

Rumah Kreatif Wadas Kelir as a model of Colportage that Improves the Prosperity of the Community Based on Religious Literacy

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ABSTRACT

Taman Baca (colportage) in Indonesia, are institutions designed to enhance the reading tradition for Indonesians. According to The Central Connecticut State University (CCSU), the reading enthusiasm of Indonesian is ranked the second lowest of the 61 countries studied in 2016. Recently, there have been increasing number of Colportage in Indonesia for example the Kandang Jurang Doank Library (West Java), on boat library (in South Kalimantan), and the Library for Blind people (Medan). In addition, there is the Wadas Kelir Creative House (Purwokerto) that not only focus on reading services and improving creativity, but also empowering the community through creative industry based on religious literacy. The purpose of this study is to understand the empowerment achievements and their implications. This is a qualitative research with a snowball sampling method and triangulation data collection techniques (observation, documentation, and interviews). Finally, we found that the Rumah Kreatif Wadas Kelir had succeeded in increasing the welfare of volunteers and the surrounding community. And we also found that it had become the destinations of comparative studies for managements of colportage and kindergartens to the wider community to various regions in Indonesia. So, that it might be used as a model of a colportage that can improve the prosperity of the community.

Keywords: *community empowerment, Rumah Kreatif Wadas Kelir, volunteers, literacy*

1. INTRODUCTION

It has been indicated that Indonesian people's interest in reading was very low. The Central Connecticut State University (CCSU) in New Britain, in collaboration with a number of social researchers, reported that the reading interest of Indonesian people was at the second lowest position of 61 countries studied in 2016 [1]. Furthermore, according to the Program for International Student Assessment (PISA) Indonesian literacy habit was the second worst of the 65 countries studied in the world [2]. However, based on the survey results of the 2018 World Culture Index Score, Indonesian people's interest in reading it has risen to rank 17th out of 30 countries [3]. This might be due to the contributions from the established reading colportage in Indonesia.

Recently, many colportage have been established in various forms such as Taman Baca Masyarakat (TBM) Kolong Ciputat that was established under ciputat flyover on June 4, 2016 to increase reading interest and to fill positive children activities, on every Sunday at 13.00 - 16.00 [4] [5]. Also Zone of Edutainment [6], it is a colportage founded in Bandung in 2002 by five friends who have a reading hobby and have lots of books to share some knowledges with the community and increase their habit reading. After becoming member, a visitor can read and borrow books as they a member of library. Then in 2006, ZOE Bandung provided cafe facilities so that visitors could read books while eating

or drinking so that they did not feel bored, but visitors were not required to buy food or drinks [7]. Perpustakaan di atas Perahu (floating libraries) (in South Kalimantan) [8], In addition, Rumah Kreatif Wadas kelir (RKWK) in Purwokerto that improves reading enthusiasm and creativities, and successfully empowers the economic capacity of the surrounding community, through creative industries based on religious literacy.

The colportages in Indonesia can be classified at least into 3 types: 1. Community empowerment that focuses on providing books that are relevant to the needs of the surrounding community both to be read on the spot and take them home, such as several TBMs in Bandung Regency, which have been researched by Y. Winoto and Sukaesih [9]. 2. providing books, tutoring, discussion, story boxing, coloring, photography, gymnastics, and some educational games [10]; 3. providing books, tutoring, discussion, story boxing, coloring, photography, gymnastics, some educational games, corroborating networking with certain parties and communities, like TBM Rumah Asa Yogyakarta which has been researched by Dewi Fatma Wati [11]. In addition, there is Rumah Kreatif Wadas Kelir (RKWK) Colportage in Purwokerto that improves reading enthusiasm and creativities, and successfully empowers the economic capacity of the surrounding community, through creative industries based on religious literacy. This paper was to analyze the achievements of the Rumah Creative Wadas Kelir and their implications in the surrounding community.

