

Development Strategy of International Education in Achieving World Class Islamic School at AL-Firdaus, Solo

Rayinda Dwi Prayogi¹, Rio Estetika², Sudarno Shobron³
{orayinda@gmail.com, rioestetika@yahoo.com Sudharno.Shobron@ums.ac.id}

Muhammadiyah University of Surakarta, Indonesia ^{1,2,3}

Abstract. Indonesia has Islamic values that flourish in society and become the ethics of life. Islamic insight in Indonesia is not yet well known as a destination for Islamic studies in the international world. AL-Firdaus through AL-Firdaus Educational Institutions is determined to become an international-minded school by bringing a culture of Islamic values. This study aims to find out how AL-Firdaus developed strategies of international education and how these institutions deliver Islamic values to the international world through education. This research is based on a case study with a naturalistic approach. Data analysis uses phenomenology and relational approaches. The data taken by the interview of the highest authority in AL-Firdaus Educational Institute and as well as the experience of researchers who were directly involved as teaching staff at the AL-Firdaus. The results showed that in his journey toward World Class Islamic School, AL-Firdaus began by presenting influential figures, establish sister school with schools abroad (France) and establish partnerships with international educational institutions, IB (International Baccalaureate). Supporting factors of AL-Firdaus towards World Class Islamic School; Commitment from the founder, AL-Firdaus has a FATAHA (education and training centre), IB talks about values and characters, and AL-Firdaus has 16 years with a strategic enough time.

Keywords: Development Strategies, AL-Firdaus Educational Institution, World Class Islamic School, IB (International Baccalaureate).

1 Introduction

Education has contributed greatly to the development of science and the advancement of human civilization. The progress comes down to innovation, human resource quality, and the advancement of information technology. Education also plays an important role in developing individuals in order to create solutions and discover new avenues for a better future [12].

All countries competed in an internationally insightful education, later known as internationalization of education. Adoption, cooperation, and assimilation of educational patterns are conducted by any countries of the world. The essence of the internationalization of education is how to make a quality education and acceptable to the global community. Developing countries carry a concept and slogan "World Class" as their educational discourse. It is characterized by the achievements of students in the international area of science and mathematics, bilingual classes, accepting foreign students, bringing in foreign teachers.

The internationalization of education not only stops at the "World Class" discourse. More than that, internationalization of education is the process of spreading the message of education, dissemination of science, inviting the world community to learn together. Another

important point in the internationalization of education is to look for special uniqueness to learn. There is a view that overseas education is better or foreign school in Indonesia better quality. Thus, there is a presumption that it is better to learn techniques in Germany, to study law in France, to study health in Singapore, and so forth. These countries have planted the peculiarities and specifications that originate from their character and abilities.

Indonesia needs to explore the distinctive character of educational institution in order to enter the stage of internationalization education. Distinctive characters can be obtained from the culture, values, and positive things it has to have. The country has a lot of uniqueness to be examined with various disciplines. This uniqueness will later become the peculiarity in the study of the field of science and attract the international community. Internationalization of education is expected to explore the peculiarities and uniqueness of Indonesia in the embodiment of science field specifications.

One of the uniqueness of Indonesia is about the value of Islam that grows in people's lives. Although Islam is not a genuine Indonesian product, but Islam with its teachings has accompanied the history of the establishment this country and its teaching becomes an ethical life that is rooted strongly. Indonesia has a very rich academic and Islamic culture, the academic richness, traditions and culture of the Islamic archipelago, Indonesia is not yet well known as a destination for Islamic studies.

Reading the reality above, Al-Firdaus World Class Islamic School through Al-Firdaus Education Foundation is determined to become an international school by adopting all the infrastructure, curriculum and teaching patterns standard While combining the values of the Islam. Question arises, how the Al-Firdaus Foundation is organized by the World Class Islamic School? To answer the problem, the author attempted to conduct a research by titled "*Development Strategy of International Education in Achieving World Class Islamic School at Al-Firdaus, Solo*"

2 Research previews

2.1 International education

Education is an important element in building a civilization. Human civilization is built on the basis of the same humanitarian principles, every human being has the right to get justice, equality and the opportunity to obtain education in order to live and revive this earth so that it is better and peaceful [2]. With this education becomes the center of development, creator and controller of a human life in the framework of maintaining human life together.

