Symbol Communication through Media Social on Marvel Grade Group of Students at Al-Falah High School in Pamekasan, East Java

Mohamad Jasuli[1], Ishomuddin[2], Wahyudi[3], Rinikso Kartono[4]

[1,3,4]*Doctor of Sociology of University Muhammadiyah of Malang*
[2]*Professor of Sociology of University of Muhammadiyah Malang*

*Corresponding Author: *Ishomuddin, Professor of Sociology of University of Muhammadiyah Malang*

Abstract: *The purpose of research is important in determining the achievement of the research process in accordance with the desired expectations. The purposes of this research are as follows: First, this study was conducted to describe the Communication Symbol Entity of the Marvel Grade Group Through WhatsApp Group (WAG) Social Media. Second, this research was conducted to describe the Interpretation of Marvel Grade Group Communication Symbols Through WhatsApp Group (WAG) Social Media. Research Symbols as Communication Trends. The findings in this study can be explained that, symbol entities have an important role as a separate trend in the communication process on WhatsApp Group (WAG) social media. Symbols as Habit patterns in communication. The findings in this study can be explained that, symbol entities have an important role as a habit in the communication process on WhatsApp Group (WAG) social media. Symbol as an instrument of achieving harmonization in communication. The findings in this study can be explained that, symbol entities have an important role as a tool in achieving harmony and order in the communication process on WhatsApp Group (WAG) social media.*

Keywords: *Communication, Symbol, Social Media, Marvel Grade*

1. INTRODUCTION

Humans as social beings in a social environment will not be separated from the need for communication. Communication according to Bernard Beresol and Gary A. Steiner (Mulyana, 2016: 68) states that communication is a process of transmitting information, both in the form of ideas, emotions and skills by using symbols or words, pictures, figures, graphics, and so on. . Meanwhile, according to Raymond S. Ross (Mulyana, 2016: 68) provides a definition that communication is a process of sorting, selecting, and sending symbols in such a way as to help listeners to evoke meanings or responses from thoughts that are similar to those intended by the communicator. Likewise, according to Hovland in Mulyana (2016) communication is a process that allows a person (communicator) to convey stimuli (usually in the form of verbal symbols) to change the behavior of others (communicate).

Communication is the most important part in social interaction with all the complexity of the needs and interests of each individual who is different in their social context. Paradigmatically, communication carried out by an individual and or society always follows trends, which are in line with advances in science, technology and information systems that develop according to the demands of the times in their social context, one of which is marked by the proliferation of communication through social media as a means of communication trends in the present century.

Communication carried out by individuals and or the community on social media at a practical level is always manifested in the form of symbols created by humans that are non-verbal in the form of writing and or pictures. The symbol comes from the Greek word symballo which means throwing together, throwing or putting together an idea or idea of a visible object, so that the object represents an idea. So the language symbols used in communication can give rise to meaning as long as there is a reaction or action from the interlocutor and there is a reciprocal relationship between the communicator and the communicant. Non-verbal communication in the form of symbols at the

practical implementation level is conveyed through social media in the form of WhatsApp, smartphones, tablets, cellphones and laptops and so on. The symbols of nonverbal communication in the form of writing and or in the form of pictures created by humans with all their creativity and potential, especially for teenagers, are not only used for interaction, but also as a form of communication in order to channel the expression of content. heart and or self-actualization, in a social reality that is dynamic and tends to change. Knapp and Hall in Mulyana (2016: 342) simply state that nonverbal messages are all signs other than words. While Larry a. Samovar and Richard E. Proter in Mulyana (2016) state that nonverbal communication includes all stimuli (except verbal stimuli) in a communication produced by individuals or groups that contain potential messages for the sender or recipient.

Symbols used in non-verbal communication through social media really need the correct interpretation to keep communication going well. Mistakes in giving meaning to language as a symbol system in written communication using social media will cause communication to be threatened with traffic jams. Symbols are arbitrary which can give arbitrary meaning to a symbol, but the accuracy of giving meaning is very supportive of successful communication. This is directly proportional to the opinion of Bloch and Tragrer in Hidayat (2009: 22) which limits that language is a system of arbitrary symbols or language sounds used by a group as a means of communication (Language is a system of array vocal symbols by means of which a social group interact).

