



## Development of Student Character Strengthening Teaching Materials Based on Balinese *Kekidungan*

I Wayan Widiana<sup>1\*</sup>  , Made Ferry Kurniawan<sup>2</sup>

<sup>1</sup> Universitas Pendidikan Ganesha, Singaraja, Indonesia

<sup>2</sup> Institut Agama Hindu Negeri Mpu Kuturan, Singaraja, Indonesia

\*E-mail addresses: [wayanwidiana85@undiksha.ac.id](mailto:wayanwidiana85@undiksha.ac.id)

**ABSTRAK.** Keberadaan budaya lokal seringkali terpinggirkan, terpinggirkan. Stigma yang melekat pada tradisi, seperti dianggap kuno, ketinggalan zaman, dan tidak mutakhir, seringkali mengikis nilai esensialnya. Tujuan penelitian ini adalah untuk menganalisis berbagai jenis kekidungan atau pupuh yang berpotensi sebagai sumber pengembangan bahan ajar. Penelitian ini menggunakan pendekatan kualitatif. Teknik analisis data meliputi pengumpulan data, reduksi data, penyajian data, dan penarikan simpulan. Hasil penelitian yaitu ditemukan berbagai jenis pupuh yang dapat dijadikan sumber pengembangan bahan ajar, seperti *Ginada*, *Durma*, *Ginanti*, dan *Maskumambang*. Dalam syair *Ginada*, nilai hakiki yang diajarkan sebagai aspek pembentukan karakter adalah nilai etos belajar. Hal ini sekaligus menjadi fondasi dasar bagi seorang pembelajar, terutama dalam meningkatkan kesempatan mengenal berbagai cakrawala. Nilai-nilai karakter untuk perbaikan diri secara konsisten, bila diperaktikkan secara bertahap, akan meningkatkan kualitas diri pembelajar; peserta didik diajarkan untuk melihat segala sesuatu secara komprehensif. Syair *Durma* mengajarkan tentang karakter ketahanan. Dalam realitas kehidupan metropolitan, setiap manusia, khususnya pembelajar, menghadapi berbagai tantangan. Realitas yang cair dan terus berubah menuntut daya adaptasi dan ketahanan yang tinggi. Selanjutnya, *Pupuh Ginanti* mengajarkan karakter berpikir futuristik. Pengetahuan memberikan proyeksi potensi masa kini dan masa depan. Peserta didik ditugaskan untuk mencari solusi, bukan hanya solusi jangka pendek dan langsung, melainkan solusi jangka panjang.

**ABSTRACT.** Local culture is often marginalized and neglected. The stigma attached to traditions, such as being considered old-fashioned, outdated, and out of date, often erodes their essential values. The purpose of this study is to analyze various types of poetry or *pupuh* that have the potential to become sources for developing teaching materials. This study uses a qualitative approach. Data analysis techniques encompass data collection, data reduction, data presentation, and conclusion. The results of the study revealed various types of *pupuh* that can be used as sources for developing teaching materials, such as *Ginada*, *Durma*, *Ginanti*, and *Maskumambang*. In *Ginada* poetry, the essential value taught as an aspect of character formation is the value of learning ethos. This also serves as a basic foundation for a learner, especially in increasing opportunities to explore various horizons. Character values for consistent self-improvement, when practiced gradually, will enhance the quality of the learner; learners are taught to view everything comprehensively. *Durma* poetry teaches the character of resilience. In the reality of metropolitan life, every human being, especially learners, faces various challenges. This fluid and constantly changing reality demands high adaptability and resilience. Furthermore, *Pupuh Ginanti* teaches the character of futuristic thinking. Knowledge provides projections of present and future potential. Students are tasked with finding solutions, not just short-term and immediate ones, but also long-term ones that address ongoing needs.

### ARTICLE INFO

**Kata Kunci:**

Bali; *Pupuh Ginada*; *Pupuh Durma*; *Pupuh Ginanti*; *Pupuh Maskumambang*; Bahan Ajar; Karakter Siswa

**Keywords:**

Balinese; *Pupuh Ginada*; *Pupuh Durma*; *Pupuh Ginanti*; *Pupuh Maskumambang*; Teaching Materials; Student Character

Received September 22, 2024;  
Accepted February 20, 2025;  
Available Online March 25, 2025

<sup>1</sup> Orcid ID 0000-0001-6850-9936



This is an open access article under the CC BY-SA license.  
Copyright©2025 by Author. Published by Nohan Institute.

### 1. INTRODUCTION

Bali is one of the places or locations with a diverse range of local wisdom, traditions, and rituals based on Hinduism. These various types of local wisdom, traditions, and rituals include the yadnya ceremony (a sacred offering

dedicated to God, harmony among fellow humans, and the universe), *banten* (a representation of the existence of the One Supreme God), and *kekidungan* (songs in the Balinese or old Javanese language, containing praise to God, and rich in meaning about life, education, and character building). That tradition or liturgy is not limited to the context of ceremony or merely performed at certain moments. However, it has the potential to be implemented and substantially contains pedagogical values. The existence of tradition intersects with the educational process because the formation of a tradition is intertwined with the development of principles, values, and learning practices. The principles, values, and practices of learning are very useful in providing suggestions for emotional development and motivation to students – interacting with the process of upgrading knowledge and awareness of education and morality. Tradition can also be a fundamental element in education, as it reconstructs the complexity of discourse between students and their teachers (Baker, 2018; Blotnick et al., 2018; Kurdi et al., 2020; Tomas et al., 2019; Tunkkari et al., 2022). The existence of traditions collaborated into education becomes very important because traditions are lived and experienced by every student; they coexist, and their relationship is inherent. The empirical aspect of a tradition plays an important role in the development of students' character, as it teaches critical, gradual, and contextual thinking, builds initiative, and fosters a commitment to continuous growth. The morality taught in the tradition represents the reality that students, as learning subjects, are inseparable from their cultural roots, because traditional culture does not teach conservative values, but rather internalizes inclusivity. Inclusivity is one of the important characteristics taught by tradition, as it contains the significance of strengthening community, or the social intelligence of students (Brocic & Miles, 2021; Kintu et al., 2017; Li & Hu, 2021; Shernoff et al., 2017; Zhang, 2021). In other words, a tradition not only contains traditional values, but the meaning and substance within that tradition also have the potential to strengthen character in the learning process.

