

REFLECTIVE-RECOGNITION MODEL IN THE INTERNALIZATION OF MULTICULTURAL VALUES THROUGH HISTORY EDUCATION

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Abstract

The objective of this study is to formulate and explain a Reflective-Recognition Model that describes how multicultural values are internalized through history instruction at SMAS Tunas Markatin Jakarta. This qualitative study used a case study approach with an interpretative phenomenological orientation and a focused secondary analysis of a dissertation corpus collected from July 2024 to February 2025. The data comprised the experiences, interpretations, and practices of 15 students from diverse ethnic and religious backgrounds, three history teachers, and the principal, together with lesson plans, textbooks, reflective journals, student projects, and classroom interaction records. Data were collected through semi-structured interviews, participant observation, and document analysis. Analysis was conducted through iterative within-case interpretation, cross-case thematic comparison, source triangulation, and critical comparison with relevant theories and previous studies. The findings identify five connected processes: inclusive historical exposure, dialogic reflection, identity recognition, historical-social empathy, and emerging inclusive action. Teacher mediation, representative learning resources, and an inclusive school climate facilitated the process. Textbook underrepresentation, fact-centered instruction, avoidance of sensitive histories, and identity-based joking interrupted it. Recognition functioned as the pivotal mechanism because students engaged more deeply when their own communities and other groups were presented as legitimate historical actors. The model suggests that multicultural internalization is conditional and recursive, rather than an automatic consequence of diverse content. It offers a practical framework for informing the design and assessment of history learning that connects representation, reflection, empathy, and inclusive conduct.

Keywords

Historical Empathy, History Education, Identity Recognition, Multicultural Values, Reflective-Recognition Model.



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INTRODUCTION

SMAS Tunas Markatin Jakarta presents a specific problem for multicultural history education: students learn and socialize across ethnic and religious differences, but their classroom understanding does not consistently translate into inclusive peer relations. The dissertation corpus collected from July 2024 to February 2025 included 15 Grade XI and XII students, three history teachers, and the principal. It documented students from Javanese, Betawi, Batak, Minangkabau, Sundanese, Chinese Indonesian, Bugis, Papuan, Ambonese, and Balinese backgrounds, alongside several religious affiliations. Within this setting, the corpus reports textbook underrepresentation, lessons centered on factual recall, identity-based joking, and grouping by regional background. These are qualitative observations, not estimates of prevalence. The earlier publication from this corpus described tolerance, empathy, and cooperation; the present analysis examines how these outcomes connect with instructional experiences (Andi et al., 2026).

Redesign matters at this school because the reported difficulties concern both historical representation and everyday relationships. Teacher accounts and learning documents describe efforts to supplement textbooks with regional heroes, Chinese Indonesian contributions, local histories, and accounts of the May 1998 violence and the Ambon and Poso conflicts. Classroom observations and student work describe source comparison, thematic discussion, heterogeneous projects, and reflective journals. Yet the same corpus records identity-related jokes and social clustering. Together, these sources suggest that providing diverse content and organizing shared activities does not necessarily resolve exclusion. The relevant educational problem is how students interpret whose experiences count in history and whether that interpretation affects their treatment of classmates. The analysis, therefore, focuses on the connection between instructional meaning and emerging social practice.

Reflection and recognition address aspects of this problem that behavioral habituation alone cannot explain. School organizations and cultural or religious activities provided opportunities for interaction, but the corpus also reports that students could express respect while maintaining informal group boundaries. Reflection directs attention to the assumptions behind such conduct. Recognition concerns whether students regard their own communities and other groups as legitimate historical actors. The model does not reject habituation outside the classroom. It examines why participation in a shared activity can coexist with exclusion and how historical inquiry can make the basis of respect explicit. This focus remains grounded in the contrast between reported

inclusive classroom responses and persistent peer practices at the research site.

History instruction offers a bounded and empirically relevant material object because the corpus contains both representational problems in historical resources and students' responses to alternative accounts. Textbooks, lesson plans, journals, and projects make it possible to examine how groups appear in national narratives, how teachers introduce missing perspectives, and how students interpret belonging and exclusion. A whole-school curriculum study would require evidence across other subjects and institutional decisions that this analysis does not provide. History is therefore selected for its documented relationship to identity and historical agency in this case, without claiming superiority over other subjects. Studies of Indonesian textbooks identify uneven multicultural representation and the marginalization of Chinese Indonesians, while work on Java-centered narratives shows how national history can privilege particular regions (Gemilang et al., 2024; Kurniawan et al., 2023; Samiah & Andi, 2023).