Starting from the spectrum above, as well as to find out more deeply about the purpose of using communication symbols in the Marvel Grade group in social media (WhatsApp), in this case the researcher has an interest in raising the research context with "Interpretation of the Marvel Grade Group Communication Symbols Through WhatsApp Group Social Media (WAG). Based on the problems as presented in the background of the problem above, the formulation of the problem in this research is as follows: First, How is the Communication Symbol Entity of the Marvel Grade Group Through WhatsApp Group (WAG)? Second, What is the Interpretation of the Marvel Grade Group Communication Symbols Through WhatsApp Social Media?

The purpose of research is important in determining the achievement of the research process in accordance with the desired expectations. The purposes of this research are as follows: First, this study was conducted to describe the Communication Symbol Entity of the Marvel Grade Group Through WhatsApp Group (WAG). Second, this research was conducted to describe the Interpretation of Marvel Grade Group Communication Symbols Through WhatsApp Group (WAG).

2. LITERATURE REVIEW

The interaction that occurs in the Marvel Grade Peer Group is an interaction activity. Symbolic interaction is an interactive face-to-face interaction activity with reciprocal dialogue. Symbolic interaction has now become a science in the fields of communication and sociology that focuses on humans and human actions (human behavior).

For research purposes, regarding "Interpretation of the Use of Communication Symbols for Marvel Grade Groups Through WhatsApp (WA) Social Media: Case Study of Al Falah High School Students SumberGayamPamekasan, East Java" in this study the theoretical framework used is the theory of symbolic interactionism "George Herbert Mead ". The theory of symbolic interactionism in Mead's view in Suprapto (2007) ideas about the individual's interaction with his social community. Symbolic interactionism emphasizes the relationship between symbols and interactions. Mead in his theory states that symbolic interaction focuses more on the relationship between signs and relationships, where the subject of the presentation of this thought is the individual. Most of the experts who hold this thought say that a person is the most important thing in understanding sociology. He conveyed that individuals are entities that can be studied and studied directly in their interactions with other individuals.Mead in Ardiyanto (2007) puts forward 3 (three) crucial sketches that are needed and interrelated in building a theory of symbolic interactionism as follows:

a. Mind

Thought in this case can be explained that the mind is a dialogue between a person and himself which is not found in the individual, but the mind is a social phenomenon, which Mead describes as a

dialogue process between a person and himself, not found within the individual, the mind is a social phenomenon. Thoughts arise and grow in social reactions and become an integral part of the social process. Social reactions come before thoughts, in other words social reactions are not the result of reasoning. So that reasoning is also explained effectively rather than substantively. It turns out that the mind has its own specificity which is the individual's capability to provide feedback that is not singular, but complex group feedback. That's what we call the mind. Doing something is tantamount to conveying a certain structured reaction, then if the individual has that reaction to himself, then there is something called a thought. Besides, Mead assesses the mind practically. That is, the mind includes a thought process, where the goal is to solve problems.

Mead conveys that thinking is a process in which individuals are correlated with themselves that include the presence of meaningful symbols. Through the correlation process, a person selects any information related to it then he will respond to it. Symbols are involved in subjective thinking (processes), especially symbols in the form of language. In this case the symbol in the form of language is not used in a visible manner, but is used through self-conversation. As previously mentioned, someone implicitly refers to himself about the personality or personality that is contained in other people's responses to his behavior. It can be concluded that the situation that is spawned is a self-concept that contains self-awareness and is centered on the self as the object.

b. Self

Mead views that the self is a characteristic possessed by each human being in the world. Where this is not owned by animals. Self is a person's capacity to accept himself as a form of thinking of other people or society towards him, but on the other hand the individual is also the self that acts as a subject. Mead said that it is a difficult thing to think about yourself being present without social experience. Because it contradicts the individual self-concept of the Cartesian Picture. The Self can provide an opportunity for someone to take part in conversations with others because of the exchange of symbols. In a sense, someone can communicate then understand what he is conveying and will be able to pay attention to what the other person is saying. That way he will be able to provide feedback or have preparations to convey what will be said next.

Mead uses the similarities of significant gesture (signs that are meaningful) and significant communication to explain how people with various meanings perceive symbols and how to respond to them. Of course this situation is different in animals, when a dog barks maybe another dog will react to the barking of the dog, but the reaction is just an instinct, which the first dog never responded to. In human life, having the ability to predict and take into account the existence of other people is a form of advantage that humans have.

Thus the self is related to the process of self-image, which in general is often referred to as self-control or self-monitoring. With this self-image, Mead argues that individuals are able to adapt to the circumstances in which they are in, including also aligning themselves with the meaning and impact of the actions they take. In this way, individuals indirectly position themselves from the judgment of others. According to this assessment, a person views himself as being able to form an important person or form a social group as a whole.

