

RECOGNIZING DIVERSE VIEWS: CONTROVERSIAL NARRATION OF KIAI IBRAHIM TUNGGUL WULUNG'S RELIGIOUS HUMANISM IN A HISTORICAL LEARNING

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Abstract—An epistemology is a theory of the nature of knowledge and a way of justifying knowledge claims. Humanism is a part of critical thinking which come from human changing form of dignity, role, the idea of enlighthment, and the responsibility of humanity. In the javanese christianity context, Kiai Ibrahim Tunggul Wulung teaches the importance appointed human dignity. He inherits some life lesson which are summarizes in own perspective of Christiany and javanese culture on Tegalombo community. Tunggul Wulung combines the wisdom of javanese culture and christianity in accordance of the condition and the requirement of the humanitarian society. This work is an attemp to analyze Tunggul Wulung mission method in the context of Indonesia, it is perhaps more to make explicit the lack of a common methodology, formulate one true to at least one understanding of what “critical” means, and encourage debate, and discussion on the issue. Critical ethnography was used in this research as an approach to understand the diversity of views and epistemological dimension of students’ knowledge in historical learning. The subjects of research were the postgraduate students of History Education Department at the University of Negeri Yogyakarta with the narration of Tunggul Wulung as their learning material. The research result shows the process of recognition in which the students tried to understand the diverse perspective through interaction in the classroom. The students also tried to negotiate the new historical knowledge with psychological process. The research highlights that Tunggul Wulung’s achievement can be appreciated by the present generation, and they will negotiated epistemology in a history classroom which different some point of views during the learning process

Keywords—*recognizing, diverse views, critically ethnography, Kiai Ibrahim Tunggul Wulung*

I. INTRODUCTION

Globalization has become disruptive era as this leads to fast development change [1]. The world is becoming more complex and these conditions make even short-term decisions difficult. This era can be sensed into the term “VUCA” world which an acronym for volatility, uncertainty, complexity, ambiguity [2]. VUCA consisting characteristic of modern strategic dilemmas which requires a different orientation and a set of skill. The VUCA world encompasses four challenges that deserve a special mention, such us; Volatility, the nature, speed, volume, magnitude and dynamics of changes. The situation is unstable and may be of

an unpredictable duration. Uncertaninty is the lack of predictability of issues and events. Despite of much information, the basic causes and likely effects of the event are known and the outcome generally results in a substantial change. Complexcity consisting of some information regarding the nature of complexcity. Ambiguity consisting of casual relationships is unclear. Along with this conditions should improve conflict among society [3]. Indeed, we may go farther and say that such withdrawal is one representation of just those defects of past system that render them of little value for the troubled affairs of the present, namely the desire to find something so fixed and certain as to provide a secure refuge.

It is believed that in facing VUCA World, Radha and Shamuka notice that generations must improvement of living conditions, and need awareness to respect this situation with few critical thinking pointers, for volatile situations, separating facts from opinion is the key. The young generation should be able to formulating thought objectively and precisely as well as ensuring clarity in communication. For uncertain, listening and comprehension is vital. Being open-minded to conduct some point of view and dealing with contradiction are also necessary in such situations. For a complex situation, one needs to gather facts from various sources do logical perspective, reasoning, and also weigh the alternative. Weighing alternative, making decisions under pressure and testing the solutions against relevant criteria are also vital. Like many plurality of acts, this one implicates an entire moral philosophy, in this case, consequential morality rather than intentional. The holistic meaning of the act doesn’t actually occur singly perspectives but rather within field of possible meaning, each one of which is holistic in nature, and therefore, each one of which has its own pragmatic horizon, called meaning fields [4]. The articulated by people covers the process of inter-text that affects the interpretation and plurality of views. To summarize this section, there is indeed way out of the crisis of representation that doesn’t entail totalizing relativism [5].

