



History Education as an Effort to Internalize Civic Knowledge: A Case Study at an Islamic-Based Private Senior High School in Malang City

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Abstract: This research aims to understand the process and efforts of internalizing civic knowledge (*wawasan kebangsaan*) in history learning, identify emerging obstacles, and evaluate the implications of such internalization. This study employs a descriptive qualitative approach. Data collection was carried out through observation, interviews, and documentation. This research data was analyzed using Miles and Huberman's descriptive data analysis. The findings of the study indicate that: (1) the process of history learning that internalizes civic knowledge involves a series of planning, implementation, and evaluation activities; (2) teachers undergo a series of processes for internalizing civic knowledge, such as value transformation, value transaction, and trans-internalization of values; (3) obstacles and solutions for internalizing civic knowledge through history learning can be seen from the factors of the teachers themselves, the learners, and the implementation of the learning process; (4) the internalization of civic knowledge through history learning has a greater impact on national understanding compared to national pride and national attitudes.

Keywords: history learning; value internalization; civic knowledge

Abstrak: Penelitian ini bertujuan untuk memahami proses dan upaya internalisasi wawasan kebangsaan dalam pembelajaran sejarah, mengidentifikasi hambatan yang muncul, dan mengevaluasi implikasi dari internalisasi tersebut. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Data penelitian ini dianalisis menggunakan analisis data deskriptif Miles dan Huberman. Hasil penelitian menunjukkan bahwa: (1) proses pembelajaran sejarah yang menginternalisasikan wawasan kebangsaan terdiri dari serangkaian aktivitas perencanaan, pelaksanaan, dan evaluasi, (2) pendidik melakukan serangkaian proses internalisasi nilai wawasan kebangsaan seperti transformasi nilai, transaksi nilai, dan trans-internalisasi nilai, (3) hambatan dan solusi upaya internalisasi wawasan kebangsaan melalui pembelajaran sejarah dapat dilihat dari faktor diri pendidik, diri peserta didik, serta pelaksanaan proses pembelajaran, (4) Internalisasi wawasan kebangsaan melalui pembelajaran sejarah lebih berimplikasi pada paham kebangsaan dibandingkan rasa kebangsaan dan sikap kebangsaan.

Kata Kunci: pembelajaran sejarah; internalisasi nilai; wawasan kebangsaan



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Introduction

Article Civic knowledge is an effort aimed at enhancing the spirit of nationalism and the sense of nationhood among citizens united and sovereign within the territory of the Unitary State of the Republic of Indonesia (Negara Kesatuan Republik Indonesia/NKRI) (Hargo as cited in Kartika et al., 2018). Nationalism is a manifestation of the spirit of statehood (Muljana, 2008). Nationalism and a sense of national identity need to be revitalized due to indications of degradation of nationalism and national identity among the younger generation today. Several previous studies (Subaryana, 2012; Musadad, 2015; Setiawan, et al., 2017; Setiawan, et al., 2020) indicate that the civic knowledge and nationalistic attitudes of the younger generation are experiencing degradation based on several facts, such as: 1) some students generally exhibit selfishness, a desire to win at all costs, and an intolerance to differences, often leading to student brawls; 2) students claim they are willing to sacrifice for the nation and country but are less diligent in their studies; 3) they do not fully understand the contents of the Sumpah Pemuda (Youth Pledge), which encompasses one land, one nation, and one language; 4) a lack of appreciation for diversity and differences; 5) neglecting national identity; 6) contributing to the rise of inter-ethnic, racial, and religious conflicts; 7) strengthening issues of national disintegration; 8) lacking a sense of solidarity; 9) not knowing Indonesian songs; 10) not memorizing the Pancasila (Five Principles of the Indonesian State); 11) not preferring local products; 12) not recognizing the names of national heroes; 13) not understanding the milestones of the nation's struggle; 14) not remembering the heroes' contributions by not attending National Heroes Day (*Hari Pahlawan Nasional*) commemorations; 15) idolizing foreign products, thereby diminishing appreciation for local products; and 16) fostering individualistic attitudes and reducing social concern for others. These phenomena require immediate attention to avoid creating national issues in the future.

