



The Study Program of History Education and
the Study Program of Social Studies Education,
Universitas Pendidikan Indonesia

**Kampus
Merdeka**
INDONESIA JAYA



Indonesia
Social Study
Association



The Association of Indonesian
History Education Study Programs
(P3SI)

Proceeding The 7th International Seminar on Social Studies and History Education (ISSSHE) 2022

Volume II


Thursday, November 17, 2022


Promoting Dialogic Education in Social
Studies and History Education



Study Program of History Education and Study Program of Social Studies Education

Faculty of Social Sciences Education, Universitas Pendidikan Indonesia
Jl. Dr. Setiabudhi No. 229 Bandung 40154 Fax. (022) 2001197

 (022) 2001197

 isshe2022@gmail.com

 <http://sps.upi.edu>

PROCEEDINGS

**The 7th International Seminar on Social Studies and History Education
(ISSSHE) 2022**

“Promoting Dialogic Education in Social Studies and History Education”

Auditorium FPIPS, Universitas Pendidikan Indonesia
Bandung, 17 November 2022



**STUDY PROGRAM OF HISTORY EDUCATION
AND STUDY PROGRAM OF SOCIAL STUDIES EDUCATION
FACULTY OF SOCIAL SCIENCES EDUCATION
UNIVERSITAS PENDIDIKAN INDONESIA**

Jl. Dr. Setiabudhi No. 229 Bandung 40154 Tlp. (022) 2001197
Fax. (022) 2001197 E-Mail: fpips@upi.edu
Website: <http://fpips.upi.edu>

Proceedings

The 7th International Seminar on Social Studies and History Education (ISSSHE) 2022

“Promoting Dialogic Education in Social Studies and History Education”

Steering Committee	:	Prof. Dr. Agus Mulyana, M.Hum. Dean of Faculty of Social Sciences Education
Directors	:	Dr. Erlina Wiyanarti, M.Pd. Head of Study Program of Social Studies Education Prof. Dr. Nana Supriatna, M.Ed. Head of Study Program of History Education Dr. Murdiyah Winarti, M.Pd. Head of Study Program of History Education
Chairperson	:	Ahmad Sohabudin, S.Pd.
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Treasurer	:	Yeni Kurniawati Somantri, M.Pd Restu Ananda Sukur, S.Pd.
Program Chair	:	Euis Iskantini, S.Pd.

Proceeding

Reviewers	:	Prof. Dr. Nana Supriatna, M.Ed. Dr. Erlina Wiyanarti, M.Pd.
Editors	:	Ilham Samudra Sanur, S.Pd. Restu Ananda Sukur, S.Pd. Ali Wahyudi, S.Pd. Devi Wahyuni, S.Pd.
Layout	:	Ilham Samudra Sanur, S.Pd.
Cover & Design	:	Vies Nada Adzandini, S.Pd.

First Edition, December 2022

Size: 17,6 x 25 cm, 453 hlm, 2 jilid

ISBN:

Published by

Faculty of Social Sciences Education

Study Program of History Education and Study Program Social Studies Education

Universitas Pendidikan Indonesia

Printed by, Bandung

Prof. Dr. Agus Mulyana, M.Hum
Dean of Faculty of Social Sciences Education
Universitas Pendidikan Indonesia

Messages From the Dean

By praising and being grateful to God the almighty, I welcome this annual International Seminar on Social Studies and History Education (ISSSHE) in 2022. This activity was initiated by the Study Program of Social Studies Education and the Study Program of History Education, Faculty of Social Sciences Education, Universitas Pendidikan Indonesia. It is the seventh in a series since it was first held in 2015. I hope that this good academic tradition will continue and improve its quality in the future.

The Covid-19 pandemic running for almost three years has resulted in fundamental changes in all aspects of human life. Education, both theoretical and practical, faces great challenges to adapt to the latest dynamic developments, which this generation may never face before. As academics, it is our duty to synergize, collaborate and come up with the best ideas, paradigms, approaches, and solutions towards social recovery in the post-pandemic period by considering the aspect of harmony between humans and the environment as the spirit of the global 2030 Sustainable Development Goals (SDGs).

One breakthrough to face the post-pandemic era can depart from the nation's cultural treasures. As the prominent social scientist Ibn Khaldun reveals community evolution, many unique sustainable approaches already exist and are nurtured in each local or indigenous community. Therefore, I welcome the theme, "**Promoting Dialogic Education in Social Studies and History Education**" as a big umbrella for this intellectual activity.

I would like to thanks Assoc. Professor Erlina Wiyanarti, Professor Nana Supriatna, and their team for its remarkable effort on this event as well as the best appreciation to the invited keynote speakers for their participation. The School will always happy to have you here and I hope that we can continue our cooperation better and deeper in the future. I also welcome this proceeding as a product of academic research. We hope that our small contribution today will give a big impact towards society development, now and the future. Thank you very much.

Bandung, 17 November 2022
Prof. Dr. Agus Mulyana, M.Hum.

Dr. Erlina Wiyanarti, M.Pd

Head of the Study Program of Social Studies Education
Faculty of Social Sciences Education
Universitas Pendidikan Indonesia

Welcoming Remarks

Sustainability is the key to development trends in the 21st century. As a global theme, the active role of all parties, especially educators, academics, and practitioners, is crucial. This strategic position is in line with the SDGs target in 2030. While also struggling to keep the pace on the track, we are facing the latest challenge of a severe health crisis which will undoubtedly affect efforts to achieve the global targets of these nations.

Social Studies Education has a strategic position in pursuing the realization of the SDGs. Universal values such as tolerance, respect, dialogue, and inclusivity are common themes that need to be promoted. However, generalizations also often cause culture and society in the semi- or periphery area, in Wallerstein's (1974) term, to lose direction. On the one hand, they need to encourage progress by adapting to new values and approaches in the name of development. However, the adaptation often caused them to be uprooted from their identity roots for the sake of modernity.

