 1985).

Religion is expected to be able to accommodate the implications of social and humanitarian deeds. In this way, a close relationship with God can not only be built through routine and strict rites and ceremonies, but can be achieved through the creation of social harmony, defense of justice and oppression or alleviating fellow human beings from backwardness. Religion then carries out the mission of saving mankind (*The salvation of man*) in the physical world and the metaphysical world.

From the above theories, it can be concluded that between social society and religion there is a relationship where the social behavior patterns of society become norms or values which are then in accordance with religious teachings. Then the social community has a role in religious development which makes a religion institutionalized in the sense that it is well organized and can bind or become a unity between these communities. Meanwhile, the link between the above theory and this research is social symptoms, both socio-cultural and socio-economic, which of course have a relationship with other social systems. Therefore, these theories will help solve the problem that the focus of research is on the economic development of these transmigrants, while in the end it will be found that economic development is able to influence the development of the socio-religious activities of the local community.

Method

In this study the authors used a research method, namely a qualitative method with a historiographical approach, from the sociology of religion and economics (Madjid, 2014). The Approach of this study is used to address issues related to economic development and its impact on people's religious activities. The data in this study are primary and secondary data. Primary data were obtained from interviews, observations by people - people who witnessed or experienced the events directly and documentation. In this study, the people who were interviewed and observed were the community and village officials. Meanwhile, village documents are the source of the data documented in this study. Next, secondary data is the supporting data obtained from the literature regarding the research title. Furthermore, data is interpreted by using theoretical framework of Sociology of Religion (Max Weber).

Results And Discussion

In order to describe the potential and level of development of villages and wards, the Ministry of Home Affairs has compiled village and sub-district profile data through the Minister of Home Affairs Regulation No. 12 of 2007 concerning Guidelines for the Compilation and Utilization of Village and Urban Village Profile Data. The ministerial regulation states that the level of development of a village and sub-district which reflects the success of village and sub-district development every year and every five years is measured by the rate of development of the following: a) the community's economy; b) public education; c) public health; d) security and order; e) community political sovereignty; f) community participation in development; g) social institutions; h) the performance of village and sub-district government; and i) guidance and supervision (Junaidi, 2012).

The socio-economic and cultural conditions of peasants in swamplands have developed quite well in the last decade compared to the 1970s. The increased construction of road facilities and infrastructure has had a positive impact on the socio-economic development of the local community, especially after opening up access to and from some swampy areas so that the flow of goods and services runs smoothly. However, there are still some swamp areas that are still isolated and difficult to reach due to limited road facilities and infrastructure, so that they become poor areas, especially in the new swamp areas which are occupied by a number of transmigrants.

A strategic area is an economic area that has the potential to have multiple and significant effects across sectors, spatially and across actors. Thus, the development of a strategic area has a centrifugal effect because it can drive the economic development of other sectors effectively, the development of the surrounding area and the ability to drive the economy of the community at large; in the sense that it is not limited to the economy of certain classes of society (Rustiadi, 2009).

With the existence of the transmigration program in Indonesia which has various objectives and the program that is being encouraged can contribute to resolve poverty in Indonesia. As one of the government promises of the implementation of the transmigration program is if there are people who are willing to follow this population transfer program then they will be given fertile land on ownership status and can be inherited toward children and the heirs. This makes a lot of people who are interested to participate in government programs such. This was because the residents had imagined that in the destination they would later obtain a plot of land that could be used to improve their lot. In addition, they can meet the needs of their families, can pay for their children's education, and can create a brighter future (Warsito & Soebjoyo, 1984).

In line with the Economic Base Concept, local economic activities can be grouped into two sectors, namely the sector of the base and the sector of non-base. The base sector is a sector that emphasizes all activities that bring in money from outside the region (export of goods and services). Meanwhile, the non-basic sector is all economic activities that are earmarked for local consumption needs. From a non-basis sector perspective, the activities of the production sector increase when *demand* increases. Meanwhile, the demand for products depends on the income of the local community. Meanwhile, local people's income depends on input from the local production sector. Thus, the non-basic sector is tied to the income

condition of the local community, so that the regional economy cannot develop more than the natural growth of the region (not free to grow) (Abdi, 2017).

The economic development of the residents of Tela ng Karya Village began after 10 years of living and settling in Telang Karya. This is because 95% of the villagers are transmigrant participants who come from Java. 1980 was the beginning of the arrival of transmigrants who gradually began to manage the agricultural land that had been provided by the government, even though with the rudimentary conditions and equipment. Part of the agricultural land was obtained by the residents for free provided by the government which organized the tra- migration activities. Meanwhile, some others were obtained by replacing or redeeming fellow transmigrant participants. This is because the transmigrants who came afterwards did not get any more land to be managed as land for farming.