Based on those theoritica framework, this study advocates the recognizing of the diverse views or the negotiating of the epistemology of religious humanism Kiai Ibrahim Tunggul Wulung in the classroom. The constructivist theory also underscore the focus on this study because it stresses the importance of bringing each student’s prior

knowledge and experience to the classroom [6]. Vygotsky's notice on constructivism theory underpin active and not only by self directed learning, but also which self regulated learning too, and views learning as being an active and not an absorptive process [7]. It also focuses on designing learner and knowledge centered learning environment to recognize diverse views, so learners can relate to the subject matter and consequently generate an interest and ownership in the subject matter. Critically ethnography creates a connection between what is learned in the classroom and what is already known as indigenous literacies provide an important epistemology for any follow-up to learning [8]. When a view similar to that here presented has been advanced on previous occasions, as, indeed, in the text which follows, it has been criticized as taking what one of the milder of critics called "a sour attitude" toward the great system of the past. It is accordingly, relevant to the theme of needed reconstruction to say that the adverse criticisms philosophy of the past are not directed at these system with respect to their connection with intellectual and moral issues of their own time and place, but with respect to their relevancy in a much change human situation.

This study essential in critically ethnography because diverse views seems to be lacking in the history classroom. The very things that made the great system objects of esteem and admiration in their own socio-cultural contexts are in large measure the very grounds that deprive them of "actuality" in a world whose main features are different to an extent indicated by our speaking. We need to recognize that the ordinary consciousness of the ordinary man left to himself is a creature of desire rather than of intellectual study, inquiry or speculation. Man ceases to be primarily actuated by hopes and fears, love and hates, only when he is subjected to a discipline which is foreign to human nature, which is from the standpoint of natural man, artificial. The classic interpretation takes for granted the dualistic philosophy of lay western culture and seeks a correlation between material and nonmaterial event. Since meaning are obviously "mental" events and the stimuli representing both sign and signicates are obviously "physical" events, any satisfactory theory must specify the interrelation between these level of discourse. At the core of mentalistic views, therefore, we find the association between sign and "ideas" (or their equivalents, "expectations", "thought", "engrams"). Probably the most sophisticated expression of the mentalistic view is to be found in Ogden and Richards, the meaning of meaning (1923). These writers clearly isolate the essential representational characters of sign, the learning or experiential criterion, and the lack of any direct connection between signs and the thing they signify (the point made again and again by semanticists in more recent years). At a later point we shall try to show how a particular kind of measurement operation, the semantic differential, relates to the functional of representational process in language behavior, because meaning like "emotion", is a relational or process concept.

This Research has stated the need for teachers to be more informed about their students to improve their learning success. Lack understanding of the connection between theory and practice has impelled teacher education programs to examine curriculum content, materials, and method and to re-align their pedagogies to suit the need of critically

ethnography study of culturally diverse view on student discourse. The importance of developing the intercultural awareness and sensitivity of pre-and in service teacher is well document in the research. Bayles stated that intercultural sensitivity is a logical goal for negotiated epistemology, because it's a theory of the nature of knowledge and a way of justifying knowledge claims. The sources of knowledge moves on continuum from one, absolute source to the evaluation of multiple source. The justifications of knowledge claims involves. It may be described, the description itself will be based on a single view constructed by the gendered, classed, and raced position of the theorist. The man are governed by memory rather than by thought, and the memory is not remembering of actual facts, but is association, suggestion, dramatic fancy. The analysis focus on the student's reconstruction in the historical learning, their recognition of the diverse views and the development of epistemological learning. The research helps to more deeply understand the psychological process of student's thinking. The process of thinking moves from stage to pre-reflection, to quasi reflection, and finally to reflective thinking that affects the interpretation and plurality of views.

II. METHOD

This research used qualitative methods within the context of case study. Critically ethnography was used in this research as an approach to understand the diverse views and epistemological dimension of student's knowledge in historical learning. The subjects of research were the postgraduate students of History Education Department at the University of Negeri Yogyakarta with the controversial narration of humanism religious of Kiai Ibrahim Tunggal Wulung as their learning material. The case study approach was selected in order to bring a deeper understanding the development of epistemological negotiation among the graduate student on history education at Yogyakarta state university. The study centers its research in a classroom to gain a interaction of teacher and learners ways of knowing. The study involves a group of preservice history education student who were enrolled in the intellectual history class for a one semester study.

