



COMMUNITY-BASED EDUCATION ORIENTED TOWARDS SOCIO-CULTURAL AND RELIGIOUS VALUES

Eni Desfitri^{1*}, Hefni², Yanti Sriwahyuni³, Nora Afnita⁴, Joni Indra Wand⁵

¹Universitas Bung Hatta, ^{2,3}Universitas PGRI Sumatera Barat, ^{4,5}Institut Agama Islam Sumatera Barat

enidesfitri@bunghatta.ac.id¹, Hefni123@gmail.com², yantisriwahyuni512@gmail.com³,
noraafnita12@gmail.com⁴, dan Indrawandij@gmail.com⁵

History Article

Submission:

6 Februari 2024

Revised:

1 April 2024

Accepted:

27 April 2024

Published:

30 Mei 2024

E-ISSN:

2797-7668

P-ISSN:

2807-405X

DOI:

<https://doi.org/10.55062/2021/IJPI>

Publisher:

Institut Agama Islam
Sumatera Barat Pariaman

Abstract

Education is a fundamental pillar in building sustainable and competitive societies in the era of globalization. Amid the dynamics of social change, it is important for the education system to consider socio-cultural and religious values as a strong foundation in the learning process. This article aims to propose a community-based education approach that integrates socio-cultural and religious values as primary elements. This approach not only emphasizes the transfer of knowledge and skills but also the formation of strong character and deep understanding of the cultural identity of society. Using qualitative conceptual analysis and literature review methods, this research explores the relevance and urgency of education rooted in socio-cultural and religious values in the context of increasingly multicultural societies. In the process, this article presents implementation strategies that can be adopted, identifies potential challenges, and outlines the benefits that can be gained from the proposed education approach. It is hoped that the results of this research can provide deeper insights into the role of education in strengthening cultural identity and promoting social harmony in diverse societies.

Keyword: Community-based education, Socio-cultural values, Religious orientation

PENDAHULUAN

Community-based education has become a contemporary demand to provide the best learning for children, in line with the evolution of social life, especially in urban communities facing various issues such as poverty, unemployment, corruption, slander, and crime (Muslim & Suci, 2020). Research in urban areas is often conducted to explore the relationship between urban growth and the implementation of new social policies, changes in the education system, and community involvement as well as family support in the development of community-based education models (Wuryandani, 2020).

Building socio-cultural oriented education for the golden generation requires a balanced and effective educational structure with the integration of relevant social, cultural, religious, and humanitarian values in Indonesia (Wandi, Afnita, & Hefni, 2021). In the implementation of Community-Based Education, it certainly involves the role of women who contribute to strengthening educational equality. (Muslim & Wandi, 2019). This idea clearly requires an educational system that actively involves the community, utilizing critical and creative thinking skills so that the community can participate in the implementation of education.

Studies show that changes in society significantly influence the process and progress of education in the non-school environment, with various factors such as technological advancements, social changes, and economic dynamics playing a role in determining the direction and quality of education (Effendi & Sholeh, 2023) & (Hendrizal, Joni, Hijrat, Wandi, & Afnita, 2024). Therefore, the curriculum and pedagogy of community-based education have significant implications for children, families, communities, and society as a whole, as noted by Berliner in Sagala (2016) Emphasizing the importance of aligning education with the demands and changes in the continuously evolving social context.

This unfortunate phenomenon indicates the failure of the education output in Indonesia to produce individuals who possess faith, honesty, responsibility, creativity, democratic principles, and good morality, as regulated in Law Number 20 of 2003 concerning the national education goals, which aim to develop skills and shape character as well as the culture of dignity in the context of the nation's intellectual life. (Sukiyat, 2020). The main goal is to optimize students' potential to become individuals who are loyal and devoted to Allah SWT, possess good morals, are healthy, knowledgeable, skilled, creative, independent, and useful to society and their country (Rochmania, 2022).

The hope of achieving these noble aspirations still remains distant as the educational achievements in Indonesia have not significantly contributed to the formation of socio-cultural values that are important in various aspects of life, including academic, bureaucratic, social, and environmental preservation, all of which value the principles of divinity, humanity, and the sustainability of the universe (Hidayati, Weriana, Suryana, & Abdurrahmansyah, 2023).

