

# History Learning based on Manuscript of Abdurrauf As-Singkili as a Solidarity Enrichment of High School Students in Langsa

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**Abstract:** The objectives of this research are: (1) to describe how the design of history learning based on Manuscript of Abdurrauf As-Singkili is as an enrichment solidarity, (2) to describe how to implement the design of history learning based on Manuscript of Abdurrauf As-Singkili as an enrichment solidarity for high school students in Langsa City. This research was conducted at a high school in Langsa City, Aceh Province. There are some interesting things related to Langsa City. The enrichment model used in this research was Joseph Renzulli's Enrichment Triad Model. This enrichment model according to Renzulli had two main objectives, namely, First, giving students the opportunity to develop their interests, and Second, Helping students to identify realistically, can solve problems in accordance with their interests and being able to produce appropriate products. The approach used in this research was a qualitative approach. According to Irawan (2006) qualitative researchers thought inductively (grounded).

**Keywords:** History Learning Based, Manuscript, Solidarity Enrichment.

## 1. Background

Education is very important for a nation. Education can be said to be the main foundation of the establishment of a nation. A good and well planned education produces people who are able to bring the country in a prosperous state, to be economically and politically stable, and will be far from internal and external conflicts. Therefore, education has a very broad dimension in people's lives. Everyone is seen to be in desperate need of education in order to realize these common goals.

In Indonesia, education goals are stated in Law No. 20 of 2003. Education is a conscious and planned effort to realize the learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and country (Law No. 20 of 2003: 3).

The role of education is very large in realizing a whole and independent human being, a noble human being, and in being beneficial to his/her environment. With education, human will

understand that he/she is a creature blessed with advantages compared to other creatures. For the country, education contributes greatly to the progress of a nation and is a vehicle for translating constitutional messages and building national character.

Meanwhile, Azra provided an understanding that education is a process in which a nation prepared its young generation to carry out life and to fulfill the purpose of life effectively and efficiently (Azyumardi, 2002; 4). From the above definition, it can be interpreted that education is more than just teaching. Education is a process in which a nation or country fosters and develops self-awareness among individuals. Thus, education is basically an effort to increase the ability of human resources so that they can become independent human beings and can contribute to the community and nation.

To achieve these goals, the task of educators is to prepare concepts of education and also the learning process early that will be given to students, especially for children of learning age. These are

those who will be the next generation in the future. Therefore, positive values that apply to the community must be instilled as early as possible to them so that it will form a good character.

History learning that is not just answering *what to teach* question, but *how the learning process takes place*, can capture and instill values and transform the message behind the historical reality to students. This learning process is not only limited to students being able to master teaching material, but it is also expected to help the personality maturation of students so that they are able to respond and adapt to the increasingly complex socio-national development and increasingly global demands.

Aceh has a long history and has strong roots in social solidarity in its society. Social solidarity can be interpreted as the existence of mutual trust, shared ideals, solidarity, and a sense of belonging among individuals as group members because of shared emotional and moral feelings (Nuryanto, 2014; 4). One of the factors that shape this is that Aceh has always had commercial communication with non-Acehnese, especially with India, the Middle East and China. This reality is due to its strategic location with international shipping lanes. Moreover, Aceh is adjacent to the Indian Ocean and the Malacca Strait. The existence of Acehnese tribes on the tip of Sumatra Island becomes the attention of merchants who use the sea as their way of conducting trading. At the same time, it results in cultural contact between the nations who stop by in Aceh. The existence of the merchants also results in cultural contact between the nations who stop by in Aceh.

The presence of these merchants in Aceh was increasing, so that at certain times, the migrants settle in Aceh. Immigrants who come to Aceh are ethnic groups that are no different from other ethnic groups in Indonesia, especially in Sumatra. Based on existence of the life and structure of the Acehnese society, it is indicated that the history of the arrival of immigrants to Aceh occurred thousands of years before Christ (Usman, 2009:6).

The existence of many languages developed in Aceh made the language of Aceh before the development of Islamic Kingdom, only be used as an oral language or daily speech language (Al-Chaidar, 1999; 15). Whereas Malay is more widely used in science (Al-Chaidar, 1999; 32). The emergence of Islamic kingdoms in the 13th century

was one of the earliest images of the acceptance of Islam as the foundation for the life of the kingdoms in Sumatra after Hindu and Buddhist influences were earlier accepted and lived in the region (Afadlal, 2008; 53).

When Islam began to develop, Aceh Darussalam Sultanate had a good community structure according to the size of that time. The structure of the sultanate or the system of institutions of the people of Aceh could form a stable community system and became an institution that could maintain or as a social control in society. The presence of the institution was as a social and religious controlling, as well as controlling institution in Aceh community.

But after Indonesia's independence, there were social and political upheavals in Aceh which resulted in a shift in the value of social solidarity towards a negative direction. There was a declaration of support for NII on September 21, 1953 by TeungkuDaudBeureuh who followed the Kartosuwiryo movement in West Java on August 7, 1949. This movement was also known as the *Darul Islam/Tentara Islam Indonesia* (DI/TII). Nevertheless, this rebellion could end on May 26, 1959 when Aceh was granted the status of a Special Region with broad autonomy, especially in the fields of religion, custom and education, which was later formalized through Law No. 18 of 1965. The rebellion in Aceh re-emerged with the new name of the Free Aceh Movement (*GAM*) led by Hasan Tiro. If DaudBeureuh and Darul Islam only tried to establish the Islamic State of Indonesia without any desire to separate themselves from the Republic of Indonesia, GAM aspired to establish an independent state and separate themselves from the Republic of Indonesia.

This prolonged conflict affected the life of the Acehnese people and caused humans to suspect each other. This would affect the sense of social solidarity. Seeing the socio-political context above, the author sees that efforts need to be made immediately to increase the sense of social solidarity of the Acehnese as they had in the past before the conflict occurred.

One of the efforts that will be carried out by the researcher is through history teaching at the high school level. In achieving these educational goals, the researcher tries to provide space for local wisdom in developing education to re-grow a sense of social solidarity in a positive context. One of the

local wisdoms in Aceh is the thought of Abdurrauf As-Singkili.

According to Rahyono, local wisdom is human intelligence possessed by certain ethnic groups obtained through community experience (Fajarini, 2014: 124). That is, local wisdom is the result of certain communities through their experience and not necessarily experienced by other communities. These values will be very strongly attached to certain communities and that value has been through a long time journey, throughout the existence of the community. Furthermore, anthropological scientists, such as Koentjaraningrat, Spradley, Taylor, and Suparlan, have categorized human culture into a container of local wisdom to ideas, social activities, artifacts (Koentjaraningrat, 2009; 112).

