

## Innovating the Pesantren Curriculum Toward a Structured Tahfizhul Qur'an Program: A Case Study at Darussalamah Al Mubarak Islamic Boarding School, Cianjur

Diansyah Permana <sup>1\*</sup>, Basuki <sup>2</sup>, Ika Purnam Alam <sup>3</sup>, Supiana <sup>4</sup>, Qiqi Yulianti Zaqiah <sup>5</sup>

<sup>1</sup> Sekolah Tinggi Ilmu Tarbiyah Al-Azami; Indonesia; email : [diansyahpermana240@gmail.com](mailto:diansyahpermana240@gmail.com)

<sup>2</sup> Universitas Islam Negeri Sunan Gunung Djati Bandung; Indonesia; email : [basuki1029384756@gmail.com](mailto:basuki1029384756@gmail.com)

<sup>3</sup> Universitas Islam Negeri Sunan Gunung Djati Bandung; Indonesia; email : [ikapurnamaalam04@gmail.com](mailto:ikapurnamaalam04@gmail.com)

<sup>4</sup> Universitas Islam Negeri Sunan Gunung Djati Bandung; Indonesia; email : [supiana@uinsgd.ac.id](mailto:supiana@uinsgd.ac.id)

<sup>5</sup> Universitas Islam Negeri Sunan Gunung Djati Bandung; Indonesia; email : [qiqiyuliatizaqiah@uinsgd.ac.id](mailto:qiqiyuliatizaqiah@uinsgd.ac.id)

\* Correspondence: [diansyahpermana240@gmail.com](mailto:diansyahpermana240@gmail.com)

**Abstract:** Social changes and the demands of the times have encouraged Islamic boarding schools (pesantren) to continuously innovate in curriculum development. This article describes the outcomes of two workshops held at Pondok Pesantren Darussalamah Al Mubarak Cianjur, focusing on needs analysis, formulation of innovation objectives, implementation, and evaluation of a Tahfizhul Qur'an-based curriculum. The first workshop emphasized needs analysis and innovation design, while the second focused on implementation and evaluation. The results show that the curriculum shift toward a Tahfizhul Qur'an orientation received positive responses from all pesantren stakeholders, and both the implementation framework and evaluation system have been designed. This activity underscores the importance of a participatory and needs-based approach in pesantren curriculum development.

**Keywords:** implementation, curriculum innovation, Islamic boarding schools, memorizing the Quran, evaluation

### 1. Introduction

Pesantren, or Islamic boarding schools, are the oldest Islamic educational institutions in Indonesia, having played a strategic role in shaping generations of students with strong Islamic character, knowledge, and moral integrity. According to Zuhairini (2003), pesantren are uniquely Indonesian institutions that function as centers for religious learning, character development, and the dissemination of Islamic social values within the community (Najili et al., 2022). However, in the modern era, the existence of pesantren faces significant challenges due to globalization, advances in information technology, and shifting socio-religious orientations within society.

Curricular reform within pesantren has become a strategic move in addressing the challenges facing Islamic education in this era (Rasid SMP Negeri Konang, n.d.). One of the most prominent innovations is the integration of the Tahfizhul Qur'an program as a core component of the pesantren curriculum. This innovation not only strengthens the Islamic foundation of the institution but also responds to societal demands for pesantren graduates with strong Qur'anic memorization competence.

In this context, educational innovation is an urgent necessity for pesantren to remain relevant and responsive to contemporary needs. According to Muhaimin (2010), educational innovation in pesantren must consider the needs of students, the local socio-cultural context, and the expectations of society regarding pesantren graduates. The integration of the Tahfizhul Qur'an program into the core curriculum is seen as a concrete manifestation of value-based education rooted in the Qur'an, emphasizing students' spirituality and discipline.

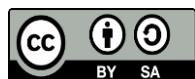
Received: June 01, 2025

Revised: June 15, 2025

Accepted: June 29, 2025

Online Available: July 01, 2025

Curr. Ver.: July 01, 2025



Hak cipta: © 2025 oleh penulis.  
Diserahkan untuk kemungkinan publikasi akses terbuka berdasarkan syarat dan ketentuan lisensi Creative Commons Attribution (CC BY SA) (<https://creativecommons.org/licenses/by-sa/4.0/>)

Nationally, the trend of implementing Tahfizhul Qur'an programs in pesantren continues to grow. According to data from the Directorate of Diniyah Education and Islamic Boarding Schools, Ministry of Religious Affairs of the Republic of Indonesia (2022), over 38% of pesantren in Indonesia have formally incorporated tahfizh programs into their curricula. Some institutions even set targets for students to memorize at least 15 to 30 juz of the Qur'an during their educational period. This indicates a growing public preference for religious education that also fosters deep spiritual formation based on the Qur'an.