2. LITERATURE REVIEW

2.1. Empowerment

Community empowerment is a new post developmentalism paradigm, which is people centered, participatory, empowering, and sustainable" [12]. According to Friedman, there are five bases of empowerment namely: a. Community based development. b. Sustainability c. Community participation d. Development of community social capital, and e. Elimination of gender inequality [13]. To implement it requires facilitating factors, which are group dynamics and competent facilitators. Then, according to Ife, "Empowerment is a process of helping disadvantaged groups and individual to compete more effectively with other interests, by helping them to learn and use in lobbying, using the media, engaging in political action, understanding how to 'work the system,' and so on" [14]. So, empowerment is a proses and goal. As a process it is a series of activities to strengthen the empowerment of weak groups in society, including individuals who need it. As a goal, empowerment is a condition or outcome to be achieved by a social change, that is empowered society who have the ability of knowledge and the competence to endure their needs in a broad sense such as physical, economic, and social needs.

2.2. Religious Literacy

Religious literacy is defined as a person's ability to read and write or "speak", the meaning of this term continues to develop. Since 1960s literacy had been associated with various functions and life skills of individuals including various things such as economics, mathematics, science, social, environment, finance, and morals. According to the Education Development Center (EDC), literacy is the ability of an individual to use potential and skills. Furthermore, according to UNESCO, literacy is a set of real skills, especially cognitive abilities in reading and writing which are influenced by areas of academic competence, national context, institutions, cultural values, and experience. Now, the term literacy has been used in a very broad sense like literacy: information, computers, science, religion, and so on [15]. The literacy of religion is one's ability to understand the meeting point between religious texts and real life in society from various points of view. Diane L. Moore gives a definition of religious literacy as follows: "Religious literacy entails the ability to discern and analyze the fundamental intersections of religion and social/political/cultural life through multiple lenses. Specifically, a religiously literate person will possess 1) a basic understanding of the history, central texts (where applicable), beliefs, practices and contemporary manifestations of several of the world's religious traditions as they arose out of and continue to be shaped by particular social, historical and cultural contexts; and 2) the ability to discern and explore the religious dimensions of political, social and cultural expressions across time and place" [16].

A religious literacy can be a good and effective citizen, as stated by Stephen Prothero that "I am convinced that one needs to know something about the world's religions in order to be truly educated. The argument is that you need religious literacy in order to be an effective citizen. Also, Prothero said that "scholars of religion can be religious, of course, but being religious is not our job. Our job is to try to understand what religious people say, believe, know, feel, and experience. And we try to do this work as fairly and objectively as possible" [17].

As a Purwokerto IAIN lecturer, Heru Kurniawan, the founder of Rumah Kreatif Wadas Kelir, and the volunteers with Muslim backgrounds empowered the community through religious literacy. This can be seen in their creative industries (especially books) in accordance with Indonesian context, *bhinneka tunggal ika*, so that the works can be read by anyone from various faiths and beliefs in Indonesia.

3. METHOD

This study is a descriptive qualitative research. Data collection was carried out through observation, documentation, and through in-depth interviews with selected informants, which consisted of the founder of RKWK, volunteers, and the community. The data analysis process used Miles and Huberman's theories [18], namely: 1 data reduction: focusing on research themes; 2 presentation of data: describe based on observations, interviews, and documentation; and 3 drawing conclusions: conclude the results of the analysis after the analysis phase is complete. This study used also the post developmentalism paradigm empowerment theory from J.W. Ife, and religious literacy theory.

4. RESULTS AND DISCUSSION

4.1. Overview of Rumah Kreatif Wadas Kelir

The Rumah Kreatif Wadas Kelir (RKWK) was founded by Heru Kurniawan (a lecturer at IAIN Purwokerto, a writer, a storytelling expert, and a children lover) and his wife in 2013. This started from his concern when he witnessed the condition of community education in his neighborhood [19]. Heru was worried to his surrounding environment that it would affect the development of his young children, as he said to the Kompas as following, "I am concerned about the surrounding conditions. Many children drop out of school and tend to be rude in speaking. My instinct as a father is trying to protect my children in order not to fall into a bad association" [20]. RKWK institution started with small activities by inviting 5 (five) neighboring children to celebrate national children's day in 2011, with storytelling and reading activities, as stated by its founder Heru Kurniawan.