Education based on local culture will make it easier for students to accept understanding than using general culture. By providing education using local culture, it can provide knowledge, skills and behavior to students so that they have good insight into the state of the environment and the needs of the community in accordance with the norms prevailing in the region and can support regional development and national development. In other words, education based on local wisdom is education that teaches students to always stick to the concrete situations they face (Wagiran, 2012: 333).

The various forms of local wisdom that can be carried out in the development of education in the community include the following (Wagiran, 2012: 333-334): (a) Local wisdom of the community in the form of written regulations about the obligation to learn, such as the obligation to participate in learning activities for community members who still illiterate. (b) Local wisdom in maintaining harmonious relations between people, through mutual cooperation activities carried out by the community in various activities. (c) Local wisdom related to art. Certain personality has a value to arouse a sense of togetherness and exemplary and a sense of respect for leaders and elders. (d) Local wisdom in the recommended system (not written), but agreed at a meeting attended by elements in the community to realize the intelligence of citizens, such as the obligation of citizens to know to read and write when administering a National Identity Card (KTP) and Family Card (KK )

From the description above, the form of local wisdom that is appropriate in the context of this

research is related to maintaining harmony between fellow human beings by arousing a sense of togetherness and exemplary and a sense of respect for the time, leader or elder person. More specifically, in the historical context, Abdurrauf As-Singkili has succeeded in making a manuscript text entitled *Mi'ratulThullab* after the death of Sultan Iskandar Tsani as Sultan in the Aceh Sultanate. In the manuscript, there are values of Universalism and Cosmopolitan.

The term universalism comes from Latin, *Universum* which means the universe. this word is formed from the word *Universalis* which means "general, all inclusive, and comprehensive". This universal word can also be interpreted in general concepts that are applied in daily activities, for example the concept of humanity that is applied to every human being regardless of social status, skin color, or religion.

This universal term is the origin of the word *universalism* which carries universal understanding by viewing that all humans are equal. As a human being, all people have duties and obligations that need to prioritize their use of reason and mind, and live by considering common sense; able to listen to conscience, and involve good will in taking every decision.

Islam as religion of *rahmatan lilalamin* manifests its universality in various human life, both law, faith, ethics, to various attitudes of life that pay attention to human values. The basic principles of Islam such as equality, protection of citizens from injustice, safeguarding weak rights and limiting the authority of power holders are concrete evidence of openness of Islam in universal values (Habibullah, 2012; 108-109).

When viewed from language, cosmopolitan can be interpreted by: 1) having broad insight and knowledge, 2) occurring from people or elements coming from various parts of the world (KBBI Digital, offline, version 1.1). Cosmopolitan indicates the existence of a universal value that is embraced and believed by the public in a broad or even unlimited scope. Cosmopolitanism is the ideal hope of a world citizen without borders, and cosmopolitanism comes from the inspiration of rational humanity thinking, a value contained in every human being (Khamami, 2011; 157).

From the values taken in the local wisdom, the researcher will conduct an enrichment model of

Indonesian History textbook based on K13 curriculum. Based on the results of observations and discussions with senior high school history teachers in Langsa City, Aceh Province, there are problems with the content from Indonesian History textbooks in K13, that is, the books are less rich in local content. Thus, the goal of history learning, one of which is to develop social care is not achieved.

Based on the above background, the objectives of this research are: (1) to describe how the design of history learning based on Manuscript of Abdurrauf As-Singkili is as an enrichment solidarity, (2) to describe how to implement the design of history learning based on Manuscript of Abdurrauf As-Singkili as an enrichment solidarity for high school students in Langsa City.

The importance of research is seen for Regional Education Development. In order to develop education in the area in accordance with the spirit of regional autonomy in the field of education, the results of this research are expected to contribute scientifically about the design of history learning based on Manuscript of Abdurrauf As-Singkili as Solidarity Enrichment of High School Students in Langsa as well as to develop programs, curriculum and learning design based on manuscripts, especially in the field of historical education, thus bringing school education closer to history education so that it fits the needs and can adjust to the process of socio-cultural change in society. This expectation is in accordance with the plan in the field of national education to implement education paradigm that is oriented on life skills, which is based on community support and needs (*Depdiknas*; 2001; Suryadi; 2002).

## 2. Literature Review

### 2.1. Constructivism Learning

Historical education has a strategic function in developing the soul and character of the nation and building a better future life. The soul and character of the nation are woven and based on the self-character of individual learners reflected in the vision of life, attitudes of life, values and life, the ability to develop socio-economic-cultural-religious life, and the use of technology that is positive for life.

Hamid Hasan stated that history education had the following potentials: developing the ability to think critically; curiosity; the ability to think creatively; heroism and leadership; national spirit; social care; communication skills; ability

of searching, processing, packaging, and communicating information. In this research, the researcher wants to enrich Indonesian History textbooks by utilizing Manuscript of Abdurrauf As-Singkili to foster students' solidarity values.

Constructivism was one of the latest developments in learning models that prioritized the activities of students in every educative interaction to be able to explore and discover their own knowledge. Constructivism considered that all students had ideas or knowledge about the environment and events (symptoms) that occurred in the surrounding environment, even though this idea or knowledge was often naive or also misconceptions (Khairudin, 2007: 197).

Among the characteristics that could be found in this constructivism learning model were students did not indoctrinated with the knowledge conveyed by the teacher, but they discovered and explored that knowledge with what they have already known and learnt for themselves. In addition to these characteristics in the constructivism perspective, the learning process carried out in class must emphasized 4 key components, namely: (1) Students developed their own understanding of the learning outcomes not because they are delivered (taught). (2) New lessons were very dependent on the previous lesson. (3) Learning could be enhanced by social interaction. (4) Assignments in learning could increase the meaningfulness of the learning process. (5) In the context of the implementation of learning using this constructivism model, the teacher could not indoctrinate scientific ideas so that students would change and modify their non-scientific ideas into scientific ideas. Some forms of learning that were consistent with philosophical constructivism included discussion (which provided an opportunity for all students to express ideas), simple research results, (6) demonstrations, demonstration of scientific procedures and other practical activities that provided opportunities for students to sharpen their ideas (Salih, 2004: 219-220).

Sanjaya (2009: 264) stated that constructivism was the process of building or compiling new knowledge in students' cognitive structures based on experience. With the constructivism learning approach, students were directed to build their own knowledge, while for teachers, it could help and direct in providing subject matter in the form of concepts, principles or theories so that it would be easier to be understood by the



students.

