



EARLY PREVENTION OF RADICALISM EMBRYOS THROUGH PLANTING WITH ASWAJA VALUES FOR TPQ AR-ROHMAH STUDENTS IN KRAJAN-GUNGGUNGAN LOR HAMLET, PAKUNIRAN DISTRICT, PROBOLINGGO REGENCY

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Abstract:

This chapter aims to analyze or evaluate the implementation of the cultivation of Ahlus Sunnah wal Jamaah (Aswaja) values for TPQ Ar-Rohmah students in Krajan-Gunggunan Lor Hamlet, Pakuniran District, Probolinggo Regency, using the Asset-Based Community Development (ABCD) method. Early prevention of radicalism among Islamic students is very important to build a moderate and tolerant attitude. Through this approach, students are taught moderate Islamic values to prevent radicalization. The aim of this research is to evaluate the impact of instilling Aswaja values in reducing the potential for radicalization and increasing attitudes of tolerance. The research results show that this program has succeeded in increasing students' understanding of a friendly and moderate Islam, as well as strengthening harmony between religious communities in society. The sustainability of this program requires ongoing assistance to ensure a wider positive impact.

Keywords: Prevention of Radicalism, Aswaja Values, TPQ Ar-Rohmah, ABCD Method, Religious Moderation, Gunggunan Lor Village.

INTRODUCTION

Gunggunan Lor Village is located in Pakuniran District, Probolinggo Regency, East Java. The village is known for its natural beauty and as a producer of fresh crops such as vegetables and fruits, and has several gutters that are a new hope for local farmers. The village of Gunggunan Lor has a strong background in agrarian traditions. The majority of the population are farmers who have long cultivated fertile land to grow various types of crops. One of the main plants is chili which is in great demand both by the local residents of the village "Gunggunan Lor" itself is taken from a local term that describes the geographical characteristics of the village in Javanese, "Gunggunan" means mound or small hill, while "Lor" means north. Thus, the name Gunggunan Lor itself can be interpreted as "Northern Small Hill". This naming reflects the topography of the village located in a hilly plateau (Elysa Wulandari et al., 2024)

Over the years, the Village of Gunggunan Lor has undergone various developments, including the construction of infrastructure such as roads, bridges, and public facilities to support the social and economic activities of the community. Today, the village is not only known as an agricultural center, but also as a dynamic community with an active social life.

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The brief history of TPQ (Qur'an Education Park) Ar-Rohmah which is located in Krajan Hamlet, Gunggunan Lor Village, Pakuniran District, Probolinggo Regency, and was established since 2011, as a means of religious education for children around the village. The main purpose is to provide basic learning about the Qur'an, teach how to read the Qur'an correctly (tahsin), and improve the understanding of Islamic religious values from an early age (Hetty Mulyani and Maryono, 2019). Along with the times, TPQ Ar-Rohmah is increasingly known in the surrounding area and has become an important place for the community to instill religious education in the younger generation. In addition, this TPQ also functions as a forum to improve the quality of religious life in the village, by involving the community in various religious activities.

Early prevention of radicalism embryos is one of the most important preventive measures in the midst of growing ideological threats, especially among the younger generation (Asri Reni Handayani and Nur Arifatus Sholehah, 2022). In gunggunan lor, which is known for its cultural and religious diversity, radicalization has the potential to damage the social fabric and unity of the nation. In recent years, radicalization has worried many parties, especially because it can quickly spread through social media and certain groups that spread extremist ideas. Therefore, prevention from an early age is a strategic thing, especially among students and students who are in the process of forming identity and character.

Ar-Rohmah TPQ (Qur'an Education Park) students, as part of religious education institutions that are at the forefront of educating the younger generation, have great potential in preventing the growth of radicalization among them. Education based on the values of Ahlussunnah Wal Jama'ah (Aswaja) has a very important role in shaping a moderate understanding of religion, as well as an appreciative and comprehensive character. Aswaja itself is an understanding that emphasizes the importance of equality in religion, respecting diversity, and maintaining the unity of the ummah within the framework of Islamic ukhuwah. By prioritizing these principles, Aswaja is able to become a strong protector against ideologies that tend to be extreme and intolerant (Ali Muhtarom, Sahlul Fuad et al., 2020).