Existing research provides several foundations, but leaves a narrower process question for this case. Indonesian multicultural education research examines educational paradigms and the organization of diversity education (Jayadi et al., 2022). Studies of multicultural competence and multiethnic history classrooms examine internalization and pedagogical practice (Mardhiah et al., 2024; Ningsih et al., 2024). Research also connects historical understanding and multiculturalism with nationalistic attitudes, while living-history instruction addresses historical empathy (Basri et al., 2022; Darmawan et al., 2025). These studies inform the present analysis; they do not establish that representation necessarily produces inclusive conduct at SMAS Tunas Markatin. The remaining question is how representation, reflection, recognition, empathy, and action relate within the same instructional setting, including instances where those relations weaken.

The conceptual framework combines complementary theories without treating them as interchangeable. Multicultural education connects content integration, knowledge construction, prejudice reduction, equity pedagogy, and school culture, while culturally responsive teaching treats students' cultural experiences as educational resources (Banks, 2015; Gay, 2018). Recognition theory explains why acknowledgment and misrecognition matter for identity, and multicultural citizenship addresses the political legitimacy of group differences (Kymlicka, 1995; Taylor, 1994). These perspectives sensitize the analysis to representation and belonging. Moral knowing, feeling, and action distinguish understanding from conduct; explanation, interpretation, application, perspective, empathy, and self-knowledge provide facets of understanding rather than a

compulsory developmental sequence (Lickona, 1991; Wiggins & McTighe, 2005). Their combination supports an interpretive account, not a predetermined coding template.

This study aims to explain the instructional practices represented by the Reflective-Recognition Model, analyze the internalization processes reconstructed from the corpus, and identify conditions that facilitate or interrupt them. The model is an analytical product of secondary analysis, not a named intervention that teachers implemented prospectively. Its proposed contribution is to distinguish personal from reciprocal recognition and connect both with historically grounded empathy and emerging inclusive action. Recent curriculum research also calls for clearer connections between multicultural learning and social action (Raihani et al., 2025). The present case supplies a context-specific explanation of that connection and its limits, rather than an effectiveness test or a universal sequence of student development.

METHOD

The study uses a qualitative single-school case study with an interpretative phenomenological orientation. It reanalyses a dissertation corpus generated at SMAS Tunas Markatin Jakarta between July 2024 and February 2025. The bounded case is history instruction and associated student interaction at this school. Participant accounts supply the experiential focus; observations and documents locate those accounts within instructional practice. This design differs from a new intervention study and from a full, independent application of interpretative phenomenological analysis to a newly recruited sample. The phenomenological orientation concerns how students and educators interpret lived educational experience (Smith et al., 2022). The model names relationships reconstructed through analysis; it was not an intervention label used during the original fieldwork.

The corpus comprises accounts from 15 Grade XI and XII students, three history teachers, and the principal, together with classroom interaction records, lesson plans, textbooks, assessment documents, reflective journals, posters, infographics, and presentations. Student accounts concern representation, belonging, peer relations, and interpretations of learning. Teacher accounts address resource selection, discussion, classroom participation, and sensitive histories. The principal's account concerns the school environment. Observations document classroom and peer interaction, while documents and student products show intended tasks and expressed interpretations. The number of participants describes the corpus; it does not imply statistical representativeness. This

article does not add participants or new field observations.

Semi-structured interviews, participant observation, and document analysis generated the original data. The focused secondary analysis addresses a different question from the earlier account of multicultural values: it examines the connections among historical content, students' meaning making, and social practice. The earlier publication is identified explicitly to make the shared empirical basis transparent (Andi et al., 2026). Reported school activities provide contextual evidence; they are not treated as independently evaluated interventions. Descriptions of resource use are distinguished from students' interpretations, and expressions of tolerance are distinguished from observable conduct.

The analytic procedure begins with repeated reading of each participant's transcript and the relevant field record. Descriptive notes identify the instructional event, historical content, participant interpretation, and reported or observed response. Conceptual notes examine possible relations between those elements. Within-participant themes are developed before cross-participant comparison, preserving differences between students, teachers, and school leadership. The source material is then compared across interviews, observation records, learning documents, and student work. For example, resource supplementation concerns exposure; reflective journals and source comparison concern interpretation; reported belonging concerns recognition; and peer interaction concerns conduct. These are analytical distinctions, not numerical scores or categories that automatically establish a stage.

