The existence of warm-glow motivation in Indonesia organic farming

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Abstract. Different from the systems that have been applied in developed countries, the organic farming in developing countries such as Indonesia demand more self-determination for the farmers as a consequence of the limitations of Government's ability to subsidize the program development. One effort to increase the independence of farmers in running the program is to develop motivation that can encourage the independence of farmers in the development of organic farming. The “warm-glow” of Andreoni as spiritual motivation is very suitable to be developed among organic farmers since it is in line with the principles of organic farming. In this paper will be discussed: (1) What motivation encourages the development of organic agriculture in Indonesia (2) The existence of the motivation of “warm-glow” in Indonesian organic farming (3) The role of “warm-glow” in encouraging the development of organic farming in Indonesia.

1. Introduction

In exploring the issues of organic farming, the scholars should include the topic of organic ethics since the farming system cannot be separated from the environmental ethics. It stated that the proponents of organic agriculture still fail to engage in critical and reflective discourses about the ethics that needed to intensify the ideas of organic agriculture development, while farmers as direct agricultural practitioners are very few in words but rich in actions [1]. The ethics of organic farming should be the center of discussion to ensure that the farming system is a result of positive human views. The ethical principles are essential to examine the ecological, social, economic and political relations. Problems arise when organic ethics has been misunderstood and ignored for no consequences to the violations nor the obedience.

Research on indigenous peoples in Sarawak Malaysia shows that there are still people who maintain environmental ethics in their daily lives, no matter how good or bad the actions or transactions in terms of utility [2]. Some actions, especially those involving the exploitation of environmental resources, are always morally undesirable if they neglect socio-cultural relations and ethical values of the environment. Choy does not intend to say that indigenous peoples do not prioritize utilities as [3] did, because these communities may have their own standards of satisfaction, even they have found the ultimate satisfaction.

Offers a value system to provide ethical reasons that investigate deeper moral aspects of the economic environment. The ideas are as follows: (1) the obligation to respect nature is prudential, (2)
providing meaningful conditions of life background that deliver the aesthetic experience and a sense of meaning, (3) there are some concerns about psychological integrity and wholeness, that is, respect for others. Then suggested that a utilitarian should have moral behavior or become a virtuous person in environmental ethics [4]. Modesty, simplicity, and consciousness are some conditions that he acknowledged for the application of the environmental ethics; while arrogance, selfishness, self-righteousness and prioritizing personal interests rather than the preservation of nature itself are some bad traits that can destruct the environment. But the question is, why people prefer to be moral rather than maximize their satisfaction in the world? Why do people that have positive manner by curbing their desires are living in a poor condition, while others who live morally evil have more wealth? These questions become good starting points to realize that how the economic motivation should be enlarged by environmental and human norms and ethics.

Some various reasons based on economic, environmental, health and idealism motivation can be the background of farmers’ actions and organic culture. The motivation may not stand alone, but rather become one and influence each other. Identifying and understanding the heterogeneity of motivations and problems of farmers is very important to design better strategies in an effort to make farmers want to switch to organic farming systems and sustainable intensification [5].

The concept of "warm-glow" was first put forward by Andreoni [1]. In contrast to altruistic motivation, warm-glow motivation is one's good deeds to others in consideration that although the subjects of good deeds do not get any material rewards from the recipient due to the good deeds, he still feels benefited from his good deeds. The benefits for the subject of good deeds is having the feeling of the happiness on his heart for saving the lives of others. The happiness he felt turned out to have a positive effect on health conditions both physically and psychologically. With this action based on the warm-glow motive, people who do it feel satisfied and happy that can have a wide impact on their lives. This satisfaction and happiness should also be taken into account as the benefits of someone who is more important than the economic benefits. The benefits and goodness that they receive are not always tangible, so sometimes it is hard to measure the amount of advantages they get. Still, it does not mean that the benefits do not exist. The concept of warm-glow is a motivation that encourages organic culture of farmers so that farmers carry out organic farming by including organic ethics.

