



ISSN 0852-601X  
e-ISSN 2549-838X

Available online at  
<http://www.pancaranpendidikan.or.id>

*Pancaran Pendidikan FKIP  
Universitas Jember  
Vol. 07, Issue, 2, pp, 83-94, May, 2018*

***Pancaran Pendidikan***

DOI:  
[10.25037/pancaran.v7i2.158](https://doi.org/10.25037/pancaran.v7i2.158)

## **Local Wisdom As A Basis Of Analysis In Planning School Relationship Management With Society**

Asri WidiatsihNurul<sup>1\*</sup>, Ulfatin<sup>1</sup>, Imron Arifin<sup>1</sup>, Achmad Supriyanto<sup>1</sup>  
IKIP PGRI Jember, Jember, Indonesia  
Email : asriwidi@gmail.com

### **ARTICLE INFO**

#### ***Article History:***

Received 1 Maret 2018  
Received in revised form 10 April  
2018  
Accepted 17 April 2018  
Published online 1 May  
2018

#### ***Key Words:***

***The planning of the management  
of the relationship between  
school with society, madurese  
local wisdom, education quality***

### **ABSTRACT**

The law of Indonesian Republic Number 20 year 2003 Chapter XIV article 50 verse 5 states that The local government manages the primary and secondary education and a unit of education on a local basis. The purpose of this study was to describe how local wisdom ethnic Madurese as the basic for analysis in planning of the management of the relationship between school with society to improve the quality of education. This research was conducted using qualitative approach using multi sites study. The activity in sites data analysis is done by data condensation, data display, and conclusion drawing/verification. Based on the research findings of the school which understands local wisdom as a way of dealing with things based on local culture as the basic of the analysis in the planning of the management of the relationship between school with society.

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### **INTRODUCTION**

Basically, education is an effort to build the culture and civilization of the nation. In the process, education should be able to develop learners who are so “themselves”, the learners who can maintain values of their own culture and tradition whenever and wherever they are. Education is a continuous process, and in the process of it, it should not neglect or harass fellow human beings or set aside the guidance of coexistence and its possibilities and limitations imposed by nature (Hatimah I, 2008: 7.16). This is in accordance with the Universal Declaration of Human Right which asserts that, all beings are born free and equal in degrees and rights and have all rights and freedoms without distinction of any kind, whether race, color skin, sex, language, religion, political or other opinion, national or social origin, birth and any status.

Since the reformation era, the education system in Indonesia was also reformed by issuing the acts related to decentralization, such as: (1) Act Number 22 of 1999, in response to local governments demand to the implementation of regional autonomy and democratic insight in the implementation of education, (2) Government Regulation No. 25 of 2000, about the authority of central government and the provincial governments as autonomous regions in the field of education, (3) Act Number 20 of 2003 Chapter XIV Article 50 Paragraph 5, which affirms that Regency/Municipal governments are allowed to manage primary and secondary education, as well as local-based education units, (4) Government Regulation No. 19 of 2005 Chapter III Article 14 Paragraph 1, which states that the curriculum for junior high schools, whether in regular, islamic-based or special schools or other equivalent forms, can incorporate education based on local excellence.

Primary education provides a nine-year compulsory education program. In this framework of compulsory nine years of basic education, governance, accountability and public imaging should be strengthened, consisting of the development of education boards and school committees. The functioning of these two institutions will optimally strengthen the implementation of the principles of good governance and accountability of education. Efforts to improve governance, accountability, and public image are increasingly important, as Indonesia has now entered the era of globalization, which is full of fierce competition. Therefore, in order for the Indonesians to compete globally, there is no other way but to improve the quality of human resources through the provision of quality and accountable education (Sonhadji, 2012: 111)

National education according to Ki Hadjar Dewantoro is an education that is aligned with the livelihood of the nation. If our children's education is not based on nationality, surely our children will not know our needs, both inner and outer, besides children can not have a sense of love for their country. Some philosophies expressed by Ki Hadjar Dewantoro regarding education are: (1) all tools, efforts and also the way of education must be in accordance with its nature, (2) its nature is stored in the customs of every society with various peculiarities, all of which aim to achieve orderly and peaceful life, (3) customs are always changing (dynamic), (4) to know the current characteristics, the in-depth study of the life of the community in the past was very important so as to predict the future life of the community, and (5) the development the culture of society will be influenced by other elements, this happens because of the international relationship.

