

ANALYSIS OF THE UNESCO PILLARS OF EDUCATION IN COSMETOLOGY, ETHNOBEAUTY, AND WELLNESS LEARNING: A LEARNING THEORY PERSPECTIVE IN HIGHER EDUCATION

Rosi Titiana Dinar Pangesti Rahayu

S1 Cosmetology Education, State University of Surabaya

25111804061@mhs.unesa.ac.id

M. Mamduh Winangun

S1 Cosmetology Education, State University of Surabaya

mwinangun@unesa.ac.id

Sri Usodoningtyas

S3 Vocational Education, State University of Surabaya

sriusodoningtyas@unesa.ac.id

Abstract

This article analyzes the relationship between the four pillars of UNESCO education and learning theories in the context of cosmetology, ethnobeauty, and wellness learning in higher education. The four pillars of education introduced by UNESCO, namely learning to know, learning to do, learning to be, and learning to live together, provide a holistic framework for developing students' knowledge, practical skills, personal identity, ethical awareness, and social responsibility. This article uses a qualitative approach with a literature study method by reviewing books, journal articles, and educational reports related to UNESCO's educational pillars, learning theory, cosmetology education, ethnobeauty, natural beauty practices, and wellness-oriented learning. The findings show that learning to know is aligned with cognitivism because it emphasizes mental processes and conceptual understanding; learning to do is aligned with behaviorism because it emphasizes practice, repetition, and skill formation; learning to be is aligned with humanistic theory because it emphasizes self-development, professional identity, and ethical responsibility; and learning to live together is aligned with social constructivism because it emphasizes interaction, collaboration, and cultural understanding. In the context of beauty and wellness education, these four pillars can guide learning that integrates scientific knowledge, technical competence, cultural beauty values, client-centered care, and sustainable beauty practices. Therefore, the UNESCO pillars and learning theories can be used as a theoretical foundation for developing holistic, culturally responsive, and professionally relevant cosmetology education.

Keywords: UNESCO Pillars of Education, Learning Theory, Cosmetology Education, Ethnobeauty, Wellness Learning, Higher Education

INTRODUCTION

Learning at the tertiary level aims to produce future generations equipped with comprehensive knowledge, critical thinking skills, practical skills, and attitudes that are consistent with social values (Mulyana & Hidayat, 2025). To achieve this, the classroom learning process must be as active as possible for students. Students should not be positioned solely as recipients of information. They must be given greater space to explore, resulting in high-quality output. In this context, the need for an educational framework that can explain learning more comprehensively becomes necessary, not only in terms of what is learned but

also how the learning process occurs (Danim, 2024).

In cosmetology, ethnobeauty, and wellness education, the need for a comprehensive educational framework becomes more specific because learning does not only involve theoretical knowledge. Students are also required to master practical procedures, understand client needs, apply hygiene and safety principles, interpret cultural beauty practices, and develop ethical responsibility as future beauty practitioners. The four pillars of education introduced by UNESCO are relevant to this field because they do not limit education to knowledge acquisition, but also include the ability to act, develop oneself, and live

together with others (Delors, 1996). Therefore, the pillars can be used to frame beauty and wellness education as a holistic learning process.

One framework widely used in educational studies is the concept of the four pillars of education proposed by UNESCO in the report "Learning: The Treasure Within" (Delors, 1996). This concept views education as a process encompassing four main dimensions: learning to know, learning to do, learning to be, and learning to live together. These four pillars illustrate that learning is not only related to mastering knowledge, but also encompasses the ability to act, develop personality, and interact with others. Therefore, learning is understood as a process that involves various aspects of individual development simultaneously (Parwati et al., 2023).

The relevance of UNESCO's educational pillars is also strengthened by the current direction of education, which emphasizes learning for human development, social responsibility, and sustainability. UNESCO's later educational agenda highlights the need to reimagine education as a common good and as a means to respond to social, cultural, and environmental challenges (UNESCO, 2021). In beauty and wellness education, this orientation is important because the beauty sector is closely related to cultural identity, body care practices, natural resources, health awareness, and sustainable consumption. Thus, learning in this field should not only prepare students to perform beauty techniques, but also to understand the broader cultural and ethical meaning of beauty practices.

