

Reconstruction of the Permendagri Number 36 of 2020 Law Concerning the Position of the TP-PKK to Combat Hoaxes

Wahyu Widodo

Faculty of Law Universitas PGRI Semarang, Indonesia.

E-mail of the corresponding author : wahyudiary299@yahoo.co.id

Abstract

The main problem studied in this research is how to optimize the role of The Family Welfare Movement in educating and mobilizing women as mothers to combat hoaxes. To answer this question, the author uses an empirical-judicial approach where the data in the form of interviews and questionnaires are obtained from a sample of 100 members at 10 Family Welfare Development at the *Rukun Warga* (RW) level in the city of Semarang where the results are processed using data triangulation to obtain a relevant and accurate analysis. The results showed that the likelihood to share news or announcements made by the public that piqued the respondent's interest and the result shows that 42 percent of respondents are more likely to share content that they had from their close relatives or people that they know and 28 percent of them like to share content they got from Influencer and famous person they are infatuated with where the most content the respondents share with are mostly stories (40 percent) and Health (35 percent) which shows the tendency to spread Hoaxes regarding Health. To overcome this, it is necessary to reconstruct *Permendagri* Number 36 of 2020 law concerning the position of the TP-PKK thus creating a new field of work that specializes in educating PKK members, in this case, includes education related to hoaxes, then the Role of the PKK movement team can be optimized to educate the PKK members where, from there, its member can also be mobilized to educate their children and inform their husband regarding the danger of hoaxes, which is in line with the sixth main program of PKK, that is Education and Skill.

Keywords: Reconstruction, TP-PKK Law, Hoaxes.

DOI: 10.7176/JLPG/125-05

Publication date: October 31st 2022

Introduction

The development of information technology that is happening in Indonesia today provides freedom for anyone to exchange information via the internet. But on the other hand, it can also open up opportunities for others to commit crimes. An example of one of the most common crimes is the spread of hoaxes. This phenomenon is very disturbing to the public and disrupts state security because this phenomenon does not happen once or twice. Based on data from the Telematics Community Survey in 2018, it was noted that the channel for spreading hoaxes through social media occupied the highest position (92.40 percent) [1]. With this high percentage, the government and police are increasingly firm and not picky in eradicating hoaxes. Although the appeals and the eradication movement are intensively carried out, in fact, this hoax phenomenon still persists.

Currently, the spread of hoaxes can only be suppressed by the government but cannot be completely eradicated. As long as the motive for spreading hoaxes remains, the perpetrators of hoax spreaders will continue to emerge as one of the reasons is that the perpetrator themselves didn't realize that they are, in fact, the perpetrator. In many cases that are found, the perpetrator didn't realize they are the perpetrator because they believe that the news that they send to others on various social media is the truth. Such things happen because some of the news that is given to them is quite hard to discern from the right news.[2] This poses quite a problem as the cybersecurity in Indonesia at the time when the country is being hit by the COVID-19 pandemic is being challenged by hoax attacks that affect the stability of the nation. One thing that makes hoax crimes difficult to eradicate is that often the perpetrators don't even know that their actions are categorized as a crime as although the risks outweigh the possible benefits and the government warns against it, due to the fear of contracting the covid-19 and the lack of knowledge of this disease, this type of hoax managed to thrive in the society and though there are no casualties, some are reported to have some health problem due to consuming it.

Hoax is indeed a danger that can not only threaten the stability of the country but also threatens health. Several cases found by the author stated that from various kinds of hoaxes, the case of hoaxes related to medical was quite rife. From these cases, one thing that is quite interesting to study is that some of the perpetrators are housewives.[3]

Housewives as the "*heart*" of a family that play an important role in educating their children and also provide input to their husbands so that if the mother who is the "*heart*" of a family actually spreads hoaxes, this will have a big impact on the children, husband, and eventually to the society as a whole. This means that by educating women as housewives about the danger of the spread of hoaxes, they can also spread it to their families where according to the author this hypothesis can be proven by some research like Silalahi [4], for

example, that shows that there is a significant correlation between the levels of mother's literacy and the health of the family.

