



Beguru: An Ethno-education of Sasak, Indonesia (Exploring The Principles of Learning Processes & Evaluation)

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Abstract: Each ethnic group has its own local wisdom, which serves as a compass for their life, including in education sector. Beguru is a local wisdom of the Sasak community, Indonesia in education that is rich with principles. This study aims to explore principles of beguru in relation to learning process and evaluation. The study applied ethnography-type naturalistic approach. Data was collected by means of ethnographic interviews and observations. Data analysis employed interactive models proposed by Miles, Huberman, & Saldana, comprising three stages: data condensation, data display, and conclusion. Based on the method, the study identified 4 principles related to learning process and 2 principles related to learning evaluation. The four principles of beguru related to learning process include: ethics principle, mastery learning principle, individual learning principle, and learning acceleration principle. While the two principles of beguru related to learning evaluation, include: holistic principle and concurrent principle. The principles are strongly adhered to during beguru resulting in effective, efficient learning processes and optimum realization of expected competencies. The above principles are very appropriate to apply in contemporary education for improving the quality of learning processes and outcomes.

Keywords: Beguru, local wisdom, learning principles, learning process, learning evaluation

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INTRODUCTION

Each ethnic group has its own local wisdom, which serves as a compass for their life, including in education sector. Sasak ethnic group constitutes the biggest community living on the island of Lombok, Indonesia, whose cultural wealth is not only cherished for their beauty but also serve as the rule of life for the community. Among the many cultural wealth belonging to Sasak people are those concerned with education. Such cultures are represented in an education system called "beguru". Sasak cultural expert, Fadli, in an interview (Saturday, 6 February 2021) claims that *beguru* is a form of Sasak culture that has prevailed for centuries and has been passed on for generations to date. It is an education system that shows how education is practiced among the Sasak community. When learning *beguru*, everyone will learn all its aspects and processes as well as the principles of each stage.

Viewed from its components, *beguru* systems do not significantly differ from Montessori, Taman Siswa, and the surau systems prevailing in West Sumatra region. The systems however differ in the ontology aspect, where Montessori dan Taman Siswa were the brainchild of education experts (Dewantara & Nurgiansah, 2020; Hainstock, 1997), while the surau system developed out of the processes of individual interactions in the Minangkabau community (culture) of West Sumatra (Zein, 2011). Similar to the surau system, *beguru* system has materialized from the cultural processes of the Sasak community. Since surau and *beguru* systems are a manifestation of cultural products, the cultural values of the community are integral to each element of the systems. These specific values in turn influence the thoughts, attitudes, and actions of each individual user.

There have been a lot of expert opinions and research findings on how culture define and affect education, especially students' learning outcomes. Pestalozzi (Heafford, 2018) claims that social environment has a very strong impact on a child, since it is where they spend most of their time. Similarly, Dewantara (2013) asserts that useful education is the one that is run according to the local culture. The opinions of the above figures are consistent with findings of studies earlier done. A study by (Fadli et al., 2020) vindicates that learning by means of cultural approach, herein Sasak culture, has a significant impact on the learners' learning outcomes. Likewise, a study by (Sutrisno et al., 2020) shows similar findings where learners could understand and master learning materials faster and better when taught with cultural analogies. All of the opinions and research findings prove that culture shapes learners' thoughts, attitudes, and actions and affects and determines their learning

methods and outcomes. Since an individual's learning methods are influenced by their culture, the education system applied at an education unit should be adjusted to the learners' culture.

In view of the above description, studies on the education system of an ethnic group are very important to undertake, including on the *beguru* system prevailing in the Sasak community. Such studies are expected to uncover the education process at each stage of education, including the principles of each stage. Out of the research findings can be constructed an educational model and can be extracted the principles therein. The model and principles identified could later be adopted to the education units in each ethnic group to ensure more effective, efficient learning processes. This article will specifically address the principles of *beguru* related to learning processes and evaluation. The principles in turn may be applied at each learning process and evaluation run in the Sasak community settings in particular and educational institutions in general. As such, learning process and evaluation would be better, more effective, efficient, and functional.

According to (Djuita, 2011), local culture wisdom constitutes noble values and social systems inherited from the ancestors that serve as a compass of life. With reference to the above definition, local wisdom takes two forms, namely value systems and social systems. Such a local wisdom, Zakaria (1998) claims, has been strongly upheld and adhered to by Sasak community in their interactions and communications within the family, groups, and community. As such, Sasak community's local wisdom has shaped patterns of their thoughts, attitudes, and actions.

