

OPERATIONALIZING SPIRITUAL CAPABILITY: A COMMUNITY-BASED EDUCATION MODEL FOR PARENTING FACILITATORS

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ABSTRAK

Tulisan ini memperkenalkan sebuah model pendidikan multidimensional yang dirancang untuk menyiapkan fasilitator pengasuhan berbasis komunitas melalui pendekatan spiritual capability. Model ini merujuk pada psikologi Islam, Capability Approach dari Amartya Sen, serta pedagogi pekerjaan sosial. Tujuannya adalah membentuk fasilitator yang tidak hanya mampu memberikan bimbingan teknis dalam pengasuhan, tetapi juga menumbuhkan fitrah, ketangguhan, dan literasi spiritual dalam keluarga.

Secara metodologis, model ini dikembangkan melalui studi literatur yang mencakup tiga tahapan: sintesis konseptual, prototipe kurikulum, dan implementasi lapangan. Tahap konseptual memetakan konstruksi utama dari khazanah keilmuan Islam klasik (Al-Balkhi, Al-Ghazali) dan kerangka kontemporer (Rothman, Awaad, Keshavarzi), yang menghasilkan rubrik kapabilitas spiritual yang disesuaikan untuk konteks pengasuhan.

Temuan menunjukkan bahwa kapabilitas spiritual bukan sekadar sifat personal, melainkan kompetensi yang dapat diajarkan dan diukur, dengan implikasi transformatif bagi kesejahteraan sosial. Dengan mengintegrasikan pendidikan berbasis jiwa dalam fasilitasi pengasuhan, model ini menawarkan jalur pengembangan karakter, ketahanan kesehatan mental, dan pemberdayaan lintas generasi. Model ini mengundang para pembuat kebijakan, pendidik, dan praktisi untuk membayangkan ulang sistem dukungan pengasuhan melalui lensa spiritual yang mendalam.

Kata kunci: pengasuhan, spiritual capability, pemberdayaan komunitas, model pendidikan, kesejahteraan sosial

ABSTRACT

This paper introduces a multidimensional education model designed to prepare community-based parenting facilitators through the lens of spiritual capability. Drawing from Islamic psychology, Amartya Sen's Capability Approach, and social work pedagogy. It aims to cultivate facilitators who not only deliver technical parenting guidance but also nurture fitrah, resilience, and spiritual literacy within families.

Methodologically, the model was developed through a literature study involving three stages: conceptual synthesis, curriculum

prototyping, and field implementation. The conceptual phase mapped key constructs from classical Islamic scholarship (Al-Balkhi, Al-Ghazali) and contemporary frameworks (Rothman, Awaad, Keshavarzi), resulting in a spiritual capability rubric tailored for parenting contexts.

Findings indicate that spiritual capability not merely as a personal trait but as a teachable, assessable competency with transformative implications for social welfare. By embedding soul-based education into parenting facilitation, the model offers a pathway for character development, mental health resilience, and intergenerational empowerment. It invites policymakers, educators, and practitioners to reimagine parenting support systems through a spiritually grounded lens.

Key word: parenting, spiritual capability, community empowerment, education model, social welfare

INTRODUCTION

The challenges of parenting education in Indonesia are becoming increasingly complex (Afiatin, 2022). Amid rapid modernization and global cultural shifts, the spiritual purity of children is under threat—not only from external influences but also from the erosion of time, attention, and presence within families (Schwab, 2019). Some study found that increased parental working hours are associated with lower cognitive scores in children aged 7–14 (Gemelia & Wongkaren, 2021). Another research state that long working hours by parents negatively affect children's cognitive and emotional development (Utami, Erningsih, & Yatim, 2021)

In light of the growing complexity of family dynamics—particularly within dual-career households—there is an urgent need for concrete, systemic interventions aimed at enhancing parental literacy, realigning parenting practices, and educating the broader society. Research has shown that parental involvement plays a critical role in shaping children's socio-emotional development, especially when both parents are engaged in professional roles that may limit direct interaction with their children

(Juroida, Hafidah, & Fitrianingtyas, 2022). Without intentional efforts to cultivate spiritually grounded parenting frameworks, families risk perpetuating reactive, fragmented approaches that fail to nurture the child's inner life (Suwaid, 2010).

In response, a paradigm shift is urgently needed—one that integrates Islamic psychological principles, Amartya Sen's Capability Approach, and fitrah-based pedagogy to reposition parents as conscious stewards of holistic child development (Najati, 2010). This shift calls for systemic, soul-based interventions that enhance parental literacy, realign caregiving practices, and reorient societal narratives around parenting. By operationalizing spiritual capability as a core competency, families can be empowered to cultivate resilience, purpose, and spiritual literacy across generations.