The main issue faced in the prevention of radicalization is how to combine Aswaja values in education at TPQ effectively, so that it not only teaches religious theory but also forms positive social character and attitudes among students. Thus, the focus of this prevention is not only on the cultivation of religious knowledge, but also on the formation of a correct understanding of religion that prioritizes peace, tolerance, and respect for differences (Ratu Husnunnadia and Zaenul Slam, 2024). TPQ Ar-Rohmah students must be prepared with a broad insight into the importance of peaceful coexistence, respecting diversity, and responding to differences of opinion in a helpful way.

The focus of this study is to examine how the cultivation of Aswaja values at TPQ Ar-Rahmah can function as an early prevention effort against the emergence of radicalism embryos among students. With this approach, it is hoped that TPQ Ar-Rahmah students can have a moderate understanding of religion, as well as have a strong commitment to the principles of togetherness, tolerance, and peace that are characteristic of Ahlussunnah Wal Jama'ah. Another focus in this early prevention is to strengthen the relationship between religious education and the development of the

nation's character. Through Aswaja's values, students are expected to become agents of change that bring peace in the family, society, and even in the wider environment (Ana Maritsa et al., 2021). They are not only knowledgeable individuals, but also role models in behaving, acting, and thinking in a wise and moderate way. This is important so that students can be part of a society that prioritizes the principles of diversity and peace, as well as avoid all forms of violence and discrimination in the name of religion.

The article entitled "Early Prevention of Radicalism Embryos Through the Implanting of Aswaja Values for TPQ Ar-Rohmah Students in Krajan-Gunggungan Lor Hamlet, Pakuniran District, Probolinggo Regency" was compiled as an effort to provide insight into the importance of early education in preventing radical ideas. Ahlussunnah wal Jamaah (Aswaja) as a moderate Islamic teaching teaches respect for differences and upholds good morals. By instilling Aswaja values from an early age, TPQ students are expected to have a strong bulwark against radical ideas, so that they can become agents of peace in the community and maintain social harmony in Krajan Hamlet and its surroundings. In addition, the rapid development of technology and information has facilitated access to various ideas, including those that are radical. Therefore, strengthening the correct faith and understanding of Islam at the local level is one of the solutions in facing this global challenge. This article is also expected to be part of literacy and reference in supporting deradicalization efforts carried out by the government and various institutions, especially in the religious education environment such as TPQ. With this study, it is hoped that educators, students, and the community can better understand the importance of building early awareness in warding off radicalism through an approach based on Aswaja values.

The inculturation activity in Gunggungan Lor Village lasted for three days, where the KKN team conducted socialization with the local community, including educational institutions in Gunggungan Lor Village. One of the main focuses is towards TPQ Ar-Rohmah. This activity aims to discuss and find innovative solutions with Early Prevention of Radicalism Embryos Through Planting with Aswaja Values for TPQ Ar-Rohmah students.

The strategies proposed to solve the problem in this study include strengthening the Ahlussunnah wal Jamaah (Aswaja)-based curriculum by systematically including material in TPQ learning and using interactive methods such as storytelling, discussions, and educational games so that students can more easily understand and apply Islamic moderation values (Monica Widyaswari, Hardika Hardika et al., 2021). In addition, increasing the capacity of teachers through training and workshops on effective teaching methods is also needed so that they are able to deliver material in a more interesting and relevant way. Community-based approaches, such as involving parents and community leaders in forming a conducive learning environment, are also important strategies to ensure that Aswaja values are embedded not only in TPQ, but also in the daily lives of students (Ahmad Suriansyah, 2015). With the combination of this strategy, it is hoped that early prevention of radicalism embryos can be carried out effectively and sustainably.

This study aims to analyze the problems faced by TPQ Ar-Rohmah students in an effort to prevent radicalization early through the cultivation of Aswaja values. In addition, this study explores how Aswaja values can shape a moderate and tolerant

understanding of religion and reduce the potential for radicalization. The main focus is to introduce and teach Aswaja values so that students can apply them in their daily lives. The study also identifies barriers to moderate religious education and seeks effective solutions. It is hoped that the results of this research can strengthen the role of TPQ Ar-Rohmah in forming a more tolerant and radicalization-free environment.

This research also aims to strengthen the understanding of Aswaja values at TPQ Ar-Rohmah with the *Asset-Based Community-Driven Development* (ABCD) approach. This research was conducted by the KKN team of Zainul Hasan Genggong Islamic University (UNZAH). This research aims to improve the quality of moderate and tolerant religious education, as well as develop student skills that can be beneficial to the local economy. It is hoped that this research can create a generation of students who appreciate diversity, prevent radicalization, and form a more harmonious and sustainable society.

