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INDONESIAN JOURNAL OF EDUCATIONAL COUNSELING

ISSN 2541-2779 (print) || ISSN 2541-2787 (online)

UNIVERSITAS MATHLA'UL ANWAR BANTEN



Theoretical/Conceptual Article

Holistic Pedagogy of Family-Based for Adolescent Identity Development

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Article History

Received: 08.03.2022
Received in revised form:
11.05.2022
Accepted: 31.05.2022
Available online: 14.07.2022

ABSTRACT

Adolescent's deviate behavior may be caused by many different factors. A symptom of deviation that arose is just an indicator of a bigger crucial problem inside. Complexity of affective, cognitive and psychomotor in adolescence period that did not obtain proper nurture and guidance could bring them to an anomaly way. State of full guidance on adolescent brings them to finished development period and creates holistic awareness about their true identity as an entity of huge universe civilization. Holistic pedagogy comes to bring a discourse as thinking basic for describing about how to humanize adolescent that starts from the first step, home. The importance of human awareness as an entity of universe civilization with its tasks is a duty of adolescent's development that often disappear from chains of multigenerational transmission in family, school and societal environment, where it is considered as a trigger of nowadays adolescent problems.

KEYWORDS: Adolescent, Family, Holistic Pedagogy, Identity, Society.

DOI: 10.30653/001.202262.194



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INTRODUCTION

Young generations are diffused and scattered everywhere. Some of them acknowledge their own teen identity, while the rest do not. However, they are all in phase filled with curiosity, high demand for social recognition, and egoism. Those who acknowledge their own identity would face a phase filled with awareness, guided by a direction, and kept alive their creativity, while their consciousness is conserved by their society. Whilst, those who do not, sometimes lose themselves, and tend to interact with friends who are at the same age facing the same problem; loneliness that leads them to join fun activities yet brutal and dangerous, and get engaged in solidarity of crime.

For young generations who are aware of the life of the universe, understand that they are only a very little part of the breadth of the horizon of human civilization. Adolescents who acknowledge meritorious figures bringing forward with them their civilization, their best instinct would be interested in imitating or to conduct social transmission (Piaget,

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1973) the good deeds of the figures, and becoming a new meritorious one. On the other hand, the others who only have a minimum understanding, their life horizon are limited to their own private life; they would not have time to discover other lives in this very wide world of different space and time, out of their own. Uncompleted aspects in their cognition makes their affection and psychomotor small-minded in egocentrism as children in preoperational stage (Piaget, 1954). This is mirrored in some of our nowadays young generations in which their deviated behaviour and delinquency are alienated from the acknowledgment of holistic human civilization.

How important is it to prepare young generations to build society and nation in the future? Is it important to consider their mind-set and activities accordingly for the development of the people and nation's progress? With regards to the historical life stories of both great national and world figures, how are these figures' ways of thinking, and doing in their young age important towards their future lives? These questions have quite similar answers; very important and instrumental. Answers which need further elaboration.

Each individual is a small part of the image of civilization, therefore, it is important to have situational awareness (Albrecht, 2006, p. 33). Each human being takes an important role in their society and world in certain times of long period of human's life. The awareness of such individual conceptualization supported by dynamic perception that occurred in human civilization can be a basic way of thinking and doing that is quite able to construct a better mindset for these individuals' character building. A sense of conscious to respect each other is shaped by a broad insight on matters that exist in human's life. As opposed to that, the narrower the insight on humanity based on the human itself the more potential it will be in aggravating characters and social intelligence of someone. This means, it is important for individual to be given knowledge on his position and role as a part of human civilization, including the presence of rights to get an education which is as important as other human rights.

A potential institution in constructing mind-set and matters on character building of children is family, with parents as the main actors (Hyoscyamina, 2011, p. 144). Republic of Indonesia Act No. 4 of 1979 Regarding Child Welfare, states that physical and spiritual welfare of children (including their education) is a responsibility of the parents. Moreover, it is stated in a Hadist "there is no better thing for parents to give to their children but a good education" (Narrated by At-Tirmidzi). Islam clearly emphasizes that the responsible party of God's grace and mandate "children" is the parents not school.