With the rise of the industrial revolution that is penetrating all lines of human life, new problems arise, namely imbalance and disinclination in the preservation of nature. These problems are joint problems that must also be solved jointly through education. In this case it is necessary to understand more deeply the two important things namely how the basic concepts of sustainable development education and the global community in building an international education framework. The main purpose of international education was to cater for displaced expatriates. With their often multicultural and nomadic student populations, many such schools developed missions that were not only ideological in promoting greater understanding and respect for others but also pragmatically focuse [11].

[10] provide the idea that international education, as practiced today, is a reconciliation of the dilemma between ideological and pragmatic interests. The current internationalist ideology of 'education' can be identified with a progressive view of education related to the moral

development of society. Individuals by trying to influence the formation of positive attitudes towards peace, international understanding and responsible global citizenship. Pragmatic international education 'globalist' can be identified with the process of economic and cultural globalization, expressed in terms of satisfying the increasing demands for educational qualifications that are portable between schools and can be transferred between education systems, and the spread of global quality standards through quality assurance processes such as accreditation.

International education must be based on international relations, aspirations to promote peace and understanding between countries. It also includes the philosophy of existential education and the experience of implementing education that respects the moral development of individuals and the responsibility of serving the community.

2.1.1 Educational Sustainable Development (ESD)

The concept of sustainable development was defined as the development that could meet “the needs of current generations without compromising the ability of the future generations to meet their needs.” In other words, it entails programming the life and development of today’s and the future generations by balancing the needs of humans and nature, in order to meet the needs of future generations without consuming the natural resources abusively and irresponsibly. ESD is expected to cultivate the realization that in achieving development should rely on maintaining and caring for sustainable development for the present and future. Education is an effort to spread and planting value. The implementation of education is an effort to change planned or intentional to achieve certain objectives. Through the value contained in education is not only an effort to improve the quality of human resources, but also expected to open the horizon of knowledge, awareness, and understanding of the self and the environment in The surrounding, so it can be beneficial to make life's changes in the better direction.

Education for sustainable development includes all topics in the concept of sustainable development such as climate change, biodiversity, reduction of poverty, and sustainable consumption. Education for sustainable development includes changing our attitudes and behavior patterns to change the use of natural resources for a sustainable future, acquisition of long-term perspectives, development of systematic thinking and making collective decisions for a sustainable future. It proposes the development of the required education and instruction practices [16]. Sustainable development education emphasizes an education and strategic planning which would help students to develop a more sustainable economy-environment-social order, and that considers and strategically plans the future [4].

The world's prominent international organizations and scientists, especially the UN, consider it obligatory to ensure the transformation from the conventional development with high destruction power into sustainable development is essential and strongly recommend a change in this direction. The success of all these efforts requires not only individual learning, but also collective efforts and calls. It was accepted that education is the decisive and essential force that would enable change. Quality education for all would allow the individual to adopt the perspective of social justice, and the social goals of sustainable development could also trigger other sustainable development goals [3].

Based on the above exposure it can be understood that ESD has a multidimensional object scope. Through community education is expected to have an understanding of the fundamental value of development that in achieving development should be based on maintaining and sustaining life attitudes for future generations. Dissemination and learning of

the value can be done by the educational institution. ESD in an education unit is done by integrating into extracurricular activities (Scout subjects, culture-art, swimming, archery, etc.)

2.1.2 Global citizenship education

Global citizenship education aims to empower learners to engage and assume active roles both locally and globally to face and resolve global challenges and ultimately to become proactive contributors to a more just, peaceful, tolerant, inclusive, secure and sustainable world [18]. In this period of rapid change, global citizenship stands out as a model of a greater citizenship and citizenship education model in preparation for the challenges and facts of the new era [20]. Global citizenship education demands an equality of perspective of various must reflect a diverse voice of stakeholders from various regions, sectors and populations.

