

Proceedings of International Conference on  
**Studies in  
Education and  
Social Sciences**

NOVEMBER 7-10, 2024

Istanbul/TURKIYE

EDITORS

Mahmut Sami Ozturk

Abdullatif Kaban

Mevlut Unal



[www.icses.net](http://www.icses.net)





[www.icses.net](http://www.icses.net)

**Volume 1, Pages 1-285**

**Proceedings of International Conference on Studies in Education and Social Sciences**

© 2024 Published by the ISTES

ISBN: 978-1-952092-14-5

**Editors:** Mahmut Sami Ozturk, Abdullatif Kaban, & Mevlut Unal

**Articles:** 1-22

**Conference:** International Conference on Studies in Education and Social Sciences (ICSES)

**Dates:** November 7-10, 2024

**Publication Date:** December 31, 2024

**Location:** Istanbul, Turkiye

**Conference Chair(s):**

Omid Noroozi, Wageningen University and Research, the Netherlands

Stephen Jackowicz, University of Bridgeport, United States

© 2024 Published by the International Society for Technology, Education, and Science (ISTES)

The proceedings is licensed under a Creative Commons Attribution-NonCommercialShareAlike 4.0 International License, permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Authors alone are responsible for the contents of their papers. The Publisher, the ISTES, shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of the research material. All authors are requested to disclose any actual or potential conflict of interest including any financial, personal or other relationships with other people or organizations regarding the submitted work.

The submissions are subject to a double-blind peer review process by at least two reviewers with expertise in the relevant subject area. The review policy is available at the conference web page: [www.icses.net](http://www.icses.net)

## Presidents

Omid Noroozi, Wageningen University and Research, the Netherlands

Stephen Jackowicz, University of Bridgeport, United States

## Scientific Board

Janice Fournillier, Georgia State University, United States

Wilfried Admiraal, Leiden University, Netherlands

Elizabeth (Betsy) Kersey, University of Northern Colorado, United States

Anastasios Theodoropoulos, University of Peloponnese, Greece

Arturo Tobias Calizon, University of Perpetual Help System Dalta, Philippines

Brett Buttlere, Technical University Dresden, Germany

Cara Williams, Emirates College For Advanced Education, United Arab Emirates

Chandra Pratama Syaima, University of Lampung, Indonesia

Chris Plyley, University of the Virgin Islands, Virgin Islands

Claudiu Mereuta, Dunarea De Jos University of Galati, Romania

Dana Aizenkot, Ashkelon Academic College, Israel

El Takach Suzanne, Lebanese University, Lebanon

Farouk Bouhadiba, University of Oran 2, Algeria

Frank Angelo Pacala, Samar State University, Philippines

Hou-Chang Chiu, Fu-Jen Catholic University Hospital, Taiwan

Irena Markovska, Assen Zlatarov University, Bulgaria

Irina Andreeva, Peter The Great St. Petersburg Polytechnic University (SPBPU), Russia

Iwona Bodys-Cupak, Jagiellonian University, Poland

Jaya Bishnu Pradhan, Tribhuvan University, Nepal

Jean-Yves Gantois, ICHEC, Belgium

Kassa Mickael, Addis Ababa University, Ethiopia

Kemmanat Mingsiritham, Sukhothai Thammathirat Open University, Thailand

Kristyna Balatova, University of Zilina, Slovakia

Milan Kubiato, Jan Evangelista Purkyně University, Czech Republic

Neide Da Fonseca Parracho Sant'anna, Colegio Pedro II, Brazil

Oguz Akturk, Necmettin Erbakan University, Turkey

Ossi Autio, University of Helsinki, Finland

Philomina Ifeanyi Onwuka, Delta State University, Nigeria

Sharif Abu Karsh, Arab American University, Palestine

Shenglei Pi, Guangzhou University, China

Siew Nyet Moi, Universiti Malaysia Sabah, Malaysia

Sindorela Doli Kryeziu, University of Gjakova, Albania  
Siti Sarawati Johar, Universiti Tun Hussein Onn Malaysia, Malaysia  
Sodangi Umar, Federal University Gusau, Nigeria  
Tayfur Ozturk, Necmettin Erbakan University, Turkey  
Theodore Chadjipadelis, Aristotle University of Thessaloniki, Greece  
Tryfon Mavropalias, University of Western Macedonia, Greece  
Volodymyr Sulyma, Dnipropetrovsk Medical Academy, Ukraine

### **Organizing Committee**

Janice Fournillier, Georgia State University, United States  
Wilfried Admiraal, Leiden University, Netherlands  
Elizabeth (Betsy) Kersey, University of Northern Colorado, United States  
Aehsan Haj Yahya, Beit-Berl College, Israel  
Alaa AlDahdouh, University of Minho, Portugal  
Augusto Z. Macalalag, Arcadia University, United States  
Bhesh Mainali, Rider University, United States  
Janez Jamsek, University of Ljubljana, Slovenia  
Josiah Zachary Nyangau, Louisiana State University, United States  
Kent Löfgren, Umeå University, Sweden  
Laurie Murphy, Saint Joseph's College, United States  
Marelbi Olmos Perez, Universidad Tecnológica de Bolívar, Colombia  
Masood Badri, UAE University, United Arab Emirates  
Monica Reichenberg, University of Gothenburg, Sweden  
Omer Tayfur Ozturk, Necmettin Erbakan University, Turkey  
Phu Vu, The University of Nebraska at Kearney, United States  
Qian Wang, Manhattan College, United States  
Rachid Ait Maalem Lahcen, University of Central Florida, United States  
Wei Zakharov, Purdue University, United States  
Zhanat Alma Burch, Duke University, United States

