



Learning to find the meaning of life as educational pillar innovation beyond the unesco concept

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ABSTRACT

Education is essentially an effort to actualize and develop various potential student personalities, both related to physical and mental aspects. In order for education to produce outputs that have superior competence in dealing with various problems and realities of life, UNESCO formulates 4 (four) pillars of education as a support for the education system, namely: (1) learning to know; (2) learning to do; (3) learning to be; and 4) learning to live together. However, according to the author, these pillars are not sufficient to support one's personality in achieving happiness. Because happiness is closely related to the ability to give true meaning to the reality of life that comes from spiritual intelligence. On that basis, through this literature study the authors conducted an analysis of 1 (one) pillar of education, namely learning to find the meaning of life, as an innovation pillar of education outside the UNESCO concept. This study is expected to complement and perfect the pillars of education into 5 (five) pillars, namely; (1) learning to know; (2) learning to do; (3) learning to be; (4) learning to live together; and (5) learning to find the meaning of life.



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INTRODUCTION

There are almost no individuals who grow and develop into adults and become superior individuals without going through a series of educational actions, both formal, informal and non-formal. Likewise with the nations of the world, they will not achieve progress in culture and civilization without going through educational efforts carried out by their countries. This is because the function of education is an effort to humanize humans and actualize all the potential of their personality so that they are mature and independent in facing life's problems so that they can achieve prosperity and happiness.

Ki Hajar Dewantara in Sugiarta et al. (2019) argues, that "education is a guide in the life of growing children. The goal is to guide all the natural forces that exist in these children so that they as humans and members of society can achieve the highest possible safety and happiness". This expression shows that education must be able to guide every individual in achieving happiness. This means that education must be able to develop students' spiritual intelligence, so that in time they are able to find or give positive meaning to the reality of life, which leads to happiness.

Likewise stated in Law Number 20 of 2003 concerning the National Education System, that education functions as an effort to develop and actualize all potential student personalities which include aspects of spiritual, intellectual, emotional, social, creativity, and other intelligences, so that they have various abilities. and character as a civilized and dignified nation. Because of that, the vision of the Ministry of National Education in 2025 is to produce intelligent and competitive Indonesian people (Insan Kamil/Plenary). As for what is meant by intelligent Indonesian people are comprehensively intelligent people, namely spiritually intelligent, emotionally intelligent, socially intelligent, intellectually intelligent, and kinesthetically intelligent.

The expression above shows that students' spiritual intelligence is the most important thing to be developed in every educational practice, in addition to other intelligences. Because spiritual intelligence will affect students' mental abilities in finding positive meaning in every reality of life they face, so they are able to obtain and maintain happiness. This is in line with the results of research by Condinata et al. (2019), that there is a significant positive relationship between spiritual intelligence and happiness with a correlation coefficient of 0.664 and a significance value of 0.000 ($p < 0.05$). The

results of this study indicate that the contribution of the spiritual intelligence variable to happiness is 44.1 percent, the remaining 55.9 percent is influenced by other factors not examined.

Disclosed in <https://lifestyle.kompas.com/read/2020/03/30/210735320/pentingnya-kecerdasan-spiritual-untuk-hidup-yang-lebih-bermakna?page=all> . that "the concept of spiritual intelligence is actually still new. Because of this, little empirical research has been conducted on this type of intelligence. Even so, a study published in the Journal of Fundamentals of Mental Health shows that there is a link between spiritual intelligence and a better social life. While several other studies also show that there is a positive relationship between spiritual intelligence and empathy and satisfaction in life".

The findings above strengthen the belief that a person's happiness has a positive correlation with the level of spiritual intelligence. This means that efforts to develop spiritual intelligence in educational practice are very important, because education is essentially to lead individuals to happiness. But said Neil Nodding in <https://pendidikpembebas.wordpress.com/2011/10/07/pendidikan-untuk-kebahagiaan-atau-kebahagiaan-untuk-pendidikan/>, that "happiness and education seem to be increasingly contradictory lately and wrong one way to deal with these conditions well and become inextricably linked, then happiness must be the goal of education, and good education must make a significant contribution to personal and collective happiness".