The emergence of one's motivation is a combination of the concepts of needs, encouragement, goals and rewards [6]. Intrinsic motivation cannot be forced but must come out from oneself, being individual, deliberate and multi-faceted. Motivation is individual in the sense that everyone is motivated by many influences up to various levels [7]. It can be basically strengthened and developed. The clearer the goals to be achieved by someone, the stronger the effort to achieve them. It is obviously that the organic farming will tend to provide greater total benefits compared to conventional agriculture, including savings in terms of avoidable environmental and health costs. Constraints in the development of organic agriculture in Indonesia can not only rely on economic motivation as a driver, but it requires "beyond economic motivation", namely idealistic and philosophical motivation.

By understanding the motivation and encouragement from within the farmer that serves as a driving source of the organic behavior of the farmers, it is expected that an organic agriculture development strategy can be developed based on the independence of farmers. This paper will discuss motivations underlying the development of organic agriculture in Indonesia, the existence of warm-glow motivation in Indonesian organic agriculture, and the role of warm motivation-glow in encouraging the development of organic agriculture in Indonesia.

2. Material and Methods
This study uses interviews with farmers to know about how they felt before and after applying the organic farming. It is to find out the main intrinsic motivation that become the reason they turn into the organic farming. Interviews were conducted towards 166 farmers consisting of 49 zalacca farmers in Pakem District of Sleman in Special Region of Yogyakarta, 22 vegetable farmers in Kopeng area of Magelang Regency and 95 rice farmers in Sawangan District of Magelang in Central Java Province. The data of zalacca and vegetable growers are used more as a comparison to rice data. In-depth interviews were conducted with key person such as the head of the farmer groups, or who were more active in pioneering their farm groups. Field data were analyzed using the Table Analysis Method.
3. Results and Discussion

3.1. The Motivation of Organic Farming

The research found that there are six main motivations for organic farming farmers, namely: (1) economic motivation which is characterized by more profitable reasons and higher prices for organic products, (2) health motivation that provides healthy food for families, (3) environmental motivation which mainly maintains soil fertility, while other environmental factors such as air freshness, cleanliness and water health are not the main reasons, (4) technical motivation, namely organic farming cultivation starting from preparation to post-harvest handling that is felt by farmers to be easier, (5) motivation for self-reliance, i.e. farmers have a willing to produce their own production facilities such as seeds, fertilizers and organic pesticides, and (6) warm-glow motivation includes reasons for providing healthy food for others, spiritual reasons and togetherness reasons. All organic farmers in Sawangan are farmers who initially farmed conventionally and then turned to organic farmers (converters). No farmers were found who were originally organic farmers (beginners) (Table 1).

The analysis showed that the motivation of warm-glow reached 37.35%, higher than economic motivation (33.13%). This value is also still higher than environmental motivation together with technical motivation and independence (19.28%). The main reason for providing healthy food for others was also found in this study (Table 1.). What farmers do is their kindness to others which results in a calmer, happier, more blessing, more meaningful life because they can do good for the people. With what farmers do, they feel healthier both physically and spiritually. The frequency of illness is lower than before. This is what [1] calls warm-glow motivation.

| Main Motivation | Reasons                      | Number of Farmers | %   |
|-----------------|------------------------------|-------------------|-----|
| Warm-glow       | Provides healthy food for others | 47                | 28.31 |
| Warm-glow       | Spiritual reason              | 3                 | 1.81 |
| Warm-glow       | Togetherness                 | 12                | 7.23 |
| The economy     | More profitable economy       | 26                | 15.66 |
| The economy     | Prices of organic products are higher | 29              | 17.47 |
| Health          | Provide healthy food for families | 17                | 10.24 |
| Environment     | Maintaining soil fertility    | 15                | 9.04 |
| Technical       | Technical process is easier  | 8                 | 4.82 |
| Independence    | Willingness to own production facilities | 9                | 5.42 |
| **Total**       |                              | 166               | 100.00 |

