



Integration Religious Literacy and the Sustainable Development Goals in Civic Education

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Abstrak

Penelitian ini mengkaji integrasi literasi keagamaan inklusif dan prinsip hidup berkelanjutan (berdasarkan SDGs tujuan 4, 12, dan 16) dalam pembelajaran Pendidikan Kewarganegaraan (PKn) di Institut Agama Kristen Negeri (IAKN) Palangka Raya. Melalui pendekatan kualitatif dan observasi partisipatif selama satu semester, studi ini menemukan bahwa integrasi ini diimplementasikan melalui tiga strategi utama: (1) kontekstualisasi materi dengan studi kasus lokal, (2) penerapan dialog kritis ala Paulo Freire, dan (3) penugasan proyek berkelanjutan. Hasilnya, strategi ini efektif dalam meningkatkan kesadaran multikultural dan kemampuan mahasiswa dalam menganalisis isu intoleransi serta keberlanjutan. Tantangan yang dihadapi meliputi resistensi mahasiswa akibat paham keagamaan eksklusif, kapasitas dosen, dan keterbatasan referensi lokal. Namun, kolaborasi dengan lembaga keagamaan dan komunitas adat menjadi peluang strategis untuk mengatasi tantangan tersebut. Penelitian ini merekomendasikan pengembangan modul pembelajaran berbasis kasus lokal untuk memperkuat relevansi dan efektivitas integrasi nilai-nilai tersebut dalam membentuk warga negara yang bertanggung jawab.

Keywords: Literasi Keagamaan, Pendidikan Kewarganegaraan, Prinsip Hidup Berkelanjutan

Abstract

This study examines the integration of inclusive religious literacy and sustainable development goals (based on SDGs goals 4, 12, and 16) into Civic Education (PKn) learning at the Palangka Raya State Institute Of Christian Religion. Using a qualitative approach and participatory observation over one semester, the study found that this integration was implemented through three main strategies: (1) contextualization of materials using local case studies, (2) application of critical dialogue based on Paulo Freire's approach, and (3) assignments for sustainable projects. The results showed that these strategies were effective in enhancing students' multicultural awareness and their ability to analyze issues of intolerance and sustainability. The challenges encountered included student resistance stemming from exclusive religious mindsets, lecturer capacity, and limited local references. However, collaboration with religious institutions and indigenous communities presented a strategic opportunity to overcome these challenges. This study recommends the development of local case-based learning modules to strengthen the relevance and effectiveness of integrating these values in shaping responsible citizens.

Keywords: Civic Education, Religious Literacy, SDGs



Introduction

Civic Education in higher education has a role to shape the personality of students so that they have a sense of nationality and love for the homeland. Citizenship Education from every level of education boils down to preparing students to become smart and good citizens. Behind that, the role of Civic Education in Indonesia is very strategic in building multicultural awareness in the midst of the pluralistic identity of Indonesian society (Budimansyah & Suryadi, 2008; Nanggala, 2020). Even on the global agenda, Civic Education or known as *Civic Education* in several countries has contributed to the principle of sustainable living (D. N. Anggraini, 2017). In the context of a pluralistic Indonesia, PKn is not only a vehicle for cultivating love for the homeland, but also a means of managing diversity through inclusive religious literacy.

There are two important points in the development of Civic Education today, including equipping citizens with skills and mindsets that are in line with peace values that emphasize living tolerantly, respectfully, and harmoniously. This frame of mind is also motivated by the results of research in Central Kalimantan which states that the value of peace in students' understanding has a significant effect on religious behavior, with a contribution of 65% (Apendie & Rahmelia, 2024). This research shows that understanding peace values plays an important role in shaping inclusive and moderate religious behavior. This is in line with the principles of contextual religious literacy and the principle of sustainable living that emphasizes harmony with others and the environment. This is considered urgent in order to create conditions for citizen interaction that is oriented towards inclusive religious literacy with the principles of sustainable living. Civic education in higher education must also develop *civic responsibility* rooted in two main pillars, namely religious literacy and the principle of sustainable living. Especially at the Ministry of Religious Affairs, religious literacy and the principles of sustainable living are part of Asta Protas (Delapan Program Prioritas Kementerian Agama 2025-2029) (Indah, 2025).

