



MOBILIZING THE COMMUNITY OF BELIEVERS IN THE STUNTING PREVENTION SOCIAL MOVEMENT

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Abstract:

The purpose of this study is to present the role of the Catholic Church of the Archdiocese of Ende to mobilize the Community of Believers (KUB) in the social movement to prevent stunting. The basis of the writing is research using the case study method in Lepembusu Kelisoke District, Ende Regency, Flores, East Nusa Tenggara. This study uses the *Resources Mobilization Theory (RMT)* as a framework. The results of the study show three things, namely first, the Archdiocese of Ende has a strong relationship with the Basis Communities. Second, Basis Communities have human and material resources that are not strong enough, but have sufficient moral, cultural and socio-organizational resources. Third, the social situation that is the target of change is the condition of many Basis Communities which are organizationally weak, as well as the resources and culture of the people who are vulnerable to stunting. So, with the strength of existing relations and resources, the Archdiocese of Ende can work on changes in the social situation that can prevent stunting from happening.

Keywords: Catholic Church Archdiocese of Ende, Resources Mobilization Theory, Basic Community, Stunting.

INTRODUCTION

East Nusa Tenggara (NTT) Province is currently dealing with the problem of stunting. In 2021, NTT had a prevalence of 37.8%. This far exceeds Indonesia's stunting prevalence of 24.4% (Indonesian Ministry of Health, 2022) and makes NTT the province with the highest stunting prevalence in Indonesia. Stunting is understood as the disruption of child growth as measured by a child's body being more than two standard deviations below the median child growth standard (WHO, 2014). The factors that cause stunting are inadequate food intake and excessive infection in the child's body. Stunting is dangerous because it makes children vulnerable to diseases that risk death, inhibits neurological and cognitive development, and makes children more likely to develop diseases as adults (de Onis & Branca, 2016).

Stunting is related to social situations. WHO states that of the 149.2 million stunted children in the world, most are in Africa and Asia (WHO, 2021). Stunting is found in communities or countries that are synonymous with poverty or low income (Roediger et al., 2020). Economic poverty is usually associated with a low understanding of feeding children adequately (Dewey, 2020; Yankey et al., 2021), unhealthy environmental situations, habits of defecating in the wrong place, irregular hand washing, less clean and healthy housing, inadequate availability of clean water, and difficulty accessing health facilities for vaccinations and routine health controls (Naz et al., 2020; Rahman et al., 2020; Roediger et al., 2020). Poverty that results in stunting is also often related to families built through early marriage, large numbers of children, and too close a birth distance between one child and another (Yunitasari et al., 2020).

In this context, the Church can initiate a social movement that can produce social changes that are friendly to the birth and growth of children. Theoretically, a social movement is understood as a

deliberate voluntary effort to organize individuals to act together to achieve group influence sufficient to make or hold social change (Flynn in Christiansen et al., 2011). Social movements are needed in the eradication of stunting, because these efforts can create changes in the components of society that Wirutomo (2022) refers to as consisting of social structure (structural component), culture (cultural component), and social processes (processual component). Through this social change, stunting prevention becomes more sustainable because it relies on the strength of the community itself.

The social movement can be an effective effort in preventing stunting. The movement can be a response to the Indonesian Government's policy which states that the stunting prevention strategy is implemented through direct prevention called specific intervention and indirect prevention called sensitive intervention (Article 1 of Presidential Regulation Number 72 of 2021 concerning the Acceleration of Reducing the Prevalence of Stunting, n.d.). Meanwhile, in general, countries carry out stunting prevention through two classifications, namely first, health interventions which include nutritional assistance to children and mothers, as well as various infection prevention measures. Second, non-health interventions include efforts to increase income, education and increase maternal knowledge, and gender equality efforts (Roediger et al., 2020). Non-health interventions contribute to reducing stunting prevalence by 36-70%, with a median of 47%. Meanwhile, health sector interventions contributed a reduction of 20-64% with a median of 37% (Roediger et al., 2020).

