

## Ethnopedagogical Approach in Educating Elementary School Students on The Implementation of Clean and Healthy Behaviour

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**Abstract:** *Kampung Naga is a traditional village that holds firm beliefs and adheres to the customs and philosophies mandated by its elders and rejects intervention from outside parties if it interferes with and damages the preservation of the village. In the field of health, the people of Kampung Naga prefer to use natural remedies as the first step and still believe in magical medicines, namely prayers performed by shamans or paraji. If the treatment does not work, they continue to medical treatment at the health centre or village midwife. In terms of Clean and Healthy Living Behaviour (PHBS), the people of Kampung Naga Tasimalaya still use flush toilets and have not used healthy latrine facilities. The purpose of this study examines the implementation of the ethnopedagogical approach in educational activities for the application of Clean and Healthy Living Behaviour (PHBS) in Kampung Naga Tasikmalaya as education for elementary schools, this approach considers cultural values and locality in Kampung Naga Tasikmalaya to increase students' understanding and participation in carrying out or implementing PHBS in their daily lives. The research method uses a descriptive qualitative approach. The collection techniques used were observation and literature study. The results showed that the ethnopedagogical approach can effectively increase awareness and implementation of PHBS, build student engagement, and create an inclusive learning environment through the local wisdom of the Tasikmalaya Naga village community.*

**Keywords:** Ethnopedagogy; education; healthy.

### Pendekatan Etnopedagogi Dalam Kegiatan Edukasi Penerapan Perilaku Hidup Bersih Dan Sehat (PHBS) Siswa Sekolah Dasar

**Abstrak:** Kampung Naga merupakan suatu perkampungan adat yang memegang teguh kepercayaan dan membatuhi adat istiadat dan falsafah yang diamanatkan para tertuanya dan menolak intervensi dari pihak luar jika hal itu mencampuri dan merusak kelestarian kampung tersebut. Dalam bidang kesehatan masyarakat Kampung Naga lebih memilih menggunakan pengobatan secara alami sebagai langkah pertama dan masih mempercayai obat-obatan yang bersifat magis yaitu doa-doa yang dilakukan oleh dukun atau paraji. Apabila pengobatan tersebut tidak berhasil, mereka melanjutkan pada pengobatan medis di puskesmas atau bidan desa. Dalam hal Perilaku Hidup Bersih dan Sehat (PHBS) masyarakat Kampung Naga Tasimalaya masih menggunakan toilet cemplung dan belum menggunakan fasilitas jamban sehat. Tujuan penelitian ini mengkaji implementasi pendekatan etnopedagogi dalam kegiatan edukasi penerapan Perilaku Hidup Bersih dan Sehat (PHBS) di Kampung Naga Tasikmalaya sebagai edukasi untuk sekolah dasar, Pendekatan ini mempertimbangkan nilai-nilai budaya dan lokalitas di Kampung Naga Tasikmalaya untuk meningkatkan pemahaman dan partisipasi siswa dalam menjalankan atau mengimplementasikan PHBS di kehidupan sehari-hari mereka. Metode penelitian menggunakan pendekatan kualitatif yang bersifat deskriptif. Teknik pengumpulan yang dipakai adalah observasi dan studi literatur. Hasil penelitian menunjukkan bahwa pendekatan etnopedagogi dapat efektif meningkatkan kesadaran dan penerapan PHBS, membangun keterlibatan siswa, dan menciptakan lingkungan belajar yang inklusif melalui kearifan lokal masyarakat kampung Naga Tasikmalaya.

**Kata kunci:** Etnopedagogi; pendidikan; kesehatan.

### 1. Introduction

Indonesia, as a country rich in diversity, needs to maintain and strengthen its noble values and social life as part of its identity. In principle, culture continuously changes along with the social dynamics of society. The inevitable

development of technology in this era brings significant challenges to the life of the nation (Aprinta, 2013). In this context, culture becomes an important foundation in every strategic policy of a nation. Various analyses support the view that local wisdom contributes greatly to

determining the progress of a country. In Indonesia, each region has a variety of tribes, arts, religions, customs and local wisdom, so the response to the changing trends of the 21st century needs to be done carefully.