Based on Law No. 14 of 2005 concerning Teachers and Lecturers and Permendikbud of the Republic of Indonesia No. 3 of 2020 concerning National Standards for Higher Education, the learning process must "create an academic environment based on a system of values, norms, and scientific principles and respect religious and national values (Sholahuddin et al., 2021). This emphasizes that *civic responsibility* does not only include constitutional understanding but also the internalization of religious values as the moral foundation of citizens. Then in line with Asta Protas of the Ministry of Religion of the Republic of Indonesia, religious literacy and the principle of sustainable living itself are not limited to the institutional realm. The program must also be embodied in student practice at the State Religious University campus in accordance with the profile of graduates.

Civic Education (PKn) in all universities contains material on the responsibility of citizens, which in the conceptual framework of PKn itself aims to form good and intelligent citizens. If it follows the definition of a good citizen according to Aristotle, then a citizen who has excellence and *virtue as a citizen* (Wahab & Sapriya, 2011). Contemporary *civic Responsibility* theory integrates the concept of sustainability through Mitchell Thomashow's approach which views sustainability as a *way of life* that must be part of the higher education curriculum. Thomashow proposes nine elements of a sustainable campus that encompass three main categories: infrastructure (energy, materials, food), community (governance, investment, well-being), and learning (curriculum, interpretation, aesthetics). Elements of the curriculum are crucial in developing sustainable civic responsibility, as they aim to "train a new generation of sustainability leaders, graduates who understand the intricate connections between economics and ecology, places and planets, between the way we live and the consequences of our actions" (Savitri, 2021). The way of life referred to above needs to be contextualized with the pluralistic nature of Indonesian society. This contextualization is considered important so that the existing diversity can create harmony. However, another trait that also dominates Indonesian society is its religious character, where religious understanding for Indonesian people in general is used as the main source of value (Falensia et al., 2024; Irawan, 2022a).

However, the paradox that occurs in the reality of Indonesian society still indicates symptoms of intolerance and radicalism that are rampant among the younger generation, especially through hate speech on social media. This reality indirectly shows the urgency of strengthening religious literacy in the realm of formal education. As emphasized, the friction between the religious and multicultural nature of Indonesian society often triggers conflicts due to an exclusive understanding of religion. This is exacerbated by the weakness of spiritual knowledge that is not balanced with awareness of the values of peace, so religion is instead used as a tool to discredit other beliefs (Irawan, 2022b). From religious life, we know a system of competition in which all religious believers compete to carry their religion as the true religion (claim the truth). This principle certainly emphasizes the reality of the difference between diversity and religion that is a matter of competition (Muhamad et al., 2021).

The role of religious literacy is important to encourage the interaction of Indonesian people who are able to prevent intolerant acts and even radicalism and extremism. Religious literacy, which is strategically integrated in the formal realm of educational institutions, has in reality been carried out by the Indonesian people. However, this is not enough to foster awareness of the importance of implementing tolerant religious behavior, especially in the midst of a pluralistic and religious Indonesian society. It is evident from hate speech that contains Ethnicity, Race, Religion and Intergroup on social media, many are carried out by the younger generation who are still in education. Indonesia itself is still not optimal with religious literacy that seeks to minimize intolerance but is not strengthened by the spiritual knowledge and understanding of each community. As a result, a fragile spiritual understanding does not foster a deep awareness of the importance of peace values, which exist only to delve into religion for its own beliefs and often discredit other religions.