The problem of nationalism degradation among the younger generation can threaten the continuity of the nation in social, cultural, economic, and political aspects (Saputro, et al., 2021). Various national issues arising from the degradation of the Pancasila values include ethnic and religious tensions, the spread of misinformation, hate speech, fraud, harassment, murder, as well as problems related to violations of norms, laws, politeness, morality, and religion (Khairuman, et al., 2023). Several cases of intolerance have already begun to emerge among the younger generation today. According to the results of a tolerance survey conducted among high school students by Setara Institute and the International NGO Forum on Indonesian Development (INFID) in 2023, the proportion of active intolerant groups has now reached 5 percent, up from 2.4 percent in 2016 (Napitupulu, 2023). Moreover, several cases of intolerance have emerged around the areas where research was conducted within city or regency boundaries. The "Sarung Brawl" (*tawuran sarung*) incident involved junior high school (Sekolah Menengah Pertama/SMP) and senior high school (Sekolah Menengah Atas/SMA) students in Malang Regency in March 2023, triggered by an invitation for a sarung brawl on social media (Fizriyani & Assidiq, 2023). Further, an incident of intolerance involving clashes between students from different regional student organizations occurred in Malang City in June 2023 due to conflicts between regional student groups (Al Faruq, 2023).

The various phenomena mentioned above indicate a need for revitalization efforts to rekindle the sense of nationalism and civic knowledge among the younger generation. Education plays a crucial role in fostering the civic knowledge in students from an early age (Saputro, et al., 2021). One suitable educational effort to revitalize civic knowledge is history education. History education can be delivered through history subjects tailored to the curriculum in Indonesia. Julaeha (as cited in Kustati, et al., 2023) states that history education is one of several subjects in the curriculum capable of fostering the spirit of nationalism and patriotism, an awareness of rights and obligations as good citizens, democracy and moderation in religious life, as well as a good understanding of Islam in everyday life. This aligns with Sartono Kartodirdjo (Lisnawati, et al., 2022), who emphasizes that the significant role of Indonesian history in building the Indonesian nation today is to raise public awareness of national identity. The Indonesian history subject should instill national pride, self-esteem, and a sense of independence (Aman, 2009). When an individual knows their national identity, all their ideas and behaviors will be oriented toward the function and purpose of establishing that nation.

Students' civic knowledge needs revitalization through history education. A teacher at an Islamic-based private school in Malang City has been working on internalizing civic knowledge through the Indonesian History subject to foster students' awareness of their identity as part of the Indonesian nation. This effort was inspired by initial insights gathered from an interview with the teacher. The teacher observed that students' civic knowledge was beginning to fade. Some students struggled to find meaning in historical events that could be integrated into contemporary life. While they understood that Indonesia is a strong nation, they had difficulty expressing and applying how to honor the predecessors who fought for and defended Indonesia's independence. Their sense of national pride was also lacking. They often viewed national celebrations as mere competitions or contests. This limited appreciation of historical events could potentially impact the ultimate goal of internalizing civic knowledge, which is to cultivate a national attitude. The objective of civic knowledge, according to the elements outlined by the Ministry of Education (Depdiknas), is to foster a sense of national consciousness, national pride, and national attitude. Depdiknas states that the elements of civic knowledge in Indonesia's pluralistic and heterogeneous society are national consciousness, national pride, and national attitude (Kartika, et al., 2018).

Based on previous studies (Kartika et al., 2018; Klismen et al., 2022; Kurniawan, 2021; Sarilan, 2010; Setiawan, et al., 2020; Sofyan, et al., 2017; Susanto, 2013), it is clear that several formal education institutions in Indonesia, such as SMAs and some higher education institutions, have already undertaken efforts to revitalize civic knowledge among the younger generation. This revitalization is carried out by internalizing civic knowledge through the institution's curriculum, the subjects or courses offered in formal education, such as history, civics, local content on civic knowledge, national identity courses, archipelagic studies and leadership, extracurricular activities, and various other school activities. These studies also show that teachers should have various teaching models that facilitate students' understanding of the internalization of civic knowledge through history education. What sets this study apart

from previous research is its focus on efforts to internalize civic knowledge through the Indonesian History subject, along with the associated challenges and implications. While other studies have explored different subjects and activities to promote civic knowledge, this study zeroes in on the role of Indonesian History and examines the barriers to its effective implementation, as well as the broader implications of this approach.

This study aims to evaluate the extent to which the process of internalizing civic knowledge, as conducted by teachers through their teaching methods, can build understanding, feelings, and national attitudes in students. This research is crucial because civic knowledge is a key aspect in forming national identity and unity. In the educational context, teachers play a central role in imparting civic knowledge to students. However, there is a lack of studies evaluating the effectiveness of history teaching methods in achieving the goals of this internalization. Therefore, this study is expected to provide new insights into how the internalization process can be enhanced, allowing national education goals to create a generation with a strong understanding, feelings, and national attitudes to be achieved. The results of this study could also serve as a basis for developing more effective educational strategies for teaching civic knowledge.