## Table of Contents

Metacognitive Awareness of Pre-Service Mathematics Teachers in Indonesia: A Confirmatory Factor Analysis 1	
Management of the Environmental Care and Culture Movement at School (Case Study at MIN 10 Gunungkidul Regency, Yogyakarta Special Region Province).....	11
Field Events of Ethnic Discrimination ‘Reading Ethnic Discrimination in Football through a Match, a Club’ ...	23
A Snapshot of Indonesian Teachers Implementing <i>Merdeka</i> Curriculum Viewed Through the Lens of Identity	45
Mental Process in Student’s Brain: A Study on Translation Interference into English Thesis Writing by Students in Timor Leste – Indonesia Border Area .....	57
Challenges and Strategies in Controlling Lecturer Performance at State University of Jember: A Case Study ...	65
Development of A Psychoeducation Module for The Prevention of Child Marriage for High School Girls .....	76
Evaluation of the In House Training Program at SDN Joho Using the Kirkpatrick Evaluation Model .....	88
Guru Penggerak; Catalyst in the Implementation of the Independent Curriculum in Elementary Schools .....	99
Values in the Peresean Tradition (Etnographic Study of Lombok Sasak Tribe Communities) .....	114
Preparations for a Journey to the Crusading East According to the Letters of Jacques de Vitry (Existential Aspects).....	127
The Examining Social Studies Students' Perceptions of the Concepts of Law, Justice, Right and Equality .....	135
Theoretical Examination of Teachers' Motivations for Using Artificial Intelligence Applications in Education: Expectancy-Value Theory Perspective .....	149
Utilization and Efficiency of AI-Based Assessment Systems in Education.....	159
Investigation of Learning Styles of Technical University Students.....	204
Assessment of Drought Using Meteorological Indices in a Semi-Arid Region: The Case of the Extreme East of Algeria .....	214
The Importance of Proverbs for Value Transfer.....	225
The Place and Importance of the Concept of Turcism in the Teaching of Social Studies Course .....	231
Investigation of Psychological Counselors' Experiences After the Earthquake .....	239
The Relationship Between Forgiveness and Psychological Well-Being.....	260
The Educational and Cultural Institutions of Ottoman Influence in Shkoder During The 19th Century .....	279

## Metacognitive Awareness of Pre-Service Mathematics Teachers in Indonesia: A Confirmatory Factor Analysis

**Siti Suprihatiningsih**

Universitas Negeri Surabaya, Indonesia,  <https://orcid.org/0000-0002-0131-0604>

**Masriyah**

Universitas Negeri Surabaya, Indonesia,  <https://orcid.org/0000-0002-8161-3356>

**Rooselyna Ekawati**

Universitas Negeri Surabaya, Indonesia,  <https://orcid.org/0000-0002-2646-9064>

**Abstract:** This research examines the psychometric characteristics of the Indonesian Metacognitive Awareness Inventory for Teachers (MAIT), which will be given to aspiring mathematics instructors. The sample in this study was 300 math pre-service teachers. Some statistical software has supported the process of data analysis. IBM SPSS Statistics 24 and Microsoft Excel tabulated the raw data. They are utilizing the SPSS program for confirmatory factor analysis (CFA). The findings demonstrated that the pre-service mathematics teachers' Metacognitive Awareness Inventory (MAIT) comprised 6 constructs totaling 24 items. With positive outcomes, validity, reliability, and appropriateness tests have also been examined. The five utilized grading scales serve their purpose well. Thanks to this study, the Metacognitive Awareness Inventory for Instructors (MAIT) pre-service mathematics instructors in Indonesia can now access more detailed information. The results of this study have consequences for how the Metacognitive Awareness Inventory for Teachers (MAIT) is used to evaluate Indonesian pre-service mathematics teachers' metacognition and offers suggestions for further research.

**Keywords:** Metacognitive, Awareness, Pre-service Teachers, Mathematics.

**Citation:** Suprihatiningsih, S., Masriyah., & Ekawati, R. (2024). Metacognitive Awareness of Pre-Service Mathematics Teachers in Indonesia: A Confirmatory Factor Analysis. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 1-10), Istanbul, Turkiye. ISTES.

### Introduction

Graham & Schraw (1997) consider metacognition a critical component of effective education since it helps individuals by allowing them to participate in and enhance their cognitive processes. According to them, metacognitive work raises the learning curve, makes it possible to use existing strategies effectively, and

improves the quality of the hat-tear process. Morphey (2021) proves students must engage in rigorous metacognitive training to develop appropriate metacognitive control. Metacognition is knowledge of an individual's cognitive abilities and awareness, understanding, and management of learning situations to increase an individual's success. Schraw & Dennison (1994) is a crucial structure affecting learning. Individual first-class must identify what they understand and do not understand in the learning process. Then, students need to be able to define the learning objective by understanding more about the tasks they are required to complete at work. Thirdly, they need to be able to focus on their education and develop appropriate learning strategies.

