The Implementation of Local Values in Aceh Education Curriculum

Abubakar[1]; Dian Aswita[2]; Israwati[3]; Jujuk Ferdianto[4]; Jailani[5]; Anwar[6]; Muhammad Ridhwan[7]; Didin Hadi Saputra[8]; Hayati[9]

[1,2,5,6,7,9]*Universitas Serambi Mekkah, Indonesia*
[3]*Syiah Kuala University, Indonesia*
[4]*Politeknik Pariwisata Lombok, Indonesia*
[8]*Universitas Nahdlatul Wathan Mataram, Indonesia*

THE IMPLEMENTATION OF LOCAL VALUES IN ACEH EDUCATION CURRICULUM

Abubakar[1]; Dian Aswita[2]; Israwati[3]; Jujuk Ferdianto[4]; Jailani[5]; Anwar[6]; Muhammad Ridhwan[7]; Didin Hadi Saputra[8]; Hayati[9]

[1,2,5,6,7,9]*Universitas Serambi Mekkah, Indonesia*
[3]*Syiah Kuala University, Indonesia*
[4]*Politeknik Pariwisata Lombok, Indonesia*
[8]*Universitas Nahdlatul Wathan Mataram, Indonesia*
[2]*Contributor Email: dian.aswita@serambimekkah.ac.id*

Abstract

This study aimed at finding the values of local wisdom as well as strategies for transformation and internalization of these values in the curriculum for students at Madrasah Tsanawiyah. This was qualitative research, and the sampling technique used was purposive sampling. Data collection was carried out using in-depth interview techniques, documentation, and strengthened by focus group discussions (consisting of 5 experts). The validity of the data was confirmed by the triangulation technique. The data were analyzed using inductive techniques to reveal the implicit/explicit meaning of the information in the field. The results of the study indicated that the value of learning needed to be adjusted to the character of the community. Characteristics of the Acehnese people who have a strong, reactive, and exocentric character, are more effective in learning through the use of symbols of local values. One of these local values is peumalèe. Peumalèe can be explicitly implemented in the curriculum and implicitly embedded in the school curriculum. The value of peumalèe not only has a strong foundation in student learning because it is related to their daily beliefs and worship but also has social and religious sanctions for those who violate it.

Keywords: *Aceh; Local Wisdom; Peumalèe;Teaching; Values.*

A. Introduction

Value is something that perfects humans according to their essence (Indonesian Dictionary). The values are essential in the life of society and the core of a culture; they serve as a cultural measure and control. Through understanding and acting according to the value, someone is regarded to have a well-behaving. The process of the transformation of behavior into value undergoes a long process following the history of society (Hess, 1987: 23).

The values in cultures vary depending on the meaning understood by the community itself. For example, pregnancy before marriage is considered a disgrace in Acehnese society. Such behavior leading to this kind of problem needs to be prevented. Therefore, the Qanun/Aceh Provincial Regulations number 14 of 2003 on Khalwat was issued.

In Acehnese society, many values come from the teachings of Islam and the culture of the past. Both are well assimilated and harmonized without any contradiction. This was once expressed by Snouck in James T, Siegel as follows, "*Aceh it as a feudal society based on adat or custom, Snouck points out, saw no conflict between adat and Islam ... what was Achenese was Islamic. Adat and Islam are generally viewed as a close link, the first dependent on second*" (Siegel, 1969: 70).

Since the values of the society are derived from religion and culture, the basic control and guidance of the implementation of these values can be grouped into three theological foundations that originate from Islam, namely the Qur'an, Hadith, and culture. One manifestation is that *narit maja* or *hadih maja* is interpreted as coming from the values of the Qur'an and Hadith, thus determining the Acehnese people are the same as Muslims in other parts of the world. Its uniqueness is that the naritmaja is applied by the Acehnese people with its characteristics.The strong implementation of these three elements serves Aceh as a special region (Ministerial Decree No. 1/ MISSI/1959).