Educating housewives, according to the author, can be done by making the use of The Family Welfare Movement or commonly known as PKK, a community organization that empowers women to participate in the development of Indonesia that has been deeply rooted in the Indonesian culture since 1961. The author argues that using the PKK can educate, and at the same time, mobilize women as a mother to stop the spread of hoaxes. However, to do this, there needs to be a research and this is what urges the author to study it further in a research on how to Optimize The Role Of the Family Welfare Movement In Educating And Mobilizing Women As Mothers To Combat Hoaxes

Method of Research

The research method used in this research is juridical empirical which is categorized as Quantitative research, a method in which groups with qualities that already exist are compared on some dependent variable. Also known as "*after the fact*" research, an ex post facto design is considered quasi-experimental because the subjects are not randomly assigned - they are grouped based on a particular characteristic or trait.[5]

The focus of this research is in Semarang City, Central Java Province, Indonesia. The characteristic of this regency which has the largest local revenue in Central Java Province as this city is the central trade sector in central java. Data collection was carried out in documentation through writing, secondary data, and other supporting data. The analysis technique used is Netnography [7]. which makes it different than previous research like Ramadhan,[6] For Example. This method is rarely used in the field of social research in Indonesia and in the time of pandemic when this research is conducted, can be a reference for future research as this type of technique are done online by distributing questionnaires from June 2021 to August 2021 where 100 members at 10 Family Welfare Development at the *Rukun Warga* (RW) level in the city of Semarang are selected to fill the questionnaire to determine (a) the respondent's background, (b) the respondent's Likelihood to spread Hoaxes, and (c) The respondent's participation level in PKK. The Observations are then analyzed using the triangulation method process which is a process of comparing the data to obtain the desired results.

Research Result and Discussion

Starting from the Home Economic seminar in Bogor in 1957. As a follow-up to the seminar, in 1961 the committee for the preparation of the lesson structure for Family Welfare Movement (PKK), the Ministry of Education together with other ministries compiled 10 aspects of family life that is Appreciation and Practice of Pancasila, Mutual cooperation, Food, Clothing, Housing and Household Management, Education and Skills, Health, Cooperative Life Development, Environmental Sustainability, Healthy Planning. [8]

This so-called PKK movement was socialized starting from the concern of the wife of the governor of Central Java in 1967, Mrs. Isriati Moenadi after seeing the condition of the people suffering from malnutrition.

Efforts to improve family welfare through 10 main aspects of the family by forming PKK Mobilizing Teams at all levels, whose team members are volunteers and consist of community leaders/leaders, wives of heads of offices/services, and wives of regional heads at the village and sub-district levels whose activities are supported with local revenue and expenditure budgets.

On December 27, 1972 the Minister of Home Affairs issued a letter no. Sus 3/6/12 to all governors kdh tk. I Central Java with a copy of the governor throughout Indonesia, in order to change the name of family welfare education into fostering family welfare. Since then, the PKK movement has been carried out throughout Indonesia under the name of Family Welfare Movement (PKK), and December 27 is designated as "the day of the unity of the PKK movement" which is commemorated every year.

In the reform era and the enactment of TAP MPR no. IV/MPR/1999 concerning the 1999-2004 GBHN, as well as the implementation of regional autonomy based on law no.22 of 1999 and law no.25 of 1999, but the central PKK responded by making adjustments that were agreed upon in the PKK National Working Meeting on 31 October to November 2, of the year 2000 in Bandung and the results are the basis for the formulation of the Minister of Home Affairs and Regional Autonomy Decree no. 53 of 2000, which is further elaborated in the general guidelines for the Empowerment and Family Welfare (PKK) movement.

The decision issued by the Government in revitalizing and grouping these women's organizations under the Ministry in the federation led to the birth of the Family Welfare Movement (hereinafter referred to as PKK), namely an organization that accommodates women who are not under the Ministry. in this organization initially from Family Welfare Education which involved women's participation and was a women's education program. In line with this organization, it then turned into fostering family welfare which seeks not only to educate women, but also to foster and build families in the mental, spiritual, and physical material fields as well as to improve clothing, health care, and quality as well as a prosperous family.

The women's movement is a form of a movement whose purpose is very special to raise the status (position) of women in society. decisions in the organization of the emancipation movement that aims to achieve equality

between women and men who are not only good at cooking in the household, but also as children's teachers. PKK is a national movement that grew from, by, and for the community. with women as the main driving force in creating a happy, prosperous, and independent family. Improving the quality of women is also through programs to develop and utilize the various potentials that exist in women.