Cross-source comparison examines whether accounts converge, qualify one another, or remain unsupported by another source. Positive interpretations are considered alongside identity-based jokes, regional grouping, and avoidance of sensitive topics. Such contrasting evidence prevents the model from being inferred only from favorable responses. Themes are organized around instructional practice, internalization processes, and facilitating or inhibiting conditions. The five-process model then summarises relationships among the themes. Theoretical comparison follows this reconstruction and clarifies how recognition, empathy, and moral action explain the pattern. Reflexive thematic principles support an interpretive account rather than the assumption that themes emerge mechanically from data (Braun & Clarke, 2021).

The original study reports source and method triangulation, member checking of preliminary interpretations, and an audit trail of coding and model-development decisions. These procedures support credibility, but the present report does not provide transcript-level locators or

counts of observations and documents. Consequently, the findings identify source categories and retain a qualitative, bounded interpretation; they do not claim frequency, saturation, or a verified trajectory for every student. The original study reports voluntary participation, informed consent, and replacement of personal names with codes. Because the school remains named and historical conflicts are sensitive, anonymization must also consider identifiable incidents and student products. No ethics approval number or additional consent procedure is asserted without supporting information in the research record.

FINDINGS AND DISCUSSION

Findings

The findings reconstruct five connected processes from the reported interviews, observations, learning documents, and student work. Table 1 identifies the evidence categories behind each process. The processes organize the case analytically; they do not imply that every participant moved through an identical sequence or that a planned intervention caused the reported responses.

Table 1. Reported evidence and analytical interpretation of the five processes

No	Process	Evidence reported in the corpus	Analytical interpretation and limit
1	Inclusive historical exposure	Teacher accounts and learning documents describe regional figures, Chinese Indonesian contributions, local histories, and conflict narratives.	Broader representation creates opportunities for recognition; content presence alone does not establish internalization.
2	Dialogic reflection	Classroom records, journals, and projects describe source comparison, thematic discussion, jigsaw activities, and reflective writing.	Interpretation connects exposure with meaning-making; factual teaching and avoidance limit the opportunity.
3	Identity recognition	Student accounts connect community representation with belonging and acknowledgment of other groups.	Personal and reciprocal recognition are distinguished analytically; participant-level distribution is not established.
4	Historical-social empathy	Discussion and reflective work concern discrimination, displacement, conflict, historical circumstances, and students' assumptions.	Contextual perspective taking connects with ethical concern; emotional sympathy alone is insufficient.
5	Emerging inclusive action	Interaction records describe heterogeneous cooperation, more careful language, and some challenges to exclusion, alongside jokes and regional grouping.	Inclusive conduct remains uneven; the report does not establish the prevalence or durability of change.

Source: Evidence categories reported in the dissertation corpus, July 2024 to February 2025.

Interpretations do not indicate frequencies or a tested causal sequence.

Instructional Practices Supporting Exposure and Reflection

Teacher accounts and learning documents describe supplementation of textbook narratives with regional figures, Chinese Indonesian contributions, local histories, and experiences of discrimination and communal conflict. The corpus identifies the May 1998 violence and the Ambon and Poso conflicts among the sensitive histories introduced. These examples locate inclusive exposure in specific content choices. The relevant observation is that teachers expanded the historical actors and experiences available for consideration. Student engagement and recognition are subsequent interpretations, not consequences that can be inferred solely from the presence of additional material.

Classroom observation records and student products describe thematic discussion, comparative source analysis, jigsaw activities, heterogeneous projects, and reflective journals. Students considered why conflicts occurred, whose experiences appeared or remained absent, and how different communities encountered the same events. These practices supplied opportunities to interpret content rather than recall it. The corpus reports greater engagement with narratives connected to students' social backgrounds and deeper interpretation through discussion and student work. However, it also describes fact-centered lessons and hesitation around sensitive topics. Reflection, therefore, appears as an uneven instructional opportunity, rather than an activity consistently present in every lesson.

Recognition and Historically Grounded Empathy

Student accounts in the corpus associate the presence of their communities in historical narratives with belonging. The analysis distinguishes personal recognition, in which students acknowledge their own community's historical legitimacy, from reciprocal recognition, in which they extend legitimacy to other communities. This distinction clarifies the model's central proposition. A student can value the visibility of their own group without recognizing another group's experience. Accordingly, personal identification is treated as an opening for reciprocal recognition, not as proof of multicultural internalization. The available report supports the distinction qualitatively but does not establish its distribution across all 15 students.