Combining the two contexts of today's world between sustainable development and the Covid-19 Pandemic, we can use the terms of disruption. How can society re-establish new normality in such complex disruption? What is the role of Social Studies Education in ensuring sustainability in education and development? Therefore, we brought the theme "**Promoting Dialogic Education in Social Studies and History Education**" with the hope that it will stimulate critical and brilliant thinking from academics, practitioners, and observers, especially among the educational community regarding potential directions and approaches in dealing with the negative impacts of the crisis.

At this very good moment, I would like to express my highest appreciation to the invited speakers, Dr. Shakila Che Dahalan from Sultan Idris University of Education, Malaysia; Dr. Iip Ichsanudin, S.S., M.A from Pengembang Kurikulum, Kemendikbudristek, Jakarta, and Prof. Dr. Wensley M. Reyes from University of the Philippines, Manila. My highest regards also to the distinguish speakers Drs. Nasution, M.Hum., M.Ed., Ph.D from Surabaya State University, and Prof. Tsuchiya Takeshi from Aichi University of Education, Japan for their participation. To the committee, who planned and executed this seminar, our partner, APRIPSI, most of all, the presenters and participants who have enthusiastically showed up here, my biggest thank you, and please enjoy our event.

Kind regards.

Bandung, 17 November 2022

Dr. Erlina Wiyanarti, M.Pd.

Prof. Dr. Nana Supriatna, M.Ed

Head of the Study Program of History Education

Faculty of Social Sciences Education

Universitas Pendidikan Indonesia

Welcoming Remarks

The past, present, and future are a causal-effect congruence which, as Carr (1961) stated, is a continuing or endless dialogue. Through history, we are able to access the stockpile of experience and meaning of life as human beings. If our daily lives tend to be preoccupied with pragmatic targets, then dialogue with the past, the history, will open our eyes to transcend material boundaries by absorbing immaterial values, life wisdom from what has been experienced by humans and society before us.

We are living in unfavourable times. In the last twenty years, the world has been hit by two or three global economic crises, several regional wars and conflicts, and two health crises: SARS and Ebola. Now, we are facing another global crisis again of the Covid-19 pandemic. In addition to having a broad impact on educational practice, this situation is expected to be an opportunity for academics, practitioners, and the HEIs to improve themselves and their adaptive capacity to respond to the new challenges constantly emerging.

From a historical perspective, shocks such as crises – in their various forms – are neither strange nor isolated. It is the complexity of space and time that will inevitably occur. Then, what is needed is how humans deal with it: challenge and response (Toynbee, 1946). Here, we bring forward the theme of “**Promoting Dialogic Education in Social Studies and History Education**” as an alternative – even mainstream – for future actions that might be possible in the education community (theoretical and practical development) or society in general.

I would like to express my highest appreciation to the fellow international academics who are invited as our keynote speakers, Dr. Shakila Che Dahalan from Sultan Idris University of Education, Malaysia; Dr. Iip Ichsanudin, S.S., M.A from Pengembang Kurikulum, Kemendikbudristek, Jakarta, and Prof. Dr. Wensley M. Reyes from University of the Philippines, Manila. My highest regards also to the distinguish speakers Drs. Nasution, M. Hum., M. Ed., Ph. D from Surabaya State University, Prof. Tsuchiya Takeshi from Aichi University of Education, Japan, and Dr. Erlina Wiyanarti, M.Pd from UPI. To the committee, who tirelessly planned and executed this seminar, our partner and association P3SI, most of all, the presenters and participants who have enthusiastically participated here, my biggest thank you, and I hope you enjoy our event.

Kind regards.

Bandung, 17 November 2022

Prof. Dr. Nana Supriatna, M.Ed.

Foreword

This proceeding is a second publication in two volumes that compiles about eighty-three articles submitted by the presenters at the 7th International Seminar on Social Studies and History Education (ISSSHE) 2022. The committee is proud enough to organizing this event jointly held by Study Program of **Social Studies Education**, Study Program of **History Education**, Indonesia Association of Social Studies Education (**APRIPSI**), and Indonesia Association of History Education Study Program (**P3SI**).

This year, we come up with “**Promoting Dialogic Education in Social Studies Education and History Education**” as the conference main theme. All the papers are reviewed and classified under the sub-themes as follows:

1. Ecopedagogy in Social Studies and History Education
2. Profil Pelajar Pancasila in Teaching Social Studies and History Education
3. Edutainment in Social Studies and History Education
4. Multiculturalism in Social Studies and History Education
5. Dialogic Pedagogy in Social Studies and History Education
6. Critical Pedagogy in Social Studies and History Education
7. Postmodernism in Social Studies and History Education
8. Kurikulum Merdeka in Social Studies and History Education

We highly express our best appreciation to any party who help and support this seminar. Notably, the university management, the heads of faculty and study programs, the invited speakers, guests, presenters and participants. We hope that this proceeding will give us a fresh insight and better knowledge to answer the challenges especially in the field of social studies and history education during this Pandemic and moreover in the Post-pandemic recovery time that will be happened in the near future.

Thank you very much.

Bandung, 17 November 2022
The 7th ISSSHE Organizing Committee.

Schedule of Event
The 7th International Seminar on Social Studies and History Education
(ISSSHE) 2022

Thursday, 17 November 2022

Time	Activity/s	PIC
08.00 – 08.25	Opening Singing National Anthem <i>Indonesia Raya</i> Welcoming Speech <ul style="list-style-type: none"> ● Head of Study Program of History Education, FPIPS, Universitas Pendidikan Indonesia Prof. Dr. Nana Supriatna, M. Ed.	Master of Ceremony: Labibatussolihah, M.Pd.
08.25 - 08.30	Praying	MC
08.30 – 11.30	Panel Session 1 <ol style="list-style-type: none"> 1. Dr. Shakila Che Dahalan Sultan Idris University of Education, Malaysia 2. Dr. Erlina Wiyanarti, M.Pd., Universitas Pendidikan Indonesia, Indonesia 3. Dr. Iip Ichsanudin, S.S., M.A., Pengembang Kurikulum, Kemendikbudristek, Jakarta 4. Prof. Dr. Wensley M. Reyes University of the Philippines, Manila 	Moderator: Nurdiani Fathiraini, M. A.
11.00 – 11.30	Discussion – Q&A Session	
11.30 – 13.00	Break	
13.10 – 14.30	Panel Session 2 <ol style="list-style-type: none"> 5. Drs. Nasution, M.Hum., M.Ed., Ph.D., Universitas Negeri Surabaya, Indonesia 6. Prof. Tsuchiya Takeshi Aichi University of Education, Japan 	Moderator: Yuni Maratus Sholicha, S.Pd
13.50 – 14.30	Discussion – Q&A Session	
14.30 – 16.30	Parallel Session (Divide List Attached) Closing	Host & Co Host

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Dialogue in Social Studies and History Education

Professor Tsuchiya Takeshi
Aichi University of Education, Japan



Dialogue in social studies and history education

PROFESSOR, AICHI UNIVERSITY OF EDUCATION TSUCHIYA TAKESHI, PH.D.