To ground a tradition that contains educational values, the tradition must be extracted and formulated into teaching materials. The aim is for the values within it to be easily understood by students, and with the presence of stimuli in the teaching materials, learners can consistently apply them as a process of self-development, both in improving the quality of learning and strengthening character within the social community. The tradition born from the indigenous community teaches the essence of life oriented toward morals and character. In other words, it can be explained that teaching materials drawn from a convention or culture are relevant for building students' responsive, competitive character, prioritizing learning quality, and building self-resilience amidst the dynamism of the educational world (Chicas et al., 2019; Howard & Hughes, 2021; Renganathan & Kral, 2018; Tang, 2021; Zinn, 2021). Teaching materials that incorporate local traditions aim to foster academic dialog, bridging the gap between traditional and modern values prevalent in this era. This approach offers diverse perspectives, strengthens social recognition, and conceptually builds an important foundation for thinking. Teaching materials based on local traditions can anticipate and address misconceptions in interpreting reality. The presence of tradition-based materials also aims to create an environment of scientific conversation, grounded in think local, act global. On the other hand, the existence of teaching materials containing local values is also interpreted as responsive, meaning that all types of products of local traditions are not always regressive, but can build a progressive perspective for students (Bettez, 2020; Delanty & Harris, 2021; Gildersleeve, 2019; Horn & Veermans, 2019; Misco, 2018). So, the assumption that a tradition is inherently conservative is not true, because teaching materials that contain traditional values are considered to contribute significantly to building a broad perspective and capable character horizons for students.

One of the traditions of Balinese society that can be used as teaching material for strengthening students' character is *kekidungan*. *Kekidungan* is a traditional Balinese or Old Javanese (*Kawi*) song sung at every *yadnya* (sacred offering) ceremony celebration. *Kekidungan* is not only theologically significant, but also sociologically and pedagogically significant. Therefore, it is very important to make songs and identify the values within them part of the character-building process for students. Joyfulness is a special consideration in the preparation of learning materials because it provides a stimulus for improvising students' learning experiences. This can happen because *kekidungan* is often listened to or chanted. Thus, the intensity of the song is well internalized in the memory and cognition of the students. On the other hand, *kekidungan* is very relevant to be used as teaching material because it uses Balinese as the "mother tongue." Thus, the social or pedagogical message or meaning in its recitation can be well understood. This serves as proof that the intensity and systematization of meaning in the chanting of hymns develops the visualization of actions, the process of building relationships, and simultaneously fosters holistic cognitive skills. The combination of chanting as a traditional aspect in the realm of pedagogy, manifested in teaching materials, also helps teachers stimulate students' character and their understanding of their surroundings. Thus, not only is cognition built, but the emotional aspect is also not marginalized (Chang & Hall, 2022; Dumont & Ready, 2020; Jackson, 2021; Wright et al., 2019; Zhou & Li, 2021). The joy of living with students, described in teaching materials, is useful in building reciprocal dimensions. This means that traditional values in songs are able to present a picture of the complex reality of life. The portrayal of life's complexities sung thru the song is able to provide students with an understanding of what they need to prepare for from this moment on. The implication is that students begin to build a framework for thinking and acting in the learning process, preparing them to face future challenges. The cyclical relationship between teaching materials and learning activities can build substantial patterns, actions, and behaviors (Fisher, 2021; Hudde, 2022; Jacobson et al., 2019; Pham et al., 2019; Yuan, 2018). It can be concluded that character building in students can be achieved by exploring character values in songs and incorporating them into teaching materials as an effort to instill moral values in students.

Using humor as a teaching material for character building in students is an interesting and very important aspect. Research from (Juliana, 2021) stating that, *Kidung Bhramara Sangupati* is one of the songs sung to express the loyalty of

a lover when they see their soulmate pass away. This song is sung when the lover dies. This song not only conveys morality and loyalty but can also be interpreted from a hermeneutical and heuristic perspective. On the other hand, (Muada & Astawan, 2022) finding that *Pupuh Jerum*, as one type of chanting, has meaning and function to ward off disaster. When singing this chant, all kinds of positive auras from all directions are called upon, and it serves to protect humanity from danger, especially during the Covid-19 pandemic. Then Nata & Anggreni, 2021 stating that the *Sekar Gadung*, chanted during Hindu religious ceremonies in Bali, has not only religious but also ecological significance. This shows that the lyrics in this hymn have a persuasive tendency to encourage Hindus to preserve the existence of water, as an essential element in life. Next, Suastini, 2020 in his research, he found that the *Panca Yadnya* Hymn, which is often chanted during Hindu religious ceremonies in Bali, has the meaning of a way to describe the manifestations of *Ida Sang Hyang Widhi Wasa*, as well as a theological effort to ask for blessings or rewards from the Almighty God. Finally, Astawa & Resi, 2022 finding, *Kidung Sebun Bangkung* is one of the manifestations of the *Tattva* teachings or philosophical concepts in reasoning and understanding the essence of God as an absolute entity. Based on the research above, there has been no study that uses Balinese *kekidungan* as teaching material to strengthen students' character. Therefore, this research demonstrates novelty in terms of theme, analysis, and elaboration. The purpose of this research is to analyze the potential and significant role of Balinese *kekidungan* as teaching material to strengthen students' character in pedagogical and social dimensions.