Discussions and reflective work concerning displacement, discrimination, conflict, and unequal conditions provide the basis for historical-social empathy. Students considered

circumstances shaping past experiences and connected exclusion with their own assumptions or language. The corpus reports reflection on interactions with classmates from different backgrounds. The analysis interprets this pattern as a connection between historical perspective-taking and contemporary ethical concern. It does not equate emotional sympathy with accurate historical understanding. The historically grounded component depends on contextual explanation; the social component concerns how students interpret the implications for present relationships.

Emerging Action and Interruptions

Classroom and peer-interaction records describe heterogeneous collaboration, more careful identity-related language, and willingness in some instances to question exclusionary remarks. School organizations and cultural or religious activities provided additional opportunities for interaction. These reports support the category of emerging inclusive action, with an important qualification: participation in an activity alone cannot show internalization. Evidence becomes more relevant when it concerns how students share participation, address classmates, or respond to exclusion. The corpus does not provide a systematic behavioral measure or a comparison group, so the findings cannot demonstrate the size or durability of change.

The corpus also records identity-based jokes and grouping by regional background. These contrasting observations prevent a conclusion that multicultural values have become stable across the student body. They indicate a gap between expressed understanding and everyday conduct. Grouping by region is not automatically discriminatory; its significance depends on whether it restricts participation or reproduces exclusion. The reported coexistence of inclusive responses and persistent group boundaries, therefore, supports a conditional interpretation. The model identifies where further reflection and mediation may be needed, rather than assigning students a completed developmental status.

Facilitating and Inhibiting Conditions

Teacher accounts, learning documents, and observation records identify mediation and representative resources as enabling conditions. Supplementary biographies, local materials, digital archives, and student projects broadened the content available for discussion. Teachers connected historical narratives with students' experiences and managed participation during discussion. The school environment supplied opportunities to practice interaction beyond individual history tasks. These conditions are interpreted together because access to representative content, opportunities to discuss it, and occasions to act on its implications address different parts of the process.

Four barriers recur in the reported material: uneven textbook representation, factual instruction, avoidance of sensitive histories, and exclusionary peer practices. Each barrier concerns a different relation in the model. Underrepresentation restricts the basis for recognition; factual instruction limits interpretation; avoidance narrows contextual perspective-taking; and joking or restrictive grouping complicates the movement toward action. Table 1 connects the reported evidence with analytical interpretations and their limits. Pedagogical responses discussed below remain implications of the analysis, not additional interventions or outcomes claimed to have occurred during fieldwork.

Discussion

Representation and Reciprocal Recognition

The findings demonstrate that inclusive historical exposure changed students' relationship with the national past when representation was experienced as meaningful recognition rather than symbolic inclusion. Historical narratives became more significant when students encountered diverse communities as active contributors to national history rather than as additional examples attached to dominant narratives. This finding is consistent with recognition theory, which argues that identity development depends on whether individuals and groups experience social acknowledgment and legitimacy. It also extends previous research showing that multicultural values may appear in history textbooks while remaining unevenly represented within historical narratives (Samiah & Andi, 2023). Therefore, this study proposes that the quality of representation should not be measured merely by the number of minority figures included but by the extent to which their historical agency is acknowledged.

The movement from personal recognition toward reciprocal recognition indicates that strengthening students' particular identities does not necessarily weaken national belonging. Instead, recognition became inclusive when students realized that the respect they expected for their own cultural backgrounds should also be extended to other groups. This process reflects the idea that multicultural education requires dialogue between different identities rather than the replacement of one identity by another. Research on classroom autoethnography examines how valuing personal cultural experiences informs participation and appreciation of diversity (Leck & Baptiste, 2024). This interpretation is also consistent with constructivist perspectives, where students construct multicultural understanding by connecting historical knowledge with their own lived experiences (Mubarok et al., 2024). However, the findings also reveal an important limitation:

visibility without reciprocal reflection may produce competition among identities rather than genuine solidarity.