RESEARCH METHODS

This research was carried out for 1 month (30 days) starting from January 11 – February 09, 2025. The implementation of community service and assistance uses the ABCD (*Asset Base Community Development*) approach. The ABCD approach is used as an effort to improve the quality of human life with a development pattern that puts humans as the main actors has been carried out in Indonesia. ABCD is used as an approach in community service because the orientation of community service is an effort to increase community capacity so that they have the power to recognize and utilize all the strengths of their assets for the common good. Maritsa et al., "The Influence of Technology in the World of Education." Therefore, this approach is appropriate when applied to the community of Gunggungan Lor village. Residents are active actors and determinants of development. This approach begins with the inculturation stage, which aims to build an emotional connection with the community. At this stage, it is important to create closeness so that the community is more open, as well as facilitate the identification of assets that can be developed. Communication skills and the right choice of language are key factors in this stage.

The second stage is discovery, where previously obtained information is analyzed more deeply to find out the achievements or positive things that have existed in the community. This step aims to identify the assets, potentials, and opportunities that exist in the community. After that, in the design stage, the community formulates a common vision and begins to develop strategies and processes to achieve change. This stage produces a mutually agreed work plan, which can be carried out collaboratively. Oswar Mungkasa, "Optimizing the Role and Function of the Spatial Planning Forum as a Forum for Stakeholder Collaboration," Researchgate. Net, 2022. The next stage is define, where the community begins to move using their assets to realize the vision and mission that has been formulated. At this stage, monitoring and evaluation are carried out to see the extent to which the implementation of the program has a positive impact. And the next stage is reflection, this stage is a stage of monitoring and evaluation of several stages that have been carried out to determine the success and sustainability of the program. The stage takes approximately 3 days. KKN students focused on the teachers at TPQ Ar-Rohmah in Gunggungan Lor Village. The potential that exists at TPQ Ar-Rohmah, such as the values of moderate education

and tolerance, is very possible to be further developed. Teachers and managers of TPQ Ar-Rohmah agreed to run the program.

The results of this evaluation are important to assess the success of the program and the effectiveness of the methods used, such as the ABCD (Asset-Based Community Development) approach (Sofyan Mustoip et al., 2024). This approach is expected to strengthen religious moderation through the use of local potential as part of efforts to build harmony in society and religion.

RESULTS AND DISCUSSION

Inculturation (introduction/approach)

