



The Role of Universities on Improving Literacy, Numeracy, and Character Education at Schools

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Abstract. Deviant behaviors amongst students are the indication of the failure of education system, involving all elements within national education system. In this case, I like to criticize the elimination of religious skills in Curriculum 2013 Revised, of course, with except of the school subjects of Religion and of Pancasila and Citizenship. This paper aims to develop a model of executing character education at school. The elimination of religious skills is not consistent with the government's persistent policy on maintaining the religious competencies for all school subjects, namely *Kompetensi Dasar 1* (KD 1). It is likely that the government does not have a clear conception on how to implement the religious skills in the school subjects. We should refer to Pancasila, as the foundation as well as way of life for Indonesian people, that the first pillar of Pancasila, the belief in the principle of the Oneness of God, should direct our activities as well as give meaning to our understanding of worldly life such as stipulated on the other pillars of Pancasila. Accordingly, religious skills should be integrated to all school subjects by way of interpreting the relationship of the facts of a certain phenomenon or social reality or event etc. based on the national culture which accommodate students' religious paradigms as well as their local cultures.

Keywords: Curriculum 2013 · Literacy · Numeracy · Religious Skills

1 Introduction

National character building, which is the mandate of Pancasila and the Preamble of the 1945 Constitution, is still experiencing many obstacles [1]. Character building is a cultural task, not only the responsibility of school institutions. In line with that, character education is related to the national education system. Actually we already have Pancasila as the foundation of education, but Pancasila is not yet fully operational in the national education system. The 1st principle of Pancasila, Belief in One God, has not been used as a paradigm in describing modern life as reflected in the 2nd, 3rd, 4th, and 5th principles of Pancasila. In other words, modern life has not been explained from a religious point of view so that the subject matters become meaningless. We also feel the subject matters dry because the facts are presented without a theoretical framework. As a result, teaching materials cannot train logical and critical thinking, as indicated by the low PISA scores

[2]. This article offers a model of character education that not only trains critical thinking, but also offers meaningful education such as adopted from Ki Hajar Dewantara.

Character education is increasingly important with the phenomenon of globalization which has shifted ethical values in the life of the nation and state. In line with that, many young people experience disorientation in the nation's cultural values because they have not lived up to the values of Pancasila. As a result, they are dazzled by Western civilization and easily fooled by the instant products of Western civilization. They cannot filter Western civilization according to the nation's culture. They are easy to fall into deviant attitudes such as being entangled in drugs, clitic symptoms (violence without purpose), radicalism and theorizing, and other juvenile delinquency (Main Book of National Policy on National Character Development 2010–2025) [3].

The problem of students' deviant behaviors in education is an irony, as education is a means to socialize and internalize the values that are the foundation of a nation's culture, in addition to training students to think logically and critically. This shows that something is wrong in our education world, such as students feel that education has no meaning or trains logical and critical thinking. It could be that the teaching materials in the textbooks are felt by students to be very boring because they are forced to memorize facts that are not based on a certain theoretical framework. They also do not explain the values or principles that underlie Western civilization. Teaching materials also have not been explained from the point of view of religion/culture so that students' affection is not formed because the teaching materials are judged to be meaningless.

Indeed, character education is not a global issue because it is not in line with the mainstream of modern science controlled by UNESCO and the Organization for Economic Co-operation and Development (OECD). This modern science instills values that are rational, such as the value of freedom of opinion, the value of religious freedom, the value of tolerance, the value of citizenship, the value of efficiency, the value of rationality, the value of effectiveness, the value of accountability, etc. Modern science bases its civilization on principles based on the truth of reason such as the principle of checks and balances, the principle of hegemony vs. counter-hegemony, and the principle of detente. In terms of mastery of modern science, the literacy level of Indonesian students is low, both language literacy and numerical literacy. Literacy is an indicator of a person's level of thinking and collectively reflects conditions in society [4].

I consider the literacy level achieved in the Reformation Era, as recorded in the 2015, 2018, and 2019 PISA results, to be better than the literacy level in the authoritarian Suharto Era [5]. The authoritarian government clearly has an impact on the education system that does not allow developing critical education. Literary, educational, and scientific books are monitored for circulation. Seminars are supervised. The curriculum is centralized and ignores local culture and religion as a source of values, which may become critical of the government. Thus, low literacy is formed in an authoritarian government system because teaching materials are not delivered through a theoretical framework that trains students to think critically.

