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**THE IMPORTANT OF YOGYAKARTA'S SOCIAL LOCAL WISDOM
VALUES IN DEVELOPING THE NATIONALITY CONCEPT IN
MILLENNIUM CENTURY THROUGH SOCIAL STUDY**

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ABSTRACT

A great nation is a nation whose has a strong character derived from the traditional value and society's culture itself. The essence of progress achieved by the Indonesia shows that the development of national character in this global era cannot be separated from the traditional cultural values aspect which are in harmony with the Indonesian society's characteristics, especially Yogyakarta people. The Yogyakarta society's traditional values need to be explored and constructively developed through social study lessons, to be transformed into an enormous cultural filter and transformational power in achieving the glory of Indonesia. Exploring the traditional values of Yogyakarta people is a strategic effort in building the nation's character on the way to more mature progress in the millennium century. Social study and community education are two components that support each other. Social study's characteristic is directly related to local wisdom values that became one of the foundations of Yogyakarta people's life. Social study attention affects the participation of social positions and learning experiences that prioritize the social study education component. Social study plays a role in educating the community by implementing the social values in schools and in the community.

INTRODUCTION

Traditional value in this paper as equal as with the term of local wisdom, which is in a foreign language, is often conceived as local wisdom, local knowledge or local genius. The Yogyakarta society's traditional values can be interpreted as thinking about the life philosophy of Yogyakarta society based on clear logical, good mind, and contains positive things, work of mind, deep feeling, nature, form of temperament, and suggestion for human glory. Mastery of traditional values will

bring their souls more virtuous.

The globalization grows rapidly in all fields' makes people rely on each other in life's aspects, including political, economic, social, and cultural problems in a life's system (Wosley, 2010: 101). There has been an accumulation of social problems in Yogyakarta's society which is tied in unity, which was originally separated, then expanded beyond the traditional boundaries. As a pluralistic reality, the social dynamics of Jogjakarta society moves rapidly along with the

development, a bureaucratic elements of a government or the willingness of a natural social organism. Yogyakarta's people have begun to have a tendency to become more cosmopolitan.

Various images of Yogyakarta such as education city, city of tolerance, *Adhi Luhung* cultural city, the city of tourism is interconnected, supporting each other in realizing the multiculturalism of Yogyakarta. As a miniature of Indonesia, Yogyakarta manifests in the culture system of the way of self-representation, meaning and appreciation of life, the worldview, the philosophy, the inner life atmosphere, and the system of governance in the social life order using the combination of Islamic culture and Javanese culture. The societal dynamics of such cultural changes indicate that traditional values will provide legitimacy to life's views, institutional beliefs, and traditions to symbolize the identity of collections of people and nation in order to reinforce primordial loyalty toward society's nation supporter (Shils 1981: 320).

The interesting reasons that the authors consider to study the problems of social dynamics of Yogyakarta people, one of them is the historical consideration that Yogyakarta has a distinction both from the eyes of political and socio-cultural aspect (Soeratni, 2001), Yogyakarta is a center of civilization that has a variety of historical events marked by the birth of the Sultanate Yogyakarta as the Islamic kingdom of Mataram that has survived until now. The touch of cultural interaction and civilization of Europe, China, and Japan is a historical experience that created the cultural and social capitals that supports the uniqueness of Yogyakarta special region which are supported by five pillars of privilege, namely: *Kasultanan* and *Pakualaman*, *Muhamadiyah*, *Taman Siswa*, *Pesantren*, and western schools model, so that's why Yogyakarta got the nickname as education city. As a pillar

of the privilege of education, the concepts and patterns of education in *Kasultanan* and *Pakualaman* are as an integral part of civilization and culture that developed for hundreds of years.

DISCUSSION

The Traditional Value of Yogyakarta Society in Developing Social Study Education Based Local Wisdom.