In this social movement to prevent stunting, the Church can mobilize the Communities of the People (KUB) that it has long established. KUBs appear to have social ties among their members. KUBs consist of 10-30 families living in close proximity, and become communities of prayer, religious teaching and various other spiritual activities. In 2000, the Pastoral Deliberation (MUSPAS) of the Archdiocese of Ende agreed that KUBs should be developed into Communities of Struggle, namely communities that accommodate their members to help each other to be free from all forms of social exclusion such as economic, educational, cultural, health and so on (PUSPAS KAE, 2006). So in the context of stunting prevention, the Catholic Church of the Archdiocese of Ende can mobilize KUB-KUB, filling the gap that has not been reached by the government.

This research seeks to examine the possibility of social movements by the Church using the Resources Mobilization Theory (RMT) framework. RMT is one of the formal theoretical approaches to studying social movements (Abdul Reda et al., 2021). RMT is often used as a framework to study social movements after 1970 by looking at the different types of resources used by a movement for its sustainability (Munshi-Kurian et al., 2019). While previous approaches attributed the participation and success of social movements to psychosocial aspects, i.e. shared grievances, RMT emphasizes the importance of resource mobilization and the role of organizations in the success of a social movement. Meanwhile, the calculation of costs and benefits, benefits and losses is a consideration for joining the movement (McCarthy & Zald, 1977).

Munshi-Kurian, Munshi & Kurian (2019) detail five types of resources that can be mobilized by a social movement organization (SMO). First, moral resources, which include legitimacy and support from external organizations. Second, cultural resources, which are conceptual tools and specific knowledge used by social movement organizations to achieve their goals. Third, social-organizational resources, namely the ability to accelerate organizational goals through other organizations, social networks and infrastructure. Fourth, human resources, which include the manpower, experience, knowledge and expertise individuals bring to the organization. Fifth, material resources, which are money and materials that are essential to the organization.

Based on this theory, the research was made with the guidance of three research questions, namely, first, what is the context of the relationship between the Catholic Church of the Archdiocese of Ende and the Community of the Base that allows the Church to mobilize the KUB-KUB in a social movement? Second, what are the resources owned by KUB-KUB that can be mobilized in the social movement to prevent stunting? Third, what is the social situation that is the target of change in the social movement to eradicate stunting by the Church?

METHODS

This research uses a qualitative approach that allows the author to explore and understand how the research subjects view the social problem to be studied (Creswell, 2014). Tagert's data is qualitative, which is a detailed description of people, actions and events in social life (Neuman, 2017). As a method, the author uses case studies to understand contemporary phenomena that can be referred to as a "case" (Yin, 2018).

The case chosen is the life of KUB-KUB in Lepembusu Kelisoke Sub-district, Ende Regency, Flores, East Nusa Tenggara, considering the representative and unique aspects (Rowley, 2002). The community in this sub-district is almost entirely Catholic and joined KUB-KUB, so it can represent the life of KUB-KUB in other places. This area also has a relatively higher prevalence of stunting compared to other areas in Ende District, although the stunting data continues to decline according to government records (BKKBN Kab. Ende 2022).

The unit of analysis in this study was 60 KUBs in Lepembusu Kelisoke Sub-district. As the unit of observation, the author took 5 KUBs for special study. The author used three data collection methods. First, the in-depth interview method, which was made with resource persons from KUB activists, pastors, health workers, parents with stunted children and community leaders. Second, the researcher used the documentation study method. This method was used to review literature and documents related to KUBs and the Catholic Church's policies towards these communities. Third, the researcher used the observation method. The author observed the life of the KUB in Lepembusu Kelisoke for approximately one month, to corroborate the author's observations as a Church activist in the area from December 2018 to August 2021.

The process of data analysis techniques was carried out in parallel with the research. While triangulation was made after verbatim transcripts were made. After both processes, three-stage coding was conducted to produce answers to the research questions.