Actually, the PISA model test has a weakness because in countries with high PISA scores, many students experience stress due to the learning load demanded by the education system [6]. This indicates that students still do not have the mental strength

required by character education. Thus, the literacy that is being promoted by the government should be packaged within the framework of a broader theoretical framework. In this case, character education also includes language literacy skills and numerical literacy, although both have different approaches.

Indonesian leaders already have a broad theoretical framework related to education, which is based on the state foundation of Pancasila. In line with that, modern education must be viewed from the perspective of the 1st precept so that science is integrated with charity. Character education has been proclaimed in the National Long-Term Development Plan (RPJPN 2005–2015). However, it was only in 2010 that the Minister of National Education, Prof. Dr. M. Nuh, issued a character education policy. In the following year 2011, the Ministry of Education and Culture published the book *Guidelines for the Implementation of Character Education*. This was followed by the publication of the 2017 Character Education Roadmap by the Ministry of Education and Culture [7]. Actually, character education has become the concern of educational figures such as Ki Hadjar Dewantara, the first Minister of Education in the Ministry of Teaching. Ki Hadjar Dewantara's thoughts need to be explored so that they can be compared and at the same time complement the character education currently being run by the government. For Ki Hadjar Dewantara, education should be in harmony with the national culture and he wanted to make school a sub-culture, as he idealized the pesantren model school [8].

I view that the 2013 Curriculum revision is also problematic because it eliminates religious skills, but still requires teachers to teach KD 1. Character education should be integrative in every subject (through teaching materials at each meeting). Basically the principle of integration is that the 1st pillar of Pancasila give meaning to other precepts of Pancasila which deal with worldly affairs.

2 The Roles of Higher Education to Develop Human Resources

Literacy and numeracy skills, in addition to character education, are necessary to develop human resource quality, as a prerequisite for achieving Indonesia's 2045 vision to become a developed country with the fifth largest GDP in the world [9]. The Reformation Era provided wider opportunities to increase literacy, numeracy, and character education skills because the authoritarian government of President Soeharto had collapsed. It is due to the government system as the context for the growth and development of logical and critical thinking skills.

Reformation Era has a deep influence on the nation and state, namely an anti-centralization spirit, as well as in the education world. Indeed, centralization is not always bad, so there is a tug-of-war between the elites to determine the level of autonomy that does not threaten the survival of the nation and state. The tug-of-war for the division of power between the presidential institution and the legislature should be directed to the principle of checks and balances. The tug-of-war for the division of power between the central government and local governments is aimed at avoiding disintegration, so that autonomy is given to the city/district level. It turns out that the city/regency lacks human resources so that the delegation of authority and great power is not felt by the people. Indeed, we do not need to be anti-centralization because what is needed is the distribution of power and coordination amongst departments/institutions based on the

principle of checks and balances to ensure constructive dialogue atmosphere amongst them [10].

In the field of education, universities have a very important role in guarding the ability to think logically and critically because universities have relatively freedom of academic pulpit compared to schools. Indeed, in the Soeharto era there was strict control over the freedom of the academic pulpit, but universities cannot be separated from the use of theoretical frameworks in learning. The theoretical framework has a very important role in training logical and critical thinking.

Improving language and numeric literacies is identical to training the logical skills so that it is a part of developing human resources. It is logical for government to support the roles of universities to uphold the three main tasks that are to improve the quality and relevance of higher education, to strengthen the quality of lecturers and education staff, and to increase access to higher education [9].

In the Reformation Era, Higher Education became the center for the development of the quality of human resources through the activities of the *Tri Dharma* of Higher Education. Higher education curriculum is no longer centralized because there is a local content curriculum that allows universities to develop knowledge that is contextual to the situation of the institution and the surrounding community. The contextual science is closely related to the development of literacy and numeracy skills, and has weight for meaningful education. However, this role has not been maximized due to lack of coordination with local governments in developing the quality of education. For this reason, there needs to be a policy that bridges universities and local governments in developing the quality of education [11].

