

# The Development of Local Wisdom and Islamic Values-Based Democratic Material in IAIN Metro

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**Abstract**—The existence of democracy as the attitude of life of Indonesian citizens in the last decade has been increasingly at stake. As ethnic, religious, and racial politics are used in the five-year general election. The purpose of this study is revitalized democratic material as one of the studies of social studies in IAIN Metro with the aim that students can prioritize national integration in democratic life. The method used is research and development by involving experts and students as subjects of material development. The results of the study show that the revitalization of democratic material in Islamic religious institutions can be

integrated with Piil Pesenggiri as Lampung's local wisdom and Islamic values. The integration of democracy with local wisdom will teach IAIN Metro students to think, act, and behave wisely in democracy. Whereas integration with Islamic values will foster student morale and ethics in order to strengthen the existence of the country. The results of the development of democratic material are part of the Citizenship Education teaching book "Be Good and Smart Moslem's."

**Keywords**—Democracy, Local Wisdom, Islamic Value

## I. INTRODUCTION

The territory of the Unitary State of the Republic of Indonesia (USRI) with its diversity of people was realized as a positive impact of colonialism that has been felt for centuries. So as to give rise to the feeling of the same fate. Therefore, the existence of a pluralistic society in Indonesia must be recognized, accepted, and respected as a whole and not a separate entity. To accommodate this, the political system and the form of democratic government are considered the best choices for Indonesia because they are able to realize people's sovereignty and equality of citizens in the implementation of state administration to regulate common life [1].

Nevertheless, democracy in Indonesia has a distinctiveness that distinguishes it from democracy in other countries. Because each nation has its own conceptions and ideals according to its conditions, challenges and characteristics. In Sukarno's view, it was emphasized that there were no two nations that fought the same way so that they had distinctive characteristics and distinguished them from other nations, and the way of their democracies was different. Democracy in Indonesia is based on Pancasila with the principle of '*holopis kuntul baris*', which is working together with the spirit of mutual cooperation. Thus, the conception of democracy in Indonesia is a democracy which: has faith in which in religious life must pay attention to cultural values and tolerance, the

humanity that prioritizes civilization, unite while respecting differences, wisdom by promoting consensus, and equitable with enthusiasm kinship[2]. It is this peculiarity of Indonesian democracy whose understanding must continue to be regenerated to the community as citizens, so as not to lose their identity. The level of tertiary education is an effective path to register the understanding of Indonesian democracy. For this reason, the material of democracy in integrated higher education in citizenship courses must be able to provide a deep learning experience.

Today the democratic life of the Indonesian people increasingly triggers the division of the nation by bringing elements of ethnicity and religion. Freedom, equality, and popular sovereignty are often misused to achieve certain political goals. The momentum of general elections in 2014 and 2019 is a concrete example where Indonesian society is fragmented because of different political choices/ support. People's freedom and sovereignty in a democracy are tainted by various intimidations, hoaxes, as well as various attitudes and behaviors that bring down one group (ethnicity and religion) to another group. The principle of equality of citizens was ignored by the emergence of various tribal and religious primordialism attitudes, which eliminated the harmony of the life of the nation and state. This needs to be wisely anticipated so that democracy in Indonesia does not cause national disunity. One alternative is to upgrade democratic education materials as part of the study of social studies education in higher education by integrating cultural values, local wisdom and the religion of the Indonesian people.

IAIN Metro as one of the country's Islamic religious colleges has its own distinctiveness as a university under the auspices of the Indonesian Ministry of Religion, especially in developing Islamic values in education and teaching activities as part of the *Tri Dharma* of Higher Education. IAIN Metro is also a means of the government in regenerating citizen democracy, especially students as agents of change as well as intellectual generations to be able to realize a harmonious society. The vision

demands to create a generation of moderate Muslims based on Islamic values and Indonesian-ness, which gives its own distinctiveness in the planting of democratic values towards students. Supported by academic backgrounds from various ethnic groups both indigenous and immigrant and Lampung's provincial community of various religions, making IAIN Metro ideal to be used as a laboratory to develop local wisdom-based democratic learning and Islamic values. This will strengthen the relationship of Islam as a religion which is *rahmatan lil alamin* with the ideology of Pancasila that upholds people's sovereignty and equality of citizens.