There are some farmers who are enough motivated by the higher organic products price they receive compared with that of conventional products. Although the difference between the price of organic and conventional rice received by farmers is still small, only reaching IDR 500/ kilogram, but it has been able to motivate farmers to farm organic. If this price difference is able to motivate the farmer to reach his satisfaction then he will survive with this organic system. This result is in accordance with the opinion of [8]. In addition, with an organic farming system, farmers feel that through organic farming, their land will become easier to cultivate and increase productivity. This results in less and less input being needed and does not need to be fertilized for each growing season.

Farmers with the main motivation for health expressed their opinion that they feel healthier with organic farming for several reasons: First, consuming organic products is healthier. Farmers who put forward this reason are mainly subsistence rice farmers who are primarily engaged in organic farming to meet their household basic food needs first, if there is excess production then sold (reaching 95%). Maintaining health for them becomes the main consideration for the cost of treatment is quite expensive. Whereas in zalacca and vegetables farmers, the portion of the harvest to meet the needs of their families is only small (Table 2.). Second, farmers feel healthier when in the organic cultivation process they are no longer in contact with materials, especially synthetic chemical poisons. What is quite surprising is the discovery of 5% of rice farmers who sell all of their organic production, while they and their families consume conventional rice, with the reason that it is cheaper and accustomed to the taste of conventional rice.
Table 2. Percentage of Harvest Results for sale and self-consumption

| Yield Harvest | Percentage of Production (%) |
|---------------|-----------------------------|
|               | Zalacca | Vegetables | Rice |
| For sale      | 98,55   | 95,60      | 72,70 |
| Self-Consumption | 1,45    | 4,40       | 27,30 |
| Total         | 100,00  | 100,00     | 100,00 |

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3.2. The existence of Warm-glow in Organic Farming

Organic Farmer motivation is influenced by beliefs that originated from religious teachings as well as their customs and culture. Overall, the farmers in the study area are Javanese. Field data show that Javanese concepts are still implemented by Javanese farmers even though these values are increasingly being eroded. The values contained therein are very consistent with the concept of warm-glow motivation. Again, Farmers who work in organic farming with this main motivation reach 37.35% (Table 1.). The farmers who have this reason expressed their opinion that by providing organic food, they have given goodness for fellow creatures of God. They believe that by doing good to God's creatures, God will do good to himself both in the world and in the hereafter.

The concept of Javanese values found in the field is as in Table 3: (1) *Nrimo ing pandum* or gratitude, (2) blessings (3) sincerity, and (4) *urip iku urup*. ‘Nrima ing pandum’ was described by a farmer as follows: "*Nampi kanthi ikhlas utawi legawa ingkang dadosaken syukur paringanipun Gusti Allah Ingkang Maha Wikan* ". The basic character of the Javanese is ‘*nrima*’, which is to accept all the gifts of God without grumbling and without feeling disappointed, full of gratitude to God after going through a earnest and heartfelt effort (not careless), because God is all knowing. They believe that by being so, they will be fortunate because they will receive gifts with gratitude to the Giver (God). This is what causes the behavior of most Javanese to be soft-spoken, their behavior calm because they are not sluggish [9].

Table 3. Warm-Glow Motivation perceived by Organic Farmers compared to Conventional Agriculture

| Level of Value     | Perceived Organic Performance compared to Conventional (%) |
|--------------------|----------------------------------------------------------|
|                    | ++ | +  | 0   | −   | −−  |
| *keberkahan*       | 39,24 | 53,16 | 5,70 | 1,27 | 0,63 |
| *keikhlasan*       | 46,21 | 48,73 | 5,06 | 0,00 | 0,00 |
| *Urip iku urup*    | 57,59 | 38,61 | 3,16 | 0,64 | 0,00 |
| *Nrimo ing pandum* | 63,92 | 33,55 | 1,90 | 0,63 | 0,00 |

