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## Fostering Historical Thinking and Reasoning through Hybrid Dialogue: Integrating Javanese Philosophy into History Education

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**Abstract.** Learning in history classes is often monological, with students often being passive recipients of information. The aim of this research was to propose a hybrid dialogue approach that combines monological and dialogical elements based on local cultural values, such as the *Jalma Kang Utama* philosophy in Yogyakarta, to improve students' historical thinking and reasoning (HTR) abilities. This study used a multi-case qualitative methodology with purposive sampling involving 108 participants from three high school history classes (3 history teachers and 105 students) in Yogyakarta that became a pilot project for the implementation of Specialised Kejojgaan Education (*Pendidikan Khas Kejojgaan*: PKJ). Classroom observations were conducted for 270 minutes in three sessions, with video recordings used to analyze interactions through Epstein's socio-cultural approach. The focus was on dialogic interactions to connect historical facts with Javanese philosophical values. The results show that the hybrid dialogue approach improved student engagement and HTR abilities. Dialogical interaction helped students more easily relate historical facts to a broader cultural and ethical context, particularly Javanese philosophy in HTR. Teachers who use this method succeed in creating an inclusive learning environment where students are actively involved in learning history. In conclusion, this study provides a practical model for integrating local cultural values into history education. It offers valuable insights to foster critical and reflective thinking skills among students in diverse cultural contexts. This research contributes to improving history education in a diverse cultural context such as Indonesia.

**Keywords:** cultural-based education; historical thinking and reasoning; history education; hybrid dialogue; Javanese philosophy

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## 1. Introduction

The dialogical approach has been widely recognized in education as an effective method for developing students' critical thinking and reasoning skills (Lisanby, 2024; Rao et al., 2024). In history education, national curricula in many countries, including Indonesia, emphasize the importance of developing deep historical thinking rather than mere memorization of facts (Okelo et al., 2024). However, in many schools, history teaching is still monological, where teachers simply deliver information without engaging students in critical dialogue (Feng et al., 2022). As a result, students acquire knowledge without the capacity for in-depth analysis and critical reflection on historical events. By adopting dialogical methods, educators can encourage the development of advanced thinking skills aligned with the historical thinking and reasoning (HTR) framework (Gestsdóttir et al., 2018). HTR includes general cognitive abilities and specialized knowledge, such as applying historical heuristics relating to overarching historical concepts (Donnelly et al., 2019; Seixas, 2004). According to van Boxtel and van Drie (2018) and van Boxtel et al. (2020), the dialogical approach allows teachers to expand the discussion, thus improving students' HTR abilities.

In Javanese culture, represented by the Yogyakarta Palace, there is a philosophy of education called *Jalma Kang Utama*, which refers to a human being with noble behavior and high ethical values. In line with this philosophy, since the beginning of 2024, the Yogyakarta government has implemented Specialized Kejojgaan Education (*Pendidikan Khas Kejojgaan: PKJ*). The philosophy of PKJ is based on a trilogy of key principles: *hamemayu hayuning bawono* (maintaining the beauty of the world), *sangkan paraning dumadi* (the origin of existence), and *manunggaling kawula gusti* (the unity between man and God) (Waluyo, 2022; Widayat & Dwiadmojo, 2023). This philosophy highlights that human interaction is a process of mutual learning, where individuals explore fundamental questions to discover their identity at an ontological level (Prasetya & Komara, 2019). Integrating these cultural values into dialogic education offers a unique opportunity to address the limitations of monological teaching in history education.

The dialogic education approach integrated with local values can be understood through an epistemological perspective, where dialogue serves as a tool to acquire meaning, as Vygotsky's (1978) theory emphasizes the importance of social interaction in knowledge construction (Albornoz Muñoz & Sebastián Balmaceda, 2022; Erduran, 2018). In this model, the teacher asks questions, the students answer, and the teacher provides feedback. However, this approach is often considered too theoretical and difficult to implement in Indonesia, as teaching focuses more on factual knowledge and exam preparation, which can reduce efficiency in achieving curriculum goals (Okelo et al., 2024; Rao et al., 2024; Saefudin, Wasino et al., 2024). As a result, students may struggle to develop critical thinking skills, as they primarily focus on rote learning to meet exam requirements. This raises the need for a more adaptable teaching method, such as hybrid dialogue, that can balance theoretical frameworks with practical applications. The conceptual frameworks depicted in Figures 1 and 2 below illustrate these ideas.

