



The Ethics of Lives in Rusunawa in Islamic Perspective

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Abstract

This paper describes the ethics of living in Rusunawa in Islamic Perspective. Rusunawa is a rented apartment to the community. The writing of this paper is motivated by the findings of the lives of Muslims who live in rusunawa not in accordance with the values of Islamic law such as not keeping promises, not maintaining the environment, and others. Data collection was done by observation, interview, brainstorming, and literature study. Ethics of life in the Rusunawa Islamic perspective is to behave in accordance with the guidance of Islamic law contained in the Qur'an and sunnah of the Prophet. These ethics include: being honest, trustworthy, being frugal, keeping the environment clean, respecting each other, helping, and maintaining environmental security.

Keywords: rusunawa, ethics, islam, life

1. Introduction

Rusunawa is one of the public facilities owned by the government in an effort to provide residential services for the community. The findings of Danang Girindrawardana, the chairman of the Ombudsman of the Republic of Indonesia, presented the results of the compliance survey in Law No. 25 of 2009 on Public Services to the agency that runs a public service unit in DKI Jakarta, which is the result of a survey that almost 50 percent of DKI Jakarta's agencies that run public service units have not complied with the standards services according to the Law on Public Services. (Kompas.com, Saturday, December 7, 2013 11:22 WIB).

Dwiyanto, 2010 said that reform has been done in all areas, but public services still remain a "homework". Public service has not satisfied the public, is still far from expectations. Indonesia ranked ease of doing business to 114 out of 189 countries (World Bank, Ease of Doing Business, 2014 in MENPAN RB speech at FISIP-Muhammadiyah University Jakarta, March 28, 2015). In addition, before the Public Service Act was implemented, the results of the Indonesian Consumer Foundation (2000) foundations, public services by the local government directly concerning the livelihood of the community, there

were about 250 types of services, while the complaints entered the Indonesian Consumers Foundation (hereinafter abbreviated as YLKI) 910 complaints: complaints about poor service quality, lack of responsiveness of service providers, lack of information on public services provided, incomplete complaints mechanisms and unclear follow-up complaints (Media Cinta Ibu Kota, 8th edition 3rd February 2000) the number of complaints can not be fully indicated public dissatisfaction of public services because complaints routines with negative responses can make people lazy to complain, because in reality the apparatus does not respond quickly and responds to public complaints, such apathy behavior will trol society against the negative behavior of government apparatus that should be community service. The facts of YLKI's initial monitoring results identified that public confidence in the government apparatus has been fragile. The delivery service system from the government bureaucracy is still in doubt, the professional integrity of the government apparatus is questionable. All this is an empirical evidence of low quality of public services, which means also low levels of public accountability of local governments in providing public services.

Many more problems that are not optimal service and not meet the standards received by



residents Rusunawa. These conditions can affect the social life that occurs in the neighborhood residents Rusunawa. Service that is not according to human desire can lead to situations and conditions that are not conducive.

In addition to bad service, residents also faced with other problems such as uncomfortable conditions and conditions, dirty and irregular towers and other circumstances. In fact, as a virtuous creature, human should have ethics in behaving and hanging out wherever they are.

Man as a creature who is reasoned to think should be able to act well. Humans theologically have a mandate in the world to serve God and become a khalifah on earth. In carrying out his mission, God gives guidance to man as a rule and ethics to be done in behaving and associating with each other.

Humans as social creatures living in clusters live in various places in various environments in villages as well as in towns, villages, housing, urban, settlements, homes, homes and shops, as well as flats.

Among the flats there is a lease so known as rusunawa. Residents of rusunawa are on the anatar are residents who are forcibly displaced like citizens who occupy Rawabawa Rawabebek East Jakarta. Since as many as 204 families from the Fish Market began to occupy the apartment Rawa Bebek on April 11, 2016. Problems occur among others the number of residents who are in arrears, but the complete household utensil. The Selian. (Retno & Roses, Research Service To Rusunawa Rawa Bebek Residents in DKI Jakarta, 2017) Such attitude shows the antagonist between the needs with the ability. In the surcey conducted by researchers (June, 2018) Rawa Bebek residents complained about the lack of coordination between managers and the residents so that people sometimes do not know the information on the activities in the towers.