Increased globalization has emphasized the importance of learning about effective leadership. Leaders are increasingly confronted with the need to influence people from different cultures, and successful influence requires a good understanding of these cultures. Leaders should also be able to understand how people from different cultures perceive them and translate their actions (Yukl, 2005). In line with this (Brauckman, and Pashiardis, 2012) states that, "The greatest needs for leadership improvement and training are following three areas: (1) trust building and collaboration: relationship with parent and community (2) encouraging instructional leadership and human resources development, (3) initiating school improvement and development ". Viewed from its function, education is one of the institutions public services services. So education needs to utilize local resources as a reference to improve the quality and service of education.

Each region has the potential and diversity of the work produced as a characteristic of the area. Local wisdom in a region can encourage the acceleration of

development in the region based on the potential possessed by local communities. This is in line with the results of Sopana's research, (2013), which succeeded in revealing the participation (Truly Holistic Participation) of the Tenggerese people in informal "Rembug Warga Tengger" (English: Tenggerese Discussion) when planning the budget. This finding successfully broke the previous literature, that community participation is merely "ceremonial budgeting".

Management is a process of utilizing human and material resources efficiently to achieve certain goals (Buford & Bedeian, 1988). Management functions include planning, organizing, mobilization and supervision (Tery, 1978). According to Buford & Bedeian, planning has the most important position in management as it is the basis for other management functions. Planning is useful for (1) preparing for better problem solving, both foreseen and unforeseen problems and (2) as a tool for adapting new innovations, solving conflicts, improving old approaches, improving quality, improving communication, and achieve other desired results (Cunningham, 1982).

Cunningham (1982) argues that in developing the planning process we can deliver eight key questions: (1) where we are, (2) what we are aiming for, (3) what resources are needed to achieve the goal, (4) how to achieve the goal, (5) when the plan is implemented, (6) who is responsible, (7) what impacts that could happen on human resources, and (8) what data is needed to measure. The first step relates to the question where we are. If described in the table then the process of planning is as follows.

<p><b>STRATEGIC PLAN</b></p> <ol style="list-style-type: none"> <li>1. Where are we? In this first step, the planner first understands the internal and external environment, challenges, capabilities and opportunities, related to school improvement planning over the next few years, in the context of district school programs and services.</li> <li>2. What are we aiming for? To undertake this second step, needs assessment activities are required which include determining mission, goals, policies, and strategic objectives.</li> <li>3. What resources are needed to achieve the goal? In this step, budgeting and listing resources are needed in operational planning based on strategic planning.</li> </ol>
<p><b>OPERATIONAL PLAN</b></p> <ol style="list-style-type: none"> <li>4. How to achieve the goal? In step four, planner should formulate operational objectives, programs, procedures, and projects, in addition to identifying objectives and performance tasks.</li> <li>5. When is the plan implemented? In this case, the planner must determine the priority scale and schedule of activities.</li> <li>6. Who is responsible? In this step, those who are responsible for carrying out activities, what are their roles, and the one who delegate authority in the implementation are determined.</li> <li>7. What impacts that could happen on human resources? The planner in this step should be able to identify job satisfaction, performance, individual spirit, and organization's atmosphere.</li> <li>8. What data is needed to measure? In the last step, data collection and evaluation of activities should be carried out.</li> </ol>

Figure 1. Planning Process (adapted from Cunningham, 1982)

In this step the planner first understands the internal and external environment, challenges, abilities and opportunities, related to school improvement planning. Planning is not an automated process that produces something ideal, but it needs operational, implementation and concrete action to achieve the ideal outcome. In doing the planning, it requires the stimulation process for planning to be effective. Planning in the management of school relationships with the community is an organizational plan which is a process for building and improving mutual relationships between people and groups.