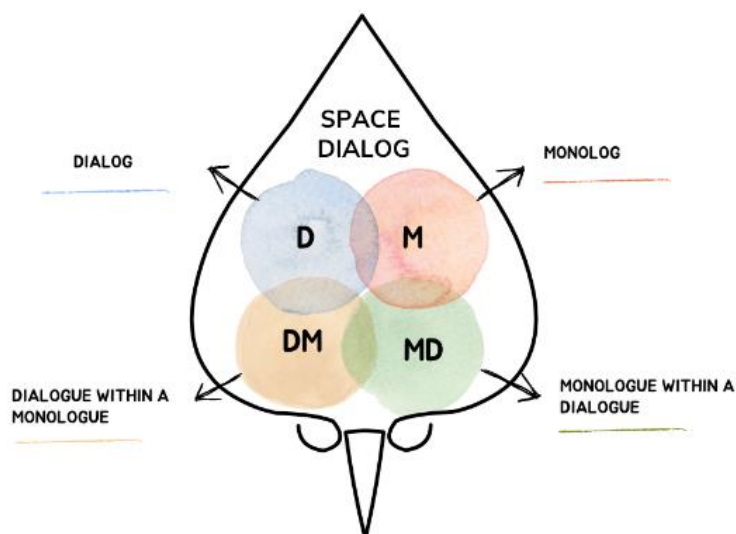


Figure 1: Conceptual framework for hybrid dialogue

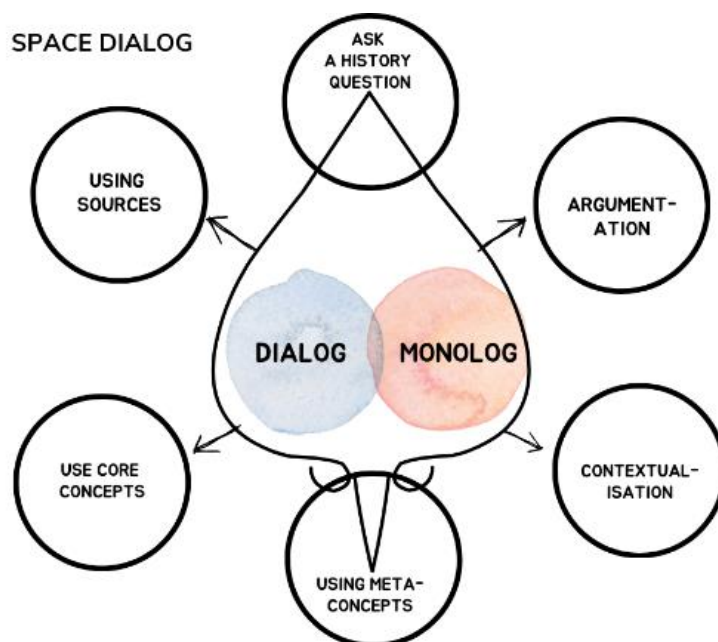


Figure 2: Conceptual framework for HTR elements embedded in hybrid dialogue

Figure 1 presents the conceptual framework for hybrid dialogue, combining monological and dialogical teaching to promote balanced communication and enhance learning outcomes. Figure 2 focuses on integrating HTR elements within this framework, encouraging both short-term interactive dialogues and long-term historical inquiry to deepen students' understanding of historical events and cultural traditions. The hybrid dialogue approach provides a flexible and comprehensive method for analyzing dialogue in education across various levels of interaction. It employs temporary, interactive dialogues to stimulate critical thinking and detailed analysis, especially in history lessons (Elmersjö & Zanazanian, 2022; Sánchez-Ibáñez et al., 2021). This approach, grounded in

dialogical teaching principles, emphasizes both structured and spontaneous interaction to foster student engagement through exploration and idea exchange (Grech & Grech, 2020; Tan & Mohamad, 2019).

Additionally, in the context of this study, long-term dialogue connects students with Yogyakarta's cultural heritage, enhancing their understanding of HTR and cultural relevance (Nofrima et al., 2021; Purwanto et al., 2021; Zuliana et al., 2023). The integration of short-term and long-term dialogues enriches history education by maintaining continuous interaction between students and cultural traditions, fostering a deeper and more connected understanding of history and culture. Table 1 outlines the six HTR elements incorporated into the hybrid dialogue framework to further enhance students' HTR skills (also see Figure 2).

**Table 1: The six components of historical thinking and reasoning**

No.	HTR component	Description
1	Asking historical questions	The ability to pose, recognize, and answer historical questions is one of the competencies underpinning historical thinking and can serve as an engine for historical reasoning.
2	Using sources	The ability to select, interpret, and corroborate information from sources to answer a given question or provide evidence to support an argument and consider source evaluation.
3	Contextualisation	The ability to describe, compare, or evaluate historical phenomena and place them in temporal, spatial, and argumentation contexts.
4	Argumentation	The ability to use argument to argue a claim by providing supporting evidence and considering counterarguments.
5	Using substantive concepts	The ability to name historical phenomena, people, and periods when organizing information about the past to describe, compare, and/or explain historical phenomena.
6	Using meta-concepts	The ability to use heuristics in history, such as describing the historical change, providing historical interpretation, or comparing different historical accounts.

Source: van Boxtel and van Drie (2018); van Boxtel et al. (2020)

Several studies have shown that students face considerable difficulties when asked to not only understand historical facts but also adopt various perspectives and interpretations, especially in the analysis of primary sources (Lee, 2005; Seixas, 2004). Some researchers argue that HTR is too complicated and cannot be applied to all students, especially since many students do not aspire to become professional historians (Miralles-Sánchez et al., 2024; van Boxtel & van Drie, 2018). In response to such criticisms, van Boxtel and van Drie (2018) and van Boxtel et al. (2020) emphasized that the focus on second-order concepts is not intended to undermine the importance of teaching substantive historical content but rather to deepen students' understanding of how historical facts relate to broader narratives.

Moreover, the aim of this modern approach to history education is not to produce “mini-historians” but to develop critical thinking skills that can be applied across a range of contexts (Ciriza-Mendivil et al., 2022; Oteng et al., 2023).