However, transitioning from a traditional curriculum to a tahfizh-oriented one is not a simple task. It requires thorough needs assessments, careful planning, adequate human resources, and a reliable evaluation system. Tilaar (2004) emphasized that any curriculum change must be systemic and participatory, involving all educational stakeholders, including teachers, caretakers, parents, and students (Viera Valencia & Garcia Giraldo, 2019).

In response to these needs, Pondok Pesantren Darussalamah Al Mubarak in Cianjur conducted two strategic workshops aimed at designing, implementing, and evaluating a curriculum shift towards Tahfizhul Qur'an. The first workshop focused on needs analysis and curriculum innovation design, while the second workshop emphasized implementation strategies and evaluation systems.

This article aims to describe the curriculum innovation process in a systematic and contextual manner. The findings are expected to offer both scholarly and practical contributions for other pesantren seeking to develop a Tahfizhul Qur'an-based curriculum, using a participatory and sustainable approach tailored to local needs.

## 2. Theoretical Review

This section outlines the relevant theories that underpin the research topic and provides a review of previous studies related to the subject. It serves as a reference and foundation for conducting this research. If a hypothesis is present, it may be implied rather than explicitly stated and does not need to be framed as a question.

The theoretical review in this study aims to present the scientific foundation that supports the development of curriculum innovation in Islamic boarding schools (pesantren), particularly in the context of the Tahfizhul Qur'an program. This review not only explores fundamental concepts related to curriculum, pesantren education, and Qur'anic memorization, but also examines findings from previous studies that serve as both references and points of comparison.

### 2.1 Pesantren Education and Traditional Curriculum

Pesantren are traditional Islamic educational institutions that have played a strategic role in fostering religious values and shaping the national character in Indonesia. Historically, pesantren have served as centers of learning that impart Islamic teachings through the study of classical texts, known as kitab kuning, using teaching methods such as sorogan (individual instruction) and bandongan (group recitation), which emphasize memorization and understanding of religious texts (Mubarak, 2015). The traditional pesantren curriculum is flexible and focuses on developing students' faith (iman), piety (taqwa), and moral character. As such, pesantren place greater emphasis on spiritual and moral aspects rather than general knowledge or practical skills.

However, changing times and the demands of modern society require pesantren to adapt and reform their curricula in order to produce graduates who are not only proficient in religious knowledge but also equipped with skills relevant to the needs of the 21st century (Azizah, 2018). The pesantren curriculum must be able to bridge traditional values with the advancement of science and technology, as well as with the dynamics of socio-economic needs. Therefore, curriculum innovation is essential for pesantren to remain relevant and competitive.

### 2.2 Curriculum Concept and Curriculum Innovation

Curriculum is generally defined as a set of plans and arrangements concerning educational goals, content, learning materials, and methods used as guidelines for organizing learning activities to achieve educational objectives (Ornstein & Hunkins, 2018). In the context of pesantren education, the curriculum serves not only as a guide for teaching and learning but also as a tool for shaping students' character and moral values.

Curriculum innovation refers to the process of making systematic and sustainable changes or improvements aimed at enhancing the effectiveness and quality of education. This

innovation includes the development of instructional content, teaching methods, learning media, and evaluation systems that are relevant to the context and needs of students (Fullan, 2007). Curriculum innovation in pesantren must maintain a balance between well-established religious values and the demands of socio-cultural development and information technology.

An innovation approach that involves the participation of all stakeholders—such as caretakers, teachers, students (santri), and parents—is considered highly effective, as it accommodates the actual needs and local context of the pesantren (Freire, 1970). Innovations that are developed through participatory approaches are more likely to be accepted and successfully implemented.

### 2.3 The Tahfizhul Qur'an Program: Definition and Significance

The Tahfizhul Qur'an program is an educational initiative that focuses on memorizing the Qur'an, along with understanding its meaning and applying the values it contains (Nasution, 2019). This type of education emphasizes the spiritual and mental development of students (santri) through a systematic and continuous memorization process. The primary goal of the program is to produce high-quality Qur'an memorizers (huffaz) with noble character, who not only memorize the Qur'an mechanically but also internalize and practice its teachings in daily life.

