



Islamic Religious Education Curriculum with a Multicultural Insight in Elementary Schools

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ABSTRACT

The Islamic Religious Education (PAI) Curriculum with a Multicultural Insight is a brilliant idea to be realized in determining the direction of the Islamic Religious learning process at both the Elementary School (SD) and/or Madrasah Ibtidaiyah (MI) levels considering that Indonesia has a rich culture, ethnicity, language and so on, especially the participants Elementary school and Madrasah Ibtidaiyah students are the ideal first generation to start implementing the internalization of multicultural values. PAI learning with a multicultural perspective itself prioritizes the internalization and implementation of multicultural values into Islamic Religious Education learning in schools and Islamic Religious learning in madrasas. This research utilized qualitative research library research, and the results of this research were obtained, 1) Learning Islamic Religious Education at the elementary school level is very important to be implemented with the process of internalizing multicultural values, and 2) Furthermore, for this multicultural insight a curriculum is needed The appropriate one is the Islamic Religious Curriculum (PAI) with a multicultural perspective, where in practice the preparation and adjustment of the curriculum is then implemented in learning which can measurably have implications for students who at least have a multicultural attitude, namely an attitude of respecting and appreciating differences.

Keywords: PAI Curriculum, Insightful, Multicultural, Elementary School

INTRODUCTION

The people of the motherland to this day continue to try to unravel the complexities that occur in their nation, such as issues of welfare and justice in the fields of economics, health, and education. However, in this effort, this nation was shaken successively by terror bombs in 1996-1997 in Sanggau Ledo, West Kalimantan, in 1999 in Ambon and Maluku, in 2000 in Sampit, Central Kalimantan, bombs in Bali, and many more (Setiawati, 2017) and now it is growing increasingly complex, such as the phenomenon of treason attempts, (Ministry of Education and Culture Language Center, 2016) anti-Pancasila, terrorism, and E-KTP corruption. Ethnicity and religion become propaganda material in every regional head election, and massive demonstrations from Islamic organizations, to the point that government intervention regarding the certification of preachers is deemed necessary. This discourse is deemed necessary because even though these places of worship are the result of community autonomy, the government cannot remain silent. if places of worship are used as a means of spreading peace, as well as disbanding lectures by several religious figures who are suspected of



supporting the establishment of the caliphate which will lead to the dissolution of the Hizbut Tahrir Indonesia (HTI) organization, (Masnur Alam, 2017). Then the government anticipated radicalism at the tertiary level and so on, but the latest news was that in August 2019 there was an attack on student dormitories along with racist words against the Papuan race in Surabaya and Malang, which incident resulted in riots in Manokwari, West Papua (Rahmat, R., & Khoiriyah, 2023).

Problems in advance are actually difficult to eliminate because in reality the heterogeneity that exists in Indonesia, which originates from different elements, can give rise to friction within it. However, public awareness of multiculturalism - acceptance of various cultures, languages, customs, ethnicities, races, religions and so on is the key that ensures that this problem is minimized (Salaudin & Akrimciehie, 2017). This is very possible because the learning model or system does not support multiculturalism, especially Islamic Religious Education learning.

Amin Abdullah, also highlighted Islamic religious education (PAI) activities in schools and then concluded (Fatah, 2008):

1. Religious education concentrates too much on cognitive abilities.
2. Religious education does not provide opportunities to develop students' religious values.
3. Religious teachers still use traditional methods in their teaching without any significant innovation.
4. The approach used is very textual yet contextual
5. The evaluation technique and the form of the questions are heavy on cognitive content and weak on practical religious value for everyday life.

Theoretically, PAI certainly seeks to develop aspects of affection for God (spiritual) as well as affection for social (interacting with various people) in addition to intellectual aspects and skills in students. However, in its implementation PAI tends to be directed towards consumption by the brain, and has not attempted to be developed towards affective aspects, so that in an effort to realize the national education goals as stated above, in the previous year (2013) the government implemented a curriculum called the 2013 curriculum (K13). The presence of this curriculum essentially offers a learning system that is full of character values,



and most recently the government has made a breakthrough by offering an independent curriculum that is essentially similar to the 2013 curriculum (Subhan, 2013).