A significant pedagogical challenge in history education revolves around the dilemma of whether teachers should emphasize the teaching of historical facts in isolation or prioritize the development of second-order concepts, such as contextualisation and the use of historical sources in learning (Sánchez-Ibáñez et al., 2021). This issue has fueled debate among educators and academics, particularly regarding how to integrate findings from educational research into history teaching practices and align curriculum core competencies with effective instructional strategies (Kropman et al., 2021; Tuithof et al., 2023; van Boxtel et al., 2020). Over the past decades, empirical evidence has shown that high-quality classrooms, especially those characterized by effective dialogue, can positively influence student learning and thinking. Studies show that certain dialogical elements can improve learning outcomes (Giora & Haugh, 2017; Rind, 2021; Saefudin, Jumintono et al., 2024). Dialogical teaching allows educators to develop higher-order thinking skills in students in accordance with the principles of HTR (Chang et al., 2023; Sun et al., 2022).

Although previous research has demonstrated the benefits of dialogic learning in international contexts, there is still a lack of literature exploring its application in local cultural contexts, especially in Indonesia. Empirical studies linking dialogic education with local cultural values, such as PKJ, are still rare. Therefore, this study aimed to address this gap by investigating the impact of dialogic education integrated with Javanese cultural values. The primary research question guiding this study is: How can dialogic hybrid learning based on Javanese cultural values affect students’ HTR abilities in history learning in Yogyakarta? By answering this question, the study seeks to contribute to both the theoretical framework of dialogic education and its practical application in local contexts.

## **2. Method**

### **2.1 Multi-Case Selection**

This research employed a qualitative multi-case study focused on history learning in Class XI, with video-recorded lessons from three history classes at different high schools in Yogyakarta. The classes, identified as History Teacher Class 1 (HTC 1), HTC 2, and HTC 3, were selected to highlight dialogic teaching practices. The teachers, each with over five years of experience, held bachelor’s or master’s degrees in history and professional teaching certifications. The purposive sampling method, recommended by Creswell and Creswell (2018), was used to select cases that align with the research objectives and offer rich insights into dialogic interactions.

The three schools selected were part of the PKJ pilot project, which was chosen to demonstrate differences in teaching methods. The sample consisted of 108 participants (3 history teachers and 105 students) spread across three classes. These schools were selected from the Yogyakarta area to ensure the cultural relevance of the study. These criteria were devised to capture a range of dialogic

interactions and ensure alignment with the research objectives. According to Yin (2016), multi-case research prioritizes depth over sample size, so this choice was sufficient to explore the dynamics and variations of hybrid dialogue in history teaching.

## **2.2 Data Collection, Validity, and Reliability**

Data collection was conducted through classroom observation using a professional camera to record the history lessons in the 3 history classes, totaling approximately 270 minutes in 3 meetings. The video recordings were then transcribed according to the transcription guidelines adapted from Lobe and Morgan (2021). Qualitative analyses were conducted based on the transcriptions in Indonesian, which included segments in Javanese, to examine the characteristics of the classroom teaching discourse. Although Javanese was the mother tongue used in the classroom, the transcriptions were translated into Indonesian to overcome language barriers, and a professional translator reviewed the English version to ensure the accuracy and completeness of the meaning conveyed in the transcriptions.

Several strategic steps were taken to ensure the validity and reliability of the research instrument. In terms of validity, observations and transcriptions of classroom conversations were validated through data triangulation, where data from observations were verified with video recordings and transcriptions of conversations to ensure an accurate interpretation of data and match the reality on the ground. Transcriptions translated from Javanese and Indonesian to English were verified by a professional translator to maintain the accuracy of the meaning and context of the recorded dialogues, thus supporting the validity of the overall research results. In terms of reliability, the instrument was enhanced by following Lobe and Morgan's (2021) transcription guidelines, which ensure consistency in the data collection procedure. Consistent scaffolding techniques, such as re-explanation, elaboration, and confirmation in dialogue analysis, also supported the reliability of this study, as the teachers' interaction patterns were stable and consistent throughout the teaching and analysis process.

However, this study faced some limitations in the use of cameras, such as participant reactivity. The presence of the camera may have influenced the behavior of the teachers and students, so the interaction may not have been completely natural. The limited camera coverage may also have caused some important classroom interactions to be missed. Furthermore, audio-visual quality issues and the volume of data from long recordings made transcription and analysis difficult. In addition, the process of obtaining ethical approval and maintaining the privacy of the participants was also an important challenge. All these limitations affected the interpretation of the study results.

## **2.3 Data Analysis**

This study used qualitative data analysis from a socio-cultural perspective to explore how teachers promote HTR among students (Chang et al., 2023; Johannesen, 2023). The micro-level analysis offers a detailed understanding of teacher-student interactions within institutional and cultural contexts, where dialogue acts as a tool for constructing knowledge. These interactions are

reflective, with shared experiences shaping future conversations (Oteng et al., 2023).

Epstein's socio-cultural approach to classroom dialogue highlights language as a medium for social cognition and collaborative knowledge-building. Through shared dialogue, participants transcend time and space, fostering collective understanding (see Figures 1 and 2). Epstein (2018) emphasized the dynamic nature of conversation, where dialogue facilitates both cognitive engagement and developmental outcomes.

The study also examined three discursive scaffolding techniques (Epstein, 2018): (a) eliciting knowledge through questions or cues, (b) responding to students with confirmation, repetition, or reformulation, and (c) summarizing shared experiences using inclusive statements or reconstructions. These techniques, common across various teaching styles, enhance student engagement by supporting deeper learning. This research also integrated van Boxtel and van Drie's HTR model with Epstein's discourse analysis to evaluate its effectiveness in vocational education.