Research Methods

In this study, I employ a qualitative research approach. I aim to uncover findings on history education as an effort to internalize civic knowledge at an Islamic-based private Senior High School (SMA) in Malang City. This is achieved by understanding and interpreting the social behavior of informants or sources naturally, after gathering relevant information through observation, interviews, and documentation. I present information or data in the form of detailed descriptions or narratives. The qualitative research method the researcher will use is the case study method. I aim to provide an in-depth examination of a unit of study, focusing on the process related to history education as an effort to internalize civic knowledge at this SMA. I then gathers data, interprets its meaning, and derives understanding from the case or events related to the processes and efforts involved in history education to internalize civic knowledge, along with the challenges and implications.

The research location was determined based on the initial interview results in which the teacher had taken steps to internalize civic knowledge through the teaching of Indonesian History. The subjects in this study are one Indonesian History teacher and fourteen twelfth-grade students. The informants for this research were determined through *purposive sampling* because they were deemed to have the most knowledge of the research focus or had the authority to provide the data required by the researcher. The informants include a teacher of Indonesian History from SMA Surya Buana in Malang and seven twelfth-grade students each from the natural sciences (Ilmu Pengetahuan Alam/IPA) and social sciences (Ilmu Pengetahuan Sosial/IPS) tracks who attend Indonesian History classes at the same school. Data collection in this study involves interviews, observation, and documentation. Data analysis is conducted using the Miles and Huberman data analysis technique, which includes data reduction, data presentation, and conclusion drawing/verification.

Research Result

After conducting an initial interview during the first week of March 2023, I conducted a follow-up study on Indonesian History education as an effort to internalize civic knowledge at SMA Surya Buana in Malang from the first week of August 2023 to the first week of September 2023. The follow-up study involved interviews, observation, and documentation. The following is a presentation and discussion of the research results to be shared by the researcher.

The learning process on Indonesian history

The learning process involves a series of activities that consist of preparation, implementation, and evaluation of learning (Aman, 2009). Musadad (2015) also states that there are three variables in analyzing the management of history education that builds civic knowledge, which include planning, implementation, and organization. Here is an explanation of the process of Indonesian History learning that internalizes civic knowledge at an Islamic-based private SMA in Malang City.

First, the teacher plans the learning activities to ensure the learning process runs optimally. The planning of the Indonesian History learning process involves preparing a learning guideline in the form of an RPP (Rencana Pelaksanaan Pembelajaran/Lesson Plan). The RPP includes the school's identity, subject, class/semester, core material, time allocation, learning objectives, teaching media and learning resources, teaching steps, and assessment of learning outcomes with a rubric for assessing attitudes, knowledge, and skills. However, when related to the internalization of civic knowledge in history learning, the RPP prepared by the teacher does not include steps for the internalization process and goals for internalizing civic knowledge through history learning. Efforts to internalize civic knowledge are done naturally by the teacher during the learning process without being explicitly included in the RPP.

Second, implementation refers to the interaction between teachers and students that is expected to lead to a transformation in the students—from less understanding to greater understanding—through the delivery of content using the chosen teaching methods. The implementation of Indonesian History learning that internalizes civic knowledge at an Islamic-based private SMA in Malang City is carried out through the material “Efforts to Defend Indonesia's Independence from Allied and Dutch Threats,” using methods like lectures, *wayang* (shadow puppet) simulations, discussions, and visits to Brawijaya Museum in Malang as part of the learning process. This material is typically part of the curriculum for 11th grade in the second semester under the 2013 curriculum. However, in practice, the teacher presented this material to 12th-grade students in the first semester because it was not covered in the 11th grade in the second semester due to time constraints. The teacher decided to teach this content in the first semester of 12th grade to make it easier for students to understand subsequent 12th-grade material.