Narit Maja is an oral tradition passed down from generation to generation by the Acehnese community in various daily activities such as

in economy, religion, politics, work ethic, family, including in various formal educational activities such as in schools. The practice of local wisdom values is the identity of the nation and group (Djuned, 2011: 10-11). The uniqueness of identity shows the dignity of a nation or group of people, so it is necessary to inherit and integrate it into all activities. *The value of life and varying activities of living values in education, civic education have the vision of the nation character building* (Komalasari & Saripudin, 2018: 396).

The inheritance of these values of wisdom will not occur naturally, yet there must be a deliberate effort based on continuity through the support of all stakeholders. These values must be planned, programmed continuously so that each generation understands, deepens, and experiences and can adapt to the times and be preserved. Cultural values and customs are the Acehnese identities, when the value is lost, then a civilization disappears, and so does Aceh (Yusuf, 2008: 95; Fajarini, 2014: 228).

To ensure the inheritance of these values goes well in shaping community behavior, the Aceh Government has formulated various legal principles contained in several local regulations (hereafter called Qanun), such as Qanun Number 11 of 2014 on the Implementation of Aceh's Education, strengthened by Qanun Number 9 of 2015 about the changes in the Implementation of Aceh's Education, Qanun Number 5 of 2000 on the Implementation of Islamic Shari'a, and Qanun Number 7 of 2000 on the Development of Customary Laws and Customs of Aceh; in Article 5 paragraph 9 point 2, it mentions the obligation to include the costum of Aceh in the curriculum (from SD/ MI to SMA/ MA). This aims to make Aceh an area that has its special value.

Based on these various legal foundations, given the importance of learning related to Acehnese local values in the development of life for the young generation of Aceh as a manifestation of upholding the dignity of the nation and state, this research was conducted. This study aims to explore the values of local wisdom that can be applied in Acehnese education and how are the strategies for transforming and internalizing these values in the curriculum for students at Madrasah Tsanawiyah.

B. Method

This study is qualitative research and aims to analyze the phenomenon of what is perceived by the subject holistically according to the research theme.

1. Research Respondents

Respondents for this study consisted of principals, teachers, and students at MTsN (equivalent to junior high schools) in Banda Aceh, stakeholders, and experts in related fields. Determination of the sample using the purposive sampling technique. This research was conducted at 3 locations, with a total sample size of 28 persons, consisting of 3MTsN principals, 8 senior teachers (who have taught for more than 10 years), 2 Religious leaders, 1 Chair person of the Aceh Adat Council, 4 school security, 1 Acehnese historian, 1 Acehnese literature and culture expert, and 8 MTsN students.

A total of 28 respondents have been selected and become an informant in this study, and among them, there is one key informant. The determination of key informants is considered important because of several considerations, including his/ her role in society, his/ her knowledge about local wisdom, his/ her communication skills and there is no conflict of interest with impartiality (Nanang, 2014). Thus, the key informant in this study was the Chairperson of the Aceh Adat Council.

2. Researcher's Presence and data collection technique

This study uses human instruments and is equipped with field observation sheets, interview sheets, and research logbooks. The method of data collection was carried out by field observations techniques, in-depth interviews, and document review with content analysis techniques.

During the process, the researcher always tries to avoid the influence of subjectivity and maintain the interview environment as it is. During the data collection process, the researcher did not determine the amount of time that had to be taken but constantly tried to match the opportunities of the data source, thus the process of collecting data is more flexible and calmer. With such conditions it allows communication to be

more open as it is without being hidden. To avoid data loss, researchers used tape recorders and logbooks as tools in conducting research.

The data that has been obtained from the respondents are then put together for further review through a Group Discussion Forum involving the Chairperson of the Aceh Traditional Council, Religious Leaders, Acehnese Historians, and Acehnese Literature and Culture Experts.

3. Data Validity Check

Moleong suggests 4 steps to check the validity, namely Credibility, Transferability, Dependability, and Confirmability (Moleong, 1988: 321). However, on this occasion the researcher only used two steps in testing the validity of the data in this study, both steps have met the scientific requirements, namely (1) Credibility Check, which consists of peer discussion and data source triangulation&triangulation technique; and (2) Confirmability Check.