### **3. Results and Discussion**

This section presents data from the history lessons taught by the three history teachers, including descriptions of the background context and learning objectives. It also includes qualitative information about classroom dialogue as well as examples of strategies teachers used to encourage students to apply HTR. All conversations were transcribed from the Indonesian language or some parts of Javanese into English. All the schools used as research sites were pilot projects in the implementation of the PKJ program.

#### **3.1 Case History Teacher Class 1 (HTC 1)**

Data were collected from a Class XI history lesson on "Colonialism and Indonesian resistance", a compulsory subject for all students. The history teacher in HTC 1 used simple closed questions to explain complex historical concepts. On the topic of resistance to colonialism, the teacher introduced the concept of colonization and explained how the Dutch controlled the archipelago. The second sub-theme dealt with the impact of colonialism, where the teacher, after providing a chronological explanation of each era, invited students to think critically about the impact of colonialism on various aspects of life in Indonesia.

The teacher also referred to some research showing that colonialism violated the nation's right to independence. Keywords such as "Dutch colonialism" were often used to introduce historical concepts in accordance with van Boxtel and van Drie's theories. In the HTC 1 classes, three types of question were used to train students' historical thinking skills: (a) descriptive questions, such as "What happened during the fall of various regions in Java?", (b) causal questions, such as "Why was the Diponegoro War defeated by the Dutch?", and (c) evaluative questions, such as "What is the significance of this event?" These three types of question help students to explore cause-and-effect relationships and understand historical events in greater depth.

Although discussions tended to be dominated by the teacher, who often answered his own questions, this process aimed to guide the students in understanding complex historical contexts. Terms such as “Prince Diponegoro’s resistance” were often used to focus students’ attention on specific events and open up space for further dialogue. This approach, while structured, encourages students to think critically about the underlying causes of historical events. Table 2 and Figure 3 below show excerpts of conversations and a visualization of word frequency, respectively, in the HTC 1 class during the lesson.

**Table 2: Dialogue on colonialism and Indonesian resistance in HTC 1**

Position	Line	Dialogue between teacher and students (translated and adapted into English)
Teacher	L1	What happened during the Dutch colonization of Indonesia? In short, the Dutch came to the archipelago to control the spice trade. They established the VOC (Vereenigde Oostindische Compagnie) in 1602 to monopolize trade in the archipelago. However, they did not only trade but also oppressed and exploited the Indonesian people. This was a very difficult time for the people of the archipelago. So, why were the Dutch so interested in the archipelago?
Student 1	L2	Because Indonesia is rich in spices, sir! Like cloves, nutmeg, and pepper, which are very valuable in Europe. So, the Dutch came to monopolize the spice trade.
Teacher	L3	That’s right! Why did the Dutch want to control the archipelago? The reason is very clear. The archipelago is rich in natural resources, especially spices. The Dutch wanted to control these resources for their own economic interests. They monopolized trade and imposed a forced cropping system that was very detrimental to the local population. This was a form of economic colonialism.
Teacher	L4	How did the Indonesian people react to this colonization? Of course, the Indonesian people fought back. Many local figures and kingdoms tried to resist Dutch rule. One of them was the Diponegoro War that took place in 1825–1830. This war was led by Prince Diponegoro in Java as a form of resistance to the increasingly strong Dutch control.
Student 2	L5	So, Prince Diponegoro fought the Dutch because he felt his territory was threatened, right?
Teacher	L6	Yes, that’s right! The Diponegoro War was triggered by the Dutch, who wanted to build a road on Prince Diponegoro’s ancestral land without permission. This angered Prince Diponegoro and his people, so they waged a major war against the Dutch for five years.
Student 2	L7	Why did much of the resistance fail, sir? Was it because the Dutch had more sophisticated weapons?
Teacher	L8	Yes, one of the main reasons was that the Dutch had more modern weapons and better organized troops. In addition, the Dutch also used divide and conquer tactics, known as <i>divide et impera</i> politics. They divided local forces and consolidated their power by using





In the dialogue excerpts indicated in Table 2 and Figure 3, the teacher in HTC 1 attempts to connect the concepts of “political ethics” and “national unity” by critiquing the textbook narrative. For example, in L4, the teacher asks, “*How did the Indonesian people react to this colonization?*” The teacher linked the ethnic issues discussed in Indonesian history to the two main periods of the independence struggle: before and after the 19th century. These two periods provide an important context for students’ understanding of history. By using the term “*people’s struggle*”, the teacher invited students to explore questions such as, “*What happened during the Dutch colonization of Indonesia?*” (L1; also seen in L4). From L1 to L7, the interaction between teacher and students demonstrates a collaborative process of establishing a cause-and-effect relationship between the struggle for independence and the impact of Dutch colonization. By critiquing the textbook narrative in this discussion, the teacher attempted to provide critical interpretation and invite students to understand history from various perspectives (Saefudin et al., 2023; van Boxtel et al., 2020).

### **3.2 Case History Teacher Class 2 (HTC 2)**

The history teacher in HTC 2, an educator with more than 13 years of experience, had been applying the dialogic pedagogical approach for a long time. Using this method, students were divided into small groups to work together to answer questions with the help of worksheets, textbooks, and additional materials. Each group then presented the results of their discussion in front of the class, while other groups provided responses or rebuttals. For example, in a lesson on the “Economic impact of colonialism in Indonesia”, the history teacher not only explained the history of the impact of colonialism but also used hybrid dialogue. This approach allows students to explore historical concepts more critically.