By nature, humans are spiritual beings as well as material beings. Therefore a person's happiness is not only related to his material life, but also to his spiritual life. Described by Dewi (2017: 133), that "happiness is not only attached to material things. Only when spiritualism is mixed with materialism in the right doses can we expect happiness. Real happiness also lies in the aspect of human spirituality. Happiness will come when someone achieves inner satisfaction, close to Allah.

The implication of the thinking above is that there needs to be innovation in the pillar of education outside the UNESCO concept. Because the educational pillars of the UNESCO concept do not yet reflect the existence of spiritual power in the administration of education. In this regard, it is necessary to analyze 1 (one) pillar of education which according to the author is very important, in fact it must be a core pillar of education, namely "learning to find the meaning of life". Because that is the UNESCO concept which only formulates four pillars of education, namely: 1) learning to know; (2) learning to do; (3) learning to be; and (4) learning to live together, there needs to be improvement or innovation by adding 1 pillar, so that it becomes 5 pillars of education, namely: (1) learning to know; (2) learning to do; (3) learning to be; (4) learning to live together; and (5) learning to find the meaning of life. Thus it is hoped that the basis and direction of education is not only materialist, but also spiritual.

RESEARCH METHOD

This scientific writing is produced through literature studies or by examining various reading sources that are relevant to the issue at hand. Issue analysis is carried out through a comparative approach to various expert opinions, both in line and against or starting from the thesis, antithesis, and synthesis, so that an accurate conclusion can be drawn. The findings in this study are expected to be a reference for research activities in the field.

RESULTS AND DISCUSSION

Various educational efforts continue to experience significant changes in terms of concepts, principles, methods, objectives and learning content. This is of course an effort to respond to changes that occur in society in various aspects as a result of advances in science and technology. Related to this, educational innovation is a force to be able to respond to changes in an appropriate and useful manner. Rusdiana said (2014) that, "one of the demands for innovation in education is the need for relevance between the world of education and the needs of society or the world of work which tend to keep changing". Furthermore Rusdiana said, that "in preparing relevant educational processes in accordance with the times, the learning system must be adjusted so that it is not left behind and is able to produce output that has high quality and is able to compete with the international world".

Kusnandi (2017) reveals that, "systematically the direction of Indonesia's educational innovation goals is: (1) Catching up with various advances in science and technology, so that in the end education in Indonesia increasingly runs parallel to these various advances. (2) Endeavor to organize education in every type, path and level that can serve every citizen equally and fairly. (3) Reforming the Indonesian education system that is more efficient and effective, strengthens national identity and

awareness, respects national culture, smooth and perfect policy information system, fosters a learning-loving society, attracts students' interest, and produces many graduates who are really needed for various fields of work in society”.

Educational innovation is very important, because education is always required to be able to respond to various changes. Education must also be able to prepare students' ability to adapt to change. If education goes without experiencing change, it will be run over and abandoned by change. Related to this, Hasbullah (2020) says, that "In the history of its development, education has always experienced paradigmatic changes, this is due, among other things, to changes in the educational philosophy paradigm which underlies every existing educational paradigm. The change itself has implications not only at the theoretical conceptual level, but also at the practical level”.

Various changes in education, not only related to the components of education or learning, such as; goals, curriculum, methods, teachers, learning facilities and/or media, but also related to things that are philosophical in nature such as changes in the pillars of education as a support for the education system. If in the implementation of the education system the pillars are inadequate or not strong enough, it will be easy to be constrained or difficult to achieve goals. Because of that Priscilla and Yudhyarta (2021) reveal, that "a pillar is a support in a building that makes the building stand firmly. Education also requires pillars that will support the education system implemented so that education can run well in achieving educational goals”. So, the pillar of education is an important element as a buffer that can ensure the educational process runs steadily and firmly in achieving the expected goals.

The pillar of education is essentially a crystallization or embodiment of an educational philosophy perspective regarding the building of the education system which is to be realized as a solid vehicle or a representative place that can give birth to ideal human beings. In <https://www.gurusiana.id/read/bayuhartendi/article/hubungan-filsafat-dengan-filsafat-pendidikan-4066300> it is said, that "educational philosophy has a very important role in the education system because philosophy is the giver of direction and basic guidelines for improvement efforts, increasing progress and a solid foundation for the upholding of the education system.