4. Data analysis

Data analysis in this study consists of three stages, namely data reduction, data presentation, and concluding/ verification (Sugiono, 2015: 338). The data analysis techniques used in this study included a transcription of interview results, data reduction, analysis, data interpretation, and data triangulation. From the results of the data analysis, several conclusions can be drawn.

C. Result and Discussion
1. Result

The result of this study indicates that the internalization of cultural values in Acehnese society can be done through an educational process. Strategies for transforming the local wisdom values of *peumalèe* are pursued by habituation through the curriculum approach, co-curriculum, extra curriculum, and hidden curricula. The curriculum approach is classified into two types, namely, a curriculum full of values and a value-implicit curriculum.

Therefore, the learning of values in the Acehnese society requires a specific approach so that it is more readily accepted by one of its cultural approaches. It can also be seen that the first Islamic values that entered Indonesia were easily accepted in Aceh, one of the approaches was through its cultural-based learning (Arifin & Khambali, 2016: 255).

Based on research conducted at three schools, namely MTsN Model Banda Aceh, MTsN 2 Banda Aceh, and MTsN 3 Banda Aceh, it is known that there are no fundamental differences in the process of transforming local wisdom values of *peumalèe*. All elements in the three MTsN understand that their education is different from other public schools. Education at MTsN is not only concerned with academics but morals are also the main thing, even according to them morals are above knowledge. Good morals are those that come from the cultural customs of the people. Therefore, the vision, mission, and objectives of education are the three foundations of education to be able to realize these morals, one of the good morals in Islam and Acehnese customs is a sense of *peumalèe* according to its place, both in the family, community, and school.

The transformation strategy referred to in the research is described as follows.

a. **Transformation of Local Wisdom Values of *Peumalèe* through the use of the lesson curriculum**

The main and mainstay curriculum in the transformation of *peumalèe* values through learning Islamic Religious Education, such as Islamic Cultural History (SKI), Akidah Akhlak, Al-Quran Hadith, and Arabic Language.In this subject, the value transformation process is more structured and measured through various assessments and indicators. All local wisdom values of *peumalèe* we can find in this study, even all Islamic morals in detail are also available in it.Similarly, with other subjects such as Social Studies and PPKn although the values in these two subjects are considered more general and universal, because these two subjects also speak a lot about broader morals, for example about state and social affairs.

b. **Transformation of Local Wisdom Values of *Peumalèe* through the use of the extra curriculum**

The use of the extra curriculum must also be able to support the smoothness of the character formation of students as expected in the Islamic Religious Education curriculum. There are 29 extra-curricular programs at MTsN Model, which consist of 20 excellent student activities and 9 excellent curricular activities. All activities have been well programmed in the annual plan with the hope that they must become a place for the transformation of good values as a Muslim and cannot be separated from its mission.

Mean while, at MTsN 2 and 3 there are 11 extra curriculum activities. With these activities, it is hoped that they will be able to transfer good values such as the various *peumalèe* that exist in religion and culture. The lack of extra-curriculum programs in these two MTsNs is due to the low economic structure of the parents' family, so various additional funds may not be maximally obtained.

According to their nature, extra curriculum activities are grouped into two categories, namely activities that are hard (hard activity) and soft (soft activity). Hard activities are usually carried out on Saturdays such as Paskribaka, Drum band, Pramuka, PMR (Youth Red Cross), sports, and several other activities. While activities that are included in soft (soft activity) are held every Friday (after Friday prayer services), such as the Science Olympiad (mathematics, physics, biology, & chemistry), Storytelling, Blog/ Website Development, Youth Scientific Work (KIR), Recitation of Da Tahfiz, Calligraphy, Tajhiz Mayin Rebana, Nasyid, Choir, and Hadrah.These activities are intended to face various competitions - competitions and the formation of various *peumalèe* values in students.

c. **Transformation of Local Wisdom Values of *Peumalèe* through the use of hidden curricula**

It cannot be denied that the profile of the school which is the location of the research is a religious school that is certainly different from public schools, so it can be seen that all elements of the school are obliged to position themselves as a source of values that are followed and exemplified.