Lately, Indonesian society has often been confronted with behaviors of mutual insults, defamation, and spreading slander through social media, which have become part of the daily public consumption routine, with countless incidents of hate speech, incitement, and defamation being reported to law enforcement by the community. Analyzing from the examples that have occurred, it is evident that the level of negative behavior in society is increasing. For example, the number of cybercrime cases increased from 8,931 in 2022 to 9,061 in 2023, indicating a 3% rise. (Kominfo, 2024). In addition, the Indonesian National Police (Polri) also recorded the handling of 3,325 cases of hate speech crimes. This figure indicates an increase of 44.99% from the previous year, where there were 1,829 cases (POLRI, 2023).

During the six months from January first to June thirtieth, 2017, the Indonesia Corruption Watch (ICW) recorded 226 corruption cases in government institutions. The crimes involved 587 suspects and caused state financial losses of Rp 1.83 trillion, with bribes reaching Rp 118.1 billion according to reports. (ICW, 2017). "Meanwhile, during the period from 2014

to 2017, it was recorded that private sector professions dominated as perpetrators of corruption crimes with 164 cases, followed by public officials with 148 cases, and members of the DPR/DPRD with 129 cases. Most of these perpetrators were educated individuals, including governors, mayors, religious figures, legal practitioners, doctors, lecturers, and various other professions, who then underwent legal proceedings in court (KPK, 2017).

In facing various cases, it is important to reassess the direction of education because the goals of education are inseparable from its direction itself. Zamroni suggests that the way education is conducted reflects the direction of education in a country, which becomes the standard for assessing its output quality (Alfulaila & Nashrullah, 2022). Community-centered education with a focus on socio-cultural values is significant. The lack of education's role in strengthening socio-cultural values indicates potential flaws in the implementation of educational approaches in Indonesia, which should be able to make a greater contribution to addressing social and cultural issues as well as resolving conflicts and preventing antisocial behavior (Sofha, Nabila, Yusriyyah, & Annisa, 2023).

Building good morality within society depends on education that emphasizes respect for religious values and humanitarian norms. This includes attitudes of respect, politeness, empathy, and responsibility towards the social environment (Rohman & Mukhibat, 2017). All of these can be achieved by systematically educating individuals through educational programs that are embedded in social and cultural values, such as religious institutions, schools, and community education centers. However, ironically, education can become a source of conflict and behavior that contradicts social norms.

Karl Mannheim, a philosopher of sociology of education, stated that there is a reciprocal relationship that mutually influences between education and the social and cultural conditions of society (Hamka, 2020). Education fundamentally doesn't desire outcomes from a system that focuses more on products, but rather prioritizes values. Essentially, the goal of education is to build a structuralist model. The outcomes of the education system within the framework of structuralist thinking aim to meet the demand for labor required by industries driven by capitalist principles. Therefore, education is directed towards producing individuals that align with the needs of the industrial job market. If education fails to meet these industry requirements, graduates will face the risk of unemployment and be perceived as useless by society (Hartanto, Rusdarti, & Abdurrahman, 2019).

This situation not only affects the workplace but also generates serious impacts such as dehumanization and alienation, which contribute to the increasing variety of criminal activities (Wuryandani, 2020). Current education has been shown to contribute to the emergence of behaviors that contradict humanitarian values. Establishing Education Rooted in Socio-Cultural Values helps guide students better, not only preparing them for the workforce but also fostering creativity and noble morals for the welfare of society (Rohman & Mukhibat, 2017). Therefore, this paper proposes the development of an education system focused on socio-cultural values to strengthen the educational morality in Indonesia.

LITERATURE REVIEW

The Concept of Community-Based Education

Building community-based education involves engaging the community in addressing their issues and actively working together to make improvements through jointly adopted policies within the educational community. Suyata states that such an educational pattern has long been practiced by Indonesian communities, such as grassroots education, education conducted by foundations owned by individuals or groups, including education organized by Non-Governmental Organizations (NGOs) (Rahman, 2017).