Upon closer examination, these four pillars of education are linked to various learning theories developed in educational psychology. The "learning to know" pillar relates to how individuals understand and process information, which aligns with the cognitive perspective that emphasizes mental processes in learning (Piaget, 1970). The "learning to do" pillar relates to the ability to take action based on existing knowledge, which can be linked to the behaviorist approach, which emphasizes the formation of behavior through practice and reinforcement (Skinner, 1953). Meanwhile, the "learning to be" pillar emphasizes the importance of self development and personality, which aligns with humanistic theory, which views learning as a process of self-actualization (Maslow, 1970). The "learning to live together" pillar relates to the ability to interact socially, which aligns with social constructivism, which emphasizes the role of interaction in the learning process (Ambrosino et al., 2023).

Although these links can be identified conceptually, in learning practice, the relationship between the UNESCO pillars of education and learning theories is not always clearly visible. The learning process is often implemented without considering the underlying theoretical foundations, resulting in a partial approach. For example, learning activities that emphasize memorization are not necessarily followed by in-depth understanding, or practical activities are not linked to the formation of attitudes and values. This indicates that the utilization of the concepts of educational pillars and learning theories has not been optimally integrated in the planning and implementation of learning in higher education (Sukaesih, 2026).

Furthermore, the characteristics of students as adult learners also demand a more reflective and contextual learning approach. Students require not only explanations of the material but also opportunities to connect knowledge with experience, discuss, and develop understanding through social interaction. In this regard, learning theory provides a foundation for understanding how the learning process occurs, while the UNESCO educational pillars provide direction regarding the goals to be achieved. Both have the potential to complement each other in designing more meaningful learning (Parwati et al., 2023).

The concept of ethnobeauty further strengthens the connection between UNESCO's educational pillars and beauty education. Ethnobeauty refers to beauty knowledge and practices rooted in culture, tradition, local wisdom, and holistic health. Studies on traditional cosmetics show that beauty practices often involve plant-based knowledge, preparation methods, community experience, and cultural meaning (Sultan et al., 2024). Plant-based cosmetics are also related to biodiversity, herbal cosmetic development, quality control, and sustainability issues (Gamage et al., 2022). Therefore, the analysis of UNESCO's pillars in higher education becomes relevant for developing cosmetology learning that integrates scientific understanding, traditional knowledge, practical competence, and sustainable wellness values.

Based on the above description, this study aims to analyze UNESCO's pillars of education from the perspective of learning theory. The issues examined include how the concept of the four pillars of education is understood in relation to learning theory, and how this relationship can explain the learning process in higher education. The purpose of this paper is to outline the

Analysis of the UNESCO Pillars of Education in Cosmetology, Ethnobeauty, and Wellness Learning: A Learning Theory Perspective in Higher Education

relationship between UNESCO's pillars of education and the theories of behaviorism, cognitivism, constructivism, and humanism, and to analyze their implications for learning. Through this study, it is hoped that a more focused understanding of the theoretical basis of learning can be obtained, so that it can be used as a reference in developing learning practices that are more appropriate to student needs.

LITERATUR REVIEW

The four pillars of education proposed by UNESCO consist of learning to know, learning to do, learning to be, and learning to live together. These pillars show that education should develop the whole person, not only academic intelligence. Learning to know emphasizes understanding and intellectual development; learning to do emphasizes the ability to apply knowledge; learning to be emphasizes personal growth and self-actualization; while learning to live together emphasizes social interaction, tolerance, and cooperation (Delors, 1996). In higher education, these pillars are relevant because students are expected to develop academic, technical, personal, and social competence simultaneously.

In cosmetology, ethnobeauty, and wellness education, the four pillars can be interpreted as an integrated learning framework. Learning to know refers to students' ability to understand beauty science, skin and hair care concepts, cosmetic ingredients, hygiene, wellness, and cultural beauty knowledge. Learning to do refers to the ability to apply beauty procedures through practice, simulation, treatment demonstration, and product use. Learning to be refers to the formation of professional identity, self-confidence, ethics, empathy, and responsibility as future beauty practitioners. Learning to live together refers to students' ability to communicate with clients, collaborate with peers, respect cultural differences, and understand beauty from diverse socio-cultural perspectives.