Metacognition is recognized as a significant factor influencing students' learning outcomes in the classroom (Savira & Laksmiwati, 2017). Metacognition is the understanding, awareness, and ability of the person in question to manage and develop their cognition, learning, process, and effective behavior (Balcikanli et al., 2011). It has been reported that students with metacognitive skills might apply enthusiasm and perseverance in their learning process. For this reason, the students are highly motivated and have a strong sense of self-worth (Cihanoglu, 2012). Metacognisi comprises two fundamental components: cognitive knowledge and cognitive regulation. The three subcomponents of metacognitive expertise are declarative, procedural, and conditional knowledge. (Balcikanli, 2011; Feiz, 2016). Declarative knowledge pertains to an individual's understanding of their mental processes, encompassing their abilities, skills, and intellectual assets. Procedural knowledge relates to an individual's sense of how to effectively employ their cognitive processes and implement them through strategies. Conditional knowledge pertains to an individual's understanding of the various variables and circumstances that dictate the appropriate utilization of a learning technique or method (Feiz, 2016; Schraw & Dennison, 1994).

The recognition and understanding of metacognitive processes play a crucial role in acquiring knowledge and skills. Cultivating metacognitive awareness is paramount for elementary and middle school students and students at more advanced educational levels (Panchu et al., 2016). Metacognition is an essential cognitive skill that necessitates acquisition and cultivation by all students, as it is a prominent determinant in educational instruction and learning endeavors. Metacognition, a crucial mental capacity, facilitates profound and significant learning. Furthermore, metacognition holds significance as it determines academic accomplishment and triumph. (Novia et al., 2019). There is a prevailing belief that teachers' metacognitive abilities substantially impact their instructional practices and the learning outcomes of their pupils (Prytula, 2008, 2012).

Metacognitive strategies are widely recognized as fundamental elements contributing to academic achievement and the cultivation of effective learning practices. This implies that metacognition aids learners in effectively strategizing, coordinating, overseeing, and adapting their cognitive processes and intellectual capacities (Ibrahim et al., 2017). Negovan et al. (2015). Metacognition can be categorized into two components: metacognitive regulation and metacognitive knowledge. Metacognitive regulation refers to the cognitive processes employed by a student to enhance memory and learning, encompassing tasks such as evaluation, monitoring, and planning. The concept of metacognition encompasses a complex structure consisting of multiple components about recognizing and supervising cognitive processes and their execution (Cihanoglu,

2012).

Metacognitive awareness refers to the cognitive processes by which students understand their learning techniques and develop the ability to effectively apply them, including knowledge of when and why to do so (Harrison & Vallin, 2018; Schraw & Dennison, 1994). There exists empirical data supporting a good relationship between metacognitive awareness and deep learning methodologies. (Beccaria et al., 2014; Magno, 2009; Tuononen et al., 2020). Prospective educators encounter numerous problems along their educational trajectory and will likely face ongoing obstacles throughout their professional careers. Individuals may experience unfamiliar cultural circumstances that challenge their worldview, requiring the acquisition of new attitudes, knowledge, and abilities (Bennet & Moriarty, 2016).

The cultivation of metacognitive abilities among pre-service teachers holds significance as it equips them with the capacity to acquire knowledge from their instructional practices, forecast their actions, evaluate their teaching in real-time, and contemplate the results and methodologies employed. Given its direct impact on the lives of individuals, incorporating these abilities within basic teacher preparation curricula holds significant relevance (Matsumoto-Royo et al., 2022), nevertheless, despite the suggestion that metacognition should be an essential element of teacher training (Duman, 2018; Halamish, 2018). Teacher programs and studies are scarce promoting metacognitive ability (Díaz Pino, 2019). Furthermore, there is a lack of clarity regarding the specific instructional methods and materials that might successfully foster the growth of metacognitive skills in aspiring educators (Kyriakides et al., 2020).

Many pre-service mathematics teacher lack the awareness to adequately prepare, manage, and assess their teaching. The problem can be observed by examining the metacognitive awareness of individuals during the learning process. Investing more resources in enhancing teacher education curricula is imperative to tackle these issues, specifically by including metacognitive tactics and concepts. Thorough and ongoing teacher training can enhance comprehension and metacognitive abilities. Providing instructors with the tools and assistance to address local contextual difficulties is also crucial. In addition, fostering learning communities and exchanging best practices might enhance metacognitive awareness among aspiring mathematics educators in Indonesia. To accurately assess the metacognitive awareness of pre-service mathematics teachers, it is essential to use a valid and trustworthy questionnaire. This means the questionnaire should meet the necessary criteria to ensure accuracy and consistency. This study investigates the psychometric properties of the Indonesian Metacognitive Awareness Inventory for Teachers (MAIT), which will be administered to prospective mathematics educators.

## Method

The present study employs a quantitative descriptive research design. The objective of this study is to provide a comprehensive description of the Metacognitive Awareness Inventory for Teachers (MAIT) as it pertains to the learning experiences of aspiring mathematics instructors. The research sample consisted of 300 potential

students pursuing a career in mathematics education. The sampling technique used in this research was random sampling. The data collection method used in this study involved utilizing the MAIT questionnaire obtained from (Balcikanli, 2011) research.

The survey comprises 24 closed-ended statements, each offering respondents 5 response options: strongly agree, agree, neutral, disagree, and strongly disagree. The MAIT questionnaire was chosen because it fits the metacognitive awareness framework which consists of metacognitive knowledge and metacognitive skills. The MAIT questionnaire was adapted by changing English to Indonesian. Data analysis involved the computation of scores and percentages for each statement item. The computation data was then delineated according to each facet and indication to derive a comprehensive and representative conclusion.