Universities with the Teacher Training Education Institutions (LPTK) are required to have a greater role in improving the quality of education, namely the quality of human resources. In line with that, prospective teachers become an extension of the lecturers in training critical thinking in schools. In the Educational Practice course, prospective teachers have the opportunity to apply their knowledge in school. In this case, teacher candidates develop a constructive dialogue with teachers in schools in order to improve students' literacy and numeracy skills.

LPTKs through the Teacher Profession Program (PPG), also have an important role in improving the quality of teachers. After prospective teachers finish a bachelor's program, they must join the PPG program if they want to become civil servants. With a bachelor's degree, they can teach in schools, but not yet entitled to a teacher certification allowance. Teachers at schools must also participate in PPG if they want to get a teacher professional allowance. Fortunately, PPG can be followed by all teachers regardless of their status as civil servants or not, all are entitled to teacher professional allowances [12].

2.1 Curriculum and the Issues of Literacy and Numeracy Skills

In the Reformation Era there was a very significant policy changes in the field of education because of more democratic government. One of the important things is a change in curriculum orientation which is no longer centralized. Education Reform is based on the National Education System Law No. 20/2003. The law contains the vision, mission, functions, and objectives of national education, as well as strategies to realize quality education to be relevant to society and globally competitive.

Educational reform takes place gradually through improvements in the curriculum. The 2004 curriculum is not much different from the 1994 curriculum, only there is a change from the quarterly system to the semester system, a change in the learning model to student centered study and accordingly the teacher acting as a facilitator.

Curriculum 2004 was refined into the 2006 curriculum, known as the School Level Curriculum (KTSP). Actually, this 2006 curriculum is ideal because it gives schools the opportunity to develop their own curriculum based on the conditions of the school and its supporting community through School Committee. However, curriculum development must refer to the National Education Standards that have been set by the National Education Standards Agency (BSNP). This stipulation is contained in the Regulation of the Minister of National Education number 22 of 2006 concerning Content Standards, Regulation of the Minister of National Education number 23 of 2006 concerning Graduate Competency Standards. The implementation of KTSP refers to Permendiknas number 24 of 2006 concerning the Implementation of Content Standards and Competency Standards for Graduation [13].

KTSP has local content curriculum. However, the implementation of the local content curriculum is still not optimal because there is still no operational guide. Accordingly, it really depends on the creativity of each school and study program. The National Examination is also a factor that hinders the freedom of schools in formulating a contextual curriculum.

2.2 Freedom Learning, Freedom Campus (MBKM) and the Issues of Language Literacy and Numeracy Skills

The Ministry of Education and Culture, Research and Technology, Nadim A. Makarim who was appointed on October 23, 2019 has a very crucial policy for increasing language literacy and numerical literacy. I see the Minister is now imitating foreign countries like Australia. For example, the National Examination is removed and replaced with Minimum Ability Access (AKM), which is assessed not as individual students, but schools. In Indonesia in the AKM the smartest students are selected in that class, not all students in that class, is this a trick? This is also an example of dishonesty in the implementation of the education system in Indonesia [14].

In line with the AKM, the Minister promotes literacy, both language literacy and numerical literacy. In this regard the government tends to support the roles of universities as this is relevant to the aims of the Directorate General of Higher Education as I mentioned above. The three main tasks of the Directorate General of Higher Education have now been embodied in the Independent Learning Campus policy. The implementation of the policy is stated in Permendikbud 03 of 2020 concerning National Standards for Higher Education and Decree of the Minister of Education and Culture of the Republic of Indonesia Number 3/M/2021 concerning Main Performance Indicators of State Higher Education (IKU-PTN). Each institution is expected to carry out a higher education transformation that is in line and in harmony with the 8 IKU-PTN. The Directorate General of Higher Education, Kemendikbudristek prepares KPI incentives for State Universities that meet the “gold standard” and become the best higher education according to their classification [15]. In this case, UNY is ranked second nationally in the Business Service Entity (BLU) category so that it gets an incentive of 800 billion [16].