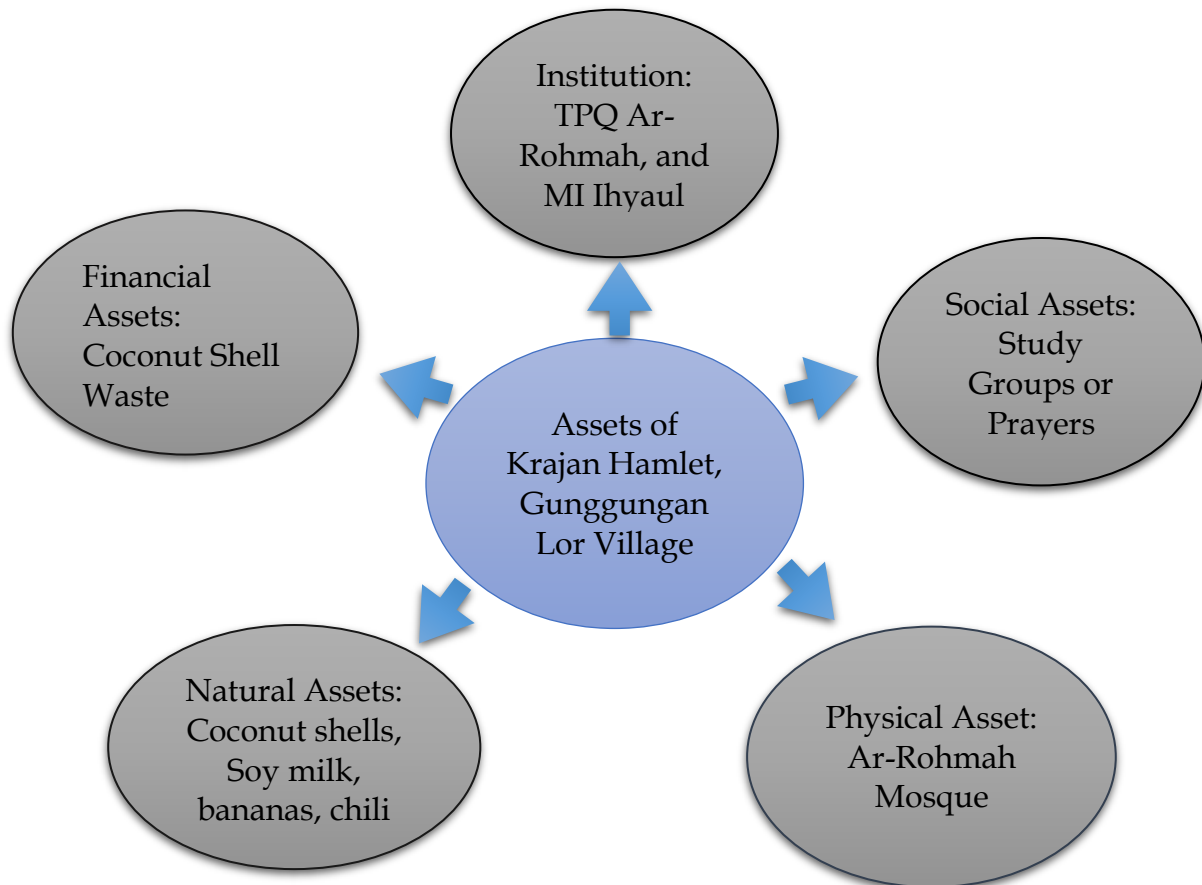
This stage is the initial stage of mentoring. Inculturation is very important to build trust building with the community. At the inculturation stage, students have a casual discussion with the community for approximately one week. This approach is carried out intensively by visiting residents' homes. The place and time are flexible, that is, wherever the student is, the student also inculturates there. This stage has succeeded in coordinating with several key figures and religious leaders. These figures include Mrs. Sumiati, S.Pd as the Head of Gunggungan Lor Village, Ustadz Arif Hidayatullah as the head of TPQ Ar-Rohmah who is observed as the location of PKM for UNZAH KKN students. A good welcome also came from Mrs. Hurriyah as one of the Ustadzah at TPQ A-Rohmah, as well as Mr. Sanafi as the owner of the house occupied for the KKN post for approximately 1 month. Mrs. Sumiati as the village head gave us a briefing about some of the local cultures. The meeting discussed many things starting from daily life, topography, and about the assets in Gunggungan Lor Village which of course can be developed for the welfare of the community.

In addition, we did not forget to stay in touch with the village head and village officials in Gunggungan Lor. The house and village office are not far from our post. He helped us a lot in our activities, and was always willing if we needed anything including escorting us during inculturation activities. This cannot be separated from his services that will never be forgotten. As the owner of TPQ Ar-Rohmah is a person who owns and manages the educational institution, it usually plays a role in decision-making, resource management, and supervision of the running of educational programs at TPQ Ar-Rohmah. The owner of TPQ Ar-Rohmah also plays the role of a religious leader, community, or educational institution that aims to educate children in learning Islamic religious teachings in a moderate manner and in accordance with the values embraced by Aswaja.

Discovery

At this stage, the Zainul Hasan Genggong Islamic University KKN Team conducted a deepening process to dig up information related to assets owned by the local community. In order for the Discovery process to run more effectively and thoroughly, various methods or tools need to be used. One of the methods chosen by the people of Gunggungan Lor Village, especially in Krajan Hamlet, is Community Mapping. This step aims to carry out a more detailed mapping of various assets owned by the people of Krajan Hamlet. This mapping includes various resources that exist in the community, be it in the form of physical, social, or other potentials that can be used for village development.

The Community Mapping method allows local communities to be more active in identifying and mapping various existing assets, ranging from natural resources, public facilities, to the rich local culture and traditions they have. With this approach, the community can be more aware of their potential and can design a more targeted and useful asset management strategy for the common welfare. The results can be seen in the following image:



The asset mapping process at TPQ Ar-Rohmah, Gunggunan Lor Village, uses the Focus Group Discussion (FGD) and interview steps. This discussion involved the head of TPQ, namely Ustadz Arif Hidayatullah and 5 ustadzah who teach at TPQ Ar-Rohmah. The goal is to identify potential that can be developed together. They are already aware of the assets they have, but the community does not know how or steps to develop and empower these assets. The first FGD can be seen in Figure 1.



Figure 1. Implementation of *the First Focus Group Discussion (FGD)*

On the other hand, the first FGD was carried out with the Head of TPQ Ar-Rohmah. This discussion aims to identify the potential or assets that will be developed together. This is expected to be the first step in realizing activities that can advance TPQ Ar-Rohmah and Gunggungan Lor Village.