Another problem that occurs is that social behavior in apartment projects tends to be limited, because in people's apartment buildings it is only

more frequent to connect with their nearest neighbors on one floor while relations with different residents of the floor tend to decrease, in contrast to conditions in Mariso settlements that are familiar with neighbors- (Abdul Fattaah Mustafa, Slamet Trisutomo, Baharuddin Hamzah, 2010. Comparative Behavior of the Household Residents with the Slum Residents (Case Study: Maranto Rusunawa Kota Makassar) (<https://pasca.unhas.ac.id/jurnal/files/c543580107c8d67a2a6ba2f7149bbb32.pdf>)

In living in rusunawa there are rules that must be followed and implemented according to the prevailing laws and regulations. In addition, as religious people, religion should be a binding rule for the life of its adherents, not least the Muslims. Islam as a rule of life derived from Divine revelation is a religion that is widely embraced by Indonesian citizens, including citizens of rusunawa. For that, this paper discusses the Islamic view of the ethics of citizens in living their lives in rusunawa

2. Research Methodology

Research conducted using qualitative research methods. Analysis is descriptive because it aims to describe and explain the ethics of life in the perspective of Islam for residents in rusunawa. Sources of data used in this study are obtained by observation, interview, brainstorming, discussion and literature review. The interview was conducted to the managers and residents who live in rusunawa to get an idea of the social life of residents in the towers.

3. Results and Discussion

Religion is a source of ethics for Muslims, because it is good. While the term ethics or commonly called ethics is also understood as norms, values, rules and measures for good human behavior. In its development, ethics greatly affect human life. Ethics gives people the orientation of how they live their lives through a series of daily actions. That means ethics helps humans to take the attitude and act appropriately in living this life. Ethics ultimately helps people to make decisions



about what actions need to be done and which need to be understood together that this ethics can be applied in all aspects or sides of life. Thus this ethics can be divided into several parts according to aspects or sides of human life.

Etymologically ethical comes from the Greek word "Ethos", which means the character of decency or custom (custom). In the New Masters Pictorial Encyclopaedia mentioned: Ethics is the science of moral philosophy concerned not with fact, but with values, not the character of human conduct (Lewis M. Adams, 1965: 460). That is, ethics is the science of moral philosophy, not of facts, but of values, not of the nature of human action, but of the idea. Therefore, ethics is usually closely related to the moral word which is a Latin term, "Mos" and in the plural "Mores", which means also the customs or way of life of a person by doing good deeds (decency), and avoiding things are bad actions. In the Indonesian dictionary it is stated that moral is both bad deeds and behavior.

Ethics and morals are more or less the same as understanding, but in everyday activities there are differences, namely morality or morality for the judgment of actions done, while ethics is for assessment of the prevailing system of values. Between ethics and morals have differences. Ethics determines both good and bad use of mind as a benchmark, while morals are based on norms that live in society.

In addition to ethics and morals, there is also a way to determine good and bad, that is morals. Etymologically morality comes from the plural Arabic language of khuluq which means manners, temperament, behavior, or tabi'at (Luis Ma'luf, 1989: 164), the root of khalaqa means to create. The word khalaqa has the same root as the Khâliq (creator), makhlûq (created) and khalq (creation). The similarity of the root of the word according to Yunahar Ilyas (1009: 1) suggests that in morality is covered alignment between the will of Khali (God) with the behavior of makhlûq (human). In other words that the behavior of a person to his neighbor and his environment has an essential moral value if the action or behavior is based on the will of Khâliq (God). Moral term by term is the norm or rule of human behavior in relation with others, God, even the environment where human being is.

M Quraish Shihab (2011: 755-756) states that the plural of the word morals implies many things covered by it. Morals include the relationship between humans, human beings with God, the environment both environment and non-human relationships and personally. Why need morals? As a believer and believer of the Almighty as the foundation of the First State, the very foundation of religion in behaving is very urgent and vital. Being religious means behaving well. Being religious means having faith. The believer is the most virtuous person. This is based on a hadith of the Messenger of Allah: "(Abu Daud, Juz IV: 354)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ - « أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا »

Narrated from Abu Hurayrah he said, "Messenger of Allah. said; "The most perfect believer of faith is the most virtuous person."