Global citizenship educations allow:

- Comprehension of global administration systems, rights and responsibilities, global problems, connections and relationships between global/national/local systems and processes,
- Development of different and more than one identity, for example cultural, religious, social and common humanitarian identities,
- Development and implementation of critical skills for global and social literacy, i.e., information technologies, media literacy, critical thinking, decision making, problem solving, negotiation, peace building and acquisition of personal and social responsibilities,
- Recognition and analysis of beliefs and values,
- Development of respect for diversity, the environment and empathy for others,
- Development of the skills of critical analysis of inequalities based on gender, socioeconomic status, culture, religion, age, etc., with a sense of impartiality and social justice,
- Participation and contribution in local, national and global current issues as knowledgeable, busy, responsible and responsive global citizens. [19].

Human profile both in its own culture and in the ability to contribute in a universal scale. These qualifications, which allow the understanding the world with he own senses of individuals, evaluate with their own systems of thought, and act with the feeling of being part of the global society, would naturally serve to achieve a better world. In a sense, these characteristics would pave the way for the students of all ages to global citizenship platform based on human rights, social justice, diversity, gender equality and environmental sustainability and values, knowledge and skills that respect these fundamental rights. Thus, global citizenship provides the students the competence and opportunity to fulfill their rights and obligations to promote a better world and future for all [17]. Global citizenship includes significant applications that aim to prepare future global population for major commercial, technological and environmental challenges [9].

The school performs important roles as a key to global citizenship education. Where the school has a duty to promote universal values, peace, tolerance, and the importance of relationships between global communities. The concept of global citizenship education is to be a responsibility and joint initiative. Some approaches today base the concept of global citizenship on three pillars. It is a social responsibility, global competence and global civil involvement [13]. Social responsibility is the level of interdependence and social anxiety level

perceived for others, society and environment. Global competence is the knowledge and understanding about the cultural norms and expectations of others and utilization of this information actively to interact, communicate and work effectively outside the environment. Global civic engagement is openness of the individual to benevolence and cooperation, and also reflects the participatory approach of the individual to problem solving [5].

2.2 Al-Firdaus education

2.2.1 School mission

“Creating an excellent generation who understands the complexities of the world, develops skills and character to take responsible action for the future, engages in inquiries, is knowledgeable, respect, diversity (compassionate and tolerant), is cultured, is lifelong learner by including Allah in very processes to contribute and to be responsible of the welfare and peace of the world”.

Al-Firdaus was established since March 17th, 1997 starting from the Islamic preschool, based in Surakarta, central of Java. It was containing the journey by establishing elementary school and high school. Al-Firdaus combines the values of Islam national and global in all subjects (knowledge) to be connected through the trans or global context the student the content of learning as try to have *akhlak* and attitude. And also to practice the knowledge and its meaning at school and home as the result of the learning.

Al-Firdaus hopes that the output of its education is to prepare the Islamic global citizen who will be strong individual in affective cognitive and psychomotor aspects. The international values in Al-Firdaus is built in three excellencies: the nature culture and language of the local wisdom of Indonesia.

2.2.2 Islamic studies

Islamic studies in Al-Firdaus is expected to create “Islamic Global Citizen” profile by education the students from the Islamic mindset and behavior as the Muslim who will enforce Islamic values in the future wherever they will be. Not only becoming the Muslim intellectual but also having strong *aqidah* social mental economically and physically as a Muslim who will be ready to face the challenge of the future and give contribution for *ummah*.

Islamic studies program in Al-Firdaus: Al-Quran and Arabic language. Arabic curriculum standardized by international curricula organization Riyadh KSA. Content learning and understanding of Al-Quran (One juz of each semester). 3 (three) juz *Tahfidzul Quran* (memorizing). Islamic books review. Islamic Youth Conference with others Islamic School (National and international). Al-Firdaus Care and Share as, a part of “giving contribution”. Cafe library management as the initiation of Islamic micro finance bank. Physical education: Swimming horse riding archery. Connecting classroom with other Islamic school (via-skype). Islamic youth camp (per year). Content learning and understanding of Arabian Hadiths. Islamic habituation (not only learning about Islam but how to be Muslim).

