

**“DADI-DADI DOGEN” AS IDEOLOGY IN THE DEVELOPMENT OF
ELEMENTARY SCHOOL LIBRARY IN THE CITY OF SINGARAJA,
BULELENG, BALI**

Luh Putu Sri Ariyani¹, A.A. Ngurah Anom Kumbara², Nengah Bawa Atmadja³,
Ida Bagus Gde Pujaastawa⁴

^{1,2,4*}Cultural Studies Study Program, Faculty of Arts, Udayana University, ³Sociology
Education Study Program, Ganesha Education University, Singaraja, Indonesia

Email: 1putu.sri77@gmail.com, 2anom.kumbara@unud.c.id,
3nengah.bawa.atmadja@gmail.com, 4ibagus@unud.ac.id

Received Date : 06-01-2021
Accepted Date : 09-09-2021
Published Date : 30-11-2021

ABSTRACT

The Law of the Republic of Indonesia Number 43 Year 2007 concerning Libraries states that schools are required to have school libraries based on the National Standards of Library (SNP). This condition forces every school to develop a library, even though the conditions are still far from the standard set. To realize the existence of library, each school uses various resources in its school to establish a school library. This study aims to explore the efforts of primary schools in Singaraja City to fulfill their obligations in providing library space. This study uses a qualitative approach based on critical social theory commonly used in the Cultural Studies approach. The data collection was carried out by in-depth interviews, involved observation and document study. Data analysis in this study follows Peter Berger's model with the following steps: conceptualization, conceptualization results, verification, and objectivation. The results show that the obligation to have a school library at the primary school level is not easy due to various obstacles. This gave rise to the ideology of permissivism or in Balinese it is called dadi dadi dogen. This ideology allows schools to use various types of spaces to become libraries, for example classrooms, teacher rooms, warehouses, UKS, and so on.

Keywords: elementary school libraries, dadi dadi dogen, permissivism, ideology.

INTRODUCTION

Libraries are often likened to the heart of an educational institution, including schools. The Law of the Republic of Indonesia Number 43 of 2007 concerning Libraries states that schools are required to have a school library (Sutarno NS., 2008: 157-158). Library management must follow the National Library Standard (SNP). In this way, it is hoped that

the library can be optimally useful for users, especially teachers and students. This is also corroborated by Permendiknas No. 24 of 2007 concerning Standards for Educational Facilities and Infrastructure for Elementary, Junior and Senior High Schools, it is stated that a library is mandatory in every school. Even school accreditation is also related to school library ownership (Prastowo, 2018: 105-106; Sutarno NS, 2004: 31-32). Legally-formally, every formal education unit is required to provide educational facilities and infrastructure in the form of a school library (Triwiyanto, 2019: 52-53).

The school's obligation to have a library is related to the ideal function of the library, first, the library is a bridge to the nation's civilization. Second, the library is an institution capable of storing the nation's cultural heritage. Third, the library is a place to transmit knowledge. Fourth, the library as a center for P3IR (education, storage, research, information, and recreation). Fifth, libraries can improve the quality of education and the nation's competitiveness (Hartono, 2016: 23-24). Sixth, the school library also functions to develop a reading culture both among students and teachers (UU RI 43/2007, CHAPTER VIII, Article, 48). This condition causes the library to continue to be developed in a more perfect direction, both regarding collections and equipment and management towards digitization to suit the demands of the current era of people's lives, namely the so-called digital society (Skinner, 2019; Schwab, 2019; Schmidt and Cohen, 2014). Although there are formal provisions that require educational institutions to have school libraries, in reality there are still many schools that do not yet have a school library. The most severe conditions occur in elementary school libraries (SD) when compared to junior and senior high school education units.

This condition is reflected in the school library in elementary schools in Singaraja City. Field observations show that the condition of the school library at the junior and senior high school levels is relatively better than the elementary school library. This symptom is not only reflected in the facilities and infrastructure, but also in the management system, involving librarians. This symptom can be seen, for example, in the library management of State Senior High School 1 (SMAN 1) Singaraja. The SMAN I Singaraja Library won first place in the Provincial School Library Competition, and won fifth place at the National level. There is something even greater, namely SMAN Bali Mandara in Buleleng won first place in the management of school libraries in Indonesia for 2019.