The above hadith suggests that good character is the identity of a believer. Good morality makes a benchmark of one's level of faith. Being morally means doing good to fellow human beings and other creatures of Allah's creation on earth, even to the environment man is ordered to treat it well. Morality to fellow human beings and God's creatures performed on the basis of God's command, because humans have the main task on earth is to worship God and be His representative on earth. The form of worship consists of direct worship of Allah, in other words kahlak to God. Other forms of worship that is to behave or morals good to others as a manifestation of God's command. Good morality toward fellow creatures of God is His command. This is stated in the Qur'an letter of Qashash verse 77 which reads:

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

It means: "and do good (to others) as God has done good to you."

Being kind-hearted means giving service to others in a kind and caring way by honoring them. God has made man as the noblest being on earth and best in form and apparently, so it is not proper that man should not do good to his neighbor. On that basis, morality in serving means doing good in providing services and meet the needs of others. Thus, between morals, ethics and



morals have in common as a benchmark determine the good and bad in behavior.

The Ethics of Life in Rusunawa

Ethics describes the concept of behaving with several meanings, one of them and commonly used people is custom, custom or morals and character. The term ethics is referred to as (1) the science of what is good and what is bad and about moral rights and duties; (2) a set of principles or values pertaining to morals and (3) the value of right and wrong that a group or society holds. With regard to some of the above sources, it can be deduced that there are three important ethical meanings, namely ethics (1) as moral values and moral norms that become the guidance for a person or a group in regulating its behavior, or called the "system value"; (2) as a set of moral principles or values often known as "codes of conduct"; and (3) as a science of good or evil, which is often called "moral philosophy".

One of the descriptions of the above is about the distinction of the ethical concepts of the concept of etiquette. Ethics more describes the norm of the act itself is whether an act may or may not be done, for example taking the property of a person without permission is never allowed. While etiquette depicts the way a deed is performed by human beings, and applies only in association or interacting with others, and tends to apply in certain circles only, for example giving something to others with the left hand is a way that is not polite according to a particular culture, but there is no problems for other cultures. Therefore etiquette is more relative, and tends to favor external symbols, when compared to ethics that tend to be universally applicable and describes genuinely inner attitudes.

Life ethics is a code of conduct that governs the way everyone acts in personal, family, and community life. Humans as social creatures who always live in groups and live together. To organize the way of life together in the community humans must be able to show the nature and values of humanity to others and other creatures.

Human dignity will look at how well human nature is in serving service to others and the environment. Man is commanded to give the best service to his fellowman. Prophet Muhammad gave advice to Mu'adz bin Jabal (Nawawi, t.t. : 67) as follows:

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتِبِ السَّبِيلَ الْحَسَنَةَ تَمُّهَا ، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ)) رواه الترمذي

Meaning: "Fear Allah wherever you are. Follow the bad deeds with the kindness that will exploit the ugliness. Treat humans with good morals

The above Hadith gives guidance for everyone to live well wherever he is. The ethics that must be carried out in life together is as follows:

1. Honesty

Honest nature must be owned by people in life. To be honest means to say the truth, to be honest means to act right, and to be honest means not to lie. In a hadith, the Prophet Muhammad gives guidance that everyone has an honest nature. Abdullah bin Mas'ud said that the Prophet Muhammad said:

حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدْقًا. وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا". (اخرجه البخارى فى كتاب الادب)

Verily, honesty leads to goodness, and goodness goes to (the way) to heaven. A man is he (as) an honest person so as to become a (person) who is shiddiq (really honest). (As) lies / lies lead to disobedience, and disobedience leads to hell. Lo! Someone who is lying so that he gets (the title) as a liar with Allah "(written by al-Bukhari in al-Adab).

