

## EDUCATION VALUES IN RURAL SOCIETY

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**Abstract:** *The importance of planting local and religious cultural values in education is an effort to anticipate the rate of modernization characterized by sophistication in the field of communication, information, and transportation technologies bringing the countries of the world into the global network system to a new world civilization. If not anticipated by strengthening cultural and religious filters, then globalization will be detrimental to the existence of the nation's cultural values. This study examines the meaning of events and interactions of people, used orientation or theoretical perspective with phenomenological approach. The type of research used in this study is the type of qualitative research. While viewed from the place of research, this research belongs to the type of research library. The research results are: 1) The values of education that can be known from the local wisdom of rural society are as follows; a) The value of the Faith, namely the belief in the existence of God as the Lord of the universe The value of faith is also found in the philosophy of life that has been adhered to firmly; b) Value of Togetherness; c) The value of education that teaches hard work, abstinence, filial piety, obedience to the rules of religion, clean life, community life, and simple life; 2) The concept of educational development from the local wisdom of rural society can be used as an educational model whose purpose is to form the character of learners in accordance with the values of Islamic education, and can be used as a method of teaching in the planting values of honesty, respect for the parents, work hard and so on the learners; 3) The cultural treasures and customs of the Indonesian people are very rich with the traditions possessed by each tribe, as well as the noble values that are believed and made as the way of life of the people, are a wealth of precious value; 4) The values in the culture and traditions of the community can be traced, enlivened, and internalized as a reference for educators to shape the character of the nation's children. The hope is, the values of local wisdom and educational values contained in the Qur'an, can be used as a medium of learning in schools to build a better society life.*

**Key Words:** *Education Values and Rural Society.*

### 1. INTRODUCTION

Education can be understood as a process of developing one's intellectual intelligence to understand the natural environment, man and his God. In addition, it is also a process of humanization, namely the process for all attitudes and behavior as well as various activities of a person, really leads to the interests of human life as a whole. These roles and strategies require the development and improvement of methods of implementation that always adhere to the normative values of local culture and religion, both al-Qur'an and al-Hadist.

The importance of planting local cultural and religious values in education is an effort to anticipate the rate of modernization characterized by sophistication in the field of communications, information and transport technologies bringing the world's nations into the global networking system to a new world civilization. If not anticipated by strengthening cultural and religious filters, then globalization will be detrimental to the existence of the nation's cultural values.

The noble values of culture owned by Indonesian community groups are an invaluable potential for the development and progress of the Indonesian nation. Indonesian society is a plural society, both in terms of culture, religion, and language that has noble values as local wisdom. According to Alwasilah, there are a number of traditional education practices (etnodidaktik) that proved effective in preserving the environment. Because as a whole existing indigenous peoples, have organized education that can be referred to as traditional education, including good character and values education.

So that the expected cultural function in education is to explore the values of local culture, then directed to inculcate the prevailing cultural values. If the function as a means of communication and education has been done well, the actual cultural function will be achieved, because the actual cultural function is directly related to both functions. Through the function of communication and educational tools, it is expected to have invested the values of regional culture. If the planting of local cultural values has succeeded, it will build a strong cultural identity, and will ultimately be able to withstand the influence of outside cultures. In fact he is able to provide alternatives and solutions of various problems faced by humanity, especially in entering the third millennium.

Thus, the values contained in the local wisdom of society, which can be developed in schools, such as religious values, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, appreciate achievement, communicative, love peace, love to read, care environment, social care, responsibility. These values are derived from the religion, philosophy, and culture of the nation. Therefore, in developing education must pay attention to the noble values of religion, philosophy, and culture of the nation. The noble values possessed by the Indonesian people are very valuable, and priceless, especially in building the character of the nation.