The importance of the Tahfizhul Qur'an program in pesantren is further supported by the fact that Qur'anic memorization strengthens religious identity and enhances students' discipline. However, the success of this program depends on a well-designed curriculum, appropriate teaching methods, and comprehensive and continuous evaluation. Effective evaluation should measure not only memorization ability but also attitudes and behaviors that reflect the internalization of Qur'anic values (Syamsuddin, 2020).

Previous Studies on Pesantren Curriculum Innovation and the Tahfizhul Qur'an Program

Several previous studies have provided insights into the development of curriculum innovation in pesantren and the implementation of the Tahfizhul Qur'an program. Fauzi (2021) investigated curriculum innovation in modern pesantren and found that the active involvement of all stakeholders—such as caretakers, teachers, and parents—plays a crucial role in the success of innovation efforts. This participatory approach also helps identify the actual needs of the pesantren, ensuring that the developed curriculum aligns with the local socio-cultural context.

Rahman (2020) highlighted the importance of evaluation based on both memorization indicators and behavioral outcomes in the Tahfizhul Qur'an program. Such comprehensive evaluation is considered effective in improving the quality of learning and encouraging students not only to memorize the Qur'an but also to embody its values in daily life. Furthermore, Nurhasanah (2019) emphasized that curriculum innovations combining traditional methods with modern learning technologies can significantly enhance student motivation and learning outcomes.

### 2.4 Rationale for This Study

Based on the theoretical review and previous studies, the development of curriculum innovation in pesantren toward a Tahfizhul Qur'an program is a strategic effort that must be carried out systematically and contextually. Pondok Pesantren Darussalamah Al Mubarak Cianjur, as one of the Islamic educational institutions actively pursuing reform, requires in-depth research to understand the curriculum innovation process, including its challenges, methods, and outcomes.

This study is based on the assumption that the success of curriculum innovation heavily depends on a participatory approach, alignment of content and teaching methods with students' needs, and comprehensive evaluation. Therefore, the findings of this research are expected to serve as a practical reference for other pesantren aiming to develop innovative and sustainable Tahfizhul Qur'an programs.

### 3. Research Method

This study employed a descriptive qualitative approach using a participatory case study method conducted through two workshop activities held at Pondok Pesantren Darussalamah Al Mubarak, Cianjur. This approach was chosen to provide an in-depth description of the curriculum innovation process in the pesantren toward the Tahfizhul Qur'an program, covering stages from planning to evaluation.

The activities were carried out in two workshop sessions: First Workshop (June 8, 2025): Focused on needs analysis, setting innovation objectives, and designing the new curriculum program. Participants included teachers, administrators, and representatives of students' parents. Second Workshop (June 10, 2025): Focused on curriculum implementation and evaluation. Activities included simulation practices, development of evaluation instruments, and the establishment of a monitoring team.

- **Subjects and Participants**

The subject of the activity consists of all internal elements of the Islamic boarding school, namely:

- Pesantren leaders and caretakers
- Teachers and educational staff
- Senior student representatives
- Parent representatives
- Curriculum facilitation team from doctoral students of Islamic Education at UI Bandung

- **Data Collection Techniques**

Data were collected through the following techniques:

- Participatory observation during workshop sessions
- Documentation of group discussion results, curriculum drafts, evaluation instruments, and workshop minutes
- Informal interviews with key figures, including kyai, senior teachers, and the curriculum team

- **Data Analysis**

The collected data were analyzed using a descriptive qualitative approach through several systematic stages. The first stage was data reduction, where irrelevant information was filtered out, retaining only data relevant to curriculum innovation themes. The filtered data were then presented in the form of narratives describing the workshop activities and field findings in detail. In the final stage, conclusion drawing was carried out through source triangulation, comparing and cross-checking data collected from various methods such as observation, documentation, and interviews. This triangulation process aimed to ensure the validity and accuracy of the information obtained from the workshops so that the research findings are scientifically accountable..

- **Success Criteria**

The activity was considered successful if it met the following key indicators:

- The development of a curriculum needs map and a comprehensive Tahfizhul Qur'an program design
- The practical implementation of curriculum simulations
- The development of evaluation instruments based on memorization and behavioral indicators
- The establishment of a curriculum monitoring team within the pesantren to ensure sustainability and quality implementation

Throughout both workshops, methods such as presentations, group discussions, and simulations were used to facilitate active participant involvement. Data collection was supported by participatory observation during the activities and documentation of group discussions, which served as material for evaluation and reflection in the curriculum development process.

