FULFILLMENT OF CHILDREN'S RIGHTS IN CHARACTER DEVELOPMENT (STUDY AT AL-IKHLAS ISLAMIC ELEMENTARY SCHOOL STUDENT ORGANIZATION)

[1]**Lutfi Djoko Djumeno,** [2]**Yudistira S.A. Soedarsono,** [3]**Fathudin Ali**
[1]Alumni of Faculty of Law & Master of Management, University of Indonesia
[2]Consultant of Competency-Based Human Resource Management
[3]Teacher of Al-Ikhlas Islamic Elementary School Cipete, South Jakarta
Email: lutfidjoko@gmail.com

Abstract
One of the most important rights of children is the right of children to get an education. Education is the right of every citizen guaranteed by the state in the constitution. National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of the nation's intellectual life. The result of an educational process must answer the challenges of the present and the future. Intra-School Student Organization (OSIS) is a concept that has been practiced in the national education system. OSIS provides opportunities for students to learn about organization, management science, and leadership science. This article uses a juridical-empirical approach that combines secondary data and findings in the field. The focus of this article is to review the fulfillment of children's rights in character building at the Al-Ikhlas Cipete-South Jakarta Islamic Elementary School Student Organization (OSSDIA) to form students who are ready to answer current challenges. One of OSSDIA's programs is the Basic Leadership Training (LDK) which focuses on transforming students from mere followers into leaders. Armed with OSSDIA activities, it is hoped that it can realize the nation's ideals to form students who are responsive to the challenges of globalization.

Keywords: *children's rights; national education system; OSIS; OSSDIA*

A. INTRODUCTION

The view of Islam towards children has been mentioned; one of them in the Qur'an, Surah An-Nisaa verse (9), states, "And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allāh and speak words of appropriate justice." Children are a mandate from Allah SWT that must be guarded, cared for, and prayed for, which in turn is expected to become the caliphs of Allah SWT on earth. Therefore, it is proper

for parents, schools, and the environment to be responsible for developing the child.

Children are a group that is vulnerable to the impact of violence in a family. Violence committed against children or violence that impacts children is an act that violates children's rights. Children's rights must be fulfilled both by parents, schools, and the community. Because when we talk about children, we are talking about the potential of a generation or nation in the future. Children are a reflection of the nation's attitude that determines the progress of a nation and inherits civilization with policies and virtues in the world (Ashilah et al., 2020).

Children's education must start from an early age, even from the age of the womb, because the growth and development of a child have started since prenatal, that is, since in the womb. Early age is a fundamental early period throughout the growth and development of human life because all children's potential develops very quickly at that age. Early age is the first step to shape children's morals and introduce good values to children to become individuals with character. Children have different characteristics from one child to another, children have unique characters, are active, curious, have high imagination power, and love to make friends and are happy with new things so that children can grow and develop well if you get guidance and love, from parents and the surrounding environment.

Children as holders of this nation's civilization milestones must be given their rights so that their character can develop as capital to manage this country in the future. The nation's successor is prepared to face a future full of uncertainty. One of the preparations that can be done is to instill faith and piety from childhood through habituation of good behavior in everyday life. Then, all groups must strive to develop the potential of children (in this case as students) in the arts and sciences to live independently in the future.

Independence can be fostered by training, then developing the potentials they already have, so that at least they can lead themselves. Furthermore, it is hoped that they can also lead the environment in a small scope around them. Furthermore, it is expected to lead the community towards a life of faith, piety, and a better quality of life. This hope is not impossible to happen if parents, schools, and the environment participate in trying to provide a stimulus for the creation of these hopes.

Currently, the world is changing rapidly, plus the Covid-19 pandemic that is still present in 2021. The crisis occurred, and as a human being, Indonesia must be able to survive. It would be nice if human existence were not just to survive and be the party being led, but to lead. Big and tough challenges must be answered with thorough and intelligent preparation. As a result of a long educational process of about 16 years, students (in this case, children) produced by the education system are expected to become leaders in national and international spheres. Students are expected not only to participate as followers. Based on the description mentioned above, it was initiated to form an organization, to answer and prepare for the challenges in the future. Intra-school student organizations are expected to answer and prepare students to become someone who becomes a leader in the future while still paying attention to the rights of a child in it.