The case concerns ethnic, regional, and religious representation; it does not establish equivalent findings for every dimension of identity. Local and minority histories matter when students investigate historical agency and relations within the national narrative. Work on Chinese Indonesian contributions illustrates a relevant content focus for tolerance-oriented historical inquiry (Subekti, 2023). In this model, adding such content creates an opportunity for recognition, while its educational consequences depend on interpretation and classroom interaction. Extending the model to gender, disability, language, or socioeconomic differences would require additional evidence.

Dialogic Reflection and the Development of Historical-Social Empathy

The findings position dialogic reflection as the critical mechanism connecting inclusive historical exposure with the development of historical-social empathy. The reported student responses suggest perspective taking when historical knowledge was presented through contextual explanations, multiple viewpoints, guided questions, and opportunities for self-examination. Rather than accepting historical narratives as fixed information, students were encouraged to investigate why events occurred, whose experiences were represented, and how different groups interpreted the past. This learning process offered students opportunities to move beyond factual understanding toward deeper interpretation of human experiences within particular social contexts. The pattern corresponds with research showing that historical empathy develops through the integration of substantive knowledge, contextual understanding, perspective comparison, and structured moral reflection (Harnes, 2025). Within the Reflective-Recognition Model, reflection functions as a proposed mechanism connecting historical interpretation with recognition and ethical consideration.

The findings also demonstrate that emotional engagement alone is insufficient for developing historical empathy. Students required historical evidence and contextual understanding to interpret why individuals and communities made particular decisions and how unequal social conditions shaped their experiences. This argument is consistent with research on film-based history learning, which indicates that emotional responses become educationally meaningful when supported by contextual analysis and evidence-based discussion (Wagner & Dversnes, 2022). Similarly, local history inquiry provides opportunities for students to connect historical interpretation with community experiences, collective memory, and social identity (Perrotta &

Cross, 2024). Therefore, this study conceptualizes empathy not as unrestricted imagination of another person's experience but as evidence-based perspective taking that combines historical reasoning, contextual analysis, and ethical reflection.

Reflective pedagogy further strengthens the relationship between historical inquiry and multicultural character development. Previous research on reflective pedagogy in maritime history learning demonstrates that historical materials can be intentionally designed to encourage character formation through interpretation, reflection, and meaning construction (Hasudungan, 2022). Likewise, inquiry-based learning strategies, including critical reading, mind mapping, and creative writing, position students as active interpreters who construct historical meaning rather than passive recipients of information (Afandi, 2023). The present study extends these perspectives by showing that reflective practices may support multicultural internalization when they encourage students to examine their current social relationships. Reflection is therefore not only a cognitive activity but also a process through which historical understanding influences attitudes, communication, and interactions among students.

From Moral Understanding to Inclusive Action

The findings reveal a critical distinction between students' multicultural understanding and their actual social behavior, confirming the difference between moral knowing, moral feeling, and moral action. Students were able to recognize cultural diversity, express appreciation toward different groups, and demonstrate empathy during history learning activities. However, these positive understandings did not always consistently appear in their everyday interactions with peers. Some students continued to maintain social habits, communication patterns, and informal group boundaries that could reproduce exclusion. This condition indicates that cognitive understanding and emotional appreciation are necessary but insufficient for achieving multicultural internalization. Consistent with research on intercultural competence, multicultural development requires interconnected processes involving cultural knowledge, reflection, and meaningful intercultural participation (Al-Afifi et al., 2026). Therefore, this study proposes that multicultural internalization should be evaluated not only through students' stated attitudes but also through observable participation, communication practices, and responses toward social differences.

The findings further demonstrate that inclusive action requires intentionally structured interaction within the learning environment. Multicultural learning becomes more effective when collaboration is supported by equitable participation, reflective discussion, and shared

accountability. Research on multi-racial classrooms indicates that inclusive learning depends on instructional design when teachers design interaction patterns that promote equity and meaningful engagement, rather than simply placing students from different backgrounds in the same classroom (Mpuangnan, 2025). The reported heterogeneous activities provided opportunities for cooperation. Equitable roles, responsibilities, and opportunities to speak are pedagogical implications of the model, rather than systematically measured features of every observed group. Therefore, collaboration alone is insufficient; it must be accompanied by pedagogical structures that prevent dominant voices from controlling group processes.