2.2.3 Inclusive education

The growth of the population of special needs children every year there are is a tendency to increase, while available special educational institutions are limited.

Implementing an inclusive education model can expand the access of children with special needs for education services [7].

One of positive character of Islamic Global Citizen is the open-mindedness and accepting the diversities of the world. (Inclusive Mindedness). Education without Discrimination". This becomes the goals of Al-Firdaus to implement the inclusive education system which is not discriminative and respecting the diversity of students. These values are aligned with the international values. This concept sees that every student has own uniqueness and potency to be optimized without discrimination. The development of the students' talents and potentials becomes the commitment of Al-Firdaus in implementing the inclusive. Such as the students' development in *Tahfidzul Quran*; math science and Humaniores; robotic; authorship; sport; and art and culture.

Some of the inclusive education program in AL-Firdaus are early detection on child' growth and development, individual curriculum, Enrichment and remedial, pull out, Case conference, Shadow teacher, outing class and life skill.

3 Research methodology

3.1 Method

The study used a naturalistic approach to understanding the meanings, behaviors, symbols and phenomena through profound experience [8]. The type of research is a case study, which is a comprehensive, intense, detailed and in-depth study and seeks to study contemporary and contemporaneous issues. The researcher conducted an in-depth investigation of the "*Development Strategy of International Education in Achieving World Class Islamic School at Al-Firdaus, Solo*"

To uncover how Al-Firdaus strategy developed an international- education, researcher using the phenomenology and relational approach [15]. The phenomenological approach helps to gain a thorough understanding of the phenomenon in society or school. Then the relational approach is used to recognize the current conditions, solve and describe the problems that exist [21]. Researchers experienced direct phenomena observed and participated in the educational process in Al-Firdaus Solo. Thus, all data is depicted in a whole structure of experience and then interpreted in depth and interpretation.

3.2 The aim of the study

This research aims is to know specifically how the Education Institute of Al-Firdaus realize international Islamic schools and how the institutions deliver the values to the international world through Education. For that purpose, the sub-problems that are investigated include:

- Al-Firdaus Education Foundation strategy to become an international Islamic school
- Al-Firdaus Education Foundation partnership to become an international Islamic school with International Baccalaureate (IB)
- Supporting factors of Al-Firdaus Educational Institution towards World Class Islamic School (WCIS)

3.3 Population and sample

The Data in this study was gathered from the stakeholders and owners of the highest authority at the Al-Firdaus Education Foundation, the director of the Al-Firdaus Education Foundation, the principal, and the head of the curriculum. Data is also strengthened with the experience and observation of researchers, where the personal researchers are directly involved as a lecturer at the Al-Firdaus Education Foundation.

3.4 Data collection instruments

The collection of data on this research is by interviews and observations. The Data that has been obtained is then analyzed with a phenomenological and relational approach as explained in the beginning. The analysis was made clear with data reduction, data presentation and withdrawal conclusion [1]. First, data reduction is that, once the data collection is done, then the next step is to parse the data that corresponds to the research object of all the data that has been obtained by classify, redirect, organize, and Remove or sort out unnecessary data. Thus, the data relevant to the research will be easier to interpret at a later stage. The second stage, the data will be presented in a systematic form of narrative to be described. Then the third stage, is the withdrawal of conclusions from the data already presented using the analysis relevant to the research object for then taken the important points that correspond to the research object [1].

4 Result and findings

4.1 Al-Firdaus strategic steps toward world class islamic school

According to a description of the Director of Al-Firdaus Education Foundation, Mrs. Anggi Wulangoro, S. Psi M. Psi that before Al-Firdaus partnered with – IB, Al-Firdaus In this case the founder of Al-Firdaus Ibu Eny Rahma Zaenah, S. E, M. E as the chairman of the foundation already has a International vision with an inclusive education program and Islamic core on every learning material. So later, Al-Firdaus as an Islamic educational institution should be headed as an International education. According to Al-Firdaus, the fundamental concept of international education is not physical (facility) but on the development of mindsets. This international mindset will bring every learner to the courage to live a global thought and be ready to be a world society that creates goodness and peace.