Learning theory helps explain how these four pillars can be implemented pedagogically. Cognitivism is useful for explaining how students process beauty-related knowledge and build conceptual understanding. Behaviorism is relevant for explaining the formation of technical skills through practice, repetition, reinforcement, and feedback. Humanistic theory supports the development of students' identity, self-confidence, and personal values. Social constructivism explains how students develop understanding

through interaction, collaboration, and cultural context. Vygotsky's concept of social learning emphasizes that cognitive development is shaped by interaction with others and the socio-cultural environment (Vygotsky, 1978).

METHOD

This study uses a qualitative approach with a literature study method. This method was chosen because the article aims to analyze the relationship between UNESCO's pillars of education and learning theories, especially in the context of cosmetology, ethnobeauty, and wellness learning in higher education. A literature study enables researchers to examine concepts, theories, and previous findings systematically in order to construct a theoretical explanation of the topic.

The data used in this study are secondary data obtained from books, scientific journal articles, educational reports, and relevant academic sources. The main reference is the UNESCO report *Learning: The Treasure Within*, which introduces the four pillars of education, namely learning to know, learning to do, learning to be, and learning to live together (Delors, 1996). Other sources were selected from literature on cognitivism, behaviorism, humanistic learning theory, social constructivism, cosmetology education, ethnobeauty, natural cosmetics, and wellness-oriented learning.

The data collection technique was carried out through documentation study by identifying, reading, selecting, and reviewing literature relevant to the research focus. The selected literature was analyzed based on its relevance to three main aspects: the UNESCO pillars of education, the theoretical foundations of learning, and the context of beauty and wellness education. This selection was intended to ensure that the analysis did not remain at a general educational level, but was also connected to the specific needs of cosmetology, ethnobeauty, and wellness learning.

The data analysis technique used in this study is descriptive-qualitative analysis. The analysis was carried out through several stages. First, the concept of each UNESCO pillar was identified and described. Second, each pillar was interpreted using relevant learning theories, including cognitivism, behaviorism, humanistic theory, and social constructivism. Third, the relationship between the pillars and learning theories was contextualized in beauty and wellness education

by examining how students develop knowledge, technical skills, professional identity, cultural understanding, and social competence. Through these stages, the study seeks to provide a theoretical explanation of how UNESCO's educational pillars can support holistic learning in cosmetology, ethnobeauty, and wellness higher education.

RESULTS AND DISCUSSION

Learning to Know in the Perspective of Cognitivism

In regard to learning, the United Nations Educational, Scientific and Cultural Organization (UNESCO) views knowledge as the basic element needed in the learning process, but this does not mean simply the acquisition of knowledge alone. The pillar concentrates more on the importance of understanding and generating knowledge in a sustainable manner. Learning involves an experience whereby the learner can develop a set of critical thinking skills. Within the theory of learning, this pillar is directly associated with the cognitivism learning theory (Laksana, 2016).

From a cognitive perspective, learning is not merely a visible change in behavior, but rather a change in an individual's cognitive structure. Jean Piaget (1970) explained that the learning process occurs through two main mechanisms: assimilation and accommodation. Assimilation occurs when an individual incorporates new information into an existing knowledge framework, while accommodation occurs when the knowledge structure adapts to accept new information. Through these two processes, knowledge is not static but continuously develops along with learning experiences (McLeod, 2023).

The link between "learning to know" and cognitivism can be seen in the emphasis on students' mental activities in understanding learning materials. Students are not only required to understand a concept, but also to be able to explain, connect, and apply it in different contexts. In higher education, this can be achieved through activities that encourage analysis, synthesis, and evaluation, such as conceptual discussions, problem-solving, and case study based assignments. These activities provide opportunities for students to develop more complex cognitive structures (Wardani, 2022).

Furthermore, cognitivism emphasizes the importance of prior experience in the learning process. Students' existing knowledge forms the basis for understanding new information.

Therefore, lecturers need to consider students' background knowledge when designing learning. The material presented should be linked to students' existing experiences or knowledge, thus facilitating comprehension. This aligns with the principle of "learning to know," which emphasizes that learning is a gradual and continuous process (Slameto, 2010).