- 社会科は民主的な市民を育てるための教科です。
- だから、私たちは、生徒たちが自分自身の意見を表明することを重視します。
- 生徒たちは、ペアやグループで、対話します。
- 生徒たちは、この活動を繰り返すことで、民主的な議論の方法を身につけます。
-
- Social studies is a subject for raising democratic citizens.
- Therefore, we place importance on students expressing their own opinions.
- Students interact in pairs and groups. By repeating this activity, students learn how to conduct democratic discussions.

- 日本では、歴史学習は社会科の一部です。
- 歴史は過去の出来事なので答えが一つだと考える人が多い。
- だから、歴史は暗記学習だと言われます。
- しかし、国によって歴史の教科書が違いうように、歴史は多様に叙述されます。
-
- In Japan, history learning is part of social studies.
- Many people think that history is a thing of the past, so there is only one answer.
- That's why it is said that history is learning by rote.
- However, just as history textbooks differ from country to country, history is described in a variety of ways.

- 生徒たちは、歴史が多様に叙述されることを理解すること。これが、社会科歴史学習の基本です。
- なぜなら、世界の人々と対話するとき、人はそれぞれが異なる歴史観を持っていると考える必要があるからです。
-
- Students understand that history can be described in a variety of ways. This is the basis of social studies history learning.
- This is because when interacting with people around the world, it is necessary to think that each person has a different view of history.

- 例えば、私の生まれ故郷は長崎です。
- 私の祖父や私の妻の父は原子爆弾の被爆者です。
- 原爆は、使ってはいけない武器です。
- しかし、過去に日本が侵略したアジアの人々は、原爆が日本に勝つための必要な武器だったと考えるでしょう。
- 原爆を使ったアメリカの多くの人々もまた、原爆投下を肯定しています。
-
- For example, my hometown is Nagasaki.
- My grandfather and my wife's father were atomic bomb survivors.
- The atomic bomb is a weapon that should not be used.
- However, the peoples of Asia invaded by Japan in the past would think that the atomic bomb was a necessary weapon to win over Japan.
- Many people in the United States, who used the atomic bomb, also approve of the atomic bombing.
-

日本政府は、第二次世界大戦に負けた後に、新しい憲法を作りました。
政府は、憲法に戦争を放棄することを明記しました。いま、日本国民は、「戦争しない権利」を持っています。

GOVERNMENT CREATED A NEW CONSTITUTION AFTER LOSING WORLD WAR II.
THE GOVERNMENT SPECIFIED IN ITS CONSTITUTION THAT IT RENOUNCED WAR. TODAY, JAPAN
PEOPLE HAVE THE RIGHT NOT TO GO TO WAR.



- 暗記学習では、生徒たちは、彼らが持つ「戦争しない権利」の歴史的意味を理解することができません。
- また、彼らは、核兵器を開発することをやめさせることがなぜ大切なのかを説明することができません。
-
- In memorization learning, students are unable to understand the historical meaning of their "right not to war."
- Nor can they explain why it is important to stop developing nuclear weapons.

歴史学習での「対話」は、生徒たちに、彼ら自身とは異なる歴史観があることに気づかせます。

だから、他の生徒とは違う意見を持つ生徒は大切です。

その生徒はキーパーソンです。

対話型の歴史授業の写真を見て、私のスピーチを終わります。ご清聴ありがとうございました。

"Dialogue" in history learning makes students realize that they have a different view of history than their own.

That's why it's important for students to have opinions that are different from other students.

That student is a key person.

Look at pictures of an interactive history lesson and end my speech. Thank you for your attention.

Interactive history lesson



Students use the blackboard.

Interact in groups.

Interactive learning in junior high school. The path to democratic citizenship.



Students search for evidence from textbooks and the Internet.

Elementary school students thinking about the mystery of earthenware 2000 years ago



Dialogue classes in elementary school.

Dialogue with museum experts. Students are questioning experts about their theories.



Dialogic Education in History and Social Studies

Drs. Nasution, M. Hum., M. Ed., Ph. D
Universitas Negeri Surabaya



DIALOGIC EDUCATION IN HISTORY AND SOCIAL STUDIES

*The 7th International Seminar on Social Studies and History Education (ISSSHE)
Held by Universitas Pendidikan Indonesia, November 17th 2022*

Nasution, Ph.D.
Universitas Negeri Surabaya

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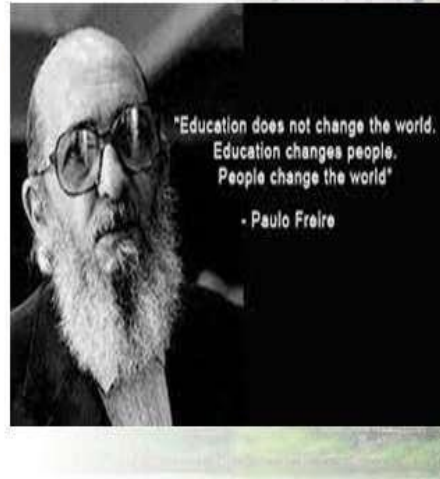
Introduction

- At the opening of the 2022 G20 Summit which took place in Bali, Indonesian President Joko Widodo invited all G20 members to work together to give concrete results to the world. The President stressed the importance of "dialogue" to reconcile differences.