In the process towards World Class Islamic School, Al-Firdaus began by presenting influential figures in the important agenda of the school. Then they formed a sister school with overseas schools (France) and then established a partnership with international Education Institute, namely IB (International Baccalaureate).



Fig. 1. Al-Firdaus process towards world class Islamic school.

4.1.1 Presents influential figures

In order to enliven Milad Al-Firdaus, it was to invite prominent national and international figures. On this occasion he was Prof. Bahruddin Jusuf Habibie (3rd President of Indonesia). His message at that time was recorded and became the message that was to be an additional energy for Al-Firdaus toward international education. The message of Prof. B. J Habibie is presented based on the interview with Mrs. Anggi Wulangoro, below:

"If you want to go forward, every nation and society should be able to rely on human resources. Reliable human resources are skilled, productive and great competitiveness. So that the mainstay of a nation is human based on its productivity and its ability to develop and implement science and technology. What is needed by man itself is something that can increase the value of something that is worth a little to high, high quality but low cost. It is known that humans who are able to become highly competitive and skilled human beings are human beings who not only understand science and technology (IPTEK) but also take it and have a high quality attitude by still having moral or faith in his religion, in this regard as Muslims is based on the Qur'an, which is to fear the values of doctrine that directly or indirectly based on the Qur'an and As-Sunnah. In this case, the education foundation of Al-Firdaus concentrates on both its Faith and Taqwa (IMTAQ) side or its IPTEK.

When I was asked to choose his IPTEK worth 100 and his IMTAQ worth 0 or his IMTAQ 100 and his IPTEK 0, then I chose both 100. To have both balanced, there must be a construction that makes both 100. Human resources must go through a process of value-added attitude or personal behaviour so that the high value of IMTAQ is through by habituation. Habituation is a synergy of culture and religion. The culture is much like Sumatra, Bali, Java, Kalimantan, and others. These cultures have to be preserved and certainly become the place of the culture process to make synergies between cultures and religions. This is Al-Firdaus' duty to produce it and in that it must cooperate with parents and learners. And thus Al-Firdaus has set a culture that is with many cultural inputs and tasks in the matching of the universal culture. This universal culture is the Qur'an which is the book of all mankind. Thus the result is to have a high-quality personal IMTAQ. However, it is not enough if someone is experiencing 100% high IMTAQ but do not understand the value-added mechanism with IPTEK. So, these men can be said as a helpless man, cannot help himself especially others. Al-Firdaus must cooperate with experts and IPTEK experts who can

pass it in education from pre-school education level to high school according to what has been owned. Al-Firdaus is a center of excellence in education and human culture that breathes Islam to develop science and technology.”

The international breath expressed by Prof B. J Habibie is clearly visible and clear that the Holy Quran (the Book of all Mankind) contains universal values that can be realized, cultured and form a human civilization that is peaceful in the world and the hereafter. Then the institution must pursue the balance of IPTEK and IMTAQ in preparing the best generation. Furthermore, the institution should collaborate with experts or people who can synergize to build a better education and create a more peaceful world condition.

4.1.2 Building a sister school

Mrs. Eni explained that Sister School was an attempt by Al-Firdaus to establish partnerships with other schools. Ideally sister school covers a variety of cooperation, such as information exchange, cultural exchange, student exchange, teacher exchange, and improvement of teacher competence. The first attempt by Al-Firdaus to run a sister school was to conduct a comparative study to several Islamic and private public schools and Christians.

From the comparative study, it was found that the fundamental view to achieving human quality required the mastery of science and technology is capable, and also has high-quality behavior with a still moral or faith in his religion. So the movement of sister school Al-Firdaus is to cooperate with partner schools in the aspects of strengthening learning and improving the competency of teachers. It is realized by cooperates with IB (International Baccalaureate) as a partner school.