This condition indicates that the management of high school libraries at both national and local levels – the case of library management at SMAN I Singaraja and SMAN Bali

Mandara Singaraja, is better than the SD library management system. The state of the elementary school library is even more interesting when compared to the university library management system, for example the Ganesha University of Education (Undiksha) in Singaraja city. The Undiksha library is quite adequate, both in terms of its facilities and infrastructure as well as its management system, involving many librarians.

This symptom indicates that the management of the university library is much more professional when compared to the elementary school library management system. Likewise, Hartono (2016) reveals many weaknesses in elementary school library management so that there is a very wide gap between ideal expectations and the existing reality about school libraries. This difference should not actually occur, considering that whatever the form and level of education, it refers to the applicable rules, namely the RI Law Number 43/2007, starting from elementary school to university, it is mandatory to have an adequate library to provide convenience for students in learning.

With all its limitations, schools develop an ideology of permissivism or in the field known as *dadi-dadi dogen* ideology as a justification for library management practices that are not in accordance with the provisions. This is in accordance with the function of ideology in human life, namely as a tool to legitimize power, desires, interests and desires to be valid (Alhusser, 2014). This understanding of the function of ideology makes efforts to dismantle those who use ideology very important. In the context of elementary school libraries, the principal as the party with power is the party responsible for the emergence of this *dadi-dadi dogen* ideology.

METHODS AND THEORY

This study uses a qualitative approach based on critical social theory which is commonly used in the Cultural Studies approach. Referring to Kriyantono (2015) critical theory assumes that an organization including elementary schools and their libraries, as well as various other organizations that have power relations with elementary schools is an arena for ideological battles, such as power, influence, interests, and control. The study was conducted at four elementary schools in Singaraja City, namely SDN 1 Paket Agung, SDN 2 Banyuasri, SDN 1 Kampung Bugis and SDN 4 Banyuning. The selection of four elementary schools as research locations also refers to the design of this study, namely a qualitative

approach in the form of a case study. The selected case studies are compound case studies or collective case studies. Referring to the thoughts of Yin (1994), Nisbet and Watt (1994),

The subjects of this research are, first, those who are in the elementary school environment, namely principals, teachers, library managers, administrative staff, and students. Second, institutions outside elementary schools that have links to elementary schools, such as the Buleleng Regency Government represented by the Buleleng Regency Youth and Sports Education Office, the Buleleng Regency DPRD, especially the Commission that handles education and budgeting issues, the education council, school committees that accommodate parents, leaders people who care about education, educational leaders, entrepreneurs, NGOs, and so on.

Ideology makes the elementary school library unfit as a learning resource for teachers and students. It is very appropriate to study using a critical theory approach. This is because critical theory directs the study of irregularities in society (injustice, inequality, discrimination, injustice) by looking for sources and causes as well as sources of resistance and/or improvements that may be made so that conditions become better (Haryatmoko, 2016: 2-3; Sim and van Loom, 2008; Hidayat, 2013).

The data obtained is examined using the perspective of Cultural Studies, which is studied to try to dismantle the various dominant discourses about library management, as well as its marginalized condition, which is a map of meaning that is not neutral, because it always contains ideology, power games, interests, and desires. These aspects are hidden so that a reality will appear reasonable and accepted as a general truth. This needs to be criticized so that what is considered a general truth, its negative sides are exposed. Critical theory that is integrated with critical thinking is related to efforts to evaluate a general belief by questioning its assumptions that are not necessarily acceptable based on common sense and/or normative principles. In this regard, the use of critical theory in studying educational problems - giving birth to critical pedagogy will focus more on negative testimonies about education (Tilaar, 2011). Or as stated by Kriyantono (2015: 54) the use of critical theory in any field, including Cultural Studies, is always focused on criticizing social practices related to the implementation of the public interest.