This material was presented over three sessions using three different teaching methods while the researcher observed the Indonesian History learning process, namely, lectures, *wayang* simulations, discussions, and visits to Brawijaya Museum in Malang. Here is a

summary of the observations from the first to the third meeting of the Indonesian History learning process:

The curriculum for the first semester of 12th grade at SMA Surya Buana has reached the topic of efforts to defend Indonesia's independence from Allied and Dutch threats. This topic is a continuation of the national movement material that was discussed by Mrs. S during the interview in the first week of August 2023. She used a lecture method to explain the events of November 10, accompanied by visual aids in the form of *wayang* images. The images used by the teacher illustrated the background to the November 10 battle in Surabaya, such as pictures of the AWS Mallaby car, Hotel Yamato, Bung Tomo, and others. In this first session, Mrs. S predominantly used the lecture method. She aimed to explain the event with a diachronic and synchronic thinking approach. The second meeting occurred in the fourth week of August 2023. The teacher instructed the students to search for materials or resources to be used in a discussion on the topic of war and diplomacy in the effort to defend Indonesia's independence. The materials could be sourced from history books in the library, LKS (Lembar Kerja Siswa/Student Worksheets), or various articles on the internet. Mrs. S gave the students the opportunity to summarize the materials in language that they could easily understand. The third meeting took place in the fourth week of August 2023. The teacher addressed the topic of efforts to defend Indonesia's independence in Malang City. This session used a field observation method at the Brawijaya Museum. Mrs. S asked the students to conduct independent observations of historical artifacts that interested them at the museum. The independent observation involved looking, listening, observing, reading, and re-describing the historical objects that interested them in LKPD (Lembar Kerja Peserta Didik/Student Worksheets), which were distributed by the teacher before entering the museum. In addition to preparing the results of the independent observations, the teacher also delivered a lecture on the topic of efforts to defend Indonesia's independence from the Allies and the Dutch in the Malang area during 1947-1949. The teacher explained in a chronological order the origin of the capital's relocation in Malang and various forms of people's struggles in Malang during that time, and described several places in Malang City that were associated with the struggle for independence, such as: the MAS TRIP cemetery and monument as a symbol of Malang's youth struggle in defending independence; several streets used as battle sites against the Allies; and Pelangi Hotel near Sarinah, which served as a location for the Malang City government's relocation.

Based on these observations, it can be concluded that the implementation of the history learning process serves as one of the avenues for the internalization of civic knowledge through the presentation of relevant historical events. The teacher used the topic of efforts to defend Indonesia's independence from the Allies and the Dutch, a historical event that occurred after Indonesia's independence was declared. The post-independence period was a time when Indonesia's nationalistic spirit was tested, as the country had to defend its independence against the return of colonial powers like Britain and the Netherlands (Tagliacozzo, 2011). This internalization material was delivered using a variety of teaching methods, such as lectures, image simulations or *wayang*, sharing materials and discussions, as well as observations at Brawijaya Museum in Malang. The materials presented by the teacher were an introduction to the internalization of civic knowledge, which would be further

explored in the subsequent sub-sections. Slameto (as cited in Romadhoni & Witir, 2019) states that the choice of teaching methods can influence the learning process, as appropriate methods create a more enjoyable learning experience and contribute to a more conducive learning environment.

Third, evaluation. Learning evaluation is a process to gather information about learning outcomes, which includes knowledge assessment, skills assessment, and attitude assessment. Knowledge assessment uses oral test/observation techniques, such as discussions, question-and-answer sessions, and conversations. Skills assessment uses performance assessment techniques. Affective or attitude assessment can be done through observation, based on the daily behavior and attitudes of students in the school environment. However, Mrs. S has not optimally conducted evaluations on nationalistic and patriotic attitudes, as these indicators are not explicitly written in the RPP. Instead, Mrs. S tends to evaluate attitudes by observing the daily behavior of students during the learning process, focusing on cooperation, honesty, responsibility, and discipline, as included in the lesson plan.

Based on the above description, it can be concluded that the history learning process that internalizes civic knowledge at Surya Buana High School in Malang consists of activities planned by the teacher, covering planning, implementation, and evaluation. Planning involves preparing several guidelines for the learning process in the form of an RPP or other considerations regarding the upcoming learning process. Implementation involves conducting preliminary activities, core activities, and closing activities during the learning process. Evaluation is carried out using various techniques for knowledge assessment (oral test/observation), skills assessment (performance assessment), and attitude assessment (observation).