O you who have believed, protect yourselves and your family from a fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not disobey Allah in what he commands them but do what they are commanded. (QS. At-Tahrim/66: 6).

It is clear that the main character who is responsible for the success of children's education is the parents. Nevertheless, the possibility of parents who feel as if they were not able (or did not want) to teach their children certain subjects, they would need others' help, which is an educational institution; school. Therefore school is functioned as parents' partner, not at all as a substitute of parents as the educators.

A theory proposed by Bowen (Crossno, 2011, p. 46) confirms the vitality of educating roles of parents to their children. One of the concepts mentions the presence of a

transmission of multigenerational process; an interactional pattern transferred from one generation to another, in which the process continues from a natural process of all generation that includes attitudes, values, beliefs, behaviours, and interactional pattern learnt from the parents, which is important to examine in family, especially family role in a generation hereditary.

According to Bowen, the formation of behaviors, habits and thinking pattern which determines social life pattern is influenced by the mechanism of multigenerational transmission from parents to children. Therefore, if the relation of these two generations does not function or work as expected, a problem of dysfunction or deviation of individual behavior formation may occur and gives a real impact socially. Relation between these two generations is functioned as transmitter of inheritance of values. Two things should be taken into account are: first is the interpersonal relation and the second are the transmitted contents which are behavior, habit, value and thinking pattern. The quality of these two significant aspects should be maintained for creating an ideal output; an expected generation.

Transmitting multigenerational values to children means building their strong self-identity as an individual and a family member. Parents' responsibility in values transmission are listed in eight functions of a family according to BKKBN which are stated in Indonesian Government Regulation No. 21 of 1994; religion, education, social-culture, love and affection, protection, biology, economy and environment functions.

Based on the problem explained previously, through reading and analyzing various practices of alternative education, this article offers a pedagogy discourse labelled as family-based holistic pedagogy for adolescent's character building. Holistic education itself aims at building a person wholly to be potential enough to face the world full of challenges and rapid changes, and to have both emotional and spiritual awareness that they are parts within a whole universal system.

LITERATURE REVIEW

Modernity

The modern era as what Daniel Bell (1974) called, is characterized by the presence of post-industrial society or information society as the third stage of the development of civilization as claimed by Alvin Toffler (1992), has changed human's life technologically to gain lots of simplicity. However, modern society faces lots of paradoxes in life. In revolution of information, a big irony also occurs. The more information and knowledge should be accompanied by the more skills in doing general controls. Yet, what occurs is the other way around; the presence of lots of information has caused uncontrolled situations.

The presence of concern with the development of modern civilization that loses more of the spiritual anchors with lots of destructive impacts on various dimension of human life, has proved hypothesis of Toynbee (2007). Modern humans are like broken kites, they do not know where they should go. Technology without being controlled morally is no more than a threat. Nowadays threat as written by Erich Fromm (1968) is not basically a threat towards one class or nation only, but also towards all nations of the world.

The strong domination of worldview in every part of society system of the world that constantly actualizes ways of various dehumanization, and fading goal of human nature, cannot deny the presence of conscience sense of humanity living in every human being. Therefore, the attempting of re-humanization and rebuilding human nature's goal should be realized as much and often as it should be, for dehumanization movement never stops. Adolescents are the biggest targets of this movement.

Adolescence is a part of significant and crucial element of society. Therefore, growth, problems, obstacle, dynamic, and phenomena occurred in this generation is one of main concerns among other main aspects of life, such as economy, politics and many more.

Generation of Modernization

What kind of problems we want to solve? What kind of world we want to create? How to do it? What kind of ideal young generations who are able to continue civilization relay? These questions ignite the urgency of preparing young generations, especially adolescents to go toward a reliable way of thinking and doing which is able to optimize self-potencies within them, therefore they are able to face every challenge of this era and give positive things for civilization.

The impacts of all progress of modern society are now considered fundamental. This claim can be found in some concepts proposed by many theorists. Clericals, philosophers, and social experts seem to gain a challenge to solve this societal problem in order to face the development of nir-control modernity that tends to respect individualism and freedom more than the others. Individualism in modern era has caused a perception that it is reasonable for a child to grow up out of parents' watch and is now considered reasonable and accepted in this culture.