Related to the pillars of education, UNESCO as part of the United Nations agency that handles education, has formulated 4 (four) pillars of education, namely: (1) learning to know; (2) learning to do; (3) learning to be; 4) learning to live together. Through these four pillars, it is hoped that every educational institution can form superior student competence as a provision in facing various life problems in the future to achieve prosperity and happiness. It is said by Zhao and Sun (2001) in <https://profesi-unm.com/2021/10/13/pahami-empat-pilar-belajar-menurut-unesco/>, that "UNESCO learning pillars known as 'four pillars of learning', in fact as an effort to create a world order in which students as the next generation of development are not only successful as students in schools but also as individuals and members of society. This means that students are not only invited to study in order to have good academic achievements, but are also able to study independently outside of school and contribute by utilizing their knowledge to become productive citizens”.

However, the 4 (four) pillars of UNESCO's educational concept above are seen as incomplete or not comprehensive enough, when connected with the 2025 national education vision to create intelligent and competitive human beings, as plenary human beings who have comprehensive intelligence, namely spiritually intelligent, emotionally intelligent, socially intelligent, intellectually intelligent, and kinesthetically intelligent. It is said to be less comprehensive, because the pillars of education initiated by UNESCO are only related to 4 (four) intelligences, namely: (1) learning to know, more related to intellectual intelligence; (2) learning to do, more related to kinesthetic intelligence; (3) learning to be, more related to emotional intelligence; and (4) learning to live together, more related to social intelligence. While the pillars related to spiritual intelligence have not yet appeared, even though spiritual intelligence is an essential intelligence or core intelligence which will become the driving force for other intelligences. As revealed by Zohar and Marshall (2007), that "SQ is the foundation needed to function IQ and EQ effectively. Even SQ is our highest intelligence”.

Agustian (2005) defines, that "spiritual intelligence is the ability to give spiritual meaning to thoughts, behaviors and activities, and is able to synergize IQ, EQ and SQ comprehensively". Likewise Hasan (2006) argues, that "spiritual intelligence is intelligence that is used to solve life's problems faced, humans are required to be creative in turning suffering into a high motivation for life so that suffering turns into happiness in life. Man must be able to find the meaning of his life.

Frankl, (2004) says, that "human efforts to seek the meaning of life is the main motivator in his life, and not 'secondary rationalization' that arises because of his instinctive impulses. The meaning of this life is something unique, that is, it can only be fulfilled by the one concerned; only in that way can he have a meaning that can satisfy that person's desire to find the meaning of life". Likewise according to Kaeriyah (2017), that "SQ is able to integrate all intelligences and make humans as beings who are truly intellectual, emotional and spiritually whole. In spiritual intelligence, humans are directed by a very human longing to find the meaning and value of what they do and experience".

So, what becomes the prime mover for humans in their life is the search for meaning. In humanist psychology, humans are creatures who are always looking for meaning, humans will be happy if they succeed in finding meaning, and will be anxious when they cannot find meaning in the realities of life they face. Rakhmat said (2012), that "attention to the meaning of life is also what distinguishes humanistic psychology from other schools of thought. Humans are not only actors on the stage of society, not only seekers of identity, but also seekers of meaning. According to him, Freud once sent a letter to Princess Bonaparte, among which he wrote, that "when a human being asks what is the meaning and value of life, at that time he is sick". Then Victor E. Frankl answered, that "it is wrong, in fact humans become humans when they question whether their life has meaning. And this happens when someone has spiritual intelligence. Therefore, spiritual intelligence, both philosophically and practically, is a determining factor and the main capital for humans in facing various realities of life to obtain happiness".

Related to the urgency of spiritual intelligence above, Rakhmat in Mujtahid (2011) says, that "spiritual intelligence is an ability that lies in humans that needs to be developed in schools. This potential must be continuously trained with curriculum design, a good environment, and teacher involvement. This must change the view that the goals of educational institutions are not only in the scope of cognitive and emotional development of students, but even further, namely the development of spiritual intelligence. This spiritual intelligence is used in training students to get a happy life".

