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GLOBAL DIVERSITY AND MUTUAL COOPERATION VALUES IN GRADE X SMAN 3 SUKOHARJO HISTORY LEARNING

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Abstract

Indonesia's cultural, ethnic, religious, and social diversity requires educational practices that foster respect for differences and collective responsibility. This study examines history teachers' understanding and implementation of global diversity and mutual cooperation as dimensions of the Pancasila Student Profile in Grade 10 at SMAN 3 Sukoharjo. It also investigates how these values are incorporated into instructional planning, classroom practice, and assessment. Employing a qualitative case study, data were collected through interviews with two history teachers, seven students, and a vice principal for curriculum affairs; classroom observations; and document analysis. Data were validated through source and methodological triangulation and analyzed using data condensation, data display, and conclusion drawing. The findings indicate that teachers generally understand the importance of global diversity and mutual cooperation, although some conceptual limitations remain, particularly concerning cultural equality and the meaning of mutual cooperation. Both values have been incorporated into the school curriculum, Learning Objective Flow (ATP), and teaching modules, but inconsistencies remain between learning outcomes, learning objectives, and assessment plans. Classroom practices demonstrate contextual and student-centered learning, including historical-site visits, group work, discussion, and presentation. Nevertheless, the internalization of these values among students remains uneven. The study highlights a gap between curricular inclusion, pedagogical implementation, and students' actual character development.

Keywords: global diversity; mutual cooperation; history learning; Pancasila Student Profile

Introduction

Indonesia is a multicultural country characterized by ethnic, racial, religious, linguistic, cultural, and traditional diversity. This diversity constitutes a social and cultural strength that needs to be preserved because it is an important part of national identity. Under certain conditions, however, diversity can also become a source of tension when it is not accompanied by the ability to understand, respect, and manage differences constructively (Santoso et al., 2023, p. 184; Akhmadi, 2019, p. 47). Conflicts may arise, for example, when majority groups dominate minority groups or when differences between local residents and newcomers are not managed wisely (Hendri et al., 2024, p. 325). Because differences are an inseparable part of social life, education plays an important role in developing students' ability to live together in a diverse society.

Beyond the issue of diversity, social change resulting from globalization also poses challenges to collective culture. Technological development and increasing individualism are feared to contribute to the decline of mutual cooperation in community life (Hanifa et al., 2024, p. 822). Mutual cooperation, however, is a social value that has long developed in Indonesian society and is associated with solidarity, care, and the ability to work together toward common

goals. Education, therefore, is expected not only to produce students with academic competencies but also to develop their ability to appreciate diversity and work collectively.

These needs are addressed in the Merdeka Curriculum through the Pancasila Student Profile. The Pancasila Student Profile is designed to develop students who possess not only competencies but also character consistent with Pancasila values. Its six dimensions are faith in God Almighty and noble character; global diversity; mutual cooperation; independence; critical reasoning; and creativity (Susilowati, 2023, p. 12). The global diversity dimension is intended to develop students' ability to recognize and appreciate cultures, communicate interculturally, and reflect on experiences of diversity. Meanwhile, the mutual cooperation dimension emphasizes collaboration, care, and sharing (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi [Kemendikbudristek], 2022, pp. 9, 18).

History as a school subject occupies a strategic position in developing these two dimensions. History learning does not merely transmit knowledge about the past; it can also help students understand identity, social change, intergroup interaction, and the cultural diversity that has shaped Indonesian life (Siregar & Alwina, 2023, p. 7; Sumardin & Henri, 2024, p. 27). Historical topics concerning cultural interaction and the lives of past communities, for example, can be used to develop students' ability to understand diversity historically and contextually.

The local context also makes this issue relevant to study in Sukoharjo. The region has a diverse social history while also facing issues related to intolerance and changing patterns of community life. Cahyowati (2014, p. 64), for example, found differences in mutual-cooperation behavior between rural and transitional communities in Tawangsari District, Sukoharjo. This condition suggests that diversity and mutual cooperation should not be understood merely as normative concepts but should also be examined in terms of how they are understood and practiced in educational settings.