Religious literacy itself is defined as a person's ability to understand, analyze, and apply religious teachings in daily life critically and inclusively. This concept goes beyond mere theological knowledge, but includes an awareness of differences in beliefs as a social asset that needs to be preserved. Religious literacy refers to a person's ability to understand, analyze, and apply religious teachings in daily life (Schaeffer, 2020). Moreover, the main challenge of religious literacy today is to avoid exclusive *truth claims* which often trigger conflicts between religious communities (Lestari, 2020). As said earlier, religious Indonesian society often makes religion the main source of value, but it is not directed to build social harmony. In fact, moral values and religious ethics have a significant role in resolving social conflicts, as evidenced by the research of Sianipar, et al. in the Papuan conflict area. The results of this study show that religion has a significant influence in resolving social conflicts. The moral, ethical values, and teachings of peace found in religion are often used as a guide in resolving conflicts (Sianipar et al., 2023). The study shows that interfaith dialogue based on an understanding of religious teachings is able to ease horizontal tensions. However, in this case, students as the younger generation have also not grown their collective consciousness to encourage productive relationships by not ruling out religion as the main source of morality.

The importance of inclusive religious literacy was also emphasized by Muhammad et al through the concept of *the non-partisan principle* in religious competition. This principle emphasizes that differences in beliefs should be valued as a reality of diversity, not used as a tool to claim the superiority of a particular religion (Muhammad et al., 2021). Without this kind of literacy strengthening, religious understanding has the potential to trigger radicalism, especially among the younger generation who are vulnerable to exposure to extreme narratives through digital media. Therefore, PKn needs to be designed as a dialogue space to train students to apply religious teachings in the context of diversity, as well as criticize practices that lead to intolerance.

Meanwhile, the integration of sustainable living principles in this study is through the framework of the SDGs (Goal 4: Quality Education, Goal 12: Sustainable Consumption and Production, Goal 16: Peace and Justice). The principles of sustainable living in civil society are not limited to environmental issues, but include social, economic, and political dimensions that are in line with the goals of the SDGs. The 16 SDGs goal is to build a peaceful society, provide access to justice, and strengthen intrinsic institutions with the mission of civil society to form participatory

citizens with integrity. Meanwhile, Goal 4 of the SDGs emphasizes the need for education that is relevant to local needs or specifically local wisdom in Central Kalimantan.

The integration of sustainable principles in PKn also requires a transformative pedagogical approach. Paulo Freire's critical education theory offers a framework for transforming civic learning from mere memorization of constitutions into a process of critical reflection on social injustices (Fauzi, 2021; Situmorang et al., 2025). Through *the problem-posing education method*, students are invited to analyze issues such as deforestation due to oil palm plantations from the perspective of indigenous peoples' rights and ecological sustainability. This approach is in line with the concept of *contextual learning* which emphasizes the relationship of teaching materials with the reality of students' lives. Without this kind of integration, PKn risks becoming a course that is detached from social dynamics, thus failing to build a holistic civic awareness.

This study is based on observations made in the Citizenship course class semester 2 (two) of the 2024/2025 academic year of the State Christian Religious Institute (IAKN) Palangka Raya. The purpose of this observation is to describe how Civic Education is a medium for strengthening religious literacy and sustainable living principles, as well as identifying challenges and opportunities in the implementation of the Semester Learning Plan (RPS) that integrates religious literacy and sustainable living principles. Based on these objectives, the formulation of the problem is 1) How is religious literacy and the principles of sustainable living integrated in PKn learning at IAKN Palangka Raya?; 2) What are the challenges and opportunities in the implementation of the integration of religious literacy and the principles of sustainable living in PKn learning at IAKN Palangka Raya?

Method

This research uses a qualitative approach with a descriptive design. In this study, the researcher acts as *an insider researcher* because he is a teacher as well as a designer of the integration process being researched. This position allows for rich and contextual data access. To minimize bias, researchers applied the principle of reflexivity. This principle of reflexivity is a critical principle in qualitative research where researchers actively and continuously introspect their roles, assumptions, biases, perspectives, and influences on the entire research process from problem formulation, data collection, analysis, to conclusion drawing (R. D. Anggraini et al., 2025).

The research subjects involve students in the 2nd semester of IAKN Palangka Raya for the 2024/2025 academic year, especially in the Christian Religious Education Study Program (PAK) 4 classes, Early Childhood Christian Education (PKAUD) 1 class, Church Music Education (PMG) 1 class and Christian Guidance and Counseling (BKK) 1 class. Data collection techniques are carried out through: (1) participatory observation during the learning process with a focus on student interaction in discussions on tolerance and sustainability issues; (2) document analysis in the form of assignment descriptions in the PKn RPS, student assignment results, and reflection notes.