In one of the discussions, terms such as “forced planting system” and “people’s struggle” dominated, with the aim of directing learning as well as practicing students’ HTR. Although the history teacher sometimes gave lectures, the process remained dialogic, for example, by asking in-depth questions such as “*Were there any positive impacts of this colonization?*” This question encouraged students to think further about the impact of colonialism from various perspectives. The teacher in HTC 2 emphasized that representations of history in textbooks can be questioned and changed based on new evidence. Through a combination of lectures, closed questions, and dialogue, the teacher succeeded in creating an interactive classroom atmosphere where students not only passively absorb information but also actively engage in discussion and analysis. Table 3 and Figure 4 below show conversation excerpts and a visualization of word frequency, respectively, in HTC 2 during the lesson.

**Table 3: Dialogue on the impact of colonialism on the Indonesian nation in HTC 2**

Position	Line	Dialogue between teacher and students (translated and adapted into English)
Teacher	L1	What was the economic impact of Dutch colonization in Indonesia? In short, the Dutch exploited Indonesia's natural resources through a forced planting system. Indonesians were forced to grow certain commodities such as coffee, sugarcane, and tobacco. For the people, this was very miserable as they lost control over their own land. But why did the Dutch implement this system? What was the background?
Teacher	L2	How was the forced cultivation system implemented? The forced cultivation system or <i>cultuurstelsel</i> was introduced by Johannes van den Bosch in 1830. Farmers were required to grow certain crops on their own land, and the produce was sold to the Dutch at a very low price. Meanwhile, commodities such as coffee and sugarcane became the main export items to Europe.
Teacher	L3	Why did the Dutch do this? The answer is simple: They wanted to maximize the economic benefits of their colony. At the time, Dutch control over the Indonesian economy was very tight, especially in the plantation sector, whose produce was exported to Europe to support the Dutch economy.
Teacher	L4	So, at the time, the forced planting system caused immense suffering for the people. Many farmers died from hunger and disease, as they were forced to abandon their food crops in favor of export crops. This system showed how brutal the Dutch colonial policy was towards the Indonesian people.
Teacher	L5	What were the other impacts of colonization? Apart from the economic impact, Dutch colonization also created social stratification. Society was divided into several groups: the indigenous elite, who collaborated with the Dutch; the middle class; and the majority of the people, who lived in poverty.
Teacher	L6	Why is this social stratification important? Because this system deepened social injustice. The elite were given education and access to administrative positions, while the majority of the people remained backwards. This was the seed of resistance later on.
Teacher	L7	Were there any positive impacts of colonization? There were some aspects, such as infrastructure and education, that the Dutch introduced, but they were all designed to support Dutch economic interests. For example, roads and railways were built to facilitate the transport of plantation products, not for the welfare of the people.
Student 1	L8	So, why was the Indonesian resistance so difficult?
Teacher	L9	The Dutch applied a political strategy of divide and rule, dividing local forces and making it difficult for the people to unite against the colonizers. Resistance was also often poorly organized, making it easy for the Dutch to quell them.

Teacher	L10	However, despite the difficulties, this resistance was still important. The resistance put up by figures such as Prince Diponegoro, Cut Nyak Dien, and Sultan Hasanuddin showed that the spirit of nationalism had begun to grow. What can we learn from all this?
Teacher	L11	Also, don't forget the example of the resistance of Sultan Agung of the Islamic Mataram Kingdom. In 1628 and 1629, Sultan Agung made a massive attack on Batavia, which was the center of power for the VOC. Sultan Agung was trying to drive the Dutch out of Java. Although the attack ultimately failed due to Batavia's strong defenses and logistical problems, it became a symbol of the local kingdom's fierce resistance to colonial power.
Student 1	L12	Why did Sultan Agung's attack fail, mum?
Teacher	L13	Good question. There were several techniques that led to the failure. One of them was the difficulty of sending large numbers of troops from Central Java to Batavia. In addition, the Mataram troops were unfamiliar with the modern siege techniques used by the Dutch. Even so, Sultan Agung's fighting spirit was not extinguished, and this resistance is still remembered as one of the important efforts against colonialism.
Teacher	L14	Sultan Agung's actions also reflected the Javanese philosophy of <i>Jalma Kang Utama</i> , which emphasizes that a true leader must dare to take responsibility for protecting his people from external threats. As Sultan Agung did, he not only defended the sovereignty of his kingdom but also fought for the independence of his people from the colonizers.
Student 2	L15	Is there a connection between that philosophy and Sultan Agung's struggle?
Teacher	L16	Yes, of course. Sultan Agung was not seen only as a militarily strong leader but also as a figure who prioritized social and moral responsibility to defend the people. In the philosophy of <i>Jalma Kang Utama</i> , a leader must have the wisdom and courage to protect his people despite the great risks involved. Sultan Agung's attempt to attack Batavia is a clear example of this principle.
Teacher	L17	In addition, Sultan Agung's resistance, even though it failed, still encouraged subsequent generations. This leadership philosophy became a model for other resistance that emerged later, such as the struggle of Prince Diponegoro, which was also based on moral responsibility as a local leader.
Teacher	L18	We can see that colonization was indeed devastating, but it also triggered the awakening of national consciousness that eventually led Indonesia to independence. So, we can see that although many resistance efforts failed, colonization triggered the rise of nationalism. These resistance efforts show that Indonesians did not remain silent and continued to fight against colonization, which eventually led to independence in 1945.



teacher usually starts the lesson with questions that aim to spark dialogue among the students. This approach is reflected in the word frequency analysis, where the word “cause” is used frequently. Descriptive statistics show that the questions asked in HTC 3 were designed to engage students in active dialogue.