In this way, it is hoped that this article can untangle the tangled threads and scars of learning practices that do not meet the standards regarding the implementation of Islamic Religious Education learning which is far from the impression of learning material that tends to be textual because by including multicultural insights, learning will be more about textual exposure and explanation. along with contextual examples. Likewise, the use of learning elements such as methods, for example, is expected to lead teachers to use dynamic learning elements and abandon conventional ones. All of this can actually be resolved easily, quickly and precisely when the preparation of the Islamic Religious Education curriculum can be carried out as soon as possible.

RESEARCH METHOD

The relevant method in this research is descriptive qualitative type (Mudjia Rahardjo, 2017). Choosing this type of research makes it easier to carry out the steps of collecting primary information, making descriptions, systematically compiling all data/information according to the study and presenting the discussion and analysis, which can be in the form of a narrative description without using collected data. To be precise, descriptive research is research that seeks to describe the reality of the research object, either naturally or as a result of engineering carried out by humans (M Subana, 2005).

This research focuses on library research, where the research process prioritizes library data. Or in other terms it is called library research. Meanwhile, library research itself is a research activity that prioritizes data mining by reviewing various literature such as scientific books, national and international journal articles, the results of thesis research, theses, dissertations and other scientific works with a high level of relevance to obtain complete information or data (Nana Sujana, 1989).

The researcher presents this article based on a discussion of the multiliteracy model in Aswaja learning in higher education, Meanwhile, the study of content utilizes a specific and detailed approach, namely using print and electronic media (Robert C. Bogdan, 1982) which consists of books, journals, electronic media such as ebooks and scientific research works as



additional theory (Sukardi, 2004). The collected data is then grouped into one through a text reading process with the stages of understanding, reviewing and providing notes on all information regarding the problem being researched (Lexy J. Moleong, 2007). By carrying out each series of processes in this way it will greatly facilitate the writing of research results.

RESULTS AND DISCUSSION

Islamic Religious Education Learning

According to BF Skinner's view, learning is a relationship between stimulus and response (SR), the greater the stimulus (reward or punishment), the more active the individual will be in learning. Robert M. Gagne explains that learning is influenced by the interaction of individual internal and external factors. Jean Piaget argued that learning is a process of assimilation and accommodation resulting from associations with the environment and observations that do not match new information obtained with previously known information. The same thing as contained in Law Number 20 of 2003 concerning the National Education System states that learning is a process of interaction of the main components, namely students with educators and learning resources that take place in a learning environment (National Education System Law, 2003).

Meanwhile, Carl R. Rogers, in his view, learning is basically based on the principles of freedom and individual differences in education. In this way, students will know themselves better, accept themselves as they are, and in the end, they will feel free to choose and act according to their wishes with full responsibility. Benjamin S. Bloom also believes that learning is a change in the quality of cognitive, affective and psychomotor abilities to improve the standard of life of students, both as individuals and members of society and as creatures of God Almighty. From these opinions, it can be concluded that the concept of learning always refers to a process of changing a person's behavior based on certain practices or experiences (Sri Hayati, 2019).

Multicultural Values

Multicultural values according to HAR Tilaar, there are 7 (seven) characteristics of multicultural values including, 1) Accepting differences, 2) Trusting each other (mutual trust), 3) Maintaining understanding (mutual understanding), 4) Respecting each other others (mutual respect), 5) Open thinking, 6) Appreciating and interdependence, 7) Resolving disputes without



violence (Rahmat & Maknuun, 2020).

These multicultural values are highly recommended in Islamic Religious Education learning due to the holistic nature of these values which can accommodate teachers' needs in compiling Islamic Religious Education learning materials themselves as well as in determining appropriate learning methods and fulfilling multicultural elements.