Amid the complexities of our time, the writer offers the construction of a set of spiritual capability competencies to the parenting crisis affecting Indonesian families. In response, there is an urgent need for a grassroots movement—by the community, for the community—that

empowers parents through soul-based education (Wibowo, et al., 2023). Such a movement must go beyond conventional parenting advice and instead cultivate facilitators who can guide families in nurturing *fitrah* (Muhammed, 1996), resilience, and spiritual literacy (Santosa, 2023). This paper proposes a multidimensional education model that prepares community parenting facilitators to operationalize spiritual capability as a teachable, assessable, and transformative framework.

Community-driven initiatives in family development and child education remain a vital cornerstone of social resilience and national progress (Wibowo, Inovasi dalam Pendidikan Karakter Islami, 2024). In response to the growing complexity of parenting in contemporary Indonesia, this paper proposes a soul-based parenting framework designed for implementation and dissemination across diverse societal contexts.

This framework seeks to transcend conventional parenting models by integrating spiritual consciousness, emotional depth, and *fitrah*-based pedagogy. It positions parenting not merely as a technical skill, but as a sacred stewardship—one that requires intentional cultivation of spiritual capability, reflective practice, and communal support. By embedding this model within community ecosystems, the initiative aims to foster facilitators who can guide families in nurturing inner resilience, ethical alignment, and intergenerational well-being. The family is not merely a biological unit—it is the first spiritual and social environment where a child begins to understand the world (Al-adawi, 2009)

Efforts to address the multifaceted challenges of parenting and child education in Indonesia increasingly converge on the issue of spirituality as the central dimension within a fourfold well-being framework:

biological, psychological, social, and spiritual (Fahrudin, 2018). A growing body of research suggests that when an individual's spiritual dimension is well-developed, it positively influences the other domains of well-being (Najati, 2010). Studies in mental health further affirm that personal spirituality plays a vital role in maintaining psychological resilience and emotional stability (Rassol & Luqman, 2024).

Therefore, it is not an overstatement to assert that spirituality should serve as the foundational subject matter in parenting education (Al-Adawi, 2009). The goal is to empower children to attain spiritual capability as a core competency—enabling them to cultivate their *ruh*, *'aql*, *qalb*, and *nafs* (Rothman & Coyle, 2018) in a balanced and integrated manner.

The family is not merely the smallest social unit—it is the foundational bedrock upon which civilizations and societal well-being are built (Beong, 2024). Within the family, processes of caregiving, education, and interpersonal interaction shape the emotional, cognitive, social, and spiritual quality of individuals (Afiatin, 2012). Ultimately, the development of a nation's human resources is inseparable from the quality of its families.

Thus, investing in family development is tantamount to investing in civilization itself. One of the most strategic forms of such investment is the education of parents—equipping them with the capacity for nurturing that is *fitrah*-conscious and rooted in spiritual values (Santosa, 2022).

Conceptual Review

Spiritual capability is not merely an abstract value—it is a foundational competency that every citizen needs to cultivate in order to attain spiritual well-being. As a competency, it can be learned, enhanced,

and assessed through structured educational processes.

For parents, this capability is not a tool for competition, but a spiritual compass that helps them ensure their children grow in alignment with their fitrah (Santosa, *Fitrah Based Education: Sebuah Model Pendidikan Peradaban bagi Generasi PERadaban menuju peran Perubahan*, 2023), fulfill their divine purpose, and move in harmony with their soul's trajectory. Parenting education, therefore, must transcend the mere transmission of knowledge and become a process of spiritual awakening and alignment.

Drawing on the insights of the framework of Islamic psychology (Rothman, 2025), parenting facilitators are trained to educate themselves first before guiding others. They are not simply conveyors of content, but radiators of spiritual light, accompanying fathers and mothers who are overwhelmed by work, deprived of quality time with their children, or entangled in domestic challenges.

This model positions facilitators as agents of spiritual transformation, not just technical trainers. They carry a renewed hope: that spiritual capability can become a shared language for building resilient, loving families—families that are rooted in divine purpose and guided by the light of the soul.

Conventional educational models often fall short in addressing the contextual needs of families on the ground (Santosa, 2023). A community-based approach offers a transformative alternative (Nasdian, 2014):

- Proximity to local realities: It engages with the social, cultural, and spiritual dynamics of the community.
- Activation of local facilitators: It builds the capacity of parenting cadres who emerge from within the community itself.

- Sustainability through accompaniment: Change is not achieved through training alone, but through ongoing reflective practice and mentorship.