Jember is a city in East Java Province. The city of Jember has been known since the Dutch era because it has a fertile and vast plantation area of tobacco. Together with the growth of the plantation industry also enter the farmers and plantation workers who come from the surrounding area and the island of Madura. It is understandable that the Madurese are one of the most important ethnic groups in the region. The Madurese in Jember, especially in Kalisat District, where the research took place, dominates every activity in the community, including school activities. Based on information from Jember Education Office, Kalisat District is the highest quality of education compared to other districts in North Jember, where the majority of people are ethnically Madurese. It can be said that the ethnic Madurese color education quality in Kalisat District. Based on the context of the above research, the researchers took the focus on "local wisdom as a basis of analysis in planning school relationship management with society".

## **RESEARCH METHODOLOGY**

### **Approach and Kind of Research**

The research was conducted by using qualitative approach and multi-site study design with modified inductive analysis method. This study aims to understand how the local wisdom as the basis of analysis of school relationship management planning with the society. Therefore, it is necessary to get deep and meaningful data from the schools examined, especially in two things, namely (1) the type of Madurese local wisdom that presents in these three junior high schools, (2) the form of Madurese local wisdom that presents in these three junior high schools, both of which are related to what are thought and felt, and done by the Madurese community, and the meaning behind the events and atmosphere that occurred in the three junior high schools.

### **Research Location**

Kalisat District of Jember is the research location determined by the researcher for the following reasons: (1) This district is located in North Jember area which means the majority of the population are Madurese, (2) Kalisat District has the highest level of community participation in education compared with other Districts in North Jember.

The research was conducted in three schools, namely SMP Al Badri located in Gumuksari village, SMP Negeri 2 Kalisat in Kalisat village and SMP Negeri 1 Kalisat located in Glagawero village.

### **Researcher Present**

According to Bogdan and Biklen (2003), researcher in qualitative research acts as a planner, data collector, analyzer, interpreter, and reporter on the results of his research. The presence of researcher in the field as a full observer is a benchmark to obtain the validity of data and is expected to support the success in understanding the focus of research.

### **Data**

The data collected in this research are divided into two, the primary and supporting data. Primary data is data obtained directly by the researchers. Identification of data sources is done by the principle of snow ball, where information from the first informant will be used as key information to determine the next informant who can

provide research data. The process of determining the main data source is determined by the following criteria: (1) Key informants are principals, teachers and administrative staff at the research sites, (2) Key informants are parents or guardians at the research sites, (3) Key informants are head of the school committee at the research location, (4) The main informants have knowledge, understanding and willing to convey information owned to the researcher.

### **Data Collection Technique**

Multi-site study also provides data collection techniques used in qualitative research in general, but there are some distinctive techniques. The data collection techniques in ethnography research as follows: (1) in-depth interview, (2) observation, (3) documentation study.

### **Analysis Technique and Data Validation Checking**

According to Miles and Hubermans (1992), data analysis is a process of reviewing, sorting, and grouping data with the aim to compose a working hypothesis and lift it into theory as a result of research. Meanwhile, according to Bogdan & Biklen (1998) data analysis is the process of searching and compile systematically the data obtained from interviews, field notes, and other materials, so it can be easily understood, and findings can be informed to others. The data referred to by Patton (2002) are detailed descriptions of situations, events, people, interactions, and behaviors, statements about a person's experiences, attitudes, beliefs and thoughts, excerpts of document contents as collected and written in transcript of interviews or field notes (Miles & Huberman, 1992).

The data analysis activity in this study is a systematic review and review of all transcripts of interviews, field notes, and other research materials that have been recorded by researchers during the research data collection (Bogdan & Biklen, 1998). Technical analysis of data used is inductive analysis one which includes two types of analysis, those are in site and cross site analysis. In site analysis is done by following Miles', Huberman & Saldana's (2014) model that is in qualitative data analysis there are three activity flow that happened simultaneously. Activities in data analysis are: Data Condensation, Data Display, and Conclusion Drawing / Verification.

#### **1. Data Condensation**

Condensation refers to the process of selecting, simplifying, abstracting, and / or transforming data close to the whole of the field notes in writing, interview transcripts, documents, and other empirical materials.