Currents of modernity without control that seem to dissociate individual existence from his family's sense of attachment and togetherness, indicates that the individual has dissociated himself from inheriting multigenerational values, and lost his realization of his identity as a part of the complexity of multigenerational. Individual realization as a part of multigenerational system is lost within the fading of values in the individual.

Identity issue is the main issue of young generation for it helps adolescents choose and filter everything they get outside themselves. Generally, adolescents would just simply accept any information and influences from outside without thinking what the good and bad impacts for them are.

It is difficult to realize a way to prepare young generation with strong self-identity, and having qualified moral and intellectual, since it is related to an engineering civilization with immaterial dimension, which is empirically difficult to understand. A proof has proved that although there are lots of educational institutions exist everywhere which is characterized by their own educational methods, problems out of education experts' calculation still occur.

Decadence of moral that leads to dehumanization (depredating of human quality) pictured as moral deviancy done by adolescents such as juvenile delinquency, brawl between students, pornography, sex acts, sexual harassment with violence, and certain immoral actions, is a form of moral decadence feared by many people plus the presence of globalization and information as logic consequences from the progress of science and technology.

In nowadays information and technology intensity-based setting, we seem to miss controlling the Young's' development. Information technology (IT) are the important roles in globalization, yet they are damages for the adolescents without being controlled. IT tends to be a crutch of entertainment and egocentric interests, than expanding global expanding, started from positive and massive local actions.

Let us consider closely on discrepancy between idealism and life reality and adolescents' understanding on their developmental task and their task as a part of society, which are about several matters: 1) what kind of activities do they do; 2) what do they know about what happened to global society and the problems; 3) what is their ideal aim; 4) what is their ideal society; 5) what should they do about position do they expect in order to create a better world. The differences between idealism and facts present in adolescents' reality today shows the real problem that we are facing now.

DISCUSSION

Home Teaching

Paradigm of school as a childcare place is still believed by most parents. Schools are still considered as the main pedestal to help the children smart and build characters. All the more, nowadays there are schools offering extra programs outside academic education. Such schools with various concepts and mission are; integrated Islamic school, school of nature, interactive school, bilingual school, IT-based school, international school, and etc. the schools seem to compete with one another to offer flagship programs and guarantee that their graduates are capable of doing certain skills. The impact is that once the parents send the children to the school, educational obligation seems to be distracted.

However, the best quality of teaching in school could not take the main role of children teaching in home. Ki Hadjar Dewantara (2004) explained the importance of family in helping their children development for children do not yet possess certain characters, stable characters, and they are still global. Children are still easy to accept influences from their environment which helps them construct the basic of their mental development. The holistic development of children includes social, emotional, language and cognitive, physic, and creativity dimensions. Shochib (1998) explains that parenting in family have two main tasks; developing children characters and competency.

Home teaching is not similar with school teaching technically, yet they have the same goal. At home, the teaching is more applicative in real life (*learning by doing*), and more directed to counselling process, where individual is helped to gain self-realization, and find his self-identity as an individual, social and spiritual creature (Kartadinata, 2011: 47). Home becomes a laboratory in implicating values and educational system for children. Therefore, it is important to formulate applicative indicators for home. A helpful indicator in helping the accomplishment of adolescents' developmental task, and becomes the potential embryo of contribution in building civilization. This article formulated five indicators of accomplishing adolescents' intellectual tasks, which are as follow:

The first is "what they do". Daily activities, habits, behaviours, and all activities experienced intentionally by the adolescents, are their most factual identity than other indicators. Self-identity is reflected dominantly in acts and habits. Ideally, adolescents normally should do their daily routines which function in developing their productive

and positive skills and characters both for themselves and their environment. A strong habit pattern, constructs thinking pattern and characters which is later used in adulthood for a long period. Adolescents, who tend to have idealized routines and habits, tend to repeat the activity pattern in their adulthood or to have a better pattern than the previous one. On the other hand, destructive and non-useful activities and habits would give misguided and void picture of their future adulthood.