The excerpts in Table 4 are taken from a lesson on “Dialogue on the socio-cultural impact of colonization on the Indonesian nation”. In the lesson, the teacher started with a discussion on the socio-cultural impact and related it to the Javanese philosophy of life, which began with a student expressing his opinion. The history teacher then developed this discussion into a debate, encouraging more students to participate. After the debate, the teacher further explained using a video as supporting material. The discussion highlighted that the impact of Dutch colonialism was initially felt by the educated elite, but Javanese philosophies such as *hamemayu hayuning bawono*, *sangkan paraning dumadi*, and *manunggaling kawula gusti* provided a spiritual basis for resistance. The elite had a moral responsibility to improve the welfare of society, while the people were driven by spiritual beliefs to fight for justice (L10). Resistance to colonialism was not only political but also fueled by spiritual values, as exemplified by leaders such as Prince Diponegoro and Sultan Agung (L12). Table 4 and Figure 5 below show the conversation excerpts and a visualization of word frequency, respectively, in HTC 3 during the lesson.

**Table 4: Dialogue on the socio-cultural impact of colonialism on the Indonesian nation in HTC 3**

Position	Line	Dialogue between teacher and students (translated and adapted into English)
Teacher	L1	Okay, let's move on to the next question: What was the socio-cultural impact of Dutch colonialism on Indonesian society? Did it have a greater impact on the elite or the common people? And how does the Javanese philosophy of <i>hamemayu hayuning bawono</i> (keeping the world harmonious) relate to the struggle against colonialism? Would anyone like to share their opinion? [Students raise their hands.]
Student 1	L2	I think the impact was most felt on the elite at the beginning. Like Western education, which was introduced by the Dutch, it was first received by the elite. But if we look at the philosophy of <i>hamemayu hayuning bawono</i> , the responsibility of leaders is to look after the welfare of the whole world, including the people. Although the elite understood this education first, their responsibility is to ensure that this knowledge brings prosperity to all, not just for their own benefit.
Teacher	L3	Has everyone got the point? [Looking to the whole class.]
Student 1	L4	So, I mean, even though the elite may have been exposed to education, they cannot directly change the situation because they are the minority. However, if we follow the philosophy of <i>hamemayu hayuning bawono</i> , ultimately, they are responsible for bringing about greater change, for the welfare of the whole society, and not just for themselves.

Teacher	L5	That's right, linking colonial education and the role of elites to the philosophy of <i>hamemayu hayuning bawono</i> . Educated leaders have a responsibility to look after the welfare of society, maintain harmony, and fight colonial injustice. This is in line with the understanding that elites bear a great responsibility to bring prosperity to all, not just a small group.
Student 2	L6	However, colonial education was initially only for the elite, so the common people did not understand those ideas. They remained under colonial oppression because they didn't understand what was happening.
Teacher	L7	So, do you think that the common people knew too little to understand the changes that were happening among the elite?
Student 2	L8	I mean, the common people may not understand the education received by the elite. However, in their hearts, there is a desire to improve their lives. They may not know about Western education, but they know that they need change. It's like the philosophy of <i>sangkan paraning dumadi</i> – they feel that there is a higher origin of existence that makes them want to seek a better life, even though they don't know how. And from here, ideas of resistance start to emerge.
Teacher	L9	Are these ideas of resistance also connected to the philosophy of <i>manunggaling kawula gusti</i> , that is, the unity between the servant and his God? How do you see it?
Student 2	L10	Yes, I think so. The ideas of rebellion may not have come from the education provided by the Dutch but from the people's deep conviction that they should be in harmony with God's will. <i>Manunggaling kawula gusti</i> means that the people should try to be one with the divine purpose, which in this context is to fight for a just and prosperous life.
Teacher	L11	Exactly! We can see the philosophy of <i>manunggaling kawula gusti</i> as the spiritual basis that encouraged the people to fight colonialism. Not only because of economic or social oppression but also because they felt that colonialism was against the divine will for a peaceful and just life. Does anyone have anything to add?
Student 3	L12	I agree. Resistance leaders like Prince Diponegoro and Sultan Agung were also heavily influenced by this Javanese philosophy. They saw their struggle against the Dutch not only as a political struggle but also as a way to maintain the balance of the world and carry out God's will. They believed that their duty was to uphold the truth, as taught in <i>hamemayu hayuning bawono</i> and <i>manunggaling kawula gusti</i> . These leaders understand that they must lead the people to a better life, even if the people do not fully understand these concepts.
Teacher	L13	So, what you are saying is that the struggle against colonialism was not only fueled by material desires but also by spiritual philosophies such as <i>hamemayu hayuning bawono</i> and <i>manunggaling kawula gusti</i> ? [Student nods.] Good! What you are saying is very good! These ideas combine the moral responsibility of leaders to maintain the balance of the world with the spiritual need of the people to live in harmony with God's will.





### 3.4 Multi-Case Discussion

The three cases above illustrate the variation of history classes in senior high schools in Yogyakarta City, as seen from the differences in lesson contexts, teaching objectives, teacher experience, and teaching styles. Qualitative analyses showed variations in the structure of the conversation. For example, the case in HTC 1 tended to use a monological style, but still contained dialogic elements through self-reflection and internal dialogue, creating a blend of monologue and dialogue. In addition, the differences in word frequency among the three teachers show variations in the way they speak. This study identified the main features of history teacher communication in Yogyakarta City, depicted in the renewed conceptual framework in Figure 6 below.