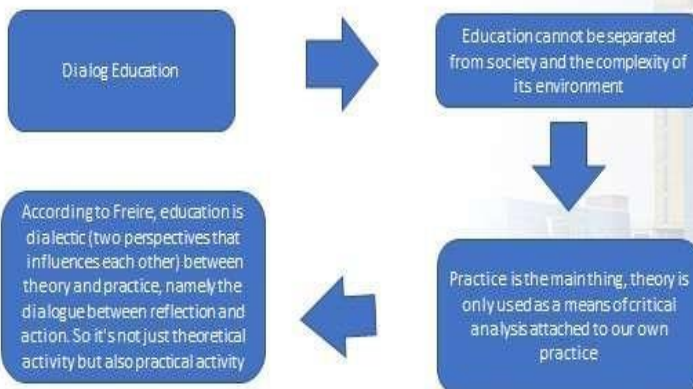
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- From the sentence above, it cannot be denied that dialogue is important in solving various problems
- more humane society. • For this reason, dialogue in education also needs to be developed. Internalization of dialogue values is grown in solving various social problems for achieve a common humane goal.
- Paulo Freire (1921-2017) said that Education cannot change the world, Education changes people. It's this person, that will change the world.



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The Concept of Freire Dialogue Education



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Humanization is a central view of Freire's Educational thought.

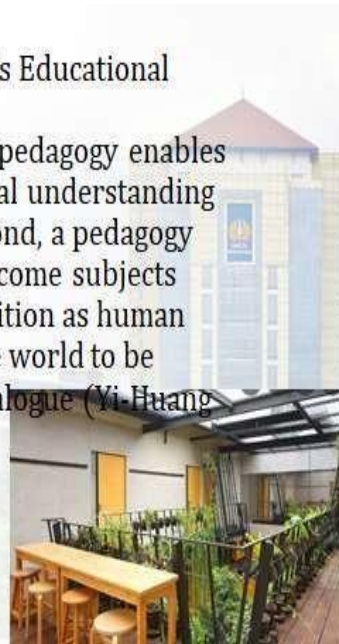
Education has two characteristics. First, pedagogy enables students and teachers to develop a critical understanding of their relationship with the world. Second, a pedagogy that enables students and teachers to become subjects who are aware of their context and condition as human beings. According to Freire, changing the world to be humane is only possible through true dialogue (Yi-Huang Shih, 2018)

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Premise Dialog

- Everyone has the right to speak;
- Dialogue is not the accommodation of one person's opinion to another
- Dialogue is not a hostile argument and polemic (Freire, 2000; Yi-Huang Shih, 2018).

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Essential Elements of Strong Dialogue

- Mutual respect and love
- Humility
- Hope
- Humor
- Silence
- Critical thinking
- Keyakinan (Freire, 1997; Yi-Huang Shih, 2018).



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Elements in Social Studies and Education Implementation of the Dialogue Method

1. Support for the Common good

2. Adopt multiple and common perspectives

3. Apply knowledge, skills, and values in civic activities

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Implementation of the Dialogue Method: The Theme is Conflict and Social Integration

Can take the case of the War in Ukraine

Students divide into several groups:

1. Group of students in the role as Russia Country.
2. Group of students in the role as Ukraine Country.
3. Group of students in the role as America and Nato Countries
4. Group of Students as an affected developing country

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Social Studies learning will be stronger when it is active

- a. Social Studies requires reflective thinking and decision making.
- b. Students develop new understandings through a process of active knowledge construction.
- c. Interactive dialogue facilitates the frame of mind needed to develop social understanding (NCSS, 2004; Nasution, 2022).

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Examples of Dialogue in History Learning

Debate about Film 6 30 5PKI



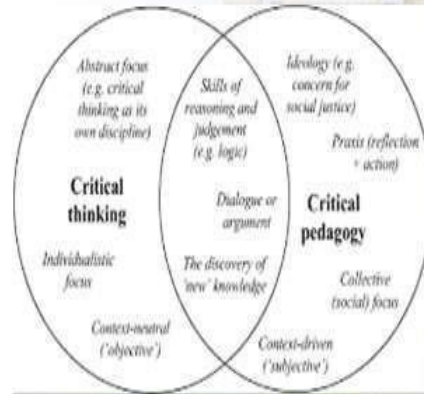
Classes are divided into groups

- Academics Group
- Left Perspective Group
- Audience Group
- Host



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Dialogue is an event of discussion between action and reflection. stimulate critical pedagogy. Critical Pedagogy involves "thinking about what and why you are going to do it, before you do it and then you reflect on what you are doing. How you will do it and what the results will be (Freire, 1985: Monchinski, 2008, p. 1; Samacá Bohórquez, 2020, p125).



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Conclusion

When I try to use a dialogue approach, I have a dialectic between the application of the theory and practice. Sometimes the conflict resolution cannot be solved as humanely as Freire's theory. In dialogue sometimes need a good Networking, Lobbying and Negotiating to optimize results.



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Social Studies Learning Using a Neuroscience Approach in the Digital Era: Utilization of Core Memory for the Development of Student Empathy

Dr. Erlina Wiyanarti, M.Pd
Universitas Pendidikan Indonesia



**SOCIAL STUDIES LEARNING USING A NEUROSCIENCE APPROACH
IN THE DIGITAL ERA:
UTILIZATION OF CORE MEMORY FOR THE DEVELOPMENT OF
STUDENT EMPATHY**

Erlina Wiyanarti

INTERNATIONAL SEMINAR ON SOCIAL STUDIES AND HISTORY EDUCATION

17 November 2022

BACKGROUND

- a. The development of society in the era of IR 4.0 and Society 5.0 was marked by the strengthening of human-centered and technology-based community empowerment.
- b. The acceleration of the Internet of Things is expanding the applicability of “smart” technology, in essence, the emergence of a “tele-everything” world is on the horizon as people are relying “more on digital connections for work, education, health care, daily commercial transactions and essential social interactions” (Anderson et al., 2021, p. 3).
- c. The COVID-19 pandemic accelerated changes that were already taking place and led to an online purchases and social engagement.