Discussing the role of Yogyakarta's traditional values community in supporting the realization of Yogyakarta nationality as the social study objective, learning in building the nation's character, can be realized in a number of life views, some knowledge, containing various life strategies such as (a) thinking, (b) attitude and (c) behavior (Saxe, 1991: 77). Social study education as "delimiting the social sciences for pedagogical" which later became the rationale of social study education as contained in the document of "Statement of the chairman of committee on Social Studies". Thomas Jesse issued by the Committee on Special Studies (CSS) in 2013. Saxe (1991: 182) calls social study education as "a specific field to utilization of social sciences as a force in the improvement of human welfare" social study education from Heber Newton, "especially selected from the social sciences for the purpose of improving the lot of the poor and suffering urban worker. While the purpose of social study education is to educate how to be a good citizen, constructive and productive citizens, citizens who understand themselves and the community, are able to feel like citizens (to feel civically), think as citizens (to think civically), acting as a citizen (to act civically), and if possible also able to live like a citizen (to level civically).

In order to achieve these goals, social study education which based on Yogyakarta's traditional value is expected to be not only a detailed and complete knowledge, but also consider

the extent to which the social study material has strong significance on students and their communities, and can increase their desire to further understand themselves and the environment, to build national insight. Social study based learning materials based on the traditional values of the Yogyakarta community are also expected to understand students about the mutuality relation of the power of events in the surrounding environment that can be observed in daily activities at school, and in the environment where students live, to answer challenges, especially in fulfillment the necessities of their lives.

The vision of Yogyakarta Special Region development is: "The realization of regional development as a vehicle to the conditions of the Special Region of Yogyakarta in 2025 as a leading center of education, culture and tourist destination, in a developed society, independent, prosperous and mentally supported by the values of the struggle and government clean environment in good governance by developing socio-cultural resilience and sustainable resources ". The long-term vision is further elaborated in the Vision 2009-2013 as follows: "Local Government is catalytic and self-reliant community based on local economic strength and human resource professional and ethical". Meanwhile, to realize the vision is pursued through four regional development missions as follows: To develop the quality of human resources in a healthy, intelligent, professional, humanist and ethical in supporting the realization of a culture of nobility: b) Strengthen the institutional foundation and strengthen the regional structure of tourism-based economy supported by local potential with a popular spirit towards a prosperous society; C) Improving the efficiency and effectiveness of Good Governance-based governance; C) Strengthening the local infrastructure and facilities in an effort to

improve the public services.

The formulation of vision and mission of Yogyakarta Special Region development clearly implies the importance of local cultural values in determining the progress of society not only related to the aspect of morality, but also other aspects such as economy (especially poverty alleviation), culture, politics, health, environment and so on. What cultural values need to be developed in supporting the of vision of Yogyakarta Special Region development and how to preserve, instill and actualize the values of local wisdom are two important things that need to be followed. This is consistent with two major problems related to the development of traditional values in the culture of Yogyakarta society along with the rapid flow of modernization. Facing these problems, it is necessary an effort to revive the traditional values in students as the nation's wealth that must be preserved and realized in everyday life. The next step is the need to find a model of local wisdom values in the education process. This is in line with government policy especially the Ministry of National Education in developing the education character.

Conceptually, the term of education value is often equated with the religious education, character education, noble moral education, moral education or character education itself (Samsuri, 2009: 1 and Zuchdi, 2008: 5). The discourse of character education development, moral education, or character education that is multi culture based on Yogyakarta culture is an effort to introduce and internalize the main values of Yogyakarta society, so that the students as citizens can become confident, strong and have high morality, democratic, responsible and survive in the life of society. In social study, learning activities in the classroom, students are trained to master decision maker skills so that learners have the firmness and stability and social stability

for the Yogyakarta community as their community. Relevant to that, multicultural culture of social study learning based on Yogyakarta culture is also expected to provide opportunities for learners to develop their ability and communication skills, adapt, synergize, cooperate, and even compete in accordance with the norms of Yogyakarta people. Furthermore, learners are expected to appreciate and feel proud of the nation's cultural heritage, develop and apply the values of noble character, imitate the values of exemplary and the heroes, the leaders of society and leaders of the nation, have national pride and participate in keeping the national identity.