## 2. METHOD

Research on Balinese-based teaching materials uses a qualitative approach. The qualitative approach provides a tendency toward the process of data investigation, so that the data collected or obtained has a high aggregate, especially in explaining the results of data interpretation. On the other hand, this research approach also aims to provide criticism or offer opportunities for the deconstruction process of the findings. The findings obtained will be used to build conceptualizations, discourse, and analysis regarding the phenomenon being investigated (Denzin, 2020; Dorans et al., 2021; Lobe et al., 2020; Mannheimer et al., 2019; Mortari, 2015). The data analysis techniques used in this study consist of data collection, data reduction, data presentation, and drawing conclusions. First, this research uses a data collection process consisting of interviews, observations, and document studies. The interview process was conducted with Balinese hymn activists or singers spread across the Buleleng, Badung, Gianyar, and Jembrana regions. Next, observations were made during the execution of the yadnya ceremony, where many Balinese *kekidungan* were sung as accompaniment. Finally, document study. In this stage, the researcher reads Balinese *kekidungan* texts that could potentially be used as teaching materials to strengthen students' character. Second, data reduction. In this stage, the researcher selects the results of interviews, observations, and document studies to ensure the data obtained aligns with the research theme being conducted. Third, data presentation. In this process, the researcher synchronizes the data so that conclusions can be drawn from the data obtained. Finally, drawing conclusions. From the process carried out, it can be concluded that there are various values within Balinese hymns that have the potential to be used as teaching material for strengthening students' character.

## 3. RESULT AND DISCUSSION

### Result

From the data collection process, it can be presented that there are various findings, particularly Balinese *kekidungan*, which have the potential to be used as teaching material for strengthening students' character. These include: first, *Kidung Pupuh Ginada*, with lyrics,

*"Eda ngaden awak bisa, depang anake ngadanin, geginane buka nyampat, anak sai tumbuh luhu, ilang luhu ebut katah, yadin ririh, enu liu palajahan."*

Second, *Kidung Pupuh Durma*, with lyrics,

*"Cai Durma pianak bapa paling wayah, tumbuhe keasih-asih, ketinggalan biang, jumlah cening apang melah, bapa luas nangun kerti, ka gunung alas idepang bapa mati".*

Third, *Kidung Pupuh Ginanti*, with lyrics,

*"Saking tuhu manah guru, mituturin cening mangkin, kawruhe luir sanjata, ne dadi prabotan sai, keanggen ngaruruh merta, saenun ceninge urip."*

Fourth, *Kidung Pupuh Maskumambang*, with lyrics,

*"Nadyan silih bapa biyung kaki nini, sadulur myang sanak, kalamun muruk tan becik, nora pantes yen den nuta".*

The Balinese *Kekidungan* presented is a traditional song by the Balinese people, rich in meaning. If we break down each of the four songs one by one, it can be described as follows. The first song conveys the message and meaning that the essence of human life should not be arrogant, boastful, or, even less, extrapolate on what has been achieved. Whatever

has been attained or successfully accomplished serves as the initial stepping stone for navigating the next stages. The melody of the song also conveys the meaning of the enduring essence of humanity, that being human means making oneself better than before, and that whatever one has done will ultimately return to oneself. Humans should grow every day, be dynamic, fluctuate, process, and achieve progressiveness in their lives, not stagnate, let alone stop at one point. When doing something or even achieving something, there will always be other people or the environment that belittle us. Our task is to ignore anything that is stigmatized by others. The labels we put on ourselves should not become obstacles to continuous learning and self-improvement. Furthermore, humanity's task is simply to keep moving forward, not repeating past mistakes, and continuously correcting or improving oneself. Self-correction serves the function of preventing humans from repeating the same mistakes. Because in reality, if humans are still stuck in the past and the shadows of mistakes they've made, they won't be able to move forward, or even their steps will be hindered. Then, it's best for individuals who have studied for a long time not to claim to be the smartest or more intelligent than others, because even tho they know a lot, it turns out there is still much knowledge that needs to be learned, studied in depth, and understood.

Next, the second song, *Pupuh Durma*, contains a deep meaning about character development. This *Kekidungan* has meaning or contains a message about the process of self-maturation, that human existence can only be helped by oneself. To avoid being consumed by sadness or suffering, it's best for every individual to develop resilience from an early age, as future challenges will only become more difficult. Then, individuals in this era, amidst the hustle and bustle, are also encouraged to build themselves and cultivate good social relationships. This is because an individual's interaction with the social community also plays an important role in maintaining their existence. In the lyrics of the song, it is written "nangun kerti," which means that to understand oneself, one needs to be alone and talk to oneself in order to know oneself better. This self-reflection is very beneficial in making people better, more characterful, and more moral, while also making them more mature than yesterday.

Then, in the *Ginanti Pupuh* Song, character formation can be interpreted from the song lyrics, which have a deep message. This intimacy signifies the relationship between parents and their children, that interdependent intimacy is capable of shaping a child's character, particularly character built thru the learning process. The message from parents emphasizing the importance of knowledge teaches us that during our time in this mortal world, deepening our understanding of knowledge is very useful as a "weapon". This "weapon" is used as a tool to avoid ignorance, suffering, poverty, or the torments of the world. Knowledge that is studied diligently can also be used as a way to build a better "path of life" while a person is still alive.