Student and teachers make epistemological assertions with claims of objective fact, if the discussant adds information to verify one of these assertions or questions the assertion an epistemological negotiated begins. The sections introduces an epistemological discussion of constructed knowledge that follows a claims pattern. A volunteer of students were also interviewed that probed the students epistemological beliefs as revealed in their views on controversial issues and in their reaction to the controversial element of their unit of study on humanism religious Kiai Ibrahim Tunggal Wulung that include a lesson on syncretism, the centerpiece of this chapter. King and Kitchener's (1994) reflective judgement model, thinking moves from stage to pre-reflection, to quasi reflection, and finally reflective thinking. Pre-reflective thinking where knowledge appears as absolute, concrete, and justified by personal observations or by expert opinion. Quasi-reflective thinking sees knowledge, uncertain, and explained by context and specific interpretation of evidence. Reflective thinking that sees knowledge construction individual from variety of sources with belief justified by evaluation of evidence and opinion

from different perspective. Plurality of views from reconstructive analysis thus helps to get a possible interpretation and inferences.

Reconstructive analysis also dependent on intertextuality. The intertextuality perspective in the text analysis is useful to highlight the fact that its not just what is being read as the text one interpret from, but all the other texts that shape and form it and influence its interpretation, and become plurality of views, and than discussion must become in equality conditions [9]. Equality means that all participants have an equal voice in the discussion regarding proposed norm and procedures. Discourse ethics also are based in the rules of reason. In Habermas's formulation in discourse ethics, these rules are; (1) every subject with the competence to speak and act is allowed to take part in a discourse, (2). Everyone is allowed to question any assertion whatever, than introduce any assertion whatever into the discourse, and express his attitudes, desire, and needs, (3). No speaker may be prevented, by internal or external coercion. Conflict take diverse forms because in mostly non-discursive ways, "shared" beliefs, norm, and values are often anything but shared. Choice should result in natural consequences, not judgement. Neither rules nor any sort of authority should manipulate a learners feeling, desires, selection of friends, preferences, or ideas.

The study focused on the classroom activities and interaction between the teacher and the student, who were enrolled in the intellectual history class in the first semester. The research result shows the process of recognition in which the students tried to understand the diverse views through interaction between the teacher and the student in the classroom. It covers the process of inter-text that affect the interpretation and plurality of views in the learning topics about controversial narration of humanism religious of Tunggal Wulung. Classroom interview and observation were employed to collect the intended data. The interviews data supported the normative evaluative claims and expanded the analysis. The interview were given a code according to main categories, including binary opposition, self perception, discursive belief, individual epistemological level, normative beliefs of others, and epistemological assertion.

III. FINDING AND DISCUSSION

A. *Religious Content in ethnography study*

Ethnography become one of the major method, its emphasis on understanding the perceptions and culture of people and organization studied. In this way, natural religion not only became universal phenomenon but began to be demarcated from, and was also supportive of, a newly emerging domain nature science. The emphasize that the idea of natural religion was a crucial step in the formation of the modern concept of religious belief, experiences, and practice and that it was an idea developed in response to problem specific to christian theology at a particular juncture. Religion is essentially a matter of symbolic meaning linked namely that religion is essentially a matter symbolic meaning linked ideas of general order (expresses through either or both rite and doctrine), that it has generic function/features, and that it must not be confused with any of its particular historical or cultural forms, is in fact a view

that has a specific christian history. From being a concrete set of practical rules attached to specific processes of power and knowledge, religion has come to be abstracted and universalized [10, p. 42].

Traditional argument for the existence of God are often divided into two group, those whose premises are justified a posteriori (based on experiences) and those whose premises are known a priori (independently of experience). In fact, however, only one mode of argument has ever purported to be wholly independent experience, namely, the ontological argument, invented by St. Anselm in the eleventh century and defended in one form or another by Descartes, Spinoza, and Leibniz in the seventeenth century. Other argument, of God existence are often called a priori, but these always contain at least one premise that assert experiential fact. Factual premise summarizing some facet of our experience are found in the various of the cosmological argument. Both the ontological and the cosmological argument are deductive in form, that is they purport to demonstrate that if their premises are true, then their conclusion must necessarily be true. It is logically impossible for a valid deductive argument to have both true premises and false conclusion. The theological argument (more commonly called "the argument from design") for god is more modest. It argues not that its conclusion follows necessarily from its premises establish a probability that the conclusion is true. It is therefore what logicians call an inductive argument [11]. The conclusion of this argument, that a designer of the world exists, has the same logical role as a scientific hypothesis designed to explain the fact of experience, and must be accepted or rejected according to whether it meets the criteria of adequacy by which hypotheses are appraised in science and in everyday life.