The strategies for transformation and internalization of values in this curriculum include:

1) The Role Models; get used to giving good examples in various activities such as speaking and behaving following Islam and Acehnese values, familiarizing oneself with all the rules/ disciplines, social and religious activities, getting used to giving advice, getting used to living cleanly, getting used to advise, getting used to reading the Al-Quran and getting used to praying with the belief that one's destiny can be changed, namely by prayer, both prayer in the form of effort such as studying and praying to Allah SWT.

2) Transformation Strategy through Formulation of School Vision, Mission, and Goals; Vision, mission, and goals are the fundamentals, clearly when these elements become spiritual all elements of the school are towards the same goal, even though their jobs are different. To instill strong faith and to create awareness of worship and akhlakul qarimah in all aspects of life and to create a generation that empathizes with others and the environment. From this mission, it is concrete in terms of the following objectives, namely "educating students with Islamic character", and "educating students who have the value of responsibility and social care".

3) Value Transformation Strategy through Hidden Curriculum in Formal Curriculum; Hidden curriculum is local content that is usually taught in the community and can be adopted informal education. Mean while, the formal curriculum is a learning activity design that is authorized by the government.

4) The Transformation of *Peumalèe*'s Values through Student Contracts and Promises; The formation of *peumalèe* values in MTsN is also pursued through the promises of students, in which the promises are illustrated by various hidden values that can be categorized into *peumalèe* moral values in students, starting from being ashamed of Allah to fearing Him.

5) Value Transformation through Firm Sanctions; The imposition of appropriate sanctions is an important strategy in the transformation of *peumalèe* values, the imposition of sanctions is found at all sites, ranging from minor sanctions to serious sanctions, sanctions that are given must not hurt physically, therefore sanctions must be selective, generally giving sanctions on students at MTsN Kota Banda Aceh, do not intend to deter and hurt their physical beings, but rather tend to be *peumalèe*, according to the activities they are violating.

6) Transformation of *Peumalèe* through the Socialization of Shame Values and Words of Wisdom to Students; Not all schools have posters of values socialized in the school environment. Only MTsN Model schools were found to have *peumalèe* values socialized with attractive posters on the school grounds with the theme "shame is a part of faith", there are 12 values of shame, namely: (1) I am ashamed to leave prayer, (2) I am ashamed to come being late to school, I am ashamed of being lazy to study, (3) I am ashamed of littering, (4) I am ashamed when I lie, (5) I am ashamed to speak dirty, (6) I am ashamed to take other people's things, (7) I am ashamed to open porn sites, (8) I am ashamed of hurting my father/ mother and teacher, (9) I am ashamed of hurting my friends, (10) I am ashamed of dating, (11) I am ashamed of eating while walking, and (12) I am ashamed of failing in school. In addition to socializing the values of shame in the school environment, MTsN Model is also the socialization of wise words which is also quite effective in shaping student morality, for example, the prophetic traditions about cleanliness, education, parents, teachers, and so on.

7) Transformation Strategy by Strengthening Hidden Curriculum through Provision of Classroom Teachers; The existence of an accompanying teacher can provide other nuances in education in each class, provide assistance for various learning difficulties and remind people of various things that are against various

positive values, and help students' difficulties in completing lesson tasks under their fields.

8) Transformation of Local Values through Utilization Student's daily akhlak book; This student akhlak book is distributed free of charge to the teacher at the beginning of each semester, which functions to record all students' daily morality books, both those related to learning, as well as their various relationships in the school environment. Based on the records of the daily akhlak book, the teachers can monitor the development of students' daily morality from an early age so that steps can be taken or as early as necessary by the teacher concerned, various actions needed such as warning, or other actions such as warning letters, calling parents and various efforts other. The availability of akhlak book can have a direct impact in preventing variously prohibited and embarrassing student behaviors.

9) Empowerment of School Security; School security is an important element in the transformation of the values available on all sites. The task of security is not only as a supervisor for school security from external and internal interference, but security must also be part of the school curriculum, which is tasked with ensuring that various school disciplines can run well. Violations committed by students and teachers and other elements as elements of education in the educational curriculum cannot escape his attention.