Finally, in the *Maskumambang Pupuh* Song, the aspect emphasized as a character value emphasis is something that is inappropriate, something that contradicts values, norms, conventions, or social consensus is not worthy of imitation. Things that contradict social values or norms, if still done, will lead to the creation of a catastrophe. The emergence of a catastrophe as a result of pathological actions can disrupt the social stability of society; in other words, the social equilibrium will shift to disequilibrium. Life and relationships within the social system will be disrupted due to actions that are inconsistent with social morality or deviate from the social character of society.

## Discussion

The use of Balinese *kekidungan* in the process of preparing teaching materials to strengthen students' character is based on various reasons and considerations. Beside being included in the local curriculum, the verses in the songs also teach various aspects of morality and character development for students. Some character values taught in Balinese *kekidungan*, making it relevant as a source of teaching material, include: first, the attitude of self-improvement and continuous learning. This aspect is contained within the *Ginada* verse form. The attitude of self-improvement grows from a high work ethic. The value of constantly learning new things is an important foundation for a student, not only academically intelligent but also spiritually, emotionally, and socially intelligent. This is also an elementary foundation for a learner, particularly in expanding opportunities to know various types of horizons. The character value of consistently honing oneself, done gradually, will improve the quality of the learner; students are taught to see things comprehensively. A broad and comprehensive perspective before making a decision is gained thru the learning process and a high level of curiosity. Perceptions or opinions that exist are not always believed, but the perceptions or opinions that emerge will be filtered and selected before a conclusion is drawn. The character value in Balinese songs, which is the desire to keep learning, also plays an important role in building humanistic student character. This is because with the knowledge they possess, learners will view humans not as objects, but as subjects. Internalizing these values will make students of good character and ethics (Brown, 2021; Dunlop et al., 2021; Gao & Wang, 2021; Klein et al., 2022; Tian & Virtanen, 2021). Then, a learning ethos that prioritizes character values also plays an important role in shaping students' mentality. Students will become accustomed to not only prioritizing grades as the result of an assessment, but also the quality they have gained from the learning process. The construction of learning quality will always lead them to continue developing or being in a state of continuity, not being banal in how they see things. Self-learning consistency will create a transformation of manifest actions, where students can adapt and create activities with positive implications for their environment. The desire to continue learning will also shape students' self-regulation character, where students will be able to control themselves and evaluate their own performance (Duckworth et al., 2021; Hailikari et al., 2021; Housel, 2020; Jones et al., 2022; Razza et al., 2021). It can be concluded that Balinese *kekidungan*, which teaches the value of

learning ethos, will shape students' character and lead them to a holistic dimension in viewing a phenomenon and enable them to analyze a problem integrally.

Second, in the *Durma* verse, the aspect taught in shaping students' character and playing an important role in the process of preparing teaching materials is the value of resilience or toughness. In the reality of metropolitan life, every human being, especially learners, faces various challenges. A "liquid" and constantly changing reality requires a high degree of adaptability and resilience. Without being balanced by resilience, it is impossible for humans or individuals to survive in the face of difficult realities. The *Kekidungan* Pupuh Durma teaches and instills the character value that, in a cosmopolitan era like this, diverse perspectives are needed to shape resilient individuals. The character value of resilience is very important for students, because in uncertain conditions, learners already have a handle, an argument, and a character to avoid being swayed, let alone carried away by the mainstream. With strong resilience, students are taught to be accelerated and non-deterministic, especially as social reality currently faces the post-pandemic era after Covid-19. The character values instilled in the *Pupuh Durma* song provide meaning about what should be done in the post-pandemic era. These values serve as a pillar for students to organize their resources, or capital, to remain resilient amidst uncertainty. Even with the cultivation of these character values, students are expected to be able to provide solutions or contribute to what is happening (Boy, 2021; Davies et al., 2021; Hadjisolomou et al., 2021; Henderson et al., 2021; Laaser & Karlsson, 2021; Pinto, 2021). The character value of resilience teaches students not just to accept the status quo, but to critique a phenomenon and provide solutions. Critical thinking and problem-solving are essential elements, as well as a learner's commitment to improving less-than-ideal conditions. We can read from this that resilience, as a character trait, will help students understand their essence as public citizens. Transformation or better change is not achieved from stagnant conditions, but from the process of adapting and persevering in all circumstances (Clarke et al., 2022; Edovald & Nevill, 2021; Farrell et al., 2022; Meixi et al., 2022; Pirrie & Fang, 2021). Therefore, the value of resilience found in the *Durma* song can be used as a tool to prepare students' mentality to consistently persevere and strive in their efforts to create change.

Third, in the *Pupuh Ginanti* songs, the character value internalized is the dimension of futuristic thinking, using science as its medium. The knowledge students gain in school is not only intended to answer current questions or problems, but also to provide insights into what will happen in the future. With knowledge, students will be taught to form a mentality and character, to prepare themselves for any potential dangers or pathologies that may occur later. Knowledge provides a projection of current and future potential. Students are tasked with finding solutions, not just short-term, immediate ones, but long-term solutions. The actions and solutions created are not merely formalities, but have significance. Thru educational institutions, students with character have the responsible freedom to take any kind of action, which is audience-oriented. Action becomes a manifestation that students, as learning individuals, have a contextual orientation; what they gain is not only enjoyed theoretically but is also implemented practically. This is the habitus and usefulness of education in building students' character within the dimension of cultural capital (Dichev & Dicheva, 2017; Dyson et al., 2021; Head, 2020; Ivemark & Ambrose, 2021; Roy & Brown, 2022; Valiverronen & Saikonen, 2021). The embedded character value of reading about the future is also useful in forming a balance between the student's status as an academic individual and the student's status as a community servant. The presence of learners becomes urgently needed because, with their perspective, students have a moral obligation to guide the social environment toward a better arena. This mobilization is important to carry out as a project to prevent the community from catastrophe (Bralic & Divjak, 2018; Geng et al., 2019; Holmlund et al., 2018; Lanza, 2021; Skipper & Pepler, 2021).