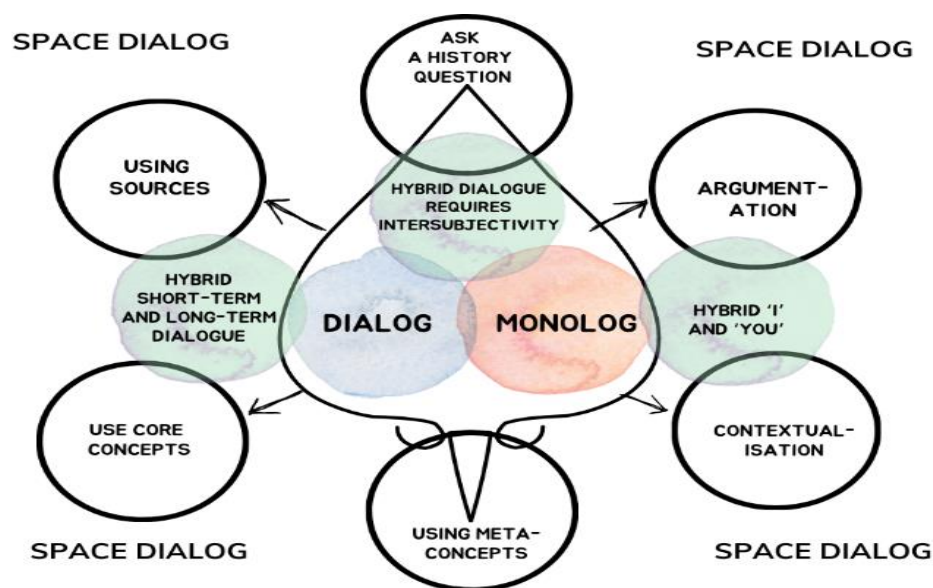


Figure 6: Conceptual framework for HTR elements embedded in a renewed hybrid dialogue framework

Figure 6 illustrates how key elements of HTR are embedded within the updated hybrid dialogue framework. It emphasizes the dynamic interplay between dialogical and monological teaching methods, showing how short-term dialogues foster direct engagement, while long-term dialogues enable deeper historical inquiry and cultural understanding. The framework also highlights the integration of local cultural values, enhancing students' HTR abilities through balanced teacher-student interactions.

Research has indicated that deep dialogue is challenging to achieve with closed questions, as students tend to guess the correct answer rather than engage in meaningful thought (Colomer et al., 2021). Such conversations often follow the simple IRF (initiation-response-feedback) pattern, where knowledge flows from teacher to student without fostering deeper reasoning (Gestsdóttir et al., 2018; Miralles-Sánchez et al., 2024). However, recent studies have revealed that closed questions can also create dialogical spaces, helping teachers explore students' prior knowledge and epistemic beliefs and develop key concepts (Chang et al., 2023; Lee, 2005; Sun et al., 2022). For example, in HTC 2, closed questions served

as a foundation for critical discussions (see Table 3), enhancing students' HTR development. While some conversations seemed monological, they implicitly fostered dialogue, particularly by supporting students' epistemic growth. It was also noted that the blend of openness and closedness in learning reflects Javanese philosophies, such as *hamemayu hayuning bawono*, which emphasizes harmony between human and natural life. Similarly, dialogue and monologue complement each other, dissolving the apparent dichotomy between openness and closedness, as these opposing elements transform and enrich one another (Chang et al., 2023).

In a dialogical space formed from a combination of openness and closedness, the thoughts of teachers and students connect and produce hybrid thinking. This concept is in line with the philosophical idea of *manunggaling kawula gusti* (unity between man and God). In the context of hybrid dialogue, this principle describes an interconnected and harmonious relationship between two parties, as students and teachers reflect the relationship between humans and God. *Manunggaling kawula gusti* emphasizes unity in diversity, where the different subjects of "I" and "you" (teacher and student) interact deeply and equally. They respect each other's subjectivity, just as a human seeks to be one with God without losing his or her own identity as in hybrid dialogue, which is not one-way or authoritative but allows for complementary interactions (Chang et al., 2023; Saefudin, Jumintono et al., 2024). In the hybrid dialogue space, teachers and students are also intertwined, and their conversations create shared thinking that contains multiple perspectives, similar to the unity between humans and God that does not abolish differences but instead enriches interactions (Darsono et al., 2024; Utomo et al., 2024). For example, in the HTC 3 case, the teacher adjusted her questions in a discussion on colonialism's socio-cultural impact to engage more students, respecting their subjectivity. This approach fosters intersubjectivity, the key to creating a dialogical space. As seen in this study, Javanese philosophy helps to open genuine educational dialogue, supporting students' HTR.