## 2.2. History Learning

History learning has the role of actualizing two elements of learning and education. The first element is learning (instruction) and intellectual education (intellectual training), and the second element is learning and moral education of the nation and civil society that are democratic and responsible to the future of the nation. The elements of learning (instruction) and intellectual education (intellectual training) in history learning do not only provide a picture of the past, but also provide training in critical thinking, drawing conclusions, drawing meaning and values from historical events studied. Practicing critical thinking is done through an analytical approach, one of which is through "why" and "how" questions, which can train students to think critically and analytically, in contrast to the form of "who", "what", "where", and "when".

History learning results made students have strong personalities, understand something in order to determine their attitude. The importance of understanding history for everyday life made students have the tools to uncover the secret veil of the movement of society. With history, the results of the struggle could be known since immemorial time. History could be likened to educators, because it could educate the human soul through the results achieved (Trevelyan, 1957: 228).

Students in history learning get historical information from teachers that relate to the characteristics of historical events, namely: what, when, who, where, why, and how. Imagination is needed by students, because students are invited by the teacher to understand an event that happened in the past. Past events as historical events in terms of time are events that have long occurred and their form is only in the form of reconstruction of sources of the past, their place and the perpetrators of the incident are not known and cannot be contacted. The description of the historical events received by students is then memorized, internalized, and practiced. Problems arise in connection with the learning skills needed, so that the historical picture can be understood and can be described by students correctly.

In order for history learning to be interesting and fun, it can be carried out in various ways, including inviting students to historical events that occur around students. There are various historical events in the environment around students that can

help teachers to develop students' understanding of the past. Generally, students will be more interested in history subject when dealing with the real situation around them, so students can describe a past event such as in a history subject.

The general purpose of history learning was to form good citizens, make students aware of themselves as good people, and provide students with a historical perspective. The specific objectives of teaching history were: teaching concepts, teaching intellectual skills, and giving students historical information (Gunning, 1978: 178-180).

History learning must be able to foster students' attitudes to learning and problem oriented, not only based on how to get knowledge (how to know) but "how to know" (to know how to know). Students should be stimulated to recognize and study historical events in their entirety by restructuring their knowledge and awareness (Hariyono, 1995).

## 2.3. Social Solidarity

According to Poerwadarminta (2002), solidarity was the nature of one feeling (to have the same destiny and so on); a feeling of friendship that belonged to fellow group members. Speaking of solidarity, it cannot be separated from the word of *solider* (english: solidarity), which in the Big Dictionary of Indonesian Language means to have or show a feeling of unity (same, as insignificant, as embarrassing, etc.); (feeling) offriendship. Social solidarity referred to a state of relationships between individuals or groups based on moral feelings and shared beliefs reinforced by shared emotional experiences. This bond was more fundamental than the contractual relationship made with rational agreement, because such relationships assumed at least one level/degree of consensus on fundamental moral principles of moral contract (Doyle, 1988; 181).

Emile Durkheim quoted by Robbert M.Z Lawang (1985: 63) argued that social solidarity was a state of mutual trust between members of a group or community. If people trusted each other, they would become one or become friends, become mutual respect, be mutually responsible for helping each other in meeting the needs of others.

Solidarity was something that was needed by a social group because basically, every society needed solidarity. Social groups as a place where community life occur would remain and persist when in the social group there was a sense of

solidarity among members.

Language solidarity was defined as togetherness, solidarity, empathy, sympathy, and tolerance (Depdiknas, 2009: 551). Social solidarity was the main theme discussed by Durkheim as a moral source to form a social order in society. Durkheim stated that the origin of the morality of the authority must be traced to something rather vague that he called "society".

#### 2.4. Relevant Previous Research Results

The results of previous studies that were previously relevant and in accordance with this research were: Eleck, S. (2006). *Students' perceptions of Renzulli's Learning Systems. Unpublished Honors Project, Neag School of Education, University of Connecticut at Storrs*. Eleck (2006): It was found that students who studied at regular class enrichment and used Renzulli Learning could use the program with minimal training. Nearly 50% of students had ideas for completing products that used Renzulli Learning, and 80% enjoyed using Renzulli Learning correctly or very much. Eleck (2007) then conducted six intensive case studies on five class students who developed a math enrichment project using Renzulli Learning. Findings show that RL helped students in developing project ideas, exploring topics, and organizing information for the final product. Students who used RL created amazing presentations using PowerPoint or iMovie to convey information. They learned through the development of a math enrichment project with RL.

Field, G. B. (2007). *The effect of using Renzulli Learning on student achievement: An investigation of Internet technology on reading fluency and comprehension. University of Connecticut, Storrs: Unpublished doctoral dissertation*. Field (2007) used quantitative research procedures in this empirical research to investigate the use of Renzulli Learning from oral reading fluency, reading comprehension, scientific achievement, and social studies achievement. Students are involved in research from two schools, an urban secondary school where nearly half of all students were considered at risk due to poverty or other factors, and suburban primary schools in the middle class environment. Classes from students in grades 3-5 (n = 185) and grades 6-8 (n = 198) were randomly assigned to use Renzulli Learning for 2-3 hours each week for a period of 16 weeks. The scores of students in the treatment group were compared for students who did not have the

opportunity to use Renzulli Learning in the control class in the same school. After just 16 weeks, students participating in the Renzulli Learning showed significantly higher growth in reading comprehension, oral reading fluency, and social studies achievement than students who did not participate in Renzulli Learning.

Baum, 1988, *An enrichment program for gifted learning disabled students*. Study of Type III, used an intervention with high learning ability of disabled students, improvement of student behavior, specifically the ability to organize themselves on tasks; increased self-esteem; and the development of special instructional strategies to increase high learning potential of disabled students.

Indrijati and Hakim (2014) aimed to get an overview of the learning style preferences of accelerated students. A total of 124 accelerated students were involved in this research, by filling out Prashnig's Learning Style Analysis (LSA) questionnaire in the form of a Thrustone scale that had been translated and used for research by Oktaviani (2013). The questionnaire consisted of six dimensions. The reliability of the questionnaire was 0.69 and its validity was tested using professional judgment. The results were obtained in the form of the highest average (mean) of the research subject's preferences towards indicators of learning styles from six dimensions. Learning styles of research subjects tended to use right brain domination (simultaneous and holistic); there was physical needs to study in the morning, needed to move, and did not need intake; sensory modality by means of self-talk, observation, holding, and internal kinesthetic; social grouping by working in pairs and requiring parental authority; attitude with internal motivation, high tenacity, tended to be obedient to the rules, high responsibility, still needed guidance from others, and had an orientation towards change; while the environment was needed with a quiet atmosphere, bright lighting, cool temperatures, and informal learning areas.