Fourth, in the *Pupuh Maskumambang* song, the character value taught is the formation of students' attitudes that are obedient to social values. Adherence to consensus aims to create a harmonious and orderly social community. The irregularities and potential for social deviation that occur have the potential to create a destructive social order. Bringing individuals and society into an undesirable state. The values and morality in the Maskumambang lullaby teach students to actively contribute to keeping the social system on the right track. With the values instilled and the perspective already understood, students as learners are expected to be able to provide sustainable recommendations – the function of public pedagogy. Additionally, the values in the poem also teach students not only to contribute to creating social harmony but also to stimulate them to create social justice – that society is not a particular element, but rather their existence is an integrative element integrated by values and norms. Students' contribution to maintaining these values and norms demonstrates constructive character, emotional intelligence, and social intelligence (Benner, 2021; Hansson & Ohman, 2021; Jimenez et al., 2022; Laiti, 2019; Sleeter, 2018). This can be interpreted as a form of student attitude built within the classroom and practiced outside the classroom, representing their involvement in building their social community.

#### 4. CONCLUSION

Developing teaching materials based on Balinese wisdom for character building is highly relevant to do at this time. This is because Balinese traditional-faced songs actually contain elements and values that build character. Thru its verses and melodies, *kekidungan*, commonly known as pupuh, conveys constructive moral messages. In the pedagogical realm, this can be interpreted as an opportunity to instill these values by integrating traditional elements – Balinese *kekidungan* – with learning elements. In its application, *kekidungan* such as *Pupuh Ginada*, *Durma*, *Ginanti*, and *Maskumambang* contain many positive values that can be extracted to become character-strengthening teaching

materials. The values contained in these pupuh include learning ethos, resilience, futuristic thinking dimensions, and responsibility for maintaining social integration within the community.

## 5. REFERENCES

Astawa, I. N. T., & Resi, N. M. (2022). Esensi Tattwa Pada Lontar Kidung Sebun Bangkung. *Sanjiwani: Jurnal Filsafat*, 13(1), 71–79. <https://doi.org/10.25078/sanjiwani.v13i1.1006>.

Baker, P. S. (2018). A Multicultural Education Praxis: Integrating Past and Present, Living Theories and Practice. *International Journal of Multicultural Education*, 20(1), 48–66. <https://doi.org/10.18251/ijme.v20i1.1518>.

Benner, D. (2021). On Justice in Pedagogical Contexts. *ECNU Review of Education*, 4(4), 669–685. <https://doi.org/10.1177/2096531120933278>.

Bettez, S. C. (2020). Creating Community Commitments in the Higher Education Classroom. *About Campus: Enriching the Student Learning Experience*, 25(1), 14–18. <https://doi.org/10.1177/1086482220906151>.

Blotnick, K. A., Odendaal, T. F., French, F., & Joy, P. (2018). A Study of The Correlation Between STEM Career Knowledge, Mathematics Self-Efficacy, Career Interests, and Career Activities on The Likelihood of Pursuing a STEM Career Among Middle School Students. *International Journal of STEM Education*, 5(1), 1–15. <https://doi.org/10.1186/s40594-018-0118-3>.

Boy, J. D. (2021). 'The Metropolis and The Life of Spirit' by Georg Simmel: A New Translation. *Journal of Classical Sociology*, 21(2), 188–202. <https://doi.org/10.1177/1468795X20980638>.

Bralic, A., & Divjak, B. (2018). Integrating MOOCs in Traditionally Taught Courses: Achieving Learning Outcomes With Blended Learning. *International Journal of Educational Technology in Higher Education*, 15(1), 1–16. <https://doi.org/10.1186/s41239-017-0085-7>.

Brocic, M., & Miles, A. (2021). College and The "Culture War": Assessing Higher Education's Influence on Moral Attitudes. In *American Sociological Review* (Vol. 86, Issue 5). <https://doi.org/10.1177/00031224211041094>.

Brown, G. T. L. (2021). Student Conceptions of Assessment: Regulatory Responses to Our Practices. *ECNU Review of Education*, 1–24. <https://doi.org/10.1177/20965311211007869>.

Chang, C.-F., & Hall, N. C. (2022). Differentiating Teachers Social Goals: Implications for Teacher–Student Relationships and Perceived Classroom Engagement. *AERA Open*, 8(1), 1–16. <https://doi.org/10.1177/23328584211064916>.

Chicas, J. M., Castillo, M., Ramos, P., & Guzman, B. L. (2019). Computing With Relevance and Purpose: A Review of Culturally Relevant Education in Computing equity Inequities in Technology and Computer Programming Method Results and Discussion Limitations and Future Directions Conclusion References Appendix A Appendix. *International Journal of Multicultural Education*, 21(1), 125–155.

Clarke, M., Mills, M., Mockler, N., & Singh, P. (2022). What is The 'Public' in Public Education? Mapping Past, Present and Future Educational Imaginaries of Europe and Beyond. *European Educational Research Journal*, 21(1), 3–12. <https://doi.org/10.1177/14749041211030063>.

Davies, H. C., Eynon, R., & Salveson, C. (2021). The Mobilisation of AI in Education: A Bourdieusean Field Analysis. *Sociology*, 55(3), 539–560. <https://doi.org/10.1177/0038038520967888>.

Delanty, G., & Harris, N. (2021). Critical Theory and The Question of Technology: The Frankfurt School Revisited. *Thesis Eleven*, 166(1), 88–108. <https://doi.org/10.1177/07255136211002055>.