Internalizing a sense of civic knowledge through the process of teaching history

The concept of *wawasan kebangsaan* (civic knowledge) consists of two key terms: *wawasan* (knowledge) and *kebangsaan* (civic) (Sarilan, 2010). The term *wawasan* derives from the Javanese word *wawas*, which means view, perspective, or sensory perception. *Wawasan* can also be interpreted as an outlook, overview, or response to something, encompassing two phenomena: a way of viewing and the result of that view (Aman, 2009). The meaning of *kebangsaan* comes from the word *bangsa* or *nation*, which can be defined as a group of people bound together by blood, language, and territory to form a nation-state, characterized by a collectively agreed-upon sociocultural existence (Sarilan, 2010). According to Permendagri Article 1, Clause 1, No. 71 of 2012, regarding Educational Guidelines, *wawasan kebangsaan* refers to the Indonesian nation's perspective on itself and its environment, emphasizing national unity and territorial integrity, founded on the Pancasila, the 1945 Constitution (UUD 1945), *Bhinneka Tunggal Ika* (Unity in Diversity), and the NKRI (Bakhrudin, et al., 2021). Hargo (as cited in Kartika, et al., 2018) also states that *wawasan kebangsaan* is an effort to foster nationalism and a sense of national identity among citizens as a unified and sovereign nation within the NKRI. Kartasasmita (as cited in Lestariningsih, et al., 2018) asserts that *wawasan kebangsaan* represents national consciousness leading to unity

and cohesion, stemming from social solidarity derived from history, cultural aspirations from past struggles, and a shared sense of togetherness to overcome various challenges and problems. Based on this, it can be understood that *wawasan kebangsaan* is a perspective in which an individual sees themselves as part of a nation that prioritizes national unity and cohesion as an outcome of social solidarity arising from history and past struggles, reflected in behavior based on the Pancasila, the UUD 1945, Bhinneka Tunggal Ika, and the NKRI, all for the progress of the nation.

Efforts by teachers to internalize civic knowledge through history education at one of the Islamic-based private SMA in Malang City involve incorporating several dimensions of civic knowledge values into the teaching process. The LAN (National Administration Institute) asserts that the values of civic knowledge, manifested in the unity and cohesion of the nation, encompass six fundamental dimensions of humanity: 1) Respect for the dignity of humans as creations of the Almighty God; 2) a collective determination to live as a free, independent, and united nation; 3) love for the homeland and nation; 4) democracy or people's sovereignty; 5) social solidarity; and 6) a just and prosperous society (Kamal, et al., 2022). Many of these dimensions are closely related to the practice of values based on the Pancasila, the UUD 1945, Bhinneka Tunggal Ika, and the NKRI. Therefore, researchers apply these six dimensions to examine the civic knowledge that teachers directly or indirectly internalize through the teaching of Indonesian History. These values are conveyed through a series of processes of internalizing values, including the transformation of values, transactions of values, and trans-internalization of values.

Value transformation

The value transformation stage involves teachers informing students about the values that are considered good and those that are less so (Hakam & Nurdin, 2016). At this stage, only one-way verbal communication occurs between the teacher and the students. The teacher provides insights into the positive and negative meanings behind a historical event. There are two forms of one-way verbal communication used by teachers at an Islamic-based private SMA in Malang City. The first form involves conveying a message or meaning from a historical event directly to the students. The second form involves verbal communication accompanied by the presentation of historical artifacts through observation activities.

In the first form, the teacher conveys a message or meaning from a historical event directly to the students. The teacher discusses the efforts made by the Indonesian people to defend their independence from threats posed by the Allies and the Dutch. One of the messages from these events is that students are expected to value Heroes' Day and contribute to defending Indonesia's independence in the present day. This effort to defend independence involves combating laziness and actively participating in the progress of Indonesia according to the competencies or fields that the students will pursue in the future. This communication demonstrates the practice of the value of respecting the dignity and worth of humans as creations of Almighty God, and also reflects the shared commitment to a national life that is

free, independent, and united. Here is what the researchers observed in relation to this approach:

At the end of the lesson, the teacher summarized the topic on Indonesia's efforts to defend its independence from the Allies and the Dutch during the Battle of 10 November in Surabaya. The teacher concluded the material by delivering a message that thousands of Indonesian citizens fought and sacrificed their lives to defend Indonesia's independence. Students, as part of the Indonesian nation, must play a role in upholding independence today. A way to defend independence today is by combating laziness and actively contributing to the progress of Indonesia according to the competencies and fields that students will pursue in the future.