Empirically, Sasak community has a lot of local wisdom in the form of both value systems and social systems. (Djuita, 2011) classifies Sasak community's local wisdom in the form of value systems into three layers, namely, core, second, and third layers. The core layer means Sasak community's local wisdom in the form of values that are considered as principal values. *Tindih* (compliance and obedience) value is within this layer. The second layer, next, comprises non-principal values. These values are contextualized with the existence of other entities and called *malik* and *merang malik* (taboos). The binding power of the core layer values is much stronger than that of the second layer. The third layer concerns with qualitative values prevailing within the community. These third-layer values take the form of daily behaviors.

Sasak community's local wisdom in the form of social systems take many forms. Take for example, marriage ceremonies (*merarik*), funerals, birth ceremonies, social consultation systems, such as *begundem* (traditional meeting) and *ngunduh rerasan* (exchange of opinions), *awig-awig* (traditional laws), *beguru* (seeking knowledge), up to architecture (Djuita, 2011; Sumardi, 2020). The social systems form patterns of thoughts, attitudes, and behaviors of the community, which have been instilled from early years.

A large number of articles and research findings assert that local wisdom has significant contribution to effective, fun learning. Findings of a study by (Djuita, 2011) show that Sasak culture's local wisdom in the form of games is very useful for children's cognitive, affective, and psychomotor developments. Findings of research by (Sutrisno et al., 2020) also indicate similar tendency and prove that Sasak local wisdom concept of *merarik* (marriage process) is very compatible to the concepts in chemistry. For this reason, chemistry teaching by means of Sasak local wisdom analogy has made chemistry learning much more understandable and enjoyable. A study by (Fadli et al., 2020) also shows very similar findings in that learning models based on local wisdom values and local wisdom-based LSII learning models are effective in enhancing students' performance. Likewise, findings of research by (Astawan, 2018) show that local wisdom-based learning model, namely *trikaya parisudha*, was effective in improving process skills and students' character values.

All of the research findings above clearly show that local wisdom influences education quality and may be a solution of current education problems. The need for local wisdom in solving education problems, especially learning, was raised by Vigotsky (Djuita, 2011) who asserts that since culture has strong influence over individuals, then learning delivery by teachers should be consistent with students' culture. In view of the significant contribution of culture as described above, research on cultural aspects that support education must continue to be undertaken.

A literature review shows that a significant number of studies on Sasak local wisdom have been undertaken, including those by (Alkusaeri, 2017; Fadli et al., 2020; Sutrisno et al., 2020) A study by Alkusaeri (2017) focuses on Sasak cultural wisdom as the basis for mathematics learning (ethnomathematics). The study specifically examines manifestation of Sasak local wisdom in house building structures, *pranek* (Sasak weaving equipment), and drawings in Sasak woven clothes. (Fadli et al., 2020) conducted a development study that aimed to develop a Sasak culture-based learning model called LWB-ELSII (Local Wisdom Base ELSII). The model was aimed at enhancing students' problem solving and communication skills. Next, research by (Sutrisno et al., 2020) examined Sasak local wisdom of *merarik* (marriage) as an analogy in teaching chemistry lessons at universities. The study was based on a hypothesis that Sasak cultural form of *merarik* was identical to chemical bonds. It aimed to identify the influence of use of culture on students' learning and mastery. A study by Fadli and Masnun (2020) examined use of Sasak culture local wisdom in the form of Sasak house buildings and Sasak traditional communication tools to minimize the impacts of earthquakes.

As described above, the studies examine Sasak local wisdom from several contexts, including disaster

and education perspectives. Studies examining Sasak local wisdom in education context focus on application of local wisdom as learning media, learning analogy, and learning models. None of the studies, however, looks at Sasak local wisdom in the context of this research. In other words, this research differs from the studies earlier done. This study will examine how education is run in the Sasak community through beguru.

METHODS

This research employed ethnography-type naturalistic method. Ethnographic research, according to Spradley (2007:1), examines the culture of a community. In the context of this research, the community's culture to be examined is Sasak community's culture of beguru.

Informants for the research were those who took part in the beguru procession (Spradley et al., 1997) asserts that in an ethnographic survey, informants are keys to acquiring cultural description. As such, in this study, informants are the source of information to uncover the principles of beguru in Sasak community. Snowball technique employed to gather informants for the research. The researcher would first search and find key informants based on information provided by the local people and information on the subsequent informants will be gathered from the key informants. The process for gathering informants will continue as above until data is considered sufficient.