The optimization and utilization of territory gained from the development process is an interaction between the skilled processed related to one another, namely: 1) the development of business activities (economic, social, politic; 2) human resource development process; 3) natural resource development process; 4) capital development process and 5) environmental development process (facilities and infrastructure). The overall impact of these processes will result in the development of an area.

Farmers' income that comes from farming activities is determined by the production of farming. Farm production is a function of production factors in the form of arable land, capital and the size of the farmer's family. Land donations are soil elements that produce agricultural production. Capital is the cost that must be provided for the purchase of superior seeds, fertilizers, pesticides and other agricultural production needs (Yanto, 1997). The level of income earned by farmers will determine the level of economic welfare of the family. This is because with this income, farmers can meet their basic needs.

The management of land for farmers in remote areas of Banyuasin waters is now progressing rapidly. This progress can be seen from the way of cultivating agricultural land that has used sophisticated machine technology. For example, farmers who initially used plows with traditional or manual tools then began to adapt to using tractors and now metamorphose using *Jonder* (heavy equipment for plowing, plantation, agriculture and agriculture).

Then in processing agricultural products, in previous years, farmers process the results for yourself with the stages of the process starting from drying the crops that followed step of production namely rice mill to be rice with use of machines rice mill belonging to several residents. However, this is considered insufficient in optimizing the work and results obtained by farmers in processing or processing plant products. So, according to Sutrisno, the community accepted with great enthusiasm when there was a new technology that was more sophisticated than just a *gerentek* (a means of separating the grains of rice from their stalks or straw after the harvesting process) for the rice harvesting process.

The carrier of change that has an impact on the ease of shortening the harvest time in water areas is the use of a tool that the local people call the "thresher". The thresher is a rice seed thresher. In an effort per farmer's Rice, thresher is a tool for threshing paddy into rice. It is a tool for labor to sort out the grain with straw. There are two types of thresher based on the driving device, namely (1) manually using a pedal (pedal thresher) and (2) driven by a

machine (power thresher). With the thresher, it can make the harvesting process faster, make it easier for workers to complete the harvesting process and allow farmers to manage more agricultural land. Such conveniences have positive and negative impacts, including the existence of this thresher tool, which can further reduce the workforce that should be productive in harvesting activities. In other words, the presence of thresher, the less labor is required thereby increasing unemployment in the countryside. While the positive impact is that it makes it easier for farmers to cultivate the widest possible area of land and get maximum results from the area of arable land.



Figure 1 Jonder

The impact on the diminishing labor required in the rice harvesting process is not a big problem. This is due to the less manpower required to carry out harvesting activities, the more opportunities for farmers to focus more on land management and plant care so that they can maximize efforts in the production system by planting and harvesting twice a year.



Figure 2 Thresher

Logical technology is a symbol of progress. S IAPA members are able to access the technology, then he will have a little or a lot of progress in any form. A person will not miss information when he masters technology. Technology has influenced the lifestyle and even technology has become a way of life. In order to increase the level of productivity, large companies take advantage of many technological advances for reasons of efficiency and increased productivity. Technology also accelerate the completion of the job quickly (Ngafifi, 2016). The benefits of such technological advances have recently been felt

by most of the Telang Karya population where almost all activities in the joints of their lives are inseparable from what is called the role of technological advancement.

Technological advances greatly affected the growth rate of the economy of a group of people. According to Sutrisno, growth in progress in the economic sector is caused by the following factors; farmers have a more efficient time in land management so that the results obtained are maximized, considering that it is easier and more practical both in land management and crop management. Initially, farmers were only able to cultivate 1 to 2 hectares of land, but after this technological sophistication the farmers were able to manage more than 3 to 5 hectares of land. Even for the land more broadly could manage land by 10 to 15 hectares. These conveniences later became the driving factor for the growth rate and economic development of the people of Telang Karya Village.