Description: ++: Much bigger; +: Bigger; 0: Similar; −: Smaller; −−: Much smaller

‘*Berkah*’ or blessings, can be explained as follows: blessings are always one with the fortune that every Javanese asks to God. The owner of the universe through prayer, that is to ask for blessing in his fortune. When compared to fortune that is a blessing and not a blessing, then a blessing fortune will bring peace in the heart, peace of household life and happiness, the mind is not arid even though the fortune that is obtained is few in number. This blessing is not related to the quantity of fortune. If fortune is in the form of wealth, for example, then to pay for family life, it will make them obedient to God's commands, so they love God more and less heart disease. (blessing function is to cure liver diseases). This blessing can be transmitted through media such as water, food, by air, land and so on. Many of the terms "Blessings of Blessing" are intended to "resist" in the sense of "humbly taking" the blessings of those who are close to God. This is evidenced for example someone who has bought food and drinks from the cottage feels happier, calmer and so on [10]. Explains that water that has been
prayed for or given a greeting such as the words "love" and "thank you" will show a beautiful and neatly arranged water crystal structure (as evidenced by his electron photo) [11]. Water like this can also be used to heal people who are physically ill.

Thus it can be concluded that the benefits of blessing are: firstly, it can reduce liver disease, for example if someone consume the fortune it will be beneficial in bringing mental health while reducing liver disease (anger, revenge, hatred, arrogant, arrogant, envy, incitement and so on). If one's soul is healthy, it will bring peace of mind, calm and happiness to life. This mental health will greatly affect his physical health. Secondly, it can deep one's love to God which is manifested by increasing love and affection for all God's creatures. This belief leads to the salvation of life both in the world and the hereafter.

The characteristics of blessing are as follows: (1) It can be transmitted, accommodated, the nature flows from top to bottom so that if you want to get it you should do it by humbling (obedient, happy, happy); and (2) People who have died, still have their blessings as evidenced by many people who go to visit (pilgrimage) to the graves of people who have blessings like the graves of the saints.

Third, the ways to get berkah are as follows: (1) Praying for God to get the blessings of fortune in a broad sense, which includes his wife/ husband and posterity, knowledge, health, happiness, wealth, wealth, position, and so on. (2) ‘Menadah’ or take the blessings humbly from people who are close to God such as prophets and apostles, waliyulah, kyai, ulemas, and so on. (3) Fortune blessings are obtained from halal ways such as not by stealing and corruption, not hurting other God's creatures such as nature and all its contents including animals and plants.

‘Ikhlas’ is a concept of generosity, that is to give kindness to others without expecting anything in return for paying back, but only hoping a return of God’s kindness because it is believed that God is ‘mboten sare’ (God never sleeps and always sees all human actions as His servants). While ‘Urip iku urup’ means life is lit and full of beauty. Your life will be meaningful if it benefits others [9]. The greater the benefits a person can provide, the greater the benefits he will get. This concept is what Andreoni called warm-glow.

Anyway, the concept of warm-glow from Andreoni has not linked the motivation of someone to do it with the purpose of human life that touches the spiritual corridors and even religiosity. This is closely related to the differences in western thought that separates religion from human life (positivism). Warm-glow should be seen as a sincere kindness that is done by someone to someone other than himself. Although the party that gets the goodness (benefits) does not provide any reward to himself, but he believes and feels that he still gets benefits and goodness for himself who comes from the Creator.

Vibration, light, and energy that comes out of the affection of farmers captured by plants, will cause differences in crop conditions, crop yields and the taste of their products. This difference is felt by people who consume these plants [10]. If the orientation of people who operate organic will lead to mere material benefits, then the goals, paradigms and ethics of organic farming will not be achieved,
it will actually decrease and fade. If you take the principle of "growing rice with grass", or "buying cows with ropes", the concept of organic farming will be more developed.