Learning Islamic Religious Education with a Multicultural Insight

According to HAR Tilaar, Islamic religious education with a multicultural perspective has 7 (seven) characteristics, 1) Accepting differences, 2) Trusting each other (mutual trust), 3) Maintaining understanding (mutual understanding), 4) Respecting each other (mutual respect), 5) Open thinking, 6) Appreciating and interdependence, 7) Resolving disputes without violence.

Multicultural education is an approach to teaching and learning that is based on democratic values and beliefs and views social diversity and the interdependence of the world as part of a plural culture (Rahmat, 2019c).

In Ricardo L. Garcia's view, the emergence of multicultural education was influenced by the social theory of cultural pluralism: the mosaic analogy developed by Berkson. This theory holds that society, which consists of individuals from diverse religious, ethnic, linguistic and cultural backgrounds, has the right to express their cultural identity democratically. This theory in no way marginalizes certain cultural identities, including even the cultural identities of minority groups. For the Indonesian context, this theory is in line with the Indonesian state motto, *Bhinneka Tunggal Ika*. Normatively, this motto provides opportunities for all Indonesians to express their respective linguistic, ethnic, cultural and religious identities, and is even permitted to develop them. Meanwhile, Lee Manning interprets multicultural education in the process of teaching people to accept diversity in gender, race, socio-economic class and culture.

Multicultural and education are words like two corners of a coin that contain essence and consequences. In his study, multiculturalism is the material that underlies education, both of which are equally urgent. In education, cultural foundations and roots are found, as the essence that is taken according to the values in social culture.

Islamic Religious Education (PAI) needs to emphasize the urgency of respecting cultural diversity. And PAI is actually not oriented—both conceptually and in practice—to foster students' blind fanaticism in their religion, which has the potential to result in harassment of other religions, as many people fear. Therefore, developing Islamic religious education with a



multicultural perspective is indeed needed, as an effort to reduce fanaticism by integrating aspects of cognition and values in implementing learning with a multicultural perspective (Rahmat, 2019b).

As according to Imam Sa'id Isma'il 'Aly (Ismail, 2009) in *Usul al-Tarbiyyah al-Islamiyyah* explains, Islamic education is a holistic system, epistemically systematic and consists of many theories, many practices, methods, values and organization that are interrelated through harmonized cooperation in Islamic conceptions related to Allah, nature, universe, humans and society; and aims to realize devotion to Allah by (manner) cultivating and developing human beings with the characteristics of both individual and social creatures from various and diverse aspects in accordance with the universal objectives of Sharia (Islam) which aims for the good of humans both in this world and in the hereafter.

Multicultural Islamic Religious Education Curriculum

According to Muhaimin, the curriculum is essentially all efforts that can be made to facilitate learning achievement. In another explanation, the curriculum can be a classification of certain subjects (Muhaimin, 2016). So, it can be understood that the curriculum should be all efforts that can be made by schools, especially teachers, to help students achieve learning mastery, whether these efforts are in the form of a particular subject arrangement.

For curriculum components, at least include; 1) Objectives, 2) Material, 3) Learning strategies, 4) Curriculum Organization, and 5) Evaluation. These five curriculum components can be added to suit the needs of each educational institution, but if there are less than these five components, there are concerns that it will reduce the effectiveness of the preparation and implementation of the curriculum itself (Mulyasa, 2013).

First, the aim of the curriculum is as a medium that facilitates students to be able to think integrally. The curriculum is also a system that inspires students to understand the school unit education system as an educational choice at every level (Rina Anjarwani, 2014).

The curriculum can certainly realize education that is friendly and easily accessible to the public. Friendly in the sense of being able to penetrate educational barriers that are identified with a particular ethnicity, culture or language. Even though things like this - less friendly education-are no longer found in educational practices in schools, without realizing it, there are still school officials or unscrupulous teachers who often, for example, compare their students' ability to absorb learning so that such behavior is perceived as less friendly learning and can



have an impact on students' self-confidence fades. Furthermore, education that is easily accessible is of course without zoning restrictions as previously implemented. The impact is that students can freely choose the school they want, but the most important thing is that all schools want education that makes the nation's children intelligent. Thus, if all of these assumptions are implemented, they actually lead to learning objectives with a multicultural perspective.

