



## JURNAL ILMIAH PEURADEUN

*The International Journal of Social Sciences*

p-ISSN: 2338-8617  
e-ISSN: 2443-2067

[www.journal.scadindependent.org](http://www.journal.scadindependent.org)

Vol. 6, No. 2, May 2018  
Page: 293-306

### Education Based on Ethnopedagogy in Maintaining and Conserving the Local Wisdom: A Literature Study

Ni Nengah Selasih<sup>1</sup> & I Ketut Sudarsana<sup>2</sup>  
<sup>1,2</sup>Institut Hindu Dharma Negeri Denpasar

Article *in* Jurnal Ilmiah Peuradeun

Available at : <http://journal.scadindependent.org/index.php/jipeuradeun/article/view/219>

DOI : <http://dx.doi.org/10.26811/peuradeun.v6i2.219>

Jurnal Ilmiah Peuradeun (*Media Kajian Ilmiah Sosial, Politik, Hukum, Agama dan Budaya*), the International Journal of Social Sciences, is a leading peer-reviewed and open-access journal, which publishes scholarly work, and specializes in the Social Sciences, consolidates fundamental and applied research activities with a very wide ranging coverage. This can include studies and reviews conducted by multidisciplinary teams, as well as research that evaluates or reports on the results of scientific teams. JIP published 3 times per year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. Jurnal Ilmiah Peuradeun has become a CrossRef Member. Therefore, all articles published will have unique DOI number, and JIP also has been accredited by the Ministry of Research Technology and Higher Education Republic of Indonesia (SK Dirjen PRP RistekDikti No. 48a/KPT/2017). This accreditation is effective from October 30, 2017 until October 30, 2022.

JIP published by SCAD Independent. All articles published in this journal are protected by copyright, licensed under a CC-BY-SA or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works. Any views expressed in this publication are the views of the authors and not of Editorial Board Jurnal Ilmiah Peuradeun (JIP) or SCAD Independent. JIP or SCAD Independent cannot be held responsible for views, opinions and written statements of authors or researchers published in this journal. The publisher shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of the research material. Authors alone are responsible for the contents of their articles.

JIP indexed/ included in MAS, Index Copernicus International, Google Scholar, OAJI, Crossref, BASE, DRJI, CiteFactor, DAJ, ISJD, IPI, Sinta, INFOBASE INDEX, GIF, Advanced Science Index, IISS, ISI, SIS, ESJI, ASI, SSRN, Academia.Edu, ResearchGate, Academic Key, PSI and others. JIP Impact Factor ICR by ISI: 0.479, Impact Factor ICV by Copernicus: 100:00, and Global Impact Factor 0.543.





**Vol. 6, No. 2, May 2018**

**EDITORIAL BOARD**

**Editor In Chief:**

**Ramzi Murziqin**

*SCAD Independent, Aff. Gadjah Mada University, Yogyakarta, Indonesia*

**Managing Editor:**

**Amrullah**

*SCAD Independent, Aff. Ar-Raniry State Islamic University, Banda Aceh, Indonesia*

**Regional Managing Editor for Asia-Pacific:**

**Miftachul Huda**

*Universiti Teknologi Malaysia, Skudai, Johor, Malaysia*

**Associate Editors:**

**Tabrani. ZA**

*SCAD Independent. Aff. Islamic University of Indonesia, Indonesia*

**Zulfadli**

*SCAD Independent, Aff. Serambi Mekkah University, Banda Aceh, Indonesia*

**Syahril el-Vhanthuny**

*SCAD Independent, Aff. Serambi Mekkah University, Banda Aceh, Indonesia*

**Istiqamatunnisa**

*SCAD Independent, Aff. Ar-Raniry State Islamic University, Banda Aceh, Indonesia*

**Hijjatul Qamariah**

*SCAD Independent, Aff. Deakin University, Melbourne, Australia*

**Executive Editors:**

**Jason K. Ritter**

*School of Education, Duquesne University, USA*

**Andriansyah**

*SCAD Independent, Aff. Western Oregon University, USA*

**Fauza Andriyadi**

*SCAD Independent, Aff. Sunan Kalijaga State Islamic University, Yogyakarta*

**Khairul Halim**

*SCAD Independent, Aff. Ar-Raniry State Islamic University, Banda Aceh, Indonesia*