Denzin, N. K. (2020). Qualitative Inquiry in an International Space. *International Review of Qualitative Research*, 13(1), 3–4. <https://doi.org/10.1177/1940844720920075>.

Dichev, C., & Dicheva, D. (2017). Gamifying Education: What is Known, What is Believed and What Remains Uncertain: A Critical Review. In *International Journal of Educational Technology in Higher Education* (Vol. 14, Issue 1). *International Journal of Educational Technology in Higher Education*. <https://doi.org/10.1186/s41239-017-0042-5>.

Dorans, E. R., Murray, F., Andrade, M. de, Wyatt, J., & Stenhouse, R. (2021). Qualitative Inquiry, Activism, the Academy, and the Infinite Game: An Introduction to the Special Issue. *International Review of Qualitative Research*, 14(1), 3–16. <https://doi.org/10.1177/1940844721991079>.

Duckworth, A. L., Kautz, T., Defnet, A., Bedrick, E. S., Talamas, S., Lira, B., & Steinberg, L. (2021). Students Attending School Remotely Suffer Socially, Emotionally, and Academically. *Educational Researcher*, 50(7), 479–482. <https://doi.org/10.3102/0013189X211031551>.

Dumont, H., & Ready, D. D. (2020). Do Schools Reduce or Exacerbate Inequality? How the Associations Between Student Achievement and Achievement Growth Influence Our Understanding of the Role of Schooling. *American Educational Research Journal*, 57(2), 728–774. <https://doi.org/10.3102/0002831219868182>.

Dunlop, M., Negro, G. Del, Munck, K. De, Gale, K., Mackay, S. M., Price, M., Sakellariadis, A., Soler, G., Speedy, J., & Hove, G. Van. (2021). Something Happened in the Room: Conceptualizing Intersubjectivation. *International Review of Qualitative Research*, 14(1), 67–86. <https://doi.org/10.1177/1940844720968214>.

Dyson, B., Shen, Y., Xiong, W., & Dang, L. (2021). How Cooperative Learning Is Conceptualized and Implemented in Chinese Physical Education: A Systematic Review of Literature. *ECNU Review of Education*, 1–22. <https://doi.org/10.1177/20965311211006721>.

Edovald, T., & Nevill, C. (2021). Working Out What Works: The Case of The Education Endowment Foundation in England.

*ECNU Review of Education*, 4(1), 46–64. <https://doi.org/10.1177/2096531120913039>.

Farrell, C. C., Penuel, W. R., & Davidson, K. (2022). "What Counts" as Research? Comparing Policy Guidelines to the Evidence Education Leaders Report as Useful. *AERA Open*, 8(1), 1–17. <https://doi.org/10.1177/23328584211073157>.

Fisher, D. (2021). Educational Leadership and the Impact of Societal Culture on Effective Practices. *Journal of Research in International Education*, 20(2), 134–153. <https://doi.org/10.1177/14752409211032531>.

Gao, D., & Wang, D. (2021). Rethinking "Basic Issues" in Moral Education. *ECNU Review of Education*, 4(4), 707–726. <https://doi.org/10.1177/2096531120950322>.

Geng, S., Law, K. M. Y., & Niu, B. (2019). Investigating Self-Directed Learning and Technology Readiness in Blending Learning Environment. *International Journal of Educational Technology in Higher Education*, 16(1), 1–22. <https://doi.org/10.1186/s41239-019-0147-0>.

Gildersleeve, R. E. (2019). Creating Learning Environments for All. *About Campus: Enriching the Student Learning Experience*, 24(1), 3–3. <https://doi.org/10.1177/1086482219862507>.

Hadjisolomou, A., Mitsakis, F., & Gary, S. (2021). Too Scared to Go Sick: Precarious Academic Work and 'Presenteeism Culture' in the UK Higher Education Sector During the Covid-19 Pandemic. *Work, Employment and Society*, 1–11. <https://doi.org/10.1177/09500170211050501>.

Hailikari, T., Virtanen, V., Vesalainen, M., & Postareff, L. (2021). Student Perspectives on How Different Elements of Constructive Alignment Support Active Learning. *Active Learning in Higher Education*, 1–15. <https://doi.org/10.1177/1469787421989160>.

Hansson, P., & Ohman, J. (2021). Museum Education and Sustainable Development: A Public Pedagogy. *European Educational Research Journal*, 1–15. <https://doi.org/10.1177/14749041211056443>.

Head, G. (2020). Ethics in Educational Research: Review Boards, Ethical Issues and Researcher Development. *European Educational Research Journal*, 19(1), 72–83. <https://doi.org/10.1177/1474904118796315>.

Henderson, M., Ryan, T., Boud, D., Dawson, P., Phillips, M., Molloy, E., & Mahoney, P. (2021). The Usefulness of Feedback. *Active Learning in Higher Education*, 22(3), 229–243. <https://doi.org/10.1177/1469787419872393>.

Holmlund, T. D., Lesseig, K., & Slavit, D. (2018). Making Sense of "STEM education" in K-12 Contexts. *International Journal of STEM Education*, 5(32), 1–18. <https://doi.org/10.1186/s40594-018-0127-2>.

Horn, S., & Veermans, K. (2019). Critical Thinking Efficacy and Transfer Skills Defend Against 'Fake News' at an International School in Finland. *Journal of Research in International Education*, 18(1), 23–41. <https://doi.org/10.1177/1475240919830003>.

Housel, D. A. (2020). When Co-Occurring Factors Impact Adult Learners: Suggestions for Instruction, Preservice Training, and Professional Development. *Adult Learning*, 31(1), 6–16. <https://doi.org/10.1177/1045159519849910>.