## 4. Results & Discussion

The curriculum innovation process at Pondok Pesantren Darussalamah Al Mubarak Cianjur, which focused on the development of the Tahfizhul Qur'an program, represents a strategic effort involving multiple dimensions—ranging from technical to philosophical and institutional aspects. The two-stage workshop successfully explored, formulated, and implemented a curriculum model that is not only relevant to contemporary demands but also aligned with the unique character and traditions of the pesantren.

The discussion of the workshop outcomes can be divided into four main aspects: needs analysis, formulation of goals and innovation design, program implementation, and evaluation and sustainability.

### 4.1 Curriculum Needs Analysis

This study was conducted from January to April 2025 at Pondok Pesantren Darussalamah Al Mubarak, Cianjur. Data were collected through two workshop sessions involving 40 participants, including caretakers, teachers, students (santri), and parents. The data collection techniques included participatory observation, focused group discussions (FGDs), in-depth interviews, and documentation of discussion and training outcomes. The collected data were analyzed using a descriptive qualitative approach through three main stages: data reduction, thematic narrative presentation, and source triangulation (observation, documents, and interviews). The data reduction focused on filtering information relevant to the theme of Tahfizhul Qur'an curriculum innovation. Discussion and interview data were categorized based on curriculum needs, innovation design, implementation, and program evaluation.

In the first workshop, the curriculum needs analysis became a fundamental step that revealed a collective awareness among pesantren stakeholders—including caretakers, teachers, students, and parents. The in-depth discussions indicated that while the pesantren's curriculum has historically fulfilled the standards of traditional Islamic education, there is an urgent need to update it to be more responsive to contemporary developments and the evolving needs of students. Participants noted that the current curriculum lacks sufficient emphasis on systematic Qur'anic memorization, the development of Qur'anic character, and measurable, outcome-oriented learning approaches.

Through the focused group discussions, it was found that 90% of participants believed in the necessity of a clearly structured and documented tahfizh curriculum, accompanied by teacher training to adopt effective tahfizh teaching methods suited to students' characteristics. This indicates the need for a shift from traditional and spontaneous memorization practices to a more organized, results-oriented curriculum. These findings are in line with Tilaar's (2004) educational theory, which asserts that curriculum relevance must be built upon actual needs emerging from real-life contexts, rather than relying solely on top-down assumptions or macro-level policies that exclude grassroots stakeholder participation.

The curriculum needs analysis for the Tahfizhul Qur'an program, based on the perceptions of caretakers, teachers, and parents at Pondok Pesantren Darussalamah Al Mubarak, revealed the following key findings:

- 90% of respondents emphasized the importance of developing a well-structured and documented tahfizh curriculum, as the pesantren had not yet established a clear curricular guideline.
- 85% highlighted the need for specific teacher training in tahfizh methods to ensure more effective instruction tailored to pesantren students' characteristics.
- 75% underscored the significance of Qur'anic character development as a core goal of the curriculum.

These findings demonstrate that beyond technical aspects of curriculum design, the formation of character grounded in Qur'anic values is also a major focus in the pesantren's Tahfizhul Qur'an curriculum innovation efforts.

### 4.2 Formulation of Objectives and Curriculum Innovation Design

Setelah After identifying the specific needs, the first workshop proceeded to formulate the objectives and design of the curriculum innovation aimed at addressing those needs. The main objective established was to produce pesantren graduates (santri) who are able to memorize at least 15 juz of the Qur'an systematically, while also possessing strong Qur'anic character traits, including discipline, honesty, responsibility, and a deep love for knowledge. In addition, the objective includes the development of planned muraja'ah (review) skills and

a basic understanding of the meaning of verses, ensuring that memorization is not merely mechanical but internalized and meaningful.

The newly designed curriculum adopts a staged memorization model (*manhaj marhalah*), which is divided into three levels:

- Marhalah Ula (1–5 juz)
- Marhalah Wustha (6–15 juz)
- Marhalah Ulya (16–30 juz)

Each stage is assigned a strict target timeframe, utilizes the *talaqqi* method (direct transmission and recitation), includes daily memorization submission schedules, and incorporates mandatory weekly *muraja'ah* sessions. This design blends traditional *pesantren* methods with modern learning management strategies, such as the use of learning contracts agreed upon with students, portfolio-based memorization assessments that accommodate individual student progress, and intensive mentoring for memorization support.