Table 1. Income per capita by business sector

Type of Sector	Agriculture	Craft
Number of Households (KK)	805	4
Total number of household members (people)	2,802	12
Number of household workers (KK)	26	10
Total per capita income from the sector for each household (RP)	30,000,000	8,500,000

Data obtained from village data accessed through
http://prodeskel.binapemdes.kemendagri.go.id/grid_k20/ accessed on 05 November 2018

The table explains the per capita income of the population, whose average income as a farmer in 2017 is \pm 30 million per season. Meanwhile, in the craftsmen sector, the population has a turnover of less than 10 million. Farming income depends on everything that is included in the production process, such as the level of cultivated land productivity, the ability of the cultivators of the business land, the size of the number of family members and the activities of farmers in the use of agricultural production facilities such as seeds, fertilizers, pesticides, and other means of production. In line with the development of technology, there is an easier way for farmers to manage land. Where usually these farmers only make the process of planting one time in one year, but in the last few years the farmers can cultivate their land hing ga twice in one year. This has an impact on increasing the income of the farmers. According Gunari (chairman Gapoktan) , for support the process of planting twice in one year, the farmers choose rice seeds variety is short (Rice this short term for rice Varieties of Ciherang, Ciliwung, etc.) that which waiting period of harvest ranges from 3 to 4 months , so that in one year planting and harvesting can be carried out twice.

The symptoms that can lead to social change characterized as follows ; 1) every society will stop developing because they experience changes either sooner or later ; 2)

changes that occur in certain social institutions will be followed by changes in other social institutions; 3) rapid social change can result in temporary disorganization as a process of adjustment; 4) change is not limited by the material or spiritual sphere because both of them have a strong reciprocal relationship (Martono, 2012) .

In reviving religious activities in every aspect of the life of a community group, a persistent struggle is needed. It is also the case in the early days of Telang Karya Village residents by residents of the new settlement where they do not currently have a special interest or awareness to turn events to religion late. This is because the residents of Telang Karya in the early days were still preoccupied with economic activities in order to stabilize the family's economic condition so that they did not have the awareness to carry out religious activities. Even if there is awareness to carry out these religious activities, they do not have enough time to realize these activities.

In the ten year period after the population lived and settled, it seems that the awareness situation of the religious community is still relatively low. This is due to several factors that are the same as in the early period of arrival of transmigrants, namely: there are still many residents who lack awareness of the importance of religious activities; then on the other hand, economic factors have not been established also the affect the development level religious activities. With the unstable economic condition of the population, the residents are busy to fulfill their economic needs so that the time they have is very limited if they have to carry out religious activities. As a farmer who is engaged in agriculture, in general, most of the time the population is spent in the fields managing and caring for agricultural land. In addition, some residents also decided to leave the village and even migrate outside the village.

In fact, awareness in organizing religious activities does not run fast. Until the third decade, the residents who had settled had no awareness of the importance of religious activities. This happens because there are no educational institutions that have been established to carry out religious learning. Studies of religious knowledge are only carried out in mosques and only a few people have the patience to faithfully wait for some students to come and then carry out the teaching and learning process in each mosque. Even so, during this period, several groups of majelis ta'lim had already been formed, such as the ta'lim council which carried out the recitation activity once a month which was filled by women and once a week carried out by fathers, although enthusiasm was not too high.

The development of these religious activities was then in line with the economic development of the Telang Karya population where the economic situation of the population gradually moved towards a more stable direction. Thus, at the same time developments in the religious field began to appear. This is shown by the large number of tak'lim assemblies that are held starting from once a week to once a month, although in actualization the implementation tends to fluctuate, sometimes not even at all. In the next stage of development of the economy is still happening limited in scope society economic situation began to gradually establish so as to have a slight increase focus in running religious activities.

Indications of economic growth effect on religious activities are not only limited to the p Indonesia Economic material alone but more than that, and even then the effect of development can be seen with the consolidation of the economic conditions of the population. In other words, more and more people are able to carry out religious services or

activities that require relatively high costs. Worship services that require relatively high costs are, for example, such as: fulfilling the fifth pillar of Islam (Hajj) and also carrying out *sunnah* worship such as carrying out *Umrah* prayers. This assumption, we can see in the following graph:



Graphic 1 Hajj Applicant from Talang Karya Village

The graph above shows an increase in the number of prospective pilgrims from year to year. The registrants for the first pilgrimage for the first pilgrimage in 2003 were two people, in 2009 there were an increase in the number of prospective pilgrims to as many as 3 people. In 2010 the number of pilgrims for Hajj pilgrimage again increased to four people and then in 2011 had a significant increase, namely eleven people. However, in 2014 the number of pilgrims experienced a decrease, namely to seven prospective pilgrims and finally in 2015 experienced a significant increase again to 14 prospective pilgrims. This data makes it clear that the level of a developed economy has an impact on other activities such as religious activities carried out in Telang Karya Village. Furthermore, below we will see how the graph of the development of the number of pilgrims which have fulfilled pilgrimage. The data are as follows:



Graphic 2 amount of *Umrah* pilgrims departed at Telang Karya Village

The graph above explains the increase in the number of Umrah pilgrims departures from year to year. Registrants first Umrah pilgrims in 2014 that a number of four people, in 2016 and 2017 had an increase in the number of pilgrims which number three, namely four in brackish g each year. In the year 2018 the number of pilgrims again experienced increased significantly ie s e men who set out to implement pilgrimage.