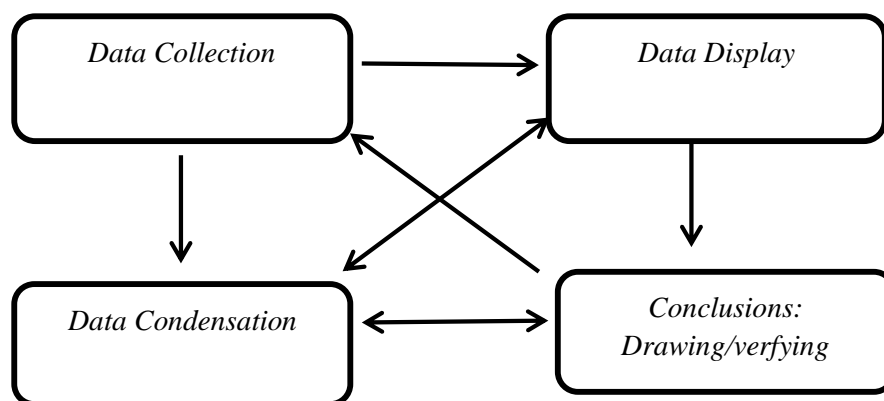
#### **2. Data Display**

The presentation of data is an organizing, pooling of information that enables inference and action. Data presentation helps in understanding what's happening and doing something, including more in-depth analysis or taking action based on understanding.

#### **3. Conclusion Drawing**

The third important analysis activity is drawing conclusions and verification. From the beginning of data collection, a qualitative analyzer starts searching for the meaning of things, noting the regularity of explanations, possible configurations, causal paths, and propositions. "Final" conclusions may not appear until the data collection ends, depending on the size of the collection of field notes, coding, storage, and retrieval methods used, the researcher's skills, and the demands of the data-giver.

All these three activities are conducted simultaneously, in the sense that data condensation activities are not separated from data collection activities or vice versa, and not separated from the conclusion process. All three are done together during the data collection process takes place as Figure 2.



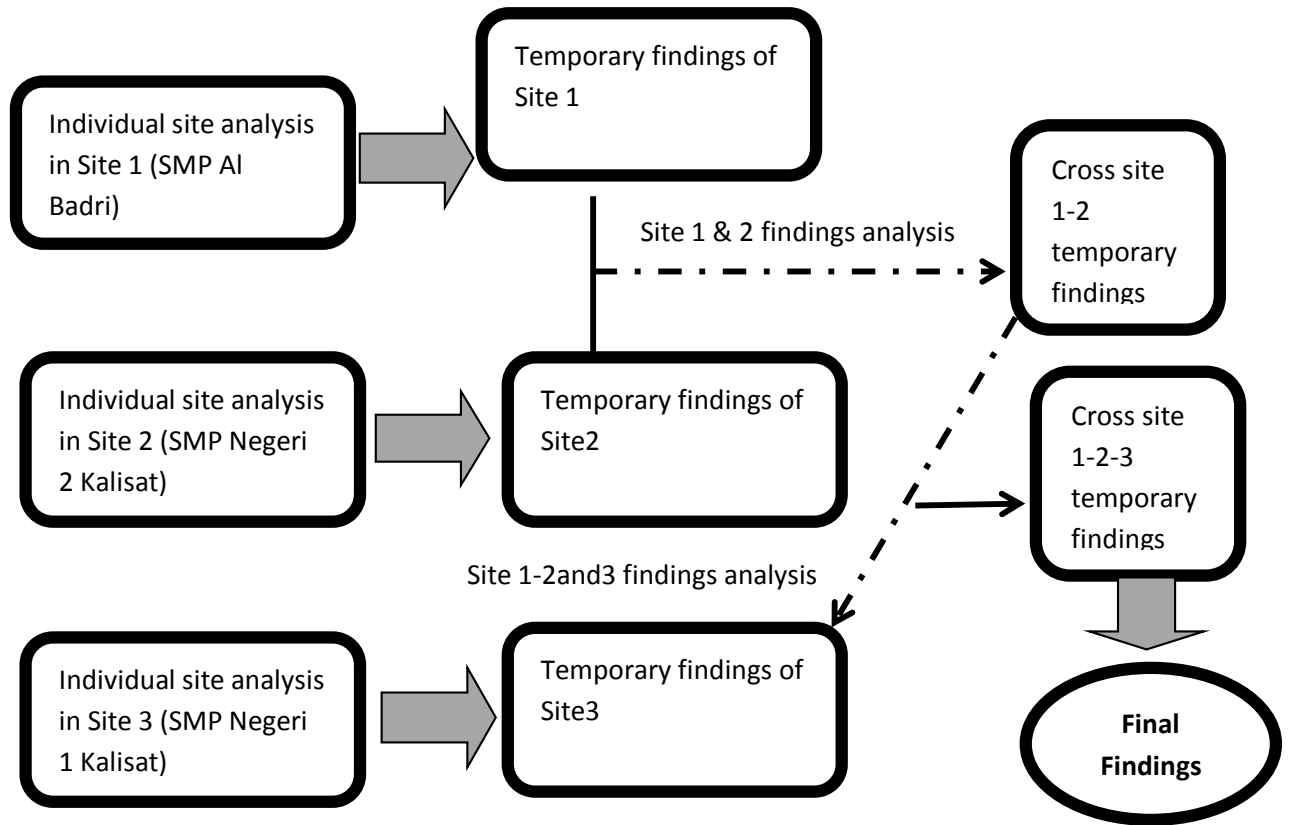
**Figure2. Individual Site Data Analysis Process (Source: Miles, Huberman & Saldana, 2014)**