From the program side, the PKK organization was initially directed to encourage the progress of women so that they can play their dual roles well, namely as financial managers in the family and can help earn a living as well as development actors. However, under its development, women's empowerment also develops in the family, community, and the nation as a form of Empowerment of women to increase the capacity of the role to carry out the functions and roles of women themselves. In addition, PKK is expected to be able to free women from patriarchal culture, so that women have a spirit of independence through PKK, it is hoped that the dignity of women as part of the family can be improved. however, in reality, the PKK has not been fully optimized as the movement as it has many potentials to engineer the people starting from the family for the better, which in this case, is to fight Hoax.

Hoax is a falsehood deliberately fabricated to masquerade as the truth. It is distinguishable from errors in observation or judgment, rumors, urban legends, pseudosciences, and April Fools' Day events that are passed along in good faith by believers or as jokes.[9]

Hoaxes vary widely in their processes of creation, propagation, and entrenchment over time. concerning the matter discussed in this article, the Hoaxes can be in a form of: [10]

1. Hoaxes formed by making minor or gradually increasing changes to a warning or other claim widely circulated for legitimate purposes
2. Hoax of exposure, is a semi-comical or private sting operation. It usually encourages people to act foolishly or credulously by falling for patent nonsense that the hoaxer deliberately presents as reality. A related activity is culture jamming.
3. Hoax news
4. Hoaxes perpetrated by "scare tactics" appealing to the audience's subjectively rational belief that the expected cost of not believing the hoax (the cost if its assertions are true times the likelihood of their truth) outweighs the expected cost of believing the hoax (cost if false times likelihood of falsity), such as claims that a relatively safe Vaccine is Dangerous to their health.

Hoax behavior is indeed dangerous, therefore it needs serious handling. Therefore, the research conducted by the author tries to analyze whether or not the PKK movement can be used to prevent the spread of hoaxes. To know this, the author has distributed a questionnaire containing several questions to determine several important points that are the main issues in this study, First, the background of the respondents, second, the likelihood that the respondents might spread hoaxes advertently or inadvertently, and third, are how active the respondents in The PKK's Activities.

The results of the study, are presented in tabular form with the following results:

No	Question	Answer
1	How often do you access social media (Facebook, Instagram, Twitter, Whatsapp) in a day?	Never : 12% 1-3 Hour : 58% 3-10 Hour : 28% Don't Want to Answer : 2%
2	What social media platform do you use the most?	Facebook : 20% Whatsapp : 65% Instagram : 3% Twitter : 0% I Don't use any of it : 12%
3	How many times do you share news/threads to your Whatsapp/ Facebook/ Twitter/ Instagram in 1 week?	1-2 Times : 55% 3 to 10 Times : 20% More than 10 Times : 13% Never : 12%
4	How Old Are You?	Below 30 Years : 7% 30-40 Years : 16% 40-50 Years : 37% Above 50 Years : 40%
5	What Is Your Current Job?	Housewives : 32% Entrepreneur : 31% Private Sector : 6% Government Sector : 31%

No	Question	Answer
6	What is your last education?	Below Senior High School : 16% Senior High School : 64% College Degree : 18% Postgraduate Degree : 2%
7	A friend of yours recently shared this on Twitter/Instagram/Whatsapp/Facebook, commenting that they thought it was important and asking all their friends to share it. Would you like to share it?	Yes : 42% No : 58%
8	An Influencer/ Famous Person that you are infatuated with recently shared this on Twitter/Instagram/Whatsapp/Facebook, commenting that they thought it was important and asking all their friends to share it. Would you like to share it?	Yes : 28% No : 72%
9	Government or official news agencies (like CNN, Kompas, or Suara Merdeka) Recently shares News/ Announcements on Certain things that piqued your interest. Would you like to share it?	Yes : 20% No : 80%
10	If you like to share content that you had/received from others, what content that you share the most?	Health : 35% Story : 40% News : 13% None at all : 12%
11	How often have you joined in any of the PKK activities in a month?	Once : 65% 2 or 3 Times : 25% more than 3 times : 8% Never : 2%
12	Are there any benefits that you feel by participating in PKK activities?	Yes : 81% No : 19%

Table 1. Author's Research on Hoaxes Spreading Tendency and PKK Movement Interest

As can be seen in the table above, questions numbered 1 to 6 were addressed by the author to respondents to find out the respondent's background, which in this case, includes the length of time accessing social media, the type of social media most used and how many times to share content in one week.