**Paul de Lacy**

*Linguistics Department, Rutgers University, United States*

**Kamaruzzaman Bustamam-Ahmad**

*Ar-Raniry State Islamic University, Indonesia*

**Romi Siswanto**

*The Ministry of Education and Culture of the Republic of Indonesia, Indonesia*

**Fikri Sulaiman Ismail**

*Indiana University of Pennsylvania, USA*

**Wang Yean Sung**

*National University of Singapore*

**Editorial Address:**

Street: Utama Rukoh No. 3-A,  
Darussalam-Banda Aceh 23111  
Phone : 08116854254/ 085260010997  
081360075404/ 085260585314  
E-mail: info.jip@scadindependent.org  
website: www.journal.scadindependent.org



**Published by: SCAD Independent**

SCAD Independent is an independent research  
institute on democracy in Aceh, established in 2010  
with the Notary Deed No. 01, dated 29 October 2012.



## EDUCATION BASED ON ETHNOPEDAGOGY IN MAINTAINING AND CONSERVING THE LOCAL WISDOM: A LITERATURE STUDY

Ni Nengah Selasih<sup>1</sup> & I Ketut Sudarsana<sup>2</sup>

<sup>1,2</sup>Institut Hindu Dharma Negeri Denpasar

Email: <sup>1</sup>nghselasih@gmail.com; <sup>2</sup>iketutsudarsana@ihdn.ac.id

Received: Jan 01, 2018

Accepted: April 12, 2018

Published: May 28, 2018

Article Url: <http://journal.scadIndependent.org/index.php/jipeuradeun/article/view/219>

### Abstract

*Etnopedagogy plays a role in the values-based education of culture for teaching and learning in the context of teaching as a cultural activity and the culture of teaching. The values of local wisdom as a source of innovation in the field of culture-based education of local communities through social contacts that are educational-pedagogical to the communicant, namely cognitive (know about something), affective (formation attitude), and conative (behavior, act to do something). The process of attitude change takes place through three stages: attention, understanding, acceptance, the influence of social contact depending on the professionalism of the educator, leads to the three processes through communicative learning. The transformation of society in the direction of modern society needs to begin with the understanding that society as a social system in which structural, cultural, and social processes are the factors that cause change of society with the basic view that education takes place in society, with community resources, and for society facing an era of globalization filled with challenges, competition, and uncertainty, it takes a teacher who has a new paradigm, strategy, and learning model that contains the content of life skills based on the concept of broad based education, which implements Renewal-Train Strategy and Learner Centred Strategy.*

**Keywords:** *Ethnopedagogy, Local Wisdom, Education, Change of Society*



## **A. Introduction**

The transformation of society in the direction of modern society needs to begin with the understanding that society as a social system in which there are structural aspects, cultural, and social processes. Changes in society will not occur without structural and cultural changes that are influenced by the internal and external factors of society itself. Structural aspects include all forms of organizational and institutional arrangements of society. Cultural aspects are the factors that cause a change in society, which is the change of people's aspirations that can be accelerated by engineering structural change. In its development, culture is something inherited (transformation) from generation to generation. The process of inheritance (transformation) is actually a learning process, which is the material of the teaching is the culture and way of inheritance of the culture. Culture not only provides an understanding of a person about the circumstances surrounding but also includes what the individual perceives about the life around.

Indonesians generally believe that schools are a powerful institution in transforming cultures to future generations, despite the fact that cultural transformation occurs more often than interaction or social contact between students and communities outside of school.

## **B. Method**

This is a literature study, which review the results of research related to education based on ethnopedagogy in maintaining and conserving the local wisdom. According to Muhajir (1990: 64), literature study is a way to obtain data by conducting library research, such as through reading, writing, and citing material related to the manuscript. The way to write and cite material from bibliography is called library study. Library study is one way of collecting data from non-human sources such as reading books, magazines, letters, photos, diaries, and seeing social phenomena.

The purpose of the literature study is to better know in detail and provide a framework of thought, especially relevant references derived



from theories, to provide a complete picture by using the source or literature search to obtain complete information to determine follow-up in taking an important step in the scientific activity such as the main books and supporting books.

### **C. Results and Discussion**

#### **1. Direction of Basic View of National Education Based on Ethnopedagogy**

According to Brubacker (in Hatimah, et al., 2007: 3.3), educational relates with social change, economic order, politics, and state. Because education takes place in society, with community resources, and for society, education is required to be able to calculate and be able to anticipate simultaneous social, economic, political, and state developments simultaneously. In micro, education must also take into account individuality or characteristics of differences among individual learners. Thus, the reference of thought in the arrangement and development of national education system must be able to accommodate various views selectively, so there is integrity in the concept.