In cosmetology, ethnobeauty, and wellness learning, learning to know refers to students' ability to understand the scientific and cultural foundations of beauty practices. Students need to understand skin and hair structure, cosmetic ingredients, hygiene principles, wellness concepts, and the cultural meaning of traditional beauty practices. This cognitive foundation is important because beauty practice should not be performed mechanically without understanding the reason behind each procedure. In ethnobeauty learning, students also need to understand how traditional beauty knowledge is formed through community experience, natural resources, and cultural transmission. Sultan et al. (2024) show that traditional cosmetic knowledge may include plant species, plant parts, preparation methods, and cosmetic applications transmitted within cultural communities.

Nevertheless, when implementing learning to know in practice at the higher education level, the concept does not entirely capture the ideas behind cognitivism. This is because learning is usually carried out through lectures that prioritize information dissemination from one end. In turn, the students become mere receivers of information without having enough chances to analyze this information. It would be difficult for the learners to attain the key objective of learning to know in such an environment.

Therefore, learning to know in beauty and wellness education should be designed through activities that encourage conceptual understanding and critical inquiry. Students can be asked to analyze cosmetic ingredients, compare scientific sources with traditional beauty knowledge, discuss client case problems, and evaluate the safety and sustainability of natural beauty practices. This approach allows students to build knowledge structures rather than merely memorize concepts. It also supports the focus of ethnobeauty and wellness learning, which requires students to connect scientific explanation, cultural meaning, and holistic health considerations.

Learning to Do in Behaviorism Perspective

On the other hand, Learning to do by Pillar

Analysis of the UNESCO Pillars of Education in Cosmetology, Ethnobeauty, and Wellness Learning: A Learning Theory Perspective in Higher Education

refers to the capacity of individuals to apply the knowledge acquired through education and take certain actions. Along with being related to technical skills, the pillar involves the capacity of individuals to solve problems, adapt to new conditions, and produce items in line with the environmental situation (Anwar, 2017). In relation to Learning to do in the college, this implies that the students should make the connection between their theoretical classroom knowledge and practical fieldwork. As far as educational theories are concerned, Learning to do is closely associated with behaviorism because, in the latter, learning is defined as the development of an individual's behavior in accordance with stimulation and reaction.

In cosmetology education, learning to do is highly relevant because students are expected to demonstrate procedural competence. Beauty learning requires repeated practice in make-up application, facial treatment, hair care, nail care, spa procedures, product use, hygiene protocols, and client service. From a behaviorist perspective, repetition and reinforcement help students form stable professional habits. However, the practice should not only focus on technical completion, but also on accuracy, safety, hygiene, comfort, and client suitability.

In order to understand the concept better, it is necessary to explain its correlation with behaviorist theories of learning. According to such approaches to learning, any changes in an individual's observable behavior are the consequences of experiences accumulated during his or her life. Reinforcement techniques in accordance with Skinner (1953) help form the appropriate behaviors, whether it is about positive or negative reinforcement.

The concept of reinforcement can be applied through feedback, practical assessment, and performance correction. For example, lecturers may provide immediate feedback when students perform incorrect facial massage movements, apply products inappropriately, or ignore sanitation procedures. Feedback helps students adjust their behavior and improve technical accuracy. Hattie and Timperley (2007) explain that feedback becomes effective when it gives learners information about their current performance, expected goals, and steps needed for improvement. In beauty and wellness learning, this means that feedback should guide students toward safer, more precise, and more professional practice.

The connection between learning to do and behaviorism is reflected in the focus on practice, repetition, and habituation in the learning process. Learning to do not only means understanding the concepts involved but also training the learners to repeat particular tasks until stable skills are established. In the context of higher education learning, this aspect can be achieved by incorporating practicum, simulation, exercise, and project learning into the learning process. This way, the students have chances to practice the acquired knowledge, which results in observable skills being developed.

Moreover, the theory of reinforcement in behaviorism is also relevant to the process of learning to do. Rewarding the students' efforts through grading and providing appreciations for their achievements can serve as a reinforcing mechanism, leading to the emergence of desired learning behaviors (Sardiman, 2018). For instance, when students complete their assignments well, they receive scores and positive evaluations, motivating them to maintain their effort and excel in their studies. Thus, learning involves both cognitive processes and the development of habits through practical experience.