With a concept based on love and affection and servitude to the Creator, people will be happy to do organic farming, although initially they will experience difficulties and losses such as decreased production, difficulties in the application and application of organic farming technology, additional production costs and so on. The person has the belief that his life has been happy because he has sacrificed for the good and happiness of many people and the environment. By doing good to the other party, he feels in himself that he has done good to himself. The concept of warm-glow from Andreoni and Javanese values concepts are very much in accordance with the paradigm of organic agriculture proposed [12] covering decentralization, self-reliance, community, harmony with nature, diversity and restraint. If there is a pest attack on his farm, then this is not seen as a pest attack that is detrimental to him, but rather as alms farmers to God's creatures called pests. Of course this will have a positive impact on the lives of farmers themselves. When he does his organic farming on the basis of love and affection, the hope is that farmers will survive in his organic farming so that one day these farmers will become experts in their fields. When farmers reach the level of experts, then the economic benefits will come to him as grass will grow by itself, when we grow rice. This is what many successful people experience in pioneering their business ventures.

If the farmer is motivated by warm-glow, then it can be expected that the farmer will develop organic farming from within himself independently (independently). Kindness of farmers applied in organic farming are: First, consider pests are God's creatures who also have the right to live and get their food through organic farming farmers. In this case the farmers do not feel the loss even though there are some organic crops that are eaten by pests, so farmers are willing to not use chemical pesticides that are killing animals that are often called pests. Even farmers no longer call it pests, but animals. If this pest attack is felt by farmers to be quite severe, then they realize that there is a disturbed natural balance that they must immediately correct, not then eradicate the pest. Another possibility is that this is a sign and guidance from God to them to do self-introspection by doing something better. They often make all what happens to be taken lessons (wisdom). In fact, since they applied this as if there was a kind of mutual understanding between humans and nature like these animals. Since farmers implemented organic farming in 2012, until now they have never again experienced massive and massive pest attacks.

Second, when providing organic or healthy and safe food for human health, farmers feel that they are beneficial to each other and to all nature. This useful feeling turns out to have many positive effects on the lives of farmers themselves and farmers feel more meaningful in their lives (meanings). This will make the person more motivated. Javanese view Urip iku urup (life is life (useful) for others. Farmers have provided food that at the same time avoids humans from all kinds of poisons and residues from human life. In this case it is important to develop extension systems for farmers to give meaning to their lives. For example, by giving an explanation that they are the heroes of life because they have provided food for the people, support many people, grow healthy young generation, avoid environmental damage, not to spread poison everywhere and of course all these things will be very meaningful in their lives, in the hereafter.

Third, with an organic farming system, it is felt that farmers are treated better than just as workers or subordinates but as partners and community members = membership). The better the treatment felt by farmers, the higher their enthusiasm to devote their lives to this life. In theory, humans will be greatly influenced by others, so to transmit this organic spirit, organic farmer groups or farmer groups (farmer groups) must be given the responsibility to teach organic to conventional farmer groups, maybe even have to think about replacing some agricultural extension work specifically in the organic field, these farmers are certainly given a salary or other form of incentive to make them even more excited. Conventional farmers will feel safe, feel protected and feel there is a place to ask if they face problems in their organic farming.

Fourth, working in organic farming causes the knowledge and mastery of material about organic farming (Mastery) farmers will increase, so farmers will increasingly enjoy organic farming (farmer motivation increases). This is an important first step to transforming traditional habits into new, more advanced habits that have greater benefits. New habits that do not leave old customs but dig deeper and substantially. This paper tries not to approach problems from just one discipline but from various disciplines such as psychology, religion, social and culture. Because the writer has an agricultural
discipline, the writer does not want this article to be ambiguous, but rather stays in the agricultural social economic corridor. The author's goal is, how organic farming should develop in Indonesia, whatever the method and with various scientific disciplines must be given careful attention, as said by Kanter, that people will be more motivated if they meet the 3M ie Meaning, Membership and Mastery [13].