Azyumardi Azra reveals that within Indonesian Muslim society, involvement in community-based education has been ongoing since the early days of Islamic history in Indonesia (Syakdiah, 2019). The history of Islamic development is inseparable from the development of Islamic education itself, which spread from one region to another in the archipelago. Islamic education in Indonesia, such as in Aceh with community-based education patterns like *rangrang*, *dayah*, *meunasah*, and in Minangkabau known as education in *surau*, and in Java the famous educational system includes *pesantren* *Bustanul Atfal*, *diniyah* schools, and other Islamic educational institutions. These institutions are just examples of how the concept of community-based education has been applied by Indonesian communities throughout history (Ahzan, 2017).

According to Shadily, community-based education is education within a local community (Hermawan, 2018). The sociology dictionary defines the term 'community' as a group of people who have characteristics similar to society but on a smaller scale, with less extensive and coordinated interests. Implicit in the concept of community is the existence of a territorial area consisting of several specific coherence characteristics that distinguish it from other groups. Communities have limited resources compared to societies, but within that scope, there are closer relationships and deeper empathy. There may be special unity bonds within communities, such as racial affiliation, ethnic origin, or religion (Fairchild & Mikuska, 2021).

Community is defined as a group of individuals who reside in a particular area, sharing relationships and specific rules among them. Smucker views education from a community perspective (community approach to education). He depicts community as a group of people residing in a specific area, interconnected through shared experiences, equipped with various basic services, aware of their cultural identity, and capable of working together as a unit (Velepini, Martin, Smucker, Randolph, & Henning, 2018).

According to Cunningham, what can be applied to community-based education is the geographical-sociological meaning of community. Furthermore, he defines community-based education as referring to a structure of individuals with whom we almost always interact, whether in the scope of work, emotional relationships, ideological similarities, artistic talents, membership in a religion, culture, sexual orientation, struggles, movements, and shared history (Cunningham, 2019). Meanwhile, Community-Based Education in the Qur'an focuses more on Islamic principles that govern the interaction between individuals and society in order to create harmony, justice, and collective well-being (Habiburrahmanuddin, 2022).

Pesantren as Community-Based Education Oriented Towards Socio-Cultural and Religious Values

Pesantren, as community-based education, prioritizes socio-cultural and religious values. As institutions built by the community, pesantren not only teach Islam but also inherit local traditions and cultural values. With a focus on character formation and religious identity, pesantren plays a crucial role in building a young generation with a strong understanding of religion and appreciation for social values within society.

The characteristics serve as the main foundation for both pesantren and madrasah. Firstly, as traditional institutions (typically located in peripheral areas). Secondly, as cultural fortresses where pesantren teach materials from the yellow book to uphold the correct traditions of Islamic religious life. Thirdly, the presence of pesantren as a cohesive element in society makes this community-based education capable of building strong social structures and cohesion in upholding the principles of Islam, especially in practicing religious values in daily life.

RESEARCH METHOD

This research adopts a qualitative approach with a focus on conceptual analysis and literature review (Creswell, 2017). The initial stage involves identifying relevant literature sources on the theme of community-based education, socio-cultural values, and religion from various sources such as scholarly journals, books, research reports, and policy documents. Once the literature is identified, the most relevant literature is selected based on criteria of accuracy, credibility, and information relevance to the research focus (Miles, 2019). The selected literature is then analyzed conceptually to identify key concepts related to community-based education, socio-cultural values, and religion (Smith, 2022). This analysis involves deep reading and understanding of the theories underlying education, sociology, anthropology, and religious studies.

Based on conceptual analysis, this research will draw conclusions regarding the importance of community-based education oriented towards socio-cultural and religious values, and discuss the implications of these findings in the context of educational practices, including implementation strategies, potential challenges, and benefits of the proposed educational approach. Thus, through qualitative approach and literature analysis, this research aims to provide a profound insight into the concept and implications of community-based education oriented towards socio-cultural and religious values.