Previous studies have examined the implementation of the Pancasila Student Profile in learning and have shown that history learning can serve as a means of developing students' character (Hasudungan & Abidin, 2020; Windari & Sudarti, 2024; Firdayani et al., 2024). However, studies that specifically connect teachers' understanding, instructional planning, classroom practice, and assessment of global diversity and mutual cooperation values in history learning within a particular school context remain limited. The presence of values in curriculum documents does not automatically indicate that teachers understand them or that students have internalized them.

SMAN 3 Sukoharjo has implemented the Merdeka Curriculum and provides teachers with opportunities to adapt instruction to students' characteristics. This condition makes the school a relevant context for examining how global diversity and mutual cooperation values are translated from curriculum policy into history-learning practice. Accordingly, this study aims to analyze history teachers' understanding of global diversity and mutual cooperation, their

integration into instructional planning, their implementation in history learning, and the assessment of students' development of these two values in Grade 10 at SMAN 3 Sukoharjo.

Reseach Method

This study employed a qualitative method with a case study approach. The approach was selected because the research sought to understand in depth the learning process and the development of global diversity and mutual cooperation values within the natural context of the school. A case study enables researchers to obtain a comprehensive understanding of an activity, process, and social interaction within a particular context (Sutopo, 2002, pp. 111–112).

The study was conducted at SMAN 3 Sukoharjo. Participants consisted of two Grade 10 history teachers, seven students, and one vice principal for curriculum affairs. Informants were selected purposively based on their direct involvement in the planning, implementation, and supervision of history learning. Data were collected through interviews, classroom observations, and document analysis. Observations were conducted in Grade 10 classes X-4 and X-8, including a learning activity at Rumah Arca in class X-4. The documents analyzed included the School Curriculum (KSP), Learning Objective Flow (ATP), teaching modules, and assessment documents.

Interviews were used to obtain information about teachers' understanding, considerations in designing instruction, experiences in implementing global diversity and mutual cooperation values, and students' perceptions of the learning process. Observations were used to examine teacher-student interactions, learning activities, group-work practices, tolerance, care, and collaboration directly. Document analysis was conducted to examine the alignment between instructional planning and implementation.

Data credibility was established through source and methodological triangulation. Source triangulation involved comparing information from teachers, students, and the vice principal for curriculum affairs, whereas methodological triangulation involved comparing findings from interviews, observations, and document analysis (Moleong, 2011). Data analysis followed the stages of data condensation, data display, and conclusion drawing and verification (Miles et al., 2014, pp. 12–13). The analysis was conducted continuously to identify patterns in the relationship among teachers' understanding, instructional planning, pedagogical practice, and students' internalization of the values.

Result

The findings show that global diversity and mutual cooperation values have been incorporated into Grade 10 history learning at SMAN 3 Sukoharjo, both in teachers' understanding and in instructional documents and practices. However, the level of

implementation is not entirely consistent. Differences were found among teachers' conceptual understanding, what was stated in planning documents, classroom implementation, and students' ability to apply the values. Thus, the presence of the two values in learning does not in itself demonstrate that internalization has occurred optimally.

Both teachers understood global diversity as the ability to accept, appreciate, and respect differences. They associated it with religious tolerance, not choosing friends based on social background, respecting others' opinions, and recognizing and appreciating different cultures. Teachers also sought to connect these values with students' everyday lives. One teacher emphasized that Indonesian society is open to outside cultural influences but should be selective so that such influences remain compatible with national identity. This understanding essentially reflects an awareness that diversity does not mean rejecting other cultures, but neither does it mean accepting all cultural influences without consideration.

Nevertheless, differences were found between the two teachers' understandings. One teacher viewed Western culture as having a higher level of development than Indonesian culture. This view indicates that the understanding of global diversity is not yet entirely free from a hierarchical perspective on cultures. The other teacher, by contrast, regarded Indonesian and foreign cultures as sources of learning and appreciation while still considering national context and identity.

