

THE IMPLEMENTATION OF MULTICULTURAL EDUCATION, DEMOCRATIC EDUCATION, AND HUMAN RIGHTS EDUCATION IN EDUCATIONAL PRACTICE: A CASE STUDY AT MTS HIDAYATUL FALAH NAGRAK, SUKABUMI REGENCY

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Abstract. This study aims to describe the implementation of multicultural, democratic, and human rights (HR) education values at MTs Hidayatul Falah Sukabumi. The research employed a descriptive qualitative approach, with data collection techniques including observation, in-depth interviews, and document analysis. The findings indicate that the school has made efforts to realize inclusive, participatory, and equitable education through various learning activities and internal policies. However, the implementation still faces challenges such as limited teacher training and a socially homogeneous environment. This study recommends strengthening policy frameworks and teacher training programs to achieve a more systematic and comprehensive value-based education.

Keywords: multicultural education, democracy, human rights, secondary school, inclusive education

I. INTRODUCTION

Education is the fundamental foundation for shaping students' character and personality, as well as determining the direction of a nation's development. In today's increasingly pluralistic and dynamic world, the values of multiculturalism, democracy, and human rights [1], [2], [3], [4]. have become essential components that must be integrated into the education system. Education is not only responsible for transmitting knowledge and technical skills but also plays a vital role as a medium for cultivating values, attitudes, and worldviews that uphold diversity, equality, and respect for human dignity.

Multicultural education emerges as a response to the reality of a diverse society, in terms of ethnicity, religion, culture, language, and socioeconomic background [5], [6]. In the highly heterogeneous context of Indonesian society, multicultural education holds strategic importance as a means of fostering tolerance, mutual respect for differences, and social cohesion. Through multicultural education, students are expected to understand and appreciate diversity as an asset rather than a threat. Therefore, multicultural education becomes essential to prevent horizontal conflicts and to strengthen national integration.

In addition, democratic education serves as the foundation for developing citizens who are active, critical, and responsible. A democratic system requires individuals who are politically conscious, capable of rational thinking,

and courageous in voicing opinions while respecting the rights of others. Democratic values—such as freedom of speech, participation in decision-making, and respect for the law and differing views—must be instilled early through the educational process. Through democratic education, schools are not only places for learning but also function as social laboratories where students are trained to become democratic citizens.

On the other hand, human rights education is crucial for forming individuals who uphold the values of humanity, justice, and equality. Human rights education aims to foster awareness of one's rights and responsibilities as a human being and to nurture non-discriminatory and empathetic attitudes [7]. In the context of education, the implementation of human rights involves fair treatment of all students, respect for freedom of expression, the right to non-discriminatory access to education, and protection from physical and psychological violence [8]. By integrating human rights values, education is expected to create a safe, inclusive, and humanizing learning environment.

Nevertheless, although the importance of these three values is normatively recognized in various educational policy documents, their implementation in practice still faces numerous complex challenges. First, there is still a limited understanding and capacity among educators to internalize multicultural, democratic, and human rights values into the learning process. Many teachers have not received adequate

training on value-based education and remain confined to conventional, cognitively oriented teaching approaches. As a result, these values are often not truly embedded in day-to-day teaching and learning practices.

Second, there is a disparity between educational policy and school practices. In several cases, schools as formal educational institutions have instead become exclusive rather than inclusive spaces. For instance, discriminatory practices are still found toward minority students or those with special needs [9], [10], [11]. Moreover, key decisions in schools are often made in a top-down manner without involving student voices. This indicates that democratic values have not yet been fully reflected in school culture.

Third, an overloaded curriculum and the emphasis on academic achievement often marginalize value-based education [12], [13]. Teachers are required to meet subject content targets as per existing standards, leaving little room for learning activities that emphasize character-building and social values. Amid the pressure of national exams and academic competition, multicultural, democratic, and human rights education is often reduced to mere slogans in policy documents without concrete classroom implementation.

Fourth, an uncondusive socio-political environment also poses a challenge to the implementation of these three values. The persistence of intolerance, hate speech, and social polarization in society may influence student attitudes and behaviors [14]. When learners grow up in environments rife with discriminatory practices and symbolic violence, efforts to instill humanistic and pluralistic values through education become contradictory.

Fifth, the roles of families and communities in supporting value education are still suboptimal. Education is essentially a shared responsibility between schools, families, and the community. However, in many cases, parental involvement is limited to academic supervision without actively participating in shaping their children's values and character. In fact, the success of multicultural, democratic, and human rights education depends significantly on the synergy among these educational elements.