The aspect that was criticized was the game of power, interest, and desire based on ideology, capital accumulation, and knowledge which resulted in the marginalized or the benefited. This is very important, because Cultural Studies is of the view that through a critical

attitude, it will be able to provide enlightenment to the community about the existence of a certain culture that dominates human life which is enforced through dominating and/or hegemonic power relations. Based on this understanding, this research is expected to be able to reform towards a better social order.

DISCUSSION

From the field findings, it can be seen that the management of the school library in the research location is still far from standard. This condition cannot be separated from the lack of attention from the government and all other stakeholders. The school's limitations in managing the library have implications for the emergence of the *dadi-dadi dogen* ideology based on field findings initiated by the school principal. This ideology then has an impact on library management and its role in learning as described below.

1. Principals Implement Policies Based on *Dadi-dadi Dogen's* Ideology

The condition of the library in each elementary school is largely determined by the principal's policy as a leader. This idea relates to the implementation of regional autonomy which gives the regions the authority to manage their own households, including in the fields of primary and secondary education. For this reason, School-Based Management (SBM) was developed with a policy core, namely giving authority to school principals to empower schools, the power to develop school programs, and managing resources and potential in schools so that effective and efficient schools were realized. The achievement of this target is very dependent on the performance of the principal in the form of the ability to create a conducive work climate for teachers and staff employees so that the vision, mission, goals, and school programs run well (Suhardan and Suharto, 2003).

In this regard, the principal must try to instill certain values in the context of managing teachers, including mental development. This includes the ability of the principal to complete the facilities, infrastructure, and learning resources in order to provide convenience for teachers in carrying out their main tasks, namely conducting teaching activities in the classroom and outside the classroom (Suhardan and Suharto, 2009: 16). In this context, the principal is obliged to develop a school library in order to make it easier for teachers to carry out teaching and learning activities. However, as stated above, school principals find it difficult to develop school libraries due to material infrastructure constraints. This is in the form of

limited space to build a library building. Likewise, how they fill the elementary school library with a collection of textbooks, study desks for students, and/or other library technology so that the school library can function optimally is not easy for the principal. All of this is inseparable from the limited economic capital or financial capital owned by SDN 1 Pakek Agung, SDN 4 Banyuasri, SDN 1 Kampung Bugis, and SDN 4 Banyuning. In short, to borrow Sanderson's (2011: 60) idea there are material infrastructure constraints faced by the four SDNs so that they fail to realize the ideal school library as outlined in the NSP. it was not easy for the principal. All of this is inseparable from the limited economic capital or financial capital owned by SDN 1 Pakek Agung, SDN 4 Banyuasri, SDN 1 Kampung Bugis, and SDN 4 Banyuning. In short, to borrow Sanderson's (2011: 60) idea there are material infrastructure constraints faced by the four SDNs so that they fail to realize the ideal school library as outlined in the NSP. it was not easy for the principal. All of this is inseparable from the limited economic capital or financial capital owned by SDN 1 Pakek Agung, SDN 4 Banyuasri, SDN 1 Kampung Bugis, and SDN 4 Banyuning. In short, to borrow Sanderson's (2011: 60) idea there are material infrastructure constraints faced by the four SDNs so that they fail to realize the ideal school library as outlined in the NSP.

The four principals have tried to build a good library by using all the resources they have. However, their efforts have not been successful due to material infrastructure constraints. This condition can give rise to ideology among school principals. This is related to the idea that material infrastructure is the basis for ideology (superstructure) (Sanderson, 2011; Balibar, 2013; Magnis-Suseno, 1999; Piliang and Jaelani, 2018; Thompson, 2006). "Ideology is beliefs about the world, ourselves, and people, which tend to be accepted uncritically, as natural and unchanging. Ideology plays a major role in building what is called common sense so that it is used as a guide to act in realizing a goal (Piliang and Jaelani, 2018: 90).