SOCIAL STUDIES LEARNING IN DIGITAL ERA

- ❖ The increasing “commodification of human experience” (Zuboff, 2019), encourage social studies educators need to enable youth to have a better understanding of the ongoing changes fostered by technology, so as to avoid running the risk of preparing youth for an outmoded form of civic life that no longer exists.
- ❖ Social Studies learning innovations pay more attention to human aspects of learning that are centered on values and character in fostering digital civic participation through critical inquiry (NCSS Task Force, 2022).
- ❖ Social Studies learning should be sensitive enough both to integrate sound emerging technologies and to deliberate thoughtfully about their civic, ethical, personal, and societal implications

NEUROSCIENCE APPROACH

- Neuroscience is the science that studies the brain's nervous system and its functions. One of the tasks of neuroscience is to explain human behavior from the point of view of the activities that occur in the brain.
- Recent research in the field of neuroscience has found some evidence that there is an inseparable connection between the brain and human behavior. Some neuroscientists have even suggested that education might be considered “a process of optimal adaptation such that learning is guided to ensure proper brain development and functionality”.
- Neuroscience-based learning aims to optimize students' brain development in the learning process. With neuroscience, we pay attention to the comfort of students while participating in learning.

MEMORY IN LEARNING PSYCHOLOGY

- ❖ Memory is one of the most fundamental mental processes, and the brain is the organ that is responsible for thinking, feeling, wanting, perceiving learning and memory, curiosity, and behavior.
- ❖ Memory is a behavioral change caused by an experience, and define learning is a process for acquiring memory. Thus, memory depends on learning. But learning also depends on memory.

CORE MEMORY IN NEUROSCIENCE DISCOURSE

- ❖ Core memories is a concept from the Pixar animated film **Inside Out** (2015).
- ❖ While “core memory” is a made-up term, the memory trend is helpful in showing how valuable our memories are and allows us a window into our former lives. By reminiscing about our experiences with others, we also share parts of ourselves.
- ❖ Scientifically, core memories are memories based on human emotions that return to consciousness during times when that emotion is primary.

THE ROLE OF CORE MEMORY IN EMPOWERING STUDENTS' EMPATHY IN SOCIAL STUDIES LEARNING

- Naturally, Human potentials are instinct, mind, and heart.
- Ki Hadjar Dewantara calls this natural potential the term "Trisakti Jiwa" which includes "thought, feeling and willingness". These three natural potentials are known in eastern psychology as creativity, taste, and intention (Dewantara, 1977: 451).
- Empathy means being able to feel what others feel, without losing identity (Hoffman, 2008; Decety and Ickes, 2011).
- Through humanistic-holistic perspective hoped that individuals who have self-confidence and responsibility are able to express themselves as good citizens who have an empathetic disposition.
- Student formed a form of emotional intelligence that is recorded in core memory to be able to understand the feelings of other (Gordon, 2009).

DEVELOPMENT OF SOCIAL STUDIES LEARNING FOR THE DEVELOPMENT OF EMPATHY IN THE DIGITAL ERA

- Application of Social studies in "Kurikulum Merdeka" with the Understanding by Designs approach
- Promote social studies educators' experience in using technology and its integration into student learning base empathic.
- Social studies learning has to be more sensitive enough to integrate sound emerging technologies and deliberate thoughtfully about their civic, empathic, and societal implications.
- Given an understanding of how "technologies are not neutral," explore ways to better enable social studies educators to assess the potential benefits of using technologies for empowering students' empathy.



HATURNUHUN
TERIMAKASIH
THANK YOU
WASSALAM



Learning and Innovation Teaching Skills: Current Practices in Malaysia

Dr. Shakila Che Dahalan
Universitas Pendidikan Sultan Idris Malaysia




**7th International Seminar on Social Studies and
History Education**
17 November 2022


**Learning and Innovation Teaching Skills:
Current practices in Malaysia**




DR. SHAKILA BINTI CHE DAHALAN
Senior Lecturer (History Education)
Faculty of Human Science
Universiti Pendidikan Sultan Idris
shakilaacd@fsk.upsi.edu.my +60194708385




The Problem




**Diversity of students' mastery
of skills in History Education**



**The lack of teacher skills in
mastering history pedagogy**



**The lack of student interest in
History subjects**



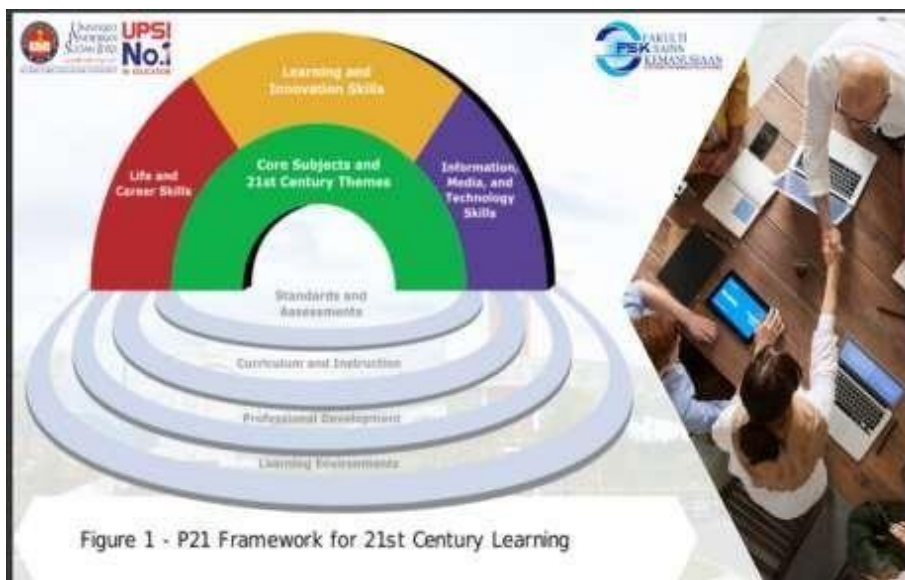


Figure 1 - P21 Framework for 21st Century Learning



21st Century Skills



- The skills, aptitudes, and learning styles that educators, corporate executives, academics, and governmental organisations have identified as necessary for success in 21st-century society and businesses are referred to as 21st-century skills.
 - This is a part of an expanding global movement focused on the abilities pupils need to possess in order to succeed in a quickly evolving, digital society.
 - The mastery of abilities like:
 - Analytic reasoning
 - Complex problem-solving
 - Teamwork
- the foundation of deeper learning, which is linked to many of these skills.
- These abilities are distinct from conventional academic abilities because they do not largely rely on content knowledge.