Howard, M., & Hughes, H. T. (2021). Conceptualising Quality in Co-Produced Research. *Qualitative Research*, 21(5), 788–805. <https://doi.org/10.1177/1468794120919092>.

Hudde, A. (2022). Educational Differences in Cycling: Evidence from German Cities. *Sociology*, 1–21. <https://doi.org/10.1177/00380385211063366>.

Ivemark, B., & Ambrose, A. (2021). Habitus Adaptation and First-Generation University Students Adjustment to Higher Education: A Life Course Perspective. *Sociology of Education*, 94(3), 191–207. <https://doi.org/10.1177/00380407211017060>.

Jackson, C. (2021). Democratizing the Development of Evidence. *Educational Researcher*, 10(10), 1–7. <https://doi.org/10.3102/0013189X211060357>.

Jacobson, M. J., Levin, J. A., & Kapur, M. (2019). Education as a Complex System: Conceptual and Methodological Implications. *Educational Researcher*, 48(2), 112–119. <https://doi.org/10.3102/0013189X19826958>.

Jimenez, M. C. R., Jimenez, R. M., Gutierrez, A. L., & Marti, E. G. (2022). Students Attitude: Key to Understanding The Improvement of Their Academic Results in a Flipped Classroom Environment. *International Journal of Management Education*, 20(2), 1–11. <https://doi.org/10.1016/j.ijme.2022.100635>.

Jones, N. D., Camburn, E. M., Kelcey, B., & Quintero, E. (2022). Teachers' Time Use and Affect Before and After COVID-19 School Closures. *AERA Open*, 8(1), 1–14. <https://doi.org/10.1177/23328584211068068>.

Juliana, I. W. (2021). Kidung Bhramara Sangupati Analisis Semiotik. *Widyacarya: Jurnal Pendidikan, Agama Dan Budaya*, 5(2), 168–174. <https://doi.org/10.55115/widyacarya.v5i2.964>.

Kintu, M. J., Zhu, C., & Kagambe, E. (2017). Blended Learning Effectiveness: The Relationship Between Student Characteristics, Design Features and Outcomes. *International Journal of Educational Technology in Higher Education*, 14(1), 1–20. <https://doi.org/10.1186/s41239-017-0043-4>.

Klein, M., Sosu, E. M., & Dare, S. (2022). School Absenteeism and Academic Achievement: Does the Reason for Absence Matter? *AERA Open*, 8(1), 1–14. <https://doi.org/10.1177/23328584211071115>.

Kurdi, G., Leo, J., Parsia, B., Sattler, U., & Emari, S. Al. (2020). A Systematic Review of Automatic Question Generation for Educational Purposes. *International Journal of Artificial Intelligence in Education*, 30(1), 121–204. <https://doi.org/10.1007/s40593-019-00186-y>.

Laaser, K., & Karlsson, J. (2021). Towards a Sociology of Meaningful Work. *Work, Employment and Society*, 1–18. <https://doi.org/10.1177/09500170211055998>.

Laiti, O. K. (2019). Social Aspects of Learning: Sámi People in the Circumpolar North Finland Social Learning in Sámi and

Arctic Pedagogies Research Context: Game Programming with Sámi Adolescents Methodology Ethical Issues and Limitations Findings Discussion, Implications, a. *International Journal of Multicultural Education*, 21(1), 5-21.

Lanza, A. (2021). Looking For a Sociology Worthy of Its Name: Claude Lefort and His Conception of Social Division. *Thesis Eleven*, 166(1), 70-87. <https://doi.org/10.1177/07255136211044609>.

Li, A., & Hu, A. (2021). Community Contexts, Socioeconomic Status, and Meritocratic Beliefs and Perceptions in China. *Chinese Journal of Sociology*, 7(3), 470-493. <https://doi.org/10.1177/2057150X211023235>.

Lobe, B., Morgan, D., & Hoffman, K. A. (2020). Qualitative Data Collection in an Era of Social Distancing. *International Journal of Qualitative Methods*, 19, 1-8. <https://doi.org/10.1177/1609406920937875>.

Mannheimer, S., Pienta, A., Kirilova, D., Elman, C., & Wutich, A. (2019). Qualitative Data Sharing: Data Repositories and Academic Libraries as Key Partners in Addressing Challenges. *American Behavioral Scientist*, 63(5), 643-664. <https://doi.org/10.1177/0002764218784991>.

Meixi, Dulcey, F. M., Alcala, L., Keyser, U., & Groves, E. E. (2022). When Learning Is Life Giving: Redesigning Schools With Indigenous Systems of Relationality. *AERA Open*, 8(1), 1-16. <https://doi.org/10.1177/23328584211062587>.

Misco, T. (2018). Culturally Responsive Curriculum and Pedagogy in The Commonwealth of The Northern Mariana Islands. *International Journal of Multicultural Education*, 20(2), 81-100. <https://doi.org/10.18251/ijme.v20i2.1575>.

Mortari, L. (2015). Reflectivity in Research Practice: An Overview of Different Perspectives. *International Journal of Qualitative Methods*, 14(5), 1-9. <https://doi.org/10.1177/1609406915618045>.

Muada, I. K., & Astawan, N. (2022). Kidung Pupuh Jerum Pada Ritual Hindu Bali dalam Mengusir Aura Negatif di Jaman Covid-19 Persefektif:Bentuk, Fungsi, dan Makna. *Stilistika*, 10(2), 267-280. <https://doi.org/10.5281/zenodo.6757674>.