2. Discussion

Peumalèe in Aceh is quite pervasive in all aspects of life, but nowadays it has begun to fade because these values are no longer integral to the concept of learning in school. This study is concerned about it because some policies have been issued by the government to maintain the existence of these values to our next generation according to (Qanun/Aceh Provincial Regulations Number 9 of 2015, Number. 7 of 2000, and UUD 18 of 2002 on Aceh's Special Autonomy).

These *peumalèe* values contain various virtues and are useful in shaping and encouraging the spirit of learning toward the formation of graduates of a cultural-based character. *Peumalèe* is following the Islamic Shari'a and the culture of Aceh because *peumalèe* has high philosophical values of religion and culture, as follows:

a. *Peumalèe* is a good act, because *peumalèe* creates goodness, as the Hadith of the Prophet Muhammad SAW which means: "*The shame does not bring anything but merely goodness*" (Tim Baitul Kilmah, 2014: 7). Thus *peumalèe* as a culture contains a value of goodness to humans. *Peumalèe* encourages humans tohave a noble character and abstains from contemptible acts. So, *peumalèe* has a good impact on the development of students' personalities under Islamic moral character.

b. *Peumalèe*is a branch of faith. Faith is man's belief in God as Lord and Prophet Muhammad as his apostle. With that belief, human is obliged to obey all their commands and prohibitions. Therefore, shyness toward God is part of faith. Prophet Muhammad SAW said which means: "Faith has more than seventy or sixty branches. The highest branch is the word '*Lâilâhaillallâh*,' and the lowest one is to remove the thorns from the road. And *peumalèe* is one of the branches of Faith (Tim Baitul Kilmah, 2014: 8).

c. As human beings, we live together and have various binding rules. Violations against the rules would be sanctioned, both from God and from humans. We cannot see God, but when we are ashamed of human beings we have faith. The teaching of such values and faith can give influence to the students in maintaining their characters, including their perspective, and their way of thinking in everyday behavior (Mujiburrahman, 2011: 79).

d. *Peumalèe* is Islamic morality. *Peumalèe* as morality is not only seen as something that should not be done but doing something according to command as well as morals. For example, being late is *peumalèe*, failing grade is also *peumalèe* For Muslims everything must be perfect and sincere because everything will be judged by God.

Prophet Muhammad said, "Every religion has morality, and morality is shyness (Imam Malik Number 1406). Thus it can be concluded that religion is morality and *peumalèe* which has become society's culture is moral because the morality of Islam is *peumalèe.* It means to teach *peumalèe* is already preserving the religion of Islam.

e. *Peumalèe*as a deterrent to humanity to commit immorality. Many of the deviant behaviors now shown by the younger generation of Aceh, caused by the sheer shame of their control, are unwittingly carried away in more open practices such as free sex, drunkenness, meth (Ajad, 2013). The function of education is to form a human noble character. So, one of the ways is to build a culture of *peumalèe* on its various generations because these *peumalèe* values are stronger to control them. The Prophet strongly encouraged the people to multiply the *peumalèe* as in the various message mentioned above. Because the sin will come to everyone whose *peumalèe* has been gone. This is in the cultural customs of the people of Aceh called *putôh urat malèe* (their shy vein is broken or has no more shame).

f. *Peumalèe* is the reinforcer of Faith. *Peumalèe* is part of the faith as mentioned in the above hadith, i.e when a man's *peumalèe* is gone; one part of that faith is lost. The loss of this part of faith then imperfects faith and disturb other worship as worship depends on faith. Given the importance of these programs to become *akhlakul karimah*, *peumalèe* is encouraged from an early age in various educational processes and becomes the basis for the development of other behaviors (Hasyim, 1997: 1-2).