Nonetheless, when learning to do is analyzed based on behaviorism alone, there will always be the possibility that learning to do would become mechanical on the part of the learner. He could perform the skill without really having an understanding of the skill itself. This shows that the practice of skills must be accompanied by adequate understanding to ensure that learning is not mechanical. In this sense, behaviorism remains an important aspect in the acquisition of skills, but it should be enhanced by another theory.

Learning to do in ethnobeauty and wellness also requires contextual judgment. Students may be able to repeat a traditional beauty procedure, but they still need to understand the cultural background, ingredient function, safety aspects, and ethical use of local knowledge. Gamage et al. (2022) explain that plant-based cosmetics involve not only the use of natural ingredients, but also issues of quality control, scientific validation, and sustainable development. This means that practical skill in beauty education must be supported by scientific literacy and cultural responsibility.

Furthermore, learning to do also entails the use of skills flexibly. It is not only learning to do a certain skill in a certain situation, but it also entails using one's skills flexibly in situations

where those skills can be applied. Based on behaviorism, it can be seen that flexibility in skills can be achieved via varied stimuli during the learning process. Through varied training stimuli, the learner becomes flexible enough to respond to different stimuli (Hosnan, 2014).

When it comes to higher education, the use of learning to do can be applied through practice activities; however, not all of them have been designed according to the behavioral formation theory. Sometimes practical work or assignments are only additional to theoretical studies, with no reinforcement program included in the training process. Consequently, such training leads to insufficiently developed skills. Hence, it is vital for educators to plan learning activities not only for practice, but also to ensure behavioral development.

Learning to Be in a Humanistic Perspective

Learning to be as one of the pillars in the UNESCO educational framework emphasizes the necessity for individuals' self-development. Such a concept highlights such issues as personality development, self-awareness, responsibility, and the power of people to shape their destiny. Learning is not perceived only as acquiring knowledge and practical skills, but also involves the realization of an individual's potential and value system. Thus, learning to be is connected with humanistic theories about learning which perceive a person as the main object of education.

According to the humanistic approach, learning should promote the development of the entire potential of a person. Maslow argued that humans had several levels of needs and self-actualization was the last one, meaning the stage when a person was able to develop all his or her potential. As learning involves not only intellectual development, but also emotional, social, and moral development, it is possible to evaluate its effectiveness not only through academic achievements, but also by observing an individual's progress in developing himself/herself in a whole.

The concept of becoming and humanistic theory may be linked because the learning process requires the learning process to provide individual experiences for the learners. The students are considered as people with different backgrounds, interests, and competences. Therefore, in the learning process, the learners have to be provided with enough time and chance to discover themselves, express their opinions, and form independent thinking. It can be done through reflection, discussions, and tasks that

allow using some degrees of freedom for choosing methods or subjects.

Furthermore, according to humanistic theory, there has to be a positive interaction between the teacher and the learners. An open and respectful learning environment allows the students to become more confident in the learning process and actively engage in the lesson and share their opinions. From the perspective of learning to be, the formation of such an atmosphere is important as the students have to succeed not only academically, but also emotionally and socially (Parwati et al., 2023).

In cosmetology, ethnobeauty, and wellness education, learning to be is related to the formation of professional identity. Students are not only trained to become technically skilled practitioners, but also to become individuals who are ethical, empathetic, confident, reflective, and responsible. This is important because beauty services involve direct interaction with clients, body care, personal appearance, emotional comfort, and trust. Therefore, the humanistic perspective is relevant because it views students as whole persons who need opportunities to develop self-awareness, values, and personal meaning in learning.

Moreover, learning to be is also closely related to the establishment of values and attitudes. Not only do students learn what is right in an academic sense, but also learn how to conduct themselves in life. Responsibility, honesty, and independence are some of the values being learned during the process. Under the humanistic approach, such values do not require direct teaching, but come as a natural outcome of the learning process experienced by the students. Hence, in order to encourage learning, it should be designed to offer a meaningful experience for the students.

