



The Transformative Learning in Recitation of the Quran at the Baiturrahim Reading Al Quran Education Park (TPSA) in Selamat Kelurahan, Danau Sipin District, Jambi City

Mawaddah Warahmah^{1*}, Adi Saputra Junaidi²
Sekolah Tinggi Ilmu Kesehatan Baiturrahim Jambi

Corresponding Author: Mawaddah Warahmah

missmawar.mawaddah@gmail.com

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ABSTRACT

This paper is the result of research that aims to find out: (1) an overview of the implementation of transformative learning in the TPSA Baiturrahim study group, (2) the problems faced by the TPSA Baiturrahim study participants and need to be overcome by transformative learning, (3) the changes obtained by the TPSA Baiturrahim study participants after acquire transformative learning. This research uses a qualitative approach with a case study tradition. The technique used to determine informants is the Snowball Sampling Technique. The subjects of the study were the recitation administrator, Ustadzah, recitation participants. Data was collected by in-depth interviews, observation, and documentation. The findings obtained from the results of this study are: 1) an overview of the implementation of transformative learning in the TPSA Baiturrahim study group starting with the educator by providing an explanation of the recitations of the Qur'an and recitations. Furthermore, when there is time to visit members with the aim of staying in touch, they also approach to members so that what is conveyed is not just a question and answer dialogue but can be applied in everyday life.

INTRODUCTION

Education is a shared task and responsibility that is carried out consciously from both the educator and the student. Awareness in carrying out education is intended to achieve maturity and maturity of thinking that can be cultivated through several educational channels. Lifelong education or lifelong education which we often know as "long life education" has the principle that education is a continuous process, which starts from the time a person is born until he dies. Conceptually, non-formal education is very broad which is not bound by time and place as well as curriculum or other formal rules. Therefore, recitation groups can be used as a part of non-formal education to improve the quality of Qur'anic education, as well as develop social characteristics as well as a place for fostering Islamic creed. Based on a preliminary study conducted by researchers in the recitation group at the Baiturrahim Mosque in the Selamat village, Danau Sipin sub-district, the TPSA Baiturrahim study group. The recitation group still does not understand how to read the Koran properly and correctly so that in everyday life there are still things that are not in accordance with Islamic law, such as chatting (talking about other people's disgrace), still believing in heresies and myths that dominate life. they, for example, believe in a kris/amulet that has strength and when they have a new vehicle, before using it, they must be doused with water that has been mixed with flowers and accompanied by a slametan to avoid calamity/accident.

Therefore, it is important in the study that a learning process is needed that can change their attitudes and perceptions to the level of awareness or mindset. To overcome the above problems, in the implementation of the study group, it is very appropriate to use the concept of transformative learning, because transformative learning is a learning theory for people who want certain changes that are fundamental to students. That is, this learning deals with certain psychological aspects that are deemed necessary to change in students and the procedures for seeking these changes (Moedzakir, 2010). The changes referred to are related to the existence of a certain stagnation or dilemma that originates from the cognitive or emotional dimensions, so that the person concerned is very difficult to be able to help himself in order to develop his potential further. In such circumstances the help of other parties to seek certain changes is a very urgent need, so that a good educator is one who can understand the obstacles experienced by students in this case are recitation participants, who can help to overcome these obstacles, and who can provide new inspiration towards a more desirable solution, which ultimately results in a change in terms of understanding, awareness and experience. Meanwhile, according to Sirimorok (2010) that transformative learning is a process in which a person experiences a change in his frame of reference. This framework defines what is known and how people know. A person who experiences this type of change means gaining the ability to reflect critically on the assumptions, beliefs, values and perspectives inherent in oneself and others. However, this process does not only involve cognitive and rational operations, but also involves emotional movement, so the role of educators is limited as a facilitator for this process.