From these previous studies, it can be concluded that there is no research on enrichment with the Renzulli model which is associated with the local wisdom of Abdurrauf As-Singkili's thinking. Then, from the research conducted by previous researchers, it was stated that the enrichment model of Renzulli successfully led students to achieve learning goals. Thus, the researcher wants to test whether the Renzulli's enrichment model can do the same thing if it is used in history learning based on Manuscript of Abdurrauf As-Singkili.

## 2.5. Theoretical Framework

The success of history learning for students is strongly influenced by various internal and external factors. Learning outcomes in practice always prioritize cognitive aspects. Therefore, the affective aspects of understanding values are less noticed. Thus, this research attempted to evaluate the learning outcomes, not only cognitive aspects, but also affective and psychomotor aspects. Through history learning, students have the knowledge, attitudes and social skills that can be applied in their lives, both at the individual level and the need to engage and interact in people's daily lives. In history learning, the researcher used the Manuscript of Abdurrauf Assingkili as a Solidarity Enrichment by using the Renzulli Model. This learning model aimed to cultivate the value of Solidarity with students about general knowledge that they have not yet received in school, and help students to be able to think critically and creatively in solving problems.

This research used learning models to clarify Renzulli's Enrichment Model by using discussion and analysis methods. The theoretical framework for the model described above is made, as follows:

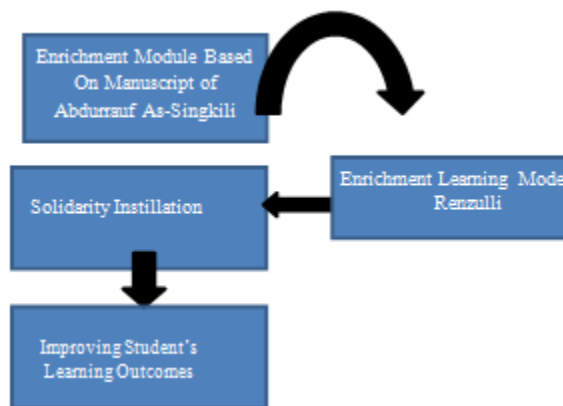


Figure 1. Theoretical Framework

The picture above describes History learning based on Manuscript of Abdurrauf As-Singkili as an Enrichment for Social Solidarity by using the Renzulli model using discussion and analyzing methods. It is expected that students can achieve High Order Thinking Skills that can be measured from students' cognitive abilities at the level of analysis, synthesis, and evaluation.

## 3. Methodology

This research was conducted at a high school

in Langsa City, Aceh Province. There are some interesting things related to Langsa City. According to data from Central Bureau of Statistics of Langsa City in 2015, for age of 16-18 years (high school age), school participation for the male group was 86.44% and female was 80.70%. Therefore, the total was 83.09. This amount was higher than the school participation for the age group of 19-24 (college/higher education) with an amount of 48.70. (langsakota.bps.go.id/linkTabelStatistik/view/id/92). In addition, Langsa City has a very good human development index and always increases from year to year. One indicator is the literacy rate based on 2013 data which reached 99.36.

In addition, Langsa has a population from diverse ethnic groups. However, the people live in harmony. However, it is different from the area around Langsa City, especially in what is now East Aceh Regency which in the past had experienced a very high conflict escalation. Even though at present the condition of the community has been relatively safe in control, but the impact of the conflict is still felt today.

Based on the data presented above, the researcher has confidence that this research is very suitable to be done in Langsa City and specifically in high schools in Langsa City, considering the purpose of this research is to foster students who have a good sense of social solidarity.

If we see data from the Langsa City Education Office, there are 5 public high schools in Langsa City. Therefore, in this research, the researcher took two schools as research samples, namely SMA Negeri 1 Langsa and SMA Negeri 3 Langsa. Furthermore, the subject of the research was X grade in each of these schools. In its implementation, the researcher collaborated with teachers and students to conduct History Learning based on Manuscript of Abdurrauf As-Singkili as an enrichment of social solidarity that has been adapted to competence standards regarding the entry of Islam into the archipelago and its basic competence was about Islamic kingdoms in the archipelago.

The enrichment model used in this research was Joseph Renzulli's *Enrichment Triad Model*. This enrichment model according to Renzulli had two main objectives, namely, First, giving students the opportunity to develop their interests, and Second, Helping students to identify realistically, can solve problems in accordance with their interests and being able to produce appropriate

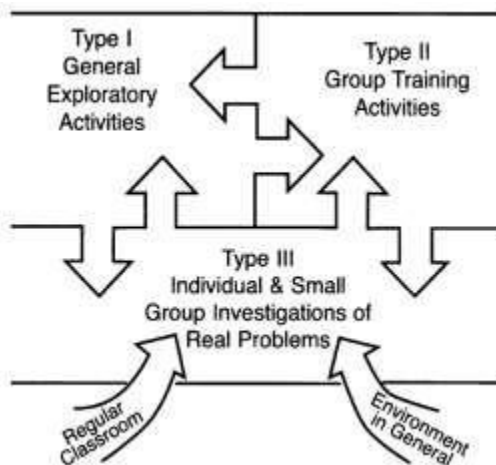
products.

In the Enrichment Triad, the model of activities experienced by students in their application in the field was divided into three stages, including 1) Type I - General Exploratory, 2) Type II -Group Training Activities, 3) Type III - Individual and Small Group Investigation of Real. The chart of activities contained in The Enrichment Triad Model and explanation are as follows:

Type I was a phase where the enrichment process was designed to explore every potential that was possessed by students, the potential would be related to scientific discipline, study topics, opportunities, all of which were rarely obtained in class, especially when it concerned the hobbies that students have had . Extracting each of these potentials which was basically something that they never get in the classroom would be a separate factor to attract students to follow the learning process.

Type II was the next phase that was to further develop the thinking that students were doing, so that in the end, the students would focus more on the study being carried out.

After Type II was completed, it continued to the last phase, Type III. Type III in this enrichment model was when students were given the opportunity to work independently by mobilizing each of their potentials which would later be benefited.



The approach used in this research was a qualitative approach. According to Irawan(2006) qualitative researchers thought inductively (grounded). Qualitative research does not begin by proposing hypotheses and then testing the truth

(thinking deductively), but moving from the bottom by collecting as much data as possible about something, and from the data sought patterns, laws, principles, and finally draw conclusions from the analysis have been done. Therefore, even if there is a hypothesis in qualitative research, the hypothesis is not tested to be accepted or rejected.

Qualitative research according to Lincoln and Guba (1985), Qualitative Methods was stressed within the naturalistic paradigm of anti-quantitative because qualitative methods came more easily to the human instrument. (Lincoln and Guba, 1985: 198). In qualitative research, the emphasis was on the natural paradigm because humans as the main instrument in the research were the teachers and X grade of high school students in Langsa City.