Unfortunately, when it comes to practicing the process of learning in higher education institutions, the learning to be process tends to be less emphasized. This is due to the fact that most of the measurement criteria for learning still emphasize the cognitive processes. Thus, it becomes difficult to measure students' personal growth in attitudes and other personality values. Besides, the pressures of time and curriculum can also be another barrier in giving the space for self-growth.

However, the construction of social and cultural environments will also play a role in influencing the process of self-forming among students. Interaction that occurs frequently, both

Analysis of the UNESCO Pillars of Education in Cosmetology, Ethnobeauty, and Wellness Learning: A Learning Theory Perspective in Higher Education

directly and indirectly using technology, is beneficial and poses challenges in developing identity. Here, learning how to be becomes increasingly important because it gives students some directions and principles in handling these influences. Education is supposed to give students not only information and skills, but also guide them in self-discovery and decision-making.

Learning to be is also closely related to wellness because wellness emphasizes holistic well-being, not merely external appearance. In beauty education, students need to understand that beauty practice should support client comfort, self-confidence, hygiene, relaxation, and emotional well-being. This orientation is consistent with the meaning of wellness as holistic health and with the scope of beauty and health from a cultural perspective. Therefore, learning activities should provide space for reflection, empathy training, professional ethics discussion, and awareness of the psychological impact of beauty practices.

One practical implication is that assessment in cosmetology and wellness education should not focus only on technical results. It should also consider attitude, communication, empathy, responsibility, and reflective ability. Students can be guided through reflective journals, professional ethics discussions, role-play with client cases, and self-evaluation after practice. These activities help students understand themselves as future beauty professionals and not merely as learners who complete academic tasks.

From this explanation, it is clear that learning to be in the humanistic approach is all about the holistic growth of an individual, both intellectually, emotionally, and morally. Higher education should ensure that there is enough room for students to discover their potentials, build confidence, and develop positive values and attitudes. With the right strategy, this pillar can help produce students who are not just academically proficient but also well-rounded individuals ready to take on life challenges.

Learning to Live Together in the Perspective of Constructivism

The pillars in learning to live together under the UNESCO's educational philosophy focus on the capability of people in coexistence with others in a mutual respect setting. This pillar is concerned with the creation of tolerance, collaboration abilities, and conflict resolution skills. At the level of higher education, students experience

diversified learning settings in terms of social, cultural, and thinking perspectives. This is because learning here is not only geared towards acquiring academic success, but it also involves the ability to develop productive social relations. From a learning theory perspective, this pillar is closely related to the constructivism theory and particularly social constructivism.

In beauty and wellness education, learning to live together is essential because professional practice requires interaction with clients, colleagues, communities, and diverse cultural backgrounds. Students need to learn how to communicate respectfully, listen to client needs, work in teams, and appreciate different beauty standards. This is especially important in ethnobeauty because beauty practices are shaped by cultural meanings and local traditions. Therefore, students should be trained to understand beauty not as a single universal standard, but as a concept that varies across cultural contexts.

According to constructivism theory, learning involves a process of actively constructing knowledge in response to environmental influences. Lev Vygotsky in his 1978 writing emphasized that the cognitive development of people cannot be dissociated from their social and cultural environment. One of the key concepts in this theory is the ZPD or Zone of Proximal Development. This is the gap between what people can achieve by themselves and what they can accomplish with the assistance of others.

Social constructivism is relevant to ethnobeauty learning because cultural beauty knowledge is often learned through interaction, observation, demonstration, and guided practice. Vygotsky (1978) emphasizes that learning is shaped by social interaction and cultural context. In the case of traditional cosmetics, Sultan et al. (2024) show that knowledge of cosmetic plants and their applications is connected to community practice and women's cultural experience. This supports the idea that ethnobeauty learning should include discussion, collaborative projects, field observation, and engagement with cultural sources.

The connection between the two concepts – learning to live together and constructivism – can be identified by the focus on the importance of learning process carried out through communication and cooperation. In addition to being taught concepts by their professors, students learn from each other through

discussions and sharing thoughts in groups. In this way, they negotiate meaning in order to be able to see a concept from several different angles. Thus, knowledge should not be gained independently, but through active social interaction.