Religious studies as a discipline more or less developed out of theology. Theology was perceived as a normative discipline which prescribes what people should do or not. Religious study as a discipline want to be neutral or unbiased. It is these assumption about power and knowledge which provide the grounds for argument about academic freedom in critically ethnography study, the professional autonomy of teachers, the need of balance in the curriculum and the castigation of politicised teachers and political education as propaganda. This discourse of knowledge, power and truth also provide a range of powerful message in reconstruction religious content in ethnography study in the classroom, truth is the basis for emancipation and progress, truth is gained from knowledge which faithfully reflects and represents the real world, that such knowledge is only possible in the absence of power. Once these operating assumption are present, anything which does not satisfy these condition is thereby rejected as "falsehood", mere belief, wrong headed, ideological. Thus, other ways of constructing symbol, knowledge, and truth are marginalised by this true path to truth. All over form of knowledge and truth are suppressed or debased, e.g religious truth based on revelation.

Religious symbols whether one thinks of them in terms of communication or of cognition, of guiding action or of expressing emotion can't be understood independently of their historical relations with nonreligious symbols or of their articulations in and of social life, in which work and power are crucial. From this it does follow that should begin which translates as 'religion' into heterogeneous elements

according to its historical character [10, p. 54]. The word of symbol is seen as a cultural product containing very complex, and multi-interpretative phenomena since this symbol is created by a complex person interest, or aspiration. In general, however, ethics were understood as wisdom of life. It showed the wise man the way towards an optimum meaningful existence. Thus, "symbol" is sometimes an aspect of reality, sometimes of its representation. This means, that the formations of symbols (complex concepts) is conditioned by the social relations in which the growing child is involved by the social activities that permitted or encouraged or obliged to undertake in which others symbols (speech and significant movement) are crucial. The conditions (discursive and non discursive) that explain how symbol come to be constructed and how some of them are established as natural or authoritative as opposed to others, then become an important object [10, p. 30].

Vygotsky (1962) makes crucial analytical distinction in the development of conceptual thought; heaps, complexes, pseudoconcepts, and true concept. Although according Vygotsky, these represent stages in the development of children's use of language, the earlier stages persist into adults life. What is being argued is that the authoritative status of representations/discourse is dependent on the appropriate production of other discourse, the two are intrinsically and not just temporally connected. There is however such a thing as relative that is relational-universality. The actual conditions and occasions of human life differ widely with respect to their comprehensiveness in range and in depth of penetration. From the position here taken, reconstruction can be nothing less than the work of developing, of forming, of producing (in the literal sense of that word) the intellectual instrumentalities which will progressively direct inquiry into the deeply and inclusively human, that is to say, moral facts of present scene and situation [12].

The constructivist theory also underscores the focus of this study because it stresses the importance of bringing each student's prior knowledge and experiences to the classroom. This includes student from different linguistic and cultural background. Vygotsky's theory called constructivism underpins active and self directed learning, and views learning as being active and not an absorptive process. It also focuses on designing learner and knowledge centered learning environment. Vygotsky points out that those constructivist believe student can relate to the subject matter and consequently generate an interest and ownership subject matter. This creates a connection between what is learned in the classroom and what is already known as indigenous literacies provide an important database for any follow up learning. Freire (1972) in Joel Magogwe and Lone E. Ketsitlie research, rightly indicate that allowing student to bring their indigenous knowledge empowers them greatly and this helps in preserving such knowledge [13]. As subject, learners create and re-create through the stories that are told and ourselves figure as the characters. That implication in the whole pedagogy is designed to permit reconstruction of psychological figures in the classroom. Repositioning Psychological figures that bring local wisdom and value in models of teaching can be made potentially, and give stimulus to be mood of actuality on learners whole life context.