RESULTS AND DISCUSSION

The Context of the Relationship between the Church and KUBs in Lepembusu Kelisoke Sub-district

The implementation of the teachings of faith of the Catholic Church is divided into 3 types, namely first, the work of proclamation, which is related to teaching and deepening the content of faith, second, the work of sanctification related to various forms of worship, and third, the work of service, namely the development of human life (both within the community itself and outside the community) based on the teachings of faith. The various activities of the Church fall into these three categories (Kirchberger, 2012:457).

To carry out these works, the Church formed KUB-KUB as a fellowship of Catholic families based on the proximity of residence. All Catholics in the Archdiocese of Ende are members of this fellowship. KUBs are authorized to carry out the functions of the Church. This is characterized by the expression KUB as the "focus and locus" of pastoral work. As the focus of pastoral work, the KUB becomes the center of attention of the Church. The families who gather in it, as well as the dynamics of their lives are the concern of the Church's work. Therefore, the KUB periodically provides evaluation results, situation descriptions and suggestions related to the lives of its members, such as family, education, economy, participation in Church activities, as well as various kinds of issues that are expected to be handled by the Church. Meanwhile, as the locus, the Church tries to ensure that Church activities are carried out in the KUB as much as possible. The KUB is given the task of taking care of the administration of the people, data collection, catechesis (teaching of faith) and worship. The advantage of Church activities being made at the KUB level is that the benefits and quantity of participation reach more of the parishioners.

Types of Resources in a Community of Base Believers

Human Resources (HR)

The human resources of the KUB-KUB people in Lepembusu Kelisoke Sub-district are not strong enough. Based on the village profile made by the government, of the 14 villages in this sub-district, only four of them are already categorized as developing villages. Meanwhile, the other 10 villages are still classified as underdeveloped villages (BPS Kabupaten Ende, 2021). One of the indicators of underdeveloped villages is human resources (Article 2 of the Presidential Regulation of the Republic of Indonesia No. 63 of 2020 concerning the Determination of Underdeveloped Regions for 2020-2024, n.d.). One aspect related to this is education. Most children and youth have received primary and secondary education, although there are still children and youth who drop out of school. This situation is likely to continue to improve given that educational facilities from primary to senior high school have been built in the region. Adults, on the other hand, have generally received primary and junior secondary education. A small number have attended senior high school and even graduated from university.

Moral Resources

Several community leaders considered that KUBs have the credibility to be mobilized by the Church in making social changes. This is due to several reasons, namely first, the KUB has impacted the life of the community, especially through teaching values that are important for the advancement of community life. Secondly, KUBs have advantages that other community institutions or organizations (especially traditional or village institutions) do not have, namely:

1. KUBs have a relatively small number of families (KUB members) so that joint activities can be carried out effectively.
2. KUBs have a regular and routine habit of gathering.
3. The KUB is located within an extensive, strong, organized Church structure and network.
4. The KUB has a strong tradition of solidarity and is not profit-driven, and is free from traditional ties.

5. The KUB has a tradition of catechesis that is instrumental in teaching people a lot of information and values, and much of the catechesis recommends concrete and useful follow-up plans.
6. The KUB is an association of parishioners who live in close proximity, so there are social ties that do not need to be built from scratch.

Thirdly, in the Church's system of work, the KUB is still believed to be the main force for the ministry of the people. Fourth, KUBs are part of the Church, which has high credibility in the eyes of the people in carrying out social works. This credibility exists in terms of purpose or motivation, track record, and authority to mobilize the people.

Cultural Resources

As part of the way of church life in the Archdiocese of Ende, KUB has habits and values that have developed into a culture in its routine activities. Some of the habits that are routine in KUB are as follows. First, periodic prayer. This is a habit of gathering to pray, discuss and organize community activities carried out on every weekend (Sunday night) or other time agreed upon by all members. Periodic prayers are held at the homes of KUB members on a rotational basis.

Second, joint prayer in May and October. Catholics have a special reverence for Mother Mary. In the context of the Archdiocese of Ende, one of the manifestations is to pray together in the KUB every night in the homes of members in rotation. As in periodic prayer, after the service, the KUB members usually do not disperse immediately, because it will be continued with a light meal together while discussing and chatting.