Mead explains that there is a difference between "I" and "Me". "I" is part of the self (the self) which is active and capable of driving behavior. "Me", is a self-conception that is also part of another self, where the characteristic is to follow the rules of the game that are allowed or not. "I" has the ability to behave, where at certain limits it is difficult to predict, difficult to observe, and is not conditioned to contain a choice of actions for someone. In this case "Me" shows "I" a direction that serves to direct "I", thus the result is that human behavior is more predictable, or at least the behavior is not out of control. So that the concept of understanding the self contains the meaning of social interaction between "I" and "Me". Here the individual has a close relationship in the reflection of social processes. As the name implies, symbolic interactionism relates to the symbolic medium in which the interaction takes place. The main level of social reality and the focus of observation of symbolic interactionism is on a wider scale, which includes subjective awareness and the movement of interpersonal interactions.

c. Society

In general, Mead uses the term society which is a continuous social process that initiates the mind and the self. Society has an important role in realizing the mind and self. Meanwhile, in another part, Mead said that society is a reflection of a group of structured responses made by individuals in the form of "I" (me). Based on this individual understanding, society influences them, delegates to them capabilities through self-criticism, so that they can control themselves. Mead's most important thought about society lies in his idea of mind and self. In the most specific study of social society, Mead gave birth to several ideas about social institutions (social institutions). Meanwhile, in a broad sense, Mead describes institutions as "a shared response in the community" or "customs of community life". In other words, Mead conveys that, all group actions are reduced to individuals according to certain circumstances and in the same way, related to these circumstances, there is a reaction that is not different on the part of the community. This procedure is called the formation of social institutions.

Tunner (2008) states that Mead in his symbolic interactionism is based on several important things, namely First, the importance of meaning for human behavior. It is based on several basic assumptions that are essential (1) Humans act towards other humans based on the meanings that other people give them; (2) Meaning is created in human interactions; and (3) the meaning is modified through an interpretive process; Second, the importance of the concept of self. This theme has 2 (two) additional essential assumptions, namely (1) Individuals develop self-concept through interactions with other people; (2) Self-concept forms important motives for behavior; Third, the relationship between the individual and society. The basic assumptions in this perspective are (1) Individuals develop self-concept through interactions with other people; and (2) Self-concept forms an important motive in the behavioral domain.

Essentially the theory of symbolic interaction relates to the formation of social life through the process of interaction and communication between individuals and between groups using symbols that are understood together. According to Mead in the theory of symbolic interactionism, it states that human communication takes place through the exchange of symbols and the meaning of the symbols used in communication. The use of this theory as a foothold in research conducted by researchers, is intended to explore the meaning of communication produced by the Marvel Grade Peer Group on social media (Whats App) in terms of George Herbert Mead's concept through Mind, self and Society. These three concepts explain language, social interaction and reflectivity

Thus, this research was conducted on the basis of the use of symbols, forms of interaction and reflectivity in Marvel Grade Peer Group communication. In the process of social communication, it still involves human thought processes in interacting. The process of understanding language or symbols in this context has several dimensions that are urgent, namely: First, emphasizing the relationship between humans and their environment; Second, able to use symbols in communication; Third, able to interpret or give meaning to the symbols used in communication; and Fourth, Can influence the behavior of others.

3. METHODOLOGY

This research emphasizes more on the process of interpretation and understanding, as well as photographing the construction of society and or individuals as actors in seeing and observing the reality of a social phenomenon, and or in other words, the perspective of sociological theory that is used as a scalpel for analysis in this study is theoretical theory. social action theory, which is the fruit of the thought of "Max Weber" as a theorist in the development of sociology. Weber saw sociology as a study of social action between social relations and that is what is meant by the notion of a social definition paradigm and that is what is meant by the definition of a definitional paradigm or social science. Human action is considered a form of social action when the action is directed at other people.

a. Research Approach and Research Type

This research includes field research with a qualitative approach. Research with a qualitative approach according to Harrison (2007:94) is a research process that is not intended to carry out statistical testing including formulated problems, but only provides an in-depth description or description of the problem in accordance with data and information from the field through the subject or respondent. ,

and even research informants according to the interpretation or interpretation of the researcher. In addition, in another section, Creswell (2012) explains that, the qualitative research approach emphasizes the interpretive aspect that there is harmony, suitability, similarity and relevance between research issues, what researchers want to reveal and find out the answer, with the basic assumption that qualitative research who have advantages in reading problems that are revealing, explaining and describing a particular issue.

