

## Gapura Panca Waluya Representation in Phase D Grade VII Textbooks

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**Abstract.** This study aims to analyze the representation of the 5 values of the Gapura Panca Waluya in the Phase D Phase VII Gapura Basa. Textbooks have a strategic role as a learning medium as well as a means of internalizing character values that are in line with the goals of the Independent Curriculum. This study uses a descriptive qualitative approach with a content analysis method, focusing on the five dimensions of Gapura Panca Waluya (1) Cageur (2) Bageur (3) Bener (4) Pinter (5) Singer. This research is mainly sourced from the Gapura Basa Phase D Class VII textbook. Data were analyzed by categorization techniques and interpretation of meaning in texts, images, and learning activities. Based on the analysis in the book, the representation of the values singer, bageur, and pinter has a very high intensity of appearance, while the values cageur and bener have a lower intensity of appearance. This finding recommends the need to strengthen the integration of the values of Gapura Panca Waluya in the learning process in order to produce students who are qualified and have superior personalities. The representation reflects efforts to strengthen character and preserve local culture in accordance with the spirit of the Independent Curriculum. Thus, the Gapura Basa Phase D book not only functions as a learning medium for Sundanese language subjects, but also as a means of internalizing Sundanese cultural values based on the concept of Gapura Panca Waluya.

**Keyword:** Character Strengthening, Independent Curriculum, Gapura Panca Waluya, Textbooks.

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### INTRODUCTION

Education in Indonesia is currently undergoing a significant transformation through the implementation of the Independent Curriculum. The curriculum emphasizes the importance of student-centered learning, character building, and competency development relevant to the needs of the 21st century. In the Independent Curriculum, students are given the freedom to organize their own learning, so they feel more responsible for their learning (Ripandi, 2023). The concept of the Independent Curriculum or Independent learning is in line with the Concept of *Trisilas (Silih asah, silih asih, silih asuh)* which can enter the five gates of happiness of the *Gapura Panca*

*Waluya*, namely physical and mental health (*cageur*); kindness, empathy, or morality (*bageur*); law-abiding, faithful, or righteous; intelligent, knowledgeable, or smart (*pinter*); and skilled or agile (*singer*). This is strengthened in the pocket book of the independent Sundanese curriculum for Early Childhood, Elementary, Junior High, High School, Vocational School which reads "Fostering and developing Sundanese language skills is education based on local wisdom, which synergizes with the *Jabar Masagi* program to strengthen character education". (Pendidikan, 2022). The independent curriculum is a curriculum that frees teachers to utilize teaching tools, in addition to that the independent curriculum is considered very flexible because it can focus on essential materials, character value development, and also students' abilities (Lestari et al., 2023)

Regional languages are one of the identities of a nation that must be preserved. The use of regional languages can show a new awareness to uphold local identity in the midst of globalization that is increasingly not far from life (Maulana et al., 2025) One way to maintain the position of regional languages is through education in formal and non-formal environments. In accordance with the regional regulations Article 7a number 1 and 2 which reads: 1) The protection of regional languages is carried out to maintain the position and function of regional languages as a shaping of ethnic identity, strengthening regional identity, and a means of expressing and developing regional literature and culture, 2) The protection of regional languages is carried out through: (a) education; (b) exploring the potential of language; (c) Enablement; (d) data collection; (e) registration; (f) revitalization of the use of regional languages; (g) documentation; and (h) publications.

Regional languages can be protected through educational strategies, as outlined in points one and two above, which are divided into several key aspects. (Gubernur, 2014). As the main medium in the learning process, textbooks have a strategic role in internalizing these values. Textbooks are not only a source of knowledge material, but must also be able to represent moral values, attitudes, and skills that support the Five *Waluya* Dimensions. Textbooks serve as the main source of information for students, presenting key concepts, facts, and theories that must be mastered in accordance with the applicable curriculum. There are textbooks that are suitable for the Book Library with certain criteria (Maria et al., 2024). Textbooks also help teachers to plan, design, implement, and evaluate learning in a systematic and structured manner so that the relationship between educators and students can run interactively, which is an important element in the success of the learning process (Krishannanto, 2025). Textbooks are used to help develop knowledge, skills, and attitudes according to the goals of Education, meaning that textbooks must be adjusted to competency standards in order to be declared feasible or not to be used. (Ilafi, 2025) In the context of learning regional languages, such as Sundanese, textbooks must be able to integrate the values of local wisdom with the dimensions of the *Panca Waluya* Gate in a contextual and applicative manner. Textbooks have a very important role in the learning process, not only containing knowledge but also character values (Junaedi et al., 2022). Through textbooks can affect students' learning outcomes, because textbooks contain systematic and structured material, so that they can help students to understand a learning concept