The conceptualization of Pancasila democracy at IAIN Metro as a strengthening of state ideology is taught curricular through citizenship courses. This is in line with article 35 paragraph (3) of Law Number 12 of 2012 concerning higher education with reference to Permenristekdikti Number 44 of 2015 concerning the national standard of higher education, which has mandated that every university must include Pancasila and Citizenship courses as part of the course general compulsory in each department/study program. Strengthening the democratic life of the Indonesian people through policies in the field of higher education has also become part of the "Nawacita" of Joko Widodo-Jusuf Kalla leadership as a continued spirit of Soekarno's "Trisakti" ideals. The emphasis is on understanding Pancasila democracy which has gone through a series of long historical processes reflected in religious values, customs, culture, values in people's lives, and the development of world ideology at that time. This implies that the value of democracy in Indonesia is also based on the values of the local wisdom of the people, and by preserving it, it also helped strengthen Pancasila democracy. This democracy is what according to Moh. Hatta as an original democracy that needs to be maintained and regenerated, including through education. The aim is to educate the life of the nation, must be able to transfer knowledge and values to regenerate students to become democratic human beings who believe and fear God the Almighty and are noble, healthy, knowledgeable, capable,

creative, independent, skilled, competent, and cultured for the sake of the nation.

Based on these rules, Citizenship Courses must direct students' personalities to democratic values based on religion, culture, nationalism, and patriotism, in addition to understanding the scope of their scientific studies. The essence of the conceptualization of Pancasila democracy in IAIN Metro must be able to realize national integration for the academic community and society. The material for learning democracy needs to be based on the perspective of religion and the background of local wisdom that develops in society because, in essence, students have practiced the value of democracy in their religious and indigenous communities. In this paper, the religious point of view is seen from Islamic values because IAIN Metro is part of the state Islamic religious tertiary institution and Pili Pesenggiri as Lampung's local wisdom is used as the main object because the Lampung community is the "host" for the region.

Previous research that became a reference was the "Design of Citizenship-Based Education Materials for Anti-Corruption Education in Higher Education" from Hadin and Fahlevi. They said that the citizenship education based on anti-corruption education needs to be implemented at all universities throughout Indonesia, teaching material like this is not only focused on knowledge alone, but also equips students about analytical &

critical thinking so that it will form other experiential learning, besides focusing the main teaching material is the formation and regeneration of students who are skilled, experienced and characterized [3]. Other research entitled "Development of Local Content Based Teaching Materials on Civics Education" concluded that the success of Citizenship Education learning will reflect an awareness of reviving local values in society. Because the values of local content integrated in civic education are very instrumental in strengthening the identity of the Indonesian nation as part of the international community in the midst of world civilization. The existence of local content can provide awareness and a strong desire for the Indonesian people to grow and develop a love for the nation and state of Indonesia [4].

## II. METHOD

The development of democratic material based on local wisdom in this study uses the R&D method, and revitalization of democratic material based on local wisdom and Islamic values is carried out up to step six. For the seventh to the tenth step, it becomes a single unit of material that is tested, revised, and mass-produced in the Citizenship Education teaching book "Be Good And Smart Moslem's." The description of the steps in product development can be seen clearly in the following figure 1.

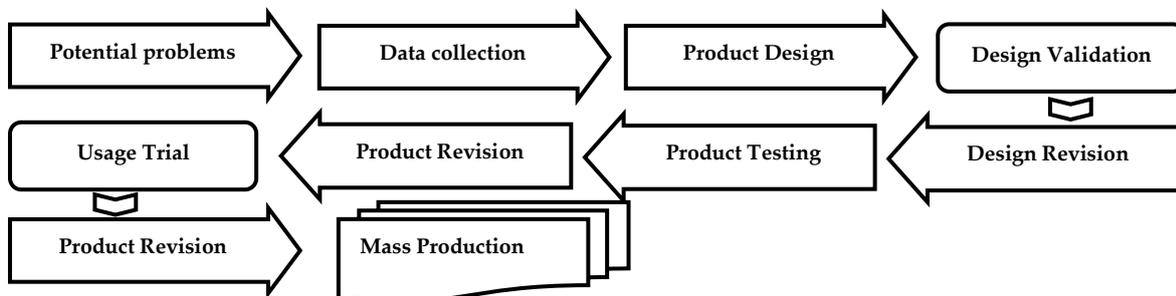


Figure 1. Steps in Research Development [5].

## III. RESULTS AND DISCUSSION

**Needs analysis/ potential problems from lecturers and students**

Needs analysis is done by involving the subject; students who are taking citizenship education courses in the even semester of the 2018-2019 academic year and lecturers at IAIN Metro. Questionnaire of needs analysis given to

lecturers of citizenship education courses shows that the essence of the material of democracy in lectures on citizenship education in higher education must emphasize student reasoning towards understanding/solving life problems in the nation and state (problem-solving) implemented in a project citizen. The exposure of primordialism and intolerant behavior involving political, ethnic, and religious elements is very vulnerable to occur at IAIN Metro as a state Islamic religious college.