*First*, establish the principle of equality between the education sector and other sectors. The existence of the national education system should always be interpreted as a necessity to be together with other systems in realizing the ideals of society. *Secondly*, education is a vehicle for the empowerment of the nation by prioritizing the creation and maintenance of the configuration of components of dynamic influences, such as family, school, mass media, and business world. *Third*, the principle of community empowerment with all the social institutions that exist in it, especially institutions that are attached to the function of educating the next generation of the nation.

*Fourth*, the principle of independence in education and equity requires individual citizens and collectives to have the ability to compete as well as the ability to cooperate. *Fifth*, in a pluralistic society, a principle of tolerance and consensus is required. Education is a vehicle for the empowerment of the nation by prioritizing the creation and maintenance of the configuration of the components of the source of influence



dynamically. *Sixth*, the principle of educational planning, because human beings and society are constantly changing, either experiencing planned or unplanned changes, both acceptable and rejected, education is also required to respond quickly to the changes that occur and make the right effort and normative in accordance with the ideals of society. Education is progressive, not resistant to change, but able to control the direction of change. *Seventh*, the principle of reconstructionist. In the conditions of society who want to have fundamental change, it means also large-scale changes based on big ideas, and then education must also be able to produce the products needed by the big changes. Reconstructionists have criticized the pragmatic view as an appropriate view for relatively stable conditions. The problem-solving approach is more contemporary-oriented, whereas the reconstruction approach is more future-oriented while remaining grounded in the present conditions.

*Eighth*, the principle of education-oriented learners. In providing educational services, the characteristics of learners who are general or specific must be considered. Educational services for children's age groups are different for adolescents and adults. The educational approach of children in remote areas cannot be equated with urban children. Included in this case is the need for a special approach for children of economically weak groups, physical abnormalities or mental disorders. *Ninth*, the principle of multicultural education. The national education system should understand that the communities it serves are plural. Therefore, pluralism needs to be a reference that is not less important with other references. Pluralism is an understanding that respects differences and it would be better if education could utilize such differences as a source of positive and constructive dynamics. *Tenth*, education with global principles. Education must be able to play a role and prepare learners in the correlation of global society, that is, at the same time; education has an obligation to preserve national character. Although the concept of a national scale is replaced by a global society that no longer recognizes the boundaries due to advances in information technology, national character building remains relevant and even has to be done.



Based on that opinion, it can be concluded that development must have balance or equality between education sectors with another sector. Education as a vehicle for the empowerment of the nation through family, school, mass media, and business world, so the principle of accountability in education needs to be considered. Independence and equity in education require individual citizens and collectives to have the ability to compete as well as the ability to cooperate, especially with the pluralistic society must be willing to change the paradigm, to make changes and control the direction of change in accordance with the development of science and technology. Able to produce the products needed for the big changes.

The national education system must understand that the communities served are plural. Pluralism is an understanding that respects differences and it would be better if education could utilize the difference as a source of positive and constructive dynamics, able to play a role and prepare learners in the correlation of the global community, ie to preserve national character, even though the concept of national scale which is replaced by a global community has no longer recognized the boundaries due to advances in information technology, national character building remains relevant and even should be done.

## **2. Learning Approach in Ethnopedagogy-Based Education**

Having a deep understanding about Education through Ethnopedagogy, there is the relevance of Law No. 20 of 2003 on National Education System related to various components or factors that support, they are the factors of learners, educators, environment and facilities, as well as parents of students. The educational ethnopedagogy approach is more grounded, cultural values are hindered and good cultural values are utilized, so local content is not just a mere accessory, but it supports the achievement of educational goals. The local content will provide students with skills, so students as graduates have the skills to be ready to adapt to the environment in which the student is located.

Ethnopedagogy is a practice of education based on local wisdom and is derived from the cultural values of an ethnic and a standard of





behavior. Ethnopedagogy is the cornerstone of education as it is in line with one of the cornerstones of the development philosophy of the 2013 curriculum: education is rooted in the culture of today's nation and the future (Government Regulations No. 69 of 2013). In line with this, Alwasilah et al. (2009) views ethnopedagogy as a practice of local wisdom-based education in various domains and emphasizes local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of society. The local wisdom is related to how knowledge is generated, stored, applied, administered and inherited. Ethnopedagogy: the Wise Way towards Educational Revitalization, means that educational institutions are not only centers for teaching and learning but as centers of cultural appreciation and development. The introduction of local culture to learners is needed so that they can live their culture and themselves.