Design (design)

Design is a process in which each group or community is directly involved in learning about their assets and potential, with the aim of utilizing these assets in a more inclusive, constructive, and collaborative manner, in order to realize common aspirations. At this stage, asset mapping is carried out to see which assets have great potential in advancing the community's economy. Asset determination is carried out systematically, so that the determination of priority scales becomes easier.

And at this stage, TPQ Ar-Rohmah and the Zainul Hasan Genggong Islamic University KKN Team socialized the assets owned by the people of Gunggungan Lor Village, especially in Krajan Hamlet, as well as identifying assets that can be used as opportunities. From this process, the community has determined its main priority, namely "Early Prevention of Radicalism Embryos Through the Inplanting of Aswaja Values for TPQ Ar-Rohmah Students" as the first step that is considered the most important to be done for mutual progress. The focus in this development is on the teachers at TPQ Ar-Rohmah. Therefore, we again conducted a second FGD as shown in Figure 2.



Figure 2. Implementation of *the Second Focus Group Discussion (FGD)*

The second FGD was carried out with teachers at TPQ Ar-Rohmah in Gunggungan Lor Village. This discussion aims to formulate a strategy or design work

on the potential or assets that will be developed together. This is expected to support the realization of activities that are able to change TPQ Ar-Rohmah for the better.

Define

At this *Define* stage, TPQ Ar-Rohmah students together with the Zainul Hasan Genggong Islamic University KKN Team began to utilize their potential to achieve common goals. The main focus is to strengthen the understanding of Aswaja values among students as an effort to prevent early radicalization. For this reason, it is carried out to improve the quality of teaching with more effective methods and training for ustadz and ustadzah to improve learning, both in terms of material and teaching methods.

As students are also invited to be more active in various social and religious activities that can shape their character and morals. The goal of this stage is to create a peaceful, safe, and tolerant environment, as well as empower TPQ Ar-Rohmah in forming moderate students who can have a positive impact on the surrounding community.

Reflection (no further plan)

After the definition is implemented, towards the reflection stage, which is a stage that focuses on the impact given through a series of stages that have been implemented, early prevention of radicalism embryos can be carried out with an approach based on Aswaja values, especially for the younger generation who are in a religious education environment such as TPQ Ar-Rohmah students in Krajan Hamlet. This reflection highlights the importance of instilling Aswaja values in shaping the moderate character of students and protecting them from the influence of radicalism. The stages that were carried out began with the introduction and cultivation of Aswaja values that teach peace, tolerance, and mutual respect for differences between people. This is important to form a balanced understanding and keep students from extreme understanding. Over time, this process has had a significant impact on students, who begin to understand that moderate Islam is a path that brings blessings and peace. Like social changes that occur in society, as conveyed by Selo Soemarjan, the prevention of radicalization also involves changes in people's values, attitudes, and behaviors. This process does not only focus on individuals, but also on the wider community, in this case TPQ Ar-Rohmah students. The instillation of Aswaja values serves as a filter against radicalization by forming awareness of the importance of peace and tolerance in community life.

Students who have accepted Aswaja values will be more likely to accept differences and view Islam moderately. They are also taught to behave well and maintain harmonious relationships with others. Thus, they will avoid the potential for radicalization that can damage the peace. The instillation of Aswaja values also supports the sustainability of efforts to prevent radicalization among students. As well as the application of participatory and Islamic values-based learning methods to form a moderate and tolerant character. The process of preventing radicalization through education on Aswaja values will be sustainable and produce a positive impact on society. Therefore, continuous mentoring, such as the facilitators in Ranuagung Village, is also needed to ensure that these values continue to develop and are well implemented. Overall, this activity makes a great contribution in forming a young

generation that is resilient, noble, and far from the influence of radicalism, so that they can grow into future leaders who bring peace and progress to the nation.

Impact of PKM

At this stage, assistance to prevent early radicalization through the application of Aswaja values for TPQ Ar-Rohmah students in Krajan-Gunggungan Lor Hamlet, Pakuniran District, Probolinggo Regency, has had a significant impact on the community, both in terms of understanding and skills. In terms of understanding, the public now understands more about the dangers of radicalization and the importance of understanding the teachings of Aswaja. This understanding has a positive impact on students, who are now more careful in filtering the information they receive, so that they can reject ideologies that are contrary to moderate and tolerant Islamic values. The training program given to students about Aswaja values has enriched their knowledge of moderate Islamic teachings. This also strengthens the character of students so that they are not easily influenced by radical teachings. In addition, this training hone the creativity of students in applying these values in daily life and increase mutual respect and respect for differences between individuals.