This situation is a serious concern, because if cultural values are lost and not renewed, our society, especially the younger generation, is at risk of losing its ethnic foundation and important fundamentals in living together as a nation and state. This has the potential to trigger a split in national unity (Nudiati, 2020). Therefore, the importance of cultural insights, especially related to noble values, must continue to be emphasised to counter negative influences from outside, and one way is through the preservation, advancement and development of the cultural values of the archipelago or commonly referred to as local wisdom or ethnopedagogical approach. This also needs to be internalised in society, especially by the younger generation.

In the current millennial era, exploring local wisdom is considered an important strategy in building national character. Providing knowledge about local wisdom is an effective step to strengthen character based on Pancasila values (Rachmawati, 2018). This is an effort to build a strong foundation of character, which will help prevent the negative impact of external influences and ensure the sustainability of noble values in the daily lives of Indonesians.

Learning with an ethnopedagogical approach is an educational approach that utilises local wisdom and local culture as the basis and content of education. This approach aims to make education more contextual and relevant to the socio-cultural conditions of learners. The ethnopedagogical approach is seen as able to create more meaningful learning and help students care about their culture (Prasetya et al., 2021). Ethnopedagogy can be an effective tool to connect science and culture, because ethnopedagogy is connected to the background of a particular ethnic group (Klara et al., 2015). Ethnopedagogy can also develop the right attitude towards national cultural values.

According to Tilaar (2015) local wisdom has pedagogical value, meaning that it has teaching power and regulating power towards community behaviour. The values embedded in local wisdom can shape attitudes and behaviours that are beneficial to the common interests of society. Local wisdom also teaches the values of mutual cooperation, wisdom in utilising natural resources, and local ethics in interacting with others. This study is in accordance with the Regulation of the Minister of Education and

Culture of the Republic of Indonesia Number 79 of 2014 article 2 paragraph (2) confirms that local content must be taught with the aim of providing students with attitudes, knowledge, and spiritual provision in their area. Preserving and developing the excellence of regional wisdom is the main goal, which is not only useful for learners personally, but also to support national development. Local wisdom learning enables recognition and understanding of the cultural and spiritual diversity of different regions. Supporting local identity helps learners to better understand and appreciate their cultural and historical roots. Local wisdom can be used as a means to instil spiritual and ethical values in learning. Teaching spiritual values derived from local traditions and beliefs. So, the concept of local wisdom carried in this study is associated with the local wisdom of Kampung Naga which includes cultural studies.

Kampung Naga is a village inhabited by a group of people located in Tasikmalaya Regency, West Java Province, until now still firmly holding ancestral cultural customs. They believe and adhere to the customs and philosophies mandated by their elders and refuse intervention from outsiders if it interferes with and damages the preservation of the village. The Kampung Naga community can reflect the life of local people who have not been contaminated by cultural changes in the Republic of Indonesia.

Based on Law No.23/1992, the main objective of health development is to increase the awareness, motivation, and ability of individuals to lead a healthy lifestyle, with the hope of achieving optimal health status. One of the government's strategies to achieve this goal is through improving quality health services, supported by adequate health infrastructure, and ensuring equitable accessibility of health services for the entire community. As an assessment of the effectiveness of the programme, indicators are used as a measuring tool to evaluate the success of the health programme implementation.

The goal of health development is to ensure that every resident in the community has the opportunity to live a healthy life. Therefore, efforts need to be made to increase community access to high-quality health services at an affordable cost. One way to achieve this is through PHBS education in the home, school and community. Clean and Healthy Living Behaviour (PHBS) is a set of behaviours that are practiced as a result of learning that makes a person, family, group, or community able to help themselves in the field of health and play an active role in realising public health. PHBS in the

school environment is a step to empower students, educators, and the community in the school environment to be able and willing to practice clean and healthy living behaviour as part of efforts to create a healthy school environment.