Based on Alwasilah's opinion, it can be concluded that ethnopedagogy studying about local wisdom can encourage developments in the field of science education and research. If school science and community science are studied in a more appreciative and integrative way, it is hoped to create more harmonious attitudes and actions with nature in accordance with the teachings in Hinduism called *Tri Hita Karana*, which are three causes of harmonious relationships. Therefore, all elements of science education practitioners are expected to realize the role of science in a broad context, not just in schools. For that, we need to explore the development of knowledge outside the school to be empowered as a cultural capital to improve science education. The more public phenomena revealed through the ethnography of education, the more challenging the educational process to create positive change in society in order to form a new culture for the advancement of science education and the welfare of human life. Students as learners are informal school for only a few hours, but students are more in the community and family environment, so there is a need for a balance between formal education, informal and non-formal. Therefore, there is cooperation





between *tri* education center in accordance with the expectations of educational leaders, Ki Hajar Dewantoro.

According to Ki Hajar Dewantoro (in Hatimah, 2007: 1.38-1.39), education generally means the effort to promote the growth of character (inner strength, character), mind (intellect), and the body of the child. That is, education should not be separated, but as a whole to promote the perfection of life, namely the life and livelihood of educated children in harmony with the world. Students develop in accordance with their nature so that the roles of teachers as mentors and people who help direct students in accordance with its development. Professional teachers are required for unity in their personality not only to master science and how to transfer knowledge to learners, but teachers are also an intellectual, professional, and a leader.

Based on Ki Hajar Dewantoro's opinion, it can be concluded that in order to improve the quality of education, one of the main factors that determine is the teacher. Teachers are at the forefront of creating quality human resources because teachers are dealing directly with students through the learning process, producing qualified learners, academically, skill, and emotional, moral, and spiritual maturity. That is, produce future generations ready to live with the challenges of the times. Therefore, it takes a teacher who has qualifications, competence, and high dedication in carrying out his professional duties. Especially with the implementation of the 2013 curriculum that emphasizes the attitude aspects.

According Kunandar (2011: 41), in facing the era of globalization which is full of challenges, competition, and uncertainty, the visionary teacher is required and able to manage to learn effectively and innovatively. New paradigm shift change of strategy and learning model in such a way as to give a pleasant feel for teachers and learners known as "quantum learning and quantum teaching". Quantum learning and quantum teaching are essentially developing a model and learning strategy that is as effective as possible in a fun and passionate and meaningful atmosphere.



Perhaps we can comparatively compare past education with the present, the atmosphere of the learning environment is often perceived as a torturous, boring, less stimulating, and monotonous environment, so learners are forced and less enthusiastic. On the other hand, the teachers are also in an unpleasant environment and often get caught up in their daily routine of completing the administration as a tribal behind a professional allowance. Therefore, it is necessary to change the paradigm (mindset) of the teacher, from the traditional mindset to the professional mindset. Especially with the enactment of Teachers and Lecturers Law requires a teacher who is qualified, competent, and certified.

### **3. Life Skills Development Strategy in Ethnopedagogy Based Education**

Alwasilah et al. (2009) views ethnopedagogy as a practice of local wisdom-based education in various domains and emphasizes local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of society. The local wisdom is related to how knowledge is generated, stored, applied, managed, and inherited. Therefore, contents are required in learning-based ethnopedagogy life skills.

Life skills are an instructional orientation that aims to make every learning component follow orientation demands. Educators try to plan, organize, implement, and assess the learning outcomes by always oriented to life skills, while learners prepare themselves to learn and master life skills in order to live independently or capable of optimizing the utilization of potential/self and environmental resources. Life skills as a content/learning material is not a separate material that adds the number of studies/subjects that already exist, but integrated life skills in the subjects that exist. Therefore, life skills must be owned by every component of learning, especially educators who directly deal with learners through learning by planning the learning oriented on the content of life skills.