Learning and Innovation Skills



**Creativity and
Innovation Skills**



**Critical Thinking
Skills**



Problem Solving



Learning and Innovation Skills



Communication

Collaboration



Current practices in Malaysia

Action Research in schools

Primary and Secondary School.

History Education Research

- How innovation in history education affects students' achievement and 4c skills.
- Social support in schools
- How theory in education affects teachers' and students' performance.

Provide superior customer service

Apply page animations and transitions to emphasize ideas and make them even more memorable.

WHAT IS ACTION RESEARCH?

Taxonomy of action research data collection techniques

Benefits of Action Research to enhance Learning and Innovation Teaching Skills



KEMENTERIAN PENDIDIKAN MALAYSIA

INISIATIF PERANTISISWA KELUARGA MALAYSIA

RM450 JUTA

Memberi manfaat kepada 600,000 mahasiswa IPT daripada keluarga B40

Menyediakan sebuah tablet kepada setiap pelajar B40 di institusi pendidikan tinggi

#IPKPraktis

Education Support

UPS I
No.1

Predicted History Education using Action Research

0 25 50 75 100

AC1 AC2 AC3 AC4

Category	Area 1 (Purple)	Area 2 (Light Blue)	Area 3 (Dark Blue)	Total
AC1	10	15	15	40
AC2	15	20	25	60
AC3	35	25	20	80
AC4	30	20	50	100



Thank you





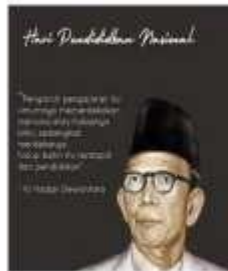
Pelajaran Sejarah dalam Kurikulum Merdeka

Dr. Iip Ichsanudin, S.S., M.A.

Pengembang Kurikulum, Kemendikbudristek, Jakarta



I. Filosofi Merdeka Belajar Ki Hajar Dewantara



".....The life of the growth of the children lies beyond the skill or will of us educators. The children as creatures, as humans, as living things, the light of life and growth according to their own nature...."

Ki Hadjar Dewantara (1936-1937:21)

"...the natural power that exists in the children is none other than all the power in the inner life and the outer life of the children, which exists because of the power of nature..."

Ki Hadjar Dewantara (1936-19)

"...independence should be imposed on the way children think, that is, do not always be 'pioneered', or told to admit the ideas of others, but make it a habit for children to find all knowledge by themselves using their own minds..."

Ki Hadjar Dewantara (1936-1937)

**OLAH PIKIR, OLAH HATI, OLAH RASA,
OLAH KARSA, OLAH RAGA**
(Ki Hajar Dewantara)

"Education is guiding students through (through) the journey from the heart to the various correct ways of seeing the world and becoming someone in the world"
(Parker J. Palmer)

"The real purpose of learning is to master new things and the focus of attention is to find strategies for learning. When there is a fluency, it is not related to the student's intelligence. It just means that the right strategies haven't been found. Keep on searching"
(Carol S. Dweck: 2000).

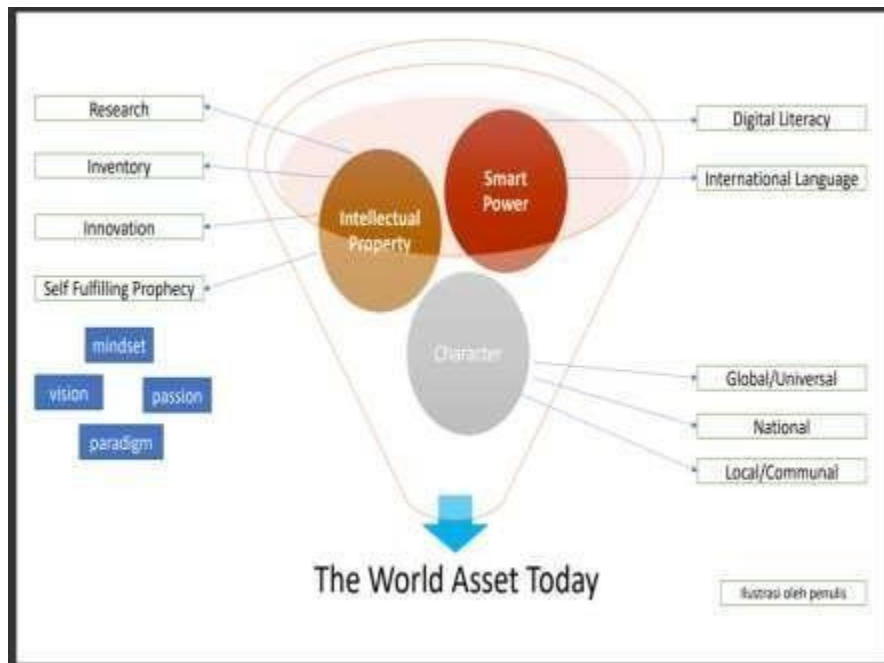
Education is a **conscious** and **planned** effort to create a **learning atmosphere** and learning process so that **students actively develop their potential** to have **religious spiritual strength, self-control, personality, intelligence, noble character, and skills** needed by themselves, society, nation and state.

Chapter I, Article I, Paragraph (1) UUSPN No. 20 of 2003

Chapter I, Article I, Paragraph (1) PP No. 57 of 2021 as amended to PP Number 4 of 2022

What does the world look like?