The next change that materialized from this assistance is the improvement of social skills in dealing with the potential for radicalization. As previously explained, this mentoring provides not only knowledge, but also the ability to develop an attitude of tolerance and create peace in society. This approach is carried out by inviting various parties, such as educational institutions and local governments. The results were very positive, with increasing awareness among students and the community about the importance of moderate Islamic values, as well as the reduction of the influence of radical teachings in the area. Through the cultivation of Aswaja values, social ties between citizens are getting stronger, harmony is maintained, and awareness of the importance of harmony and tolerance in society increases. Thus, the cultivation of Aswaja values has created a peaceful, respectful, and socially environmentally friendly culture. This culture also supports the program to strengthen religious values which is part of community empowerment efforts in Krajan-Gunggungan Lor Village, especially at TPQ Ar-Rohmah, whose goal is to maintain and maintain harmony between religious communities.

Scientific Discussion

Early prevention of radicalism embryos through the cultivation of Aswaja values for TPQ Ar-Rohmah students in Krajan-Gunggungan Lor Hamlet, Pakuniran District, Probolinggo Regency is a very important effort to form a young generation that is moderate, tolerant, and has noble character. In the midst of the challenges of radicalization that often arise among the younger generation, Ahlussunnah Wal Jama'ah (Aswaja) value-based education provides a solution by instilling moderate Islamic teachings and emphasizing the balance between faith, worship, and morals. Through inclusive and dialogical teaching methods, students are taught to understand religion comprehensively, respect differences, and maintain peace in a diverse society. In addition, the role of parents, the community, and social media is crucial in supporting the success of the program, by creating a conducive environment and keeping an eye on the potential negative impacts of external influences. Instilling Aswaja values at TPQ Ar-Rohmah can be an effective strategy to prevent radicalization

from an early age, ensuring that students grow into individuals who think critically, are tolerant, and provide benefits to society. In order to collaborate between educational institutions, families, and communities, this program is expected to be able to produce a generation that is able to avoid radical understanding and promote peace and harmony in social life.

The innovation that we have developed in an effort to prevent the embryo of radicalism early through the cultivation of Aswaja values for TPQ Ar-Rohmah students in Krajan-Gunggungan Lor Hamlet, Pakuniran District, Probolinggo Regency is the integration of education on the values of moderation and tolerance in the curriculum based on the teachings of Ahlussunnah Wal Jama'ah (Aswaja). This program aims to instill a deep understanding of Islam which is rahmatan lil alamin, teach students to think critically and respect differences, and avoid radical understanding. By using teaching methods that are inclusive, dialogical, and based on the values of tolerance, we ensure that students can internalize the teachings of Islam that are peaceful and moderate. So, through this approach, we hope that TPQ Ar-Rohmah students can become a generation that is not only intelligent in religious understanding, but also contributes positively in creating peace and harmony in society.

CONCLUSION

With the right approach, knowing and understanding religion in depth is very important in shaping the character of moderate students. The inculcation of Aswaja values at TPQ Ar-Rohmah also supports the sustainability of efforts to guard against radicalism among students, as well as the application of interactive and Islamic values-based learning methods to form a moderate and tolerant character. The success of this approach is highly dependent on cooperation between educational institutions, families, and communities in supporting efforts to prevent radicalization. Innovations in teaching Aswaja values at TPQ Ar-Rohmah also include strengthening the character of students, improving their social skills, and providing them with a broader understanding of how to interact in a multicultural society. This includes utilizing the local potential of the people of Gunggungan Lor as part of efforts to strengthen social resilience to radicalization.

In addition, the results of this program are expected to be felt not only by students, but also by the community as a whole. When students internalize the values of moderation and tolerance, they will become good role models in society. This program will make a real contribution in shaping the young generation who not only have a correct understanding of religion, but also have a wise and responsible attitude towards differences. Thus, the Village of Gunggungan Lor can be an example of harmonious diversity and can show the world that moderate religious education can serve as a protector against the threat of radicalization.

In conclusion, this program is an important step in creating a generation that is not only intelligent in religious science, but also has a strong, tolerant, and ready to face social challenges. Through collaboration between the community, educational institutions, and related parties, we can minimize the potential for radicalization and create a more peaceful and harmonious society.

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