Finally, in this process the individual is transformed into a self-directed, critical learner, and able to think autonomously. Referring to the transformative learning theory above, in the implementation of learning in the TPSA Baiturrahim study group, the role of an educator (ustadzah) in carrying out transformative learning needs to provide an intense study of the inculcation of Islamic aqidah values in recitation participants, considering their related mindsets and perceptions. with the inheritance of traditions from their ancestors that have taken root, so it is hoped that through transformative learning there will be changes so that they can form awareness for the mothers of the recitation group. How important is the role of implementing transformative learning, especially for recitation group students in order to strengthen the foundation of life, especially in the mental and spiritual field in order to improve the quality of life in an integral, outward and inner way in accordance with the demands of Islamic teachings. For this reason, through transformative learning, it is hoped that the students of the Baiturrahim TPSA study group at Baiturrahim TPSA can change the wrong perceptions that dominate their social life so far to comply with Islamic law. Thus, it is related to the importance of transformative learning carried out by clerics in the TPSA Baiturrahim study group at Mesid Baiturrahim, Selamat village, Danau Sipin sub-district, so this research is an attempt to objectively find out about the process of transformative learning in the recitation group. For this reason, researchers are strongly encouraged to conduct case study research on the crucial problems faced by recitation participants and the changes found in the TPSA Baiturrahim study group. Starting from the description of the background of the problem as mentioned above, the researchers describe the formulation of the problem as follows, What is the description of the implementation of transformative learning in the TPSA Baiturrahim study group? What are the problems faced by the study participants that need to be overcome with transformative learning in the TPSA Baiturrahim study group? What changes did the study participants get in the TPSA Baiturrahim study group after receiving transformative learning?

LITERATURE REVIEW

How important is the role of implementing transformative learning, especially for recitation group students in order to strengthen the foundation of life, especially in the mental and spiritual field in order to improve the quality of life in an integral, outward and inner way in accordance with the demands of Islamic teachings. For this reason, through transformative learning, it is hoped that the students of the Baiturrahim TPSA study group at Baiturrahim TPSA can change the wrong perceptions that dominate their social life so far to comply with Islamic law. Thus, it is related to the importance of transformative learning carried out by clerics in the TPSA Baiturrahim study group at Mesid Baiturrahim, Selamat village, Danau Sipin sub-district, so this research is an attempt to objectively find out about the process of transformative learning in the recitation group. For this reason, researchers are strongly encouraged to conduct case study research on the crucial problems faced by recitation participants and the changes found in the TPSA Baiturrahim study group.

METHODOLOGY

Data collection (Data Collection)

It is carried out by searching for the required data on various types of data and forms of data in the field, then carrying out data recording in the field. 2. Data Reduction (Data Reduction). After the data has been collected, the next step is to reduce the data. According to Sugiyono (2011) this means summarizing, choosing the main things, focusing on the important things, looking for themes and patterns and discarding unnecessary ones. Thus the data that has been reduced will provide a clearer picture, and make it easier for research to conduct further data collection and look for it if needed. 3. Presentation of Data (Data Display). Where researchers group data that has been reduced which is intended to simplify complex information into simple and selective information, as well as help understanding of its meaning and the possibility to draw conclusions. 4. Withdrawal of Conclusions (Verification). After presenting the data, the next step is drawing conclusions or verification based on data reduction which is the answer to the problems raised in the study.

In this study using source and technique triangulation, source triangulation is conducting interviews with several informants with the same questions, for example data about the description of the implementation of the Baiturrahim TPSA recitation, in this case the researcher conducts interviews with recitation participants, recitation administrators, and ustadz/ustadzah. Meanwhile, to obtain data through technical triangulation, for example data about the description of the implementation of the Baiturrahim TPSA recitation, the researchers not only conducted interviews with the recitation management as research informants, but the researchers also made direct observations during the recitation implementation by mingling with the students of the Baiturrahim TPSA recitation group, as well as Documentation data is compared with interview data, for example about the number of participants in the Baiturrahim TPSA study.