The *Gapura Basa* Phase D Class VII textbook is one of the books used in learning Sundanese at the junior high school / MTs level. In addition, *Gapura Basa* contains various texts, discourses, and learning activities that represent the philosophical values and local wisdom of Sundanese, so it is relevant to be studied from the aspect of cultural value representation. The selection of Phase D of Grade VII is also based on the consideration that this phase is the initial stage of the formation of attitudes, character, and cultural understanding of students at the junior high school level, so that the analysis of textbooks in this phase is considered important and strategic. This book is expected to be a learning medium that not only introduces language, but also instills character values that are in accordance with *Gapura Panca Waluya*. This study examines the

*Gapura Panca Waluya* contained in textbooks. There are five dimensions of the Panca Waluya Gate, including (1) *Cageur* (physically and mentally healthy); (2) *bageur* (kindness, empathy, or morality); (3) *Bener* (law-abiding, faithful, or righteous); (4) *Pinter* (intelligent, knowledgeable, or smart); (5) *Singer* (skilled or agile). The teaching materials that are the object of study are found in the descriptive text material, practice questions, and dialogues in each chapter. The learning approach can be analyzed through the following learning: 1) Literary approach: Using Sundanese folklore, poetry, or other literary works as a medium to teach vocabulary and language structure and instill moral messages in them. This can be a reflection for students to understand various circumstances and differences in life through a literary approach (Hatima, 2025), 2) Project-based learning: Involving students in creative projects, such as making conversation videos, making, or Sundanese art performances, whose content reflects Pancawalya values. Project-based learning is carried out by paying attention to students' learning styles adjusted to certain characteristics such as (visual, auditorial, kinesthetic) this can trigger active learning strategies in students (Wudda et al., 2025), 3) Use of audio-visual media: Utilizing Sundanese songs (such as kawih) or short films in Sundanese to analyze the content and messages contained in them. Audiovisual media is the delivery of teaching materials through images or audio that are wrapped in an attractive and innovative way to make it easier to understand and attract students' interest (Hasanah, 2025), 4) Discussion and analysis: Inviting students to discuss the application of Sundanese values in daily life, both in the family, school, and community environment. This method emphasizes students to analyze a problem related to learning, then discuss or vice versa so that there is a direct interaction with each other in order to exchange thoughts and opinions (Wibowo et al., 2025), 5) Differentiated learning: Giving students the freedom to choose how they express their understanding of the material, for example by creating summaries, presentations, or writing. Differentiation learning is carried out by adjusting to the learning style of students (Shabrina et al., 2025).

This study aims to analyze the representation of the 5 values of the *Gapura Panca Waluya* in textbook *Gapura Basa* the Phase D Class VII Gate textbook. There have been several previous studies that have examined the same topic. Namely in the research by Abid, et al. with the title of research on the representation of character education in English textbooks at the elementary school level: critical discourse analysis. This study presents how the representation of character values in elementary school English textbooks. Then the next research is Normawati's with the title of research on the value of character education in junior high school Indonesian textbooks in the special region of Yogyakarta. This study presents how the representation of character values in Indonesian textbooks at the junior high school level. The difference in this study with the previous studies lies in the dimensions taken. If in the previous research the dimension taken was the dimension of character value, while in this study it represented more of the content of the book related to character value based on the five dimensions of the *Gapura Panca Waluya* in the book for students. This is a novelty in research on the representation of values contained in textbooks. This research aims to explore the value of character in a teaching material that is commonly used in learning activities through the internalization of character values found in the *Gapura Panca Waluya* (Agustina et al., 2025)

## METHOD

This research uses a descriptive qualitative approach with the type of content analysis research. The purpose is to describe the representation of the dimensions of the Panca Waluya Gate in the textbook of the Phase D Phase D Gate of Grade VII. Content analysis is used to systematically review the content of text based on predetermined indicators or categories. Research indicators and categories are sourced from theories based on

data. In this study, the data was constructed narratively. In data collection, this approach does not use numbers (Nurrisa et al., 2025) In addition, the study used in this study uses the Pancawaluya philosophical study which is related to the *Sanghyang Siksa Kandang Karesian* (SSKK) Manuscript. Where *Pancawaluya* is a more modern set of character values, although it is firmly rooted in ancient Sundanese philosophy. However, the teachings contained in SSKK are philosophically in line and form the basis for the concept of *Pancawaluya*.