Condensing data includes summarizing the results of data collection as fully as possible and sorting it into a particular concept, specific category, or theme. In other words condensing the data is choosing the essentials, focusing on the important things, looking for themes and patterns and removing unnecessary ones, so the condensed data will give a clearer Figure and facilitate the research and readers to observe the flow of research results. In this research the researcher got the relevant data with the focus of the problem which data collected through interview technique, observation and documentation study. However, the data mixed with each other so that researcher needed to condense to be categorized according to the theme/focus of the problem, namely the school relationship management with community-based local wisdom of Madurese ethnic, which is described with sub-focus: (a) the value of Madurese local wisdom, b) the form of Madurese local wisdom.

After the data on the selected focus was subsequently organized in the form of data display (presentation of data), the figure could look intact. The data display in this study, among others, was presented in the form of descriptions, charts, and relationships between categories. The goal was to facilitate the effort of exposure and affirmation of conclusions (display and verification). The data analysis cycle as illustrated above did not process once, but alternatively interacted.

In site analysis data referred to in this study was the analysis of individual site conducted in three junior high schools studied alternately. After the process of analyzing the data in the site was completed then the analysis activities continued with cross-site analysis that compared interim findings between sites. The complete process of data analysis in this study was: (1) began with individual site against data from SMP Al Badri to produce the temporary findings of Site 1, and data analysis from SMP Negeri 2 Kalisat to produce the temporary findings of Site 2; (2) continued with cross-site analysis by analyzing the temporary findings of site 1 and 2 to generate interim findings across the two sites; (3) then conducted an individual site analysis of the data

from SMP Negeri 1 Kalisat to produce the the temporary findings of Site3; (4) finally, as the final step,a cross-site analysis was conducted across thethree sites to produce the final findings of the study. In summary, the data analysis process is illustrated in Figure 3.



**Figure 3. Cross Site Analysis Process (Adapted from: Bogdan & Biklen, 1998)**

In qualitative research, the validity of data included test credibility (validity of interbal), transferability (external validity), dependability (reability), and confirmability (objectivity). The first data validity test was done through credibility checking done by triangulation technique of data collection method, triangulation of data sources, peer discussion, and member check. Triangulation of data collection method was done by data obtained from in-depth interview method, observation, or documentation study with each other to get the data accuracy, according to Reynolds & Nasution's suggestion cited by Mantja (2006).

**RESULT AND DISCUSSION**

**Research Results**

**Madurese Local Wisdom Values in Kalisat District.**

1. The first value is the value of religion originating from Islam. Islamic holy and important days are always celebrated in these three schools. Most of SMP Al Badri students are those who lodge in *Pesantren* Al Badri (*Pesantren*: Islamic boarding schools). This school implements punishment for any student who breaks the rule by reciting Surat Yasin and this is very effective because the child does not repeat the

same mistake. The local content held at SMP Negeri 2 Kalisat is Madurese Language and Al Quran reciting. Every morning around 07.00-07.07, the students have to take turns to lead their friends to recite Al Quran by using mic. At the time of the national examination, they always held *isthigotsah* (pray together) with notices to parents in advance in the three schools.