RESULT AND DISCUSSIONS

Overview of the Implementation of Transformative Learning in the TPSA Baiturrahim Study Group

An overview of the implementation of Transformative learning in the TPSA Baiturrahim Study Group, which is initiated by educators by delivering tausiyah material accompanied by the arguments of the Qur'an and Al-Hadith and providing a few religious doctrines in order to create absolute obedience to members and can have a good impact on the study. Furthermore, when there is time to visit members with the aim of not only staying in touch, but also to approach members of the recitation so that what is conveyed in the tausiyah is not just a question and answer dialogue but can be applied in everyday life. Furthermore, the next procedure is also to provide a bulletin once a month and provide counseling at home if there are recitation participants who have problems that cannot be conveyed in the recitation forum. Research findings

about the problems faced by students in the TPSA Baiturrahim study group are as follows:

a. Do not have the Ability to Read the Qur'an Properly and Correctly

Findings in the field stated that not all students of the Baiturrahim TPSA study group had the ability to read the Qur'an well, therefore in the implementation of learning always started with reading the Qur'an so that students could learn according to their recitation, remembering the Qur'an. An 'an is a guideline, concept, and rule of human life, so students as members are expected in the TPSA Baiturrahim study group to be present intensely so that through the learning process they can finally read the Qur'an correctly and precisely according to their tajwid/makhraj.

b. The Different Backgrounds of Students that Affect the Life of the Members of the Study

Findings in the field stated that students as members of the TPSA Baiturrahim study group had a cultural background where the interaction process in the implementation of the recitation ran smoothly and understood each other's character considering that students realized that the purpose of attending the recitation was one of them to establish friendship, but there were several things which need to be studied in depth and requires a process related to the characteristics possessed. Because there are several characteristics that affect their way of life so that what they do is not in accordance with Islamic sharia, such as the habit of still chatting, gibah (talking about the disgrace of others), traditions and myths are still very dominant in their social life, such as believing in kris/amulets. which has the power and when you have a new vehicle before using it must be doused with flower water accompanied by a slametan. Therefore, by joining the TPSA Baiturrahim study through an intense study, the students of the study group are expected to be able to change attitudes and perceptions that are better in accordance with Islamic law in order to form human beings who fear Allah SWT. Changes obtained by Study Participants in the TPSA Baiturrahim Study Group.

After obtaining Transformative Learning That the research findings mention changes that occur in mothers as members of the TPSA Baiturrahim study group, including:

a. Understanding the importance of learning to read the Qur'an That in the implementation of learning in the TPSA Baiturrahim recitation group, the impact that occurs after attending the recitation, students have a change in reading the Qur'an which before joining could not be fluent and even some were lacking understand the short. Furthermore, by studying intensely and actively in attending the recitation, students can read the Qur'an according to their recitation.

b. Can Strengthen and Strengthen the Faith of Members The research findings state that students who are members of the TPSA Baiturrahim study group can get great benefits in their lives because the intense study of faith and morals can

change the wrong perceptions that have been carried out so far so that through this study they can strengthen and strengthen the faith of members considering the influence of faith on human life is very large. Where before attending the recitation, some members of the recitation are still there who, in order to get something for their satisfaction, are willing to leave God's commands, and even deliberately violate God's prohibitions such as asking for help from smart people (shamans) for a position, including for the sake of getting wealth/busy money. in work so willing not to pray.

Overview of the Implementation of Transformative Learning in the TPSA Baiturrahim Study Group

Related to the implementation of learning in the TPSA Baiturrahim study group, in this study the substance refers to transformative learning (Transformative Learning). Where transformative learning is defined as a learning that is held to produce certain changes in students, a change that is fundamental in nature, to the level of awareness or mindset, so that learning that does not have an impact on fundamental changes to students is not a transformative learning (Moedzakir , 2010). According to Taylor (in Moedzakir, 2010), there are various ways that can be considered for further development as a transformative learning procedure. First, that transformative learning is basically learning where students are seriously faced with the challenge of assessing their own value system and view of life, then followed by the provision of a certain transformative experience. This appears to be the basic procedure of transformative learning. Several research results show that providing direct personal experience and stimulating reflectivity is the most powerful tool in producing a change (Taylor, 2006). Second, a number of research results show the role of several things in the maintenance of transformative learning, such as the use of written materials in the form of written assignments, written communication, or on-line writing; closer attention to learners to respond to personal questions; involvement in personal dilemmas that can change the emotional state of students; as well as providing support for transformative experiences outside the classroom in various alternative forms of activities such as management teams, solidarity and empathy groups, and so on.