Second, learning material plays an important role in the learning process, because when learning material is likened to a food menu, then the learning material is the food itself. Learning materials need to be the main focus in the practice of learning Islamic Religious Education with a multicultural perspective (Uslifatun Musfiroh et al, 2012).

A curriculum must be careful in determining and compiling learning material before it is delivered to students. Apart from teaching materials, starting with correct learning planning, the selection of teaching materials also needs to be given strict supervision, this means that it is necessary to form a group of Islamic Religious Education teaching material teachers whose task is to determine the learning materials.

Avoid learning materials that indicate elements of violence, are contrary to the principles of Pancasila or materials that contain racism or pornography. Teachers also need to carry out scientific integration, not only relying on religious material, but it is better to collaborate with Pancasila and Citizenship teachers to get maximum results, especially in learning Islamic Religious Education with a multicultural perspective. Textually, Islamic Religious Education teachers present the Qur'anic postulates as the foundation for the practice of Islamic religious education with a multicultural perspective, while Pancasila and Citizenship teachers also provide notes and recommendations for normative values originating from national and state life. Because as a nation, we really believe in the differences and/or pluralism within it.

Several multicultural values can also be included in PAI learning materials with a multicultural perspective, including; 1) Accepting differences, 2) Trusting each other (mutual trust), 3) Maintaining understanding (mutual understanding), 4) Respecting each other (mutual respect), 5) Thinking openly, 6) Appreciating and interdependence, 7) Recovering non-violent dispute.

Understanding the inevitability of these differences, then motivates students to meet each other, get to know and give recognition. This is what is then referred to in Islam as the



philosophy of “universal humanity”, which ultimately gives rise to feelings of loyalty between people. As Allah SWT says, in the Al-Qur’an Surah al-Hujurat verse 13 (RI, 2004).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O people, We have indeed created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing.

The mufasssri emphasized the content of the verse above, the substance of which is to report how diverse humans are in all their aspects. The revelation of this verse reflects the geographical diversity of the people, while the current conditions indicate geo-political and cultural diversity in both nations and states (Hendriana & Jacobus, 2017).

Simply put, in understanding multiculturalism there is recognition of the pluralism and diversity of a community or country. On the other hand, there is no single society or country that has a single national culture. Therefore, multiculturalism is a natural law, sunnatullah which must not be denied by every nation and country in the world.

Third, the strategies in the curriculum in question are learning strategies. Regarding learning strategies, Yunus Abidin (Majid, 2017) simplifying which according to him learning strategies are efforts made by teachers to create conducive conditions for students to learn. Applicatively, learning strategies can be divided into two large groups, namely 1) Direct strategies (Strategies for Direct Instruction) oriented towards mastering learning material which is usually used by teachers so that students understand the learning material more quickly. For example, these strategies are a) Drill strategy, b) Concept map strategy, and c) Short strategy.

At the implementation level, let’s call it the drill strategy (practice questions), what the teacher needs to do is insert questions in the daily exam, mid-semester exam or final semester exam that meet the indicators of questions with a multicultural perspective. This is done to ensure that our students have studied Islamic religious material with a multicultural perspective and is proven by the students’ ability to answer correctly starting from questions in multiple



choice form and questions in essay form.

2) Indirect strategies (Strategies for Indirect Instruction), (Heni Mularsih, 2010) strategies that teachers can choose to improve student learning outcomes even though the type of activity does not directly touch the learning material. These strategies include a) relaxation strategies, b) strategies for using music during learning, and c) using humor to relieve student boredom. Teachers should use these two strategies simultaneously so that learning can take place interactively.