Learning in higher education institution implies implementation of learning to live together in practice due to the possibility of carrying out several collaborative activities, such as group discussions, collective presentation, and teamwork in projects. In this case, they get an opportunity to improve communication skills and be ready to listen to the views of other people and deal with differences. Besides, group interaction also helps them to become open-minded as they receive exposure to diverse perspectives.

Collaborative learning can be applied through group projects on traditional beauty practices, comparative studies of natural ingredients, client consultation simulations, and community-based beauty documentation. Through these activities, students can negotiate meaning, compare perspectives, and build shared understanding. This kind of learning is more appropriate for ethnobeauty and wellness education because it allows students to connect scientific knowledge, cultural narratives, and social responsibility

In addition, constructivist learning theory is based on the concept of the role of language and interaction as key components of learning. The process of discussion not only enables students to exchange their thoughts, but also to review and improve their own understanding. Here, the role of the lecturer becomes that of a facilitator who facilitates the formation of an environment conducive to productive interactions among the students.

Nonetheless, in reality, there are a number of challenges that hinder the application of the learning to live together approach. Higher education learning is still commonly conducted using lectures and discussion sessions; therefore, interactivity among the students is limited. On top of that, not all students are ready to cooperate with others, particularly in terms of communicating effectively and resolving conflicts. Background differences, which can serve as a learning tool, can also cause problems if not well-managed (Hosnan, 2014).

At the same time, the advancement of digital technology also influences the style of interactions between students. Interactions that are more and more conducted online may lead to decreased intensity of face-to-face interactions,

which would result in suboptimal social skills development. In this case, it is necessary to plan learning processes that will still offer opportunities for productive interactions, both personal and through the use of digital technologies.

Digital technology can support learning to live together when it is used to expand access to cultural and scientific resources. However, digital learning should not replace direct social interaction and embodied practice in beauty education. Students still need face-to-face communication, supervised practical work, and collaborative reflection to develop professional sensitivity. In this context, technology should function as a supporting tool, while interaction, practice, and cultural engagement remain central to beauty and wellness learning.

Integration of UNESCO Pillars in Cosmetology, Ethnobeauty, and Wellness Learning

The integration of UNESCO's four pillars provides a holistic direction for cosmetology, ethnobeauty, and wellness learning in higher education. Learning to know helps students build scientific and cultural understanding of beauty practices. Learning to do develops procedural competence through repeated and guided practice. Learning to be shapes professional identity, ethics, empathy, and self-confidence. Learning to live together strengthens communication, collaboration, tolerance, and cultural awareness. These four dimensions are necessary because beauty education cannot be separated from knowledge, skill, personality, and social responsibility.

This integration is also relevant to sustainable beauty education. Natural and traditional beauty practices require students to understand not only how ingredients are used, but also how they are sourced, validated, and applied responsibly. Gamage et al. (2022) explain that the development of plant-based cosmetics requires attention to scientific validation, safety, quality, and sustainability. Therefore, students need learning experiences that connect traditional knowledge with scientific reasoning and responsible professional practice.

In practical terms, lecturers can design learning activities that combine the four pillars. For example, in a traditional skin care course, students may first study the concept and scientific basis of natural ingredients as learning to know. They then practice treatment procedures as learning to do. After that, they reflect on

Analysis of the UNESCO Pillars of Education in Cosmetology, Ethnobeauty, and Wellness Learning: A Learning Theory Perspective in Higher Education

professional ethics, client comfort, and personal responsibility as learning to be. Finally, they discuss cultural meaning, local knowledge, and community perspectives as learning to live together. This sequence can make cosmetology learning more holistic, contextual, and aligned with ethnobeauty and wellness values.

Conclusion

The four pillars of education proposed by UNESCO, namely learning to know, learning to do, learning to be, and learning to live together, have an important relationship with learning theories in educational psychology. Learning to know is related to cognitivism because it emphasizes knowledge processing, understanding, and conceptual development. Learning to do is related to behaviorism because it emphasizes practice, repetition, reinforcement, and skill formation. Learning to be is related to humanistic theory because it emphasizes self-development, self-awareness, values, and personality growth. Learning to live together is related to social constructivism because it emphasizes interaction, collaboration, cultural context, and shared meaning-making.