The explanation above shows, that humans with the potential for spiritual intelligence need to learn to find the meaning of life. Without actualizing spiritual intelligence which functions to find meaning, then everything that has been obtained by humans through their intellectual, emotional, social, and kinesthetic intelligence or creativity, becomes meaningless, making it difficult to obtain happiness. Nur Ahmad said in Dewi (2017), that "As a result of prolonged hypocrisy, modern humans suffer from psychiatric disorders, including: (1) Anxiety, (2) Loneliness, (3) Boredom, (4) Deviant behavior, (5) Psychosomatic. Meanwhile, anxiety is a feeling that originates from the loss of the meaning of life.

According to Jung in Fauziatun and Misbah (2020), that "the spiritual crisis that humans suffer is closely related to the problem of existence. This is indicated by the large number of humans who feel alienated, so they feel anxious and restless. This alienation is not because they are separated from their social environment, but because they are alienated from their person and also from their God. There are even among people with psychoneurosis who are categorized as "Suffering Souls", this is because they have not got the meaning in it. So, the ability to find the meaning of life that comes from spiritual intelligence is the core human ability to gain happiness.

Based on the analysis of the literature above, it demands improvements or innovations to the 4 (four) pillars of education initiated by UNESCO, by adding 1 (one) pillar of education, namely learning to find the meaning of life. On that basis, the pillars of education are into 5 (five) pillars, which include: (1) learning to know; (2) learning to do; (3) learning to be; 4) learning to live together; and (5) learning to find the meaning of life. Through the implementation of the 5 (five) pillars of education, it is expected to create intelligent, comprehensive and competitive Indonesian people. Meanwhile, what is meant by comprehensive intelligence includes; spiritually intelligent, emotionally intelligent, socially intelligent, intellectually intelligent, and kinesthetically intelligent.

Furthermore, the 5 (five) pillars of education above are explained as follows:

1. **Learning to know**, namely the activities of students through interaction with the environment, either on their own initiative or with conscious intervention or conditioning by teachers or adults with the aim that students gain knowledge. The process of learning to know is the first experience for the development of human life. No human is born into the world with knowledge. Because of that no human being knows something without being told and/or trying to find out through the learning process by utilizing sensory experience and reason. Retnaningsih (2016: 69) reveals, that "knowledge is the result of knowing, and this happens after people sense a certain object. Sensing