B. LITERATURE REVIEW

The rights of children in several countries have been regulated in law, and Indonesia is no exception (Roza & Arliman, 2018). The Indonesian state has assumed the responsibility of providing guarantees for the welfare of children constitutionally in the 1945 Constitution. Various legal products have also been issued, which are the basis for policies and guidelines for treating Indonesian children, starting with national and international legal products that Indonesia has ratified (Ismawati, 2013).

Indonesia has ratified the Convention on the Rights of the Child and its protocol through Presidential Decree No. 36 of 1990 and Law No. 5 of 1998 as ratification of the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment. Therefore, it is legally bound to implement the convention and make it part of the applicable laws and regulations (Ernis, 2016). Regulations regarding child protection have been issued following the needs of the people in Indonesia. The international community's role in supervising the fulfillment of children's rights based on the Convention of the Right of a Child also has a positive effect on the development of child protection in Indonesia (Said, 2018).

Children's rights that have been regulated in Indonesian law must be facilitated, one of which is by schools. A school is a place where children get an education. The right to receive teaching or education is a right for children in Indonesia. Education is a process to elevate human dignity and readiness to face a future full of challenges and practice the values in education (Silahuddin, 2017). Education is the assistance given intentionally to children in their physical and spiritual growth to reach the adult level (Indrakusuma, 1985).

C. METHOD

This article analyzes the fulfillment of children's rights in character building by conducting a study at the Al-Ikhlas Islamic Elementary School Student Organization, Cipete, South Jakarta (OSSDIA). This study uses a juridical-empirical research method. The juridical-empirical approach is legal research regarding the enforcement or implementation of normative legal provisions in action on every particular legal event in society (Muhammad, 2004). Empirical juridical research is field research (research on primary data) that examines legal regulations that are then combined with data and behavior that lives during society, in this case at OSSDIA, Cipete, South Jakarta. The data analysis technique used in this research is descriptive qualitative analysis, which takes an indirect assessment by drawing conclusions outlined in statements and writings. With qualitative data analysis techniques, the results of this study will be described in the form of sentences arranged in a systematic, clear, and detailed manner so that they can be interpreted to obtain a deductive conclusion to answer the existing subject (Moleong, 2017).

D. RESULT AND DISCUSSION

Children's Rights in the Perspective of National Law and Islamic Law

Child protection is all activities to guarantee and protect children and their rights to live, grow, develop and participate optimally following human dignity and protection from violence and discrimination. Human rights are rights that humans intrinsically own because of their dignity as human beings, which they have been born with (Suseno, 1991). In this way, children also have human rights.

Based on the Universal Declaration of Human Rights (UDHR), especially in Article 25 Paragraph 2, it is stated that mothers and children have the right to special care and assistance. In addition, it is also stated that all children, whether born in or out of wedlock, must receive the same social protection. It shows that the concept of children's rights does not stand alone but is linked to the rights of mothers. This concept also applies to regulating children's rights in the 1949 Geneva Conventions, which are often combined with protection for both women in general and pregnant and new mothers.

The Indonesian Constitution, the 1945 Constitution as the highest legal norm, has outlined that "every child has the right to survive, grow, and develop and has the right to protection from violence and discrimination." With the inclusion of children's rights in the body of the constitution, it can be interpreted that the position and protection of children's rights are essential things that must be further elaborated and implemented in everyday reality. Law No. 39 of 1999 concerning Human Rights has formulated 15 articles 52-56 which specifically formulate children's rights because the legislators are aware that children are a group that is vulnerable to human rights violations. The importance of the position of children for this nation makes us have to be responsive and progressive in arranging the applicable laws and regulations.

It has been mentioned above that the rights of children contained in the Human Rights Law are regulated from article 52 to article 66. The rights of children that are regulated include rights that are general and specific. General nature means that these rights are owned by all children universally. In contrast, special rights are only owned by children under certain conditions, for example, children with disabilities or children who commit crimes/crimes. The rights of children contained in the Human Rights Law are broadly the same as children's rights in the Convention on the Rights of the Child, Law Number 4 of 1979 concerning Welfare, and the Law on Child Protection.