## Results

The primary objective of this study is to investigate the psychometric characteristics of the Indonesian adaptation of the Mathematics Anxiety Inventory for Teachers (MAIT) and employ it among potential mathematics teacher students. The present study used Confirmatory Factor Analysis (CFA) as a method for factor clustering and successfully validated the factors identified in prior research. Before conducting the overall model fit test, the researchers used Standardised Loading Factor (SLF) values to identify problematic estimations. Figure 1 presents a comprehensive overview of the item loadings for each of the 24 items inside the MAIT factor.

### Convergent Validity

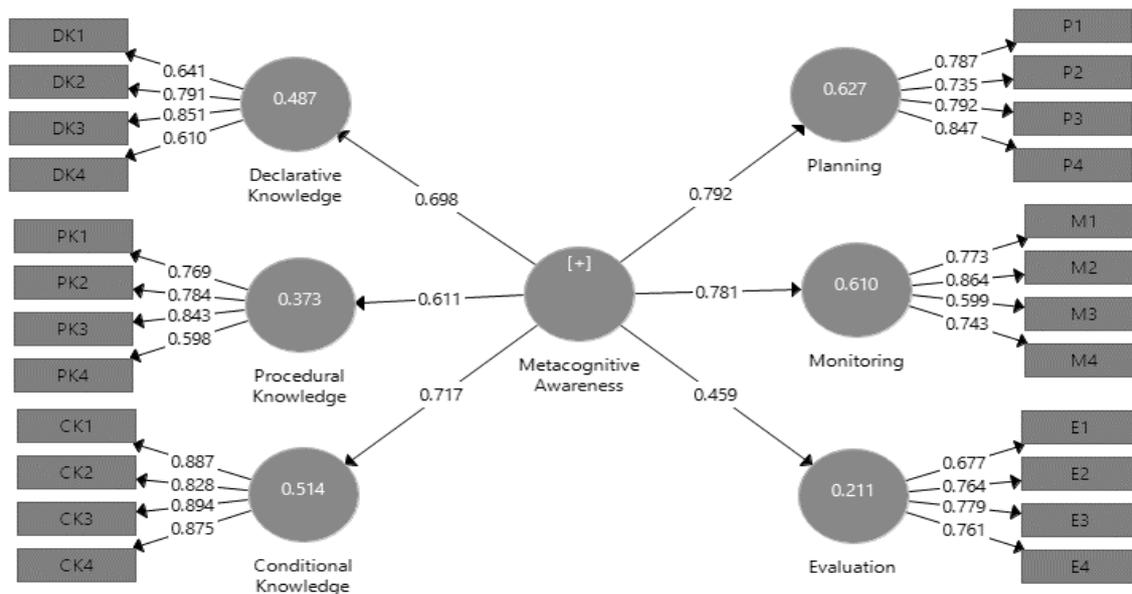


Figure 1. Interpretasi Outer Model

Table 1. Convergent Validity

	Conditional Knowledge	Declarative Knowledge	Evaluation	Monitoring	Planning	Procedural Knowledge
CK1	0.887					
CK2	0.828					
CK3	0.894					
CK4	0.875					
DK1		0.641				
DK2		0.791				
DK3		0.851				
DK4		0.61				
E1			0.677			
E2			0.764			
E3			0.779			
E4			0.761			
M1				0.773		
M2				0.864		
M3				0.599		
M4				0.743		
P1					0.787	
P2					0.735	
P3					0.792	
P4					0.847	
PK1						0.769
PK2						0.784
PK3						0.843
PK4						0.598

The findings indicate that all variable items exhibit a loading factor value of more than 0.50. Consequently, it can be inferred that all irregular items have successfully met the criteria for convergent validity and are deemed appropriate for use as research instruments.

#### *Discriminant Validity*

The cross-loading table above indicates that all variable items exhibit the strongest association with the latent variable. Consequently, the discriminant items can be deemed valid and appropriate for further investigation in subsequent stages of the research.

Table 2. Discriminant Validity

	<b>Conditional Knowledge</b>	<b>Declarative Knowledge</b>	<b>Evaluation</b>	<b>Monitoring</b>	<b>Planning</b>	<b>Procedural Knowledge</b>
<b>CK1</b>	0.887	0.300	0.237	0.455	0.509	0.212
<b>CK2</b>	0.828	0.301	0.073	0.281	0.337	0.193
<b>CK3</b>	0.894	0.398	0.191	0.349	0.442	0.223
<b>CK4</b>	0.875	0.372	0.184	0.283	0.386	0.253
<b>DK1</b>	0.184	0.641	0.110	0.247	0.274	0.328
<b>DK2</b>	0.307	0.791	0.134	0.196	0.212	0.472
<b>DK3</b>	0.309	0.851	0.229	0.326	0.431	0.499
<b>DK4</b>	0.346	0.610	0.190	0.203	0.082	0.517
<b>E1</b>	0.156	0.118	0.677	0.218	0.182	0.112
<b>E2</b>	0.142	0.138	0.764	0.227	0.170	0.117
<b>E3</b>	0.145	0.243	0.779	0.217	0.218	0.104
<b>E4</b>	0.160	0.185	0.761	0.248	0.230	0.184
<b>M1</b>	0.260	0.207	0.213	0.773	0.625	0.258
<b>M2</b>	0.411	0.296	0.265	0.864	0.608	0.209
<b>M3</b>	0.227	0.182	0.099	0.599	0.391	0.238
<b>M4</b>	0.274	0.314	0.307	0.743	0.494	0.366
<b>P1</b>	0.342	0.266	0.230	0.525	0.787	0.257
<b>P2</b>	0.443	0.288	0.182	0.490	0.735	0.137
<b>P3</b>	0.389	0.269	0.232	0.568	0.792	0.171
<b>P4</b>	0.368	0.313	0.211	0.665	0.847	0.196
<b>PK1</b>	0.229	0.568	0.108	0.342	0.244	0.769
<b>PK2</b>	0.179	0.422	0.120	0.223	0.161	0.784
<b>PK3</b>	0.201	0.537	0.219	0.318	0.171	0.843
<b>PK4</b>	0.139	0.298	0.054	0.137	0.136	0.598

*Reliability*

The table presents the findings indicating that all variables demonstrate satisfactory reliability values, as seen by the composite reliability value and Cronbach's alpha exceeding 0.70 for each variable. The AVE data also show strong validity, as evidenced by the AVE value over 0.50.