RESULTS AND DISCUSSION

RESULTS

1. Alih bahasakan ini ke bahasa Inggris

The research findings reveal that the current education system in Indonesia predominantly positions students as objects of education, with teachers playing a dominant and authoritarian role in managing and explaining class materials. This impedes the development of critical, creative, and innovative thinking abilities among students, as teachers are perceived as authorities without considering the changes of time. This teacher-centered learning pattern

reduces democracy in education and hinders efforts to address evolving educational challenges through innovation. Consequently, the learning model in Indonesia still tends to focus on teachers with an emphasis on memorization rather than intellectual reasoning and the enhancement of students' multi-intelligence through metacognitive learning.

Teacher-centered learning leads to disparities within the education system. This is particularly evident in academic achievement, which subsequently impacts socio-cultural disparities. This issue arises due to the lack of relevance between the learning materials and the community's needs after students graduate from school. Teachers' roles become weakened as they fail to connect learning with social realities. Socio-cultural disparities are reflected in student-to-student violence, drug abuse, sexual crimes, and free association in adolescent environments, which are caused by ineffective school management and weak supervision from families, education practitioners, communities, and the government.

The negative occurrences in the Indonesian education system today are triggered by a misguided orientation, where students view school merely as a path to obtaining diplomas and high grades. Education should not only be about academic achievements but also about moral development. While academic achievements are important, instilling moral values through socio-cultural education is more crucial in creating quality individuals. The mismatch between educational outcomes and national goals is caused by ineffective school management and administration, as well as the lack of supervision from families, teachers, communities, and the government.

2. Innovation and Community-Based Education Orientation

The vision of educational innovation aims to strengthen community resources, finances, and facilities, as well as enhance the quality, effectiveness, relevance, and efficiency of education. The current stages of community-based educational innovation in Indonesia involve three main aspects. First, the government needs to address the lag in the education process that has not been able to keep up with the rapid advancements in science and technology. Second, the government should improve access to formal and non-formal education for all citizens, including increasing capacity at all levels of education. Third, the government should focus on improving the quality of education as a long-term goal. Additionally, there is a need for educational character renewal with an orientation towards socio-cultural values, to develop personalities with noble character and reflect the experience of a highly national and cultural life.

Community-based education orientations such as pesantren, madrasahs, children's playgrounds, early childhood education, and other community learning centers emphasize character education with a focus on strengthening students' skills to actively engage in society based on religious and insightful values. They also prioritize solving social problems by providing appropriate solutions and guiding students in addressing the issues faced by the surrounding community. This is realized through community-based education that develops socio-cultural values, with a foundation of national character development based on Pancasila. This education aims to balance the formal education system, which tends to focus on cognitive and technological development, with the instillation of socio-cultural values. The roles of religious leaders and indigenous communities are strengthened in primary, secondary, and tertiary education through educational curricula that involve all elements of society.

3. Building Community-Based Education Oriented towards Socio-Cultural and Religious Values

Building a community-based education system in institutions such as Pesantren, Madrasah, TPQ, and PKBM aims to balance education that is too focused on cognitive and technological aspects with socio-cultural values. The goal is to preserve Indonesia's tradition of wisdom and produce individuals who are intelligent, morally upright, highly skilled, and contribute to society. The government needs to address shortcomings in educational orientation by developing systems rooted in society and involving cross-sectoral collaboration. To achieve this, nine steps of renewal in national education innovation are needed, including emphasis on affective and psychomotor aspects, student-oriented approaches, enhancing teachers' understanding of the essence of education, and partnerships with various organizations. These steps are:

First, an educational approach focusing on affective and psychomotor aspects aims to develop the character of Indonesian society, which is religious and humane. It is important to integrate religious, social, and cultural values through real-life examples in learning. Teachers play a crucial role as examples for students in practicing worship and behavior according to Islamic principles as moral guidelines. Community-based education also provides skills to students to open up job opportunities after completing secondary education.

Second, the evolving approach to learning is student-oriented, placing the focus on students. In this context, teachers act as motivators who inspire in teaching religious, social, and cultural values to students in the school environment. The goal is to achieve the school's vision of producing graduates with strong, independent, responsible, honest, creative, resilient, and faithful characters.