Third, catechesis. The term catechesis refers to various efforts to teach the Catholic faith, both to people who do not know the Catholic faith, and to people who do not know it. In a specific sense, however, catechesis often refers to the act of learning the faith together, through discussion or other methods conducted in a guided manner. KUBs in the Archdiocese of Ende, including in the Lepembusu Kelisoke sub-district, have long had this tradition. At least four times a year catechesis takes place. Many values of life are proclaimed through this activity, such as attention to the natural environment, family unity, children's education, healthy culture, and others. These catecheses often lead to a follow-up plan (RTL) that is made in concrete activities.

Fourth, community service and various social-charitable activities. KUBs in Lepembusu Kelisoke sub-district have a habit of doing community service at the location of worship facilities, public facilities such as roads, or public buildings. Some KUBs conduct community service by building household facilities for members who need help, such as family sanitation facilities or even repairing the homes of families in difficulty.

Material Resources

A material challenge for the KUB community is customary traditions. Customary traditions such as marriage, death and "sambut baru" (religious celebrations for children combined with traditional customs), are very costly. These traditions not only burden the owner of the celebration or grief, but also the family and relatives, who are involved in a system called "wurumana". In addition, the custom of building a permanent house is also costly. This custom is so strong that it has become a priority in families' economic budgets. Therefore, movements for change, solidarity efforts and

mutual assistance outside the bonds of this tradition are difficult to carry out if they require a large amount of money. This can be seen from the fact that KUBs generally have cash on hand, but the cash is small (ranging from a few tens of thousands to a few million). Acts of mutual aid and arisan within the KUBs also usually use small amounts of money from each family, according to their means.

Family and Community Situations that Lead to Stunting

The social situation that causes stunting in the Lepembusu Kelisoke sub-district can be depicted in the Causal Loop Diagram (CLD) as shown in Figure 1.