B. Reconstruction of Kiai Ibrahim Tunggul Wulung's Religious Humanism

Kiai Ibrahim Tunggul Wulung original name is Ngabdullah. He was born in Jepara, at the north coast of central Java. He left Jepara to make a journey (lelana brata), looking for someone older in order to be led to achieve wisdom (ngelmu). Tunggul Wulung lelana brata in Kediri and become an indigenous missionary in Tegalombo, Pati [14]. In the Javanese Christianity context, Kiai Ibrahim Tunggul Wulung teaches the importance appointed human dignity. He inherits some life lessons which are summarized in own perspective of Christianity and Javanese culture on Tegalombo community. Tunggul Wulung combines the wisdom of Javanese culture and Christianity in accordance of the condition and the requirement of the society. Those combination concept is manifested through in mission method theory which aim guide human to live their lives properly. However, this method was not accepted by the foreign missionaries, and in the social structure at that time [15]. They accused Tunggul Wulung's method as form of syncretism

In the context of 19th century, Tunggul Wulung attempts to do mission in different way from what was usually done by foreign missionaries. Formerly it was seen in the context of ethnicity, but it broadened to include plurality of religion. Tunggul Wulung was combine Christianity and Javanese culture. The Javanese mysticism (Kejawen) reflects a kind of messianic idea of a king (Ratu Adil) that can be compared to the notion of "God's reign" in Christianity. The concept of Ratu Adil had inevitably influenced Javanese customs, language system as well as various ritual traditions. Considering that the Kejawen itself is a mixture of various elements from different religious systems, such as Hinduism, Buddhism, and Islam) [16]. The honor and respect shown by his followers are regarded as a demand from the side of Tunggul Wulung. From the point of view of the missionaries, the honor and respect to Tunggul Wulung is of course superfluous, but that is normal for the traditional Javanese cultural phenomenon from the period. A ngelmu guru was regarded as an example (panutan) in searching wisdom, and that is why he is honored. Of course, if Ngelmu is regarded in a narrow way as an art of manipulating spiritual powers in order to achieve one's self interest, as magic, then ngelmu is incompatible with the gospel [17].

Ngelmu is not just magic, but broader than that. It is related to understanding of Javanese person concerning wisdom, on how one see himself in the midst of the whole reality, on searching and making harmony, on salvation and perfection of life. Ngelmu is a process of discovering the self understanding of Javanese concerning his place or existence in the universe, where comes from, where now, and where going to. The gospel is not the same as ngelmu, but there is no possibility to understand ngelmu or to use the approach of ngelmu as an effort to find the truth of the gospel [17]. Ngelmu is not only a worldview, but also a way of life. That why the figure of a guru becomes important as an example (panutan). This is element that make Tunggul Wulung to be a major evangelist in Javanese society. Tunggul Wulung is known as Christian propagator who is kind, philanthropist, and concern of poverty people. He priority of the welfare of people before spreading Christianity. His doctrine emphasizes to empathy and work ethnic in the form of philanthropist,

poverty reduction programs, the spirit of establish welfare, social solidarity, and do mutual cooperation. One of the effort he does inviting tegalombo community to do farming and teach them to get abundant outcome. The fief land that once a forest is partially cultivated for people who live there.

Humanism is a thought and action which is based on natural humanity. Religious humanism is mood of tolerance, not rasis. It become big deal with spiritualisme. The wisdom in human being is encouraged by the kindness that exist on the heart and mind. Humans has highest dignity among other creatures. Humanism is a part of critical thinking which come from human changing form of dignity, role and the responsibility of humanity. In humanism, human being has a humanitarian responsibility. Human have right and obligations to care and love each other, give appreciations and compharision from others for negotiating, recognizing, and for the sake of survival. In the cristianity javanesse context, Tunggul Wulung teaches about important appointed human dignity. Humans life is always moving and envolving dynamically. There are challenges and and obtacles following that envolving process. Tunggul Wulung concept is doing a proper social life and social interaction. Human nature is being social creature, social relationship is rooted in a system of mutual relationship, respect and help. The social relationship is manifested in negotiated relational, recognizing diverse views, and build a harmonious social in real life context.

C. Recognizing Diverse views

As classroom become increasingly diverse, it is critical for educators to create inclusive learning environment that promote learning outcomes for all students. Who student are and their own social group identities, including race, ethnicity, socioeconomic's class, diverse view, political judgement, among other shape student experiences within classrooms. Student bring their own multiple social group identities, mind, logic, culture to the learning environment, to which the boarderer society has already ascribed meaning and given status and power. Enganging in issues of diversity in the classroom is critical toward creating a welcoming classroom environment for diverse student. The most structured approach t enganging in diversity topic in the classroom is through the inclusion of diverse perspective into the content of curriculum, in this research critically ethnography study of Kiai Ibrahim Tunggul Wulung's religious humanism be a solution. It can be including diverse perspective into the course content addresses only one aspect of creating inclusive learning environment to recognize diverse views and negotiated epistemological knowledge in the classroom with discussion. Recognize the similarities that are shared across the human culture, regardless of the differences that exsist among individual culture and groups. These include; but are not limited to: desire for safety, love and belongingness, self esteem (feeling for worthiness), and the ability to pursue and achieve potential, respect the benefits of diverse values.