2. The second value is compliance, which in this case is obedience to father, mother, teacher and government. SMP Al Badri or Al Badri Junior High School in Kalisat which was founded in 2009 is under the auspices of Al Badri Boarding School led by a *kyai* (Islamic cleric). Since the establishment of SMP Al Badri, the students who register there always exceeded the quota. Because the location of the classroom is limited then they only accepted two classes. The second committee SMP Negeri 2 Kalisat is a teacher of a highly respected by the surrounding community. The program or policy of the school is very well presented by the Chairman of the Committee so that the parents or guardians are always supportive. This compliance is related to *Bhuppa'Bhâbhu'*, *Ghuru*, *Rato*, saying that Madurese should be respectful and obedient to parents (father and mother), teachers, and the government. Chairman of the School Committee of SMP Negeri 1 Kalisat is a teacher at SMA Negeri Kalisat. This finding is in harmony with Haryono & Sofyan (2012) research which states that the value of local wisdom of Madura is related to obedience and respect, reflected in *Bhuppa'Bhâbhu'*, *Ghuru*, *Rato*, that Madurese people should be respectful and obedient to parents, teachers, and government.
3. The third Madurese local wisdom value is togetherness, where togetherness that occurs in the schools are found when there is a commemoration of religious holidays, *kamrat* who helped the football team of SMP Negeri 1 Kalisat, residents who provides parking lots or the locals who trains the *hadrah* team of SMP Al Badri. The meaning of the symbol of togetherness, "*mon dammang mayu padha tambu, mon berra 'yes padha peko*" is to cooperate fairly and equally, whether heavy or light work and this apply to anyone. This collaborative culture is characterized by the gathering of neighboring residents to undertake a joint occupation for the benefit of the community without being paid (Rifai, 2007). SMP Negeri 1 Kalisat has a non academic advantage in the form of soccer achievements that often win at the provincial level. Many trophies were won by them. The soccer team of SMP Negeri 1 Kalisat is supported by soccer societies formed by the guardians. In SMP Negeri 2 Kalisat, residents work together with the school by providing parking lanes for students who bring motorcycles. Togetherness at SMP Al Badri is seen at the anniversary of the *pondok* (*imtihanan*), where the guardians come to the *pondok* and visit their children. The community also help to train the *hadrah* team of SMP Al Badri.
4. The fourth Madurese local wisdom value is democracy, which is in accordance with Busri, H (2010: 367-368), that the meaning of *aparembaghan* is solving the problem of personal, family, or community (public interest) through discussion and consensus (*musyawarah*). Everything that has been decided in the consensus is always obeyed, borne alongside all the risks. For instance, the distribution of Poor Student Assistance (Indonesian: *Bantuan Siswa Miskin* or BSM) must be done through a consensus so that all students can get the benefits, the election of OSIS leader and at the meeting with the student guardians.



5. The beauty is the fifth value of Madurese local wisdom, where beauty is present in celebration or spectacle. The value of beauty can be seen from the festivities during the celebration of the Islamic day and the spectacle presented. SMP Al Badri began to form a team of *hadrah* in 2015, who are trained by the local community. This team can be called by the surrounding community when they have a *hajatan*. SMP Negeri 2 Kalisat since 1986 has drum band team that is often invited by Kalisat people to attend an event like *Isra' Mi'raj*, *tasyakuran*, pilgrimage and so on. SMP Negeri 1 Kalisat also has a marching band team.

Based on the explanation above, the value of Madurese local wisdom that can be found in this research are: (i) religious value, (ii) compliance value, (iii) togetherness value, (iv) democratic value and (v) beauty value.