Through this model, the *pesantren* not only preserves its traditional values but also innovates in the areas of educational management and evaluation. This enables improvements in learning effectiveness and the achievement of curriculum objectives in a more structured and measurable manner.

#### 4.3 Implementation of the Innovation Program

The second workshop focused more intensively on the implementation aspects of the newly designed curriculum. A series of mini-training sessions were conducted for teachers to help them master the techniques of *talaqqi wa takrir* and the consistent and effective use of memorization evaluation instruments. The *pesantren* caretakers delivered strategic directives emphasizing the importance of fostering a strong *tahfizh* culture within a conducive *pesantren* environment. These efforts included encouraging *muraja'ah* (review) after congregational prayers, organizing weekly *halaqah* (memorization circles), and forming peer *muraja'ah* groups among students to promote mutual motivation and accountability.

One significant achievement was the emergence of a strong collective commitment among all elements of the *pesantren* to make the *tahfizh* program a core component of the learning system. This was realized through the establishment of mandatory *tahfizh* hours every morning, rescheduling general subjects to avoid overlapping with memorization time, and the formation of a *Tahfizh Curriculum and Evaluation Team* composed of senior teachers and competent alumni.

This success affirms Muhaimin's (2010) theory that human resource readiness and internal management are critical factors in the successful implementation of curriculum innovations. Darussalamah Al Mubarak has demonstrated high adaptive capacity, effective change management, and the ability to integrate *pesantren* values with contemporary educational needs without compromising its institutional identity.

The findings of this study also support Tilaar's (2004) theory that effective curriculum innovation must be based on thorough needs analysis and active stakeholder participation. The results, which highlight the need for structured curricula and teacher training, further reinforce Ishak's (2021) findings regarding the central role of human resource capacity in the success of Islamic education innovation.

Theoretically, this curriculum innovation reflects an integration of traditional *pesantren* approaches with modern educational principles such as learning contracts and portfolio assessment (Muhaimin, 2010). These findings are also consistent with previous research by Najili et al. (2022), which emphasized the importance of a character-based curriculum with systematic memorization capacity.

However, challenges remain, particularly the limited availability of qualified instructors, a barrier also identified in previous studies of similar *pesantren* (Rasid SMP Negeri Konang, n.d.). Therefore, strengthening human resources through training and collaboration with external institutions is a critical strategic step moving forward.

#### 4.4 Program Evaluation and Sustainability Strategies

The program evaluation was conducted comprehensively using a dual approach: evaluation from the students' perspective and from the institutional side. Student evaluation utilized several instruments such as daily memorization submission sheets, measurable achievement charts, and periodic tests designed to assess memory retention and

understanding. Mentoring teachers regularly recorded student progress and provided constructive feedback.

Institutional evaluation included a review of schedule effectiveness, teacher engagement in the learning process, and the identification of emerging challenges—such as teacher workload and the readiness of supporting facilities. Initial evaluation data showed positive outcomes: approximately 80% of students reported improved focus and motivation in participating in the structured tahfizh program, while 65% of teachers observed increased student discipline and commitment following program implementation.

However, the evaluation also identified significant challenges, particularly the limited number of qualified teachers with specific tahfizh expertise, and the need for intensive student guidance. As a response, several sustainability strategies were recommended, including:

- Recruitment of specialized musyir tahfizh (Qur'an supervisors) with expertise in memorization instruction
- Ongoing teacher training on effective tahfizh teaching methods and evaluation techniques
- Development of partnerships with external institutions such as LPTQ and universities to support continuous training and supervision

These strategies are intended to ensure the long-term success, quality, and institutionalization of the Tahfizhul Qur'an program at the pesantren.

#### 4.5 Reflection and Implications

Theoretically, this study contributes to the literature on curriculum innovation in pesantren by presenting a comprehensive Tahfizhul Qur'an approach that integrates spiritual, cognitive, and character-building dimensions. Practically, the findings offer concrete recommendations for pesantren to develop systematic tahfizh curricula supported by structured teacher training and internal management systems.

This innovation model can serve as a reference for other pesantren seeking to integrate tahfizh programs into their core curriculum. Moreover, collaboration with higher education institutions and tahfizh development organizations is highly recommended to ensure the sustainability of such innovations.