Education, like all cultural activities is immersed in and formed by significations. Student bring meanings with them from their life contexts, there is context of meaning which they angage with through the process of learning and a conflict of meaning between the experiential, the pedagogic and the cultural codes transmitted through the curriculum.

When we think of the "reality" of education it is often as being either about socialisation or individuation. In other words, the text of education in all its various forms is constructed and therefore understood in term of binary opposition of repression/liberation. Its around this opposition that the political debate over education is repetiously polarised, the educational conservatif stressing the socialisation/repression pole of domestication, the educational progressive the individualition/liberation pole of emancipation. Education, therefore presents two faces and neither is any more authentic nor genuine than the other. In effect, there are two separate but interlinked education discourse [18]. One is do with control, maintenance, and reproduction of the social order, the transmission and inculcation of the norms of cultural authority. The other is to do with the realisation of agency and autonomy through developing the capacity of reason.

In other words, diversity introduced into the classroom is subsumed by the teleological goal of a radicalised democracy, thereby ignoring the way different in the critical ethnography study sense is subject to the play of difference. As Brah (1992) argues that " it is evidencet that the concept of different is associated with different meaning in different discourse" [19]. It's also remembering Foucult's view that the recognition of different does not nessecarily result in the displacement of modern disiplinary power but rather in its further refinement. The impact on education is to emphasise the importance of the university as an educational instution in which academics are provided with the freedom from outside influence to persue knowledge as they see fit, guided by the movement towards speculative unity the totally, and totalisatin of knowledge. Here the emphasis is not on legitimizing the denotative utterances of sciences as truthful, but on legitimating prescriptive judgements over what is just. The proliferation with their own logic and prescriptions actually impacts upon what can legitimately be called knowledge because knowledge has to be in a form of statement of another learners.

At this point in my review and analysis of observation, I can point several distintive type to recognize diverse views, by categorizing interactive sequences. In categorizing pattern within discussion of literature. One type of interactive sequence ay consist largery of remarks that may reflect one individual making comment and another questioning or asking for elaboration, in effect supporting taht comment. This form of interactive sequence could be termed "comment-support". These sequencess frequently enable an individual to clarify their own thinking and strengthen their position in the discussion. Further analysis of the interactive sequences reveals that the participants expressed both individuation and solidarity as they contributed to the discussion. Individuation is a communicative act in which a partisipant poses a unique thought or intepretation that may or may not counter the ideas reflected by others in the group. Individuation may also be expressed through statement that resist the implications set forth by the text. As such, individuation may be seen communicative act the exemplifies concurrence or resistance. Solidarity is reflected in comment that make connections to the tehemes developed by the group and references the ongoing nature of intepretation.

D. Development of Epistemological Models

The term “epistemology” is often used to describe a way of looking at nature and experience in general [20]. Epistemology determines the way and the purposes of human thinking. This can be viewed whether a particular person uses deductive and inductive way of thinking. It is also stated that epistemology of science basically represents a combination of thinking both rationally and empirically. Naturally the epistemology of a people or of a science will make a great difference in how they view any particular phenomenon, such as human behavior and meaning. My preference for structural and systems approach to the study of human behavior in recognizing diverse views is based on opportunity this epistemology provides for building a sciences of knowables and observables. It is important to remember that the epistemology we employ in approaching any event will make a great difference in the kinds of answers and meaning learners deduce.

Changes in state and context are apparently experienced by participants as emotions. In changes state and context they encourages a range of ideas, perspective, and style (known there is more than one right way to do things). More-conscious images of the structure of the activity can also be elicited by change and matched to an image of the usual standards, values, and explanations of the procedure. Its can make understand about recognize own prejudices, biases, and assumption and the impact of previllage. These may be verbalized as metacommunicative statement or merely thought without motor enactment. These representations and affective states are visibly indicated whenever the ongoing events aren’t congruent with customary imagesm plans, and standards. In such cases, though and feeling appear to be simultaneous or post hoc comentaries on the ongoing events, but when these are followed by metacommunicative actions, a corrective mechanism is introduced, but in neither case should be view thought and feelings as a simple cause of the programmatic behaviors of the communications event [20].