- occurs through the human senses, namely the senses of sight, hearing, smell, taste and touch. Most of human knowledge is obtained through the eyes and hearing". Learning to know means stimulating and training intellectual power, so that it has the ability to understand an object as capital to solve every problem it faces. It can also be said, that learning to know means efforts to obtain and utilize various kinds of information related to efforts to solve the problems encountered
2. **Learning to do**, namely the activity of students with their creativity trying to gain experience to be able to do an act or work to produce something properly and correctly. This means that it has something to do with vocational abilities or related to work skills and competencies. According to Sumarto and Nurhayati (2012), that "Vocational education is a provision in dealing with and solving the problems of life and life, both as an independent individual, a citizen, and as a citizen. If this can be achieved, the dependency on the availability of jobs, which results in an increase in the unemployment rate, can be reduced, which means that national productivity will increase gradually. Learning to do is closely related to learning to know, because it is almost impossible for someone to do something or work properly and correctly without having knowledge. In <https://www.silabus.web.id/pengertian-empat-pilar-pendidikan/> it is said, that "Learning to do is related to hard skills and soft skills. This ability is very important to be developed in the world of education, because education is actually the most important part of the process of preparing quality, tough, and skilled human resources who are ready to keep up with the demands of the times. Students as a result of educational products must indeed be required to have soft skills and hard skills.
 3. **Learning to be**, namely a learning process by knitting and gathering personal experiences, both related to knowledge and skills, so that they become independent and unique individuals. This means as a learning process to find the identity of each student, which is different from the others. Therefore the learning process to be necessary to consider the talents and interests of students who are part of their personality. Related to this, Efendi (2015) in Priscilla and Yudhyarta (2021: 72) reveals, that "educators must try to facilitate students so that they learn to actualize themselves as individuals who have complete personalities and are responsible as individuals as well as members of society". The implication is that in every education service, an individual service approach must be prioritized. If not, then the process of "learning to be" will be difficult to materialize. The government's idea of curriculum and independent schools is actually an attempt to realize the process of "learning to be" for every student.
 4. **Learning to live together**, namely the process of learning to be able to adapt to being part or as a member of society. This is because humans apart from being unique individual creatures and having basic rights, are also social beings who have the responsibility to jointly realize a safe, peaceful, harmonious and prosperous life in their community. The implication, means that you need to learn to be able to appreciate the differences and the existence of other people, learn to understand the principles of equality and equity, so as to avoid conflicts between members of society. It also means that it is necessary to understand and obey various rules in social life in the form of values, norms and applicable laws. Learning to live together is also an effort to actualize emotional intelligence and social intelligence so that a person has the soft skills needed to enter a new life environment such as a work environment or a new community environment. In <https://www.gramedia.com/best-seller/soft-skill/> it is said, that "soft skills are actually individual abilities that are acquired naturally which include emotional and social intelligence, in the form of communication skills or interacting with other individuals, so that can be called a default character. However, soft skills can be learned, by communicating or interacting more, as well as by practicing social sensitivity. That way, individuals can apply their behavior which will later affect soft skill abilities.
 5. **Learning to fine the meaning of life**, namely the learning process by internalizing the values that become core beliefs, usually related to moral and religious values or cultural values of local wisdom which become the basis or reference in understanding and determining the meaning of a the events that happened. The better these values are internalized, the easier it will be for someone to find the meaning of life, and the easier it will be to find happiness. People who are always able to think flexibly, positively, sincerely, patiently, trustingly, and gratefully, will find it easier to manage their hearts or feelings, so that they can avoid feelings of anxiety, stress, when facing unpleasant situations and also avoid euphoric pride, hedonic, and arrogant, when in a fun situation. Learning to find the meaning of life means having a connection with efforts to develop spiritual intelligence, as intelligence related to issues of meaning and value. This is as expressed by Zohar and Marshall

(2007), that "spiritual intelligence as intelligence to face and solve problems of meaning and value, namely intelligence to place our behavior and life in the context of broader and richer meanings, intelligence to judge that actions or one's way of life is more meaningful than the others". In <https://www.sehatq.com/artikel/cara-mencari-makna-hidup>, it is said, that "when a person feels lost and unhappy with the life he lives, he often questions the meaning of his life. These thoughts often arise when entering adulthood. For some people, knowing the meaning of life can affect how they think and behave. When someone feels that their life has no meaning, this condition can lead to actions that have the potential to endanger their own safety. Even though this is not the case with people who are able to find meaning, because they will be able to turn suffering into happiness.

On that basis, learning to find the meaning of life must be part of the pillars of education, in fact it must become a core pillar that can attach the other pillars, so that it becomes a strong pillar to support the education system both in the macro and micro context to realizing national education goals.

CONCLUSION

Based on the discussion above, it can be concluded that:

1. The pillar of education is very important to support the education system so that it has the strength to realize national education goals which include various aspects of the personality of superior students, and are able to realize the vision of the ministry of national education, namely to build complete Indonesian people who have comprehensive and competitive intelligence. As for what is meant by comprehensive intelligence related to spiritual intelligence, emotional intelligence, social intelligence, intellectual intelligence, and kinesthetic intelligence.
2. The educational pillars of the UNESCO concept with the term "four pillars of learning" which have been the reference for academics and educational practitioners, in the view of the author are incomplete or imperfect. Because of the four pillars of UNESCO education which include: (1) learning to know; (2) learning to do; (3) learning to be; 4) learning to live together, has not explicitly or implicitly explained the importance of learning to find the meaning of life which is closely related to spiritual intelligence. Even though the ability to find the meaning of life is a strong basis for everyone in embracing happiness, which should also be the goal of education..
3. Regarding the relevance between the ability to find the meaning of life with success in embracing happiness, it is necessary to make improvements or innovations as a correction to the pillars of education the UNESCO concept by adding one more pillar, namely learning to find the meaning of life. Thus the pillars of education become five, which include: (1) learning to know; (2) learning to do; (3) learning to be; 4) learning to live together, and (5) learning to find the meaning of life.

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