The data source used in this study used the *Gapura Basa* Phase D textbook for grade VII of the Independent Curriculum. Data analysis is carried out through stages; (1) Identification of the parts in the textbook that show the dimensions of the five gates of the five waluyas, (2) Classification of the five dimensions of the five dimensions of the five gates of the five *waluyas*, (3) Interpretation of the meaning and form of representation of each of these dimensions. (4) Conclusions about the dominance, diversity, and tendency of representation of the dimensions of the *Gapura Panca Waluya* in the book. These stages are included in the rubric which is compiled from the relationship between the philosophical value of the Pancawaluya dimension and SSKK. To make it easier to analyze the data obtained. The following is the rubric for analyzing data on the dimensions of the *Gapura Panca Waluya*:

**Table 1** Rubric

No.	Dimension of Panca Waluya	Representation indicators (In accordance with the SSKK Script)	Forms of Representation (Data in Books)	Source
1.	<i>Cageur</i> (physically and mentally healthy);	Controlling yourself from excessive behavior, such as eating and drinking excessively		
2.	<i>Bageur</i> (kind, empathetic, or moral)	Ethics and morals that emphasize kindness, honesty, and hospitality.		
3.	<i>Bener</i> (law-abiding, faithful, or righteous)	Honesty, responsibility, and obedience to applicable rules.		
4.	<i>Pinter</i> (intelligent, knowledgeable, or smart)	Learning and critical thinking		
5.	<i>Singer</i> (skilled or agile)	Tenacity and skill in work		

## RESULTS AND DISCUSSION

### 1. Indicator representation *Cageur*

On page 18 (Text Description "*Moro Kadaharan*") There is a form of representation that refers to the indicator *Cageur*, "*Dina lalab téh ngandung vitamin anu dipikabutuh ku awak urang. Kalobaanana mah ngandung vitamin A anu gedé gunana pikeun kaséhatan.*" This quote explains the vitamins contained in lalab which is the main object of discussion in the Description Text "*Moro Kadaharan*". This is in accordance with the *Cageur* indicator because there is a term "*Vitamin*" dan "*Kaséhatan*".

### 2. Representasi indikator *Bageur*

On page 16 Chapter I (Teks Deskripsi "*Moro Kadaharan*") There can be a form of representation that refers to the indicator *Bageur*, "*Anu dianggap positif nyaéta ningkatna kahirupan ékonomi masyarakat, sabab jadi nambahan lahan usaha.*" This quote explains the increase in economic life in the community from the crowded influx of tourists who visit restaurants. This is in accordance with the indicators *Bageur* because explained the

empathetic side of tourists and the surrounding community to help each other improve the economy.

There are page 80 Chapter III (“*Soal Ujian semester ganjil*”) There is a form of representation that refers to the indicator *Bageur*, “*Pa Juned mah jalma lempeng, nu matak pada mercaya.*” This quote states that if you become a human being who doesn't act much, people will appreciate and trust him. This is in line with the *Bageur* indicator, which shows the good side and empathy of humans as social beings.

On page 92 Chapter IV (“*Pedaran rarangkén nasal*”) There is a form of representation that refers to the indicator *Bageur*, “*Mama ajengan nuju ngawuruk para santri.*” This quote shows the term *ngawuruk*/teaching the students. This is in accordance with the criteria of the indicator *Bageur* namely kindness, empathy, and morality. Basically, education is oriented towards the foundation of Islamic values that are derived from revelation and approaches through Sufi (Hasyim et al., 2025)

On page 110 Chapter V (“*Maca éndah*”) There is a form of representation that refers to the indicator *Bageur*, “*Nu langgeng tepi ka jaga, anak soléh seug ngadu'a, sodakoh pikeun sasama, jeung élmu loba gunana.*” This quote shows the teaching to be kind, kind to others. This is in accordance with the indicators *Bageur* Because in it there are values that fall into these criteria.