This study highlights an important point of the research findings, which is the hybridity of short-term and long-term dialogues. Short-term dialogue focuses on the temporal and structural aspects of hybrid dialogue and serves to stimulate students' HTR. This is achieved through the use of discursive techniques, such as question-and-answer, which help students develop their historical understanding (Borges & Castro, 2022; van Boxtel & van Drie, 2018; van Boxtel et al., 2020). In short-term dialogues, history teachers often use interactive conversations to engage students, ask questions, challenge both students' views and authoritative narratives, and encourage students to develop their ideas. This process allows students to express and practice historical reasoning, perhaps even challenging the teacher's perspective, which is in keeping with the progressive, inquiry-based approach to history curriculum reform. In contrast, long-term dialogue is important in conveying more in-depth and established historical knowledge to students (Chang et al., 2023; Hendricks, 2019). This dialogue involves teaching substantial knowledge and cultural traditions, facilitating deeper exploration of history as a discipline. With a combination of short-term and long-term dialogue, teachers can build students' understanding of history, as shown in the classroom analysis of HTC 2, where both forms of dialogue were used to teach history. A

similar approach was applied in HTC 1 in learning about the lessons of colonialism and Indonesian resistance. In both examples, short- and long-term dialogues were used to enrich students' understanding of historical knowledge while also engaging them in historical thinking processes.

With the concept of hybrid dialogue, this research offers a "middle way" to overcome the dilemma between short- and long-term dialogue. This middle ground is not simply a compromise but rather an elevation to a higher level of universality, which transcends the particularities of each party's views (Nuraedah & Saefudin, 2024; Saefudin, Wasino et al., 2024). This evolving synthesis combines monologic and dialogic elements, creating a new, more inclusive form of communication: hybrid dialogue. However, it is important to note that not all conversations fall under the category of hybrid dialogue. To distinguish hybrid dialogues from non-hybrid ones, this research identified two key features on which they are based. First, hybrid dialogue requires intersubjectivity, where teachers and students treat each other as equal subjects. If there is no empathy and the conversation is authoritative, the dialogue becomes non-hybrid. The second feature of hybrid dialogue is the balance between monologue and dialogue, which complement each other dynamically. An imbalance occurs when the teacher is too dominant, either with lectures or questions that only result in superficial interactions without engaging students deeply. By introducing this hybrid dialogue framework, this research provides a clear guide to balancing traditional approaches that emphasize substantive knowledge and progressive approaches that encourage students' critical thinking, especially in the context of learning history. Hybrid dialogue creates space for the exploration of new meanings, respects historical knowledge, and encourages students to be active in the process of "making history" (Elmersjö & Zanzanian, 2022; Sánchez-Ibáñez et al., 2021), opening up avenues for broader and more reflective thinking.

This study underscores the importance of the hybrid dialogue approach in enhancing students' HTR abilities. This is in line with previous findings indicating that dialogic learning is effective in promoting student engagement. In addition, this study also confirms previous findings that in-depth classroom dialogue can enrich students' collective thinking, which is relevant to the analysis of dialogue between the teachers and students in this study (Chang et al., 2023; de Saint-Laurent & Obradović, 2019; Lee, 2005; Pieniazek-Markovic, 2020; Sun et al., 2022). This study is also consistent with the findings of van Boxtel and van Drie (2018) and van Boxtel et al. (2020), who emphasized that questioning skills and the use of historical sources in learning can improve students' HTR. In addition, Miralles-Sánchez (2024) stated that HTR ability is not a natural ability but can be developed through appropriate learning strategies, as seen in the hybrid dialogue approach used in this study.

In terms of practical contribution, this research provides insights for history teachers on how to utilize dialogical strategies based on local cultural values to create a more inclusive and interactive learning environment. Theoretically, this research makes a new contribution by adapting the dialogical approach in the context of local culture, particularly through Javanese philosophical values such

as *manunggaling kawula gusti*. Methodologically, this research introduces a hybrid dialogue framework that combines monological and dialogical elements, which can be applied to learning history in various cultures in Indonesia. The findings also have important policy implications, especially for curriculum development that better integrates local cultural values. The Ministry of Education could consider this approach in national learning policies to strengthen students' critical thinking and historical reasoning skills by encouraging teachers to implement strategies that actively engage students in historical analysis and reflection.

#### 4. Conclusion

This research presented a new hybrid dialogue approach that bridges monological and dialogical methods to enhance HTR in history education. This approach not only accommodates short-term classroom interactions that encourage immediate critical thinking but also integrates long-term dialogues that connect students to deeper historical knowledge and cultural heritage, particularly in the context of the *Jalma Kang Utama* philosophy in Yogyakarta. Empirical findings from this multi-case study suggest that dialogical pedagogy, when grounded in local cultural values and historical frameworks of thinking, can significantly improve students' engagement and analytical abilities. The inclusion of Yogyakarta's educational philosophy into PKJ highlights the importance of aligning the curriculum with cultural values to support students in understanding national and cultural history. In addition, this research makes an important theoretical contribution by combining epistemological and ontological perspectives in history education. The research offers practical insights for teachers to utilize discursive strategies that facilitate students' participation in deeper historical inquiry. The hybrid dialogue approach proved to be flexible, allowing it to be applied in diverse educational settings while respecting local traditions and promoting holistic understanding.

In conclusion, the hybrid dialogue approach encourages not only cognitive skills but also ethical and empathetic dimensions of learning, which are crucial for comprehensive HTR. This study underscores the value of adapting global pedagogical theories to local contexts and presents a model that can be further explored and refined in future research. For future studies, it is recommended to investigate the effectiveness of hybrid dialogue approaches in different regions with varying cultural contexts to assess their broader applicability. Moreover, longitudinal studies could provide deeper insights into how the integration of local cultural philosophies impacts students' long-term development in HTR. Expanding this research to include other subjects beyond history could also provide a more comprehensive understanding of the versatility of hybrid dialogue in education.

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