Third, enhancing teachers' understanding of the true essence of education aims to achieve the formation of committed Indonesian individuals to Allah SWT, possessing noble personalities, optimal health, broad knowledge, skilled expertise, high creativity, responsible freedom, and democracy. Teachers not only act as instructors but also as educators guiding students according to religious values in line with applicable norms and laws. This highlights the need for transferring values and skills besides knowledge, which should be considered as supporting factors in shaping elementary students' characters.

Fourth, building partnerships with various organizations, including community, professional, religious, community leader, industrial, and government institutions, to improve the quality of human resources through training and provide opportunities for students to understand social, cultural, and community values.

Fifth, building an education system that emphasizes social processes aims to shape students' social personalities. It is important to develop this system early on before focusing on cognitive and technological improvements. By prioritizing the formation of good social behavior, education will follow a scientific approach that emphasizes processes, not just degrees or diplomas. Students need to adjust their learning schedules, especially to strengthen their understanding of the material taught. Strengthening knowledge, competencies, and intellectuality will form an advanced society based on noble morals, faith, and piety to God as the foundation of the state.

Sixth, gaining support from various sectors to increase public awareness of the significance of education built according to the needs analysis conducted. The comprehensive support and participation in educational practices involving all elements of society, starting from the government, scholars, community leaders, teachers, and parents, are necessary to jointly build good social behavior, comply with government and religious regulations, set examples in daily behavior in society, both in the school environment, workplace, and in the family and broader community-based school environment.

Seventh, the government needs to develop balanced education policies, including improving cognitive and technological aspects as well as shaping students' characters in applying social and cultural values such as honesty, responsibility, and democracy. Thus, a generation will be formed with intelligence not only in material aspects but also in spiritual aspects. One step is to adjust education in Indonesia today with a focus on socio-cultural aspects as an innovative approach to achieving national educational goals, namely shaping Indonesian individuals with noble, honest, healthy, knowledgeable, skilled, creative, independent, responsible, and democratic characters.

Eighth, forming harmonious relationships and strengthening social and cultural diversity among school community members can be achieved through the development of education on social values and character. It is important for teachers to present material from various perspectives so that students can understand and respond wisely to social and cultural differences in their environment.

Ninth, integrating various aspects of knowledge in discussing material becomes important. Therefore, teachers need to continue enriching their knowledge to keep up with the development and changes in social behavior. This process requires teachers' intelligence in understanding dimensions of knowledge, ranging from spiritual, theological, professional, social, to cultural aspects

Discussion

1. Current Orientation of Education in Indonesia

The research findings indicate that education in Indonesia currently tends to place teachers as the dominant authority, hindering students' ability to think critically and creatively. The teacher-centered approach also leads to disparities within the education system, reflected in academic achievements and social issues. This failure is attributed to ineffective school management and lack of supervision. Changes in educational approaches and increased supervision are necessary to ensure more effective education aligned with national goals..

Similarly, in line with the research (Kurniawati, 2022) dan (Rahman & Akbar, 2021) Identifying weaknesses in achieving the educational output aligned with the national goals of Indonesia: 1) Education is overly focused on cognitive strengthening. 2) Evaluation lacks creativity, imagination, and innovation. 3) The education system tends to shift from learning to teaching. 4) Low mentorship of students' talents and interests by teachers as motivators. 5) Educational culture merely pursues degrees or diplomas. 6) Imbalance between theory and practice. 7) Incomplete participation from all stakeholders, including private entities and the

government. 8) Teachers are perceived merely as a profession, not as agents of character formation. 9) The active role of the government in educational policies is still lacking, particularly in supporting educational progress nationally and internationally.

This phenomenon needs to be changed by establishing education oriented towards socio-cultural values by the government. The government needs to prioritize changing the national educational orientation in Indonesia by incorporating education oriented towards socio-cultural values, through character education that focuses more on practice than theory in the curriculum (Arifa, Karman, & Ulfain, 2023). This will result in behavior and morals that reflect religious, social, and cultural values, as well as produce educational outcomes that go beyond mere academic grades with a focus on good character quality. Balanced education is needed between knowledge, technology, and socio-cultural values to create an exemplary model of education, not just information delivery like existing character education (Ahzan, 2017).