Secondly, the teacher engages in verbal communication while also showcasing historical artifacts through observation activities. The teacher asserts that internalizing a sense of national identity cannot rely solely on verbal communication. It is also necessary to illustrate the message's essence through various historical artifacts, allowing students to better grasp the concepts. This can be achieved through observation visits to places like the Purwa Malang Museum, Badut Temple, or the Brawijaya Museum in Malang. Integrating verbal communication with the tangible evidence of historical events serves as a way to experience and foster a sense of love for the homeland and nation.

Value transaction

Value transaction is the process of internalizing values through two-way communication between teachers and students, leading to a reciprocal interaction. Through this value transaction, teachers can influence students' values by exemplifying them (modeling), while students can accept new values that align with their own beliefs (Hakam & Nurdin, 2016). At an Islamic-based private SMA in Malang City, teachers employed four types of value transaction while internalizing the concept of civic knowledge during Indonesian history lessons.

Firstly, a two-way communication exercise where participants shout "*Merdeka!*" (Independence) and sing the national anthem during an ice-breaking activity in a lesson about the efforts to defend independence from the Allies and the Dutch during the battle of 10 November in Surabaya. The teacher models this by shouting "*Merdeka!*" (Independence!) loudly and enthusiastically at the beginning of the ice-breaking activity during the lesson on the Battle of 10 November in Surabaya. Subsequently, students who receive the number 4 or its multiples are also required to shout "*Merdeka!*" during the ice-breaking activity. If a student in this category does not shout "*Merdeka!*" they are given the penalty of singing a national song at the end of the history class. This form of communication represents a shared commitment to a national life that is free, independent, and united, as well as the expression of love for the homeland and nation.

Secondly, an interactive question and answer session about how to honor Heroes' Day during the lesson on the battle of 10 November in Surabaya. The teacher asks how students should appropriately honor Heroes' Day. This interaction embodies respect for human dignity and worth as creations of God (religious values).

During the core part of the lesson, the teacher asked the students how they should honor Heroes' Day. One student responded, "fight, ma'am!" The teacher casually replied, "fight against whom? The context of today is different from that of the past." Some students remained silent, while others struggled to give a correct answer. Eventually, the teacher clarified that one way for the younger generation to honor Heroes' Day today is by refusing to be oppressed or colonized in any form.

Thirdly, there is a transfer of the value of wisdom in making decisions. This occurs during an oral evaluation when students are given the freedom to choose the questions they will be asked. This approach embodies the practice of the value of democracy or people's sovereignty. Here is what was observed regarding this process:

The teacher announced that today's lesson would include an evaluation of the topic: efforts to defend Indonesia's independence from the Allies and the Dutch. The evaluation would be conducted orally and independently. The teacher invited students who were ready for the test to come to the front. Before the oral evaluation began, each student had to pick one small slip of paper containing a question from the board. Students were free to choose the question they were most comfortable with, making it easier for them to answer. Once a student selected a slip, they were not allowed to exchange it. The teacher wanted to teach students to make wise choices and to be responsible for their decisions. Several students came forward in turn to take a slip of paper from the board before the oral evaluation began.

Tran-internalizing values

Trans-internalization of values is a process where internalization occurs not only through verbal communication but also through the personality traits exhibited by teachers, through role modeling, conditioning, and habitual behaviors that align with the expected values (Hakam & Nurdin, 2016). Here are three forms of trans-internalization implemented by teachers at an Islamic-based private SMA in Malang City: First, the habit of greeting and leading a prayer at the beginning of the Indonesian history class. Teachers also encourage students to pray for the souls of fallen warriors during a class session at the Brawijaya Museum in Malang. This practice demonstrates respect for the dignity and worth of humans as creations of the Almighty God (religious values). Second, teachers frequently ask for help from students during the class, such as leading the prayer at the beginning of the lesson, fetching books from the library, or erasing the whiteboard. This habit fosters a sense of responsibility and community among students. Third, the habit of communal Asr prayer, conducted after the observation activities at the Brawijaya Museum in Malang. This communal prayer is mandatory for all students at the end of the lesson before they return home. However, students continue to maintain this practice during school-related activities, such as observation sessions at the Brawijaya Museum in Malang. This behavior embodies the value of respecting the dignity and worth of humans as creations of the Almighty God.