Clean and Healthy Living Behaviour (PHBS) in schools is a set of behaviours practiced by students, teachers and the school community on the basis of awareness as a result of learning, so that they are independently able to prevent disease, improve their health, and play an active role in creating a healthy environment.

The emergence of some diseases that often attack school-age children is generally related to PHBS. Habituation of clean and healthy living behaviour is the key to successful implementation of limited face-to-face learning. Therefore, the importance of planting healthy living behaviour (PHBS) with an ethnopedagogical approach as a model of healthy living behaviour in traditional communities.

Based on the background explanation above, where there are still many elementary schools that look dirty due to the lack of application of knowledge about the importance of healthy living behaviour (PHBS) so that there are many diseases that threaten the health of students, the author feels interested in conducting research on the ethnopedagogical approach in educational activities for the application of clean and healthy living behaviour (PHBS) of the Naga Tasikmalaya village community as education for elementary school students.

There are still many studies that examine healthy living behaviour education such as research conducted by Tri Suratmi and Atik Kridawati (2018) entitled Treatment-seeking behaviour and clean and healthy living (PHBS) in Kampung Naga, Tasikmalaya Regency. The findings in the study were to explore cultural information on health on treatment-seeking behaviour and clean and healthy living behaviour (PHBS) in the Kampung Naga community.

Journal by Fakhruddin Wahyu et al (2019) entitled Kampung Naga Community Behaviour in managing sanitation and health facilities. The findings in this research are to identify how the behaviour of the Kampung Naga community in managing sanitation, as well as the treatment system and health facilities that are often used by the Kampung Naga community.

Novalty or novelty of this research on the ethnopedagogic approach in the educational activities of implementing clean and healthy living behaviour (PHBS) of elementary school students is the focus on the ethnopedagogic

approach carried out by the people of Kampung Naga Tasikmalaya as an educational activity for implementing clean and healthy living behaviour (PHBS) in elementary schools. This means that this research is not just studying ethnopedagogic or the culture of healthy living behaviour of the Kampung Naga Tasikmalaya community but also as a source or model in the knowledge of the importance of healthy living behaviour (PHBS) in elementary school students.

Many primary schools look dirty because of the lack of application of knowledge about the importance of healthy living behaviour (PHBS) so that there are many diseases that threaten the health of students. Because elementary school children are vulnerable to disease because immunity is still low. So the author feels interested in conducting research on the ethnopedagogical approach in educational activities on the application of clean and healthy living behaviour (PHBS) of the Naga Tasikmalaya village community as an education for elementary school students.

From the above problems, this research aims to find out about the ethnopedagogical approach in educational activities for the application of clean and healthy living behaviour (PHBS) of the Naga Tasikmalaya village community as an education for elementary school students.

This research has benefits, both theoretical and practical. Theoretical benefits are long-term benefits in the development of theories about the ethnopedagogical approach in educational activities for the application of clean and healthy living behaviour (PHBS) of the Naga Tasikmalaya village community as an education for elementary school students, while practical benefits have a direct impact on learning components such as teachers, students and schools regarding the ethnopedagogical approach in educational activities for the application of clean and healthy living behaviour (PHBS) of the Naga Tasikmalaya village community as an education for elementary school students.

## 2. Methods

According to Lexy J. Moelono (2002: 7) In this study, researchers used a qualitative research approach. Namely, a research procedure that produces descriptive data in the form of written or spoken words from people or observed behaviour. The research was conducted in Kampung Naga, Neglasari Village, Salawu Sub-district, Tasikmalaya Regency, on 7 September 2023. Data were obtained through direct observation literature review, and interviews with several informants. The method of determining informants uses a purposive technique, because

informants are selected based on people who understand related activities in the research area. Based on this, the selected informants consisted of Kang Heri who was the guide while in Naga village and Kang Ijat who was also a guide in Naga village as a key informant.