The second is “what they know”. Knowledge and insight on self-identity and its potency in social context with all problems that occur within, give helps for thinking paradigm, pattern of choosing action decision and doing certain habits. Individuals have to acknowledge deeply who they are, what potencies they have and how to develop them; their thoughts are then expanded in order to be contextualized in social environment, which means placing themselves and the potencies in the context of social problem. From that point, the adolescents would have one a long term resolution plan. In the next step which is late adolescent phase, the context of understanding would shift into humanity, moral and social issues, such as poverty, war, epidemic disease, crime and murder case, corruption, and sexual harassment. The presentation of the understanding should be adapted with adolescents’ cognitive level, therefore the presentation would be easy to understand and spark curiosity and involvement. Other than that, the period of the growth of adolescents should be introduced to the real situation of society. This is the point that is mostly unnoticed by nowadays adolescents’ pedagogy. The best laboratory of social and moral aspects for humans is society itself. Humanity issues have been only considered as a subject at school and too difficult for young learners to read for they are supposed to be for adults. This is where the problem begins. Immature people are unable to do what they are supposed to do at their age caused by the lack of preparation in the previous periods, especially in the periods of childhood and adolescence, in building good insights.

The third is “what their aim is”. A good strong grounding purpose of life planning is obviously important. However, adolescents’ lifestyle which tends to be free and unnoticed by the parents, positions the adolescents away from the good planning of life purpose, therefore the family should be alarmed that it is important to draw their children’s attention back to have their life purposes managed again. It is important to have a quality time having a conversation between parents and child, conducive program and activity, and talks about good life planning and purposes between the two. In transcendental dimension, humans are believed to be responsible for what they do, to Allah. Prime time at home should be used for a dialogue to transform the messages on the importance of life goal setting to be clear and positive and the risk of not having the life goal.

The fourth is “what their ideal society is”. Once the adolescents are aware of their social environment; the real condition of today’s world and the problems, they are expected to hope for the best societal life. This is a way to train their future ability and resolution process with a real actualization for young people. The internet or television at home can give a contribution to the design of pictured ideas between the factual conditions of the world and the society’s expectation of a better future. Through the advantage of IT, the positive, educative and effective use of the internet can expand adolescents’ mind and insight massively, since the internet is not limited to space and time. For instance, news on war may give birth to a picture of peace expectation if it is

broadcasted positively, information on disaster and flood may inspire environmentally friendly technology or a good city layout, information on malnutrition and epidemic disease may inspire a better future for health, issues on poverty may inspire the adolescents to think deeply of the balance of economic and social justice. Once more, a stigma “You are not mature enough to know it” or “you are not supposed to talk about that” which bothered adolescents to discuss certain topics on humanity should be removed because it may create immature individuals in their future adulthood.

The fifth is “what they should do”. At this stage, the adolescents are guided by their parents to have their own planning though they are still blueprints of doing either small or big action, as a contribution from the previous social problem. Adolescents need to get involved in activities related to society. A study conducted by Ray & Anderson (2001) shows that the further an individual gets involved in social, ecological, and social justice activities, the more possibilities for the individual to get involved in the development of spiritual life and optimization of the individual’s growth.

Therefore, in a concrete context, although in a simple form, adolescents have to be involved in a real action to give solutions. An example, in poverty problem, in a real action, adolescents guided by the parents, can invite others to make weekly or monthly plans to distribute food to beggars or to visit poor neighbours and help them. When faced with floods for example, the adolescents who are aware of the cycle of flood and the way to manage trash so that the trash would be environmentally friendly would *reduce, recycle* or *reuse* the trash. Facing malnutrition and epidemic diseases, adolescents with certain interests in medication can be guided to review what is needed by the world at the time, therefore, in earlier time, they would acknowledge their interests, favorite readings, and school community used as a reference. Knowing about famine and conflicts happening in certain countries, parents can show their children related video to be used as contemplation on how the problems happened, in order to help the adolescents respect each morsel of rice, donate, decrease consumptive costs, control the negative emotions causing conflicts among friends and relatives, and etc.