Obstacles to internalize civic knowledge through history education

Internalization essentially involves the effort to bring something (a value) from the external world into internal ownership, whether for an individual or an institution (Hakam & Nurdin, 2016). According to Djono (Kartika, et al., 2018), the concept of internalization is a process of rediscovering the deeper meaning of life. Nasir (Ahmad, 2017) states that internalization must be conducted gradually, in stages, and periodically through planting, guidance, teaching, and counseling carried out in a planned, systematic, and structured manner, using specific patterns and systems. However, in the implementation of internalization, teachers often face certain obstacles. These challenges can prevent the internalization objectives from being fully achieved. As a result, teachers take anticipatory steps to overcome these obstacles and ensure that the internalization goals are optimally achieved. Here is an overview of some of these challenges:

Firstly, the process of implementing lessons on Indonesian history. This obstacle involves the duration of the lesson. The time allotted for Indonesian history for 12th-grade students at SMA Surya Buana Malang is in the afternoon, lasting one class period because one period is allocated for an additional subject. To address this, teachers implement various teaching methods or ice-breaking activities that align with the characteristics of the students to ensure the learning objectives are optimally achieved. Additionally, the limited one-hour period affects the coverage of the material that should be delivered and the scope of the oral evaluation, as it may not be possible to assess all students within that time. Teachers address this by making every effort to deliver the material effectively and using extra time, such as recess, to conduct oral evaluations for those who could not be reached during the regular class time.

Secondly, teachers feel that they have not been able to fully illustrate certain historical events related to the internalization of national identity, as they did not live during those times. To address this, teachers adopt teaching methods that enhance students' imagination to better understand, feel, and adopt a nationalistic attitude. These methods include site visits to Brawijaya Museum in Malang and Badut Temple, as well as the use of printed images during the puppet show simulations or pictures related to the events of 10 November in Surabaya.

Thirdly, certain student conditions that can hinder the achievement of civic knowledge internalization goals include: a limited ability to grasp the significance of historical events, a negative perception of history lessons, and a generally quiet or reserved character. Students might struggle to interpret the meaning behind historical events. Although they might understand the general outline of a historical event, they often lack knowledge about how to demonstrate love for the country in modern times. Here is the result of the researchers' interview with teachers regarding these issues:

Children today often do not know how to demonstrate love for their country; they lack understanding about what it means to love the nation. They are somewhat aware that Indonesia is a strong nation, but they struggle to grasp the lessons from historical events and the incredible struggle behind Indonesia's quest for independence. They find it challenging to draw conclusions like, "Oh, from this event, we can learn something," or "Oh, the Indonesian struggle for independence was truly extraordinary." If I had to sum

it up in terms of my discussions with other teachers, they seem to have difficulty with reasoning and logic. This is why, if I do not explain things very clearly, they find it hard to grasp the implicit meaning.

Next, there is the perception that students have about history lessons. Some students view history classes as boring, especially when studying events that seem repetitive or similar. Additionally, some struggle with memorizing dates and the names of key figures. Lastly, the quiet nature of some students can sometimes be an obstacle in determining whether they understand what the teacher has explained. To address these issues, the teacher has implemented several solutions to overcome obstacles that stem from the students themselves. The solutions the teacher has used to tackle these problems include using clear and loud voice intonations to ensure that students can hear and understand what is being communicated, employing a variety of teaching methods, and using a mix of value internalization processes tailored to the students' condition and character. These approaches aim to maintain students' interest and engagement while addressing their individual learning needs and styles.

The implications of internalizing civic knowledge through history education

According to Hakam and Nurdin (2016), the stages of value internalization include: (1) recognizing, where an individual starts to receive information about a value at the knowledge level and can repeat it when asked, (2) understanding, where an individual gains a deeper knowledge about something and is able to explain it, (3) appreciating the value, where an individual can anticipate, feel, and engage emotionally with the value being communicated, and (4) practicing the value, where an individual has developed an attitude to act in accordance with the value when faced with relevant situations. In relation to these stages, here is the data overview of the internalization stages reached by students at an Islamic-based private SMA in Malang City.

The stage of knowing and understanding

Most informants had already recognized civic knowledge after the teacher implemented efforts to internalize civic knowledge through Indonesian history lessons. Several informants could accept this knowledge and responded positively to the researcher's questions about their identity as part of the Indonesian nation. Before the internalization of civic knowledge efforts, some informants struggled to recognize and understand the civic knowledge within historical events shared by the teacher. This is based on observation results showing that several informants could not accurately answer the teacher's questions about how to honor Heroes' Day. Some students were silent, while others responded that fighting was an appropriate way to honor Heroes' Day, possibly influenced by the Battle of 10 November in Surabaya.