On page 139 Chapter VI (“*Ngarobah kecap make rarangkén tukang*”) There is a form of representation that refers to the indicator *Bageur*, “*Mun (balik) nyimpang heula ka imah Kang Parman mah pasti disuguhan da.*” This quote shows the friendly side that Kang Parman does when there are guests who visit his house. This is in line with the criteria of *Bageur* indicators, namely ethics and morals that emphasize kindness, honesty and friendliness.

### 3. Representasi indikator bener

On page 50 Chapter II (“*Materi Nulis kalimat harti sajalantrahna jeung harti injeuman*”) There is a form of representation that refers to the indicator *Bener*, “*Saréréa ogé percayayén Kang Tisna mah jalma lempeng sarta tara codéka ka batur*”.

This quote states that Kang Tisna is a person who does not behave much, so he rarely has problems with others. This shows compatibility with the *Bener* indicator, which teaches to act and behave well and in accordance with norms.

On page 76 Chapter III (“*Ngalengkepan kalimat ku kecap anu patali jeung tatakrama*”) There is a representation that refers to the indicator *Bener*, “*Salila jadi pangurus koperasi gé katempo \_\_\_\_\_, tara wanieun make duit milik anggota.*” This quote shows an honest nature when given a trust in the form of a deposit of money for cooperative members. This is in line with the *Bener* indicator which shows the side of obedience, responsibility and honesty in behavior.

On page 97 Chapter IV (“*Ngalengkepan kalimat*”) There is a form of representation that refers to the indicator *Bener*, “*Tatangkalan anu aya di sabudeureun \_\_\_\_\_ teu meunang diganggu*”. This quote is a statement of a prohibition against disturbing trees in the vicinity. Indirectly, this is in accordance with the criteria of the *Bener* indicator, namely honesty, responsibility, and obedience to the applicable rules.

### 4. Representasi indikator Pinter

On page 19 Chapter I (“*Teks Deskripsi “Moro Kadaharan”*”) There is a form of representation that refers to the indicator *Pinter*, “*Melak leunca atawa térong gé kaasup babari. Asal taneuhna rinduh, jadona téh sok morontod. Bakal alus pisan mun taneuhna diawuran gemuk*”. This quote explains tips for planting eggplants and leunca so that it is easy and produces good results. This is in accordance with smart indicators because it shows the breadth of a science to hone and train brain skills.

On Page 37 Chapter II (“*Teks Deskripsi “Ningkatkeun Minat Maca”*”) There is a form of representation that refers to the indicator *Pinter*, “*Di nagara anu geus maraju,*

*kabiasaan masyarakatnya kana maca téh geus ngabaju. Jalma nu loba maca, tangtu bakal loba kanyahona, jeung lega mikirna*". In the world of education, literacy skills are very important because they are the foundation for students to understand learning materials, develop knowledge, and communicate ideas sequentially and logically. In addition, literacy is a basic ability that is very crucial in the process of developing the quality of education and resources of a certain nation (Wala et al., 2025) This quote states that reading activities can improve the quality of thinking and the breadth of knowledge. This is in accordance with the Pinter indicator where this dimension leads to a way of thinking critically and knowledgeably.

On page 85 of Chapter IV ("*Maca bedas: Kalangkang salawasna nguguntit urang*") terdapat bentuk representasi yang merujuk pada indikator *Pinter*, "*Sajaba ti éta kuring gé bisa ngalobaan deuih. Cindekna hiji barang bisa ngahasilkeun kalangkang leuwih ti hii, lamun sumber cahayana gé leuwih ti hiji*". This quote states the concrete facts about the science of shadows resulting from several elements and components. This is in accordance with the criteria of the Smart indicator, namely learning and critical thinking.

On page 115 Chapter V ("*Molahkeun Paguneman ngeunaan Paribasa*") There is a form of representation that refers to the indicator *Pinter*, "*Nyaho teu hartina paribasa buruk-buruk papan jati?*". This quote shows the term with the aim of training the brain to think more critically, marked with the term "Nyaho teu" and the question mark "?". This is in accordance with the indicator criteria *Pinter*.