If *peumalèe* has become part of the faith, developing *peumalèe* values is included in the human effort to strengthen the faith and increase the piety of Allah and believe in the Prophet, and uphold the values of local wisdom. This will have implications in all their actions. Amiruddin (2014: 130) also explicitly mentioned Islamic education is an activity to develop all aspects of human personality and by the Hadith that lasts a lifetime. He added that Islamic education is also an effort to strengthen the faith.

Because of the importance of the values contained in *peumalèe*, thus in transforming these local values in the Aceh education curriculum, it is necessary to pay attention to the following elements:

a. Utilization of curriculum for main subjects such as Islamic education subjects and several related subjects.

b. Utilization of co-curriculum for main subjects is carried out by providing tasks related to local values to be achieved.

c. Utilization of various extracurricular, with the stimulation of an understanding that all these activities are not only for achievement but also to foster Islamic moral values.

d. Habituate the things that are following local values andIslam by all elements of the school involved, including the guestswhen visiting a school.

e. Habituate reciting the Al-Qur'an regularly in the morning, followed by suggestions, messages for *tarhib* and *targhib*, as well as prayers for the good of their morals and culture.

f. Dissemination of words of wisdom containing moral values and cultural customs

g. Provision of qualified assistant teachers, who can encourage students' enthusiasm for learning, and can create good relationships between students and teachers like parents themselves.

h. Make everything in school for the cultivation and habituation of Islamic values and culture.

i. Utilizing school security in familiarizing values and preventing various disturbances both from within and from outside that can damage school values and culture.

j. Overcoming various obstacles that are considered to be able to hinder or disrupt the process of transforming Islamic values and local male culture.

k. Continuous guidance and supervision of the various elements involved.

To sum up, educational institutions in Aceh under Qanun 11 of 2014 have a harmonious function for learning the values of local wisdom *peumalèe* in the culture of education, with various strategies and

approaches, within both the learning curriculum in the classroom and the co-curriculum in activities at school. With the basis of the implementation of local values among the Acehnese, peoples have a strong legal foundation since it is a source of religion and culture. For the Acehnese people, the foundation of the law is stronger than other legal bases and more acceptable in their lives.

D. Conclusion

Learning of the local value of *peumalèe* is the symbolic learning that has been realized by society since the beginning in shaping the character of its generation. *Peumalèe* can be done in the family community and formal education in school. In the education aspect, *peumalèe* can be done through curriculum approach and hidden curriculum approach. In the curriculum approach, it is explicitly formulated referring to schools 'official curriculum of what and how to teach values and morality, including teachers' explicit intentions and practices of values education. It can be sought through: disseminated publicly in the school environment, internalized in all learning together with supplementary coordination with parents and community, and optimized by the roles and functions of social security.

Secondly, it can be done through the hidden curriculum that contains implicit values underlying all school activities to build a good valued experience. This can be done through building exemplary through all elements of the school, strengthening the formal legal protection of the government and school environment, and praying for the good of students' morals.

For some students, learning values through symbols at the MTs level is considered to be quite effective because these values contain a strong sense of the cultural values of society. In addition, these values are derived from Al-Quran and Hadith which is closely related to the human faith in worship. Therefore, learning through *peumalèe* has the coercive power of social sanction and has a religious power in the form of heaven for those who follow and hell for its transgressors.

Declaration of Conflicting Interests

The authors declared no potential conflicts of interest concerning the research, authorship, and/or publication of this article.

Bibliography

Ajad, Y.A. (2013). Masalah Sex Bebas Di Aceh Semakin Serius. https://ekonomi.kompas.com/read/2013/03/04/17232673/masalah.seks.bebas.di.aceh.makin.serius?page=all.

Ali, Z., Lani, R. Cut., & Yusuf, Y. (2010). *Narit maja Aceh*. Banda Aceh: Boebon Jaya.

Amiruddin, H. (2014). *Syariat Islam, Politik dan Pendidikan*. Banda Aceh: Ar-Raniry Press.

Arifin, M., & Khambali, K.B.M. (2016). Islam Dan Akulturasi Budaya Local di Aceh (Studi Terhadap Ritual *Rah Ulei* di Kuburan Dalam Masyarakat Pidie Aceh). *Jurnal Ilmiah Islam Futura, 15*(2), 251-284. http://dx.doi.org/10.22373/jiif.v15i2.545.