Table 1. General Children's Rights

Article	General Rights
Article 52	Children's rights to be protected by parents, society, and the state are recognized and protected by law even when they are in the womb;
Article 53	(1) Right to life and survival; (2) Right to name and citizenship;
Article 55	(1) The right to worship according to one's religion; (2) The right to think and express, according to his intellectual level under the guidance of his parents;
Article 56	(1) The right to know who his parents are; (2) The right to be raised and cared for by their parents;

Article 57	(1) The right to be raised, nurtured, cared for, educated, directed, and guided in life by parents/guardians until adulthood;
	(2) Right to adopt adoptive parents;
Article 58	Children have the right to legal protection from all forms of violence, abuse, neglect, ill-treatment and sexual harassment from their parents/guardians.;
Article 59	The right of the child not to be separated from his parents, except for valid legal reasons/rules indicating that the separation is in the best interests of the child. And children can still keep in touch with their parents;
Article 60	The right of the child to obtain education and information that is useful for personal development and to increase knowledge and intelligence in accordance with the values of decency and propriety;
Article 61	Right to rest;
Article 62	The right to health services and social security;
Article 63	The right of children not to be involved in war, social unrest, armed conflict;
Article 64	The right to obtain protection from all forms of exploitation and any work that endangers him.

Table 2. Special Children's Rights

Article	Special Rights
Article 54	The right of children with physical and/or mental disabilities to receive special care and education, training and assistance at the expense of the state to increase their confidence and ability to participate in national and state activities;
Article 66	(1) Children who commit criminal acts may not be mistreated, tortured and sentenced to inhumane punishments;
	(2) The death penalty or life sentence should not be imposed on children;
	(3) Children must not be deprived of their freedom against the law, the arrest, detention and sentencing of children must be in accordance with legal procedures;
	(4) Children who are convicted have the right to be treated humanely and separated from adults;
	(5) The child has the right to obtain legal assistance, defend himself and obtain justice before the Juvenile Court in a trial that is closed to the public.

One of the rights of children is to obtain education to increase their knowledge. Education in the constitution has also been regulated as a right for every citizen. As the organizer of the national education system, the state is obliged to ensure that every citizen has a proper education. The right of children to get an education is also something that is considered necessary by Islam. Children have the right to get an education with good moral education. Today, many children are educated, but few children are well-educated. Many people are smart, but few people are pious. Islam prioritizes mental education (Siswadi, 2011). The piety is here, said the Prophet Muhammad while pointing towards his chest. It means that the human heart is the source that determines good or bad behavior. The Prophet did not point towards his head but towards his chest.

Intra-School Student Organizations in the National Education System

Education is the right of every citizen in Indonesia as mandated by the constitution. Every citizen has the right to education. Every citizen is also obliged to attend primary education, and the government is obliged to pay for it. The government seeks and organizes a national education system, which increases faith, piety, and noble character in the context of the intellectual life of the nation, which is regulated by law. Even further, the constitution stipulates that the state must prioritize the education budget at least twenty percent of the state revenue and expenditure budget and from the regional revenue and expenditure budget to meet the needs of the national education administration in order to advance science and technology by supporting high religious values and national unity for the advancement of civilization and the welfare of humankind (Undang-Undang Dasar 1945, 1945).

Furthermore, it is regulated in Law Number 20 of 2003 concerning the National Education System that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty. Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

Intra-School Student Organization (OSIS) is an organization at the school level in Indonesia which selected students managed under student guidance by the student affairs department. OSIS members are all students in the school where the OSIS is located. The selection of the OSIS management is carried out with democratic principles, namely through the nomination and election stages by all students in the school (Ngaba & Taunu, 2020). Student development is carried out consciously, based on planning, directed and regularly to develop students' attitudes, personalities, and skills in achieving the goals of National Education under the responsibility of the principal as regulated in Law Number 20 of 2003 concerning the National Education System and Regulation of the Minister of National Education. Republic of Indonesia Number 39 of 2008 concerning Student Development.