Teachers' understanding of mutual cooperation generally involved helping others, working together, sharing tasks, and building social relationships. In history learning, mutual cooperation was primarily manifested through group work, discussion, learning games, and various collaborative assignments. However, one teacher included activities such as visiting sick people and helping those in need as forms of mutual cooperation. This finding indicates that mutual cooperation is understood broadly as social care, although not all such actions are conceptually collective activities aimed at achieving a particular goal.

At the planning level, the school has a School Curriculum (KSP), Learning Objective Flow (ATP), and teaching modules. The KSP was developed by considering the school's conditions and characteristics and involved various school stakeholders. Grade 10 history is taught in Phase E and allocated three lesson periods per week. History teachers also discuss the development of the ATP to determine content and instructional allocation for the academic year. Teaching modules contain general information, prior competencies, the Pancasila Student Profile, facilities and infrastructure, student targets, learning models, learning objectives, meaningful understanding, guiding questions, learning activities, assessment, enrichment, remediation, and reflection.

However, document analysis shows that administrative completeness is not always accompanied by substantive alignment. Teachers include all dimensions of the Pancasila Student Profile in their teaching modules, although not all of them are the focus of instruction. This condition suggests a tendency to treat the Pancasila Student Profile as part of the

completeness of instructional documents rather than consistently as a specifically designed character-development target. In addition, inconsistencies were found between learning outcomes and learning objectives. The learning objectives developed by the teachers also do not fully satisfy the Audience, Behavior, Condition, and Degree (ABCD) components. History Teacher A includes only the Audience and Behavior components, whereas History Teacher B primarily includes the Behavior component.

In classroom practice, both teachers used student-centered approaches. History Teacher A used Project-Based Learning (PjBL), including a visit to Rumah Arca and a video-production assignment, whereas History Teacher B used Problem-Based Learning (PBL) through group discussions and presentations. The topic of Hindu-Buddhist kingdoms provided the main context for developing the two values. At Rumah Arca, students directly encountered Hindu-Buddhist remains such as statues and nandi figures. The teacher used this experience to explain differences in beliefs, cultural heritage, interaction between Indian and Indonesian cultures, and the importance of appreciating cultural heritage. At the same time, the teacher connected the activities of past communities with practices of helping and working together.

In class X-8, global diversity was linked to the Hindu-Buddhist Mataram Kingdom, particularly the existence of the Sanjaya and Sailendra dynasties, which had different religious backgrounds. The teacher used the lives of the two dynasties as an example of coexistence. Material concerning the construction of Borobudur, Prambanan, and Plaosan was also used to explain cultural interaction and acculturation. Students stated that cultural and religious diversity is a national asset and that no culture is inherently superior or inferior to another.

However, the practice of mutual cooperation produced more varied results. Some students were able to collaborate and divide tasks within groups. In class X-8, for example, all groups completed their assignments and demonstrated collaboration during presentations. In class X-4, there was also an example of care when a sick student was given a lighter task by group members. Nevertheless, not all students contributed actively. Some tended to remain within their respective social circles, some groups failed to complete assignments on time, and some students were perceived as merely attaching their names to group work. Interviews indicated that some students disliked group assignments because tasks were not distributed evenly and members contributed to different degrees.

Assessment was conducted through diagnostic and formative assessment, observation, assignments, reflection, and teacher professional development through the Subject Teachers' Working Group (MGMP) and In-House Training (IHT). In the planning documents, teachers included cognitive and noncognitive diagnostic assessments. In practice, however, teachers relied more heavily on noncognitive diagnostic assessment, while cognitive diagnostic assessment was not always conducted. Formative assessment was carried out by observing students' behavior during learning. One teacher assessed students more specifically based on the dimensions of the Pancasila Student Profile, whereas the other used a more general

assessment. Both teachers generally assigned a grade of B, indicating that students' character development was considered good. Teachers also conducted instructional reflection and participated in MGMP and IHT activities as part of professional development.

Discussion

The findings show that history learning at SMAN 3 Sukoharjo provides considerable space for developing global diversity and mutual cooperation, but the process has not fully progressed from merely including these values in the curriculum to students' internalization of them. This finding is important because the success of character education cannot be measured solely by the presence of values in instructional documents or by the use of particular teaching methods. More important is the extent to which teachers understand the values accurately, translate them into learning experiences, and subsequently see them reflected in students' behavior.