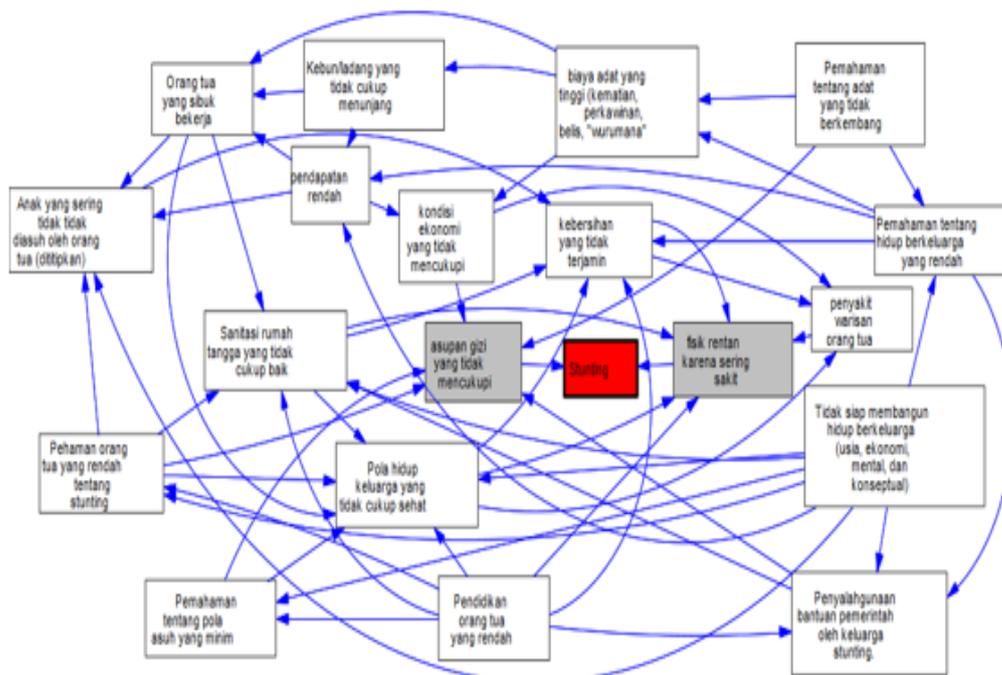


Figure 1. CLD causes of stunting in Lepembusu Kelisoke Sub-district

Stunting, which is theoretically caused by inadequate nutritional intake and infectious diseases, has a series of causes in the family and community environment. In the family environment, inadequate nutrition is driven by economic conditions, understanding and culture. Many families are economically unable to afford to feed and water their children adequately, due to small incomes, as well as cultural burdens (customs) that are also costly. Meanwhile, at the level of understanding, low education and conceptual unpreparedness in building a family make parents' knowledge about parenting, diet or types of nutritious food often inadequate. Some places even forbid certain types of food (such as eggs and meat from certain types of animals) to be eaten by mothers.

In a broader scope, the general community situation in Lepembusu Kelisoke sub-district is linked to stunting. The ability of parents to nourish their children and prevent them from getting infected with diseases has a bearing on the broader community situation. Culture, particularly customs that prevent families from adequately maximizing their income and energy resources to develop their own family welfare.

Cultural aspects that need special attention are ceremonies related to customs and habits. Some traditional ceremonies are quite costly, and the biggest cost is the marriage ceremony. This ceremony takes place in stages over a long period of time. Throughout the process the bride and groom's families must give each other money, goods and animals. The animals consist of chickens, pigs and cows. If calculated, the total value reaches tens of millions, even hundreds of millions for people from higher social classes. The material is needed for the ceremonial process (as food), as well as to be used as "belis", a type of dowry that must be given from the man to the woman. Meanwhile, the woman is obliged to return the gift with certain goods that are also quite valuable.

In addition to marriage rites, death rites, house-building rites and "sambut baru" (religious celebrations for children combined with traditional customs) are also relatively costly. In these traditional activities, the family organizing them has the obligation to give animals and a sum of money to the traditional leader. Then, they entertain everyone who comes for a few days, by slaughtering several animals. The animals slaughtered vary, from small animals such as chickens, to large animals such as pigs or cows, depending on the wishes of the family. Other families who are closely related (either by blood or marriage) come with something (cloth, rice, pig or cow). Sometimes this is replaced with money, the value of which is estimated to be equal to the item that was supposed to be brought. After the celebration is over, the organizing family has the obligation to return the goods brought with goods that are different in form, but almost equal in value. This tradition (called "wurumana" in the local language) leaves the hosting family financially strapped, and even in debt if there are not enough supplies to share with all those who should be given the customary rations.

The indigenous people of Lepembusu Kelisoke sub-district still have a variety of other traditional rituals. Although these rituals also cost money, the amount is small, unlike the previously mentioned rituals. These customs are very burdensome for the community. But they have no power to change them.

Emergence Stage

In the first step, Church leaders, in this case the Bishop and his assistants, can mobilize pastors and key Church activists to see the social context of stunting as an urgent problem to be addressed. The Church has more moral power because in a broader context, the Catholic Church has often been involved in social movements in various parts of the world. Some of them are the liberation theology movement in South America (Mackin, 2012), the Walk in Freedom women's emancipation movement in Argentina (Jones, 2011), the workers' political movement (Walter, 2022) and the resistance to feminist and LGBT campaigns in Europe (Lavizzari & Prearo, 2019) or the Black Lives Matter movement in the United States (Winstead, 2017). In Indonesia, the Catholic Church has been involved in community mobilization on environmental issues in Toba, North Sumatra (Situmorang, 2019). In addition, the Catholic Church has at least 10 principles of church social teaching, which consist of human dignity, respect for human life, the principle of association, the principle of participation, siding with the poor and vulnerable, solidarity, subsidiarity, stewardship, human equality and the common good (Byron, 1999). There is also room within the Catholic Church system to adapt its teachings to the conditions of the people in each local context (Smith, 2016). While stunting is an issue that is the responsibility of the government, bishops, priests and Church activists need to see the importance of the Church's participation as its social responsibility.