Social study education based on Yogyakarta local wisdom is an internalization process that is expected to teach learners to always close to the concrete situation encountered in social life. Through multicultural of social study learning activities in schools at various levels, learners learn about various social issues, learners will be more challenged to respond critically and train students' activeness and independence. Therefore, social study education based on the local wisdom of Yogyakarta people must concern on the synergy between cultures with education so that the education that takes place has more character and more in line with the changing of Yogyakarta culture. So that will be more easily accepted and applied by learners in their life in the present. The process of internalizing. The cultural values of Yogyakarta society is an attempt based on social facts or symptoms that apply specifically in the culture of Yogyakarta people send to the education field. The social problem of Yogyakarta society can be used as a source of material and values that must be instilled in the social studies learning to students at various levels in the school. The process of internalizing the Yogyakarta traditional values community through social study

education is expected to produce knowledge and awareness that describes the privilege of Yogyakarta itself, which is a description of the attitude or behavior that reflects the original culture of Yogyakarta society. Efforts to develop education with social study learning based on traditional values (local wisdom) of Yogyakarta society will only be a discourse or not maximally without the involvement of various elements, such as government and community components, take initiative and become the organizer of educational program is a very valuable contribution, Attention and appreciation from the government as policy makers.

The traditional value (local wisdom) of Yogyakarta people actually also contains a lot of exemplary and life wisdom. The importance of traditional values in social study education is broadly part of an effort to improve the national resilience of students as the identity of a nation. Social study multicultural education based on Yogyakarta culture teaches and cultivates good habits so that learners become cognitive about what is right and wrong, able to feel (affective) good value and usually do it (psychomotor). Multicultural of social study education based on traditional values of Yogyakarta can be pursued by applying learning that puts students as a center as student centered learning. This is in line with the ideal concept of learning, that learning is not just a passive activity of receiving material from the teacher, but the process of actively exploring old experiences, seeking and discovering new experiences and assimilating and linking them together to form the meaning. Meanings are created from what the students see, hear, feel, and experience, then imitate to be developed in everyday life in society and in the state of life. For teachers, teaching is an activity to facilitate students in constructing their own knowledge through involvement in everyday life.

Multicultural social study education based on traditional values of Yogyakarta community oriented to the interests of the future is very appropriate. This is in accordance with the social study goal that students are able to develop knowledge, understanding, and skills to solve social problems that occur in the students' life, in accordance with their learning ability. Learning is done by integrating traditional values into the subjects of social studies itself.

Social study learning based on the local wisdom of the Yogyakarta community is expected to give meaning to a social phenomenon, but it is further expected to raise the awareness and understanding, as well as to change the social phenomenon which is considered problematic and unfair. Various social theories, such as economics, history, political science, and culture are born and developed not only in order to give meaning to social reality, but also have implications for social change because basically social change as part of social dynamics is built on theoretical and a theory is very influential in forming a program action in the field (Fakih, 2002: 6). In a theme of the same phenomenon of change, two theories will give a different or even contradictory meaning. That is, elaborating critical social theory into the study of social studies in this paper, the results are not merely devoted to the interests of certain groups, but more fundamentally, social theory and field findings on social dynamics of Yogyakarta society are expected to play a role in the process of rising critical awareness for participants' education. Thus learners have the knowledge and experience, as well as understanding the process of social transformation and other social processes, in order to create a space that fosters social awareness, as well as social skills in addressing the social dynamics of the Yogyakarta community in the face of the pulling of traditional values and modern values without exploitation (Fakih, 2002: 9).

The empirical concept in social dynamics consists of five external aspects that have the power to transform society in many developing countries. In Indonesia, the phenomenon of social change often comes from various internal factors in the existing empirical problems, better known as the five contemporary prime movers or the five drivers of social change: communication, bureaucracy, capital, technology and religious ideology (Salim, 2002: 81). These problems arise from a variety of thematic topics that exist from different regional locations and community development activities. The Indonesia's government has always linked the problem of social change in every corner of the archipelago with the framework of national development concept, without involving the community to determine the problem and determine its own needs. Social change is structured as a trick-down development exercise.