Findings and discussion

The Process of Integrating Religious Literacy and Sustainable Principles in PKn Learning

The integration of religious literacy and sustainable principles is realized through three main strategies in the RPS PKn IAKN Palangka Raya. First, modification of teaching materials by including case studies of agrarian conflicts and natural resource management in Central Kalimantan, including forest resource management. This case study is examined using a *peace education* framework that combines biblical values of reconciliation with the principles of SDGs Goal 16. Second, the application of the Freire *method of critical dialogue*, where students are asked to analyze the narrative of intolerance on social media through the lens of Christian religious teachings. For example, Christian students were invited to reflect on Matthew 7:1-5 ("Do not judge") to criticize SARA-based hate speech. Third, the assignment of sustainable projects such as

religious literacy campaigns through digital platforms that emphasize the principle of *responsible consumption* (SDGs Goal 12).

Observational findings show that this strategy is effective in improving students' ability to: (1) identify religious biases in media narratives; (2) formulate solutions based on religious values to social conflicts; (3) connecting local issues with global agendas such as the SDGs. The results of observations show that integration does not take place in a linear manner, but through a dialectical process. Freire's critical dialogue approach has succeeded in triggering students' 'critical awareness' of the reality of intolerance. For example, when analyzing cases of hate speech on social media, students initially tend to be defensive by stating that their beliefs are the most correct. However, through deepening the value of *peace education* and the principle of 'non-judgment' from Matthew 7:1-5, they gradually began to be able to separate personal beliefs from respect for the rights of others. This process is a crystallization of Mitchell Thomashow's theory, where sustainability learning is not only about ecology, but also about building an inclusive and peaceful 'community' (one of the nine elements).

In the results of the student assignment documentation, it also presents a persuasive video on energy saving as an implementation of the SDGs in relation to obligations and responsibilities as citizens

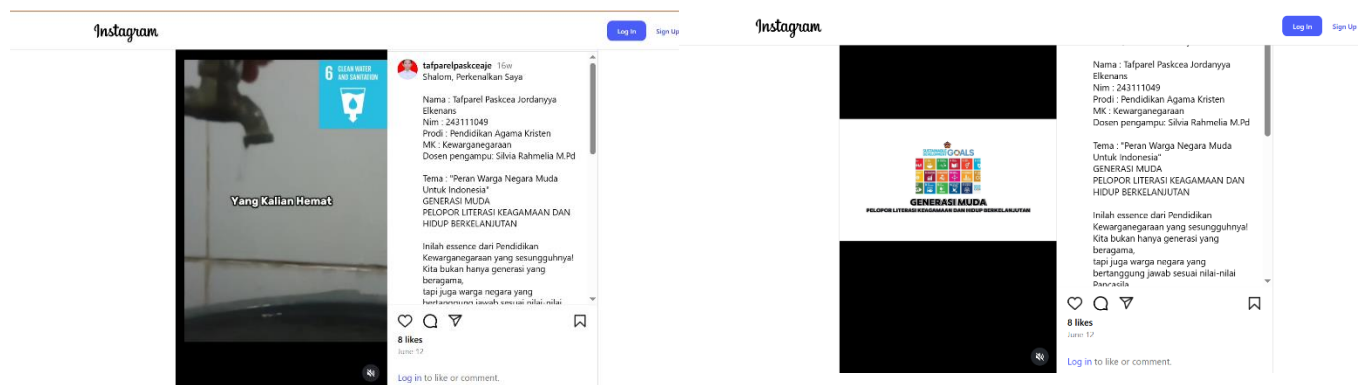


Figure 1, 2. Results of SDGs Theme Student Assignment Post
 Source: Author Documentation, 2025; Posted on Instagram

(Persov et al., 2020) *responsible consumption*). This is in line with Persov's finding that participatory and multicultural learning is the key to transformative education. Thus, PKn has succeeded in transforming from a normative course into a praxis space for the formation of (Persov et al., 2020) *civic responsibility*.