Based on the explanation above, a study on the implementation of multicultural, democratic, and human rights education is both relevant and urgent. This research specifically focuses on MTs Hidayatul Falah Sukabumi as a case study to analyze how these three values are concretely implemented in the educational environment. This analysis is crucial not only to describe practices occurring in the field but also to identify supporting and inhibiting factors, and to formulate effective strategies for implementation, so that education can truly serve as a vehicle for equitable and civilized social transformation.

Previous Research

Multicultural education is an educational approach that recognizes and respects the diversity of students' cultural, ethnic, religious, linguistic, and socioeconomic backgrounds. According to [15], multicultural education is an idea and a reform movement aimed at transforming educational structures so that all students—regardless of cultural background—have equal opportunities to access meaningful learning. This education emphasizes not only tolerance of

differences but also social justice, equity of access, and recognition of students' cultural identities.

Multicultural education involves four main dimensions: (1) content integration; (2) the development of a constructivist knowledge base; (3) prejudice reduction; and (4) the empowerment of school culture and social structures, (Banks, 2006). In the Indonesian context, multicultural education is highly relevant for strengthening national integration and preventing identity-based social conflicts.

Democratic education is a systematic effort to instill democratic values in students so that they grow into active, critical, and responsible citizens [16], [17]. [18] stated that education and democracy are mutually reinforcing; education serves as a vehicle for building a democratic society, while a democratic society provides fertile ground for quality education.

The main characteristics of democratic education include active student participation in learning processes, joint decision-making, respect for differing opinions, and the development of critical thinking skills. Democratic education is manifested not only in curriculum but also in school climate, teaching methods, and interpersonal relationships among school stakeholders. This is essential for fostering a democratic culture from an early age.

Human rights education is a pedagogical process that aims to foster understanding, attitudes, and behaviors that uphold human dignity, justice, equality, and freedom [19], [20]. According to UNESCO (2002), human rights education should encompass the introduction of fundamental human rights, the development of social skills, and the inculcation of universal moral values such as empathy, anti-discrimination, and peace.

Legally, human rights education is firmly grounded in international documents such as the Universal Declaration of Human Rights (1948), the Convention on the Rights of the Child (CRC), and nationally in Indonesia's Law No. 39 of 1999 on Human Rights and Law No. 20 of 2003 on the National Education System. In practice, human rights education involves creating safe and inclusive learning environments, ensuring fair treatment of all students, and protecting them from physical and psychological violence in schools.

These three approaches share mutually reinforcing core values. Multicultural education provides the foundation for understanding and appreciating diversity; democratic education promotes engagement and participation in difference; and human rights education ensures that individual rights are upheld and protected. When integrated into the education system, these values foster learners who are not only academically competent but also inclusive, just, and civilized in character.

In the context of MTs Hidayatul Falah, these theoretical perspectives serve as analytical lenses to examine the extent to which the values of multiculturalism, democracy, and human rights have been incorporated into curriculum development, learning practices, school policies, and the broader organizational culture of education.

II. RESEARCH METHODS

This study employed a qualitative approach using a case study method [21]. This approach was chosen because it is appropriate for exploring in depth the process of implementing multicultural education, democratic education, and human rights education within the school environment—specifically at MTs Hidayatul Falah Sukabumi. The case study method enables the researcher to understand phenomena holistically within their real-life context.

The subjects of this research included all school components relevant to the implementation of these values, such as the principal, teachers, students, and school policy documents. Data collection was conducted through three main techniques: participant observation, in-depth interviews, and document analysis.

Observation was carried out directly on teaching and learning activities, student programs, and interpersonal interactions among school members to obtain a comprehensive picture of the school's culture and practices. In-depth interviews were conducted with the principal, several subject teachers (such as Pancasila and Civic Education, Islamic Ethics, and Bahasa Indonesia), and selected students to explore their perspectives on the implementation of multicultural, democratic, and human rights values. Document analysis was performed on school policy documents, lesson plans (RPP), and records of school activities.

To ensure data validity, this study applied source and method triangulation. Data obtained through observation were compared with interview and document analysis results to obtain confirmation and information accuracy. In addition, the credibility of the data was reinforced through member checks with key informants to verify the findings.

Data were analyzed inductively using thematic analysis techniques. The stages of analysis included data reduction, data presentation, and drawing conclusions. The collected data were categorized according to key themes related to the three main values—multiculturalism, democracy, and human rights—and then analyzed to identify patterns of implementation, supporting and inhibiting factors, and relevant strategic recommendations.