On July 23, 2011 (National Children's Day), I invited my neighbor's children to play at my house (in Perumahan Griya Mulawarman Indah, Karanglesem). I filled out with storytelling and reading activities. This activity which was

initially followed by five children developed into fifteen children. Every Monday, Thursday, from 19.00 to 21.00 I teach children's creativities, such as writing, reading, playing drama, drawing, and so on. On July 1, 2013 my family and I moved in a village (Jln. Wadas Kelir 07/05 Karangklesem). I continued the creativity education activities for village children with the name Rumah Kreatif Wadas Kelir (RKWK). I then succeeded in getting twenty children to join it, which has now grown to fifty children from my own village and twenty from outside. With the large number of children learning, I open the opportunity for anyone to be a volunteer, and fifteen students become volunteers who guide and teach at RKWK [21].

Heru Kurniawan, the founder, stated about the philosophy behind the name of "Rumah kreatif Wadas Kelir" which later on September 18 has become a foundation. Rumah means the home where the founders, volunteers, adolescents, and society treat each other as a family member. Then, the word kreatif means the unique characteristics in the society in term of thinking and acting. The Wadas Kelir after the name of the street where the institution was located.

Then, slowly Heru Kurniawan initiated to establish a Community Colportage (TBM/taman baca masyarakat) in the form of a mini library operating in the balcony yard of his house measuring 4 meters x 6 meters [14]. with a vision, missions, and certain outputs. RKWK's vision is: to realize Indonesian children who are intelligent, creative, and good character. Its missions are: 1. Organizing creative learning with fun; 2. organizing educational activities that are social, cultural and environmental based; 3. organizing interactive activities based on family; 4. organizing learning assistance and consultation based on family; 5. organizing competitive activities in actualizing children's achievements. The outputs are: 1. smart children; 2. creative children; 3. children that care their families and their societies; 4. children who care to their environment; 5. confidence children; 6. children who accustomed to live modestly [19].

Educational activities were originally only held for 2 (two) hours (19-00-21-00) in every Monday and Thursday by the founder on the veranda of his house. Then, together with volunteers, adolescents, and the community have developed with diverse educational activities so that they have been developed with several units. RKWK, Wadas Kelir Studio, Wadas Kelir Reading House, Creative Wadas Kelir Bookstore, Wadas Kelir Training Center, and Creative Wadas Kelir Tourism Village. Each unit has responsible to special activity.

RKWK is an unit that organizes creative education for children for free. Wadas Kelir Studio: as an unit that organizes volunteers to produce film creativity, children's reading books, crafts, and so on. Wadas Kelir Reading House is a library management unit that is provided for children, volunteers, and the community to get used to reading hobbies. Then, the Wadas Kelir Creative bookstore as an unit that sells the results of the creativities of children, volunteers, and the community to consumers through online sales and exhibitions. Furthermore, the Creative Wadas Kelir Tourism Village is an unit that is designing and initiating dreams to realize creative-educative tourism villages for children in the area of the Wadas Kelir [19].

4.2. RKWK Creativity Results

The time for activities carried out varies: daily, weekly, monthly, and yearly [19].

- a. Daily is (Wednesday to Sunday, 16-17.45) with activities such as: fun creative language (Wednesday), fun creative music (Thursday), fun creative motion (Friday), fun creative coloring (Saturday), and creativity algorithm in math (Sunday).
- b. Weekly is in the form of "small actions for the environment" (week I, 08:00 - 11:00), "watch educational films" (Saturday night II, 19.30 - 21:30) and "creative week: travel works" (week III, 08.00 - 12.00 WIB).
- c. Monthly is in the form of parenting activities with parents of children (I and III Saturday evenings, 19.00 - 21.00).
- d. Yearly in the form of creative Olympiad Indonesian children's festivals (July on national children's day).
- e. These activities were conducted by RKWK to empower children, volunteers, and community as Ife said that empowerment is a series of activities to strengthen the weak community, including individuals who need it [14].

When viewed from the theory of religious literacy, the series of above activities did not indicate religious exclusivism, because it was designed for multi-religious Indonesian children that diverse in beliefs, feelings, and experiences, as Prothero said that our job is to try to understand what religious people say, believe, know, feel, and experience." [17].