(Savitri, 2021) (Persov et al., 2020) in the PKn course at IAKN Palangka Raya itself is understood as a critical ability to interpret religious teachings in the context of community and state life. Based on the applicable legal framework, lecturers have pedagogic competencies that include "designing learning, managing learning, assessing learning, utilizing research results to improve the quality of learning" while still respecting religious values. An effective pedagogical approach to this integration is through a participatory learning process with the community, as described in the research of Persov et al. which shows that "a combination of multidisciplinary, participatory practice, and multicultural learning has been shown to result in sustainable transformative education" (Savitri, 2021)(Persov et al., 2020). In the assignment about the religious literacy campaign, one of the students who is a member of the Sunday School categorical ministry (SHM) posted his assignment on the *YouTube* platform.

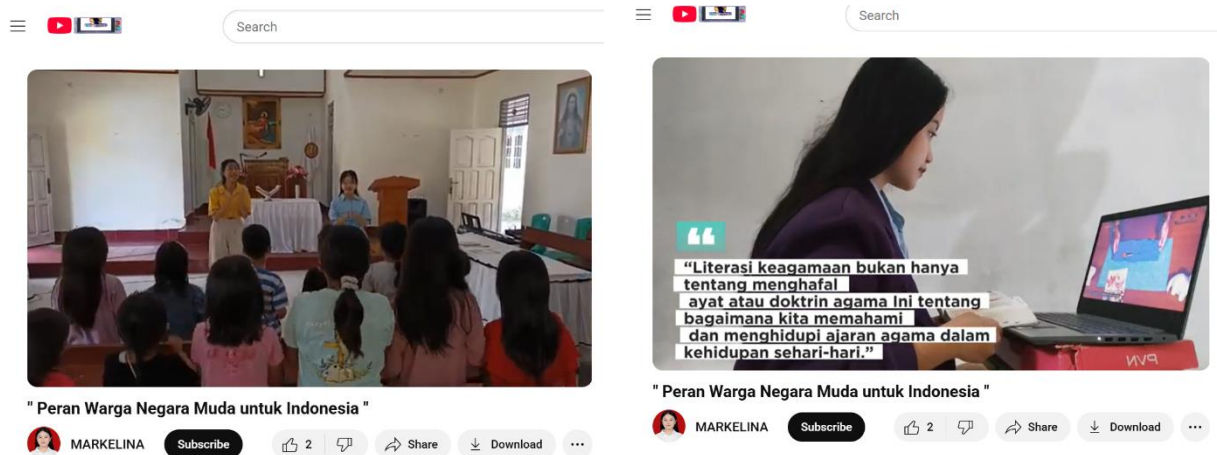


Figure 3, 4. Results of Student Assignment Posts on the Theme of Religious Literacy
Source: Author Documentation, 2025; YouTube Unlisted

These tasks are a vehicle for students to synergize values, be it religious literacy, the principle of sustainable living partially or comprehensively. This assignment also actualizes their role as citizens in a local and global context. The transformation of PKn from a normative course to a praxis space strengthens the moral dimension and responsibility of citizens, in line with the findings Persov et al. (2020) that a participatory and multicultural approach is the key to transformative education. Thus, this contextual and reflective management of learning not only enhances civic understanding, but also forms civic *virtue* that is responsive to the challenges of diversity and sustainability.

Challenges and Opportunities for the Implementation of the Integration of Religious Literacy and Sustainable Living Principles (SDGs) in PKN Learning at IAKN Palangka Raya

The main challenges in implementing this integration include: (1) limited lecturer capacity in combining religious content with sustainable principles; (2) student resistance due to previous religious education experiences that tend to be exclusive and homogeneous; (3) the lack of local references that link theology with sustainability issues. On the other hand, great opportunities open up through collaboration with religious institutions and indigenous communities. For example, partnerships with Regional Institutions in Central Kalimantan in *interfaith dialogue* programs to increase students' confidence in interacting with followers of other religions. In this context, Civic Education must adopt a stakeholder theory that places students as key stakeholders who "have a serious impact on the future development of higher education" (Nagy & Somosi, 2020).