Teacher mediation also emerged as an important factor in transforming multicultural understanding into inclusive behavior. Teachers contributed to this process by establishing classroom expectations, encouraging respectful dialogue, distributing participation opportunities, and responding to exclusionary expressions among students. These practices demonstrate that teachers function not only as transmitters of historical knowledge but also as facilitators of social interaction and ethical learning. Previous research has shown that teachers play a central role in creating inclusive multicultural learning environments through classroom management, value modeling, and responses to diversity-related issues (Syamsuardi et al., 2024). Within the Reflective-Recognition Model, teacher mediation operates as a regulatory mechanism that supports students when the transition from empathy toward action becomes uncertain or interrupted.

The development of inclusive action also depends on the ability of history education to connect past experiences with present social responsibilities. Indonesian research has demonstrated that interethnic approaches in history learning can strengthen students' national solidarity by encouraging understanding across social boundaries (Pambudi et al., 2019). However, the present study extends this perspective by arguing that solidarity requires more than recognition of shared national identity. Students must also develop the capacity to identify exclusion, respond to unfair treatment, and participate respectfully within diverse communities. In this sense, inclusive action becomes an assessable dimension of multicultural learning because it reflects whether historical understanding has influenced students' social behavior beyond classroom discussion.

Conditions that Enable or Interrupt the Model

The findings indicate that the five processes of multicultural internalization operate within specific educational conditions rather than developing independently. An inclusive school climate provides students with a sense of belonging, particularly for those whose identities may receive

limited recognition in dominant narratives (Choi et al., 2025). Teacher understanding of students' cultural backgrounds also contributes to effective learning design by enabling teachers to select appropriate examples, anticipate sensitive issues, and connect historical materials with students' experiences (Petri et al., 2025). Therefore, teacher mediation and school culture are not external factors but essential components within the mechanism of multicultural internalization.

The persistence of identity-based joking and social clustering demonstrates that multicultural education must also address subtle forms of exclusion. Teachers may support equality at the formal level, while implicit assumptions can still influence expectations, classroom interaction, and student relationships (Costa et al., 2021). At the same time, teachers operate within centralized educational systems and must negotiate between national curriculum requirements and local multicultural realities (Afifuddin et al., 2025). This condition suggests that individual teacher commitment alone is insufficient. Sustainable multicultural education requires institutional support through shared learning resources, discussion guidelines, and collective responsibility among school members.

Sensitive historical issues represent another important challenge in implementing multicultural history education. Avoiding controversial topics may create temporary classroom stability, but can limit students' opportunities to develop a deeper understanding of historical complexity. Research on cross-border history initiatives demonstrates that multiperspectivity can promote mutual understanding when disagreement is managed through evidence, careful facilitation, and respectful dialogue (Rowan & Wansink, 2025). Based on these findings, the present study proposes guided controversy as a balanced approach between avoidance and uncontrolled debate. Teachers need to establish historical knowledge, evidence standards, emotional safety, and equal participation before encouraging ethical reflection.

Theoretical and Practical Contribution of the Model

The Reflective-Recognition Model synthesizes the findings into a recursive mechanism consisting of five interconnected processes: inclusive historical exposure, dialogic reflection, identity recognition, historical-social empathy, and emerging inclusive action. This model explains that multicultural internalization in history education does not occur instantly after students encounter diverse historical content. Instead, it develops through a gradual process in which representation provides initial awareness, reflection enables deeper interpretation, recognition strengthens belonging, empathy develops ethical understanding, and action demonstrates the application of

multicultural values in social interaction. Previous studies have shown that multicultural history learning can strengthen social interaction when students encounter diverse perspectives and collaborate across cultural boundaries (Ekwandari et al., 2020). Other research has demonstrated that multicultural values in history education contribute to tolerance and nationalism development among students (Pranata et al., 2020). The present contribution is narrower: it connects these instructional concerns with a distinction between personal and reciprocal recognition and with evidence that inclusive responses can coexist with exclusionary peer practices.

The model also responds to limitations in historical learning materials that contain moral messages but do not always provide adequate representation of minority experiences and historical complexity. Research on moral values in history textbooks offers a related basis for examining how ethical messages appear in learning resources (Nurhuda et al., 2022). The Reflective-Recognition Model extends this discussion by arguing that improving historical content is necessary but insufficient. Representation must be followed by structured interpretation, dialogue, and reflection so that students can understand the significance of different historical experiences. Therefore, the model shifts attention from simply adding diverse historical materials toward designing learning processes that enable students to critically engage with diversity.