The study of social dynamics problems in Yogyakarta within the framework of social study learning is an attempt to draw a map, a picture supported by the beliefs of the scientific community, a pattern of life of the Yogyakarta people that can be described, compared and projected for the students' interests in particular and civilization of mankind in general. Referring to the opinion of Salim (2002), then the human mind in change is a level of objective consciousness that will make man a better genre. Social study based on learning activities based on local wisdom of Yogyakarta community can be achieved by integrating the various forms of cultural values as local content into Competency Based Curriculum (CBC). Through the process of learning in the classroom, can introduce the value of local wisdom of Yogyakarta, so that learners can grow the awareness of the importance of these values, and implement it in everyday life. Social study based learning activities based on the traditional values of Yogyakarta, in

addition to make learners master the competence (material) to the targeted of Yogyakarta, can also be designed to make learners recognize, aware / care, and internalize the values, then make it as appropriate behavior with norms and rules applicable in Yogyakarta society.

Social study learning model based on the traditional value of Yogyakarta people contextually is expected to form the creative attitude and noble character for learners. If this is maintained then the local values of wisdom in this society can be maintained, respected and implemented with full awareness by the community. To maintain the values of local wisdom for basic education, for example, we need to do various efforts, one of them by integrating the values and local wisdom form of Yogyakarta into social study learning process in school.

Efforts to preserve the local wisdom value of Yogyakarta people originating from the community as a result of interaction with the environment is done by making traditional values and cultural values as a source of material or literacy and values embedded in social study learning. The purpose of social study learning based on the local wisdom of Yogyakarta people can be achieved maximally by involving the dimensions of cultural approaches, customs and traditions that grow and develop in the community. Through these efforts, it is hoped that the several of local wisdom in the Yogyakarta community can be maintained through the planting of the values and the nature of local wisdom that existed early on the students, it is expected that students can absorb, understand and apply the noble values in their life. Social study learning based on the local wisdom of Yogyakarta people is an integrative, contextual, virtuous way is very feasible in schools, since local wisdom is very useful for building students' souls, to be better able to look at the brightness in the future. In addition, the learning of local wisdom

that is truly in accordance with the world of students so that students can receive it well and it is expected to be implemented in everyday life.

Introduce and understand Yogyakarta religious-spiritual value through social learning in school, hopefully learners will be more familiar, understand that the world that is deployed with all its contents including this man comes from God and will someday return to God. Learners have awareness that God is the origin and place back for all His creation (*sangkan paraning dumadi*). God's infinite power includes the world and its contents (the universe of macrocosm), including humans (the little universe, the microcosm), the majesty of His love. Through awareness of God's majesty, it is expected that learners have the skills to develop it in daily life based on Yogyakarta which is known as "*mewayu hayuning bawono*". The philosophy of "*wayu hayuning bawana*" teaches, among other things, that learners as God's creatures are equipped with awareness of creativity, taste, and intention, must maintain the harmony of the universe based on the feeling of selflessness must willingly be inwardly hearted earnestly strive continuously lonely ingredients of *ramé ing gawé* seeks to preserve the truth, goodness, beauty, safety and sustainability of the world (*hamemayu hayuning bawana*).

The teaching of *mewayu hayuning bawono* as the literacy of the development of social study education based on the traditional values of Yogyakarta as mentioned above when carefully examined is in harmony with the objectives and mission of social studies, which is to form a good citizen as Jarolimek (1986: 4) states that "The major mission of social studies education is to help children learn about the social world in which they live and how it got that way; to learn to cope with realities; and to develop the knowledge, attitudes, and skill needed to help shape

and enlightened humanity". The description as a good citizen delivered by Martorela (1994: 8) is an effective, reflective, competent, and environmentally concerned.