Reflections on the curriculum innovation process at Pondok Pesantren Darussalamah Al Mubarak reveal that curriculum reform is not merely about changing content or teaching methods, but rather about cultivating a collective awareness regarding the direction and meaningfulness of education. The participatory approach—engaging all elements of the pesantren community in both planning and implementation—has proven to enhance ownership and ensure program continuity. This aligns with the principles of progressive education, which emphasize the active involvement of learners and educational stakeholders in curriculum development to ensure that innovations remain adaptable to local needs.

The first workshop produced a comprehensive needs map for a Tahfizhul Qur'an-based curriculum, emphasizing spiritual, intellectual, and social aspects, along with the formulation of clear and measurable innovation goals. The second workshop resulted in a practical and realistic implementation draft and evaluation system, including instruments that assess memorization, discipline, and religious competence. The formation of a monitoring team involving various stakeholders was also a crucial step to maintain program quality and sustainability.

Overall, this pesantren curriculum innovation will be more effective and sustainable if it is designed and implemented participatorily, grounded in local needs, and supported by adequate human resource and institutional management capacities.

#### 5. Conclusion And Recommendations

Based on the results of the two workshop sessions held at Pondok Pesantren Darussalamah Al Mubarak Cianjur, it can be concluded that the curriculum innovation toward a Tahfizhul Qur'an program is a strategic initiative that is highly relevant to the demands of the times and the expectations of society regarding pesantren institutions. This innovation process involves not only the formulation of new educational objectives but also a comprehensive transformation in curriculum design, implementation strategies, and measurable evaluation systems.

The participatory approach, which engaged all elements of the pesantren community—caretakers, teachers, students (santri), and parents—proved effective in fostering commitment and a strong sense of ownership toward the developed curriculum. The workshop outcomes demonstrated that curriculum innovation can be well accepted and effectively implemented when supported by thorough needs analysis, human resource readiness, and a clear monitoring system.

The phased implementation of the tahfizh program through the marhalah stages, accompanied by a strengthened learning culture and ongoing evaluation, has become a key factor in maintaining the program's quality and sustainability. Although challenges remain, such as the limited number of qualified tahfizh instructors and time management issues, the collective spirit of change among stakeholders serves as a strong social capital for long-term success.

Therefore, this workshop-based curriculum innovation model may serve as a preliminary reference for other pesantren wishing to develop a tahfizh program in a systematic and sustainable manner. It is hoped that pesantren will continue to be centers of spiritual and intellectual excellence for the Muslim community, producing graduates who not only memorize the Qur'an but also embody and apply its values in real life.

## Referensi

- [1] Banks, J. A. (2015). *Cultural diversity and education: Foundations, curriculum, and teaching* (6th ed.). Routledge.
- [2] Ibrahim, R. (2008). Pendidikan multikultural: Upaya meminimalisir konflik dalam era pluralitas agama. *El-Tarbawi*, 1(1), 115–127. <https://doi.org/10.20885/tarbawi.vol1.iss1.art9>
- [3] Ishak, I. (2021). Karakteristik pendidikan agama Islam pada lembaga pendidikan. *FiTUA: Jurnal Studi Islam*, 2(2), 52–63. <https://doi.org/10.47625/fitua.v2i2.316>
- [4] Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- [5] Muhaimin. (2009). *Paradigma pendidikan Islam: Upaya mengefektifkan pendidikan agama Islam di sekolah*. Remaja Rosdakarya.
- [6] Najili, H., Juhana, H., Hasanah, A., & Arifin, B. S. (2022). Landasan teori pendidikan karakter. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(7), 2099–2107. <https://doi.org/10.54371/jiip.v5i7.675>
- [7] Rasid, A. (n.d.). *Implikasi landasan-landasan pendidikan: The implication of educational foundations* [Naskah tidak diterbitkan]. SMP Negeri Konang.
- [8] Sutrisno, E. (2018). Implementasi pendidikan karakter dalam membentuk kepribadian siswa di era globalisasi. *Jurnal Pendidikan Karakter*, 8(2), 135–147. <https://doi.org/10.21831/jpk.v8i2.23456>
- [9] Tilaar, H. A. R. (2004). *Multikulturalisme: Tantangan-tantangan global masa depan dalam transformasi pendidikan nasional*. Grasindo.
- [10] Viera Valencia, L. F., & Garcia Giraldo, D. (2019). Pendidikan masyarakat dalam reformasi politik dan kemasyarakatan. *Angewandte Chemie International Edition*, 6(11), 951–952. (Vol. 2).
- [11] Zamroni. (2007). Pendidikan demokrasi pada masyarakat multikultural. *Jurnal Ilmu Pendidikan*, 14(4), 253–260.