Learners react to changes in state and to incongruities and their action tend to restore more-usual states of relation, affect, and order. Learners thus as tend to restore more-usual states of relation, stats in social network for maintaining the exsiting social order. Affective states and preoccupation with metarepresentations can last, of course, lon beyond the terminals of any given transaction. In this case we may abstrac them as personality traits and find that the influence the kinds of communicational event and role that a participant finds himself engaged in. So retroactive (feedback) loops involving judgment, value, and heightened affective states play an important role in human behavior. Some learners thus become the bearers of statis at the ognitive level. Furthermore, learners dont necessarily confine their activities to the enactment of conventional parts. In behaving transcontextually, learners bring into an event elements of behavior that ordinarily belong to some other kind of activity. They may use these elements to establish new relationships, change the program of activities to an other kind, and in other ways manipulate the situation or return it to the status quo.

Its evident, then that learners carry multiple, simultane by images of the procedures of their culture and can enact programs not called for by the immediate setting and

occasion. And recombinations of familiar programs are used to deal with special cnditions so that catural differences can be bridges and changing conditions dealt with. In this casem quite concious behavioral integrationa are interposed in the retroactive and (feedforward) loops as a determinant of communicational behavior, at least when transcontextual or innovative activities are carried out. Learners row as individuals and as an organization by respecting and learning similarities and differntces by reflecting. This is Judy Radigan’s table that give information about developmental epistemological Models.

TABLE I. DEVELOPMENTAL EPISTEMOLOGICAL MODELS BY JUDY RADIGAN

Kuhn (1994)	King&Kitcher (1994)	Definitions
Absolutist	Pre-reflective thinking	One authoritative viewpoint
Multiplicits	Quasi-reflective thinking	Multiple viewpoint with subjectivity
Evaluatif thinkers	Reflektive thinking	Logical evaluation of multiple viewpoints

Learners actively conctructed and negotiated their perceptions about how to participate in the modelling practice, and those eistemological perception were closely related to how they discuss, argue about viewpoint, evaluatif reasion, and have logical argument to negotiated epistemological knowledge that build by each other learners. Knowledge is interpreted and negotiated, through a process of experience and reason.

E. Student’s critically to Negotiated Epistemology

In classroom, as learning occurs through interavtion and negotiation student’s perseption about knowledge , themself, and other are inherent interconnected. Due to this interconnection, epistemological and positional farming of student to understand their learning through interactions. However, not much is known how about student negotiate these two kinds of framing in their collaborative disiplinary practice, can be modals to negotiated diverse views. Furthermore, in collaborative group activities, power relationship among student sometimes hinder the student’s productive participation in epistemic discourse. In the literature, some studies have focused on student’s epistemological framing to understand their context-dependent perseption about the nature of knowledge and learning. In this con-text, framing is the set of expectations that a person bring to a social situation, and it guide the person’s attention, intepretation, and response in a particular context. The first level of framing is individual framing. A person constructs a farming in the process of interation, interpretation, and contextualization in a social situation. The farming is the result of person interaction with other learners, and it affects her/his judgement and decision in that context. The second level of farming which is shared among learners in social context. Learners can co-construct and negotiate another learners aims and expectations through interactions in social situations. Discussing with another learners help people get coordinate around one another and achieve their mutual understanding. This is figure how learners can shaping hs framing position in discussion, and coconstruct and negotiated in interaction on the classroom [21].

Some point of views on student's perspective to conduct humanism religious on Kiai Ibrahim Tunggul Wulung though regarding the proposed ethic, norms, and values. The pluralist discourse is founded in the form of the rules of reason. The process of thinking are moves from stage to pre-reflection, to quasi reflection, and finally reflective thinking. The cognitive process of critical thinking bring to light and questions accepted views and assumptions and can offer alternative perspective. Critically is regarded as a type of critical analysis has been described as discipline intellectual criticism that combines research, knowledge of historical context and balance judgement, it is the ability to think logically and analytically. In the other words, critical ethnography study is the purposeful and reflective judgement about what to believe or what to do response to observatin, experience, verbal or written expression or argument. Thus critically involves, determining the meaning and significance of what is observed or expressed, wether trere is adequate justification to acceptthe conclusion as true.