Within the framework of spiritual capability, parenting is not merely a technical skill—it is a spiritual competency that can be operationalized and assessed. This includes:

- Awareness of the sacred trust and responsibility inherent in parenthood
- The ability to discern and respond to a child's fitrah with wisdom
- Emotional and spiritual resilience in navigating parenting challenges
- Reflective practices and prayer as integral components of the educational process

These facilitators emerge from within the community and are then trained to return and educate the community itself. They are equipped to deliver parenting education to both prospective and current parents, helping them continuously refine their parenting patterns and educational activities—at home and in schools. This approach recognizes that parenting is not static; it is a dynamic, lifelong learning process (Suwaid, 2010)

Parents are invited to explore three foundational educational paradigms rooted in Islamic tradition (Ausop, 2014): Ta'lim (instruction and knowledge transmission), Ta'dib (ethical and moral cultivation), and Tarbiyah (holistic nurturing and development).

These paradigms serve as a framework for reorienting parenting toward spiritual alignment, not just behavioral correction (Nata, 2018). Facilitators guide parents to see education not as a race, but as a sacred journey—ensuring that children grow in accordance with their fitrah, fulfill their

divine purpose, and move in harmony with their spiritual trajectory.

This program aims to establish a structured education and training (Nata, 2018) model for prospective parenting facilitators within community settings. At its core, the curriculum is designed to cultivate a set of spiritual capability competencies, which serve as foundational attributes for effective and value-driven caregiving.

The conceptual framework underpinning this initiative is *Spiritual Capability*, a construct derived from Amartya Sen's Capability Approach (Sunaryo & Hasan, 2024). Sen posits that capability refers to an individual's real freedom to achieve outcomes they value and have reason to value. In this context, spiritual capability is understood as the capacity to attain spiritual awareness, attitudes, and behaviors that contribute to one's holistic well-being. Given that human beings are inherently social and possess lifelong needs for religious and spiritual fulfillment (Muslih, 2023), spiritual capability becomes a vital dimension of human development. As a competency, than it can be nurtured and enhanced (Moehariono, 2012), enabling individuals to pursue and embody spiritual values that foster personal and communal welfare.

So, it is conclude that spiritual capability is a multidimensional set of competencies that enables individuals to harmonize the dimension (Rothman, *An Islamic Model of the Soul for Applications in Psychology*, 2025): of the soul (*ruh*), intellect (*'aql*), heart (*qalb*), and self (*nafs*) within the framework of servitude to Allah.

It involves:

- Orienting the soul toward divine pleasure as the central source of meaning and direction in life.
- Optimizing the intellect as a tool for critical thinking and social benefit.

- Purifying the heart to become a vessel of light, sensitivity, and divine guidance.
- Regulating the nafs as a source of impulses that must be disciplined to avoid moral and spiritual harm.

This capability is dynamic and constitutes a learnable, developable, and measurable set of competencies. It serves as a foundational pillar for the spiritual, social, and moral well-being of individuals within the context of family, community, and nation.

To support the development of these competencies, participants are equipped with interdisciplinary knowledge drawn from:

- Islamic Psychology - offering insights into the soul (*nafs*), *fitrah*, and the spiritual dimensions of human development (Najati, 2010)
- Social Welfare Studies - grounding facilitators in the principles of community support, equity, and systemic well-being (Raharjo, 2014)
- Parenting Education - providing practical tools and reflective frameworks for nurturing children in alignment with their innate potential (Suwaid, 2010)

This integrative approach ensures that facilitators are not only technically competent but also spiritually anchored, socially attuned, and emotionally resilient.

METHOD

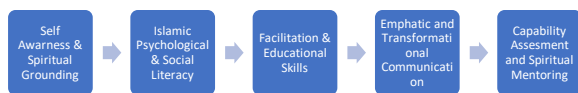
The method used in this study is a literature review. The author collected numerous relevant reference sources, which were then analyzed to develop an operational model of spiritual capability as the foundation for parenting skills.

RESULT AND DISCUSSION

The development of parenting facilitators is operationalized through structured training (Lall & Sharma, 2009) programs designed to enhance their knowledge, attitudes, and

skills. These trainings serve as a transformative platform, not merely for information transfer, but for cultivating reflective capacity and spiritual alignment in facilitation practices. The methodology employed is rooted in andragogy, a pedagogical approach tailored for adult learners. This approach emphasizes the alignment of training content and delivery methods with the unique characteristics of adult participants—such as their prior experiences, self-directed learning tendencies, and intrinsic motivation for personal and communal growth (Wibowo, et al., 2024).