Bourdieu uses another term to describe ideology, namely doxa (Takwin, 2003: 99) or Jenkins (2004: 100) interpret doxa as the logic of belief. Doxa or ideology appears through knowledge that is simply accepted according to the habitus and field of the individual without being thought or weighed critically. Ideology does not only apply in state life, but also in everyday life. Ideology is applied by using language and other symbols in a social interaction. In this way, humans absorb and are influenced by ideology as reflected in one's actions in a dominating and/or hegemonic social structure (Takwin, 2003: 119-137). Ideology as a

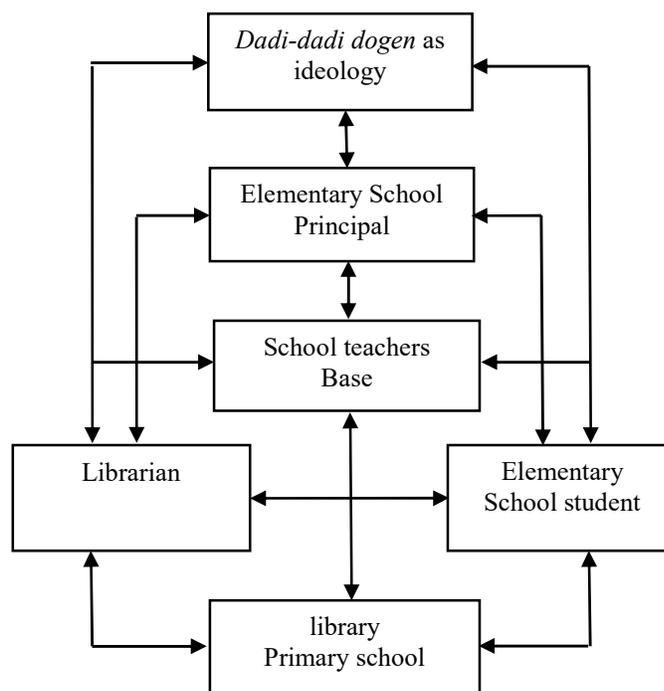
reflection of material infrastructure as stated by Althusser (2007: 201) calls or forms individuals as subjects, namely subjects who act. "What is the strength of ideology is the tendency to be followed. For ideology, truth appears in action. It lives not in contemplation, but in action. The most important thing from the function of ideology is to fill emotions, as well as religion" (Nuswantoro, 2001: 137-138). Thus, humans often position ideology such as religion as reflected in their actions in social life.

In order to strengthen the idea that the *dadi-dadi dogen* idea as an ideology can also be linked to the thoughts of Rokhmat and Surahmat (2011: 32-39) about language. Human recognition of the environment uses language. Language stores reality in the form of expressions. Likewise, McLeland (2005: 127) states "we do not come into direct contact with reality through ratio, but through the image/image we have of it. We make descriptions of reality in language. ... reality is made up of the words, images and metaphors we use to describe it". Language does not only contain a reality, but also values. All of them are stored in the mind and shape human actions in interacting with other humans (Rokhmat and Surahmat (2011: 32).

In this regard, the linguistic expression *dadi-dadi dogen* is a linguistic expression that contains reality, namely the very limited condition of the school library, both in terms of the availability of space and library technology, resources, and financial capital. This limitation makes it difficult for principals who are legitimized by the Disdikpora of Buleleng Regency to implement school library arrangements following the rules that refer to the SNP. Limitations like this have resulted in the principal and related parties bringing up linguistic expressions *dadi-dadi dogen* in the management of the school library. The linguistic expression *dadi-dadi dogen* not only stores the reality of a school library whose management is okay, but also contains values,

Starting from this idea, it is not surprising that the actions of school principals, teachers, and library staff are inseparable from the ideology that is formed as a representation of the infrastructure they face in managing school libraries. They are bound to the ideology expressed in the form of language and action, namely *dadi-dadi dogen*. This ideology is used by school principals as a schemata for managing school libraries. This idea can be seen in its entirety in Chart 1 below.