The doctrine contained in the above hadith is the importance of honesty for each human being. Honesty is one thing that can bring people to the welfare of life in the world and the hereafter. Conversely, dishonest or deceitful attitude can lead people to misery in the dunai as well as the hereafter. There are some forms of honesty, among others (Oneng, 2008; 68-71):

- Honest in intention and willingness, it means that every action is done without strings attached, meaning sincereb.
- Honest in Words, meaning to say the truth, not to lie, including keeping the promise spoken. Say good and right so easily understood by the other person. Prophet Muhammad's words are clear so easily understood. Aisha narrated hadith as follows:



عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ كَلَامَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَلِيلًا مِمَّا يَفْهَمُهُ كُلُّ مَنْ سَمِعَهُ. (ابو داود)

From Ayesha ra. He said: "The phrase of the Messenger of Allah is a clear word that is understood by everyone who hears it." (Abu Dawud)

In everyday practice, being honest in words means saying well, gentle, clear, easy to understand. For example, expressions or clear words when conveying information to relatives, friends, and neighbors

- c. Honest in the desire or determination, like the wishes of the future leaders if a mandated.
- d. Honest in fulfilling the determination, that is honest in acting in accordance with the resolve that has been vowed.
- e. Honest in deed (behavior) If every person has honesty in his position as the bearer of trust and the people who are led, it will manifest a good life.

2. Trustful and responsible

Amanah is part of the character that everyone has to have. Amanah means trustworthy and includes part of accountable attitude. In the teachings of religion, every thing done by man in this world will be accounted before God Subahnahu wata'ala (QS Yasin / 36: 65) As a man who always interact and mingle with others, trust is a must must have.

The form of responsibility in holding the trust can be practiced by maintaining a good environment. Beautiful environment, clean, and beautiful certainly everyone's expectation. Every human being must maintain the cleanliness and beauty of the living environment. Clean living is the preferred and commanded religious values. In the Qur'an letter of al-Baqarah / 02 verse 222 Allah says that is sincerely: "Allah loveth the repentant and holy." Repentance shows the cleanliness of the soul, and holiness shows the cleanliness is born. Form of birth cleanliness that is keeping the personal hygiene, shelter, and environment around ahar always kept clean.

Muslims are commanded to uphold the mandate. Anyone who holds the trust given to him, then God will ease the way for him, while the unbeliever in taking responsibility, he will perish. This is mentioned in the words of the Prophet Muhammad as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَهَا يُرِيدُ أَنْتَاقَهَا أَنْتَاقَهُ اللَّهُ. (رواه البخاري وابن ماجه وغيرهما)

From Abi Hurairah ra, from the Prophet, he said: "Whosoever takes possession of his neighbor's goods and he intends to return it, Allah will give help to restore it." Whoever takes it (an object) and wants to destroy it, then Allah will destroy it ". (Narrated by Bukhari, Ibn Majah, and others).

How important is the mandate for everyone. The forms of the residents of the tower mandate that follows the rules set for residents towers, for example:

- a. Not transfer the lease right to another party;
- b. Do not rent more than one residential unit;
- c. Not using residential units as place of business / warehouse;
- d. fill in occupancy units exceeding the provisions of the discipline;
- e. Do not change existing apartment infrastructure, utilities and utilities;
- f. Do not dry clothes and others outside the designated place;
- g. Not gambling, selling / using drugs, booze, committing immorality, loud, noisy activities, including pet breeding that interferes with safety, comfort and environmental order;
- h. Not conducting activities of illicit organizations as applicable laws and regulations;
- i. Not cooking by using wood, charcoal, or other materials that contaminate and may cause a fire hazard;
- j. Do not throw objects into bathroom / toilet drains that can clog sewer;
- k. Not storing any kind of explosives, chemicals, fuels or other prohibited substances that may cause fire or other hazards;
- l. Do not change the construction of rusunawa buildings;
- m. Do not place goods beyond the carrying capacity of the designated building.

All forms of responsibility in upholding the mandate as the embodiment of a commendable character.

2. maintain good relations with others



As human beings, human beings are commanded to maintain good relations with others. Good relationships can give birth to situations and conditions that are comfortable and pleasant. Conversely, a relationship that is not harmonious can lead to bad situations and conditions. Many incidents of fights between citizens resulting from poor interpersonal relationships are widespread in bad relations between communities. Efforts that can be done to maintain the relationship are as follows:

a .. Fighting the brotherhood

Strong relationships between residents towers can be closer if often held meetings or silaturahmi. Through silaturahmi relations between citizens will be closer and become a means to formulate various problems faced. Silaturahmi can be done starting from the environment between family members (relatives) and between residents in towers.