Qualitative research do not start with a theory to test or prove. Departing from cases that are specific based on real experience to later formulated into models, concepts, theories, principles, proportions, or definitions that are general. Data retrieval in qualitative research is carried out repeatedly (iteration) until it feels saturated (redundancy) or until the answers obtained are almost the same. As Lincoln and Guba (1985) say "The Iteration is repeated as often as necessary until redundancy is achieved." (Lincoln and Guba, 1985: 188).

The reason for using a qualitative approach was because this research was conducted to obtain an in-depth picture of the object of research. Namely, about how enrichment textbook based on Manuscript of Abdurrauf As-Singkili of X grade of high school in Langsa City was able to foster the values of students' solidarity. In this research, the researcher conducted in-depth interviews with the history teacher and students of X grade at SMA Negeri 1 and SMA Negeri 3 Langsa to find out their opinions about the content of historical textbooks with K13 curriculum for X grade, whether they had a good foundation in teaching the value of social solidarity to students. Furthermore, this would be the foundation for the researcher to enrich textbooks so that they could instill social value-solidarity with students.

Based on the type, the data sources used in this research were as follows: Primary data was data obtained directly from informants or objects to be studied. In this research, primary data was obtained through interviews with informants related to the discussion of researchers who were equipped with written notes or using technological aids. Included



in the primary source in this research were: data on the number of students, student textbooks, RPP and syllabus of History subject from schools that were the object of research. Secondary data was data obtained from data collection techniques that supported primary data.

Informants in research were subjects who knew or mastered the problems to be studied. Moreover, when conducting research with qualitative methods, it would always be related to the informants. From the informants, as much information as possible would be explored as the basis of the theoretical design that would be produced. The selection of informants as a source of data in this research was based on the principle of subjects who mastered the problem, had data, and were willing to provide complete and accurate information. The informants who acted as a source of data and information must meet the requirements. The informants and resource people in this research were students and teachers at SMA Negeri 1 and SMA Negeri 3 Langsa.

In this research, the researcher related to several informants, including key informants. Initially, researcher interacted with the principal as a key informant to get other informants who were conducted purposively and based on the snowball sampling principle (Nasution, 1988: 32), such as history subject teachers, and students who were able to act as informants. Information extraction was carried out to be able to find out the effect of History learning based on Manuscript of Abdurrauf As-Singkili as an enrichment towards empirical students' sense of solidarity, based on information that researchers obtained through informants.

Qualitative research did not use the term of population, but a social situation that was the continuity between place, actors, and activity that interacted synergistically. In social situations, the researcher can observe deeply the activities of actors that were in a certain place (Sugiyono, 2011: 215).

The main theme in this research is history learning based on Manuscript of Abdurrauf As-Singkili as a Solidarity Enrichment for high school students in Langsa City. Therefore, the scope of the research is the high school environment in Langsa City.

## **4. Results and Discussion**

### **4.1. Preliminary Study**

Preliminary study was the first step taken by

researcher in conducting his research. In the preliminary study phase, there were 2 activities that must be carried out, namely literature review and field study.

#### **4.1.1. Literature review**

The stage of literature review conducted by the researcher was the first stage in this research which was intended to collect theoretical foundations for making modules. This research used constructivism learning theory.

Constructivism was one of the latest developments in learning models that prioritized the activities of students in every educative interaction to be able to explore and discover their own knowledge. Constructivism considered that all students had ideas or knowledge about the environment and events (symptoms) that occurred in the surrounding environment, even though this idea or knowledge was often naïve or misconceptions (Khairudin, 2007: 197).

In the literature review, the researcher looked for factual information about the material presented in history learning through RPP and Syllabus. RPP and Syllabus used by SMA Negeri 1 Langsa and SMA Negeri 3 Langsa were from 2013 curriculum. Historical material researched by the researcher was material about the Islamic Kingdom in Aceh.

In addition to seeking information about the concept material presented, the researcher also looked for sources about the Islamic Kingdom in Aceh through historical heritage manuscripts. The researcher looked for library sources on this subject and found several sources of literature.

#### **4.1.2. Observation Result Description**

To obtain preliminary data before conducting research, first, observations were made to research schools, namely SMA Negeri 1 Langsa and SMA Negeri 3 Langsa. Observations made were useful to see how the situation in the school would be carried out by the study, especially the history subject teachers as well as students at the research school regarding the history learning process that has been carried out at school.

### **Description of Observation and Interview Results Results of Observations and Interviews at SMA Negeri 1 Langsa**

In this research, the respondents were history subject teacher, and students of X grade at SMA Negeri 1 Langsa. The total number of respondents

was 38 people consisting of 1 teacher and 37 students.

The results of observations and interviews with history teacher named G1 found that during the learning process, the teacher had difficulties related to the absence of comprehensive material to explain a material. In the process of history learning, so far, teacher and students were guided by textbooks from schools. Meanwhile, in depth of content, the book did not pay attention to the depth of the material.

Furthermore, the results of observations and interviews also found that G1 did not utilize technological developments to support the history learning, both in the development of teaching materials and the use of learning media.

Next, for the enrichment of subject matter for students, G1 mentioned that enrichment was done by assigning students to visit the school library to search, read, and report on student readings that were adapted to the subject matter.

The results of observations and interviews with a student named S1, found that history was an important lesson. Still according to S1, history subject were difficult, easy, but he still liked history subject because it was important to know past life. Furthermore, a student named S2 said that during this time the history subject were less interesting, because they were always oriented to textbooks and did not use media and learning models. The learning was only done with lectures.

For local history material, especially about Aceh Darussalam Sultanate, S3 only understood the kingdom of Aceh from Islam as an empire that stood in the 16<sup>th</sup> century. Then S4, also answered with the same answer when asked the same question. Then when students were asked, how was the concept of social political history in Aceh, S2, S3 answered that Aceh was always noisy in politics, and always caused conflict.

When students got questions about deepening the material of Aceh Darussalam Sultanate, especially about Abdurrauf Assingkili, there were students who did not know. Like students named S6, S8, S9. But S1, S2, S3, S4, S5 knew about Abdurrauf Assingkili as a charismatic figure in Aceh and had a huge influence on the development of Islam.

When students got questions about social solidarity, not all students understood about this.

S11, S12 explained solidarity as a sense of wanting to help each other, and humans should be able to have a sense of solidarity. Solidarity can also be interpreted as a feeling of friendship and common sense. S20 explained that solidarity was a sense of togetherness that arised from mutual interests and groups.