### 3. Results and Discussion

Kampung Naga, located in the Tasikmalaya region of West Java, is in the spotlight because of the community's dedication to maintaining and inheriting the traditions of their ancestors. The people of Kampung Naga are known for their commitment to maintaining the authenticity of their customs, a value that has been passed down from generation to generation. The traditional touches inherent in their daily lives are concrete evidence of their determination to preserve the heritage of their ancestors. As a traditional village, Kampung Naga naturally has a number of norms or rules that regulate the pattern of life of its people. In addition, the residents of Kampung Naga follow the principles of life that serve as a solid foundation for them. These principles include will, mandate, consequence, and hirup jeung alam. These principles are the basis for guiding the behaviour of every individual in Kampung Naga, including health. In the view of Achmad Yusron Arif (2018), actions are taken deliberately to develop clean living habits. The main goal is to prevent direct human contact with dirty and harmful materials. This behaviour is considered an effort that is expected to effectively maintain and improve human health.

This is reflected in the customary regulatory system that carefully manages their territory. One of them is in the field of clean and healthy living. They use water sources by making sanitation which has its own function. Likewise in the health sector, the Naga villagers still use traditional medicine. Kampung Naga is divided into three main areas, each with its own role and function. The upper region is considered a sacred area, being a vital source of spring water. Water from this area is seen as holy water and is directed to the area below. The middle region is a residential area, where the people of Kampung Naga live and do their daily activities. Meanwhile, the lower area is dedicated as a dirty area, where facilities such as toilets (Mandi, Cuci, Kakus) and garbage dumps are built. Through this clear division, the water that flows from the upper area to the lower area can be used according to their respective needs and designations. By identifying the habits, customs, and values that apply in the community of Kampung Naga Tasikmalaya related to PHBS, it is hoped that this can be an example for

students to be easily captured and remembered by students.

Ethnopedagogy is an educational approach that utilises local culture. This approach is based on local knowledge, local wisdom is seen by ethnopedagogy as a source of creativity and abilities that can be developed for the good of society. Local wisdom is a distinct way of life, knowledge and tactics of life in the form of actions taken by local communities to fulfil needs and respond to various situations. Ethnopedagogy can also be associated as an approach in education that offers a culture-based concept, or precisely local wisdom (Nuraini & Fauzan, 2022). While local wisdom refers to the knowledge, skills and values possessed by a community or ethnic group in a particular area. Such is the case of local culture in the Naga village community of Tasikmalaya. Ethnopedagogy and multicultural education are closely related. First, it emphasises the value of developing local knowledge and the diversity of ethnic products to shape social experience, individual identity and life experience. Ethnopedagogy holds that local wisdom acts as a source of innovation that is continued by multicultural education that empowers these innovations to make a positive contribution to other groups and national culture (Mukhibat, 2015).

Ethnopedagogy-orientated learning is very important to implement considering that Indonesia is a pluralistic country with diverse ethnic groups. Ethnopedagogy is a learning approach that considers the diversity of cultures, languages and values in the teaching process. If ethnopedagogy-oriented learning is not applied from an early age, globalisation and technological developments can change and disrupt local culture. Ethnopedagogy can play a role in maintaining the sustainability of local culture and preventing the displacement of traditional values. Ethnopedagogy helps shape national identity by embracing cultural diversity. It supports the understanding that diversity is a wealth to be preserved and cherished. Ethnopedagogy-orientated learning helps preserve and pass on local wisdom from generation to generation. This involves inculcating traditional values. Ethnopedagogy develops multicultural awareness among students, helps them understand and appreciate differences, and reduces the potential for social conflict. Therefore, the application of ethnopedagogy from an early age can be a strong foundation for the formation of a generation that has sensitivity to local culture, and is able to face the impact of



globalisation by maintaining its identity, and positively contributing to the sustainability of local wisdom in Indonesia (Sularso, 2016).