Local values mentioned above, in accordance with the values contained in the story of the prophets in the Qur'an. As expressed by Hasan Langgung that the content of the content of the Qur'an is found; (1) theology, (2) ethics, (3) thought / philosophy, (4) the story of the previous person individually or in groups, (5) sharia law, either to khaliqnya or to fellow creatures Mu'amalat. Many of the stories in the Qur'an are closely related to education because it is an interaction that contains elements of education in it. However, not all interactions can be said of the process of educational interaction, except in advance notice some of the essential terms and factors of the educational interaction process. Educational interaction, as Winarno Surakhmad views if has some basic elements, namely; (1) the material (content) that is the content of the process (2) clear objectives to be achieved, (3) active learners experience (4) teachers (implementers), (5) specific methods to achieve goals (6) the process of interaction takes place in a situational bond (7) educational tool. Some research related to the research that is done among others are Isnaini, M. Mukhlis Fahrudin, Nurul Huda, and Suyanto Suyanto.

## 2. LITERATURE REVIEW

### 2.1 EDUCATION VALUES IN RURAL SOCIETY

The problem of national culture has been too often the subject of discussion. This is not surprising, because Indonesia's national culture is still in a stage of rapid current growth, so it always becomes an interesting thing to talk about. The Indonesian culture here refers to the values that are understood, shared, and shared by the Indonesian people. These values are then regarded as noble values, as a reference for Indonesia's development. These values include taqwa, faith, truth, order, friendship, harmony, discipline, self-esteem, tolerance, kindness, endeavor, competitive, togetherness, and creativity. They are in the ethnic cultural system that exist in Indonesia. These values are considered as the peak of regional culture, which is the characteristic culture of the Indonesian nation.

National Cultural Values basically still require a deep assessment and require further research such as whether the value of the culture when in the local context or local cultural values. Values are something that is related to community activity both in groups and individuals. The value that appears can be positive if it will be good, but it will be negative if it adversely affects the object given value.

Values can be interconnected to form a system between one another, coherent and affect the human facet of life. In addition, value always refers to people's attitude toward something good. Thus, value means something that is metaphysical, although it relates to concrete reality. Values we can not see in physical form, because value is the price of something to look for in the process of human response to other human attitudes.

Likewise with cultural values, it is an existing and growing value within society. According Koentjoroningrat cultural value that is the first level of ideal culture or custom. Cultural value is the most abstract layer and wide scope. Thus, the cultural value is something that is considered very influential and used as a grip for a society in determining a person humanity or not. Therefore, cultural values consist of conceptions that live in the minds of most citizens about things that they consider very noble. The value system that exists within a society is used as an orientation and reference in action. Therefore, a person's cultural values influence him in determining the available alternatives, ways, tools, and production objectives.

A system of cultural values consists of conceptions that live in the minds of most societies about the things they have to value in life. Therefore, a system of cultural values, usually serves as the ultimate guidance for human behavior. A more concrete human-level system of conduct, such as specific rules, of the cultural values. Cultural values are grouped into five patterns of relationships: 1) cultural values in human relationships with God, 2) cultural values in human relationships with nature, 3) cultural values in human and human relations, 4) cultural values in human relationships with people other or fellow, 5) cultural values in human relationships with itself.

According to C. Kluckhohn, the cultural value system in all cultures of the world, universally transports the five basic human life issues:

- The essence of human life: the essence of life for every culture differs from the external. Some attempt to extinguish life, some with certain patterns of behavior.
- The essence of human works: each culture is essentially different, for life, position / honor, the motion of life to add to the work.
- The essence of human time: the essence of time for each culture is different, past or present orientation.

- The essence of human nature: there is a culture that branded humans must exploit nature, there is also to be harmonious with nature or man surrender to nature.
- The essence of human relationships: concerned about the relationship between humans both vertical and horizontal (orientation on the characters).

If we discuss cultural values then our orientation should not look to the past and tend to ignore the benefits in the future. We need to discuss what cultural values need to be explored, developed or engineered as the formation of a character (character, morality, and personality) of culture in order to sustain progress. The noble value of ethnic culture is the highest and most abstract level. In this case it is identical with everything that is in the minds of most members of the tribe itself. They regard it as everything that is valuable, valuable, and important, so it can be functioned as a guide or giver of direction in the life of the tribe itself.