According to Hatimah (2007: 8.23), life skills recognize one of the skills processed, the social skills of the core orientation require learners least



recognize and understand the community around the learner as well as analyze the existing resources for problem-solving bearing these learners or other issues of dimension and broad spectrum. Therefore, in order that the orientation of life skills really integrate into existing subjects or make subjects that are truly life-oriented oriented, it is necessary to approach, strategies, and appropriate learning patterns in integrating learning materials with the development of life skills which the learners must possess. The loading of life skills in every community-oriented learning will always use the principle of broad-based education approach. Broad-based education is an approach that has the characteristic that education process is sourced from the values of life that are widely developed in society, which is a system that has a vision of excellence, adheres to the principle impossible to form qualified human resources and has advantages, if not start with the establishment a strong foundation. Thus, broad-based education means that the educational approach should provide a broader, stronger, and more fundamental orientation, allowing citizens to have the ability to adapt to the possibilities that occur in themselves, whether related to business or work.

The basis of the concept of broad based education is 1) the foundation of philosophy, namely education lasts a lifetime and is done in the family, school, and community; 2) socio-cultural foundations, namely (a) social and cultural values are explored, nurtured and developed through an educational process to strengthen the nation's personality; (b) organizing society through education on the basis of universal cultural functions with an orientation to a local culture that evolves toward national and global culture; (c) the potential revitalization process to raise awareness, understanding, and sensitivity of learners to social, economic and political developments, so that in time they have the awareness and ability to improve their position in the life of the community; 3) the psychological basis, namely (1) the educational process is directed to optimize the characteristics of a person's potential, thus demanding a conducive environment for their learning needs, (2) the human in his life



needs relationships with others, thus requiring various values that develop wide for the sake of survival.

Thus, the core of broad-based education, ie quality, quantity, and equity of education are equally addressed; empowerment of educational institutions, especially teachers and teachers' welfare needs to get attention, as well as educational programs tailored to national and local needs. Education based on a broad-based education system is the concept of education that refers to life skills, whose primary purpose is to accommodate the educational needs of the people in order to obtain decent work as needed. Formal education is providing basic skills for learners who cannot continue to higher education.

According to Marwah Daud Ibrahim (2003) that based on broad-based education approach, the development strategy of life skills content in learning can be applied 1) Renewal-Train-Review Strategy, and 2) Learner Center Strategy. The Renewal-Train-Review Strategy which means Contemplation, Coaching or Habitation, and Fighting, means that life-oriented education needs to be implemented with a strategy of contemplating the nature and meaning of life/self, training about how to manage life, and success stories of successful figures. Life skills are a combination of, 1) Contemplation of the nature and meaning of existence as a human being, the perfect being of all creation of God; 2) Training and practical habits for managing life and planning for the future to make life more meaningful and rewarding; 3) A snapshot of success stories of some national figures and world leaders to be a source of inspiration and motivation.

Contemplation is necessary because today we live in an era of global information, where the values of religion and cultural values are carried out as though without correlation with daily practice. Without reflection on value, it is like walking without a map and a compass of direction, so it can wobble in the waves of life. Training and habituation are important factors for people to acquire our skills and tips in managing



life and planning for the future, such as self-knowledge, opportunity searching, clear goal setting, life-of-life mapping and process-setting. Training and habituation of self-knowledge and the search for opportunities is very important because, without skill, human is preoccupied with blaming the situation or others, to God himself reminding us that we should be determined to change our own destiny, to change the mindset to fight for life in the globalization era. Life skill is very important to be trained and accustomed to because if life is like a boat traveling across the ocean, without setting a destination and arranging travel maps, and preparing tools and supplies for completeness of travel, we are like bringing our life sailboats in circles to follow waves directions without control. Stories of national figures and world leaders are expected to provide inspiration and motivation to the next generation to find a way to success.

A Learned Centered strategy characterized in that life skills education is organized on the principle that 1) the development of skills based on the interests and needs of the individual or target group; 2) development of skills related to the characteristics of local potential (natural resources and socio-cultural potential); 3) skill development is performed in real terms as a basis for the small-scale business sector or home industry; 4) skills development based on improving the competence of the students' skills to try and work, so it is less theoretical but more operative applicative.

Thus, every living person has certain competencies that need to be developed in accordance with the development of age, social status, and work, so that the curriculum needs to be designed (education) so that the formulation of material that needs to be possessed/controlled learners in the intellect. A high quality of education is needed to create an intelligent, peaceful, open, democratic and competitive life so as to enhance the welfare of all Indonesian citizens. In the context of decentralization and in line with the realization of the equity of quality education results, a



national curriculum is required that contains general competence of graduates who can be accounted for in local, national and global contexts. Education is a process in which students will have the knowledge of life, attitudes, and life skills in order to live a decent life in the midst of society. The process involves the improvement of intellectual, personal, and social skills necessary for students so that it is not only useful for themselves and their families, but also for the benefit of society.