School climate and the organization of dialogue qualify the proposed process. A meta-analytic review associates cultural-diversity climate with intergroup, academic, and socioemotional outcomes, but such associations do not identify the causal contribution of history instruction in this case (Bardach et al., 2024). Work on brave spaces also provides a basis for discussing disagreement without exposing students to identity-based humiliation (Brazill & Ruff, 2022). The present implication is to combine evidence standards with equitable participation and opportunities to revisit harmful remarks. These are design principles, not outcomes measured by the secondary analysis.

Compared with Banks' curriculum and school-culture dimensions, the model adds an account of the interpretive connection between content integration and students' acknowledgment of historical legitimacy (Banks, 2015). Compared with recognition theory, it specifies a classroom distinction between recognizing one's own group and extending recognition to another group (Taylor, 1994). Compared with moral knowing, feeling, and action, it identifies reflection and recognition as possible connecting processes, while preserving the gap between understanding and conduct (Lickona, 1991). These comparisons define the contribution without claiming that earlier

theories ignored representation, identity, or behavior. The model is a context-specific synthesis that makes these relationships available for further empirical examination.

The recursive relation is a theoretical proposition informed by the coexistence of inclusive responses and persistent exclusion. A discriminatory remark can become material for renewed reflection on historical representation and peer recognition, while successful collaboration can supply another experience to examine. The corpus does not establish a repeated feedback cycle for each participant or test recognition as a statistical mediator. Likewise, the five processes are analytically distinguishable, but their temporal order may overlap. A student may revise recognition during discussion or reconsider historical interpretation after an interaction. The model therefore proposes revisitable relationships rather than a fixed developmental ladder.

For teachers, the model suggests a connected design-and-assessment approach. Resource review asks whether diverse communities appear as historical agents. Source-based discussion examines competing accounts and contextual explanations. Reflection considers belonging and the legitimacy of others' experiences. Assessment then separates historical reasoning, reflective statements, and observed participation. A student journal expressing respect should not substitute for evidence of equitable group interaction, and disagreement about a historical interpretation should not automatically count as intolerance. These distinctions make the framework usable without reducing complex identities to attitude scores. They are recommendations derived from the analysis, not a validated assessment instrument.

Several limits qualify the explanation. The study reuses a corpus from one urban private secondary school, and the analysis remains shaped by the researcher's interpretive decisions. Students' statements may reflect expectations of teachers or researchers; observed cooperation may depend on assigned tasks rather than durable value change. The source categories are described, but transcript locators, dates of individual observations, document counts, and participant-level trajectories are not reproduced here. This limits independent auditing of the proposed links. The study also does not isolate history instruction from family experience, peer norms, other subjects, or school activities. Comparative and longitudinal research should examine these alternatives, trace disconfirming cases, and test whether reciprocal recognition predicts sustained inclusive conduct across contexts.

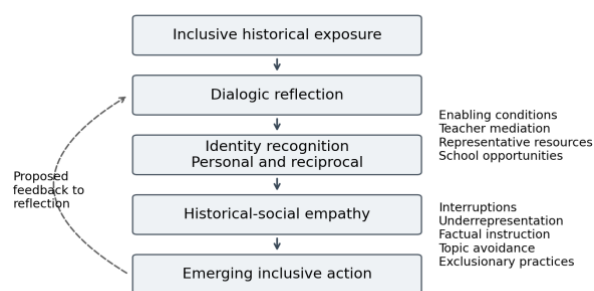


Figure 1. Proposed Relationships in the Reflective-Recognition Model

Source: Analytical reconstruction of the reported dissertation findings. Arrows express proposed relationships, not tested causal effects; the dashed return indicates a feedback proposition.

CONCLUSION

This study concludes that the transformational leadership of school principals at SMP Negeri 3 Kawedanan and SMP Negeri 2 Lembeyan, Magetan Regency, is manifested through idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration in the development of Professional Learning Communities (PLCs). These leadership practices are reflected in exemplary behavior, shared vision and motivation, reflective inquiry, collaborative problem solving, differentiated support, and teacher empowerment. PLC functions as a professional learning space that facilitates the sharing of instructional practices, discussion, reflection, feedback, and collaborative problem solving among teachers. The findings also show that the development of substantive PLC is shaped by organizational conditions, including time availability, teacher workload, participation, trust, and professional readiness. Therefore, the development of PLC is a gradual contextual process in which transformational leadership creates enabling conditions, PLC provides a space for collective professional learning, and repeated collaborative practices can contribute to the development of a collaborative professional culture.

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