Nata, K. A. R., & Anggreni, K. B. (2021). Kidung Sekar Gadung: Kajian Teologi Hindu. *Swara Vidya: Jurnal Prodi Teologi Hindu STAHN Mpu Kuturan Singaraja*, 1(1), 94-102. <https://stahnmpukuturan.ac.id/jurnal/index.php/swaravidya/article/view/1079>.

Pham, L., Limbu, Y. B., Bui, T. K., Nguyen, H. T., & Pham, H. T. (2019). Does E-Learning Service Quality Influence E-Learning Student Satisfaction and Loyalty? Evidence from Vietnam. *International Journal of Educational Technology in Higher Education*, 16(1), 1-26. <https://doi.org/10.1186/s41239-019-0136-3>.

Pinto, M. M. F. (2021). Values and Valuing Across Cultures and Time Zones. *ECNU Review of Education*, 4(2), 376-387. <https://doi.org/10.1177/2096531121991847>.

Pirrie, A., & Fang, N. (2021). Venturing From Home: Writing (and Teaching) as Creative-Relational Inquiry for Alternative Educational Futures. *International Review of Qualitative Research*, 14(1), 17-29. <https://doi.org/10.1177/1940844720968213>.

Razza, R., Cico, D. B., Reid, S., & Uveges, R. L. (2021). The Benefits of Mindfulness For Promoting Resilience Among At-Risk Adolescents: Results From the Inner Strength Teen Program. *ECNU Review of Education*, 1-23. <https://doi.org/10.1177/2096531120982254>.

Renganathan, S., & Kral, I. (2018). Comparative Analysis of Language and Education Policies for Indigenous Minorities in Australia and Malaysia. *International Journal of Multicultural Education*, 20(1), 1-19. <https://doi.org/10.18251/ijme.v20i1.1675>.

Roy, S., & Brown, S. (2022). Higher Education in India in The Time of Pandemic, Sans a Learning Management System. *AERA Open*, 8(1), 1-15. <https://doi.org/10.1177/23328584211069527>.

Shernoff, D. J., Sinha, S., Bressler, D. M., & Ginsburg, L. (2017). Assessing Teacher Education and Professional Development Needs for The Implementation of Integrated Approaches to STEM Education. *International Journal of STEM Education*, 4(1), 1-16. <https://doi.org/10.1186/s40594-017-0068-1>.

Skipper, Y., & Pepler, D. J. (2021). Knowledge Mobilization: Stepping Into Interdependent and Relational Space Using Co-Creation. *Action Research*, 19(3), 588-605. <https://doi.org/10.1177/1476750320960810>.

Sleeter, C. (2018). Multicultural Education Past, Present, and Future: Struggles for Dialog and Power-Sharing Intercultural Education Multicultural Education Comes Into Being Twenty-Two Years and Two Emblemmatic Experiences Ago Elites React Neoliberal Multicultural Education? *International Journal of Multicultural Education*, 20(1), 5-20.

Suastini, N. N. (2020). Narasi Theologis Dalam Kidung Panca Yajna. *Jurnal Widya Sastra Pendidikan Agama Hindu*, 3(2), 12-22. <https://doi.org/10.36663/wspah.v3i2.52>.

Tang, Y. (2021). Compiling Life-Oriented Moral Education Textbooks for Elementary Schools in China: The Mimetic Approach in Morality and Law. *ECNU Review of Education*, 1-19. <https://doi.org/10.1177/2096531120982961>.

Tian, M., & Virtanen, T. (2021). Shanghai Teachers' Perceptions of Distributed Leadership: Resources and Agency. *ECNU Review of Education*, 4(4), 808-829. <https://doi.org/10.1177/2096531120921051>.

Tomas, L., Evans, N. (Snowy), Doyle, T., & Skamp, K. (2019). Are First Year Students Ready for a Flipped Classroom? A Case for a Flipped Learning Continuum. *International Journal of Educational Technology in Higher Education*, 16(1), 1-22. <https://doi.org/10.1186/s41239-019-0135-4>.

Tunkkari, M., Aunola, K., Hirvonen, R., Silinskas, G., & Kiuru, N. (2022). A Person-Oriented Approach to Maternal Homework Involvement During the Transition to Lower Secondary School. *Learning and Individual Differences*, 97(5), 1-11. <https://doi.org/10.1016/j.lindif.2022.102164>.

Valiverronen, E., & Saikkonen, S. (2021). Freedom of Expression Challenged: Scientists Perspectives on Hidden Forms of Suppression and Self-Censorship. *Science Technology and Human Values*, 46(6), 1172-1200. <https://doi.org/10.1177/0162243920978303>.

Wright, M. C., Bergom, I., & Bartholomew, T. (2019). Decreased Class Size, Increased Active Learning? Intended and Enacted Teaching Strategies in Smaller Classes. *Active Learning in Higher Education*, 20(1), 51-62. <https://doi.org/10.1177/1469787417735607>.

Yuan, H. (2018). Educating Culturally Responsive Han Teachers: Case Study of a Teacher Education Program in China. *International Journal of Multicultural Education*, 20(2), 42-57. <https://doi.org/10.18251/ijme.v20i2.1609>.

Zhang, L. (2021). Chinese Traditional Culture Education: Implementing the Child's Position and Perspective in The Elementary School Textbook Morality and Law. *ECNU Review of Education*, 1-16. <https://doi.org/10.1177/2096531121990509>.

Zhou, L., & Li, J. (2021). Developing Core Competence With Project-Based Learning: Voices From Chinese High School Students Serving Visually Impaired Students. *ECNU Review of Education*, 1-7. <https://doi.org/10.1177/20965311211005478>.

Zinn, J. O. (2021). Conclusions: Towards a Sociology of Pandemics and Beyond. *Current Sociology*, 69(4), 603-617. <https://doi.org/10.1177/00113921211023518>.