When answering the question about the possibility of growing socio-racial solidarity in the historical subject, S11, S12, were optimistic that history subject could foster a sense of social solidarity.

### **Results of Observations and Interviews at SMA Negeri 3 Langsa**

In this research, those who were respondents were history subject teacher, and students of X grade at SMA Negeri 3 Langsa. The total number of respondents was 35 people consisting of 1 teacher and 34 students.

The results of observations and interviews with history teacher named G2 found that during the learning process the teacher had difficulties in accessing the latest information and developments that supported the history learning process at school. Furthermore, the results of observations and interviews with G2 found that learning was still oriented to the theoretical exposure that was oriented for momentary interests and delivered with more theoretical portions. Furthermore, related to the material, G2 used more textbooks on history subject which were given directly by the Langsa City Education Office, which was sourced from the Ministry of Education and Culture.

Related to history learning which was associated with its relevance in the present, G2 taught history more to study the past. There have been attempts to contextualize the past with the present, but not too much. This related to the history subject material in the textbook which was less likely to contextualize more deeply. Therefore, history learning was stuck in time sequences and chronological answers, which required students to memorize names and historical events rather than analyze events to understand the dynamics of change. Thus, some students in the learning process were still carried away with the flow of G2's learning and the learning process was still at the stage of understanding. Students have not been deep enough to explore facts, concepts, principles, laws, theories, and innovative ideas, and students have not been able to apply all these things to effective

problem solving. Furthermore, the results of observations and interviews also found that G2 did not utilize technological developments to support the history learning process, both in the development of teaching materials and the use of learning media. Furthermore, for the enrichment of subject matter for students, G2 mentioned that enrichment was done by assigning students to visit the school library to search, read, and report on student readings that were adapted to the subject matter.

The results of observations and interviews with a student named S3 found that history was an important lesson, because a great nation was a nation that respected its history. Still according to S3, history subject was difficult, easy, but he still liked history subject because it was important to know past life. For local history material, especially about the Aceh Darussalam Sultanate, S6 only understood the Aceh Kingdom from Islam as an empire that stood in the 16<sup>th</sup> century. Furthermore, S6, also answered with the same answer when asked the same question. Then when students were asked how the conditions of social political history in Aceh, S7, S8, S11 replied that in the social and political history of Aceh, there had been a war between the TNI (Indonesian National Police) against GAM (Free Aceh Movement). When students got questions about deepening the material of Aceh Darussalam Sultanate, especially about Abdurrauf Assingkili, there were students who did not know about this like S6, S8, S9. But S1, S2, S3, S4, S5 knew Abdurrauf Assingkili as a charismatic figure in Aceh and had a huge influence on the development of Islam. When students got questions about social solidarity, not all students understood about this. S16, S17 explained solidarity as a sense of cooperation between friends or good friends such as togetherness, caring for others. S22 explained that solidarity was a sense of togetherness, a sense of common sense and shame. S30 explained social solidarity as togetherness, grouping, and united in the struggle.

Furthermore, answering the question about the possibility of growing socio-racial solidarity in history subject, S14, S15, were optimistic that history subject can foster a sense of social solidarity. S17 answered that history subject can be used to foster a sense of social solidarity because history learned about the lives of wise people in the past and that would bring a sense of social solidarity.

From the initial observations made at the research schools, it can be identified that in the learning process of history subject, there were still some weaknesses, resulting in student learning activities and outcomes. Some of the weaknesses in the learning process are as follows: (1) The learning process is still teacher-centered, teachers still use the old teaching model, students are still focused on the teacher in the teaching and learning process. (2) Students are not actively involved in the learning process so that the potential that exists in students is less developed. In this case, the potential of students is not developed because the teacher does not provide space for students to actively participate in the learning process. (3) Use of approaches when teaching and learning is not yet effective. (4) Teachers are still using printed books, in this case the creativity of teachers in making additional teaching materials or modules is highly expected, so that the content discussed becomes more varied, so that students themselves are not compartmentalized with the resources in the textbook. (5) There are still some students who feel bored with the history subject.

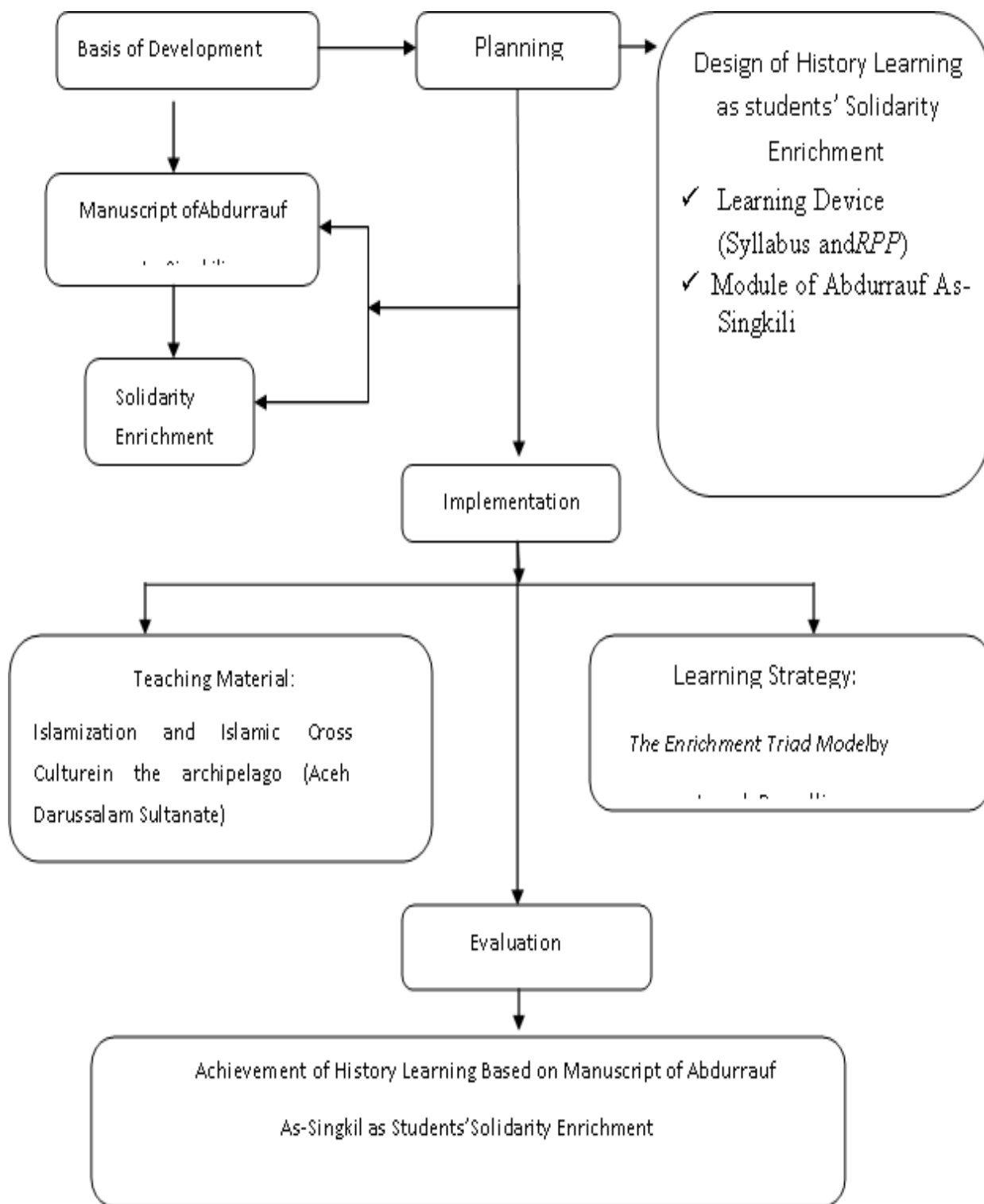
#### **4.2. Design of History Learning Based on Manuscript of Abdurrauf As-Singkili**