The next stage is that the adolescents should be given a long term planning either in a form of diary or other form, for them to write what they want to achieve in taking a part of the real action in solving the global issues. To be more constructively, the parents should ask more than asking what their children’s future goals are, yet ask them what contribution they would give for the world in the future. From that point, the adolescents’ future goals and planning can be acknowledged. Such paradigm can help the adolescents avoid empty egocentric future goals alienated from social contexts.

The adolescents’ global insight should be resurrected, therefore later they will be able to take a real action in creating a better world. The act of caring for the earth in definition of Fritjof Capra (2002) is considered eco-literacy. Capra in 1995 came with a new value of education; the value is believed to create welfare on the earth. The focus of the eco-literacy study emphasizes the understanding of the ecosystem organization principles and the application of the potency to understand how to create sustainable society. *Eco-literacy* is defined as a situation when someone is aware of the importance of environment, and the importance to take care of the earth and ecosystem, as a place to live life (Keraf, 2014).

It is interesting to read a quote by Carolyn Merchant: “The image of the earth as a living organism and nurturing mother served as a cultural constraint restricting the

actions of humans". Therefore, Merchant continued, by considering the earth as a living and feeling thing, doing an activity that destroy the earth is considered as a violation of human ethical behavior (Merchant, 1980).

Family-based Holistic Curriculum: Developing Generation with Self-Identity

The development of science is very interesting to discuss. About two decades ago, a competitor model of Newtonian paradigm which took controls almost the entire systems of society, social and intellectual for 400 years. To differentiate this paradigm from the materialistic, mechanistic, and deterministic Newtonian paradigm, this paradigm is named Holistic-systemic-organismic paradigm (Hidayat, 2016, p. 2).

The view of the 19th century that emphasized on reductionism, linear thinking (not a system) and positivism made it hard for students to understand meaning relevance and value of what is learnt from the real world. Consequently, a children-centred education system constructed by the assumptions of *connectedness*, *wholeness* and *being fully human* is holistic education (Miller *et al*, 2005, p. 2). Holistic education is a wise response to ecology, culture, and this century's moral challenges that aims to support young generation to live life wisely and responsibly in an understanding society, and to take an action in developing society.

The main point is that the development of science world gives an impact on education practice. Holistic view of learning encourages the presence of spirit in taught subjects. The students can feel their internal learning motivation grow. The purpose of education is not to be competitive to compete one another, but as a part of life task (Ricci & Pritscher, 2015, p. 17). Students who understand that mathematics can help them to create a robot, would have different learning spirit from those knowing mathematics as rows of numbers and formulas only. It is definitely right to say that understanding and knowledge does not necessarily make a student a mathematic expert, but a sense of curiosity can make the student feel motivated.

Giving an understanding on perceptions so that students would feel motivated in learning is a collaborative responsibility among three parties: parents (family), school, and society. Farida, Rois, and Ahmad (2012, p. 185) mentions these three parties as subsystems of sequential and related system. Subsystem of family education is advanced at character building, subsystem of school education effectively equips competency, and subsystem of community education can strengthen leadership and policy. The synergy of the three subsystems with each own excellence would give birth to a holistic educational output. The product is the presence of a generation with good self-identity.

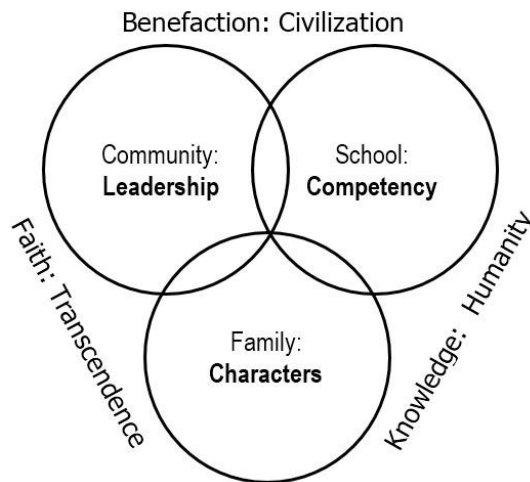


Figure 1. *The Schema of Family-Based Holistic Education*

Establishing a generation acknowledging their self-identity is a hard work. There are so many advertisements persuading children and adolescents to be somebody else. So many parents dreaming of their children to be like their idol figures as well. There are countless numbers of adolescents who desire to be like other adolescents for they do not want to be excluded from society; consequently it is difficult for them to find out their own true identity. The young generation of Indonesia seems to suffer from identity crisis.