This has a strong correlation with the complex background of Islamic and ethnic-religious groups because it tends to have different political support so that it can trigger social friction. Lecturers have taught democratic material with reference to various sources of teaching materials written by various experts in democracy, politics, citizenship, and even from the directorate general of learning and student affairs at the Ministry of Research, Technology and Higher Education. However, there are no sources of teaching materials that have not been integrated with the values of local wisdom and islam. Even so, the integration of the value of local wisdom and islam is very much needed by lecturers of citizenship courses at IAIN Metro to upgrade their lectures to make them more meaningful and current.

To find out the needs of students, researchers distributed questionnaires to 10 students who had good learning outcomes in civic education courses. The results of the questionnaire show that in the course of citizenship education, the material of democracy is difficult to understand because the material is broad, abstract, and theoretical. It is also known that 75% of respondents/students have not yet realized that their nature has been democratic in their indigenous communities and in religious life. Because the material presentation of democracy has not led students to reflect on themselves in real life, this gives the impression that learning citizenship education is theoretical and doctrinal. Students understand that the material of democracy requires a real learning experience so as to be able to comprehend a character's problem in its entirety and comprehensively. Therefore, democratic material must be presented systematically, problem-solving, and reflective.

**Data Collection**

To realize the synergy of democratic material with the study of local wisdom and islamic values, several references were used, such as below:



Figure 2. Reference books used

In addition to the book, the researchers also directly involved the traditional leader Megow Pak Tulang Bawang and the results of the study entitled *Conception of Pii Pesenggiri According to Lampung Indigenous Peoples* [6].

### **Material design preparation**

The material design of democracy in this study consists of three democratic material that is integrated into learning. These materials include:

a. The understanding of democracy

In this subchapter, it is explained about the emergence of democracy as an alternative political system that is considered better than an authoritarian system such as communism, fascism, dictator, totalitarian, absolute monarchy, military regime and so on. The development of democracy from the experience of the Ancient Greek State, precisely in the Athens (city) policy in the range of 500 BC, democratic thought in the time of Thomas Hobbes (1588-1679), John Locke (1632-1704), Montesquieu (1689-1755), and JJ Rousseau (1712-1778), up to [7]thinking who proposed four phases of the implementation of democracy which included: Parliamentary Democracy (1945-1959), Guided Democracy (1959-1965), New Order-Pancasila Democracy (1966-1998), The democracy of the Pancasila reform era (1998-present) is also a presentation in this section.

b. The meaning of democracy

The interpretation of democracy as a political system, the form of government, and attitude to life is the main study in this sub-chapter. Democracy as a political system is based on the way of occupying/obtaining leadership positions of a country, as a form of government based on the authority of leaders in a country, while as an attitude of life-based on the process of practicing and regenerating democracy in its citizens. This understanding is very important so that

students as citizens understand their behavior in democracy.

c. Benefits, Criteria, Values, and Principles of Democracy.

This chapter refers to the opinion of Srijantion the benefits of democracy that is able to achieve; 1) equality, 2) fulfillment of public needs, 3) pluralism and compromise, 4) guaranteeing basic rights, and 5) social life reform. All of them are benefits for a country that uses a democratic system, including Indonesia. The presentation of the reality of the benefits of democracy in Indonesia will also bring students closer to understanding democratic life in their environment [8].

This sub-chapter describes the practices of implementing democracy in various countries that differ according to the nation's political wisdom. The criteria of democracy are referred to the theory put forward by Wijdan which includes seven elements: 1) control over government decisions, 2) officials elected through general elections, 3) right to vote, 4) rights chosen, 5) freedom of voice opinion, 6) freedom to obtain information sources, 7) freedom of association and assembly [9]. Presentation the value of democracy refers to the opinion of Mayo which includes: 1) solving problems peacefully and institutionalizing as well as the least forced users, 2) Ensuring peaceful change in an ever-changing society, 3) Regular change of authority and peace through fair and competitive elections, 4) tolerance and respect for diversity, 5) enforcement of justice [1].The principle of democracy is explained by referring to the opinion expressed by Rauf, which is compiled in the opinion of Tjhin. The result states that the principle of democracy consists of 2 main things: Freedom/equality and people's sovereignty.