Questions 7 to 10 are intended to determine the level of risk of respondents sending information that is known to be a hoax. To find out, the author makes a simple pointer by adhering to Buchanan's research where the majority of the spread of hoaxes occurs when the news or information that are hoaxes shared to the respondents comes from closest friends, family members, and also famous figures they infatuated with. the author also adds the third pointer and that is the likelihood to share news or announcements made by the public that piqued the respondent's interest and the result shows that 42 percent of respondents are more likely to share content that they had from their close relative or people that they know and 28 percent of them like to share content they got from Influencer and the famous person they are infatuated with. this poses a contrast result with news or announcement that come from the government or official news agencies of about 20 percent. Furthermore, based on the research, the most content the respondents share are mostly stories (40 percent) and Health (35 percent) the rather high percentage of content related to health despite that most of them came from either relatives, friends, or famous person across social media shows that the respondents, which in this case are housewives are prone to spread hoaxes.

Next, the third section is to measure the participation level of the respondents on the PKK activity and the result shows that at least 65 percent of the respondents attend the PKK activity at least once every month and 81 percent of them agree that the PKK activities benefit them.

From the result of this study, several things can be highlighted. First, is that the respondents, who in this case are women who are housewives are prone to spreading the hoax and second, based on their positive response to PKK activities means that by educating the housewives through PKK can be effective.

Until this article was made, The women who participated in the PKK have been taking part in the health and family planning sector (*Posyandu*) services, socialization of medicinal plants, counseling on clean living behavior, and the benefits of family planning. Not only that, these women also play a role in the field of food security and household management, the formation of women's farmer groups, counseling on the use of unused land, healthy food campaigns, and many more as ordered by the 10 aspects of family life that is Appreciation and Practice of Pancasila, Mutual cooperation, Food, Clothing, Housing and Household Management, Education and Skills, Health, Cooperative Life Development, Environmental Sustainability, Healthy Planning.

Among the 10 of this principle which are the core value of the PKK movement, the author put an emphasis

on the sixth main program of PKK, that is Education and Skill as it is in line with the problem discussed in this article as the activities of women as housewives emphasize the principle of community empowerment and participation through family empowerment which means that there are so many PKK activities that not only affect them but also the families where they belong to. [11]

The Village Family Empowerment and Welfare Team hereinafter referred to as TP PKK Sub-district, is a community institution as a partner of the government and other community organizations, which functions as facilitators, planners, implementers, controllers, and movers at each level of government for the implementation of the PKK program.

Based on the Semarang City Regional Regulation Number 4 of 2009 concerning the Establishment of Community Institutions in District (*Sub-district*) Article 10, TP-PKK has the task of assisting the Village Government and is a partner in empowering and improving family welfare.

The reason why the author postulates that the PKK movement may stop the spread of Hoaxes is that judging from the perspective of sociology this movement has been proven to be effective to induce Social Proof [12], a psychological and social phenomenon wherein people copy the actions of others in an attempt to undertake behavior in a given situation. The term was coined by Robert Cialdini in his 1984 book *Influence*, and the concept is also known as informational social influence. This Social proof is considered prominent in ambiguous social situations where people are unable to determine the appropriate mode of behavior, and is driven by the assumption that the surrounding people possess more knowledge about the current situation therefore, copying other's actions is considered normal.

The effects of social influence can be seen in the tendency of large groups to conform. This is referred to in some publications as herd behavior. Although social proof reflects a rational motive to take into account the information possessed by others, formal analysis shows that it can cause people to converge too quickly upon a single distinct choice, so that decisions of even larger groups of individuals may be grounded in very little information (see information cascades). Therefore, by taking into account the effect of the PKK movement where a large number of women joined it as a prerequisite or norm that has been alive in the Indonesian society to be able to socialize to the neighborhood, any information spread in this community will be effective because of this social proof.

Social proof is one type of conformity. When a person is in a situation where they are unsure of the correct way to behave, they will often look to others for clues concerning the correct behavior. When "we conform because we believe that other's interpretation of an ambiguous situation is more accurate than ours and will help us choose an appropriate course of action", it is informational social influence. This is contrasted with normative social influence wherein a person conforms to be liked or accepted by others.

Social proof often leads not only to public compliance (conforming to the behavior of others publicly without necessarily believing it is correct) but also private acceptance (conforming out of a genuine belief that others are correct). Social proof is more powerful when being accurate is more important and when others are perceived as especially knowledgeable.