Learners critically create since texts are conctructed, the distintion between text and reality becomes blurred or at least the conventional dualism of "text' and outside "text' becomes open to a question. By foregrounding writing and the "text" enables us to highlight the textual dimension. As a consequence, reflexivity becomes an important, because it supposedly influences or contaminates the learner outcomes as truthful representation and valid knowledge claims. Serge Denisoff and Levina notice in this con-text learners are conceptualized as pccessing a distinch awarness akin to Marx's view as class conciousness. Karl Meinheim have a notion that generation in this scema are viewed as "nothing more than particular thing of identity or location , embracing related age group embeded in a historical social process. Osgood, Suci and Tannembaum also related this with inferred dimension for political judgement. This is figure of inferred dimensions for political judgement in learners worldview.

IV. CONCLUSION

The paper argues that the student should diminish the ethnocentricism or ethic judgement in the practice of historical learning. The teacher and the student need higher variance, and programs of behavioral that tolerate non-agreement and multiple definitions of a situation. Associated with this is the changing role of educational practitioners, rather than being the source/producers of knowledge and taste, they become the facilitators of knowledge, helping to engender and intepret the knowledge and tastes produced by others. There is the shift from the discursive (the word) to the figural (the image), immersin rather than detached appresiation. This can be seen in the shift away from book learning to an emphasis on experience as resourches for learning, or learning by doing. Meaning construsted through experiences rather than simply covered by it. It is consumer (the learner) rather than the producer (the educator) who is articulated as having most power in this situation and given greater importance. Rather than being seen as a problem or a source of error and confusion, the fluidity of the world and its constanly changing image are identified as pleasurable, as something to be enjoyed. The cultivation of desire and informality is the aim, an aim to be pursued without a sense of the experiential is given primacy over the rational. Finally, it gives value to

the experiential and the learning engage in as part of everyday life, the claim is being made that in sense there is no single point of judgement for what "right" and "wrong", all will depend on a person's situatedness in the social formation and the sense a person brings to and take from it, their con-text, pre-text, and sub-text. So in the future Tunggul Wulung's achievment can be appreciated by the present generation, and they will negotiated epistemology in a history classroom which different some point of views, to be open minded about alternative perspective, and to be ready to deal with the contradiction during the learning process.

Related to this findings is distinction between interpersonal and group process. This behavioral dimension is underpinned by a shit in self-conception from personal identity (one's conception of self as unique and distinct from all other humans, and/or in terms of unique interpersonal relationships) to social identity(one's conception of self in terms of the defining features of self-inclusive social category that renders self stereotypically distinct from outgroup members).

This indicates, according to learners intepretation, that despite their different political outlooks, despite their gross different in the meaning of particular conecsps of Kiai Ibrahim Tunggul Wulung's reigious humanism, in group employ essentially the same frame of reference in making political judgement. They have the same sets of "values", the same relevant respect to political persons and issues. Figure II depicts the characteristic attribute of the political farme of reference. The polarities for the dominant dimension. Characteristic attribute I, are defined by about equal portions of fair, strong, and active on one end unfair, week, and passive on the other. Its can be intepret this dominant atribute as mediating judgement about the degree of benevolent dynamism vs malevolent insipidness assumed to characterize political person and polociies. The positive pole of this factor seem to connote respect and admiration while the neative ple connotes dishonor and coward like weakness. For characteristic atribute II the polaritues are identifiable as unfair, strong, active vs fair, weak, passive. Its can be intepret this atribute are mediating judgement as to the degree of malevolent dynamism (powerful, effective evil which connote fear and anger) vs benevolent insipidruss (well-wishing ineffective godness"milktoast like" qualities which cnnote scorn. Characteristic atribute III is definable as a weak-active polarity vs a strong passive polarity, with no loading to speak of along the evaluative dimension. Its can be intepret to indicates a lack of saliences or prominence in the concept being judged, resulting in a diminished demand for an evaluative judgement. This last attribute, of course accounts for a much smaller portion of the total variance, this reflects a basic human motivation for positive self esteem through self enhacement

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