However, after the teacher's internalization efforts, students began to understand civic knowledge and ways to show respect for national heroes. This is evident from the informants' responses during interviews conducted by the researcher after the internalization process. Informants such as Re, Sa, Fa, Ar, Za, and Me indicated that respecting Heroes' Day involves studying, avoiding racism, and promoting tolerance among people of different religions, races, ethnicities, and other differences. There were also students who had reached the stage

of understanding. This was evident when a student could integrate civic knowledge information with everyday phenomena. A student (Al) explained that respecting Heroes' Day, as a student, could start in smaller contexts like family, school, and daily life. He suggested that demonstrating wisdom in social media interactions, like avoiding hate comments, is one way to honor the values of Heroes' Day.

The stage of appreciation

At this stage, students are able to describe, feel, and engage emotionally with the national value information that has been shared by the teacher through historical events. Some informants, like Za, Ar, and Me, could articulate their feelings about the struggle of the nation's forefathers to defend and maintain Indonesia's independence. Here are some responses from those informants about the efforts of the nation's predecessors:

My impression is that independence is an extraordinary gift because, at that time, the heroes fought against the colonizers who could have brought down this nation. Yet, the heroes managed to resist the colonizing nations. I am very proud of their struggle, which led to Indonesia's independence and freedom from colonial rule—they never gave up. We must remember the struggle of those who fought for independence; they never surrendered, and we should do the same, especially now that conditions are comfortable and convenient.

The stage of implementation

At this stage, students are capable of implementing civic knowledge in their daily lives. Several informants, including Za, Ar, and Al, have begun to integrate the values imparted to them with the contextual situations they encounter. Their implementations include practicing tolerance for different races and religions in their surroundings, being prudent on social media by avoiding hate comments, and making an effort to use local products as a way of appreciating the works of fellow Indonesians. This aligns with Hakam & Nurdin (2016), who state that at the implementation stage, students need training that exposes them to contextual events or simulated situations, allowing them to act, make decisions, and even take action.

From this, it is evident that the efforts to internalize civic knowledge through history education have implications for achieving the various stages of internalization, including recognizing, understanding, appreciating, and implementing civic knowledge. This concept can be linked to Lickona's theory, which forms the basis for civic knowledge education goals. Musadad (2015) notes that Lickona's theory can serve as a guide for achieving the goals of civic knowledge education, encouraging students to develop a sense of national identity and enthusiasm that can be applied in nationalistic actions. According to Lickona (as cited in Musadad, 2015), the two primary goals of education are to develop intelligent and well-behaved individuals. Civic knowledge, such as love for the homeland, discipline, respect for the law, and appreciation for cultural, ethnic, and religious diversity, should be instilled throughout life to foster knowledge, affection, and pride in the nation. This approach aims to create individuals who are not only knowledgeable about civic knowledge but also demonstrate good behavior.

Based on this, it is clear that efforts to internalize civic knowledge through history education aim to instill national understanding, national feeling, and national behavior in students. However, the internalization efforts at an Islamic-based private SMA in Malang City suggest that these efforts mainly impact the level of national understanding. This is evidenced by a higher attainment of the stages of recognizing and understanding (national understanding) among informants, compared to the stages of appreciating (national feeling) and implementing (national behavior).

Conclusion

The process of history education that internalizes civic knowledge involves a teaching approach designed by teachers, starting from planning, implementation, to evaluation. The internalization of civic knowledge values is conveyed through history education by focusing on the efforts to defend Indonesia's independence from the Allies and the Dutch, using a variety of teaching methods to deliver the material. These methods include lectures, picture or puppet simulations, sharing materials and discussions, as well as observation visits to Brawijaya Museum in Malang. In this history education process, teachers implement several internalization processes to demonstrate civic knowledge through: value transformation (verbal communication), value transaction (two-way interaction and modeling), and trans-internalization (habit formation/implementation).

In the effort to internalize civic knowledge through the implementation of Indonesian history education, teachers encounter several obstacles. These obstacles include conducting lessons in the afternoon with a one-hour duration, which leads to suboptimal learning; teachers feeling detached from the historical events they are teaching, which affects their ability to convey them accurately; and students who struggle to understand the significance of historical events, have a negative perception of history classes, or exhibit introverted characteristics. The implications of internalizing civic knowledge through history education can be seen through the stages of recognition, understanding (national understanding), appreciation (national feeling), and implementation (national behavior) among some students. However, these internalization efforts have had a greater impact on national understanding, as evidenced by a higher attainment in the understanding stage among informants compared to the stages of national feeling and national behavior.

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