The meetings between residents in the towers can be done periodically through joint activities such as environmental work, sports, recitation and so forth. The existence of good relations between residents towers can facilitate the settlement of the problem. Someone who faces a difficult problem that can be solved alone can find a way out by asking for advice or opinions of relatives or friends. If the person facing the problem never communicate and bersilaturahmi with relatives or friends, it will be more difficult problem faced because there is no effort to find a solution by asking for suggestions and input from others.

b. Forming unity citizens rusunawa

Good Silaturahmi between citizens can memebrikan solution in solving economic problems faced. The biggest problem faced by residents is the difficulty in finding a livelihood. Economic difficulties can not be faced alone without the role or assistance of others.

4. Have the attitude of Empathy

Attention is an ethic of socializing and communicating. In communicating, mindfulness is shown by paying attention to the other person so that people are happy.

There are some ethics to do when speaking:

1. Say Salam
2. Seems to be accompanied by a smile
3. Sharing speech with audible sound
4. Avoid high pitch

5. Focus on the other person
6. Do not talk about something that is not useful.
7. Avoid debate and argue with each other
8. Relax in speaking and not in a hurry.
9. Avoid speaking while pointing at the other person
10. Avoidance of self-imposed and talkative in talking.
11. Avoiding the action of gossip (ghibah) and pitted the sheep
12. Listen to other people talk well and not cut it
13. Do not monopolize in speaking
14. Avoid harsh words, harsh words and painful remarks and avoid fooling others
15. Avoid mocking, mocking and looking down on people who speak

There is ethics in communicating using media that is:

1. Check with the phone number you wish to contact
2. Choose the right time to connect via phone
3. Do not extend the conversation without a reason
4. The caller should begin his conversation with a greeting
5. Do not use other people's telephone unless the owner's permission, and even then if forced.
6. Do not record the conversation unless the permission from him
7. Speaking according to the problem is not long-windedKemmapuan communicate and have good ethics can create a good atmosphere and maintaining tranquility in a tower environment. Conversely, impolite communication can lead to noise, creating an uncomfortable atmosphere that can even create a commotion

5. Applicable to All Persons

Referred to as fair in association is to behave well, give respect and not discriminative. Every human being is treated equally because of his humanity. Because all human beings have the same position. There is no difference in the excess of man over the others based on race and color. Everyone should be treated equally, respected and accepted with genuine and pleasant acceptance. So, hang out with each other by glorifying it without discrimination.

6. Maintain Environmental Cleaning

Clean living is one of the character of the faithful. Cleanliness is part of the religious



command. Every citizen of faith, commanded to care for body, clothing, and shelter. Environmental hygiene will affect the health of all residents who occupy the towers. Therefore, maintaining the environment is an important thing that must be held by every citizen.

7. Living frugally

Making savings in life is important. Every citizen should maintain the attitude to live frugally in the use of water, electricity, and various necessities of life. Extravagant life will harm manusia.

8. Likes Sharing

As social creatures who always live in groups of people are required to have the attitude and nature of sharing. There are things that must be considered in life in the towers. A narrow environment requires everyone to share in everything, including sharing places.

9. Dress Up Polite

Clothes have multi function. Body protective clothing from hot and cold. Clothing is also a symbol of personality. Good Dress Ethics are as follows:

1. Dress in clean and cover the aurat
2. Dress in a neat and polite
3. Wearing simple clothes
4. Not wearing shuhrah (sensational)
5. Do not wear excessive clothing and jewelry
6. Avoid wearing jeans, T-shirts and flip-flops on the office area
7. Do not wear excessive makeup and striking

As a Muslim, both men and women should dress according to the guidance of religion. Clothes should cover the nakedness. Olerh therefore, do not be surprised if there is an unfavorable assessment of someone because of how to dress.

Conclusion

Based on the above explanations and findings it can be concluded that the ethics of living for people living in the house of the Islamic perspective is honest, trustworthy and responsible, maintaining good relationship with others, having empathy attitude, being fair to all people, keeping the environment clean, , like variety, and dress modestly.

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