Chart 1
***Dadi-dadi Dogen* as an ideology that guides the actions of principals in managing school libraries**



(Sources of field data are combined with the thoughts of Piliang and Jaelani, 2018; Althusser, 2007 and Marx in Balibar, 2013).

Referring to Chart 1, the ideology of *dadi-dadi dogen* or it's okay to be equated with permissiveness. KBBI (Big Indonesian Dictionary in the Dictionary Compilation Team of the Center for Language Development and Development, 1995: 758) shows that permissiveness means being open, allowing or allowing permission. *Dadi-dadi dogen* as an ideology can be equated with permissivism. Burton (2007: 38) shows that ideology is manifested in the form of discourse, namely the language used to express ideological views and values about cultural institutions. *Dadi-dadi dogen* as an ideology formulated in the form of language is a collection of values as a reflection of the material infrastructure constraints faced by school principals in building school libraries.

This symptom can be proven from the various actions they take. They use the classroom as a school library room on the grounds that, because there is no separate library building, the classrooms can be used as a school library. Likewise, at SDN 4 Banyuning, because it does not have a classroom, the principal believes that the teacher's room is used

as a school library. This condition resulted in the teacher's room and the school library room at SDN 4 Banyuning being united in one room. SDN 1 Paket Agung has a more unique story. This SDN is next door to SDN 4 Paket Agung. Both have limited classrooms to be used as school libraries. This condition resulted in the two SDN using one school library room with the status of joint property. The principal of SDN 1 Paket Agung argued that, because of the limited classroom space, it was impossible to build a library building, so they had one school library for two. This arrangement is not feasible, considering the prevailing rules that each school is required to have its own library or separately.

The arrangement of the school library space is no less interesting. Library technology is not available in accordance with applicable requirements. Because of that, the headmaster considered *dadi-dadi* replace the reading desk in the library with a study table used by students when they study in class. Likewise, these four SDNs do not have professional library staff. The school librarian is a high school graduate, except SDN 1 Kampung Bugis is a graduate of the Hindu Religious Education High School - he is a Hindu religion teacher so that teaching hours are sufficient, then he is assigned to the school library.

The principal also argued that his actions were random because professional librarians were very rare. This idea can be observed in the results of an interview with Dewa Sukarya (59 years) the Head of SDN Kampung Bugis as follows.

If in the past, Nika was given because she has hours, it's not a rule and dinner can be placed in the library. But coincidentally, teacher Tiyange Nikadurung received training. So just don't want to go keto. So wherever schools already have libraries, please coordinate there so that they can arrange books according to whatever rules in the library or read where on youtube on google there must be how to manage a good library (Interview with the Head of SDN Kampung Bugis).

The results of this interview represent what happened to the four elementary schools, namely *dadi-dadi* dogen that teachers who lack teaching hours are given the task of managing school libraries so that the number of teaching hours meets the requirements. Likewise, *dadi-dadi* dogen are looking for library staff who are important high school graduates who are there to look after the school library. They are expected to learn independently about library management technology so that the school library is functional. The application of the *dadi-dadi* dogen ideology is legitimized by Disdikpora so that its enforcement becomes stronger. Thus, the hope that they will learn independently about library science is not fulfilled so that they are just a school librarian.

2. Implications of *Dadi-dadi Dogen's* Ideology on Library Management

The implementation of dadi-dadi dogen ideology in placing school librarian staff has further implications that they are also dadi-dadi dogen in managing the library. As a result, the arrangement of books in the school library, service system and others is also commonplace. This situation resulted in the existence of school libraries at the four SDNs, but they did not meet the requirements according to the SNP. The dadi-dadi dogen ideology does not apply to school principals and library staff, but as shown in Figure 1, it also applies to teachers and students. They also think that dadi-dadi dogen use the school library because of the management that dadi-dadi dogen. In short, as shown in Chart 1. the ideology of the dadi dogen is a collective ideology that applies both to the internal school environment and the external environment, namely Disdikpora. The application of the dadi-dadi dogen ideology not only resulted in the school library not meeting the requirements as outlined by the NSP, but also being marginalized. or just as accessories for school.