### **The form of Madurese Local Value in Kalisat**

Based on the findings above, the researchers found the meaning of the phenomenon that occurs as follows:

1. The Kalisat people, most of whom are ethnically Madurese, are Moslems, so the school develops a school relationship program with the community that is consistent with that religious belief.
2. The Kalisat society still have ties with *Bhindhara* and are still very respectful to teachers so that the Chairman of the Committee who works as a teacher or Quran teacher will greatly bridge the relationship between the school with the parents or guardians. This is in accordance with Wiyata's (2006: 49-50) research that *bhindhara* is considered a community group in the middle layer that is often treated almost like a *kyai*.
3. *Royongan* and *kamrat* is a form of shared values that exist between the school and the surrounding community. The community plays a role in overcoming the problems faced by schools such as: train the art team, provide parking lots for students who bring motorcycles. Kalisat people have a community consisting of people who like soccer. They will work together by spending enormous fees for these purposes. This is in line with Rifai's (2007: 108) research, that in the Madurese community there is a more general form of community organization called *Kamrat*.
4. A consensus is applied in schools related to the programs implemented because they are obedient to the figure of *kyai*, teachers or religious teachers. As stated by Rifai (2007: 313) that the Madurese have the philosophy of *bhuppa'*, *bhabhu*, *ghuru*, *rato* (mother, father, elder, teacher, king) who organize the ladder of life, every Madurese is advised to honor the parents and elders widely.
5. Kalisat people are very fond of entertainment so when there is drum band team, they will line up around the street to watch. They will be very proud if their students appear in the drum band team. All three schools have *hadrah* groups, drum bands and marching bands that are often invited by local residents.

So the form of local wisdom of Madura found in this research is (i) the pattern of belief that comes from the religion of Islam, (2) the expression of *bhu*, *pa'*, *bhabhu*, *ghuru*, *rato*, (3) *royongan* and *kamrat*, (4) consensus (*aparembaghan*), and (5) celebration or spectacle. These forms of Madurese local wisdom can be used as the basis in the planning of school relation management with the community.

### **Madurese Local Wisdom As A Basis of Analysis in Planning School Relationship Management with Society**

Based on the form of Madurese local wisdom found in this study, the analysis applied in planning the school relationship management with the society is as follows.

1. Since the schools are in a society that mostly Madurese, they must understand the local wisdom of Madurese people, because the society responds to anything based on the local culture. The Madurese local wisdom values which became the basis of analysis in the planning of school relationship management with the society are the value of religion, the value of compliance, the value of togetherness, the value of democracy and festivity. The form of Madurese local wisdom is a pattern of beliefs sourced from Islam; the expression of *bhupa*, *babhu*, *ghuru*, and *rato*; *royongan* (mutual cooperation), *aparembaghan* (consensus); celebration or spectacle.
2. The objective to be achieved in the school relationship management is to improve the interrelationships between schools and communities that can increase participation on the quality of education.
3. The teachers, especially counseling teachers, can be recruited from those who are Madurese or simply those who live in Kalisat, head of a school committee should be a *bindhara* or a teacher who understands the Madurese local wisdom. Schools can recruit workers from surrounding communities as school carers.
4. In order to reach the goal, the schools should always listen to the community by understanding the Madurese local wisdom through educational programs, cultural programs, humanitarian programs and programs of cooperation with relevant stakeholders.
5. Educational programs, cultural programs, humanitarian programs and programs of cooperation with related stakeholders are conducted through *inkurikuler*, *kokurikuler* and *extraculikuler*.
6. Specific teams with non-formal organizational structures should be the ones who are responsible for school relationship programs with the community.
7. One of the impacts of school relationship program with the society is the increase of society's confidence in the schools since there is togetherness in overcoming the problems. The schools will get a good image and increase public trust. Schools can be a pioneer of good culture.
8. The data used to measure progress is the number of new students who enroll in the school, academic and non academic achievement.

## CONCLUSION AND SUGGESTIONS

### Conclusion

The conclusions drawn from this study are (i) school relationship management can be effective if it is planned based on the local wisdom values, (ii) school relationship management planning with the society should pay attention to the form of local wisdom, and (iii) the utilization of local wisdom as the basis of analysis school relationship management planning with the society can foster community participation that ultimately improve the quality of education.

## Suggestions

In order for the schools to understand the local wisdom of the society and develop a relationship management plan with them, the government must have a cultural frame of reference in order to improve the quality of education.

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