4C's & **4D's**



II. Kebijakan Kurikulum

Implementasi Kurikulum Merdeka untuk pemulihan pembelajaran dilakukan berdasarkan kebijakan-kebijakan berikut ini:

Permendikbudristek No. 5 Tahun 2022	Permendikbudristek No. 7 Tahun 2022	Keppmendikbudristek No. 262 Tahun 2022	Keputusan Kepala BSKAP No. 033/H/KR/2022 Tahun 2022	Keputusan Kepala BSKAP No. 059/H/KR/2022 Tahun 2022
<p>Standar Kompetensi Lulusan pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, dan Pendidikan Menengah</p> <p>Standar kompetensi lulusan menetapkan kriteria minimal tentang kemampuan sikap, pengetahuan, dan keterampilan yang menunjukkan capaian kemampuan peserta didik dari hasil pembelajaran pada akhir jenjang pendidikan. SKL menjadi acuan untuk Kurikulum 2013, Kurikulum dasar, dan Kurikulum Merdeka.</p>	<p>Standar Isi pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, dan Pendidikan Menengah</p> <p>Standar isi dikembangkan melalui pemenuhan ruang lingkup materi yang sesuai dengan kompetensi lulusan. Ruang lingkup materi ini akan bahan belajar dalam materi pembelajaran yang disesuaikan berdasarkan: 1) materi wajib sesuai dengan ketentuan peraturan perundang-undangan; 2) konsep keilmuan; dan 3) jalinan, jenggot, dan jalinan pendidikan. Standar isi menjadi acuan untuk Kurikulum 2013, Kurikulum dasar, dan Kurikulum Merdeka.</p>	<p>Perubahan atas Keputusan atas Keppmendikbudristek No. 56/M/2022 tentang Pedoman Penerapan Kurikulum dalam Rangka Pemulihan Pembelajaran</p> <p>Melalui 3 opsi kurikulum yang dapat digunakan di satuan pendidikan dalam rangka pemulihan pembelajaran berupa struktur Kurikulum Merdeka, atau terkait pembelajaran dan asesmen, serta bahan belajar guru.</p>	<p>Perubahan Atas Keputusan Kepala BSKAP Nomor 038/KR/2022 tentang Capaian Pembelajaran pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, dan Pendidikan Menengah Pada Kurikulum Merdeka</p> <p>Melalui Capaian Pembelajaran untuk semua jenjang dan mata pelajaran dalam struktur Kurikulum Merdeka.</p>	<p>Dimensi, Elemen dan Sub Elemen Profil Pelajar Pancasila Pada Kurikulum Merdeka</p> <p>Melalui pengisian dan tahap-tahap perkembangan profil pelajar Pancasila yang dapat digunakan terutama untuk proyek pengisian profil pelajar Pancasila.</p>

<https://kurikulum.kemdikbud.go.id>

Curriculum Development Common Thread

The independent curriculum continues the direction of the previous curriculum development:

1. Holistic orientation: the curriculum is designed to develop students holistically, covering academic and non-academic skills, cognitive, social, emotional and spiritual competencies.
2. Competency-based, not content-based: curriculum is designed based on the competencies to be developed, not based on specific content or materials.
3. Contextualization and personalization: curriculum is designed according to context (culture, school mission, local environment) and student needs.



Education is
growth,
development
and life.



Thank you

lip Ichsanudin

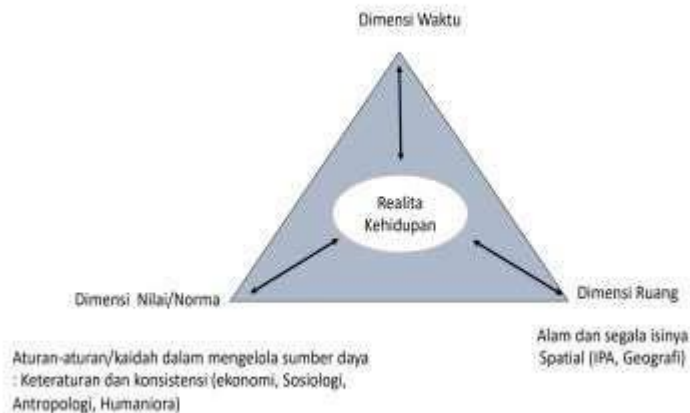
lipichsanudin@gmail.com

081321671976

II. Belajar dari Sejarah

18

Lalu, Saat ini, Masa Depan: (sejarah)
Historical thinking skills, Historical Consciousness, Historical Conceptual Skill, Historical research/historical practice skill



Lingkup Kecakapan dalam mata pelajaran Sejarah

- Keterampilan Konsep Sejarah (*Historical Conceptual Skills*)
- Keterampilan Berpikir Sejarah (*Historical Thinking Skills*)
- Kesadaran Sejarah (*Historical Consciousness*)
- Penelitian Sejarah (*Historical Research*)
- Keterampilan Praktis Sejarah (*Historical Practice Skills*)

Scope of Proficiency in History subjects

- Historical Conceptual Skills
- Historical Thinking Skills
- Historical Consciousness
- Historical Research
- Historical Practice Skills



Is History Useful?

- It doesn't help build schools, fight fires, perform operations, help sell merchandise, or launch a space shuttle.
- So...why do we study history?

History Helps Us Understand OUR WORLD

- You cannot understand people if you do not understand their past
- You cannot understand our community if you do not know how it came to be
- You cannot understand our nation without history
- You cannot understand our world if you do not understand history



History Give Us Identity

- Studying history gives people a sense of nationalism
- It gives groups such as ethnic, organization, even schools a sense of identity
- It gives family and personal identity as well

History Helps Us Understand People

- People make up society and it is very hard to test how that kind of group behaves when it is made up of 4 billion people
- History acts as a “social laboratory”, one of the few way we can help predict the future behavior of such a large group



Those That Study and Understand History Become Good Citizens

- It provides national identity
- Provides examples of success, morality and of course the examples of the opposite
- Helps us understand current world affairs and conflicts by understanding the root of the problems
- Provides support for making decisions and encourages, "responsible public behavior, whether as a national or community leader, an informed voter, a petitioner, or a simple observer."