OSSDIA Activities in Fulfilling Children's Rights and Character Development

Before further discussing OSSDIA activities, it is necessary to review the theory of the purpose of education. Marzano & John state that there are levels (levels) of Knowledge. (1) Factual Knowledge, namely the basic elements where students must experience a scientific discipline or solve a problem; (2) Conceptual Knowledge, namely the relationship between basic elements in a larger structure that can make them function together; (3) Procedural knowledge, namely how to do something, research methodology, and criteria for using skills, algorithms, techniques, and methods; (4) Metacognitive knowledge, namely knowledge of awareness in general, also includes awareness and knowledge of one's awareness (Marzano & Kendall, 2007).

Then based on the concept proposed by Bloom et al., the process of cognition is as follows: Knowledge (lowest)-Understanding-Application-Analysis-Synthesis-Evaluation (highest) (Marzano & Kendall, 2007). Then in 2001, revised the order to

be as below, which is entirely converted into a verb: Remembering-Understanding-Applying-Analyzing-Evaluating-Creating. This revised concept or last concept became known as Revised Bloom's Taxonomy (RBT) (Marzano & Kendall, 2007). Henceforth, it is this last concept that we will use in the discussion of this article. So, discovering new things is the highest goal of education (cognition), not just being good at remembering. With this context, conceptually, the organized leadership development process was designed. So it is not just memorizing "theory in class."

The result of an educational process must answer the present and future challenges, a change, which is a necessity. According to their level of understanding, those who have been declared graduated from an educational path must be able to face the currents of changing times. In this case, those who pass are not just followers (people being led), but if possible, also participate as leaders who contribute significantly to decision making (e.g., finding new solutions, as expected as a result of an educational process, which is described in the previous paragraph) in response to these changes.

Returning to national education goals, the types of education are grouped based on the specificity of the educational goals of an academic unit. Academic units are educational service groups that carry out education in formal, non-formal, and informal channels at every level and type of education. Formal education is a structured and tiered educational path consisting of primary, secondary, and higher education. Non-formal education is an educational path outside formal education that can be carried out in a structured and tiered manner. Informal education is the path of family and environmental education.

By looking at the educational path above, it can be said that OSIS is a non-formal education path or closer to the extra-curricular path. Historically, it can be seen that the context of the formation of the OSIS was to unite all extra-curricular elements into an organization that refers to the existing school or academic unit. That is why all OSIS activities are always aligned with the education schedule in the education unit. In this context, OSIS provides opportunities for students to learn about organization, management science, and leadership science.

The Al-Ikhlas Cipete-South Jakarta Islamic Elementary School Student Organization (OSSDIA) is an elementary school organization that seeks to answer these challenges by forming a special OSIS. OSSDIA consists of students in grades three to six. In its activities, OSSDIA receives guidance from the OSSDIA supervisor. The purpose and objective of establishing OSSDIA are to provide a forum for organizational development for the younger generation to become pious, personable, commendable, independent, and virtuous human beings with mastery of effective leadership techniques. OSSDIA was founded several years ago but started to take part actively in early 2006. The characteristics of OSSDIA activities at least meet three elements: (1) Modern, namely challenging, creative, innovative, modern activities according to the interests and needs of schools and communities. (2) Useful, namely OSSDIA activities beneficial for its members, families, communities, and the environment. (3) Faithful, namely OSSDIA activities must always adhere to the principles; all OSSDIA activities are carried out according to OSSDIA's goals and

objectives.

The form of OSSDIA activities focuses on the active involvement of members; the activity begins with educating and training prospective OSSDIA leaders. A Needs Analysis must precede every training and mentoring. This analysis is needed to make the most appropriate curriculum according to current and future needs. The analysis is conducted through a discussion forum with the organizational builder, who will later guide students. In general, this process is known as Training Need Analysis/Assessment (TNA).

From the discussions conducted, it was concluded that for the needs of an organization like the student council, at least three main topics should be covered: Organizational Basics, Leadership Fundamentals, and Management Fundamentals. These three pieces of knowledge are adapted in a simple context. In this case, the organization becomes the primary basis. It must be equipped with two elements that support and balance each other: management and leadership, both of which must be presented in a balanced manner. In addition, basic knowledge of communication, problem-solving, planning, and evaluation is also added.

The entire material must be made into a curriculum that contains and is interesting for children 9-11 years old. Interestingly, as also applied in professional training, these various training activities are delivered using the game method as suggested by Piaget in Silberman, that learning by experience (games) not only accelerates understanding of concepts but is also a gateway to skill development (Silberman, 2006). In this case, it is also in line with the scouting concept inserted in this training that the game system and practices are to fulfill desires and become instincts for children and part of learning (of Gilwell, 1958).