Referring to the explanation above, in this study a description of the implementation of transformative learning (transformative learning) carried out by ustadz/ustadzah in overcoming the problems faced by students of the TPSA Baiturrahim study group, namely by conveying tausiyah material accompanied by evidence or arguments in the Qur'an. an and Al-Hadith. Furthermore, so that the studies provided can be applied in everyday life so that students as members of the recitation do not only know about religious knowledge but ustadz/ustadzah must be involved in personal dilemmas that can change the emotional condition of students, which in this case is given a little religious doctrine so that in their mindset there is a fundamental change, especially in their mindset and if necessary the ustadz/ustadzah pays closer attention to students to respond to personal questions by visiting members' homes so that the ustadz/ustadzah can take a personal approach, considering the learning that is given in this study targets a change so that it is not only limited to what is

conveyed through the study by continuing Q&A so that it can really change their awareness. As stated by Paulo Freire (in Sudjana, 2001) about the concept of awareness or "conscientizacao". This concept is used to raise self-awareness of citizens towards their environment. This self-awareness is grown through the "liberation" educational movement.

The main thing in this research is the liberation from traditions and myths that have been rooted in the students of the study group, considering that the members of the TPSA Baiturrahim study group have different cultural backgrounds with their characteristics. Thus awareness is the key that must be owned by the community so that change can be achieved. With the awareness that the community has, it will be very easy to solve social problems that exist in society. Based on the explanation above, it can be concluded that the description of the implementation of transformative learning carried out by ustadz/ustadzah in overcoming the problems faced by students with the TPSA Baiturrahim study group at TPSA Baiturrahim is to convey tausiyah material accompanied by evidence/proposition in Al- The Qur'an and Al-Hadith were then followed by a question and answer session. Furthermore, to provide awareness to students, most of whom still believe in traditions and myths, Ustadz/Ustadzah by providing religious doctrine in order to create absolute obedience so as to create a pious society and have akhlaqul karimah. And if necessary, the ustadz/ustadzah pays closer attention to students to respond to personal questions by visiting members' homes and taking a personal approach, considering the learning provided in this study targets a change so that it is not only limited to what is conveyed through the study by continuing Q&A so that it can really change their awareness.

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a month, also provide counseling at home if students have problems that do not have the opportunity to be submitted in the recitation forum.

Problems Faced by Recitation Participants so Need to be Overcome with Transformative Learning

Based on the research findings that the problems faced by the study participants in the TPSA Baiturrahim study group and need to be overcome by transformative learning are: a. Do not have the ability to read the Qur'an properly and correctly. That the Qur'an is the most important and noblest knowledge, therefore those who study and teach it are the best people in the sight of Allah Ta'ala. Because the Qur'an is the best reading for a believer, whether happy or sad, happy or sad. Even reading the Qur'an is not only a charity and worship, but also a medicine and antidote for people whose souls are restless. Thus, based on the findings of the study that there are still some mothers of the TPSA Baiturrahim study group who do not have the ability to read the Al-Quran properly and correctly, considering that mothers as the main and first educators for their children will be embarrassed when they are not fluent in reading Al-Quran. Quran. So that not being able to read the Koran is considered an important problem for them and an intense learning process is needed so that students have an increased understanding of how to read the Koran in accordance with their tajwid.