4.2 Building partnerships with international educational institutions (International Baccalaureate IB)

The biggest reason to choose IB as a partner school is that IB has almost the same vision value, which is character and productivity. Al-Firdaus ' vision has not changed and remains strengthened by the vision of the IB, only in redactional change but in the nucleus of the superior Islamic generation-adaptive based on Al Quran and Sunnah. Now the vision of Al-Firdaus is lowered to the operational level, which is knowledgeable, cultural able, and appreciate the difference".

Then, Al-Firdaus ' partnership with the IB took place on curriculum development and adaptation. Al-Firdaus adopted IB's standard learning and assessment patterns. Al-Firdaus content using the book of “Tiga Serangkai Platinum” which is the curriculum but in method and process the thickening of Al-Firdaus using two assessments IB dominant process based and score service. All of them are in two reports of learning outcomes. This is done because since the beginning of Al-Firdaus the process assessment before partnering with IB. Conceptually Al-Firdaus is an inclusion school that appreciates the uniqueness of each child. For Al-Firdaus the results of learning refer to per individual who does not need a step. Then in Al-Firdaus since play group the medium no ranking system.

Al-Firdaus is collaborating with IB, an international educational standardization as the framework of world class school management. Al-Firdaus became the candidate school of IB since March 2018 along with the assistance of IB consultant. The next partnership process is to wait for the authorized process by IB which is processed by national education as a school for cooperation (SPK).

4.2.1 Synergize the Curriculum and Organizational Structure

In the curriculum implementation, AL-Firdaus continues to implement national curriculum. But in the process of learning and assessment using two systems that is national education and IB. So, in the end of learning, students get two learning outcomes.

Afterwards, for the needs of the organizational structure is a structure that can accommodate the needs of national education and IB. From IB asked is Head of School and Coordinator. IB structure will ensure standard and practice A, B, and C. Standard A is related to the IB philosophy, standard B deals with teaching and learning processes and standards C are a matter of curriculum. Then, there is a technical team such as Approach To Learning (ATL) Leader, Subject Group Leader (SGL), Personal and Community Project Leader who will help and ensure the IB learning process is realized in the school.

Then for the implementation of national education is continues to implement 8 national Education standards (BNSP) and which are responsible in this case is principal who has designated each unit. The principal is responsible for ensuring the operation of 8 national standards and all related to the relationship with the national education management.

4.2.2 Supporting factors of Al-Firdaus educational institution towards world class Islamic school

- Commitment from the founder

Making education as a means of *Syiar* and *Da'wah* in an effort to prepare a future generation of Islam is a commitment. That strength is encouraging to always uphold the concept of philosophical vision of Al-Firdaus education which is currently in line with the concept of IB and feel strengthened. This is because IB which is philosophically and management has been strong and mature so that Al-Firdaus feel strengthened in the education management inside and it is a strategic point for the education of Al-Firdaus fore.

- Sustainability of Al-Firdaus education vision with the vision of IB. Found the right scheme to really going to international.
- Al-Firdaus has a FATAHA (Education and Training Center) which focuses on upgrading the competency of Al-Firdaus teachers. So now FATAHA manages and facilitates training and human research development activities in Al-Firdaus educational institutions.
- IB talks about value and character, then it can't be instant. Al-Firdaus has a level of education since pre-school until high school. 4 years of Playgroup and kindergarten, 6 years elementary school and 6 years of the school's first secondary-high school. Al-Firdaus has 16 years with a strategic time to speak the cultured of IMTAQ value and according to the IB universal value in the form of IB profile learner.
- Al-Firdaus ' dream of international Education has been held for a long time.
- IB emphasizes values, not physical like building in process of authorization.

5 Conclusion

In the process towards World Class Islamic School, Al-Firdaus began by presenting influential figures in the important agenda of the school. Then they formed a sister school with

overseas schools (France) and then established a partnership with international Education Institute, namely IB (International Baccalaureate).

The international breath expressed by Prof B. J Habibie is clearly visible and clear that the Holy Quran (the Book of all Mankind) contains universal values that can be realized, cultured and form a human civilization that is peaceful in the world and the hereafter. Then the institution must pursue the balance of IPTEK and IMTAQ in preparing the best generation. Furthermore, the institution should collaborate with experts or people who can synergize to build a better education and create a more peaceful world condition.

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