At the conceptual level, both teachers' understanding of global diversity generally corresponds to the characteristics established by Kemendikbudristek (2022, p. 9), namely recognizing and appreciating cultures, communicating interculturally, reflecting on experiences of diversity, and assuming responsibility for shared life. Their understanding of tolerance, respect for differences, and openness to other cultures is also consistent with the findings of Melati and Hamdanah (2024, p. 1510), Pratiwi and Nanna (2023, p. 8), and Juliani and Bastian (2021, p. 262). Likewise, the view that foreign cultures should be studied without abandoning one's own cultural identity is consistent with Agustina et al. (2023, p. 4797).

However, the view that Western culture is more developed than Indonesian culture reveals a limitation in this understanding. Global diversity requires more than awareness of the existence of other cultures; it also requires the ability to view differences without placing cultures within a superior-inferior hierarchy. From Tan's (1964, p. 70) perspective, minority cultural groups require protection so that they are not displaced by majority cultures. Accordingly, openness to other cultures should be developed together with an awareness of cultural equality and diverse cultural experiences.

A similar issue appears in the understanding of mutual cooperation. Teachers' understanding of cooperation, care, and task sharing is consistent with the three main elements of mutual cooperation: collaboration, care, and sharing (Kemendikbudristek, 2022, p. 18). Group activities also have strong pedagogical potential because interaction among students can support both academic development and social responsibility (Jacob, 1999, pp. 13–19). However, a distinction needs to be made between social care in general and mutual cooperation as a collective activity. Visiting a sick person, for example, constitutes an act of care, but it is not necessarily mutual cooperation if it does not involve working together toward a particular goal. This conceptual distinction is important so that implementation of the

Pancasila Student Profile does not stop at the use of terminology but genuinely corresponds to the characteristics of the values being developed.

Findings regarding planning reveal another issue. The KSP, ATP, and teaching modules are available and are relatively complete administratively. However, such completeness does not necessarily indicate pedagogical coherence. Including all dimensions of the Pancasila Student Profile in teaching modules may instead turn character values into administrative components. This is evident in the inconsistencies between learning outcomes and learning objectives and the incomplete ABCD components in the formulation of learning objectives. Thus, the main issue is not the absence of instructional documents but the gap between administrative completeness and the quality of instructional planning.

These findings indicate that implementing the Merdeka Curriculum requires more than providing instructional documents. Teachers need the ability to translate learning outcomes into measurable objectives, select character values that are genuinely relevant to those objectives, and then determine activities and assessments capable of measuring their attainment. Pitasari et al. (2023, p. 37) emphasize the importance of formulating complete learning objectives. In this study, improvement of instructional documents should therefore focus on strengthening coherence among learning outcomes, learning objectives, learning activities, and assessment rather than merely adding administrative components.

Classroom practice demonstrates that history has strong potential to develop global diversity because historical content provides experiences involving intergroup interaction, cultural encounters, religious differences, and social change. The visit to Rumah Arca is an example of contextual learning that directly exposes students to historical artifacts. This experience allows students to understand Hindu-Buddhist heritage not merely as examination material but as part of a cultural history different from their current religious experiences. It therefore expands opportunities for students to recognize and appreciate different cultures, as also demonstrated by Setiyawati et al. (2024, p. 742).

The Hindu-Buddhist Mataram material likewise provides opportunities for teachers to develop students' understanding of life in a diverse society. The existence of two dynasties with different religious backgrounds, cultural acculturation, and various architectural remains can serve as entry points for discussing tolerance and intercultural interaction. However, the use of historical material as diversity education needs to be approached carefully. Narratives of harmonious life in the past should not merely function as moral examples; rather, they should provide opportunities for students to analyze how societies with different beliefs and cultures established social relationships.

The most important finding concerns the relationship between mutual cooperation learning and students' actual behavior. Teachers have used group work as a strategy for developing collaboration, care, and sharing. However, not all groups were able to work effectively. Some students were inactive, work was unevenly distributed, and several groups

failed to complete their assignments on time. This finding demonstrates that group work does not automatically produce mutual cooperation. Activities that are formally organized as group work can still produce individualistic behavior if they are not accompanied by clear responsibility sharing, meaningful interaction, and mechanisms of accountability among students.