Furthermore, after completing the training, the students will receive guidance which is a continuation according to their needs, because it is a place to sharpen the basics that have been obtained during the training. This guidance has a longer duration than training, thus providing more opportunities for students to dig deeper into the material that has been given.

Education and training for OSSDIA leadership candidates are held in the Basic Leadership Training (LDK) program, complemented by "Alix's Leadership Camp" guidebook. With the LDK, it is hoped that OSSDIA members can change themselves (metamorphose) from mere followers to responsible leaders and finally become prominent leaders (according to the concept in Leadership Metamorphosis) (Soedarsono & A, 2004). So that it can be an example and role model and able to manage activities, solve problems effectively, plan and divide tasks and carry them out, and end with evaluating activities.

More down to earth, the pattern of leadership can follow three sentences that we commonly know as the "Among" System popularized by Ki Hajar Dewantara; a leader must act as a caregiver who encourages, guides, and guides his upbringing: *Ing ngarsa sung tulada, Ing madya mangun karsa, Tut Wuri Handayani* (Soedarsono, 1980).

After the LDK program, OSSDIA carried out several follow-up activities, including (1) Organizing a Seminar with the topic "Gapai Aspirations Together Yuk,"

the purpose of the activity was a learning event for organizing seminars where OSSDIA members were the organizers as well as program implementers; (2) Homestay in the house of a native of Cibeling village, Sukabumi-West Java, where OSSDIA members mingle and live with rural communities, in order to equip themselves to face the real world; (3) OSSDIA Cares for Flood Victims, is a free post-flood medical treatment activity in the Kebayoran Baru area of Jakarta involving six volunteer doctors and OSSDIA member volunteers who act as recipients of patients, recipients of prescriptions as well as providers and distributors of medicines.

All of these things have been inspired by the Scouting Education method in a more flexible form. OSSDIA activities are always carried out in the form of exciting games and are carried out outdoors. This strategy is in line with the advice of Mr. Scout of the World, Lord Baden Powell, namely: "….we supply a system of games and practices which meets their disires and instincts, and at the same time educative….it gives physical health and development, it teaches energy, resourcefulness, handicrafts; it puts into lad discipline, pluck, chivalry, amid patriotism; in word, it develops "character," which is more essential than anything else to a lad for taking his way of life."

The various activities that OSSDIA has carried out finally boils down to the community's value regarding the satisfaction they feel. Satisfaction is the level of feeling where the community states the results of comparing the product/service performance received and expected. Satisfaction of the community consisting of parents/members of OSSDIA, government, business world, education world, and others. It is concreted with an advanced understanding that OSSDIA helps improve school learning to produce students with a combination of faith excellence, scientific excellence, and practice excellence. It is hoped that OSSDIA can realize the ideals so that our children become children who are responsive to the challenges of globalization which are marked by full of uncertainty (turbulent).

E. CONCLUSION

The nation's successors are prepared to face a future full of uncertainty. One of the preparations that can be done is to instill faith and piety from childhood through habituation of good behavior in everyday life. It is crucial to protect children's rights considering that children are the next generation who hold the spear of this nation's power. Education is the right of every citizen in Indonesia, including a child, as mandated by the constitution. Every citizen is also obliged to attend primary education, and the government is obliged to pay for it. National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Intra-School Student Organization (OSIS) is one of the concepts that can be implemented in the education system to fulfill a child's right to education. OSIS

provides opportunities for students to learn about organization, management science, and leadership science. The Al-Ikhlas Cipete-South Jakarta Islamic Elementary School Student Organization, abbreviated as OSSDIA, is an elementary school organization that seeks to answer these challenges by forming a special OSIS, OSSDIA consisting of students in grades three to six. The form of OSSDIA activities focuses on the active involvement of members; the activity begins with educating and training prospective OSSDIA leaders.