Establishing a learning environment and planning learning activities that incorporate local culture into the education process is local wisdom-based learning. Utilising local wisdom-based learning as a tool to encourage learners to apply knowledge is one way to encourage learners to do so. As learners receive contextualised learning experiences, the incorporation of local wisdom into culture-based learning is very beneficial to the meaningfulness of the learning process and outcomes (Rahmawati, Y. R. 2020). Learners will feel that learning has greater value when local culture is taught as the basis of the concepts being taught, as learners will be able to utilise the knowledge gained quickly. Learners who experience meaningful learning will have a lasting impact on learners' understanding and retention of all that they have learnt.

The application of local wisdom in education, especially including local culture and values, can have a positive impact on learners' understanding of health. Teaching that includes local wisdom in culture-based learning can enhance learners' understanding of healthy lifestyles that are appropriate to their cultural values and context. For example, the introduction of traditional practices that support health, such as traditional sports or a balanced local diet, can be part of their learning experience. Thus, learners not only gain academic knowledge, but also skills and values that support their health.

Health education in schools has a very important role in shaping healthy lifestyle behaviours for individuals and communities. Health education aims to provide basic knowledge about the body, organ functions, nutrition, and general health conditions. This includes information on diseases, prevention and health care. The knowledge gained through health education helps individuals understand the factors that affect their health. This enables them to make smarter decisions regarding behaviours that affect health (WHO, 2018).

Health is a human right that must be safeguarded and prioritised by the government. Besides economic and social elements, health is one of the most important markers of a country's welfare. Health development is one of the national development efforts to realise awareness, willingness and ability to live a healthy life for every citizen in order to realise optimal health status as one of the elements of general welfare in national goals. Everyone is

entitled to an adequate standard of living such as the health and welfare of themselves and their families. This includes the right to food, clothing, health care and necessary social services and the right to security in the event of illness, disability, old age or other circumstances that result in a lack of livelihood, which are beyond their control. By providing information and awareness about the importance of a healthy lifestyle, it can help change attitudes and behaviours.

PHBS is a set of behaviours that are practised on the basis of awareness as a result of learning. This set of behaviours can be achieved at various levels of society, ranging from the home environment, schools, workplaces, places of worship to public places (Nugraheni & Indarjo, 2018). The implementation of PHBS makes individuals, families, groups or communities independent and able to help themselves in the health sector and play an active role in realising public health (Kemenkes, 2011).

Clean and healthy living behaviour is influenced by a person's behaviour, and behaviour itself is divided into three aspects, namely knowledge, attitudes and practices. The subject's understanding of things encountered is commonly referred to as knowledge. Attitude is how a person responds to a stimulus or object (Marlinda & Nofi, 2022). PHBS can be applied to all community groups, one of which is school-age children. PHBS in school settings is a set of behaviours that are practiced and applied by students, teachers, and the school community (Aminah et al., 2021). Healthy schools are schools that are able to maintain the environment to improve the health status of students, teachers, and the school community. The targets include students, teachers, school community members, and the community in the school environment (Ayu et al., 2018). Through PHBS, it is hoped that students can apply healthy ways of living by maintaining, maintaining and improving their health status in order to overcome problems independently (Rusdi et al., 2021).

PHBS must be instilled from an early age so that it can be continued and preserved until adulthood. Elementary school children are still very young, so they need help from people from their closest environment, namely parents, teachers, and friends (Susilo & Santoso, 2021). School children are the next generation of the nation and the successor of the country's ideals that must be maintained, protected and improved health. The school-age period is an important time to raise children's awareness about the importance of health. Health education integrated in the curriculum can provide a better

understanding of the impact of decisions on personal and community health. Children can be introduced to the concept of holistic health that involves physical, mental and social aspects. They can learn how to maintain a healthy life balance for a healthy life. According to Hidayani & Sugesti (2020) Indonesia has a large number of children, which is around 30% of its population. This means that around 73 million people are the golden age to embed and instil PHBS values.