Although the noble cultural values of the tribe function as a guide of life, but as a concept, the noble values of the ethnic cultures are in fact very general, have a very wide scope, and are usually difficult to explain in a real and rational way. However, precisely because of that nature, the noble values of ethnic culture are in the emotional territory of the members of the tribe. In addition, individual members of the tribe have been impregnated early with the noble ethnic culture of the nation. So that the concept of noble cultural values of the tribe has been rooted early in support of their souls. That is why the noble values of ethnic culture can not be replaced with the noble values of other tribal cultures in a short time.

At least according to Koentjaraningrat there are four kinds or types of noble ethnic cultural values, namely: religious values, philosophical value, ethical value, and aesthetic value.

#### a. Religious Values

Religion is a source of value that essentially has the most powerful truth base compared to all other value orientations. This is because the value of religion comes from the highest truth that comes from God.

Gie calls it the value of holiness, which is the value derived from the universal action of man to pursue a great purpose concerning the necessities of life or the interests of all mankind. In human life, religious values are actualized in the following forms:

- Worship to God
- Self affirmation in religious community groups
- Fellowship in association with members of religious community groups
- Assurance in the belief that beyond this mortal world there is a God worthy of worship
- Hope in the feeling that goodness will overcome evil.

Religion has a major influence in shaping the personality of an individual. Even the existence of various schools within a single religion also gave birth to a different personality among the people.

#### b. Philosophical Value

The philosophical value is also called the theoretical value, ie the value embodied as a result of logical and rational considerations in the context of proving the truth of something. Theoretical value is either true or false according to reason, so this theoretical value is closely related to concepts, axioms, propositions, principles, theories, and generalizations derived from a number of observations and scientific proofs.

Philosophical value is also synonymous with the value of truth, this value comes from abstract and intellectual human knowledge (knowledge within the scope of human reason). The value of truth embodies itself into the intellectual value (value of science) which in human life is actualized in the following forms:

- Knowledge (intellectual and sensory)
- The search for truth (scientific and logical)

#### c. Ethical Value

Ethical value is the value in which the consequences of certain responsibilities in the context of harmonious social relationships among individuals. Ethical values relate to human behavior based on freedom, responsibility, and caution.

Ethical value or goodness value, this value is derived from individual actions committed by humans to pursue a specific goal concerning livelihood or personal interests as human beings. The value of goodness manifests itself into an ethical value which in human life is actualized in the following forms:

- *wisdom*
- *courage*
- *discipline*
- *justice*
- *benevolence*

- *benignity*
- *loyalty*
- *honesty*
- *temperance*

d. Aesthetic value

Aesthetic value is the concept of value that places the form and harmony at the highest level of value. Judging from the subjects who have it, aesthetic value refers to the value of beauty and not beautiful (Spranger, in Alport, 1964, in)

The aesthetic value is also commonly referred to as the value of beauty, according to Gie's value comes from human knowledge of concrete and sensual (knowledge in the sphere of the human senses). The value of beauty manifests itself in human life which in this case is actualized in the following forms:

- Great and beautiful category
- A comic and tragic category
- Beautiful and ugly categories

Therefore, education as a process of culture, plays a role to internalize the values of local wisdom in the lives of learners, so that learners can be directed into a society in accordance with expectations, both ethically and aesthetically.

In the context of education, the era of globalization and reform has had an impact on the collapse of nobility of this nation. The demand for rapidly growing technology, causing the government to become a hassle and ultimately changing the education curriculum in Indonesia that is adapted to the demands of globalization era. Educational orientation is disrupted by the priority of serving global competition rather than maintaining and conserving the harmony of local wisdom. Globalization is considered to have successfully decadentised the direction of education toward the vision of capitalism. Market-oriented education, quantifying logic to educational privatization efforts are just a few examples of the subtleties of the nature of education toward the desires of global capitalism.

Formal education institutions that should be the arena of transformation and conservation of cultural values too, has now lost its purity. Formal educational institutions have been taken hostage by the interests of the capitalist industry. Therefore, efforts to purify the direction of national education become an absolute thing done. Conceptions that are racing on the philosophical and historical nature need to be explored in order to build the character of local wisdom of the nation. Thus, strengthening the character of local Islamic wisdom on educational praktik will culminate in the progress of a nation.