2. Innovation and Community-Based Education Orientation

The approach of innovation and community-based education orientation is an effort to shift the educational paradigm towards greater inclusivity and alignment with societal needs. The vision of educational innovation emphasizes strengthening community resources and enhancing the quality and efficiency of education. The stages of educational innovation involve addressing deficiencies in the educational process, enhancing access to education for all citizens, and focusing on long-term quality improvement in education. Meanwhile, community-based education, such as pesantren and madrasah, emphasizes the development of student character and skills, as well as addressing social issues.

In line with the research findings (Arifa, Karman, & Ulfain, 2023) Through the community-based education approach, it was found that socio-cultural values are reinforced with the foundation of Pancasila, and the roles of religious figures and indigenous communities are strengthened in the education curriculum to involve all elements of society in building student character. This indicates a significant shift in education, which is not only focused on cognitive and technological aspects but also on the formation of character and societal awareness.

3. Establishing Community-Based Education Oriented towards Socio-Cultural and Religious Values

The research findings highlight the importance of establishing community-based education with an orientation towards socio-cultural and religious values in response to deficiencies in education overly focused on cognitive and technological aspects. The aim of this approach is to preserve Indonesian wisdom traditions while producing individuals who are intelligent, morally upright, and possess high skills that can contribute to society.

This is supported by the research findings (Hermawan, 2018) Concluding the importance of cross-sector collaboration in developing an education system rooted in the community is key to achieving this goal. Renewal steps in national educational innovation, including emphasis on affective and psychomotor aspects, student-oriented approaches, and enhancing teachers' understanding of the essence of education, are integral parts of this effort.

Furthermore, the role of partnerships with various organizations, the development of an education system emphasizing social processes, and the establishment of harmonious relationships that strengthen social and cultural diversity are important steps in strengthening socio-cultural values in education (Arifa, Karman, & Ulfain, 2023).

Furthermore, it is important to integrate various aspects of knowledge in discussing the subject matter so that teachers can continuously enrich their knowledge and keep up with the developments in societal behaviors. Thus, community-based education oriented towards socio-cultural and religious values can serve as a solid foundation in shaping students' quality character and broad perspectives, as well as fostering intelligence not only in material aspects but also in spiritual dimensions.

CONCLUSION

Community-based education that integrates socio-cultural and religious values as primary elements is crucial in strengthening cultural identity and promoting social harmony in increasingly multicultural societies. This study highlights the need for education that not only emphasizes the transfer of knowledge and skills but also the cultivation of strong character and deep understanding of the cultural identity of communities. Innovations in community-based education, such as pesantren, madrasah, and other educational institutions, offer a more holistic approach, emphasizing the importance of socio-cultural and religious values in the learning process. In this context, it is important to develop an education system that actively involves the community, strengthens the role of religious leaders and traditional communities, and enhances cross-sector partnerships to achieve a more inclusive vision of education oriented towards character development and social harmony.

REFERENCES

- Ahzan, S. (2017). *Skripsi: Konsep Pendidikan Islam Dalam Pemikiran Azyumardi Azra*. Banda Aceh: UIN AR-RANIRY. Retrieved from <https://repository.ar-raniry.ac.id/id/eprint/1546/1/SKRIPSI%20GABUNGG.pdf>
- Alfulaila, N., & Nashrullah, N. (2022). *Pendidikan Multikultural Di Sekolah Dasar (Teori dan Praktek)*. Pejarakan Karya: Kanhaya Karya. Retrieved from <https://idr.uin-antasari.ac.id/23052/2/3.%20A5%202022%20PENDIDIKAN%20MULTIKULTURAL%20DI%20SEKOLAH%20DASAR%20%28TEORI%20DAN%20PRAKTEK%29.pdf>
- Arifa, N. A., Karman, A., & Ulfain, U. (2023). Internalisasi Nilai-Nilai Sosio-Kultural Berbasis Etno Religi Di Masyarakat Wannas Kampung Koya Koso Papua. *Communicative: Jurnal Dakwah dan Komunikasi*, 118-127. doi:<https://doi.org/10.47453/edubase.v2i2.392>
- Creswell, J. W. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
- Cunningham, H. B. (2019). Responding to What We Notice: International Student Teaching as a Pathway to Cultural Responsiveness. *Urban Education*, 54(9), 1262-1289. doi:<https://doi.org/10.1177/0042085919860569>