III. RESULT AND DISCUSSION

A. MTs Hidayatul Falah as an Educational Institution Based on Character Values and Inclusivity

MTs Hidayatul Falah is a lower secondary educational institution located in the residential area of Cibodas Village. Established on July 9, 2009, it operates under the auspices of the Islamic Education Foundation of Cibodas (YAPIC). The name of the school is a combination of two entities: Al Hidayah Educational Institution and Al Falah Mosque, reflecting the integration of education and spiritual values. With a total of 114 students, MTs Hidayatul Falah upholds the vision of being “Excellent in Achievement, Cultured, and Noble in Character,” which is realized through the improvement of instructional quality, school governance, and the cultivation of religious practices in daily life.

In the context of multicultural education implementation, although the school's social environment is relatively homogeneous in terms of culture and religion, it consistently promotes values of tolerance, cooperation, and mutual respect. An inclusive learning environment is fostered through collaborative learning activities, discussions from multiple perspectives, and joint celebrations of religious and national holidays. According to Ms. N. Roihah, S.Pd.I, an Islamic ethics teacher, “We always instill the value of tolerance in our lessons, for instance, by encouraging students to understand the importance of respecting religious differences. Although most of our students are Muslim, they must learn how to behave justly toward others.” She also emphasized that students are encouraged to express different viewpoints during class discussions, as long as they do so respectfully and based on sound arguments.

Meanwhile, democratic education at MTs Hidayatul Falah is implemented concretely in daily school life. Student participation in decision-making, both in learning and extracurricular activities, is a priority. Mr. Abdullah Kohar, a Civics Education teacher, stated, “At the beginning of every academic year, each class is encouraged to formulate shared agreements. Students are involved in drafting class rules and designing student council (OSIS) activities, such as commemorating Santri Day and the Prophet's Birthday.” He added that his teaching methods include open discussions and case studies, which allow students to think critically, express logical arguments, and appreciate others' opinions.

In school democracy practices, students are not merely objects but active subjects. This is reinforced by student discussion forums and regular leadership training sessions. Decision-making processes in school activities are participatory, involving teachers, students, and OSIS advisors. The principal, Mr. Jejen Sutiarna, S.Pd., explained that democracy in school should not remain a theoretical concept but must be experienced directly so that students become accustomed to voicing their opinions and taking responsibility for their decisions.

The application of human rights principles is also a central focus in the school environment. The school ensures that there is no discriminatory treatment based on students' economic background, gender, or social status. In an interview, Ms. Rislyana, a Bahasa Indonesia teacher, emphasized that all students have equal access to school facilities and activities. “We do not treat underprivileged students differently. Instead, we encourage them to be confident and actively involved,” she remarked.

The school strives to maintain a safe and comfortable environment for all its members. Bullying cases are addressed seriously and promptly through counseling and developmental approaches. Teachers also emphasize the importance of fair treatment and avoiding verbal abuse. Moreover, routine religious activities such as morning Qur'anic recitations, congregational prayers, and short-term Islamic boarding programs (*pesantren kilat*) are part of the school's strategy to strengthen character and uphold students' rights to grow in a civilized environment.

In practice, the implementation of these values is supported by several key factors. These include the school's

vision and mission emphasizing character education, the communicative leadership of the principal, and a school culture rooted in religiosity and familial bonds. The active participation of teachers and students in building a fair and open environment also serves as a significant strength.

Nevertheless, this study also identified several challenges, such as the lack of specialized training for teachers on multicultural and human rights education. As a result, most implementations still rely heavily on individual teacher initiatives. Additionally, limited learning facilities and the socially homogeneous environment of the school also pose challenges in broadening students' perspectives on diversity.

Overall, the implementation of multicultural, democratic, and human rights values at MTs Hidayatul Falah has shown considerable progress. However, the approach remains unsystematic and often informal. These values are embedded in the school's culture but have not been fully integrated into the official curriculum or structured learning modules. Therefore, it is necessary to strengthen this effort through continuous teacher training, the development of thematic curricula that incorporate these values, and regular evaluations to ensure sustainability and effectiveness. In doing so, the school can not only produce students who excel academically but also nurture a generation that is democratic, inclusive, and committed to upholding humanistic values.

B. The Implementation of Multicultural, Democratic, and Human Rights Education in General Educational Settings

Multicultural education, democracy, and human rights (HR) represent three essential pillars in establishing an inclusive, just, and civilized educational system. In general, across various educational institutions, the implementation of these three values is carried out through school policies, curriculum development, and the cultivation of a participatory learning culture.