Therefore, in developing character education must pay attention to the noble values of religion, philosophy, and culture of the nation. The noble values possessed by the nation of Indonesia is a very valuable and not terkial price especially in building the character of the nation. In that context, indigenous peoples still exist in maintaining their local wisdom become an integral part in the development of character education. Many indigenous peoples are still upholding their local wisdom and are proving successful in the development of education known as traditional education or cultural education. Education is not just a transfer of information about science from teacher to student, but a process of character formation. There are three main missions of education, namely transfer of knowledge, transfer of culture, and transfer of value. It is therefore necessary to reestablish the values of local wisdom as a source of innovation in the field of local culture-based education by empowering through the adaptation of local knowledge, including the reinterpretation of local wisdom values, and its revitalization in accordance with contemporary conditions. In addition, strong cooperation between local governments, universities and culturalists is needed to revitalize local wisdom values and develop academic concepts, pilot learning models drawn from indigenous peoples' local wisdom.

In our society, local wisdom can be found in the sangyian, maxim, sasanti, adverb, slogan, and ancient books embedded in everyday behavior. Local wisdom is usually reflected in long-standing community habits. The sustainability of local wisdom is reflected in the values prevailing within a particular group of people. These values become the hold of certain groups of people who will usually become an integral part of life and can be observed through their daily attitudes and behaviors.

Qodri Azizy mentions the limits on the definition of Islamic religious education in two ways, namely; a) educate learners to behave in accordance with Islamic values or morals; b) educate learners to learn the material of Islamic teachings. So the understanding of Islamic religious education is a conscious effort in providing guidance to students to behave in accordance with Islamic teachings and provide lessons with materials about Islamic knowledge.

Therefore, the role of school education in a changing society, not only makes children smart, but the most important is to make children more creative, critical, and have resistance to global values that are less in line with local values. In a global civilization characterized by the respiration of society and resulting in a secular atmosphere,

the task of the school is to equip the child with the values of local wisdom and old traditions in order to form strong character. The values as learning materials can be sourced from local wisdom, traditional art and so on.

For in principle, humans can not live without tradition, although they often feel dissatisfied with their traditions. " Thus Shils Affirms, a tradition that has a function for the community, among others:

- In the cliché language otherwise, tradition is a declining tourism policy. Its place in the consciousness, the beliefs of the norms and values that we embrace now and in the things created in the past. Tradition also provides fragments of historical legacy that we find useful. Traditions are like the pile of ideas and materials that people can use in today's actions and to build the future.
- Provide legitimacy to existing views of life, beliefs, rules and rules. All of this requires justification in order to bind its members. One source of legitimacy is found in tradition. Usually it is said: "always like that" or people always have that belief "even with the paradoxical risk that certain actions will only be done because others have done the same in the past or certain beliefs are accepted simply because they have received before.
- Provide a convincing symbol of collective identity, strengthening primordial loyalty to nations, communities and groups. Local traditions, cities and local communities are similar in role to binding people or members to specific areas.
- Help provide a place of escape from complaints, disappointments and dissatisfaction of modern life. The tradition of impressing a happier past provides a source of substitute for pride when people are in crisis.

Thus, the cultural treasures and customs of Indonesian society are very rich with various traditions possessed by each tribe, as well as the noble values are believed and made as the way of life of society, is a valuable wealth of value. The values in the culture and traditions of the community can be traced, enlivened, and internalized as a reference for educators to shape the character of the nation's children. The hope is, the values of local wisdom and educational values contained in the story of the prophets in the Qur'an, can serve as an alternative medium of learning in schools to build a better society life.

### 3. RESEARCH METHODS

To be able to study the meaning of people's events and interactions, a theoretical orientation or perspective with the phenomenological approach is used. The type of research used in this study is the type of qualitative research (R. Bogdan & S.J. Taylor, 1993: 54). While viewed from the place of research, this research belongs to the type of research library (Husni Thooyar, 2007: 53-62). Data collection techniques are: (1) indepth interview, (2) participant observation, (3) study of documents (Lexy J. Moleong, 2007). Data validity can be achieved if the researcher is committed to four principles or criteria: (1) credibility, (2) dependability, (3) confirmability, and (4) transferability (Lincon, YS., And Guba, EGL, 1985: 301 -321).