Differences between classes X-4 and X-8 also indicate that successful character development is influenced by pedagogical processes rather than by the learning model alone. Both PjBL and PBL have the potential to develop character, as shown by Windari and Sudarti (2024, p. 142) and Firdayani et al. (2024, p. 503). However, a learning model provides only a framework. Teachers still need to manage role distribution, ensure that all students participate, monitor group interaction, and provide feedback on collaborative processes. In this context, the teacher's role as facilitator and supervisor is important (Sopian, 2016, p. 91).

The discrepancy between the values taught and the behavior of some students also indicates that character internalization is a complex process. Students may state that diversity should be respected while simultaneously demonstrating disrespect toward classmates during presentations, for example by sleeping or engaging in other activities. Similarly, students may understand the importance of mutual cooperation while remaining reluctant to work in groups because of experiences involving unfair task distribution. Thus, this study reveals a gap between normative understanding and social practice.

A similar gap was found in assessment. Teachers had used formative and diagnostic assessment and conducted reflection. However, not all assessments planned in the teaching modules were implemented in practice. This discrepancy indicates that character assessment has not yet become a fully integral part of the learning cycle. Assessing attitudes cannot be adequately accomplished merely by assigning grades of A, B, C, or D; it requires clear behavioral indicators and evidence that can be observed consistently.

MGMP and IHT activities constitute important resources for addressing these issues. MGMP forums enable teachers to exchange experiences and discuss instructional problems (Ambarita, 2022, pp. 240–241), while IHT can serve as a means of developing teacher capacity (Safitri et al., 2023, p. 3490). However, based on the findings, training and mentoring need to be directed more specifically toward teachers' ability to translate the Pancasila Student Profile into learning objectives, activities, behavioral indicators, and assessment. Thus, professional development should not only increase teachers' knowledge of curriculum terminology and policy but also strengthen their pedagogical capacity to implement it.

Overall, the findings show that implementation of global diversity and mutual cooperation at SMAN 3 Sukoharjo has developed at three levels, but with different degrees of quality. At the policy and document level, both values have been accommodated; at the pedagogical practice level, both have been pursued through various instructional strategies; but at the level of students' internalization, the results remain inconsistent. This gap is significant because it

shows that the success of character education cannot be determined solely by the presence of values in the curriculum or the use of seemingly appropriate teaching methods. Internalization requires continuity among teachers' understanding, instructional design, learning experiences, social interaction, and assessment.

Conclusion

This study shows that global diversity and mutual cooperation values have been integrated into Grade 10 history learning at SMAN 3 Sukoharjo, but their implementation is not yet fully optimal. Teachers generally demonstrate a sound understanding of the importance of respecting diversity, tolerance, collaboration, and care. Nevertheless, conceptual limitations remain, particularly in understanding cultural equality and distinguishing mutual cooperation from social care in general.

At the planning level, the school has a KSP, ATP, and teaching modules and includes the Pancasila Student Profile. However, a gap remains between administrative completeness and planning quality, particularly in the alignment among learning outcomes, learning objectives, and assessment. Classroom implementation through historical-site visits, discussion, presentation, PjBL, PBL, and group work has provided opportunities to develop both values. Nevertheless, students' internalization of the values remains uneven. Some students demonstrate tolerance, care, and the ability to cooperate, whereas others remain passive, contribute little to group work, or show limited respect for collaborative learning processes.

Assessment has been conducted through diagnostic and formative assessment, observation, reflection, MGMP, and IHT, but implementation is not always consistent with planning. Thus, the primary challenge is no longer simply incorporating global diversity and mutual cooperation into learning but ensuring coherence among teachers' understanding, planning, classroom practice, and assessment so that these values are genuinely internalized in students' behavior. Strengthening teacher capacity through more targeted mentoring in objective formulation, collaborative activity design, and character assessment is needed so that history learning not only communicates values but also provides experiences through which students can practice them in meaningful ways.

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