Multicultural education is applied through the recognition and appreciation of students' ethnic, cultural, and religious diversity. This is reflected in learning activities that emphasize group work across diverse backgrounds, the integration of local content into teaching materials, and teacher training programs aimed at understanding students' cultural differences.

Democratic values in educational settings are realized through participatory mechanisms such as student involvement in decision-making processes, the democratic election of student council (OSIS) leaders, and the use of discussion-based and case study learning methods. These practices aim to foster critical awareness, rational thinking skills, and tolerance toward differing opinions.

The application of human rights principles in schools is generally carried out by ensuring students' rights to fair treatment without discrimination based on social, gender, or economic background. Learning environments are designed to be safe, free from physical or verbal abuse, and supportive of students' self-expression. Unfortunately, in practice, many schools continue to face challenges, such as insufficient

teacher training, academic curriculum pressure, and unequal student participation in school policy-making.

C. Concrete Implementation of Multicultural, Democratic, and Human Rights Education at MTs Hidayatul Falah Sukabumi

MTs Hidayatul Falah Sukabumi serves as a compelling case study in the implementation of multicultural, democratic, and human rights education at the Islamic lower secondary school level. Although students come from relatively homogeneous cultural and religious backgrounds, the school actively fosters an inclusive and tolerant atmosphere.

In terms of multicultural education, teachers such as N. Roihah, S.Pd.I, deliberately integrate the values of tolerance and respect for differences into subjects such as Islamic Ethics (*Akidah Akhlak*) and Civic Education (*PPKn*). Students are encouraged to engage in discussions about social diversity in Indonesia and the importance of avoiding negative stereotypes. School activities such as the celebration of national religious holidays and mixed-gender group work serve as tangible forms of multicultural learning.

The implementation of democratic values is reflected in participatory learning systems. Principal Jejen Sutiarna, S.Pd., encourages students to be involved in planning student council (OSIS) activities and classroom governance. Civic Education teacher Abdullah Kohar utilizes open discussion methods to familiarize students with expressing their opinions and listening to others. Decisions related to school activities are made through deliberative processes involving students in discussion forums.

Meanwhile, the application of human rights principles is evident in the school's commitment to equal treatment for all students. Bahasa Indonesia teacher Rislyana stated that the school ensures non-discriminatory access to education. Learning facilities are distributed equally, and students from economically disadvantaged backgrounds receive additional encouragement to build confidence. Bullying cases are addressed through developmental and counseling approaches rather than punishment, in order to protect students' rights to a safe and comfortable learning environment.

Supporting factors for the implementation of these three values include the school's religious and ethics-oriented vision and mission, the open and communicative leadership of the principal, and a strong culture of familial relationships within the school. However, challenges remain, such as the lack of specialized teacher training, the absence of value-based thematic learning modules, and the social homogeneity of the school environment, which limits students' exposure to broader diversity.

Therefore, strengthening teacher capacity, establishing internal policies grounded in human rights and democratic principles, and conducting regular evaluations of the effectiveness of value-based education are necessary. These steps are essential in positioning MTs Hidayatul Falah not only as an academically excellent institution but also as a model for shaping an inclusive and humanistic generation.

IV. CONCLUSIONS

Based on the findings of the study conducted at MTs Hidayatul Falah Sukabumi, it can be concluded that the implementation of multicultural, democratic, and human rights (HR) education has become an essential part of the school's educational dynamics. These values are not only normatively recognized in policy documents but have also begun to be enacted in teaching practices and the school culture. Multicultural education is reflected in the appreciation of diversity, collaborative learning, and the promotion of tolerance. Democratic values are manifested through student participation in decision-making processes and the adoption of open and dialogical learning approaches. Meanwhile, human rights principles are applied through fair treatment of all students, the prevention of discrimination, and the creation of a safe and supportive learning environment. Specifically, at MTs Hidayatul Falah, the implementation of these values has been carried out in concrete ways, although still in a modest and limited scope. Teachers and school leaders demonstrate a strong commitment to embedding the values of tolerance, participation, and justice in the educational process. Student activities, the curriculum, and developmental approaches reveal an integration of Islamic values with universal humanistic principles. Nonetheless, several challenges remain to be addressed, such as the lack of teacher training in value-based education, the absence of thematic learning modules, and the limited diversity in the school's social environment. Therefore, to implement multicultural, democratic, and human rights education more systematically and comprehensively, efforts must be made to strengthen policy, enhance teacher capacity, and develop value-based curricula. Education must become a space that not only fosters academic achievement but also shapes learners to be inclusive, democratic individuals who uphold the values of humanity.

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