Social study education based on Yogyakarta also has an important role and becomes an instrument for the development of character education of learners in Yogyakarta. In this regard, it is recommended that the Yogyakarta Local Government through the Office of Education and Culture immediately make basic improvements constructively by the actors of education and institutions that manage the education. Through social study education is expected to teach the traditional value of Yogyakarta society, can be widely accepted as a basis for good behavior and responsible for students. Character education is identical with character education, which means a set of traits that are always admired as a symbol of virtue, and moral maturity of Yogyakarta people. Value education has a duty to provide awareness of learners in growing the system of values that are believed to be the basis of behavior in everyday life, both at school and in society. Thus value education in its implementation is not only concerned with aspects of knowledge excellence alone, but rather put forward the ability to behave and social skills or motor skills. The way can be done by developing a social study learning model that is contextual with attention to several criteria (Al- Muchtar, 2004: 257), among others: 1). Social study learning that allows learners to develop critical thinking to understand the values that include the source of value, the truth value, for himself and others. 2). Social study learning that allows learners to develop emotional involvement that can generate awareness to have that value. 3). Social study learning that can renew and strengthen the value system with value clarification technique model. 4). Social study learning that uses various

stimulation media. 5). Using evaluations that emphasize the process to see the involvement of learners.

Presenting the problems of Yogyakarta society through the local subject of social study learning in schools, it is expected that learners can accommodate the local noble values in the form of the Yogyakarta community culture system by considering all the dynamics of change of students living. The value of local wisdom of Yogyakarta people is able to establish the identity of students. For example the value of harmony, the value of multicultural, religious values and social values of society and its changes so that all the dynamics of change in the flow of modernity that penetrate various aspects of life will not upset the local values that have long lived in the social environment where students live. The local aspect of Yogyakarta society is not understood and addressed in the context of conservation, but more broadly in the context of development. Therefore, the traditional values of Yogyakarta society in the form of changes can be developed into social study learning materials, it means that the traditional value of Yogyakarta society must be parallel with modern values. The traditional value of Yogyakarta people has become the basis of the formation of character as a spirit of nationality (spatial aspect in the national level) inspired by the experience of historical background as a dynamic doctrine in the face of a wave of change that is and will occur in the modern era as presented by Supriyatna (2007) .

CONCLUSION

The teaching of social study based on local wisdom of Yogyakarta can breakthrough and mediates between what happened with himself and his life environment, in order to support students' understanding and literacy into good citizen. Understanding the values of local wisdom of Yogyakarta people

through social study education is useful to avoid destabilization of the traditional socialization of Indonesian society becomes far away from justice in conditions like in this globalization era. Where in this era, society is increasingly unconcerned, divided, in exclusive primordial groups. The range of feelings of unity and social loyalty became narrower, tends to be suspicious, easy to hate, due to the feeling of obtaining appropriate injustice in developing an excessive local identity. In order to achieve all of this, social study learning is expected to be able to create a harmony of public relations that has the same rights and obligations as citizens and human rights. Then how events or phenomena from various backgrounds of tribes, groups, ethnic groups of religions, culture can unite to form the identity of the nation?. Through the study of the history of social study in schools, which are design and well organized in learning units can eliminate their threatening primordial identity, replaced with the foundation of Bhinneka Tunggal Ika. Multicultural social study learning is intended to dissolve the identity of our people as Javanese, Irian, Minang, Batak, Sunda, Betawi, Islam, Hinduism, Christianity, Buddhism. Thus the students will be able to understand the importance of "sense of belonging" which is an integral part of the formation of a nation's integration. "sense of belonging" as the basic capital to create national harmony and also to create common identity needs to be internalized to students This understanding must be based on an analysis of human needs derived from the conditions of existence which include: (1) the need for connectedness or frame of devotion, (2) the need for transcendence, (3) the need for burning, (4) the need for identity, (5) the need for an orientation framework. Overall needs can be expressed in two fundamental human concepts: the "to have" and "to be" concepts. As a human being he resides, he lives and develops

into a person because he has something. Thus "possessing" is a part of man's "existence" or "existential having".

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