Table 3. Reliability

<b>Cronbach's Alpha</b>	<b>rho_A</b>	<b>Composite Reliability</b>	<b>Average Variance Extracted (AVE)</b>

<b>Conditional_Knowledge</b>	0.894	0.901	0.926	0.759
<b>Declarative_Knowledge</b>	0.700	0.731	0.818	0.533
<b>Evaluation</b>	0.734	0.739	0.834	0.557
<b>Monitoring</b>	0.736	0.760	0.836	0.564
<b>Planning</b>	0.800	0.803	0.870	0.626
<b>Procedural_Knowledge</b>	0.744	0.772	0.838	0.568

## Discussion and Conclusion

The primary objective of this research endeavor was to investigate the metacognitive inventory possessed by individuals aspiring to become mathematics educators. The investigation indicates that the MAIT demonstrates favorable psychometric properties among prospective mathematics teachers. The results of the CFA analysis offered empirical evidence in favor of six constructs/factors as measured by the original scale. The findings from the CFA analysis revealed the presence of 24 items distributed across six factors. Metacognitive experience and metacognitive knowledge can be differentiated despite both being expressions of the monitoring function. The metacognitive experience encompasses both metacognitive sensations, such as feelings of confidence, and metacognitive judgments, such as assessments of learning, that are associated with the cognitive processing aspects of a task when an individual engages with it (Flavell, 1979) (Efklides, 2006). Metacognitive awareness enables individuals to strategically plan, organize, and evaluate their learning processes, facilitating observable performance outcome enhancements (Schraw & Dennison, 1994). Metacognition encompasses various concepts, including metacognitive awareness, metacognitive experiences, knowledge, beliefs, talents, high-level skills, and higher memory. These terms are commonly used in the academic discourse around metacognition (Veenman et al., 2006; Yeşilyurt, 2013).

The findings demonstrated that the pre-service mathematics teachers' Metacognitive Awareness Inventory (MAIT) comprised 6 constructs totaling 24 items. With positive outcomes, validity, reliability, and appropriateness tests have also been examined. The five utilized grading scales serve their purpose well. Thanks to this study, the Metacognitive Awareness Inventory for Instructors (MAIT) pre-service mathematics instructors in Indonesia can now access more detailed information. The results of this study have consequences for how the Metacognitive Awareness Inventory for Teachers (MAIT) is used to evaluate Indonesian pre-service mathematics teachers' metacognition and offers suggestions for further research.

## Recommendations

The findings demonstrated that the pre-service mathematics teachers' Metacognitive Awareness Inventory (MAIT) comprised six constructs totaling 24 items. With positive outcomes, validity, reliability, and appropriateness tests have also been examined. The five utilized grading scales serve their purpose well. Thanks to this study, the Metacognitive Awareness Inventory for Instructors (MAIT) pre-service mathematics

instructors in Indonesia can now access more detailed information. The results of this study have consequences for how the Metacognitive Awareness Inventory for Teachers (MAIT) is used to evaluate Indonesian pre-service mathematics teachers' metacognition and offers suggestions for further research.

This research can be used as a reference to measure the metacognitive awareness of pre-service mathematics teachers in the learning that has been carried out. The results of this research can be used as a reference for pre-service mathematics teachers to evaluate the learning that has been carried out. Higher education curricula and lecturers can use this questionnaire to measure the metacognitive awareness of pre-service mathematics teachers in their learning.

## Acknowledgements

The authors thank Balai Pembiayaan Perguruan Tinggi (BPPT) and Lembaga Pengelola Dana Pendidikan (LPDP) for supporting the publication of this article.

## References

- Balcikanli, C. (2011). Metacognitive awareness inventory for teachers (MAIT). *Electronic Journal of Research in Educational Psychology*, 9(3), 1309–1332. <https://doi.org/10.25115/ejrep.v9i25.1620>
- Balcikanli, C., Universitesi, G., Fakultesi, G. E., Diller, Y., & Bolumu, E. (2011). Metacognitive Awareness Inventory for Teachers (MAIT). In *1309-Electronic Journal of Research in Educational Psychology* (Vol. 9, Issue 3).
- Beccaria, L., Kek, M., Huijser, H., Rose, J., & Kimmins, L. (2014). The interrelationships between student approaches to learning and group work. *Nurse Education Today*, 34(7), 1094–1103. <https://doi.org/10.1016/j.nedt.2014.02.006>
- Bennet, M., & Moriarty, B. (2016). Lifelong learning theory and pre-service teachers' development of knowledge and dispositions to work with Australian Aboriginal students. *International Journal of Pedagogies and Learning*, 11(1), 1–9. <https://doi.org/10.1080/22040552.2016.1187645>
- Cihanoglu, M. O. (2012). Metacognitive Awareness of Teacher Candidates. *Procedia - Social and Behavioral Sciences*, 46, 4529–4533. <https://doi.org/10.1016/j.sbspro.2012.06.290>
- Díaz Pino, A. A. (2019). La evaluación de la acción docente desde un enfoque metacognitivo. *Revista Infancia, Educación y Aprendizaje*, 5(2), 398. <https://doi.org/10.22370/ieya.2019.5.2.1662>
- Duman, B. (2018). The Relationship Between the Entrepreneurship Characteristics and Metacognitive Awareness Levels of Pre-service Teachers. *Journal of Education and Training Studies*, 6(5), 152. <https://doi.org/10.11114/jets.v6i5.3080>
- Efklides, A. (2006). Metacognition and Affect: What Can Metacognitive Experiences Tell Us about the Learning Process? *Educational Research Review*, 3–14.
- Feiz, J. P. (2016). Metacognitive Awareness and Attitudes toward Foreign Language Learning in the EFL