- Effendi, N., & Sholeh, M. I. (2023). Dinamika Sosial Dalam Proses Pengambilan Keputusan dalam Manajemen Pendidikan Islam. *ATTANWIR: Jurnal Keislaman Dan Pendidikan*, 14(2), 45-67. doi:<https://doi.org/10.53915/jurnalkeislamandanpendidikan.v14i2.421>
- Fairchild, N., & Mikuska, E. (2021). Emotional labor, ordinary affects, and the early childhood education and care worker. *Gender, Work & Organization*, 28(3), 1177-1190. doi:<https://doi.org/10.1111/gwao.12663>
- Habiburrahmanuddin, N. (2022). *Pendidikan Berbasis Masyarakat Dalam Al-Qur'an*. Jakarta: Institut PTIQ. Retrieved from <https://repository.ptiq.ac.id/id/eprint/688/>
- Hamka, H. (2020). Sosiologi Pengetahuan: Telaah Atas Pemikiran Karl Mannheim. *Scolae: Journal of pedagogy*, 3(1), 78-84. doi:<https://doi.org/10.56488/scolae.v3i1.64>
- Hartanto, C. F., Rusdarti, R., & Abdurrahman, A. (2019). Tantangan Pendidikan Vokasi di Era Revolusi Industri 4.0 dalam Menyiapkan Sumber Daya Manusia yang Unggul. In *Prosiding Seminar Nasional Pascasarjana*, 2(1), 163-171. Retrieved from <https://proceeding.unnes.ac.id/snpasca/article/view/267/394>
- Hendrizar, H., Joni, M., Hijrat, K., Wandu, J. I., & Afrita, N. (2024). Pendidikan sebagai Investasi dalam Meningkatkan Kesejahteraan Ekonomi Masyarakat. *El-Kahfi| Journal of Islamic Economics*, 5(01), 81-90. doi:<https://doi.org/10.58958/elkahfi.v5i01.232>
- Hermawan, R. (2018). Akselerasi Pembangunan Manusia Melalui Pendekatan Pendidikan Berbasis Kawasan (Studi Kasus di Dinas Pendidikan Kota Mojokerto). *JPAP: Jurnal Penelitian Administrasi Publik*, 4(1), 1016-1032. doi:<https://doi.org/10.30996/jpap.v4i1.1287>
- Hidayati, S., Weriana, W., Suryana, E., & Abdurrahmansyah, A. (2023). Perkembangan Kognitif Menurut Teori Sosio-Kultural dan Implikasinya dalam Pembelajaran. *JIIIP- Jurnal Ilmiah Ilmu Pendidikan*, 6(9), 6706-6714. doi:<https://doi.org/10.54371/jiip.v6i9.2305>
- ICW. (2017). *Laporan Akhir Tahun*. Jakarta: Indonesia Corruption Watch. Retrieved from <https://antikorupsi.org/id/article/laporan-akhir-tahun-icw-2017>
- Kominfo. (2024). *Indonesia Peringkat ke-2 Dunia Kasus Kejahatan Siber*. Jakarta: Kementerian Komunikasi dan Informasi. Retrieved from <http://www.republika.co.id/berita/nasional/umum/15/04/09/nmjajy-indonesia-peringkat-ke2-dunia-kasus-kejahatan-siber>
- KPK. (2017). *Laporan Tahunan KPK*. Jakarta: Komisi Pemberantasan Korupsi. Retrieved from <https://www.kpk.go.id/id/publikasi/laporan-tahunan/937-laporan-tahunan-kpk-2017>
- Kurniawati, F. N. (2022). Meninjau Permasalahan Rendahnya Kualitas Pendidikan di Indonesia dan Solusi. *Academy of Education Journal*, 13(1), 1-13. doi:<https://doi.org/10.47200/aoej.v13i1.765>
- Miles, M. B. (2019). *Qualitative Data Analysis: A Methods Sourcebook*. Sage Publications.
- Muslim, A. Q., & Suci, I. G. (2020). Peran Manajemen Pendidikan Nonformal Berbasis Masyarakat Sebagai Upaya Peningkatan Sumber Daya Manusia Di Indonesia. *Jurnal Pendidikan Anak Usia Dini*, 159-168. doi:<https://doi.org/10.25078/pw.v5i2.1855>