From these activities, RKWK had reached various achievements [19], including:

- a. Language creativity in the form of: a. Children's writing (stories, poems, rhymes, etc.) published in the mass medias: Kompas, Suara Merdeka, Kedaulatan Rakyat, Bobo Magazine, Ummi Magazine, Smart Children, Sunday Morning, Media Indonesia, Pikiran Rakyat, and so on; b. Winning the national writing competition for the poem by the Ministry of Education and Culture in 2013; c. Hope champions for a national short story writing competition, by Tupperware in 2014; and d. National champion of Indonesian children's conference by BOBO Magazine and Ministry of Health in 2014.
- b. Musicals Creativity in the form of: a. Children's song arrangements; b. Singing championship at the village, sub-district and district levels; c. Making video clips; and d. participating in national championship of fairytale bib bop collaboration in 2014.
- c. Creativity of choreography in the form of: a. Hundreds of dances; b. Dozens of pantomime arrangements, and so on
- d. Coloring creativity: a. Pictures of children published in Kompas, Suara Merdeka, Kedaulatan Rakyat, Bobo Magazine, Umi Magazine, Solo Pos, and others; b. Single exhibition and collaboration; and c. Illustration of children's reading books.
- e. Creativity algorithm in math in the form of: logic and athematics game books published by Gramedia, Penebar Swadaya, and Rosda Karya.

- f. Film and drama creativities in the form of champions of Indie films in Purwokerto and Tens of Film and Drama Production.

In addition, there had been several more achievements reached by the volunteers (the teaching team), and the community, both creativity and social achievements. Some achievements obtained by the teaching team are as follows: (1) The best student in IAIN Purwokerto; (2) The champion of national writing and creativity competition; (3) Published 25 (twenty five) books by Gramedia, Penebar Swadaya, Agromedia, Rosda Karya, Alvabeta publishers; (4) made indie orders for learning media; (5) Established Wadas Kelir Studio; (6) hold community social events; (7) Build a reading center for children and the community; and (8) Participated in community service activities [19].

The achievements of the RKWK had supported community are as follows: (1) Procurement of garbage bins for the community; (2) Established a creative garden for children's learning; (3) Procurement of clean water through the assistance of regional disaster management agencies (BPD); (4) Tourism Village for Children education and creativity, currently under construction [19].

The above achievements when viewed from Ife empowerment theory, it appeared that the process to strengthen the society undertaken by RKWK have empowered children, youth, volunteers and the community according to their talents. And conditions Thus, it is in accordance with what Ife said that empowerment is not only a process but also a goal, an achievement of knowledge and the competence to endure their need in a broad sense [14].

Then if these viewed from the religious literacy theory, the above achievements indicate religious inclusivism, with winning a variety of activities and writing universal children and their parents' books that published by different national publishers such as Gramedia, Penebar Swadaya, and Agro media. Those activities were conducted for Indonesian community that consisting of multi-religious believers. Prothero said that people who are concerned about religious literacy area try to understand what religious people say, believe, know, feel, and experience" [15].

4.3. RKWK Creative Industry

With the growing the number of students and volunteers, Heru Kurniawan considers it will be difficult to survive and develop the RKWK if it only relying on funds from donors. Then in 2015, he sought a solution by discussing it with his volunteers who were later found by collecting funds through productive ways by developing creative industries. For this reason, Wadas Kelir Studio, an unit under RKWK was established, to proceed in the field of educational creativity. The activity is to encourage TBM Wadas Kelir volunteers to write in various works [20].

After looking the survey results, according to Heru Kurniawan, regarding the sale of books which turned out that the sale of children's books occupied the top position from the other books, the management of RKWK offered ideas for producing children's literacy books. Then, they offered the written for books to large and small publishing companies. In addition, the volunteer continued freelance writing in various media. Fortunately, the offers were well responded

and then contracted to get a turnover of Rp. 20 million per month from several publishers, including from Gramedia. Whereas from freelance writing at least they got 70 million per year [20].

The incomes from the sale of the book or writing, are used for the welfare of the authors and funded RKWK activities. According to RKWK volunteers, funds were obtained from 50% writing activities for the author, while for the other 50% for RKWK according to the agreement [22]. From this funding, the 22 RKWK volunteers, continue their studies. Those who studied in under graduated degree were 11 people, those who studied in master degree were 8 people, and those who took postgraduate courses were 3 people. All the costs of the 22 volunteers came from the results of writing and teaching through Rumah Kreatif Wadas Kelir [21].