Several considerations need to be taken into account at this early stage. First, based on RMT, which emphasizes the importance of resource mobilization and utilization in building social movements, the maximum use of resources should begin at this stage. This is intended to make the consolidation process effective. Second, although RMT does not emphasize the importance of collective grievances, building a narrative of stunting as an urgent moral concern is necessary. This narrative is important for motivation as one of the keys to the success of the movement (Rochadi, 2020: 171). The moral narrative of stunting will form a collective identity (Christiansen et al., 2011) which is the foundation of this social movement to eradicate stunting. Third, as one of the main foundations of RMT, cost and benefit calculations must be made at this stage. This is because the bishop, priests and lay activists of the church at the top level (commissions) are the main implementers of the social movement. They are the main actors who collect costs and direct their use in movement actions. In this process, the prevalence of stunting needs to be seen as a benefit that not only benefits the people, but also the Church. The church will be seen as a religious institution that favors the interests of its people.

This initial stage is geared towards commitment and to make the Church a Social Movement Organization (SMO) that advocates for social movements in KUB. If necessary, based on the system in place within the Church, the Bishop ensures that the key activists, i.e. priests and top-level Church actors (commissions and agencies), are truly committed to being the prime movers. This avoids what Mikolajczak (2022) calls the saturation of internal actors that can derail social movements. Such saturation is prone to occur in a movement that has limited resources.

The Coalition Stage

Once the Bishop and the top-level Church actors are committed, then as an SMO, the Church needs to build networks or partnerships with other parties. This step can generate new resources needed in the next stage of the movement. According to Pendergrast (2020), partnership networks are important to offset resource limitations. This can compensate for the limited human and material resources experienced by the KUBs.

The first partnership network is donors. They can come from the Catholic faithful, private institutions and the wider community who care and are able to provide financial donations or other material needs. The second partnership network is the government itself. The church can offer itself as a participant in the government's efforts to tackle stunting. This allows the government to support the Church with its resources, such as human resources, materials, legal opportunities, or institutional networks. The third partnership network is the traditional leaders and influential people at the grassroots level. They are indispensable in cultural transformation efforts. Although these people are also members of the KUB, they should not be seen only as participants, but rather as partners. By becoming partners, they will not become competitors or opponents of the movement. Instead, they can become active actors and good supporters. The fourth partnership network is non-governmental organizations that share the same mission to eradicate stunting. They can help the Church provide human resources and other resources needed.

The Bureaucratization Stage

The bureaucratization stage is the most important stage in this social movement. At this stage, the process of mobilizing people in KUBs is carried out. All resources at the top level, up to the resources at the KUB level are mobilized for the success of the movement. The KUB is strengthened as the

center of the social movement. So in this process the KUB is not only a structural and functional part of the spiritual work of the Church, but also an integral part of the Church as a Social Movement Organization.

This bureaucratization stage can be carried out in the following steps. First, efforts to strengthen the KUB. As an initial preparation to become a social movement group, the KUBs were reformed and reorganized. This strengthening effort includes re-aculturating periodic prayer as a regular gathering opportunity for all KUBs, revamping KUB leadership, and internalizing the spirit of a community of struggle. The direction of the Church to make the KUB a community of struggle needs to be socialized again more seriously and directed in a good and solid KUB organizational structure.

Second, awareness efforts. In this process, KUB can become a place where its members gain knowledge and understanding that is important to eradicate stunting. Comprehensive knowledge about stunting, clean and healthy lifestyles, parenting and good eating, can be provided in KUBs by utilizing periodic prayer opportunities, through the catechesis method. The advantage is that this process does not need to use other time, but uses the time they have always provided for the KUB routine. The process through catechesis is intended so that this stunting learning is still seen as part of religious learning, so that it remains part of their religiosity. Catechesis on stunting also allows collective learning to continue into joint movements in various forms that may be made, both together and individually. Daines et al (2021) found the effectiveness of stunting knowledge transfer through communities was effective because there was good interpersonal communication and it had an impact on reducing the prevalence of stunting.