Thus, hereinafter referred to as qualitative descriptive research with the type of case study research. In accordance with the nature of qualitative research, this research design is flexible at any time and can change according to conditions and data findings in the field, as well as information obtained from research subjects and or informants, so that this design is temporary, adapts, and develops according to the situation. and conditions at the research location.

While the type used in this research is a case study. The use of the case study method in this research is a type of research that is specific and specific to the problems raised as research contexts. The specifications and specificity in this study lie in the systematic efforts carried out by researchers in the research process to find the format. This kind of approach and type of research according to Gunawan (2013) is more emphasized on the interpretive aspect, because this research is aimed at understanding the experience of human life, or interpreting the meanings of the object under study, and or in other words, placing more emphasis on the process of capturing and interpreting the meaning of the object under study. understand the nature of consciousness and experience based on memories, images and meanings behind an event based on research findings.

In addition, this study also pays attention to the profiles and or biographies of the actors who are used as subjects and or objects of research. Creswell (2007) argues that, in research that emphasizes the interpretative aspect and disclosure of meaning, it is deemed necessary to pay attention to the profiles and/or biographies of the actors both as research subjects and/or research informants. The biographical approach of Creswell's life story (2007) is carried out where the subject's past data and or research informants are also used as a data-based basis to see the present. Furthermore, in another section it is explained that, a qualitative approach that emphasizes the interpretive aspect there is harmony, suitability, similarity and relevance between research issues, what the researcher wants to reveal and find out the answer, with the basic assumption that qualitative research has advantages in reading the problems being studied. its nature to reveal, explain and describe a particular issue (Creswell, 2012).

Thus, this study does not only look at information from informants, but it is also important to look at the social systems in their environment, so that in this study the researchers not only conducted interviews with informants but also sought to obtain additional data through the surrounding environment. Therefore, the researcher uses past data from the subject and/or research informants as the basis for interpreting the Marvel Grade Group Communication Symbol in WhatApp Group (WAG) Social Media.

b. Research Subject

The subjects in this study were the Marvel Grade Group who communicated through WhatsApp Group (WAG) social media, which in this case were students at SMA Al Falah Sumber Gayam Pamekasan, East Java, which were determined purposively. Determination of research subjects by means of purposive according to Sugiyono (2011) is the determination of research subjects with certain considerations and criteria.

c. Data Analysis Technique

The data analysis technique used in this research is an analysis that is carried out continuously during data collection in the field and is analyzed after data collection is completed. This data analysis includes the activities of reviewing the data, dividing it into manageable units, synthesizing it, looking for patterns, determining what is important and what will be studied and deciding what to report (Bogdan and Bihlen, 2000:17).

Miles, Huberman and Saldana (2014), put forward the concept that in qualitative research data analysis can be carried out with several procedures, namely: condensing data (condensation), presenting data (display) and drawing conclusions or verification (conclution drawing and

verification). This conception of Miles, Huberman and Saldana is used as a reference by researchers in analyzing data throughout the research process.

In order to better understand the reading of the conception of the components of Miles, Huberman and Saldana data analysis with the "interactive model" above, it can be described as follows:
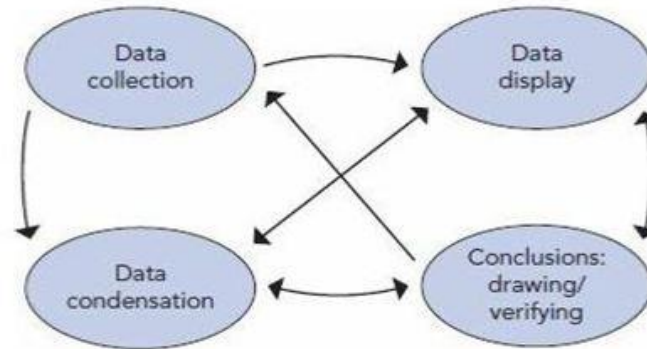

Fig1. *Model Interaktif Analisis, Miles, Hubermann and Saldana (2014)*

4. RESULTS AND DISCUSSIONS

The results of the discourse and or in-depth discussion of research findings in the field on a theoretical basis, in this case it can be explained that the research findings are in line with and or accept the theory offered by "George Herbert Mead" on Symbolic Interactionism. Mead in Suprapto (2007) in the theory of symbolic interactionism basically offers ideas about the individual's interaction with his social community. Symbolic interactionism emphasizes the relationship between symbols and interactions. Mead in Suprapto (2007) states that symbolic interaction focuses more on the relationship between signs and relationships, where the subject of the presentation of this thought is the individual. Most of the experts who hold this thought say that a person is the most important thing in sociological understanding. In the context of individuals, it is further explained that, entities that can be studied and studied directly in their interactions with other individuals. Mead in Ardiyanto (2007) puts forward 3 (three) crucial sketches that are needed and interrelated as buildings in the theory of symbolic interactionism as follows:

Mind in Mead's view is a dialogue between a person and himself that is not found in the individual, but the mind is a social phenomenon, as a process of dialogue between a person and himself, not found in the individual. Mead viewed the mind as a social phenomenon. Thoughts arise and grow in social reactions and become an integral part of the social process. Social reactions come before thoughts, in other words social reactions are not the result of reasoning. So that reasoning is also explained effectively rather than substantively. It turns out that the mind has its own specificity which is the individual's capability to provide feedback that is not singular, but complex group feedback. That's what we call the mind. Doing something is tantamount to conveying a certain structured reaction, then if the individual has that reaction to himself, then there is something called a thought. In addition, Mead assesses the practical mind, which in this case includes the thought process, where the goal is to solve problems. Mead explained that thinking is a process in which individuals are correlated with themselves which includes the presence of meaningful symbols. Through the correlation process, a person selects any information related to it then he will respond to it. Symbols are involved in subjective thinking processes, especially symbols in the form of language. In this case the symbol in the form of language is not used in a visible manner, but is used through self-conversation. As previously mentioned, someone implicitly refers to himself about the personality or personality that is contained in other people's responses to his behavior. It can be concluded that the situation that is spawned is a self-concept that contains self-awareness and is centered on the self as the object.

The spectrum above, when faced with the context of this research, can be explained that the symbols used by the Marvel Grade group in the communication process on WhatsApp Group (WAG) social media for Al Falah High School students, Sumber Gayam Pamekasan, East Java, are an entity related

to the dialogical process. between the minds of the members and/or individuals involved in the Marvel Grade group personally, as a result of and/or reaction to reality and/or symptoms experienced by individuals in their social context. In other words, in this perspective it can be explained that there are correlative (interrelated) and/or determinative (mutually influencing) aspects between the mind and/or thought processes of each individual and/or person with the symptoms and/or reality they are facing. each individual and or the person himself in his social environment. The communication symbols that appear by each person and or individual in the Marvel Grade group at SMA Al Falah Sumber Gayam Pamekasan, East Java, are manifested in the form of words and or sentences, actually as a product of thinking and self-conception of each individual and/or someone who is subjective. The self-conception of each individual and/or person represented in the form of a mind as happened in the Marvel Grade group is a reaction to phenomena, reality, and or social phenomena that are causal and interpretive.

Mead views that the self is a characteristic possessed by each human being in the world. Where this is not owned by animals. Self is a person's capacity to accept himself as a form of thinking of other people or society towards him, but on the other hand the individual is also the self that acts as a subject. Mead said that it is a difficult thing to think about yourself being present without social experience. Because it contradicts the individual self-concept of the Cartesian Picture. The Self can provide an opportunity for someone to take part in conversations with others because of the exchange of symbols. In a sense, someone can communicate then understand what he is conveying and will be able to pay attention to what the other person is saying. That way he will be able to provide feedback or have preparations to convey what will be said next.

Mead uses the similarities of significant gesture (signs that are meaningful) and significant communication (signs of communication) to explain how people with various meanings perceive symbols and how to respond to them. Of course this situation is different in animals, when a dog barks maybe another dog will react to the barking of the dog, but the reaction is just an instinct, which the first dog never responded to. In human life, having the ability to predict and take into account the existence of other people is a form of advantage that humans have.

Thus the self is related to the process of self-image, which in general is often referred to as self-control or self-monitoring. With this self-image, Mead argues that individuals are able to adapt to the circumstances in which they are in, including also aligning themselves with the meaning and impact of the actions they take. In this way, individuals indirectly position themselves from the judgment of others. According to this assessment, a person views himself as being able to form an important person or form a social group as a whole.

The spectrum above, when faced with the context of the problems in this research, can be explained that, the communication symbols that appear for each member and/or individual in the Marvel Grade group at SMA Al Falah Sumber Gayam Pamekasan, East Java, are basically related to the characteristics of their respective personalities. – each person or individual is unique. From this perspective, it can be explained that the characteristics of a person and/or individual embodied in the form of self are the most important thing in building interpretative meaning patterns in the dynamics of communication as happened in the Marvel Grade group of Al Falah students, Sumber Gayam Pamekasan, East Java.