3.3. The Role of "Warm-glow" Motivation in Encouraging the Development of Organic Agriculture
Warm-glow motivation plays a role in encouraging the independence of farmers in organic farming systems. Farmers give a reason, that with organic farming, they feel more independent in providing agricultural inputs such as seeds, fertilizers and pesticides. As long as they apply conventional agriculture, they often face the scarcity of chemical fertilizers such as Urea, TSP and KCl, even they have experienced the crime of falsification of fertilizer. Farmers with organic systems can produce their own seeds, fertilizers and organic medicines and can sell them also to other organic farmers who need them. The independence of these farmers is still limited to the independence of inputs, not yet independent in marketing their products. However, this has a very big meaning for them because it is no longer completely dependent on large companies engaged in fertilizers and pesticides. Farmers who as well as village communities can socially empower their neighbors or fellow farmers by opening new jobs and increasing income in the provision of fertilizers and medicines controlling biological pests. The independence of these farmers is also based on the motivation of warm-glow.

Table 4. Independence of Farmers in Procurement of Organic Farm Production Facilities

| Procurement Method                             | Procurement of Organic Production Facilities (%) |
|-----------------------------------------------|--------------------------------------------------|
|                                               | Seed    | Fertilizer | Pesticide |
| Make your own                                 | 67,48   | 69,01      | 72,00     |
| Buy from other parties in the community       | 30,68   | 28,07      | 24,67     |
| Buy from other parties outside the community  | 1,84    | 2,92       | 3,33      |
| Total                                         | 100,00  | 100,00     | 100,00    |

Andreoni has been instrumental in offering the concept of warm-glow, more than that, the researcher found that the lives of Javanese farmers, especially in Sawangan, save many ethical factors that should be explored as a foundation for the development of organic agriculture. The author says the basic difference is its relation to customs, culture and religion adopted by the Javanese peasant community. This is in line with what is said [13], that belief (belief) is one element that can motivate someone to act and behave. Javanese ethics even teaches a lot of humanity's teachings related to their lives after death (hereafter). Therefore, it can be said that the motivation of warm-glow acts as: (1) Encouraging farmers' independence both input independence, and in the future it is expected that farmers also have financial independence and marketing of production. (2) Driving the implementation of environmental ethics. (3) Laying a strong foundation in conducting counseling for the persistence of farmers developing organic agriculture. (4) Constructing the model of development of organic agriculture through stages: (a) the direction and direction of farmers in accordance with the paradigm of organic agriculture (b) receptor theme counseling in line with organic farming (c) motivator for agricultural activists in Indonesia towards organic agriculture.

4. Conclusions
From the results of the research, it can be concluded several things, namely:

a. Organic farming can be developed in developing countries such as Indonesia, which has limited funding and subsidies to farmers by exploring motivations other than economic motivations such as Andreoni's warm-glow motivation, which are adapted to the religion, customs, culture, and beliefs of the local community.

b. The warm-glow motivation of Andreoni has not touched the corridors of religiosity because it separates religious life from human life, while the values in Javanese teachings strongly emphasize human relations with God and do not separate world and akherat life.

c. Farmers in Indonesia, some of whom are Javanese, in the development of organic agriculture are supported by religion, customs, culture, and beliefs of their people that are seen from utterances
such as: berkah, urip iku urup, sincerity and gratitude / nrima ing pandum, but the teaching increasingly lost.

d. To motivate the community, especially farmers to want to farm organically, it is necessary to develop "beyond economic motivation" such as warm-glow by involving religious leaders, traditional leaders and community leaders in their religious lectures in collaboration with reliable organic farmers so that they feel more meaningful.

e. Warm-glow motivation that is applied by farmers in Indonesia can be expected to increase the independence of farmers and in the future not only be independent in terms of agricultural inputs but are independent in all respects, including marketing of their organic agricultural products.

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