This integration not only fulfills the Ministry of Religious Affairs' priority programs related to religious literacy, but also responds to the global urgency to achieve *the Sustainable Development Goals*, as Nagy and Somosi affirm that "the commitment to sustainability of important leaders and stakeholders plays a key role in the effectiveness of sustainable development initiatives in higher education" (Nagy & Somosi, 2020). Thus, civics education in higher education can be an effective vehicle to form critical, responsible, and sustainable citizens. Then the challenge about student resistance confirmed the findings Irawan (2022b) regarding the strong notion of exclusivity among the younger generation. This resistance is not a final rejection, but rather part of the process of deconstructing previously closed religious understanding. This is where a great opportunity arises where IAKN's position as a religious university actually provides credibility to open inclusive discourse without being considered as eroding beliefs. Collaboration with the Regional Assembly, as has been done, is a strategic step. In the future, this opportunity can be developed by designing a *community-based project* with a cross-faith community, where students not only dialogue but also jointly overcome concrete problems, such as the closest and simplest problems related to waste management around places

of worship. This approach directly integrates Goal 16 of the SDGs (peace and justice) with Goal 12 (responsible consumption and production), while addressing the challenge of the lack of local references by creating *best practices* directly from the field."

Conclusion

Berdasarkan hasil penelitian dan pembahasan, dapat disimpulkan dua hal pokok sebagai Answers to the Problem Formulation. *First*, the integration of religious literacy and the principles of sustainable living in PKn learning at IAKN Palangka Raya is implemented through three synergistic strategies: (1) contextualization of the material with local case studies analyzed using the lens of *peace education* and biblical values; (2) the application of *critical dialogue* to deconstruct the narrative of intolerance and build critical awareness; and (3) the assignment of sustainable projects that become a medium for the real application of civic and religious values. This integration succeeded in transforming civic education from a theoretical space to a praxis space that forms responsive civic *skills* and *civic virtue*. *Second*, the implementation of this integration is faced with challenges in the form of intellectual-emotional resistance of students due to exclusive religious understanding, the capacity of lecturers in designing integrative materials, and the scarcity of local references. However, this challenge turned into a strategic opportunity through authentic collaboration with religious institutions and indigenous communities, which provided space for students to experience firsthand the practice of sustainable living and faith in an inclusive manner in the context of Indonesia's pluralistic society.

Based on the findings and conclusions, two recommendations were proposed as follows: First, Curriculum Developers and Education Practitioners need to develop a Contextual Learning Module Based on Local Cases in Central Kalimantan. This module should contain guidelines for lecturers to facilitate critical discussions that connect religious values, local wisdom, and SDGs principles, while also being equipped with assessment instruments capable of measuring the development of multicultural awareness and student sustainability. Second, for the next researcher: Further research is needed to explore the effectiveness of the collaboration model of religious campuses in increasing student civic engagement, as well as research that maps the development of student tolerance attitudes longitudinally after following this integrative learning model.

However, this study has several limitations, including limited generalization of findings due to the qualitative case study design that is only applied in one location, namely IAKN Palangka Raya, with research subjects from the background of specific Christian religious study programs. In addition, the position of the researcher as an *insider researcher* (teacher and integration designer) has the potential to affect the interpretation of data even though the principle of reflexivity has been applied. Practical limitations such as lecturer capacity and lack of local references can also affect the replication and scalability of this integration model in the context of other universities. In addition, the integration focus on Christian values and the local context of Central Kalimantan limits the direct application of this model in more religiously diverse educational settings.

List of abbreviations

Not applicable

Acknowledgment

Not applicable

Declaration

The author declares that there is no conflict of interest regarding the publication of this article.

Ethics approval and consent to participate

Not applicable

Consent for publication

Not applicable

Availability of data and materials

Not applicable

Competing interests

All authors declare that there are no relevant conflicts of interest related to this research.

Author contributions

SR responsible for the conception and design of the study, collection data, manuscript writing, CP analysis, and interpretation. All author also reviewed and approved the final version of the manuscript

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