On page 131 of Chapter VI ("*Pedaran istilah wawangunan*") There is a form of representation that refers to the indicator *Pinter*, "*Cing ari panto jeung jandéla naon gunana? Bakal kumaha kira-kirana mun imah teu make jandéla?*". This quote provides a statement to provoke the reader to think critically. Marked with the term "*Cing/kira-kira*". This is in accordance with the criteria of the Smart indicator, namely learning and critical thinking. Students are expected to be able to think skillfully in solving a problem through creative and critical thinking representation of the Singer indicator (Luthfiyani, 2025)

##### **5. Representasi indikator Singer**

On Page 18 Chapter I ("*Téks Déskripsi "Moro Kadaharan"*") There can be a form of representation that refers to the indicator *Singer*, "*Saupama urang boga buruan rada lega, alus pisan mun dipelakan tatangkalan anu hasilna bisa dimangpataakeun pikeun dipaké lalab*". This quote explains how to use land to make it more useful. This corresponds to the Singer indicator because it shows the skilled side of practicing skills and knowledge.

On page 55 Chapter II ("*Latihan nyieun kalimah*") There is a form of representation that refers to the indicator *Singer*, "*Ihtiar atawa usaha pikeun nganggeuskeun pasualan hirup*". This quote states that if you are persistent and tenacious, you can overcome a problem. This is in accordance with Singer's indicator which shows the tenacious side to be more active in trying.

On page 65 Chapter III ("*Materi Warna Kecap*") There is a form of representation that refers to the indicator *Singer*, "*Murid kelas tujuh nyieun karajinan tina kardus urut*". This quote shows the creative side of students by processing used materials into a craft. This is in accordance with the indicators *Singer* who prioritize skills, tenacity in work.

On page 92 Chapter IV ("*Pedaran Rarangkén Nasal*") There is a form of representation that refers to the indicator *Singer*, "*Asép Ramdan sok ngarang carpon dina majalah*". This quote shows Asep Ramdan's creative side in writing. This shows compliance with the criteria of Singer's indicators, namely skilled and agile. In the context of education, skills develop through the process of training, experience in learning, and habituation that is often carried out in their daily lives. Writing skills are the ability to pour out thoughts, feelings, experiences and reading results in the form of speech (Acariya et al., 2025)

On page 118 Chapter V ("*Nyaritakeun Tokoh dina Widang Agama*") There is a representation that refers to the indicator *Singer*, "*Katerang abdi nambihan deui, horéng*"

*Kang Ibing téh sok ngadamel lagu sareng naskah drama deuih*". This quote shows the skilled side of Kang Ibing who likes to make songs and drama scripts. This is in accordance with the criteria of Singer's indicators, namely tenacity and skilled in work.

On page 135 Chapter VI ("*Pedaran rarangkén tukang*") There is a form of representation that refers to the indicator *Singer*, "*Sanggeus mindeng Latihan mah, ayeuna Selvy geus bisaun jaipongan*". This quote shows the skilled side of selvy who persistently practices Jaipong. This is in line with the indicator criteria *Singer*, That is, tenacious, skilled in work.

## CONCLUSION

In this study, there are data that represent five dimensions *Gapura Panca Waluya* (1) *Cageur* (2) *Bageur* (3) *Bener* (4) *Pinter* (5) *Singer* from each of his chapters. However, the availability of data is not consistent in each chapter. Based on the analysis in the book, the representation of the values singer, bageur, and pinter has a very high intensity of appearance, while the values cageur and bener have a lower intensity of appearance. Data that often appears is on the *singer, bageur, dan pinter*. Meanwhile, the data that rarely appears is on the *cageur dan bener*. The above data is obtained from several parts in the book, namely in the description text, practice questions, instructions to make an essay, and assignments. It means five dimensions *Gapura Panca Waluya* to the book's criteria. However, judging from the feasibility of content and presentation, this book is designed to be used as a general learning guide without giving a specific label to a specific field.

Here is the frequency table:

No.	Dimenssion of Panca Waluya	Frequency
1.	<i>Cageur</i> (physically and mentally healthy);	1
2.	<i>Bageur</i> (kind, empathetic, or moral)	5
3.	<i>Bener</i> (law-abiding, faithful, or righteous)	3
4.	<i>Pinter</i> (intelligent, knowledgeable, or smart)	5
5.	<i>Singer</i> (skilled or agile)	6

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