In connection with this indirect strategy, all strategies can be chosen and put into practice by the teacher to fill the gaps in learning which are very likely to be boring for students. for example, the teacher asks all students in the Islamic Religious Education class to massage each other. Apart from being interesting for students, this activity also provides multicultural insight. The teacher can directly observe the closeness between students. If students are found who are hesitant about giving massages to other students (of course the hesitation is not about giving massages to the opposite sex but to those of the same sex), then the teacher spontaneously reprimands them so that the students then give each other a massage. as a strategy for friendship, sportsmanship, patience and harmony.

And this relaxation strategy activity (massaging colleagues) is also in the context of practicing multicultural values, 1) Accepting differences, 2) Trusting each other (mutual trust), 3) Maintaining understanding (mutual understanding), 4) Respecting each other (mutual respect), 5) Open thinking, 6) Appreciating and interdependence, 7) Resolving disputes without violence.

Fourth, curriculum organization is a systemic curriculum structure to facilitate future curriculum implementation. Organizationally, the curriculum has components, namely, 1) Subjects, 2) Programs, 3) Lessons, 4) Topics, 5) Units. The existence of this curriculum organization itself is to make it easier for students to study learning materials and make it easier for students to carry out learning activities to achieve learning goals or targets effectively (Ministry of National Education, 2011).

However, organizationally the curriculum has at least subjects and programs. As for the Islamic Religious Education curriculum with a multicultural perspective, in terms of Islamic



Religious Education subjects it should be integrated with Pancasila and Citizenship subjects so that the multicultural insight becomes more real and also in this integration programs can also be planned such as multicultural arts performances, competitions, cultural carnivals, to the creation of special institutional programs that receive complaints, provide services and develop curriculum and learning for Islamic Religious Education with a multicultural perspective.

Fifth, self-evaluation to monitor the curriculum or learning of Islamic religious education with a multicultural perspective, from the planning to the implementation stage, is felt to be in accordance with the agreed standards (Rahmat, 2019a).

School/madrasah principals and teachers can innovate in choosing evaluation tools, evaluation techniques, and evaluation instruments/rubrics. Call it the use of rubrics as a tool or instrument for evaluating learning in Islamic religious education with a multicultural perspective, try to ensure that the checklist questionnaire in the evaluation rubric contains multicultural values, such as 1) Accepting differences, 2) Trusting each other (mutual trust), 3) Maintaining understanding (mutual understanding), 4) Respect each other (mutual respect), 5) Think openly, 6) Appreciate and interdependence, 7) Resolve disputes without violence. The results of the evaluation are used as material for improvement and follow-up to the implementation of the curriculum in the form of Islamic Religious Education learning with a Multicultural Insight that has been implemented.

CONCLUSION

Thus, it can be concluded that the Islamic Religious Education curriculum with a multicultural perspective is practically visible both in schools and madrasas, but there is no agreed or standardized reference yet. In the end, the implementation of the curriculum - learning of Islamic religious education with a multicultural perspective is not optimal and tends to follow momentary tastes or meaningless prestige, which in other words means that when there are global problems or national problems related to racial issues and so on, the majority of educational institutions are reluctant to promote child-friendly learning, humanist learning, multicultural learning. In fact, this is not actually the case, it is necessary to really take this multicultural-oriented Islamic religious education curriculum seriously so that multicultural attitudes (respect and appreciation for differences) are controlled by the school/madrasah



community (school principals and teachers) and multicultural values are embedded in students themselves and then put it into practice.

The multicultural values apart from respecting and appreciating differences that can be inseeded/adapted in the multicultural-oriented Islamic religious education curriculum include, 1) Accepting differences, 2) Trusting each other (mutual trust), 3) Maintaining mutual understanding, 4) Respect each other (mutual respect), 5) Think openly, 6) Appreciate and interdependence, 7) Resolve disputes without violence. Meanwhile, so that the Islamic religious education curriculum with a multicultural perspective can be implemented optimally and effectively, it is necessary to ensure that all curriculum components start from, 1) Objectives, 2) Materials, 3) Learning strategies, 4) Curriculum Organization, and 5) Evaluation with a multicultural perspective.

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