### 4. DISCUSSION

Education Values Tradition Saprahan Society

Saprahan word is familiar to the ears of the people of West Kalimantan, but this word is a banquet that involves many people who sit in a row, sitting facing each other. The goal is to bring together a group of people or communities in one assembly, sharing a flavor, facing each other while enjoying a meal in front of him. For men and women there is certainly a difference in the assembly and for non-muhrim can be performed alternately, except in the family banquet, because in Islamic tradition it is strictly forbidden to sit with the non-muhrim.

Back to the main question that the so-called saprahan is the ranks of the people who sit facing the food. In the food there is also a dialas with white or green cloth that extends long there are also stacked on one talam. Valve length of at least 2 meters in size can accommodate 5 or 10 people facing each other. They are commonly called the lineup or sap which officially 3 lines. Sap is based on the social strata of the invitation, or their position in society. The first sap is usually for those who have an important position, when in ancient times it was occupied by kings and clerics, plus the royal authorities. Now the sap could be intended for officials. While in the second sap is occupied by the closest relatives, while in the third sap is for the general public.

In the tradition there is a unique saprahan, namely the setting or appearance of the dish, if the bowl is used in a white dish, then all places are uniformed with the same color. Usually the place is made of ceramic or white aluminum equipped with a washcloth or napkin. This dish is brought by a group or group of saprahan bearers in uniform, consisting of 3 or 5 officers wearing gloves and white socks. Clothes typical telok belanga gill style with a courtesy that is upheld to receive guests needed foresight for those who got the task. What about when they have to be good at choosing who the guests are coming to and must be placed on which sap, according to the personality and social strata of the invitations that come. When the sap is full, then immediately prepared the dish before the invited number of officers who have been determined should not be disturbed by others.

They must be good at placing and arranging side dishes as well as other dishes. It must be parallel, like the head of the fish facing east, then the series of goods given everything arranged the same, if there is a contrary direction, it will become discordant, lost the impression togetherness, uniformity, and cohesiveness. The invitees to see it, immediately notify the introduction to immediately correct his position. Meanwhile, when the invitation to eat, some of them have to go back and forth pay attention to the side dishes in front of the invitees. If out should be replaced with a certain procedure. Never even replace the endless side dish by bringing the food from the kitchen to the plate in front of the invitation, then moving the food into a dish that has been worn before.

The tradition of eating a saprahan there is a term called the paret head, the appointed paret head is the one sitting on the very front of the sap or at the top. The decisive parrot head begins the meal or closes the meal, when the paretal head begins to eat then followed by the other and so if the paretal head ends then the other must also follow it, if it is continued by another called 'crocodile' or crocodile. The principle is, the sense of fate, togetherness, courtesy, appreciate the elder or appreciate the leader, because the leader has shown good language procedures, full of decency. There is mutual respect for glorifying leaders, and fellow guests, then there should be no precedence. So the more often sit down and eat in togetherness, the more rigid the ropes of brotherhood among each other. In ancient times the position of the paret chief was certainly king, but for now it could be occupied by officials, or those who are elderly. Head of paret is really special with special dishes. In the presentation is equipped with gold-colored tray, hand wash and wipe clean hands. When the meal is about to begin, the ahlul bait (host) invites with respect to the head of paret to begin immediately.

Saprahan eating tradition is performed in three waves, called three different sessions of dishes. Invitations are present in an assembly, usually there is agreement from the host experts in the form of white rice, spicy vegetable, sambal belacan, chicken, salted fish, plantain or green banana, there is even added with typical food cencalok sambal), buduk as usual. When the paretal head is finished eating, followed by another by placing the spoon in reverse way, but it is generally done by using a hand, without a spoon.

Henceforth, the second event begins again as before, called the second wave. The second wave of desserts, pastries with a cup of coffee in the size of a small cup called mak jande coffee, cake of bingke bathing, belodar, and bread hood. At the next event by waiting for the third wave of dish issued is water sherbet (water made from a red herb concoction). Air sherbet (aerre as a sign) is called a code that the event is over, and the invitation leaves the banquet immediately.