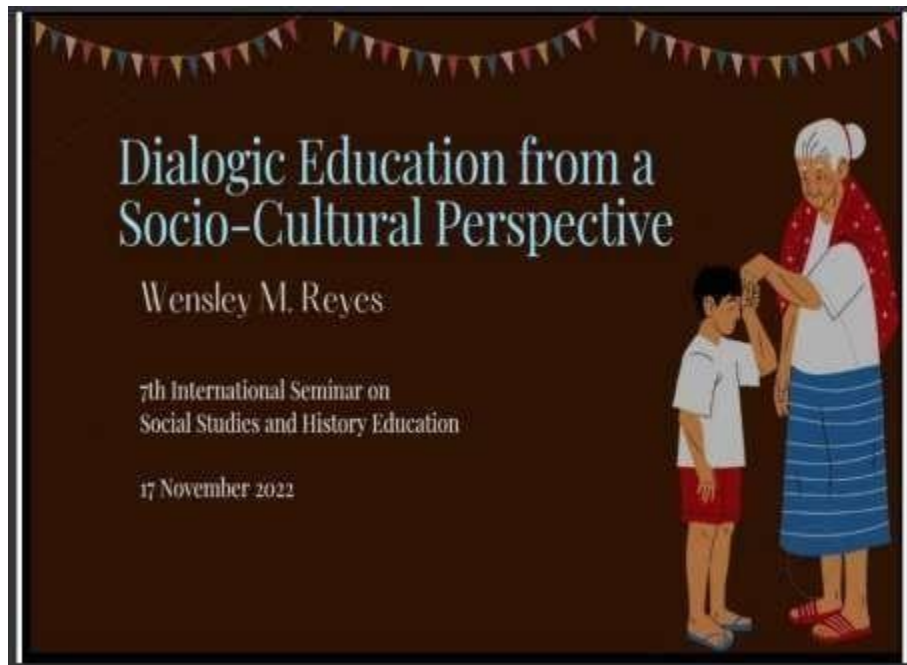
Now that I have you all convinced
history is important...

How do you take the first steps to become a historian?



Dialogic Education from a Socio-Cultural Perspective

Prof. Dr. Wensley M. Reyes
University of the Philippines, Manila





7th International Seminar on
Social Studies and History Education


Promoting Dialogic
Education in Social Studies
and History Education



Dialogic Education from a
Socio-Cultural Perspective




My presentation aims to reflect on Dialogic Education using the socio-cultural lens by highlighting social and cultural factors that may influence teaching and learning.




Dialogic Education

“focuses on building understanding and deepening insight through questioning and dialogue”



Dialogic Education

“focuses more on relationships
between the teacher and learners”



“Dialogic teaching harnesses the power of talk to stimulate and extend pupils’ thinking and advance their learning and understanding. It helps the teacher more precisely to diagnose pupils’ needs, frame their learning tasks and assess their progress. It empowers the student for lifelong learning and active citizenship.”

ROBIN ALEXANDER

Basic Principles of Dialogic Teaching



Purposeful ✓
Supportive ✓
Collective ✓
Reciprocal ✓
Cumulative ✓

Lev Vygotsky
(1896-1934)



Sociocultural Theory

Jerome Bruner
(1915-2016)



Theory of Cognitive Development

Socio-cultural Perspective and Culture-based Education



“Culture-based education is the grounding of instruction and student learning in these ways, including the values, norms, knowledge, beliefs, practices, experiences, and language that are the foundation of a(n indigenous) culture.”

SHAWN KANA'IAUPUNI



Socio-Cultural Sectors

Class - a group sharing the same economic or social status

Ethnicity- a particular ethnic affiliation or group

Gender- the behavioral, cultural, or psychological traits typically associated with one sex

Religion- a personal set or institutionalized system of religious attitudes, beliefs, and practices

Age- the time of life at which some particular qualification, power, or capacity arises or rests





Class

- How does socio-economic class affect the relationship and dialogue between teachers and students?
- Should we consider economic status of the teacher in relation to the students?
- How does economic status of the teacher affect the quality of teaching and confidence in a dialogic manner?

Ethnicity

- How does ethnicity (or being member of a minority groups) affect the relationship and dialogue between teachers and students?
- Are people of color (or members of specific ethnic groups) treated equally in a dialogue?
- Are teachers who belong to an ethnic group treated with respect and confidence?

Gender

- How does gender affect the relationship and dialogue between teachers and students?
- Are there certain genders which are more efficient to facilitate 'dialogic education' (e.g., male or female, others)?
- How does each gender respond to Dialogic Education?

Religion

- How does religion affect the relationship and dialogue between teachers and students?
- Religions are oftentimes didactic. How do we practice Dialogic Education in this context?
- Are there certain religious beliefs which are not in line with Dialogic Education?

Age

- How does age affect the relationship and dialogue between teachers and students?
- There are cultures which gives emphasis to seniority/maturity, what age should be the age of the teacher for them to be recognized?
- What age is to be considered for teachers to 'command authority' and facilitate dialogue?

Socio-cultural sectors

Class, Ethnicity,
Gender, Religion, Age

"...to also look into local literatures to highlight existing socio-cultural challenges to education"

Jose Rizal



Socio- economic condition of a teacher

A poor teacher struggles not only against prejudices but also against certain influences....

You know that no one can either teach or learn under such [deplorable] circumstances, **for the child will not respect his teacher when he sees him abused without standing up for his rights.**

In order to be heeded and to maintain his authority the teacher needs prestige, reputation, moral strength, and some freedom of action.

Environmental setting of the student

I became convinced that it was impossible to use one's mind properly when blows, or similar punishment, were in prospect. **Fear and terror disturb the most serene, and a child's imagination, besides being very lively, is also very impressionable.**

As it is on the brain that ideas are impressed, it is necessary that there be both inner and outer calm, that there be serenity of spirit, physical and moral repose, and willingness, so **I thought that before everything else I should cultivate in the children confidence, assurance, and some personal pride.**