Education and training for OSSDIA leadership candidates are held in the Basic Leadership Training (LDK) program, complemented by "Alix's Leadership Camp" guidebook. With the LDK, it is hoped that OSSDIA members can change themselves (metamorphose) from mere followers to responsible leaders and finally become prominent leaders (according to the concept in Leadership Metamorphosis). After the LDK program, OSSDIA carried out follow-up activities in seminars, homestays, and community service. These activities are inspired by the scouting education method. The existence of OSSDIA is expected to realize the ideals of parents to form children who are responsive to the challenges of the current globalization that is happening now in the national education system in Indonesia.

F. REFERENCES

Al Qur'an. translated by the Foundation for Organizing Translators/Interpreters of the Qur'an. Jakarta: Bintang Indonesia, 2011. An Nisa (4): 9.

Ashilah, A. A., Maisaroh, M., & Fauzi, F. (2020). ENHANCING THE FAMILY'S QUALITY TIME AS A WORK OF PREVENTION TO CHILD ABUSE IN THE PANDEMIC PERIOD. *Psychosophia: Journal of Psychology, Religion, and Humanity*, *2*(1). https://doi.org/10.32923/psc.v2i1.1440

Ernis, Y. (2016). Diversi Dan Keadilan Restoratif dalam Penyelesaian Perkara Tindak Pidana Anak di Indonesia (Diversion and Restorative Justice In Case Settlement Of Juvenile Justice System In Indonesia). *Jurnal Ilmiah Kebijakan Hukum*, *10*(2).

Indrakusuma, A. D. (1985). *Pengantar Ilmu Pendidikan*. Usaha Nasional.

Ismawati, S. (2013). MEKANISME PENYELESAIAN PERKARA ANAK YANG BERHADAPAN DENGAN HUKUM PADA MASYARAKAT DAYAK KANAYATN (Kajian Perbandingan Terhadap Sistem Peradilan Pidana Anak). *Jurnal Dinamika Hukum*, *13*(2), 197–209.

Marzano, R. J., & Kendall, J. S. (2007). Praise for the Second Edition of The New Taxonomy of Educational Objectives. *Corwin Press*.

Moleong, L. J. (2017). Metodologi Penelitian Kualitatif. In *PT. Remaja Rosda Karya* (36th ed.).

Muhammad, A. (2004). *Hukum dan Penelitian Hukum*. Citra Aditya Bakti.

Ngaba, A. L., & Taunu, E. S. H. (2020). Peranan Organisasi Siswa Intra Sekolah (OSIS) dalam Pembentukan Karakter Siswa SMA Negeri. *Satya Widya*, *36*(2), 125–132.

of Gilwell, L. B. P. (1958). *Scouting for Boys: A Handbook for Instruction in Good Citizenship Through Woodcraft* (World Brotherhood).

Roza, D., & Arliman, L. (2018). PERAN PEMERINTAH DAERAH DI DALAM MELINDUNGI HAK ANAK DI INDONESIA. *Masalah-Masalah Hukum*, *47*(1). https://doi.org/10.14710/mmh.47.1.2018.10-21

Said, M. F. (2018). PERLINDUNGAN HUKUM TERHADAP ANAK DALAM PERSPEKTIF HAK ASASI MANUSIA. *JCH (Jurnal Cendekia Hukum)*, *4*(1). https://doi.org/10.33760/jch.v4i1.97

Silahuddin. (2017). URGENSI MEMBANGUN KARAKTER ANAK SEJAK USIA DINI. *Fakultas Tarbiyah Dan Keguruan UIN Ar-Raniry*, *3*.

Silberman, M. (2006). *Training the Active Training Way: 8 Strategies to Spark Learning and Change*. : John Wiley & Sons Inc.

Siswadi, I. (2011). Perlindungan Anak dalam Perspektif Hukum Islam dan HAM. *Al-Mawarid*, *11*(2). https://doi.org/10.20885/almawarid.vol11.iss2.art6

Soedarsono. (1980). *Kepemimpinan Gerakan Pramuka*. Mutiara.

Soedarsono, Y. S., & A, W. K. (2004). *Leadership Metamorfosis: Memahami Proses Perubahan dari Pengikut Belaka Menjadi Pemimpin Utama*. Elex Media Komputinda.

Suseno, F. M. (1991). *Etika Politik: Prinsip-Prinsip Moral Dasar Kenegaraan Modern*. Gramedia Pustaka Utama.

Undang-Undang Dasar 1945 (1945).