- Context of Turkey. *Procedia - Social and Behavioral Sciences*, 232, 459–470. <https://doi.org/10.1016/j.sbspro.2016.10.063>
- Flavell, J. H. (1979). Metacognition and Cognitive Monitoring: A New Area of Cognitive-Developmental Inquiry A Model of Cognitive Monitoring. *Am Psychol*, 34(10), 906–911.
- Graham, T., & Schraw, G. (1997). Helping gifted students develop metacognitive awareness. *Roeper Review*, 20(1), 4–8. <https://doi.org/10.1080/02783199709553842>
- Halamish, V. (2018). Pre-service and in-service teachers' metacognitive knowledge of learning strategies. *Frontiers in Psychology*, 9(NOV). <https://doi.org/10.3389/fpsyg.2018.02152>
- Harrison, G. M., & Vallin, L. M. (2018). Evaluating the metacognitive awareness inventory using empirical factor-structure evidence. *Metacognition and Learning*, 13(1), 15–38. <https://doi.org/10.1007/s11409-017-9176-z>
- Ibrahim, M., Baharun, H., Harun, H., & Othman, N. (2017). Antecedents of intrinsic motivation, metacognition and their effects on students' academic performance in fundamental knowledge for matriculation courses. *Malays. J. Learning Instruct.*, 14(2), 211–246.
- Kyriakides, L., Anthimou, M., & Panayiotou, A. (2020). Searching for the impact of teacher behavior on promoting students' cognitive and metacognitive skills. *Studies in Educational Evaluation*, 64. <https://doi.org/10.1016/j.stueduc.2019.100810>
- Limueco, J., & Prudente, M. (n.d.). *Predicting Progression Trends of Scientific Reasoning Skills and Metacognitive Awareness among Secondary Level Students*. <https://www.researchgate.net/publication/327818460>
- Magno, C. (2009). *Investigating the Effect of School Ability on Self-efficacy, Learning Approaches, and Metacognition*.
- Matsumoto-Royo, K., Ramírez-Montoya, M. S., & Glasserman-Morales, L. D. (2022). Lifelong Learning and Metacognition in the Assessment of Pre-service Teachers in Practice-Based Teacher Education. *Frontiers in Education*, 7. <https://doi.org/10.3389/educ.2022.879238>
- Morphew, J. W. (2021). Changes in metacognitive monitoring accuracy in an introductory physics course. *Metacognition and Learning*, 16(1), 89–111. <https://doi.org/10.1007/s11409-020-09239-3>
- Negovan, V., Sterian, M., & Colesniuc, G.-M. (2015). Conceptions of Learning and Intrinsic Motivation in Different Learning Environments. *Procedia - Social and Behavioral Sciences*, 187, 642–646. <https://doi.org/10.1016/j.sbspro.2015.03.119>
- Novia, H., Kaniawati, I., Rusli, A., & Rusdiana, D. (2019). The development of metacognitive awareness related to the implementation of metacognitive-based learning. *Journal of Physics: Conference Series*, 1170(1). <https://doi.org/10.1088/1742-6596/1170/1/012034>
- Panchu, P., Bahuleyan, B., K, S., & Thomas, T. (2016). Metacognitive awareness- evaluation and implications in medical students. *International Journal of Research in Medical Sciences*, 3570–3575. <https://doi.org/10.18203/2320-6012.ijrms20162331>
- Prytula, M. P. (2008). *Scholarship Epistemology: An Exploratory Study Of Teacher Metacognition Within The Context Of Successful Learning Communities*.
- Prytula, M. P. (2012). Teacher metacognition within the professional learning community. *International*

*Education Studies*, 5(4), 112–121. <https://doi.org/10.5539/ies.v5n4p112>

Savira, S. I., & Laksmiwati, H. (2017). *Self-Assessment to Assess Student's Performance in Academic Task to Improve Metacognition*. <https://doi.org/10.2991/icset-17.2017.14>

Schraw, G., & Dennison, S. R. (1994). Assessing Metacognitive Awareness. *Contemporary Educational Psychology*, 19, 460–475.