The strength of social proof also varies across different cultures. For instance, studies have shown that subjects in collectivist cultures conform to others' social proof more often than those in individualist cultures. Although this trend seems reoccurring, there is evidence that suggests that these results are a simplification and that an independent subject's personal individualistic-collectivist tendency also makes an impact upon their decisions. Additional variables, such as the subject's sense of social responsibility, need to be taken into account to better understand the mechanisms of social proof across cultures; for example, more collectivist individuals will often have an increased compulsion to help others because of their prominent awareness of social responsibility, and this, in turn, will increase the likelihood they will comply to requests, regardless of their peers' previous decisions.

Using PKK as a forum to foster housewives to be able to combat hoaxes is a step that according to the author needs to be considered, but in this case, several things need to be considered. the first thing is in terms of legal substance, as the empowerment of PKK is not yet strong enough as although it has a strong influence in society, its existence does not yet have a concrete legal basis.

Until the time this article was written, the PKK was regulated in Permendagri Number 36 of 2020 concerning the implementing regulations for Presidential Regulation Number 99 of 2017. The unregulated PKK in the level of law (*Undang Undang*) made the PKK movement limited because it could not freely collaborate with government institutions. To overcome this, the authors assume that to optimize the performance of the PKK in educating housewives, it is necessary to reconstruct Article 4 paragraph (3) b which includes improving education, skills, and developing cooperative life into one field of work. By creating a new field of work that specializes in educating PKK members, in this case, includes education related to hoaxes, then the Role of the PKK movement team can be optimized to educate the PKK members where, from there, its member can also be mobilized to educate their children and inform their husband regarding the danger of hoaxes, which is in line with the sixth main program of PKK, that is Education and Skill.

Second, is that by looking at the structure of the PKK movement, it can be seen that the success of the PKK movement relies on its The Village Family Empowerment and Welfare Team, hereinafter referred to as TP-PKK Sub-district. This team is a community institution as a partner of the government and other community organizations, which functions as facilitators, planners, implementers, controllers and movers at each level of government for the implementation of the PKK program.

The legal basis for its movement in The Semarang City is the Semarang City Regional Regulation Number 4 of 2009 concerning the Establishment of Community Institutions in Sub District in Article 10, TP-PKK has the task of assisting the Village Government and is a partner in empowering and improving family welfare.

Next, The *Permendagri* Number 36 of 2020 concerning the implementing regulations for Presidential Regulation Number 99 of 2017 Article 4 paragraph (3) b which authorize the TP-PKK to improve education, skills, and developing cooperative life into one field of work. This Law has flaws as the Existence of TP-PKK is not yet recognized by the law as this can be seen by the law that accompanies it in various cities as regional law, like in Semarang for example, as stated in Regional Regulation of the City of Semarang Number 4 of 2009 concerning the Establishment of Community Institutions in Sub-district Article 10, TP-PKK is tasked with assisting the Village Government and is a partner in empowering and improving family welfare. this TP-PKK 's position as a "community institution" is not clear, whether it's a legal bodies/entity or a state bodies. this happened because the *Permendagri* Number 36 of 2020 did not specifically mention what kind of Bodies the TP-PKK are. this causes the TP-PKK "at the mercy" of state bodies or legal bodies to form cooperation therefore this needs to be reconstructed. By reconstructing the status of TP-PKK, the law can then creates a new field of work that specializes in educating PKK members, in this case, includes education related to hoaxes, then the Role of the PKK movement team can be optimized to educate the PKK members where, from there, its member can also be mobilized to educate their children and inform their husband regarding the danger of hoaxes, which is in line with the sixth main program of PKK, that is Education and Skill.

Conclusion

The Result of This Study shows that the likelihood to share news or announcements made by the public that piqued the respondent's interest and the result shows that 42 percent of respondents are more likely to share content that they had from their close relatives or people that they know and 28 percent of them like to share content they got from Influencer and famous person they are infatuated with. this poses a contrast result with news or announcement that come from the government or official news agencies of about 20 percent. Furthermore, based on the research, the most content the respondents share with are mostly stories (40 percent) and Health (35 percent) the rather high percentage of content related to health despite that most of them came from either relatives, friends, or famous person across social media shows that the respondents, which in this case are housewives are prone to spread hoaxes. Next, in the participation level of the respondents on the PKK activity and the result shows that at least 65 percent of the respondents attend the PKK activity at least once every month and 81 percent of them agree that the PKK activities benefit them.