The placement of the school library only as a school accessory combined with the ideology of dadi-dadi dogen resulted in the school library not becoming a priority for the principal and Disdikpora. This symptom can be seen from the fact that the allocation of BOS (School Operational Assistance) funds, as stated by I Made Sedana (50 years old) former Head of PSMP Division at the Youth and Sports Education Office of Buleleng Regency, which is 20% for the purpose of procurement and maintenance of educational facilities and infrastructure . This includes 5% for the procurement of textbooks and non-text books. The provision of funds for the procurement of textbooks and non-text books is very small so that it is difficult to increase the collection of books in the four school libraries - the amount of BOS funds depends on the number of students.

Book purchases are regulated by superiors, namely only books published by Erlangga Publishers or Intan Pariwara Publishers. Thus, the procurement of textbooks and non-text books at the four SDNs cannot be separated from the power of attorney. This symptom indicates that it is exactly what Damaningtyas (2015: 171) put forward as follows.

So that there are no barriers to entry to schools, educational bureaucratic support is needed, they need to bring letters of recommendation from higher education officials, such as the Head of Kandep P and K (Regency/City Departmental P and K Offices (Darmaningtyas, 2015: 171).).

This pattern results in whether we like it or not, school principals are obliged to follow it, because publishers cleverly use power of attorney to market their books, which also means they make a profit.

Limitations of BOS funds have resulted in principals prioritizing the use of BOS funds to support the smooth running of PBM. Given, PBM is directly in touch with the achievement of the mission, vision, and goals of education in elementary schools. As a result, the school library is secondary so that the procurement of books, for example, is difficult to increase. The opportunity for school libraries to provide optimal services for students is getting smaller, because the book collections are keto-keto dogen (just like that).

COVER

The school library is an inseparable part of learning activities in schools because it is a source of learning for students and teachers. This does not happen optimally because the library is marginalized so that it is not able to provide facilities and infrastructure for users. The process of marginalization that causes library services to be not ideal is not an important problem for schools.

This condition occurs because the principal develops the ideology of dadi dadi dogen which makes the condition of the library lacking a normal condition. This ideology appears in various discourses conveyed by the principal which is then passed down to all teachers. Not only for teachers, is the ideology of *dadi-dadi dogen* also adopted by parents of students so that the condition of the library as it is becomes a matter of course.

REFERENCES

- Althusser, Louis. 2007. *Filsafat Sebagai Senjata Revolusi*. Yogyakarta: Resist Book.
- Balibar, Etienne. 2013. *Anti Filsafat: Metode Pemikiran Marx*. [Penerjemah. Eko P. Darmawan]. Yogyakarta: Resist Book.
- Burton, Graeme. 2007. *Membicarakan Televisi Sebuah Pengantar Kepada Studi Televisi*. [Penerjemah. Laily Rahmawati]. Yogyakarta & Bandung: Jalasutra.
- Daymon, Christine dan Immy Holloway. 2008. *Metode-metode Riset Kualitatif dalam Public Relations & Marketing Communications*. [Penerjemah Cahya Wiratama]. Yogyakarta: Bentang.
- Darmaningtyas. 2015. *Pendidikan Yang Memiskinkan*. Malang: Intrans Publishing.