MBKM introduces various programs designed to support University Performance Indicators (IKU) whose objectives are related to improving literacy and numeracy skills. LPTKs have an important role in disseminating literacy and numeracy skills in schools. For this reason, in 2021 the government supports the LPTK Revitalization Program through increasing literacy HOTS. There are 7 LPTKs funded by the government, including UNY. This program supports the achievement of IKU 2 Improvement (Students Gain Off-Campus Experience) and IKU 7 (Collaborative and Participatory Learning or Classes). The HOTS Literacy Improvement Program consists of various activities that are packaged into 6 programs, as follows. 1. Strengthening HOTS Literacy and Mentoring in Learning. 2. Strengthening Collaborative and Participatory Learning. 3. Learning Innovation Based on Collaborative and Participatory Models. 4. Development of Micro Learning-Based Digital Modules. 5. Certified Micro Credentials Program. 6. Off-Campus Student Learning Experience Program [17].

UNY also received funds to increase IKU 3, which facilitates lecturers to develop skills outside of campus. Allocation fee for these program Rp.1.020.000.000. All of the programs involve many parties from the world of education, the world of work, industry, and society [18].

The 7 major programs involve the world of education which is the target of strengthening literacy and numeracy. The university involves lecturers for the success of this program. Lecturers transmit HOTS thinking skills to prospective teacher students, teachers, and principals. Together, they spread HOTS skills to students in schools to improve their literacy and numeracy skills. Under the umbrella of the 6th and 7th programs, there are several programs that, although the target is the community, are always associated with literacy and numeracy, both for school students and for the community.

MBKM is a policy that has a significant impact compared to previous government policies. The MBKM policy wants to give students greater freedom in learning, which in turn will improve language literacy and numeric literacy skills, which have practical uses in the world of work and life in society. Merdeka Belajar Kampus Merdeka (MBKM) provides several programs such as: new study programs can be opened up with ease, the higher education accreditation system can be changed, state institutions can easily become state universities with legal status, and students have the option to spend three semesters studying elsewhere. Three semesters, one of which is intended for taking courses outside of your study program, and the other two for engaging in learning activities outside of school. Students have several possibilities via this program to broaden and enhance their perspectives and real-world skills in line with their interests and beliefs. We hold the view that learning may occur anywhere and that there is no end to the universe of learning. This includes communities, businesses, places of employment, charitable organizations, research facilities, and public spaces. Universities will serve as springs for the advancement and growth of the nation through intimate engagement with the actual world of labor, thereby influencing the development of the country's culture and civilization [19].

Literacy and numeracy can be improved through developing subject materials arranged based on any theoretical frameworks. I agree with Heong [20] who states that the HOTS indicators consist of comparing, classifying, inductive reasoning, deductive reasoning, analyzing errors, constructing support, analyzing perspective, abstracting,

decision making, investigation, problem solving, experimental inquiry, and invention. The nature of HOTS is to explain phenomena following the logic of cause and effect through out the mechanism of thinking. By doing so, it involves relationships amongst its elements which contribute to the system. In this regard, we can learn some values such as efficiency, effectiveness, cooperation, accountability, tolerance, democracy, etc. These values are related to our rational abilities so that I concise them into the rational truths. Besides, by developing HOTS, we are able to find out some principles useful to the establishment of modern civilization such as principles of checks and balances, of democracy, of civil society, of co-existence, of tolerance, of balance of power, etc. [21].

2.3 Government's Policies Related to Character Education

Teaching in schools still tends to emphasize memorization because materials are often taught not using a theoretical framework that is useful for carrying out analysis and synthesis activities. Teaching materials in the form of memorization can be seen from the many topics that must be taught and also the short discussion of these teaching topics. What is conveyed in textbooks tends to be a series of facts or raw data. It will be very difficult for students to understand the facts if they are not logically arranged through a certain theoretical framework [22].

Teaching materials should be arranged according to the HOTS thinking method so that topics are discussed in depth. For this reason, the number of topics must be proportional. Teachers need to be given sufficient time to thoroughly discuss a topic. The abolition of the National Examination allows schools to improve the quality of education, particularly with regard to literacy, numeracy, and character.

Revised 2013 Curriculum that eliminates religious skills is also problematic, if the provisions of religious skills (KD1) are maintained. KD1 tends to be interpreted as something that can be seen, such as starting and closing lessons by praying according to their respective religions/beliefs. Isn't religious skills a skill to link religion/belief with worldly sciences? [23].