Moreover, reading the Qur'an is the most important worship and is loved by Allah SWT. This is as the 11 words of Rasulullah SAW, namely "The best of people are those who learn the Qur'an and teach it". b. Cultural Background Influencing the Life Order of Recitation Members. Considering that the students who are members of the TPSA Baiturrahim study have a Javanese cultural background and Madurese culture as well as a mixed culture of Java and minangkabau known culture, so that it affects their life order. there are some who have an influence on the order of their lives so that what they do is not in accordance with Islamic sharia such as the habit of still chatting, feeling (talking about the disgrace of others), traditions and myths are still very dominant in their social life such as believing in kris / talismans that have strength and when you have a new vehicle before using it must be watered with flower water accompanied by a slametan etc. By joining the TPSA Baiturrahim study group, students who are members of the study are expected to be able to change attitudes and perceptions for the better so that they can foster and develop the teachings of Islam in an effort to form humans who fear Allah SWT. Therefore, an intensive study is needed.

The Cultural Background That Affects the Life Order of the TPSA Baiturrahim Recitation Members is a crucial problem that takes a long time to make changes to the distorted and crystallized mindset of the community. It requires continuous study to provide enlightenment of aqidah to the community, especially to members of the recitation group who are contaminated by shirk dust. Considering that the act of shirk includes associating partners with God, because shirk is an act that is very displeased by Allah SWT and the phenomenon of shirk is often seen from various aspects, including aspects of entertainment, traditional ceremonies, and others, all of which contain aspects of shirk. To get

out of this condition, like it or not, Muslims must return to the true monotheism. because true monotheism will be able to distinguish which way is right which way is falsehood, which way to heaven and which way to hell. Thus, every believer must understand and understand what he must do so as not to fall into an era full of shirk, because shirk is part of Satan's agenda to mislead humans.

Changes Obtained by Study Participants at TPSA Baiturrahim

After obtaining transformative learning the changes obtained after receiving transformative learning in the TPSA Baiturrahim study group are as follows:

a. Understanding the Importance of Learning to Read the Qur'an

That every believer who believes in the Qur'an has obligations and responsibilities towards his Holy Book. Among the obligations and responsibilities is to learn it and teach it. Learning and teaching the Qur'an is a sacred and noble obligation. Rasulullah SAW has said, "The best of you are those who learn the Qur'an and teach it". Remembering the Qur'an is the Holy Book that Allah revealed to the Prophet Muhammad SAW, as one of the incomparable graces for the universe. It contains divine revelations that serve as instructions, guidelines and lessons for those who believe and practice them, the contents of which include all the principles of the Shari'a contained in the previously revealed holy books. Therefore, everyone who believes in the Qur'an will grow in love with it, love to read it, to study and understand it and to practice and teach it. Because the limit of learning the Qur'an is only when someone has been escorted to the grave. This is in accordance with the Principle of Lifelong Education or known as "long life education". Based on research findings that the implementation of learning in the TPSA Baiturrahim recitation by starting with reading the Qur'an has great benefits for recitation group students because one member and another can learn from each other. Therefore, by participating in the study, there is an impact of changes that occur on the students of TPSA Baiturrahim recitation members, namely a change in reading the Qur'an which before joining could not be fluent and some even did not understand the length and the short. Furthermore, by studying intensely and actively in attending the recitation, students can read the Qur'an according to their recitation.

b. Can Thicken and Strengthen the Faith of the Members

The influence of faith on human life is very large, namely faith eliminates belief in the power of objects, instills a spirit of courage to face death, instills good attitudes and behavior in life, provides peace of mind. Remembering that humans are always in their lives full of trials given by Allah SWT. When humans are able to accept the trials that exist in this world, it is faith that will bring them to a higher level and closer to Him. Therefore, through recitation, students who are members of the TPSA Baiturrahim study group will get great benefits in their lives so that they can strengthen and strengthen the faith of their members. Furthermore, someone stated that faith is not just believing in something, but that belief encourages him to say and do something according to belief. Therefore, faith is not only believed or spoken, but is fully integrated in a person as