The author argues that using the PKK movement will be effective to stop the spread of hoaxes as using this bodies is effective to build social Proof. Therefore by reconstructing the status of TP-PKK that are contained in The *Permendagri* Number 36 of 2020 concerning the implementing regulations for Presidential Regulation Number 99 of 2017 Article 4 paragraph (3)b, the law can then creates a new field of work that specializes in educating PKK members, in this case, includes education related to hoaxes, then the Role of the PKK movement team can be optimized to educate the PKK members where, from there, its member can also be mobilized to educate their children and inform their husband regarding the danger of hoaxes, which is in line with the sixth main program of PKK, that is Education and Skill.

Reference

- Andina Librianty. Survei: Media Sosial Jadi Sumber Utama Penyebaran Hoax. 2018: (Cited on 2021 April 25). Available From: <https://www.liputan6.com/teknoread/2854713/survei-media-sosial-jadi-sumber-utama-penyebaran-hoax>
- Rampisela. Theresia & Andarlia, H & Rustam, Zuherman. Classification of the likelihood of Indonesian Facebook users in spreading hoaxes using Support Vector Machine (SVM). Journal of Physics: Conference Series. 2021: 1725. 012019. 10.1088/1742-6596/1725/1/012019.
- Kompas.com. 5 Kasus Hoaks Corona di Media Sosial, Libatkan Ibu Rumah Tangga hingga Fahira Idris. 2020: (Cited on 2021 April 26). Available From: <https://regional.kompas.com/read/2020/03/12/06070061/5-kasus-hoaks-corona-di-media-sosial-libatkan-ibu-rumah-tangga-hingga-fahira?page=all>
- Rut Rismanta Silalahi. Puri Bestari Mardani, Maria Febiana Christanti, Peningkatan Literasi Kesehatan Digital Bagi Ibu-Ibu Rumah Tangga di Posyandu Flamboyan Kabupaten Bekasi, Journal of Dedicators Community, Vol 4 No 1 Januari-Juni 2020: 57-67, 10.340001/jdc.v4i1.993
- Peter Mahmud Marzuki. Penelitian Hukum, Prenada Media, Jakarta; 2013. p.5.

- Ramadhan, W. Upaya Penyuluhan oleh Satuan Binmas dalam Mencegah Penyebaran Berita Hoaks Melalui Media Sosial di Wilayah Hukum Polres Banyumas Guna Menciptakan Kamtibmas Menjelang Pemilu 2019. *Police Studies Review*, 4(1), 121-184. 2021: Retrieved from <https://journal.akademikepolisian.com/index.php/psr/article/view/84>
- Soares, Samara & Stengel, Márcia. Netnography and scientific research on the internet. *Psicologia USP*. 2021: 32. 10.1590/0103-6564e200066.
- Utami, Fitria & Mawarti, Retno. Pemberdayaan Kesejahteraan Keluarga sebagai Pusat Informasi Kesehatan Perempuan. *Jurnal Abdimas Mahakam*. 2020: 4. 141-145. 10.24903/jam.v4i1.806.
- Harisanty, Dessy & Srirahayu, Dyah & Anna, Nove & Mannan, Endang & Anugrah, Esti & Nurpratama, Muhammad & Dina, Nasa. Socialization Of Digital Literacy Education To Anticipate Hoax News. *Darmabakti Cendekia: Journal of Community Service and Engagements*. 2021: 3. 33. 10.20473/dc.V3.II.2021.33-37.
- A, Morissan & Wardhani, Andy & Cahyowati, Tri. Who Believes Hoaxes? Xenophobia and Religiosity as Hoax Predictors among Social Media Users. *International Journal of Academic Research in Business and Social Sciences*. 2021: 11. 10.6007/IJARBS/v11-i2/8383.
- Wadu, Ludovikus & Ladamay, Iskandar & Dadi, Maria. Faktor Pendukung dan Penghambat Pembinaan Kesejahteraan Keluarga (PKK) Dalam Meningkatkan Keterampilan Warga Negara Melalui Program Pokok PKK. *Jurnal Inspirasi Pendidikan*. 2018: 8. 62-71. 10.21067/jip.v8i1.2244.
- MacCoun, Robert. The Burden of Social Proof: Shared Thresholds and Social Influence. *Psychological review*. 2012: 119. 345-72. 10.1037/a0027121.