In this model, facilitators are not passive recipients but active co-creators of meaning. Training sessions integrate experiential learning, reflective journaling, and dialogic engagement to foster deep understanding and spiritual embodiment of parenting principles (Wibowo, et al., 2024). The andragogical framework ensures that facilitators internalize not only technical competencies (Lall & Sharma, 2009) but also the ethical and emotional dimensions of their role, thereby enabling them to guide families with sincerity, empathy, and contextual wisdom.



1. Self-Awareness and Spiritual Grounding

- Understand the foundational concepts of *fitrah*, *ruh*, and spiritual capability as the basis of parenting (Mohamed, 1996)
- Engage in regular *muhasabah* (self-reflection) and spiritual introspection
- Develop a personal and family value compass rooted in the principles of *tawhid*

2. Islamic Psychological and Social Literacy

- Master the fundamentals of *tazkiyah an-nafs* and spiritual healing (Jawas, 2018)
- Comprehend the psychological dynamics of children and parents from an Islamic perspective (Baharits, 2023)
- Articulate the relationship between spiritual capability and social well-being (Fahrudin, 2018)

3. Facilitation and Educational Skills

- Design and facilitate parenting sessions that are reflective and values-based
- Utilize visual metaphors (e.g., compass, spiral, tree) to explain abstract concepts
- Guide parents in establishing spiritually meaningful family rituals

4. Empathic and Transformational Communication

- Practice active listening and create safe spaces for reflection
- Employ language that evokes awareness rather than mere instruction
- Convey the urgency and relevance of spiritual capability through heartfelt narratives

5. Capability Assessment and Spiritual Mentoring

- Apply simple tools to map the spiritual capability of individuals and families
- Support gradual spiritual transformation through guided accompaniment
- Compile progress reports based on indicators of spiritual well-being

This modular package enables aspiring parenting facilitators to rapidly acquire the essential competencies needed to deliver impactful parenting education to the broader public (Wibowo, et al., 2024). It integrates Islamic psychology, social welfare theory, and spiritual pedagogy into a cohesive and scalable training model—

positioning facilitators as agents of soulful transformation in family and community life.

The training construction for preparing parenting facilitator cadres is intentionally simplified into five essential stages—three foundational and two intermediate—ensuring clarity, accessibility, and transformative depth. This modular structure reflects a spiritually grounded pedagogy, integrating key concepts from Islamic psychology and capability theory.

Foundational Approach

The core philosophical underpinnings of the training include:

- Fitrah - the innate purity and potential of every human being (Santosa, 2023)
- Ruh, Aql, Qalb, Nafs - the multidimensional aspects of the soul and psyche (Rothman, *An Islamic Model of the Soul for Applications in Psychology*, 2025)
- Capability (Sen) - the freedom and opportunity to realize one's valued functionings (Moeheriono, 2012)

These concepts form the basis for developing spiritual capability as a teachable and assessable competency, enabling facilitators to guide families with wisdom, empathy, and purpose.

Digital Supplementation for Facilitator Learning

In addition to formal training modules, the ARBA Instagram account (@arba091275) serves as a dynamic supplementary platform for facilitator cadre development. Curated with the ethos of soul-based learning, the account offers bite-sized reflections, visual metaphors, and thematic insights grounded in Islamic psychology and the Spiritual Capability framework. This digital presence extends the learning ecosystem beyond the classroom, enabling facilitators to engage with content in a

flexible, reflective, and community-oriented manner.

Posts are designed to reinforce key competencies—such as sincerity, emotional resilience, and contextual wisdom—while fostering a sense of belonging to a larger movement. The account also functions as a micro-learning hub, where facilitators can revisit core concepts, share experiences, and stay aligned with the evolving narrative of spiritual capability. In this way, ARBA's digital outreach complements the andragogical model by meeting facilitators where they are: in their daily rhythms, online spaces, and moments of quiet reflection.

SUMMARY

1. The family serves as the foundational unit of civilization and the primary educational environment for children. Within this context, parents assume the role of first teachers, shaping the moral and spiritual trajectory of their offspring. Among the essential teachings to be imparted is the concept of spiritualism, rooted in the understanding that human beings are inherently spiritual creatures created with the divine purpose of worship and servitude to their Creator.
2. However, not all parents are adequately equipped with the knowledge and skills required for effective spiritual and emotional guidance. This gap underscores the urgent need for a structured movement aimed at enhancing parental capacity. The proposed initiative introduces a five-stage training program for prospective parenting facilitators—individuals who will serve as key agents in disseminating educational support to both aspiring and current parents within the community.
3. Central to the curriculum is the development of spiritual capability competencies, emphasizing the

harmonious integration of the soul's dimensions: ruh (spirit), aql (intellect), qalb (heart), and nafs (self). This framework seeks to cultivate a balanced and purposeful life, anchored in spiritual awareness and ethical alignment.

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