End of the show, the head of paret appoints someone to read the salawat of the prophet. In the saprahan dinner can not be done carelessly, because every ordinance contains local wisdom and full of values in this case if lived and taken meaning or meaning it will be meaningful. Therefore, the abstinence that prevails in the saprahan banquet is, do not speak dirty and vile, do not spit, if there is a sneeze then immediately leave the place and replaced with another. The invitees are prohibited from taking part that is not in front of him. There is no limit on who is entitled to saprahan eating, because in the tradition of saprahan have certain characteristics and usefulness and sometimes can not be separated from the customary purpose of the goal how the interaction of people to get along with each other, know each other, thus creating a sense of community togetherness.

As a symbol of togetherness and brotherhood, the values contained in the traditions of saprahan are not determined by the fancy or simple of the event. The values contained in the event saprahan are as follows: a) Value of Togetherness, basically saprahan ceremony that is transparent, followed by all citizens of kin, and the gotong royong before the event started. Implementation coordinated the big families. By reflecting a sense of togetherness and high cohesiveness, then from the beginning of preparation to the end, carried out jointly; b) Values of Obedience, this value is reflected in the encouragement within the community to carry out the tradition from generation to generation. The value of obedience that is reflected in the tradition of saprahan is, the attitude in respecting the leader who is considered to represent the interests of the community. Respect and obedience to a leader, is a manifestation of the teachings contained in the Qur'an and al-Hadist, that Muslims must obey Allah, obey the Messenger, and obey the leader; and c) Religious Value, in addition to building the values of togetherness, in the implementation of the saprahan ceremony, there are also values of religious education is thick. Because, before the event begins, and invited guests are in their respective positions, then in the face of the dish that is awarded Allah SWT., Is inseparable from the prayer and closed by reading salawat to the Prophet, in order that the event gets blessings and rewards and survived calamities and disasters.

Implementation of the saprahan can bind unity and unity which in turn can grow the identity of the people concerned, especially from the value of togetherness, mutual cooperation and compactness embodied in the series of ceremonies. These values can be applied to the young generation through formal education at home or social environment and formal school education. Furthermore saprahan event needs to be done continuously to preserve one of the nation's cultural customs to foster cooperation among the citizens to strengthen the sense of common identity.

In addition to the elements of education as described earlier, the educational approach contained in the stories of the prophets in the Qur'an and local wisdom existing in rural communities in the form of pantun, poetry and stories can be developed into effective learning methods. Because the educational approach that includes philosophical,

psychological and religious approaches has a very important role in realizing educational goals. These three approaches have very strong roots and roots as one of the aspects that must accompany the educational process.

From the above description can be stated that the concept of child education as contained in the Qur'an, as well as the educational values contained in the local wisdom of rural communities can be used as an alternative menyelesaikan problems facing the world of education and can form appropriate learner characters with the expected values of Islamic education.

## 5. CONCLUSION

- Educational values that can be known from the local wisdom of rural communities are as follows; a) The value of the Faith, namely the belief in the existence of God as the Lord of the universe The value of faith is also found in the philosophy of life that has been adhered to firmly; b) Value of Togetherness; c) The value of education that teaches hard work, never give up, devoted to parents, obedience to the rules of religion, clean life, community life, and simple life.
- The concept of educational development from the local wisdom of rural people can be used as an educational model whose purpose is to form the character of learners in accordance with the values of Islamic education, and can be used as a method of teaching in the planting values of honesty, respect for the parents, work hard and so on the learners.
- The cultural treasures and customs of the Indonesian people who are very rich with the traditions possessed by each tribe, as well as the noble values that are believed and made as the way of life of society, are a treasured wealth of value.
- Values in the culture and traditions of such societies can be traced, enlivened and internalized as a reference for educators to shape the character of the nation's children. The hope is, the values of local wisdom and educational values contained in the Qur'an, can be used as a medium of learning in schools to build a better society life.

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