Data collection was carried out by means of two techniques, namely interview and observation. Interview technique was open interview, where questions require open answers (Emzir, 2012). With this technique, a researcher only provides topics to be addressed while elaborative questions will be raised according to the answers provided by the informants. Observation technique employed was non-participatory observation, where the researcher only observed beguru processes without any involvement therein (Emzir, 2012).

Data was analysed by means of interactive model analysis technique. This technique was proposed by (Miles et al., 2020; Millar, 2014; Miller et al., 2009) involving three stages of analysis: data condensation, data display, and conclusion. Data condensation refers to the activity of selecting and focusing data, simplifying data, abstracting data, and transforming data. The process proceeded from data collection to data display. The second analysis stage involved systematically organizing data into easily understood topics in order to draw conclusions. The last stage of analysis was drawing conclusions and verifying them to ensure accurate conclusions.

RESULT AND DISCUSSION

Based on analysis of data collected from interviews and observations, the study identified 6 principles of learning processes and evaluation. Out of the 6 principles, 4 were related to learning processes and 2 related to learning evaluation. The four learning process principles include: 1) ethics principle, 2) mastery learning principle, 3) individual learning principle, and 4) learning acceleration principle. While the two principles related to learning evaluation include: 1) holistic principle, and 2) concurrent principle. The six principles serve as the guidelines in the learning process and evaluation of beguru.

1. Learning Principles of Beguru

As described above, four principles serve as the references of learning process in Sasak community's beguru activity, namely: ethics, mastery learning, individual learning, and learning acceleration principles.

First, ethics principles concern with the requirement that a learner must uphold ethics and politeness during learning. Learner's ethical behaviours shall be apparent throughout the beguru processes. For example, during a learning process, a learner must sit politely and respectfully before the master. A learner may only ask questions related to the matter being learned. It is considered impolite and forbidden for a learner to ask matters or issues beyond those learned. The ethics principle during learning process is illustrated in an informant's description below:

The master and learner sit face to face with crossed legs during the transfer of knowledge. It is a manifestation of politeness and etiquette for respect of the master and knowledge (I.4).

That a learner must uphold ethics principle is also evident in the informant's account below: During beguru, a learner may only ask the master whether the utterances (incantation) he recites is correct or wrong. No other questions are permitted since they are considered impolite (I.1).

The informants' accounts above clearly show that during a beguru learning process, a learner must uphold ethics and politeness norms.

Secondly, mastery learning principles concerns with the requirement for the learners to master the materials learned. In beguru, material mastery is the chief target. In addition, the speed at which the learner masters the knowledge determines how long a learner undertakes a beguru process. The faster a learner

masters the materials learned, the faster beguru process ends, vice versa. Material mastery and its relation to a learner's beguru duration is shown in the informant's account below:

Meditation duration depends on the learner. If he believes that he has mastered the lesson, he may cease the meditation and returns to the master's dwelling (I.1).

An informant's account below confirms the obligation for a learner to master the lesson and duration:

If a learner could memorize the incantation quickly, he can finish the meditation quickly too. The number of meditation days also depends on the learner. If he can master the lesson, then meditation process also finishes, and the learner may go back to the master and advise him that he had completed the meditation (I.3).

The informants' accounts above clearly show that beguru requires lesson mastery by the learners.

Thirdly, acceleration principles concern with the duration taken to complete the learning, which may continue with learning a new lesson. Other than the requirement to master the lesson, a learner's beguru duration highly depends the speed in mastering the lesson. If a learner could master the lesson quickly, he could complete the beguru process. So, the faster a learner masters the lesson, the faster he will complete the beguru process. The speed at which lesson is mastered for completion of beguru is called acceleration principle. The acceleration principle described above is clearly depicted in the informant's account below:

The number of beguru days depends on how fast the learner masters the lesson taught. The process may take longer depending on the agreement between the master and learner (I.5).

Similar account was given by another informant as below:

The duration of beguru is not specifically set; it depends on how fast a student masters the lesson; the longer he masters the lesson, the longer he will complete the process (I.3).

The informants' accounts above clearly show that acceleration principle is applied in beguru. Beguru highly values differences in learners' intellectual potentials. It gives an opportunity to learners who can learn quickly to complete the process consistent with his learning pace.

Fourthly, individual learning principles concerns with the approach applied in beguru, namely, individual learning. Beguru adheres to the face-to-face learning pattern. Although the number of learners may be many, the learning process is carried out one by one and face to face. This shows that beguru applies individual learning principle, where an educator attends to learners one by one. The application of this principle in beguru is shown in the findings of observation and interviews with an informant as below:

In a learning session, there are only one master and one learner. There must not be many students. Next is the process of transfer of lesson in the form of incantation from the master to the student. This process is performed similar to the way Islamic marriage ceremony is conducted. When a student receives the incantation taught, he must be able to memorize it faultlessly (I.2).