Arslangilay, S.A. (2018). The reflection of immigration on school culture: A qualitative study. *International Journal of Instruction, 11*(2), 585-602.doi: 10.12973/iji.2018.11240a.

Aslanargun, E., Kiliç, A., & Bozkurt, S. (2014). Parental expectation and religious education in state schools in Turkey: The case of Imam Hatip High schools. *International Journal of Instruction, 7*(1), 135-150. https://eric.ed.gov/?id=EJ1085248.

Bahri, S. (2013). Sharia law implementation concept in Aceh. *Kanun Jurnal Ilmu Hukum, 60* (Th. XV), 313-337. http://jurnal.unsyiah.ac.id/kanun/article/view/6174.

Bakar, A., & Anwar, A. (2015). Learning Materials in Character Education. *Jurnal Ilmiah Peuradeun*, *3*(3), 405-416.

Casey, E., Kudeva, R., & Rousson, A. (2018). Institutionalization of Religion in Schools to Intercultural Education. *Jurnal Ilmiah Peuradeun, 6*(1), 85-102. https://dx.doi.org/10.26811/peuradeun.v6i1.215

Charles, C.M. (1987). *How to building classroom disciplinefrom model the practice*. New York: Longman Publisher.

Djuned, T.M. (2011). *Bunga Rampai Adat Adalah Kearifan Lokal, pemaknaan dan penerapan hokum adat Aceh*. Banda Aceh: Pustaka Rumpun Bambu.

Fadlan, N.M. (2016). *Teori Kebudayaan Menurut E.K.M. Masinambo* w.Peneliti Islamic Manuscripts Unit (ILMU) pada Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Syarif Hidayatullah Jakarta. https://www.researchgate.net/publication/298246762.

Fajarini, U. (2014). Peranan Kearifan Local dalam Pendidikan Karakter. *Jurnal Sosio Didaktika, 1*(2), 223-230.doi: 10.15408/sd.v1i2.1225.

Hamzah, S.R., Suandi, T., Hamzah, A., & Tamam, E. (2013). Tingkah laku hedonistic dalam kalangan belia di institusi pengajian tinggi. *Malaysian Journal of Youth Studies, 8,* 125-146. http://www.iyres.gov.my/malaysian-journal-of-youth-studies-2019/2013/195-vol-8-jun/1587-tingkah-laku-hedonistik-dalam-kalangan-belia-di-institusi-pengajian-tinggi.

Harun, M. (2009). *Memahami Orang Aceh*. Bandung: Cipta Pustaka.

Harun, M. (2015). Revitalisasi nilai etos kerja dalam *hadih maja* sebagai bahan ajar pendidikan karakter. *Journal of Educational Science and Technology, 1*(3), 75-82. doi: 10.26858/est.v1i3.1824.

Hasan, Y. (2013). Politik Christian Snouck Hurgronje terhadap perjuangan riffat Aceh. *Criksetra : Jumal Pendidlkan Kajian Sejarah, 3*(4), 48–50. https://repository.unsri.ac.id/25111/2/Isi%20%2814%29.pdf.

Hasjim, MK., CS. (1959). *Himponan hadih madja*. Aceh: Dinas Pendidikan Dasardan Kebudayaan Aceh.

Hasjmy, A. (1983). *Kebudayaan Aceh dalam Sejarah*. Jakarta: Beuna.

Hasyim, A. (1997). *Budaya malu dalam keluarga masyarakat Aceh*. Aceh: Depertemen P dan K Aceh.

Hess, B.B. (1985). *Sociology. Second Edition*. New York: Macmillan Publishing Company.

Horton, P.B., & Hunt, C.L. (1992).*Sociology.Sixth Edition*.Translated by Aminuddin Ram, M.Ed. Jakarta: Erlangga.

Idrus, M. (2007).Makna agama dan budaya bagi orang Jawa. *Jurnal Unisia, XXX*(66), 291–301. https://journal.uii.ac.id/Unisia/article/view/2683/2462.