In the context of cosmetology, ethnobeauty, and wellness education, the four pillars provide a relevant framework for developing holistic learning in higher education. Beauty and wellness learning should not only focus on theoretical knowledge or technical skill, but also on professional identity, ethical responsibility, cultural sensitivity, client-centered communication, and sustainable beauty values. This shows that the UNESCO pillars can strengthen the orientation of cosmetology education toward holistic beauty and health.

The integration of UNESCO's pillars and learning theories can help lecturers design learning that is more meaningful and contextual. Learning activities can be developed through conceptual analysis, practical demonstration, reflective activities, collaborative projects, client-case simulations, and ethnobeauty-based inquiry. Through this approach, students are expected to become graduates who are academically competent, technically skilled, culturally aware, ethically responsible, and socially prepared to contribute to the beauty and wellness field.

Therefore, this article concludes that the UNESCO pillars of education are not only relevant to general higher education, but also highly applicable to cosmetology, ethnobeauty, and

wellness learning. The four pillars can serve as a theoretical and pedagogical foundation for developing beauty education that integrates science, practice, culture, personality, and sustainability.

BIBLIOGRAPHY

- Ambrosino, A., Birk, S. C., Mingardi, C., Nikolou, G., Spielberg, L., Thevenin, E., & Trinkle, A. (2023). Youth and democracy: Digital opportunities for the future of participation. In *Participatory and digital democracy at the local level: European discourses and practices* (pp. 67–83). Springer.
- Danim, S. (2024). *Teori Belajar dan Pembelajaran di Perguruan Tinggi*. wawasan Ilmu.
- Delors, J. (1996). *Learning: The treasure within: Report to UNESCO of the International Commission on Education for the Twenty-first Century*. UNESCO.
- Gamage, D. G. N. D., Dharmadasa, R. M., Abeyasinghe, D. C., Wijesekara, R. G. S., Prathapasinghe, G. A., & Someya, T. (2022). Global perspective of plant-based cosmetic industry and possible contribution of Sri Lanka to the development of herbal cosmetics. *Evidence-Based Complementary and Alternative Medicine, 2022*, Article 9940548. <https://doi.org/10.1155/2022/9940548>
- Hattie, J., & Timperley, H. (2007). The power of feedback. *Review of Educational Research, 77*(1), 81–112. <https://doi.org/10.3102/003465430298487>
- Hosnan. (2014). *Pendekatan Saintifik dan Kontekstual dalam Pembelajaran Abad 21*. Ghalia Indonesia.
- Laksana, S. D. W. I. (2016). Integrasi Empat Pilar Pendidikan UNESCO. *Jurnal Idaroh*.
- Maslow, A. H. (1970). *Motivation and Personality*. Harper & Row.
- McLeod, S. (2023). *Piaget's Theory of Cognitive Development*.
- Mulyana, R., & Hidayat, R. (2025). *Pendidikan Karakter pada Perguruan Tinggi*.
- Parwati, N. N., Suryawan, I. P. P., & Apsari, R. A. (2023). *Belajar dan Pembelajaran*. PT. RajaGrafindo Persada-Rajawali Pers.
- Piaget, J. (1970). *Science of Education and the Psychology of the Child*. Viking Press.
- Sardiman, A. M. (2018). *Interaksi dan Motivasi Belajar Mengajar*. Raja Grafindo Persada.
- Skinner, B. F. (1953). *Science and Human*

Behavior. Macmillan.

- Slameto. (2010). *Belajar dan Faktor-Faktor yang Mempengaruhinya*. Rineka Cipta.
- Sukaesih, E. (2026). Implementasi Pilar Pendidikan UNESCO dalam Pembelajaran Holistik. *Jurnal Transformasi Pendidikan Berkelanjutan*.
- Sultan, S., Telila, H., & Kumsa, L. (2024). Ethnobotany of traditional cosmetics among the Oromo women in Madda Walabu District, Bale Zone, Southeastern Ethiopia. *Journal of Ethnobiology and Ethnomedicine*, 20, Article 39. <https://doi.org/10.1186/s13002-024-00673-0>
- UNESCO. (2021). *Reimagining our futures together: A new social contract for education*. UNESCO.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Wardani, H. K. (2022). Pemikiran Teori Kognitif Piaget di Sekolah Dasar. *Khazanah Pendidikan*.