Tuononen, T., Parpala, A., & Lindblom-Ylänne, S. (2020). Complex interrelations between academic competences and students' approaches to learning–mixed-methods study. *Journal of Further and Higher Education*, 44(8), 1080–1097. <https://doi.org/10.1080/0309877X.2019.1648776>

Veenman, M. V. J., Van Hout-Wolters, B. H. A. M., & Afflerbach, P. (2006). Metacognition and learning: Conceptual and methodological considerations. In *Metacognition and Learning* (Vol. 1, Issue 1, pp. 3–14). <https://doi.org/10.1007/s11409-006-6893-0>

Yeşilyurt, E. (2013). Metacognitive Awareness and Achievement Focused Motivation as the Predictor of the Study Process. *International J. Soc. Sci. & Education*, 3(4). <https://www.researchgate.net/publication/344206353>

## Management of the Environmental Care and Culture Movement at School (Case Study at MIN 10 Gunungkidul Regency, Yogyakarta Special Region Province)

**Muh Khamid**

Yogyakarta State University, Indonesia,  <https://orcid.org/0009-0004-0474-7993>

**Setya Raharja**

Yogyakarta State University, Indonesia,  <https://orcid.org/0000-0001-9007-2216>

**Yuda Pratama**

Yogyakarta State University, Indonesia,  <https://orcid.org/0009-0008-3528-9023>

**Khatibul Umam Salam**

Yogyakarta State University, Indonesia,  <https://orcid.org/0009-0009-1812-6879>

**Aqsal Rizky Ramadhan**

Yogyakarta State University, Indonesia

**Bayu Syalihin**

Yogyakarta State University, Indonesia

**Abstract:** The research aims to describe the Gerakan Peduli dan Berbudaya Lingkungan Hidup di Sekolah (Gerakan PBLHS) or management of the Environmental Care and Culture Movement at Schools (PBLHS Movement) at MIN 10 Gunungkidul Regency, Yogyakarta Special Region Province. This research is qualitative research with a case study type. Data sources are the head of the madrasah, teachers, students, and madrasa archives. Data collection techniques include observation, interviews, and archives. Test the validity of the data using credibility, transferability, and confirmability tests. Data analysis techniques refer to the Miles & Huberman model, namely data collection, data reduction, data display, and conclusions or verification. The research results show that the PBLHS movement at MIN 10 Gunungkidul Regency has been planned well in terms of program planning and budget planning. Organizing the PBLHS Movement by forming an implementation team and Adiwiyata Cadres. The PBLHS movement is implemented through intracurricular activities that are integrated with subjects, as well as through programs related to the movement. Supervision is carried out with supervision by the head of the madrasah, and monitoring and evaluation meetings involving madrasah residents, as well as evaluation from external parties, apart from that, there is also evaluation from external parties, namely the Gunungkidul Regency Environmental Service, the Yogyakarta Special Region

Province Environmental and Forestry Service and the Ministry of Environment and Forestry of the Republic of Indonesia.

**Keywords:** Management, PBLHS movement, MIN 10 gunungkidul

**Citation:** Khamid, M., Raharja, S., Pratama, Y., Salam, K., U., Aqsal Rizky. R. & Syalihin, B. (2024). Management of the Environmental Care and Culture Movement at School (Case Study at MIN 10 Gunungkidul Regency, Yogyakarta Special Region Province). In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 11-22), Istanbul, Turkiye. ISTES.

## Introduction

In the 21st century, there are more and more international forums that concentrate on discussing environmental issues in the world, such as the United Nations Environment Program (UNEP), World Wide Fund for Nature (WWF), Greenpeace, The Nature Conservancy, and Global Forest Watch. This is because environmental problems are increasingly complex, starting from deforestation, water crises, global warming and also waste. Forests are a natural resource and have various benefits in various aspects of life (Widodo & Sidik, 2020). Based on data from the University of Maryland, forest cover in tropical areas will decrease by 11.1 million hectares in 2021 (Weisse & Goldman, 2022). The need for clean water throughout the world increases every year along with the increase in the human population on earth (Turner et al., 2019). However, this is inversely proportional to the availability of clean water throughout the world because the amount is still small and limited. Of the 1.4 billion km<sup>3</sup> of water on the earth's surface, 97% is salt water, while only 2% is fresh water. (Juwono & Subagiyo in Mutawally & Mahzuni, 2023). The limited amount of clean water is an important problem to be resolved considering that water plays a vital role and is a primary need to support the continuity of human life. Fresh water can be found on the ground surface and also below the ground surface which is usually known as ground water. Groundwater is water that is used and utilized by the majority of the world's population. Its use is for household purposes, irrigating agricultural land and also supporting industrial activities (Foster & Chilton, 2003; Idris & Topuz, 2021). The last thirty years have been the hottest conditions on earth (Legg dalam Fu et al., 2023). This is related to global warming. Global warming is a condition of the earth warming due to the influence of rising temperatures on the earth which is caused by several factors, namely the greenhouse effect (Leu, 2021), and urbanization (Zhou et al., 2022).

Various efforts have been made in various countries to overcome environmental problems such as conserving natural resources, reducing waste, utilizing renewable energy, and even government policies related to the environment with various programs. Indonesia also makes policies regarding the environment which are outlined in the education sector in the form of Environmental Education (Leu, 2021). One of them is the adiwiyata program. Adiwiyata means a good place for learning as a reference for humans to obtain a

prosperous life (Asaad in Indahri, 2020). The adiwiyata program is held in schools from elementary school, middle school, to high school and equivalent. Starting in 2007, the Ministry of Forestry and Environment of the Republic of Indonesia gave awards to schools throughout Indonesia that have implemented Adiwiyata principles in accordance with applicable standards and regulations. As time goes by, the Adiwiyata program experiences changes and improvements. With the issuance of Regulation of the Minister of Environment and Forestry of the Republic of Indonesia Number P.52 of 2019, the adiwiyata program has become a movement that is collective and integrated in activities during the learning process at school. This movement is the Movement for Environmental Care and Culture in Schools which is usually known as the PBLHS Movement. One of the elementary schools in Gunungkidul Regency, Special Region of Yogyakarta Province under the auspices of the Ministry of Religion of the Republic of Indonesia which received an award as a national adiwiyata school in 2023 is Madrasah Ibtidaiyah Negeri 10 Gunungkidul (MIN 10 Gunungkidul).