Keputusan Perdana Menteri RI. No. 1/MISSI/1959. (1959). Daerah Istimewa Aceh. [Aceh Special Region].

Komalasari, K., & Saripudin, D. (2018). The influence of living values education-based civic education textbook on student's character formation. *International Journal of Instruction, 11*(1), 395-410.doi: 10.12973/iji.2018.11127a.

Likcona, T. (2016). *Educating for character, how our schools can teach respect and responsibility.* Translated by Juma Abdu Wamaugo. Jakarta: Bumi Aksara.

Miles, M.B., & Huberman, A.M. (1994). *Qualitative data analysis.2nd ed.* USA: Sage Publication.

Moleong, L.J. (1988). *Metodologi penelitian kualitatif.* Bandung: Remaja Risdakarya.

Mujiburrahman. (2011). *Pendidikan Berbasis Syariat Islam di Aceh.* Banda Aceh: Dinas Syariat Islam.

Mujiburrahman. (2016). Pendekatan spiritual dalam pengembangan tenaga LPTK. *Disampaikan dalam Konsersium LPTK se Aceh di bawah koordinator USAID Prioritas Aceh.* Tanggal 15 November 2016 di Hotel Harmes Banda Aceh.

Nanang, M. (2014). *Metoda Penelitian social Konsep-konsep Kunci.* Jakarta: Raja Grafindo.

Qanun Aceh. No. 11.(2014). Khalwat.[Khalwat].

Qanun Aceh. No. 11.(2014). Pendidikan Aceh.[Aceh Education].

Qanun Aceh. No. 7.(2000). Pembangunan Adat dan Adat Aceh. [Development of Indigenous and Customs Aceh.]

Qanun Aceh. No. 7.(2014). Organisasi dan Pembinaan Lembaga Adat. [Organization and Guidance of Traditional Institutions].

Siegel, J.T. (1969). *The rope of god.* Berkeley and London: University of California Press.

Singarimbun, Ng., Kustinyanti, & Muchtar, M.S. (1985). *Snouck Hurgronje, Aceh di Mata Kolonialis. Jilid 1.* Jakarta: Suko Guru.

Sufi, R. (2012). *Pembunuhan Khas Aceh dan Sebutan "Aceh Pungo".* https://web.facebook.com/notes/sejarah-aceh/pembunuhan-khas-aceh-dan-sebutan-aceh-pungo/10150099474488541/?_rdc =1&_rdr.

Sugiono, (2015). *Metode Penelitian Pendidikan Pendekatan Kualitatif, Kualitatif, dan R&D.* Bandung: Alfabeth.

Suraju, S.B. (2019). The menace of moral degenerations in Nigeria's tertiary institutions: Islamic universities to the rescue. Jurnal Ilmiah Peuradeun, 7(3), 433-454. doi: http://dx.doi.org/10.26811/peuradeun.v7i3.464.

Thornberg, R., & Oguz, E. (2013). Teachers' views on values education: A qualitative study in Sweden and Turkey. *International Journal of Educational Research, 59*(1), 49-56.doi: 10.1016/j.ijer.2013.03.005.

Tim Baitul Kilmah. (2013). *Ensiklopedia pengetahuan Al-Quran dan Hadist, dilengkapi dengan asbabun nuzul, asbabul wurud dan penjelasannya. Buku 6*. Jakarta: Penerbit Kamil Pustaka.

Undang-Undang Republik Indonesia. No. 20.(2003). Sistem Pendidikan Nasional. [National Education System].

Veugelers, W. (2010). Different ways of teaching values. *Educational Review, 52*(1).doi: 10.1080/00131910097397.

Yusuf, Y. (2008). *Peutue beuna: Kearifan local masyarakat Aceh*. Aceh: Majelis Adat Aceh.

Yusoff, M. Z. M., & Hamzah, A. (2015). Direction of Moral Education Teacher To Enrich Character Education. *Jurnal Ilmiah Peuradeun*, *3*(1), 119-132. http://dx.doi.org/10.26811/peuradeun.v3i1.58