Tunner (2008) states that Mead in his symbolic interactionism is based on several important things, namely First, the importance of meaning for human behavior. This is based on several basic assumptions that are essential, including (1) Humans act towards other humans based on the meanings that other people give them; (2) Meaning is created in human interactions; and (3) The meaning is modified through an interpretive process. Second, the importance of the concept of self. This theme has 2 (two) additional assumptions, namely (1) Individuals develop self-concept through interactions with other people; (2) Self-concept forms an important motive for behavior. Third, the relationship between the individual and society. The basic assumptions in this perspective are (1) Individuals develop self-concept through interactions with other people; and (2) Self-concept forms an important motive in the behavioral domain.

5. CONCLUSIONS

The findings in this study raise several important meaning patterns as follows:

1. Symbols as Communication Trends. The findings in this study can be explained that, symbol entities have an important role as a separate trend in the communication process on WhatsApp Group (WAG) social media as happened in the Marvel Grade group for Al Falah Students, Sumber Gayam Pamekasan, East Java;

2. Symbols as patterns of Habits in communication. The findings in this study can be explained that, symbol entities have an important role as a habit in the communication process on WhatsApp Group (WAG) social media.

3. Symbols as instruments for achieving harmonization in communication. The findings in this study can be explained that, symbol entities have an important role as a tool in achieving harmony and order in the communication process on WhatsApp Group (WAG) social media.

4. Symbols as a form of expression in communication. The findings in this study can be explained that, symbol entities have an important role as an expression of each group member in the communication process on WhatsApp Group (WAG) social media.

5. Symbols as a form of understanding in communication. The findings in this study can be explained that, symbol entities have an important role in providing understanding to each group member in the communication process on WhatsApp Group (WAG) social media.

6. Symbols as self-disclosure in communication. The findings in this study can be explained that, symbolic entities have an important role as an expression of independence in conveying the feelings of each group member in the communication process on WhatsApp Group (WAG) social media.

7. Symbols as a form of regional expression. The findings in this study can be explained that, symbolic entities have an important role in displaying regional aspects in the form of symbolic language in the communication process on WhatsApp Group (WAG) social media as happened in the Marvel Grade group for Al Falah Students, Sumber Gayam Pamekasan. East Java.

REFERENCES

Burhan, Bungin, (2006). *SosiologiKomunikasi: Teori, Paradigma, dan Diskursus Teknologi Komunikasi di Masyarakat.* Jakarta: Kencana, 2006.

Creswell, J. W. (1998). Qualitatif Inquiry and Research Design. Sage Publications, Inc: California

Creswell, W. John. 2017 *Research Desain, PendekatanMetodeKualitatif, Kuantitatif dan Campuran.* (TerjemahanAchmadFawaid dan RianayatiKusminiPancasari). Yogyakarta: Pustaka Pelajar.

Denzin and Y. Lincoln., (1994). *Handbook of Qualitative Research*. London: Sage.

George Ritzer, (2003).*SosiologiIlmuPengetahuanBerparadigma Ganda,* Jakarta, Raja GrafindoPersada.

Gunawan, Imam, (2013). *MetodePenelitianKualitatif, Teori dan Praktik*, Jakarta, BumiAksara

Harrison, Lisa,(2007). *MetodologiPenelitianPolitik,* terjemah Tri Wibowo B.S, Jakarta, Prenada Media Group.

James A. Holstein dan Jaber F. Gubrium, (2009). *Fenomenologi, Etnometodologi, dan PraktikInterpretif*, dalam Norman K. Denzin dan Yvonna S. Lincoln (Ed.), *Handbook of Qualitative Research,* terj, Yogyakarta, Pustaka Pelajar.

Miles, B. Mathew dan Huberman, A Michael, Saldana, Johny. 2014. *Analisis Data Kualitatif. BukuSumberTentangmetode-MetodeBaru*. Jakarta: UI Press.

Mulyana, Deddy, (2000). *IlmuKomunikasiSuatuPengantar,* Bandung, RemajaRosdakarya.

Moleong, Lexy J, (2011). *Metodologipenelitiankualitatif,*EdisiRevisi, Bandung, RemajaRosdakarya, 2011.

Sugiono, *Metodepenelitiankuantitatif, kualitaf, dan R & D,* Bandung, Alfabeta, 2011.