The informant's account above clearly shows that beguru learning process applies individual learning principle where the educator transforms knowledge and values individually.

2. Learning Evaluation Principles of Beguru

Learning evaluation in beguru is carried out with reference to the principles run in the process. Similar to learning evaluation in general, the evaluation process in beguru aims to measure the level of lesson mastery of a learner. Data analysis shows beguru applies two principles that serve as references in its learning evaluation, namely: holistic principle and concurrent principle. A description of the two principles in beguru is provided below.

Firstly, holistic principle is the process to test learner's mastery of the lesson as a whole, both knowledge and skills. In beguru, assessing the mastery level of the lesson learned is a must. The master conducts evaluation in two forms: evaluating concept mastery and evaluating application or skills. An educator conducts evaluation of knowledge mastery after the learning process. While evaluation of learner's skills is performed after the learner is considered to have mastered the concepts appropriately. The two types of evaluation must be conducted in beguru, not just one of them. Implementation of such evaluation is called holistic principle. Holistic evaluation principle in beguru is shown in the informant's account below:

To know whether the lesson learned has been mastered or not, the master will administer tests for the student. The tests are in the form of verbal and practice tests. (I.1).

The informant's account above is supported by another informant's account as below:

In beguru, tests are a must, both verbal and practice. By such tests, the master will

learn whether the student has mastered the lesson or not. Verbal tests are conducted to test mastery of the incantation of the lesson (I.5)

The above account confirms that evaluation in beguru is carried out comprehensively, which covers all domains of the learning objectives. The evaluation measures not just one aspect, but both.

Secondly, concurrent principle holds that evaluation must be carried out on the domains concurrently. The evaluation process proceeds orderly, by evaluating knowledge mastery first, then practice test. Evaluation of skills will not be conducted if learners have not mastered the lesson. Skills will be assessed if learners are considered to have mastered the lesson well. Evaluation of the two aspects in beguru must be carried out at the same time beguru is run. This is what this study calls concurrent principle. The concurrent principle during learning evaluation illustrated above is clearly depicted in an informant's account below:

The tests are in the form of verbal and practice tests. In beguru, the 2 tests must be conducted after the student returns from the meditation or after he completes the meditation process (I.1).

The informant's account above is supported by another informant's account as below:

There are two types of tests. Verbal test aims to test mastery of the lesson (incantation), while practice test aims to measure the student's skills. If the verbal test is passed, then practice test will follow. How a lesson is practice differs, depending on the lesson. (I.3).

The above account clearly shows that learning evaluation in beguru which consists of theoretical evaluation and practice evaluation must be carried out concurrently. This process is carried out in each beguru session. It is unusual to conduct just either of the two evaluations. As such, it is clear that learning evaluation in beguru in Sasak community is carried out concurrently.

3. Learning Principles of Beguru

As described above, the study identified four learning principles in beguru, namely: ethics, mastery learning, individual learning, and learning acceleration principles. The principles are adhered to and serve as references for beguru in Sasak community.

Firstly, ethics principle, where moral and ethical values serve as guidelines in the learning process. The learning process in beguru always respects moral and ethical values. The educator and learners have equal position. The educator does not require special treatment or respect by the learner; however, a learner with all his moral compass respects the educator. They take caution in how they speak, act, and behave when they communicate and interact during the learning process.

Moral and ethical values must serve as the guidelines in communicating, interacting, and collaborating with peers and the educator. By adhering to moral and ethical values, harmony will materialize and learning process will run comfortably and smoothly. This condition is highly requisite in education, particularly in learning process, since it has serious impacts on learning process and outcomes (Sumardi et al., 2020; Wahyudiati, et al., 2019). According to (Mastura & Santaria, 2020), three things must be created to ensure comfortable and conducive situation: physical environment, social environment, and cultural environment/ Besides, it is important to understand that education aims to develop not just knowledge aspect, but also moral aspect (Sumardi et al., 2020). Pestalozzi (Heafford, 2018) claims that the moral domain is the most important aspect that must be developed in education. Developing learners' morals is carried out through creation of a school's culture that is filled with moral and ethical values (Hanum et al., 2020).

Secondly, mastery learning principles concerns with mastery of the lesson learned by the learner. Learning mastery in beguru is one of the requirements of the limitation of the education process. Beguru process will proceed until the learner masters the lesson. As a consequence of the principle, some learners complete their education process faster than the others. This principle emphasizes that learners must master the learning materials well in the learning process. Learning of certain materials will end when learners have mastered the materials well. Then learning may continue to the subsequent materials.