- Muslim, R., & Wandi, J. I. (2019). Career And Family: A Study Of Women Leadership. *Jurnal Harkat: Media Komunikasi Gender*, 15(2), 81-88. doi:10.15408/harkat.v15i2.13464
- POLRI. (2023). *Pengunggah Ujaran Kebencian Dideteksi Polisi*. Jakarta: Pusiknas.Polri. Retrieved from https://pusiknas.polri.go.id/detail_artikel/pengunggah_ujaran_kebencian_dideteksi_polisi
- Rahman, D., & Akbar, A. R. (2021). Problematika Yang Dihadapi Lembaga Pendidikan Islam Sebagai Tantangan Dalam Meningkatkan Mutu Pendidikan. *Nazzama: Journal of Management Education*, 1(1), 76-89. doi:<https://doi.org/10.24252/jme.v1i1.25242>
- Rahman, R. (2017). Ragam Seni Arca Candi Borobudur Sebagai Sumber Pembelajaran Sejarah. *Kalpataru: Jurnal Sejarah dan Pembelajaran Sejarah*, 3(2), 75-82. doi:<https://doi.org/10.31851/kalpataru.v3i2.1630>
- Rochmania, D. D. (2022). Implementasi Pendidikan Karakter Berbasis Pondok Pesantren. *Jurnal Basicedu*, 6(2), 1687-1695. doi:<https://doi.org/10.31004/basicedu.v6i2.2293>
- Rohman, M., & Mukhibat, M. (2017). Internalisasi nilai-nilai sosio-kultural berbasis etno-religi di MAN Yogyakarta III. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 12(1), 31-56. doi:<http://dx.doi.org/10.21043/edukasia.v12i1.1771>
- Sagala, S. (2016). *Memahami organisasi pendidikan: Budaya dan reinventing, organisasi pendidikan*. Jakarta: Prenada Media.
- Smith, W. C. (2022). *The Meaning and End of Religion*. Fortress Press.
- Sofha, G. F., Nabila, I., Yusriyyah, M. Z., & Annisa, N. (2023). Peran Pendidikan Kewarganegaraan Terhadap Pembangunan Karakter Bangsa. *Advances In Social Humanities Research*, 1(4), 408-420. doi:<https://doi.org/10.46799/adv.v1i4.47>
- Sukiyat, H. (2020). *Strategi implementasi pendidikan karakter*. Jakad Media Publishing.
- Syakdiah, H. (2019). Paradigma Pendidikan Berbasis Masyarakat (Community Based Education). *Taushiah: Jurnal Hukum, Pendidikan dan Kemasyarakatan*, 9(2), 86-95. doi:DOI PREFIX (By Crossref): 10.30743/
- Velempini, K., Martin, B., Smucker, T., Randolph, A. W., & Henning, J. E. (2018). Environmental education in southern Africa: a case study of a secondary school in the Okavango Delta of Botswana. *Environmental Education Research*, 24(7), 1000-1016. doi:<https://doi.org/10.1080/13504622.2017.1377158>
- Wandi, J. I., Afrita, N., & Hefni, H. (2021). Study of "Functional Structure" Emilie Durkheim Reviewed From Educational Anthropology on Character and Behavior Society. *Ikhtisar*, 1(1), 39-51. doi:<https://doi.org/10.55062/IJPI.2021.v1i1.9>
- Wuryandani, W. (2020). Penguatan Pendidikan Karakter Di Sekolah Dalam Rangka Pembentukan Manusia Yang Berkualitas. *Jurnal Majelis*, 7, 106-128. Retrieved from https://www.mpr.go.id/img/jurnal/file/1618379709_file_mpr.pdf#page=114