The above achievements when viewed from Ife empowerment theory, it saw that the process to support the society handled by RKWK can empower volunteers according to their abilities. train entrepreneurship, economic independence so that they can continue their studies to a master or doctoral degree Thus, it is in line with what Ife stated that empowerment is not only a process but also a goal, an achievement of knowledge and the competence to endure their need in a broad sense [14].

Then if theses viewed from the religious literacy theory, the above achievements indicate religious inclusivism, with writing many books for universal children and their parents that published by national publishers. This attainment for all Indonesian community consisting of multi-religious followers. Prothero said that people who concerned about religious literacy area try to understand what religious people say, believe, know, feel, and experience" [15].

4.4. Networking and RKWK awards

In order to develop RKWK, it has collaborated with various institutions. Some of them are educational institutions (such as IAIN Purwokerto), publishing companies (such as Gramedia), financial institutions (such as BNI), law enforcement agencies (such as the Corruption Eradication Commission/KPK), ministries (such as the Ministry of Education and Culture), and youth organizations (such as AISEC UN youth organizations in Purbalingga and Purwokerto and non-Muslim foreign students organization) [21].

With the work and the real contribution in the literacy education of RKWK, it is not only got a recognition, but also it received awards from various institutions. Some of them are from: Batang Regent (2017) for the inspirational community, Ministry of Research and Technology and Higher Education (2017) as the best and most creative library, BIP Gramedia Publisher (2017) as a community for child literacy, Alex Media Publisher Kompotindo Gramedia (2017) as a book economy community, from the ministry of youth and sports (2017), as a pioneer youth in Central Java in education in society, and Gramedia and Ministry of Education and Culture (2018) as a national reading community. Then, the award money from the above institutions is used for RKWK activities and voluntary welfare.[21]. In addition, the Creative RKWK has become a

destination of comparative study on community empowerment through literacy from various institutions both from Java and outside Java and so far, they were not only muslim but also from other religious communities

One of a volunteer of RKWK, Risdianto Hermawan (22), from Banjarnegara, Central Java stated that "I am happy at RKWK because I feel having a new family who continuously support me in a positive direction so that I no longer have nightmares about the future and can improve my abilities and skills in some fields, such as I can train myself to become an educator, a writer, and others. In 2015 my paper about santri (students in boarding school) won a research competition from the Ministry of Religious affairs. I also plan to continue study to Master's degree" [22].

So, it is appropriate, when RKWK was the winner in the Gramedia Reading Community Competition (GRCC) 2018. It was considered consistent in spreading the religious literacy wing with all its limitations and having a positive impact on citizens around, especially the development of children's education [20]. as well as having a positive impact on local residents and even might be to the Indonesian community, especially in the development of children's education.

The above networking, awards, and visitors who come to RKWK indicate that RKWK carried out the empowerment process seriously and seen many achievements so that they received many awards from various institutions of different religious groups. Those in line of Ife theory that asserted that empowerment is both a process and a goal, an achievement of knowledge and the competence to guarantee their live in a broad sense [14].

Furthermore, if viewed from the theory of religious literacy, the above networking, awards, and visitors did not indicate religious exclusivism, with collaboration with AISEC UN youth organizations and non-Muslim foreign students. This is done as an attitude to embrace all Indonesian people who consist of followers of different religions. Prothero said that people who are concerned about religious literacy try to understand what religious people say, believe, know, feel, and experience" [15].

5. CONCLUSION

RKWK had achieved empowerment through: 1. A colportage that empowered the poor, cooperation between the volunteers and the surrounding communities, based on the religious literacy; 2. Activities that could be followed by all groups of people from any religious backgrounds, succeeded and received many awards from a variety of institutions; 3. Creative industries in the forms of universal and inclusive books for children and their parents regardless any religious background. The money resulted from these activities were used for the operational cost of the RKWK including volunteers' welfares; 4. Collaborated with various institutions such as IAIN Purwokerto, Gramedia, BNI, the Corruption Eradication Commission/KPK, Ministry of Education and Culture, and AISEC UN youth organizations in Purbalingga and Purwokerto and non-Muslim foreign student's organization. Those net workings indicated that RKWK inclusive colportage so accepted by various institutions; 5. Creation of a destination of comparative study

on community empowerment through literacy. Thus, RKWK had succeeded in improving the prosperity of the community based on religious literacy.

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