Character Education should be integrative in every subject (through teaching materials at each meeting). The principle of integration is based on the 1st pillar of Pancasila which inspires the meaning of other pillars (related to worldly knowledge) [24]. As religious people, what we live must be believed to be true. When we don't have faith in how we act, think, and behave, we become hypocrites. The nature of the hypocrite is of course pragmatic: go where the wind blows, for the sake of material interest.

This education character is to solve the problem related to PISA model of literacy. Countries with high PISA scores, such as Korea and Japan, have problems with the number of students who are stressed with the study burden [6].

Literacy and numeracy skills should be complemented by character education. I think students also need to have character because not all students can be intelligent, but all students should have character, namely only cognition (knowledge, such as nationalism) with affection (feeling based on religion, etc.), so as to produce meaningful psychomotor, because knowledge (cognition) believed (to be affection).

I interpret cognition as "the truth of reason" must be harmonized with affection ("truth of the heart") which will produce psychomotor in the form of the meaningful and believed knowledge. For example, students have learned modern concepts such as

nationalism, democracy, etc. (the truth of reason), but students still do not believe in the Pancasila State, because the truth of reason has not been harmonized with the truth of the heart (affection).

Symptoms of students exposed to radicalism is due to the knowledge written in the textbook still the truth of reason without any relationship with religious sciences. Contextualizing faith (religion) in education is very important to instill the daily life students' affection to supervision of the Angels so that they will not violate any rules in life together [25]. If there are no legal regulations, they will not commit a disgraceful act. What often happens that Indonesia already has some regulations, such as not being allowed to litter anywhere, but many people ignore them because of their misleading judgment of no having to do with their religious beliefs.

Awareness of the relationship between religion and daily life needs to be emphasized in education. Daily life involving relationship amongst people is the foundation of modern civilization [26]. Accordingly, character education emphasizes on the application of religious teachings in daily life in order to give birth to the public civility. Remember, in practicing religion you can't do it alone: saying oaths to God and the Muhammad PBUH Prophet, namely *shahadatain*, needs someone to witness; congregational prayers need other people; fasting, because we care about others; zakat is because we care about other people; and pilgrime to Mecca also clearly needs transportation provided by other people.

In life we need other people. In dealing with other people, we make agreements that must be lived with confidence. What is our attitude towards the Pancasila State, where we live? What is our attitude towards those who are of different sects in a religion? What is our attitude towards those of different religions? Of the 7 umbrella programs for strengthening LPTKs, there is still less emphasis on character education. On several occasions, I provided input related to character education to prospective teacher students, teachers, principals, and supervisors. Character education cannot be separated from religious beliefs and from everyday life in society. Character education can be said as good deeds (*akhlaqul kharimah*), which is only manifested in association with other people. That way, students must be introduced to worldly sciences related to daily interactions and also taught how to relate them to their religious beliefs.

3 Conclusion

Universities have an important role in improving the literacy and numeracy skills of students at schools. As you know that the university became the last bastion of literacy and numeracy during the authoritarian era of President Soeharto. Indeed, the freedom of the academic pulpit is strictly controlled by the regime, but it is impossible for lecturers to completely eliminate the theoretical framework in learning. The more democratic Reformation Era provides wider opportunities to improve literacy and numeracy skills in schools, but coordination between agencies is still lacking so that literacy and numeracy skills are still low, as shown in the 2015, 2018 and 2019 PISA scores. Community service as one of three main tasks of university enables lecturers to share their literacy and numeracy skills to teachers who will transfer them to the students. Moreover, universities with a Teacher Training Education Institute (LPTK), such as UNY, have

both Educational Practice (PK) and Teacher Professional Education (PPG) courses. PK allows prospective teachers to apply the knowledge to students at school. They also communicate actively with teachers in teaching and learning activities. Lecturers, as supervisors for PK students, are also actively involved in communicating with teachers. Last but not least, PPG organized by LPTKs has a very important role in improving student literacy and numeracy through certified teacher.

Acknowledgments. The authors would like to address our gratitude to the academic team of Vice-Rector, the invited experts, lecturers, prospective teacher students, teachers, and headmaster who have executed community services.

Authors' Contribution. Author 1 contribute to the reviewing of literature, designing research, collecting data as well as analyzing data. Author 2, 3, and 4 contribute to reviewing of literature related to literacy and numeracy skills, collecting data, and writing report.

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