Third, solidarity efforts. With the culturally ingrained tradition of helping each other, the KUBs can be directed to undertake systematic and sustainable solidarity movements, even if not with large sums of money. For example, KUBs can provide child nutrition solidarity funds, which are given to pregnant women and toddlers within the KUB. KUBs can also work together to provide family sanitation facilities. Beforehand, it is necessary to create a common understanding that stunting is a dangerous and urgent problem to be resolved, so that each member is inspired to carry out a solidarity movement. Through the KUB solidarity movement, the problem of malnutrition and inadequate sanitation can change for the better.

Fourth, Cultural Change Efforts. This effort is certainly the most difficult and challenging part, but it can create social change in the Lepembusu Kelisoke area. Cultural and structural social transformation is important because it will provide a wide space of freedom for the community to develop (Schmidt et al., 2020). The type of transformation sought in this social movement is redemptive, as it does not target total societal change (Aberle, 1966 in Christiansen et al., 2011). Undeveloped and harmful cultures such as food restrictions, death costs, belis and wurumana are attempted to be reduced as much as possible so as not to impose economic burdens. This is also the case with ineffective tribal land utilization rules. Substantial aspects of culture or customs are maintained. But cultural practices that consume large budgets should be avoided. This process may not specifically take place in KUB, but also outside KUB to target tribal leaders who have the authority and capacity to change customary rules. This will be more effective if, during the coalition stage, traditional leaders are convinced of the social movement's mission. Cultural change can improve the economic situation of the community because adat no longer imposes a burden on family expenses. They can focus on their family's basic needs, education and other matters related to their welfare.

Efforts to change this culture can also be made through catechesis. It can discuss the substance of culture and its function for human life. Aspects of culture that do not provide benefits, or in fact harm many people are sought to be changed or simplified. People can be directed to be critical of habits and values that are no longer relevant enough, to be replaced with more appropriate habits and values. As found in the research of Abdullah (2020) and Abdul Reda et al (2021), the use of social media can accompany these actions to strengthen the movement by seeking sympathy from a wider community and is difficult to control by those who may be opponents of this social movement.

Decline

The situation that marks the final stage of this social movement to eradicate stunting is the declining prevalence of stunting, which is significantly driven by the changing social situation. The most minimalist changes appear in two ways. First, the general public has an adequate understanding of parenting patterns that allow children to fulfill their nutritional needs and avoid disease infection. Secondly, the community lives a culture that is relevant to its own life situation. Customs and habits that are economically burdensome are simplified so that they do not take up a large portion of the family's income. Families will thus focus on family welfare through household economic development, children's education, healthy homes with adequate sanitation support while continuing the tradition of solidarity among neighbors.

In this stage of decline, social movement activities can be reduced, but the KUB is still developed and maintained as a community of struggle with the support of religious spiritual values. It is intended that KUBs can still be mobilized for different social issues in the ongoing social dynamics.

CONCLUSIONS

The results of the research conducted show that from the perspective of Resources Mobilization Theory, the Church can mobilize KUBs in the social movement to prevent stunting. This is due to several things, namely first, between the Church and KUBs there are relational ties that are structural and functional in nature that continue to develop. In fact, KUBs with all their dynamics have become the culture of Catholics in the Archdiocese of Ende. Second, the KUBs have resources that can be mobilized in the social movement. The human and material resources of the KUBs are not sufficient, but can be balanced with moral resources, cultural resources and social-organizational resources. Third, these resources can be mobilized to produce social change, enabling children not to be stunted because they receive adequate food intake and avoid infection.

The results of this study can theoretically add to the scope of research using Resources Mobilization Theory. In addition, this research can also contribute to public understanding that religion can drive social change that is important for health and various other aspects of human life. Practically, this research can be a suggestion for the Church to take action in the surrounding stunting situation, and also for the government to collaborate with KUB-KUB or other local religious communities in efforts to eradicate stunting.

For future research, the author recommends a quantitative approach to determine the resource strength of the Communities of the Faithful in the Archdiocese of Ende.

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