The design of history learning based on Manuscript of Abdurrauf As-Singkili which was used as a foundation for Solidarity Enrichment emerged from the interest of the researcher to develop the history learning process in State High Schools in Langsa City.

There were several components that played an important role in the learning design designed by the researcher, namely the planning stage, the implementation stage and the evaluation stage. The planning stage itself consisted of the process of designing history learning, Abdurrauf As-Singkili's manuscript module, and Solidarity Enrichment. Learning tools made were syllabus, RPP, and module. The implementation phase consisted of history learning by using Manuscript of Abdurrauf As-Singkili and also using Joseph Renzulli's *The Enrichment Triad Model* for students' solidarity.

The history learning design then developed through stage in the hope of having instructional and nurturant effect. The instructional effect, namely learning improvement and nurturant effect increased students' solidarity. Learning design can be seen in the following chart:

**Chart 1:**The Design of History Learning Based on Manuscript of Abdurrauf As-Singkili As Solidarity Enrichment





#### 4.2.1. Learning Stage

This learning stage has several stages that must be passed, which are: apperception stage, elaboration stage, confirmation stage and closing stage. In this

stage, there are several phases of activities carried out by history teacher and students. The stage can be seen in the table below:

**Table 1. Stage of History Learning Based on Manuscript of Abdurrauf As-Singkili**

1. Competence Standard	Islamic Kingdom of Aceh Darussalam
2. Basic Competence	<ol style="list-style-type: none"> <li>Students are able to analyze the lives of society, government and culture of people during the Islamic Kingdom of Aceh Darussalam and address examples of evidence that are still valid in this life.</li> <li>Students are able to present the results of the study in writing about the values and cultural elements that developed during Aceh Darussalam Sultanate and are still sustainable in the life of the Indonesian people in the present.</li> </ol>
3. Objectives	<ol style="list-style-type: none"> <li>Explaining the process of the birth of Aceh Darussalam Sultanate</li> <li>Analyzing the development of Aceh Darussalam Sultanate</li> <li>Explaining about the rise of women as kings in Aceh Darussalam Sultanate</li> <li>Analyzing about Abdurrauf As-Singkili and</li> </ol>
	the book of Mi'ratulThullab and its association with the rise of women as kings in Aceh Darussalam Sultanate
4. Stage	Apperception, Exploration and Confirmation
5. Source/Media	Text book and Manuscript Module of Abdurrauf As-Singkili
6. Evaluation	Written Test

Teacher	Stages	Students
<b>Preliminary Stage</b> <ol style="list-style-type: none"> <li>Delivering learning objectives in accordance with Basic Competence and Competence Standards</li> <li>Providing apperception to students</li> </ol>	<b>Apperception</b>	<b>Preliminary Stage - Opening</b> Paying attention to and responding to what is given by the teacher.
<b>Stage 2 - General Exploratory Activities</b> <ol style="list-style-type: none"> <li>Identifying and providing general explanations that will be discussed by students.</li> </ol>	<b>Exploration</b>	<b>Stage 2 - General Exploratory Activities</b> <ol style="list-style-type: none"> <li>Paying attention to problems given by the teacher.</li> <li>Opening and reading the module given by the teacher.</li> </ol>

2. Providing Manuscript Module of Abdurrauf As-Singkili. 3. Directing students to make discussion groups		3. Forming discussion group according to the teacher's direction.
<b>Stage 3 - Group Training Activities</b> Observing and giving direction to the problem faced by students.	<b>Elaboration</b>	<b>Stage 3 - Group Training Activities</b> Discussing and analyzing the tasks given by the teacher in groups
<b>Stage 4 - Individual and Small Group Investigation of Real</b> The paying attention to and observing students' affective based on presentation of discussion results	<b>Confirmation</b>	<b>Stage 4 - Individual and Small Group Investigation of Real</b> 1. Siswa mempresentasikan hasil diskusi ke depan kelas 2. Membuka diskusi tanya jawab
Giving conclusions about learning material and evaluating learning activities	<b>Closing</b>	Listening to the teacher's conclusion

The stage of history learning based on Manuscript of Abdurrauf As-Singkili as students' Solidarity Enrichment encompasses 5 main activities and Joseph Renzulli's *The Enrichment Triad Model* of the core activities, as follows:

1. Early stage which is a preliminary stage to prepare students.  
This is also called Apperception which can be used to explain learning objectives.
2. The second stage, General Exploratory Activities is history learning based on Manuscript of Abdurrauf As-Singkili as students' Solidarity Enrichment. With the step of giving Manuscript Module of Abdurrauf As-Singkili to students. Then the material with the theme of the Kingdom of Aceh Darussalam is explained. Next, students are divided into several discussion groups.
3. The third stage is Group Training Activities is a stage of observation of discussions conducted by students in solving problems faced by students. At this stage, the teacher participates in helping students or groups of students who experience difficulties found during the discussion.
4. The fourth stage is the Individual and Small Group

Investigation of Real. At this stage, the teacher sees and pays attention and gives an assessment of the results of the students' discussion work. Then the students present the results of their discussion work in the classroom, followed by the next discussion session, the question and answer session.

5. The final stage is closing. Here, the teacher concludes the learning that has been done by the teacher and students.

#### 4.2.2. Support System

The support system in this research is Manuscript Module of Abdurrauf As-Singkili. In this module, there is knowledge about the history of the transition of one Sultanate to other Sultanates in Aceh Darussalam Sultanate. The knowledge contained in the module can be an addition to students in studying historical material in X grade.