evidenced in his actions. Islamic aqeedah is the most basic part of Islam and is a belief that is the basis of all actions or deeds. A person is seen as a Muslim or not a Muslim depending on his aqidah. If he believes in Islam, then everything he does will be of value as a Muslim's practice or good deeds. If you do not have faith, then all your deeds have no meaning, even though the actions you do have value in human hearing. Referring to the description above, in this study, the changes obtained by students as members of the recitation after receiving transformative learning can gain great benefits in their lives because the intense study of faith and morals can strengthen and strengthen the faith of members considering the influence of faith on human life. very large. Even so, there are still some people who are still reluctant to obey God just because of the demands of the world. There are even those who sell their faith by error. Leaving faith by picking up error. For example, just for the sake of getting something for self-satisfaction, world affairs, willing to leave obedience to Allah, willing to leave Allah's commands, and even deliberately violating Allah's prohibition as did the students of TPSA Baiturrahim study members before joining, namely asking for help from smart people (shaman) for the sake of a position including also for the sake of getting wealth/money busy in work so that they are willing to not pray has begun to decrease.

CONCLUSIONS AND RECOMMENDATIONS

That the description of the implementation of transformative learning in the TPSA Baiturrahim study group is initiated by educators by delivering tausiyah material accompanied by the arguments of the Qur'an and Al-Hadith as well as providing a little religious doctrine in order to create absolute obedience to members. Furthermore, when there is time to visit members with The aim is not only to stay in touch, but also to approach the members of the recitation so that what is conveyed in the tausiyah is not just a question and answer dialogue but can be applied in everyday life. Furthermore, the next procedure is also to provide a bulletin once a month and provide counseling at home if there are recitation participants who have problems that cannot be conveyed in the recitation forum. The problems faced by the study participants in the TPSA Baiturrahim study group were 1) They did not have the ability to read the Qur'an properly and correctly; 2) Cultural Background Influencing the Life System of Recitation Members. This problem is a crucial problem that needs an intense study so that the students of the study group make a change both in terms of understanding, awareness and experience. Thus, through this study, it is hoped that it can create people who are pious and have akhlaqul karimah so that there are changes for the better according to what is recommended in Islamic law. The changes obtained in the TPSA Baiturrahim study group were 1) understanding the importance of learning to read the Qur'an; 2) can strengthen and strengthen the faith of members.

Based on the conclusions above, there are several things that can be recommended as suggestions from the results of the research that has been done as follows:

1. For educators/ustadz, there is a need for improvement in terms of designing learning programs according to the needs of recitation participants, considering that recitation participants are adults. This is in order to attract participants to remain active in participating in recitation activities.
2. For Participants, with a shared awareness to maintain the existence of the study so that it can have a positive impact in increasing worship activities and public understanding of Islamic teachings
3. For the Management of Activities organized by the TPSA Baiturrahim study group, there should be more variety, not only studies that are carried out every week but need to develop activities that can attract participants' interest, such as social services, religious tourism.
4. For other researchers, so that this research can be considered and referenced in the development of further research.

FURTHER STUDY

Therefore, in learning, it is hoped that a change will occur in the participants of the study. The students vary from children, teenagers to fathers and mothers. Therefore, through transformative learning, it is hoped that there will be a fundamental change in the members of the study group. Furthermore, when there is time to visit members with the aim of staying in touch, they also approach to members so that what is conveyed is not just a question and answer dialogue but can be applied in everyday life. Next, give monthly bulletins and provide counseling at home if any recitation participants have problems that cannot be conveyed in the recitation forum. 2) The problems faced by TPSA Baiturrahim recitation participants are a. do not have the ability to read the Qur'an properly and correctly; b. cultural background that affects the life of members of the study. 3) The changes obtained by the participants of the TPSA Baiturrahim study are: a. understand the importance of learning to read the Qur'an; 2) can strengthen and strengthen the faith of members.

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