The development of a structured and planned PHBS programme is an important indicator. This includes determining the objectives of PHBS, implementation methods, and scheduling activities that involve the entire school community. Teachers as agents of change are key in creating a healthy school environment. This indicator includes teachers' active participation in the PHBS programme and their understanding of the concept and its benefits. Students as the main subject of the PHBS programme should be actively involved in activities that encourage healthy living behaviour. Through the implementation of this PHBS, schools can create an environment that supports healthy and clean living behaviour, having a positive impact not only on student health, but also on the overall culture and norms of the school environment (Ispriantari, Priasmoro & Mashitah, 2017). Thus, students have the potential as agents of change to introduce and promote PHBS, both in the school, family and community environments. By applying an ethnopedagogical approach, it is expected that PHBS education will be more easily understood and actualised by students in their daily lives.

In PHBS education in the Kampung Naga Tasikmalaya community, it can be done by applying an ethnopedagogical approach that can be applied by teachers in providing PHBS education to students in elementary schools by integrating the values of good habits related to hygiene and health in the culture of healthy living behaviour of the Kampung Naga Tasikmalaya community into PHBS education materials. For example, food taboos or foods that are forbidden to consume, then can use traditional methods in conveying educational messages and the application of PHBS to be more contextual to the habits of students at home, such as the habit of cleaning the bathroom and not mixing water for drinking and for cleaning the body. This culture is in line with the principles of balanced nutrition. That is Consuming diverse foods, getting used to clean living behaviour, doing physical activity. Maintaining and monitoring normal body weight (BB).

By identifying the habits, customs, and values that apply in the community of Kampung Naga Tasikmalaya related to PHBS that have been described, it is hoped that this can be an example for students to be easily captured and remembered by students. This approach reflects a deep understanding of the surrounding environment and the sustainability of natural resources. By adhering to these customary regulations, the people of Kampung Naga implement environmentally friendly practices and at the same time maintain the cleanliness and balance of their ecosystem. Thus, local wisdom becomes a strong foundation in building harmony between humans and nature in Kampung Naga.

#### 4. Conclusions

The people of Kampung Naga are known for their commitment to maintaining the authenticity of their customs, a value passed down from generation to generation. The traditional touches inherent in their daily lives are concrete evidence of their determination to preserve the heritage of their ancestors. As a traditional village, Kampung Naga naturally has a number of norms or rules that regulate the pattern of life of its people. In addition, the residents of Kampung Naga follow the principles of life that serve as a solid foundation for them. These principles include wasiat, amanat, akibat, and hirup jeung alam. These principles become the basis for guiding the behaviour of every individual in Kampung Naga including health.

Ethnopedagogy is an educational approach that utilises local culture. This approach is based on local knowledge, local wisdom is seen by ethnopedagogy as a source of creativity and abilities that can be developed for the good of society. Local wisdom is a distinct way of life, knowledge and tactics of life in the form of actions taken by local communities to fulfil their needs and respond to various situations.

In PHBS education in the Kampung Naga Tasikmalaya community, it can be done by applying an ethnopedagogical approach that can be applied by teachers in providing PHBS education to students in elementary schools by integrating the values of good habits related to hygiene and health in the culture of healthy living behaviour of the Kampung Naga Tasikmalaya community into PHBS education materials. For example, food taboos or foods that are forbidden to consume, then it can use traditional methods in delivering educational messages and the application of PHBS to make it more contextual to the habits of students at home, such as the habit of cleaning the bathroom and not mixing water for drinking and for cleaning the body.

The application of ethnopedagogy to Healthy Living Behavior (PHBS) for primary school students brings positive impacts by incorporating local cultural values into learning. Involving local culture in the educational process can enrich students' understanding of PHBS and increase the likelihood of adopting healthy living habits. With this approach, it is hoped that learning becomes more contextual, relevant, and can provide a more in-depth experience for elementary school students. Besides that the researcher realizes that there are still many shortcomings in this research article, therefore the importance of constructive input for this research article.

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