#### 4.2.3. Nurturant Effect

The Enrichment model used is the Renzulli's Enrichment model which is designed to achieve historical learning goals as a Solidarity Enrichment. It is hoped that in this history learning, students will have a sense of solidarity, mutual respect, mutual appreciation, fairness, tolerance.

#### 4.2.4. Learning Implementation Plan (RPP)

The Learning Implementation Plan (RPP) is a further step of the learning stage. In the Learning Implementation Plan (RPP), there is a reference that is the basis for teachers to apply learning in

accordance with the design that has been designed.  
Learning Implementation Plan (RPP) based on

Manuscript of Abdurrauf As-Singkili can be seen below:

**Table: Implementation Plan for Learning Based on Manuscript of Abdurrauf As-Singkili**

Basic Competences	Indicators
Analyzing characteristics of the lives, government and culture of the people during the Islamic Kingdom of Aceh Darussalam and show examples of evidence that is still valid in this life.	<ul style="list-style-type: none"> <li>○ Through observation, students can explain the birth of the kingdom of Aceh Darussalam</li> <li>○ Through discussion, students can analyze the development of Aceh Darussalam Sultanate</li> <li>○ Analyzing the works of Islamic culture in Aceh Darussalam Sultanate</li> </ul>
Presenting the results of reasoning in the form of writing about the values and elements of culture that developed during Aceh Darussalam Sultanate and is still sustainable in the Indonesian nation's present life and shows examples of evidence that is still valid in this life.	<ul style="list-style-type: none"> <li>○ Presenting the results of the discussion on the development of Aceh Darussalam Sultanate</li> <li>○ Making a report on the results of the development of Aceh Darussalam Sultanate</li> </ul>

#### Knowledge Objectives:

After participating in this learning activity, it is expected that students can; (1) Explain the process of the birth of Aceh Darussalam Sultanate, (2) Analyze the development of Aceh Darussalam Sultanate, (3) Explain about the rise of women as kings in Aceh Darussalam Sultanate, (4) Analyze about Abdurrauf As-Singkili and the Mi'ratulThullab book and their relationship with the rise of women as kings in Aceh Darussalam Sultanate

#### Skill Objective:

To present the results of discussions about the development of Aceh Darussalam Sultanate

- 1) Type I General Exploratory
- 2) Type II Group Training Activities
- 3) Type III Individual and Small Group Investigation of Real.

#### Learning Method

1. Model : Discovery Learning
2. Approach : Scientific
3. Methods : Discussion, Question and Answer, Assignment

#### Basic Competences and Indicators

##### Learning materials:

- Fact: Aceh Darussalam Sultanate Module Concept:
- ✓ The process of the birth of Aceh Darussalam Sultanate
  - ✓ Development of Aceh Darussalam Sultanate
  - ✓ The rise of women as kings (*Sultanah*) in Aceh Darussalam Sultanate

**Learning Strategy:** The strategy used in this learning is Joseph Renzulli's The Enrichment Triad Model learning strategy which consists of:

#### Learning Media, Equipment, and Source

4. Media : Picture
  5. Equipment : LCD, Laptop
  6. Source : Indonesian History Book for X grade by Ministry of Education and Culture, Year 2013, Manuscript
- Module of Abdurrauf As-Singkili

**C. Steps of Learning Activities**

	<p><b>Associating:</b></p> <ol style="list-style-type: none"> <li>1. Students record the results of group discussion</li> <li>2. Each group makes conclusions</li> </ol> <p><b>Communicating:</b></p> <ol style="list-style-type: none"> <li>1. The teacher asks students to present the results of each formula according to the assignment given to them</li> <li>2. During a presentation group, other groups can ask questions or give responses</li> <li>3. The teacher monitors discussion activities from one group to another and mediates questions that might be debated too fiercely by other groups.</li> </ol>	
<b>Closing</b>	<ul style="list-style-type: none"> <li>○ Final clarification/conclusion of each group, assisted by the teacher</li> <li>○ The teacher asks whether students have understood the contents of the material</li> <li>○ Students are given random questions to measure the achievement of learning goals and get feedback on learning this week</li> <li>○ As a reflection of the end of this lesson, students are given homework to formulate attitudes and actions as a form of gratitude to God the Almighty and imitating the values taught in the manuscript of Mi'ratulThullab by Abdurrauf As-Singkili.</li> <li>○ The teacher delivers the material for the next meeting</li> </ul>	<b>15 Minutes</b>



## D. Assesment of Learning Outcomes

- a. Test
  1. Essay(attached)
- b. Non-Test
  1. Group Work Observation Sheet
  2. Presentation Observation Sheet

## 5. Conclusion

Based on the analysis above, the conclusion of this research are: (1) There were several components that played an important role in the learning design designed by the researcher, namely the planning stage, the implementation stage and the evaluation stage. The planning stage itself consisted of the process of designing history learning, Abdurrauf As-Singkili's manuscript module, and Solidarity Enrichment. Learning tools made were syllabus, RPP, and module. The implementation phase consisted of history learning by using Manuscript of Abdurrauf As-Singkili and also using Joseph Renzulli's The Enrichment Triad Model for students' solidarity. The history learning design then developed through stage in the hope of having instructional and nurturant effect. The instructional effect, namely learning improvement and nurturant effect increased students' solidarity. (2) The stage of history learning based on Manuscript of Abdurrauf As-Singkili as students' Solidarity Enrichment encompasses 5 main activities and Joseph Renzulli's The Enrichment Triad Model of the core activities, as follows: (a) Early stage which is a preliminary stage to prepare students, (b) This is also called Apperception which can be used to explain learning objectives, (c) The second stage, General Exploratory Activities is history learning based on Manuscript of Abdurrauf As-Singkili as students' Solidarity Enrichment. With the step of giving Manuscript Module of Abdurrauf As-Singkili to students. Then the material with the theme of the Kingdom of Aceh Darussalam is explained. Next, students are divided into several discussion groups. (d) The third stage is Group Training Activities is a stage of observation of discussions conducted by students in solving problems faced by students. At this stage, the teacher participates in helping students or groups of students who experience difficulties found during the discussion. (e) The fourth stage is the Individual and Small Group Investigation of Real. At this stage, the teacher sees and pays attention and gives an assessment of the results of the students' discussion work. Then the students present the results of their discussion work in the classroom, followed by the next discussion session, the question and answer session. (f) The final stage is closing. Here, the teacher concludes the learning that has been done by the teacher and

students.

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