- Hartono. 2016. *Manajemen Perpustakaan Sekolah Menuju Perpustakaan Modern dan Profesional*. Yogyakarta: Ar-Ruzz Media.
- Haryatmoko. 2016. *Critical Discourse Analisis (Analisis Wacana Kritis): Landasan Teori, Metodologi dan Penerapannya*. Jakarta: Rajawali Pers.
- Hidayat, Rakhmat. 2013. *Pedagogi Kritis: Sejarah, Perkembangan dan Pemikiran*. Jakarta: Rajawali Pers.
- Jauhari, Imam B. 2012. *Teori Sosial: Proses Islamisasi dalam Sistem Ilmu Pengetahuan*. Yogyakarta: Pustaka Pelajar bekerjasama dengan STAIN Jember Press.
- Jenkins, Richard. 2004. *Membaca Pikiran Pierre Bourdieu*. [Penerjemah Nurhadi]. Yogyakarta: Kreasi Wacana.
- Kriyantono, R. 2015. *Public Relation, Issue & Crisis Management Pendekatan Critical Public Relations, Etnografi Kritis & Kualitatif*. Jakarta: Prenadamedia Group.
- Magnis-Suseno, Franz. 1999. *Pemikiran Karl Marx Dari Sosialisme Utopis ke Perselisihan Revisionisme*. Jakarta: Gramedia Pustaka Utama.
- McLelland, David. 2005. *Ideologi Tanpa Akhir*. [Penerjemah. Muhammad Syukri]. Yogyakarta: Kreasi Wacana.
- Nisbet, J dan J. Watt. 1994. *Studi Kasus Sebuah Panduan Praktis*. Jakarta: Grasindo.
- Piliang, Yasraf Amir dan Jejen Jaelani. 2018. *Teori Budaya Kontemporer Penjelajahan Tanda dan Makna*. Yogyakarta: Cantrik Pustaka.
- Prastowo, Andi. 2018. *Sumber Belajar & Pusat Sumber Belajar Teori dan Aplikasinya di Sekolah/Madrasah*. Depok: Kencana.
- Rokhman, Fathur dan Surahmat. 2016. *Politik Bahasa Penguasa*. Jakarta: Penerbit Buku Kompas.
- Sanderson, Stephen K. 2011. *Makrososiologi Sebuah Pendekatan Terhadap Realitas Sosiologi*. [Penerjemah. Farid Wajidi dan S. Menno]. Jakarta: Rajawali Pers.
- Schmidt, Eric dan Jared Cohen. 2014. *The New Digital Age Cakrawala Baru Negara, Bisnis, dan Hidup Kita*. [Penerjemah Selviya Hanna]. Jakarta: Kepustakaan Populer Gramedia.
- Schwab, Klaus. 2019. *Revolusi Industri Keempat*. [Penerjemah Farah Diena & Andi Tarigan]. Jakarta: Gramedia Pustaka Utama.
- Skinner, Chris. 2018. *Manusia Digital: Revolusi 4.0 Melibatkan Semua Orang*. [Penerjemah. Kezia Alaia]. Jakarta: Kompas Gramedia.

- Sim, Stuart dan Borin van Loon. 2008. *Mengenal Teori Kritis*. [Penerjemah Tim Resist]. Yogyakarta: Resist Book.
- Sutarno NS. 2004. *Manajemen Perpustakaan Suatu Pendekatan Praktik*. Jakarta: Samitra Media Utama.
- Suwardan, Dadang. 2009. "Filsafat Administrasi Pendidikan". Dalam *Manajemen Pendidikan* [Riduwan. Ed.]. Bandung: Alfabeta. Halaman 1-20.
- Sutarno NS. 2008. *Membina Perpustakaan Desa*. Jakarta: Sagung Seto
- Takwin, Bagus. 2003. *Akar-Akar Ideologi*. Yogyakarta : Jalasutra
- Tilaar, H.A.R. 2011. Pedagogik Kritis: Perkembangan, Substansi dan Perkembangannya di Indonesia. Dalam Tilaar, H.A.R. Jimmy Ph. Paat, Lody Paat. (Ed). *Pedagogik Kritis: Perkembangan, Substansi dan Perkembangannya di Indonesia*. Jakarta: Rineka Cipta. Halaman 13-58.
- Triwiyanto, Teguh. 2019. *Gelombang Liberalisme Pendidikan Mengawal Tata Kelola Pendidikan untuk Rakyat*. Jakarta: Kompas.
- Undang-Undang No. 43 tahun 2007 tentang Perpustakaan. Jakarta: PNRI.
- Yin, Robert K. 1994. *Studi Kasus Desain dan Metode*. Jakarta: Rajagrafindo.