d. The Journey of Democracy in Indonesia

In this subchapter, it is explained about the practices of Indonesian democracy since the period time of Hindu-Buddhism, Islam, pre-independence, independence, until

now. In addition, the explanation of Bung Hatta concerning "genuine democracy" and "popular democracy" took place at the initiative of the community to solve the problem of socio-cultural life. Original democracy according to Mohammad Hatta has five indicators; meetings (open discussion), consensus (mutual agreement), mutual cooperation, the right to hold joint protests (demonstrations) and the right to step aside from the power of absolute kings

(opposition). Mohammad Hatta also often calls democracy in Indonesia a popular democracy, because Indonesian democracy is based on Pancasila values and unlike western-style democracy that emphasizes individualistic attitudes [9]. In the subchapter of the journey of democracy in Indonesia, the integration of local wisdom values is also discussed. This material refers to Ariyani presenting the values of the pillars in *Piil Pesenggiri* as follows:

Table 1 Definition of Pillars and Democratic Values on *Piil Pesenggiri*[6]

Philosophy	Pillar	Definition	The value of the character of democracy
<i>Piil Pesenggiri</i>	1. <i>Bejuluk-Beadek/ Juluk-Adek</i>	Has a personality in accordance with the customary title that he bears	1. Responsible 2. Fairness 3. Leadership 4. Discipline
	2. <i>Nemui-Nyimah</i>	Active in association in society and not individualistic	1. Honesty 2. Humble 3. Hospitality 4. Empathy
	3. <i>Nengah-Nyappur</i>	Visit each other to stay in touch and friendly to receive guests	1. Tolerate 2. Community 3. Consultation 4. Appreciate
	4. <i>Sakai-Sambayan</i>	Collaborate and help each other with other community members	1. Sincerity 2. Solidarity 3. Togetherness 4. Mutual cooperation

The Lampung people who have *Piil Pesenggiri's* life guidelines, this guideline makes them live harmoniously while at the same time maintaining the dignity of despicable and democratic actions. In the Lampung tribal community, it was *Piil Pesenggiri* who became the protector of the Lampung regional identity itself and at the same time became the preservation of democracy in the community. *Piil Pesenggiri* is a cultural filter for Lampung people in understanding and applying democracy. *Piil Pesenggiri* is also able to function as a problem solving that is useful to reduce horizontal conflict as a result of the implementation of democracy[10].

In the benefits section, criteria, values and principles of *Piil Pesenggiri* are also discussed

the integration of islamic values. Although the essence of islam and democracy are two different things, islam and democracy are things that need each other. Because the subject of democracy itself is the people who are human beings created by *Allah Subhanahu wa Ta'ala*. Islam has a democratic principle like democracy in general; the principles of democracy are among others [11].

- 1) *As-Syura* (deliberation) is a guideline or principle for making/take a decision that concerns the needs of the people based on the rules of the Qur'an and Al-Hadist. *Allah Subhanahu wa Ta'ala* has confirmed this in Surah Ash-Shura - verse 38, which means: "And their affairs were resolved by deliberation between them". Surah Al Imran -

verse 159 which means: *“And consult with them in that matter”*. In the implementation of the state of affairs after the death of Prophet Muhammad *sallallaahu’alaihi Wa Sallam*, As-Shura was practiced by the formation of an institution called *Ahl Halli Wa-l’Aqdi* (AHWA) to give consideration to strategic policies and the election of leaders in the Caliphate era.

- 2) *Al-’Adalah* (justice) is a guideline in creating ideal, good, and clean governmental power from personal /group interests. Law enforcement must be carried out evenly and wisely. Allah *Subhanahu wa Ta’ala* has said related to justice, one of them is in Q.S. An-Nahl [verse 90] which means: *“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”*
- 3) *Al-Musawah* (alignment) is a guideline in limiting the power of a leader so as not to be authoritarian, dictatorial and arbitrary. Allah *Subhanahu wa Ta’ala* has said related to parallels, one of them in Q.S. Al-Hujurat [verse 13] which means: *“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”*
- 4) *Al-Amanah* (trust) is a form of obligation that must be carried out as a result of the position carried out. The rank, position, and are not a pleasure that must be proud of, but it is an obligation that if it is not carried out properly, it belongs to the group of people who are hypocrites. Allah *Subhanahu wa Ta’ala* has confirmed that this is one of them in Q.S. An-Nisaa [verse 58] which means: *“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.”*
- 5) *Al-Masuliyah* (responsibility), all forms of charitable deeds will definitely be held

accountable, so it is proper that the duties carried out as well as possible with sincerity and trust. In this view, the leader is not above everything from power. Instead, the leader must be willing to intervene to see the condition of the people. Allah *Subhanahu wa Ta’ala* has said related to responsibility, one of them in Q.S. Sad [verse 26] which means: *“[We said], ‘O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah .’ Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”*