There are many religious activities that require stability in the economic field, such as: recitations held to commemorate Islamic holidays, for example the commemoration of the Prophet's birthday, Isra 'Mi'raj, the Hijri new year and other Islamic holidays. In doing so requires cost and accommodation. Recently, the religious routine of the Telang Karya

residents has been added to the presence of a *once-* a-month *Istighosah* reading activity which is carried out in the prayer rooms and mosques in turn, carried out in congregation. With other words activities kea gama late this kind can provide great motivation for community groups to sema kin establish the circumstances of the economy in order to be fulfilled to butpuhan-kebutahan spiritual.



Figure 3. Mothers' recitation routine in Telang Karya

Figure 3 shows an example of a religious activity that is routinely carried out once a month. Quran recitation this routine rotation basis from one mosque to another mosque or from a small mosque small mosque to another. In Telang Karya Village, there are four mosques and seven prayer rooms located in each hamlet. This routine activity is a monthly recitation activity whose members are mothers from the Telang Karya Village community.

According to the explanation of Mbah Mustajab , enthusiasm economic situation of the population against the established religious activities are not only limited to activities that are more indicative of personal or community identity as inability of the Hajj obligatory Hajj or pilgrimage *sunnah* inability Umrah. However, it also lies in the interests of the ummah in general, such as the population being increasingly active in mutual cooperation to renovate and repair worship facilities such as mosques and prayer rooms.



Figure 4. M asjid Jami 'Fathur Rahman

Figure 4 showe the mosque where the local people do worship there. It function primarily is to place work prayers five times implementation of the Friday prayers are performed once in a week. Furthermore, the mosque is also a center for carrying out the Eid al-Fitr prayer on Eid al -Fitr and Eid al-Adha prayers on Eid al -Adha which are held twice a year. In addition, the mosque also functions as a place of education. In this mosque, an educational process is carried out for both adults and children. Recitation is done for adults is intended as a means of delivering the teachings of Islam by mubal ligh

(teachers, teachers, and scholars) to the pilgrims in the fields related to faith, and worship and mortality (Daulay,2012).

Not only is it focused on *Ghairu Mahdah* activities which are general and additional in nature, we can also witness the development of these religious activities through *Mahdah* activities where the residents of Telang Karya Village in recent years have been more active in carrying out their obligation to pray five times in congregation. In each mosque or prayer room around the settlement. This awareness is obtained because the residents have reached a stable economic condition, which affects the rhythm or working time of the residents, who are almost entirely farmers. Where the time remaining relatively more of the population can melaksan a right worship services with together.

This kind of reality is in line with what was conveyed by Ibn Khaldun in his monumental work, "*Muqaddimah*" which provides an explanation of the causes of *Underdevelopment*. This is in line with what Iggi Haruman Achsien explains in his writing, "*Towards Religious Capitalism*" which reveals that religious capitalism is a holistic economic system that is demanded by religious principles, values and ethics that are built on the basis of justice and goodness (*al-adl wa ' l ihsan*) for humanity. It is not only a mechanism for economic activity that regulates the allocation of resources to meet the material and physical needs of the community but also to complement the spiritual and intellectual needs of the community.

Conclusion

The economic development that the Telang Karya community has been experiencing in the last decade has gone through a fairly long process, which started from the time the people carried out transmigration activities until they settled for more than thirty years . B arulah then economic maturity can be reached by approximately 85% of the rural population. Departing from an economy that began to settle down and was established, it ultimately had an impact on the increased implementation of religious social activities in Telang Karya. Not only that, the development of the community's economy also has an impact on the increasingly established infrastructure of places of worship such as the construction and renovation of mosques and prayer rooms, although not all of the prayer rooms have been renovated.

The development of the population's economy does not only have an impact on socio-economic welfare but also has an impact on other dimensions, namely, it has an impact on the development of socio-religious activities. One of them ad ne represented in public life work Telang village where the economic development of the population ultimately have an impact on the development of religious social activities. Not only limited to general socio-religious activities but also specific and individual religious activities such as the activity of carrying out the obligatory Haj i and Sunnah Umrah worship, both of which require no small amount of money. Throughout the years 2000 to 2017 noted how an increasing number of people who sign up and set off to practice their religion-ib a dah them.

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