Those who are comfortable being themselves are not bothered by others' judgments. Their flaws do not make them feel inferior nor lose their confidence; they tend to be proud of being themselves. The self-confidence will grow naturally, if society treats it right. Unfortunately, the environment seems to judge each individual equally. It is kind of hard for individuals to get a chance to show that they are independent and responsible in unusual ways. Inspiration and creativity are hardly to find within the individuals. The spirit of exploration is dying even before the skill ability of the adolescents grows and develops.

The situation explained previously cannot be ignored; therefore a family-based holistic curriculum has to be arranged. One thing to keep in mind is that there are no institutions specifically taking care of family education both officially and structurally until today. Whereas, based on the basic theory (sequence) and sociological education, the main priority of education is family education followed by formal and non-formal education. Similarly, if factor theory is used, the main and the first factor prioritized will be family as a foundation, in which then will be developed by institution of education and socialized and strengthen in society. When the sequence of education is not followed consistently, a major change of education will occur that gives a negative impact on the foundation and the main purpose of education; to educate humans morally.

Family education which is very important to formulize in a form of a family-based holistic directional curriculum is an integration of faith, knowledge, and benefaction. This means every curriculum is arranged based on faith integrated in all scientific and experiential (benefaction) aspects of the individuals. Having the value of faith as the basic value of education, the parents should realize that the standard of students' achievement is extremely high. Consequently, the parents will firstly learn how to understand

themselves, only then they will be able to understand their children as a human being created to respect God (transcendental).

Scientific competency makes individuals think more detail since they are kids. The expected result is a sense of awareness; the individuals know that they understand or do not. This sense of awareness will lead them to seek the right information, so that any smallest decision taken will be referred to their acknowledgement. Someone who is used to thinking clearly will be able to come up with certain positive thoughts and imaginations; this is another way for them to know who they are (humanization).

Benefaction is a contribution an individual can make for civilization. The parents must educate their children to do good deeds and make a contribution to civilization, such as inviting the children to look after their environment, know the advantages of trees, have empathy for the poor and orphans, treat others respectfully, make peace, and many more. Being pleased by doing good deeds is the nature of human being. The parents' task is to expand their children insight and knowledge and direct them; therefore the good deeds can be useful and give a real positive impact for community (civilization).

Harmonizing between the ability of thinking and doing stimulates the balance of adolescents' integrated development and pushes their intelligence holistically both in intellectual and spiritual ways. Localization of action in adolescents education at home is the most logic one, for the action begins from the most basic step at home and started from the adolescents. It would be considered illogical and unusual if this step is missed to be continued by another step which is not yet appropriate for the child development. Natural and gradual experiences tend to have a strong foundation that gives an impression that they are full of lessons, wisdom and inspiration. Again, the role of parents must be served, filled with totality and focus. A good righteous discipline communication is the key of success.

CONCLUSION

This world indeed needs the presence of genius personals, yet the most needed ones are individuals who are not experiencing identity-loss. The progress of a nation is commonly supported by the success of certain figures, and its decadency is mostly caused by the massive uncompleted development of the people. A nation would be so proud of the presence of new figures of scientists or future inventor of the latest technology in the future. However, the most important thing after all is the birth of major numbers of future generation who understand themselves. A generation, who is able to give a positive contribution to their civilization, knows what their main task is, understands where they should bring the civilization, and has an ability to take a part of real actions no matter how small the action is.

The long stages which should be taken for the development of adolescence should be done holistically, started at home and helped by education at school and supported by the environment. The blended of the three components gives a hope to the presence of excellent young generation. We do not have to expect too much that all young generation can achieve certain idealized goals, but by understanding the contextualization of each individual, will help them in finding out their true self and avoiding depression without any plans, hopes, and a holy purpose of life. At least, the aspect reached is

acknowledgment of passion and life meaning had by the individuals in their growing and developing period; a period which is faced with maturity without any regret and wrong ways.

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