#### **D. Conclusion**

The transformation of society toward the modern society needs to begin with the understanding that society as a social system in which structural, cultural, and social processes are the factors that cause a change in society. The fundamental point of view of National Education based on ethnopedagogy is that education takes place in society, with community resources, and for society. Ethnopedagogy is a practice of education based on local wisdom and is derived from the cultural values of an ethnic and a standard of behavior. Facing the era of globalization that is full of challenges, competition, and uncertainty, it takes the visionary teacher figure and able to manage the learning effectively and innovatively. New paradigm shift, change of strategy and learning model in such a way as to give a pleasant feel for teachers and learners is known as “quantum learning and quantum teaching”.

Therefore, in learning-based ethnopedagogy life skills are required based on the concept of broad-based education, they are 1) the foundation of philosophy; 2) socio-cultural basis; 3) the psychological foundation. Thus, the core of broad-based education, namely quality, quantity, and equity of education; empowerment of educational institutions, especially teachers and teachers' welfare; and educational programs tailored to national and local needs. Broad-based education approach, hence life skills development strategy in learning can be applied 1) The Renewal-Train-Review Strategy, and 2) Learner Centered Strategy. So, every living person has certain competencies that need to be developed through



education. Education is a process in which students will have the knowledge of life, attitudes, and life skills in order to live a decent life in the midst of society. The process involves the improvement of intellectual, personal, and social skills necessary for students so that it is not only useful for themselves and their families, but also for the benefit of society.

### **Bibliography**

- Alwasilah, A. C., Suryadi, K., Tri K. (2009). *Etnopedagogi: Landasan Praktek Pendidikan dan Pendidikan Guru*. Bandung: Kiblat Buku Utama.
- Ibrahim, M. D. (2003). *Basic Life Skills: Mengelola Hidup & Merencanakan Masa Depan*. Jakarta: MHMMMD Production
- Hatimah, I. dkk. (2007). *Pembelajaran Berwawasan Kemasyarakatan*. Jakarta: Universitas Terbuka.
- Kaylene, P., & Rosone, T. L. (2016). Multicultural Perspective on the Motivation of Students in Teaching Physical Education. *Jurnal Ilmiah Peuradeun*, 4(1), 115-126.
- Kunandar. (2011). *Guru Profesional Implementasi Kurikulum Tingkat Satuan Pendidikan (KTSP) dan Sukses Dalam Sertifikasi Guru*. Jakarta: PT Raja Grafindo Persada
- Saifullah. (2017). Learning by Conscience as a New Paradigm in Education. *Advanced Science Letters*, 23, (2), 853-856, DOI: 10.1166/asl.2017.7447
- Sudarsana, I. K. (2016). Development Model of Pasraman Kilat Learning To Improve The Spiritual Values of Hindu Youth. *Jurnal Ilmiah Peuradeun*, 4(2), 217-230.
- Tabrani. ZA & Masbur, M. (2016). Islamic Perspectives on the Existence of Soul and Its Influence in Human Learning (*A Philosophical Analysis of the Classical and Modern Learning Theories*). *Jurnal Edukasi: Jurnal Bimbingan Konseling*, 1(2), 99-112.
- Walidin, W., Idris, S & Tabrani. ZA. (2015). *Metodologi Penelitian Kualitatif dan Grounded Theory*. Banda Aceh: FTK Ar-Raniry Press
- Wisarja, I. K., & Sudarsana, I. K. (2017). Praksis Pendidikan Menurut Habermas (Rekonstruksi Teori Evolusi Sosial Melalui Proses Belajar Masyarakat). *Indonesian Journal of Educational Research*, 2(1), 18-26.





- Wisarja, I. K., & Sudarsana, I. K. (2017). Refleksi Kritis Ideologi Pendidikan Konservatisme dan Liberalisme Menuju Paradigma Baru Pendidikan. *Journal of Education Research and Evaluation*, 1(4), 283-291.
- Yusoff, M. Z. M., & Hamzah, A. (2015). Direction of Moral Education Teacher To Enrich Character Education. *Jurnal Ilmiah Peuradeun*, 3(1), 119-132.