- 6) *Al-Hurriyyah* (freedom), every ummah has the right to be free to cultivate the mind and feelings and desires as long as it is in accordance with the Qur’an and Al-Hadist guidelines. Freedom in islam is the freedom that is responsible, both accountability with fellow human beings (*habluminnas*) and accountability to Allah *Subhanahu wa Ta’ala* (*hablumillah*). Allah *Subhanahu wa Ta’ala* has said related to Freedom, one of them in Q.S. Al-Kahf [verse 29] which means: *“And say, ‘The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.’ Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”*

#### **The validation and material design revisions**

In the aspect of content eligibility, a score of 75 from 7 items from 3 experts was obtained. Based on the acquisition, the expert assesses the feasibility of the content and material contained on average 3.57 or 89%. Aspects of support/referral material get a score of 11 out of 3 items of questions, based on the acquisition experts or experts assess their feasibility on average 3.67 or 91%. The feasibility aspect of presentation gets a score of 8 out of 2 items of questions, based on the acquisition experts or experts assess their feasibility on average 3.62 or 90.5%. So that, it can be concluded that

democratic material is worthy of being used with revised improvements. Some of the points of concern are:

- a. the reality in each item of the benefits of democracy mentioned is an interesting thing and makes it easier for readers to understand it if given an example in social, cultural, and religious life in society.
- b. in the sub-chapter "criteria, values and principles of democracy" researchers need to be given an explanation of the interrelationship between the opinions of Rauf and Tjhin so as to give rise to the integration of expert opinions that are aligned so that it will facilitate readers to analyze.
- c. in the subchapter "the journey of democracy in Indonesia," it is necessary to describe the real example of indigenous democracy activities and islamicreligious activities to show the original democracy in Indonesia in question.
- d. in the sub-chapter, "democracy education" is not suitable for exemplifying democratic education in schools, it is more appropriate for democratic education in pesantren or in the community.

#### **Trial and revision of material**

The material trial was conducted in the civic education course in the odd semester of 2018/2019 academic year for students of Social Sciences at the Tarbiyah Faculty and Teachers Training at IAIN Metro. The results of the trial show that aspects of student interest in the material obtained a score of 15 out of 4 question items per 30 students. Based on the acquisition, the students assessed the material interest on average 3.75 or 93.75%. Aspects of the difficulty level of the material obtained a score of 10 out of 3 items of questions, based on the acquisition students assessed their feasibility on average 1.53 or 38.25%. The usefulness aspect gets a score of 8 out of 2 question items, based on the acquisition, and students assess their feasibility on average 4 or 100%. So it is concluded that textbooks are worth using with revisions. Based on the assessment of students conducted by students of Social Sciences Education, Faculty of Tarbiyah and Teachers Training, then a number of points of concern are:

- a. overall the material has been coherent and systematic in accordance with the taxonomy/stages of student thinking, but the linkages between the sub-chapters are not yet apparent. The use of terms must be explained, and the glossary needs to be raised to explain it.
- b. understanding the material needs to be relevant to the conditions/reality of ideology, politics, socio-culture, religion defense and security, and the condition of the diversity of Lampung society.

#### **IV. CONCLUSIONS**

Indonesia has its own characteristics in democracy. This understanding must continue to be regenerated to the community as citizens, so as not to lose their identity. The level of higher education is an effective way to regenerate the understanding of democracy in Indonesian society. For this reason, the material of democracy as part of social studies in higher education must be able to provide a deep learning experience through the subject of citizenship education.

The results of the study show that the revitalization of democratic material in islamicreligious colleges can be integrated with *Piil Pesenggiri* as Lampung's local wisdom. The results of expert validation show that revitalization of democratic material has an average score of 3.62 or 90.5%. So that it can be concluded that democratic material is worthy of being used with several revised improvements.

At the preparation stage of material design, it is known that there is a harmony of democratic values with the *Piil Pesenggiri* as a reference for moslems in Lampung carrying out their lives. With regard to local culture, the essence of Indonesian society has been practicing democracy through its customs which according to Muhammad Hatta is referred to as "genuine democracy". Based on these matters, it can be interpreted that the learning of democracy can be more relevant and easily internalized in students if it is integrated with the value of local wisdom and Islamic studies. The integration of democracy with local wisdom is able to accommodate, will

teach IAIN Metro students to think, act, and behave wisely in democracy. Whereas integration with islamic values will foster student morale and ethics in order to strengthen the existence of the country.

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