Zein (2014) opines that each educator must do their best to ensure mastery learning. The school and teachers should optimize all supporting factors to ensure mastery learning. Kazu et al. (2005) assert that among factors that contribute to mastery learning are the students themselves, especially their motivation, and learning processes. In beguru, prospective learner's motivation is taken as a consideration for admitting a learner. While learning quality is aimed to be achieved optimally through individual learning. This way, student's learning mastery is realized.

Thirdly, individual learning principle gives emphasis on providing services individually. Beguru applies this principle in each process. Learning should proceed face to face and be interactive between the educator and learners. Such learning is assuredly much more effective and meaningful for learners than collective and classical learning. Students with individual learning model will receive optimum services, will have mastery learning level measured, and will have problems faced during learning accurately identified. As such, an educator

will be able to easily take effective corrective actions to improve learner's learning quality and mastery learning.

The effectiveness of individual learning as described above was also confirmed by (Yadin & Or-Bach, 2010; AlDahdouh, 2019) who asserts that individual learning strengthens learner's learning process. More specifically, McNamara (Dascalu, 2014) claims that individual learning ensures more effective learning process and focuses on lesson mastery by students. Findings of research by (Yadin & Or-Bach, 2010) confirm that individual learning reduces students' learning failure. Moreover, individual learning may reduce dropout rates. Findings of research by (Idris, 2011) vindicate that individual learning outcomes are better than that of classical learning.

Fourthly, learning acceleration principle asserts that each person has different learning speeds. This means some students master lesson faster than others. DePorter & Hernacki (1992) asserts that different learning speeds of individuals are determined by cognitive factor and optimum use of cognitive function. Beguru appreciates individuals' learning speeds, which consequently results in the duration of education. As such, based on the principle, beguru duration of learners differs one another. Some are faster than others, depending on each learner's speed in mastering the lesson.

Learning acceleration principle appreciates each learner's potentials and differences of potentials. It also impacts on learning continuation, time efficiency, and education costs. As such, implementation of learning acceleration principle will advantage many parties, including the learners, parents, teachers, and the school. With the principle, learners can finish and continue their study more quickly; parents can finance their children's study more efficiently; teachers may conduct easier, more effective learning processes; and the school will have more efficient education operational expenditures.

4. Learning Evaluation Principles of Beguru

The findings section above provides that the study identified two principles of beguru related to learning evaluation, namely: holistic principle and concurrent principle. Firstly, holistic principle holds that learning evaluation should be carried out on all development potentials and domains of the individuals. The potentials concern with the three domains proposed by (Adams, 2015; Bloom, 1953), namely; cognitive, affective, and psychomotor. Fulfilment of each domain must be evaluated for each learning process. With such evaluation, educators will be informed of learners' achievement rate and mastery learning. In addition, an educator may take subsequent steps, such as remedial test (Yambi, 2018).

Secondly, concurrent principle asserts that evaluation of domains may not be carried out partially. Evaluation of the three domains (cognitive, affective, psychomotor) must be carried out concurrently. It is this principle that beguru applies. Learners' conceptual mastery and skills are evaluated concurrently in the beguru duration. Measurement of all aspects of beguru is important since the expected outputs are not merely conceptual mastery, but also skills in the application. This in accordance with Pestalozzi (Heafford, 2018) and Noor et al. (2020) opinion that learning and evaluation of the three domains must be carried out simultaneously. Only this way will students' potentials develop appropriately. The principle is consistent with the evaluation function that aims to identify learning program effectiveness, achievement level of already set objectives, and what corrective actions to be taken (Yambi, 2018).

CONCLUSION

Beguru is a local wisdom-based education system that maintains important principles in its learning processes and evaluation. The principles are very relevant and compatible with education developments and condition. The ethics principle, mastery learning principle, individual learning principle, and learning acceleration principle in beguru may create quality learning process and outcomes and facilitate realization of learning objectives. Moreover, application of holistic and concurrent principles will create outputs who have intellectual, emotional, and physical intelligences. As such, they would become highly competitive individuals. The local wisdom-based education principles elaborated above are only a few among many local wisdoms in Indonesia having fundamental values that are very important for enhancing education quality. For this reason, more studies on local wisdom especially related to education are very important to undertake, not only for uncovering learning principles, but also identifying edification systems as a whole. Findings of such extensive, comprehensive studies will give significant contribution to improvement of education quality globally.

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