## Method

This research is research with a qualitative approach in the type of case study. Qualitative research is a type of research that refers to post-positivist philosophy and is aimed at natural objects with qualitative data analysis with generalization as the emphasis (Sugiyono, 2013). The approach that the researchers took was to aim at phenomena at MIN 10 Gunungkidul. The phenomena in question are related to planning, organizing, actuating or implementing and controlling or supervising the Environmental Care and Culture Movement in Schools which is carried out at MIN 10 Gunungkidul. The research was conducted at MIN 10 Gunungkidul. The time for the research to be carried out is from October to December 2023. The data sources in this research are the Madrasah Principal, teachers, students and madrasah documents. Data collection techniques using observation, interviews and document study. The data validity test is in the form of credibility, transferability and confirmability tests. Data analysis techniques use models (Miles, & Huberman, 1992) in the form of data reduction, data display, drawing conclusions and verification.

## Results

MIN 10 Gunungkidul is one of the MINs in Gunungkidul Regency which is administratively located in Gebang Hamlet, Ngloro Village, Saptosari District, Gunung Kidul Regency, Yogyakarta Special Region. MIN 10 Gunungkidul succeeded in receiving an award from the Ministry of Environment and Forestry of the Republic of Indonesia as a National Adiwiyata School in 2023.

### **H Planning for the Environmental Care and Culture Movement in Schools (PBLHS Movement) at MIN 10 Gunungkidul**

The PBLHS movement at MIN 10 Gunungkidul has been very well planned and is written in the Document. It is well planned and written in the 2022/2023 and 2023/2024 Educational Unit Level Curriculum Documents

(KTSP) as well as the Medium Term Work Plan over a period of four years starting From 2020 to 2023, MIN 10 Gunungkidul has also included environmental issues in the madrasa vision. The vision of MIN 10 Gunungkidul is "Creating Smart, Skilled, Characteristic and Environmentally Minded Students" which is then revealed in the mission and goals of the madrasah. Planning for the PBLHS Movement was carried out jointly and involved madrasah residents. Planning for the movement started with the school principal forming a team implementing the Movement for Environmental Care and Culture in Schools (PBLHS Movement team), after the team identified environmental potential and problems, evaluated the madrasah, then made plans for a movement for care and culture in the environment at school. (PBLHS Movement) and integrating the implementation of environmentally friendly behavior into learning implementation plans.

*Organizing for the Environmental Care and Culture Movement in Schools (PBLHS Movement) at MIN 10 Gunungkidul*

The organization of the Environmental Care and Culture Movement in Schools is contained in the madrasah KTSP document. The organization of this movement is also supported by a Decree from the head of the madrasah regarding everything that will be done with the aim of facilitating the running of each program and also empowering madrasah residents. Apart from that, there is also budgeting for madrasah finances which comes from

School Operational Assistance or other sources that are legally permitted. To expedite the PBLHS movement at MIN 10 Gunungkidul, there is a distribution of tasks to madrasah residents which is carried out by the madrasah head as the highest manager at the madrasah.

*Implementation for the Environmental Care and Culture Movement in Schools (PBLHS Movement) at MIN 10 Gunungkidul*

The Environmental Care and Culture Movement at MIN 10 Gunungkidul School has been implemented. The activities carried out are an elaboration of the standards that must be implemented in the movement. The standards that have been implemented at MIN 10 Gunungkidul are learning in subjects, extracurriculars, and personal habits that integrate the implementation of environmentally friendly behavior in schools (aspects include aspects of cleanliness, sanitation and drainage, aspects of waste management, aspects of cleanliness, sanitation and drainage, waste management aspects, tree/plant planting and maintenance aspects, water conservation aspects, energy conservation aspects and innovation aspects related to the implementation of other environmentally friendly behavior based on the results of identifying potential environmental problems), implementation of environmentally friendly behavior for the community around the madrasah and/or in the regions (aspects in the form of actions to implement environmentally friendly behavior for the community around MIN 10 Gunung Kidul, cleanliness and drainage functions in the environment around the madrasa and waste management in the environment around the madrasa), forming work networks and communication (between madrasa residents, between madrasas and related agencies), campaigns and publications for the

PBLHS Movement targeting madrasah residents and the surrounding community, forming and empowering adiwiyata cadres who serve as agents of change and providing encouragement and motivation to all madrasah residents to create an environmental culture.

*Supervision for the Environmental Care and Culture Movement in Schools (PBLHS Movement) at MIN 10 Gunungkidul*

Controlling of planning for the Environmental Care and Culture Movement in Schools (PBLHS Movement) at MIN 10 Gunungkidul is carried out using various supervision methods starting from assessment in subjects by each teacher, supervision is carried out with supervision both academic supervision and managerial supervision by the head of the madrasah, and regular monitoring and evaluation meetings every 4 months involving madrasah residents, apart from that, evaluations are also carried out from external parties, namely, the Gunungkidul Regency Environmental Service, Department of Environment and Forestry of Yogyakarta Special Region Province and Ministry of Environment and Forestry of the Republic of Indonesia.

## Discussion

Planning is an important component in a program or activity at school. Planning is the first step in achieving the goals of a program where in this stage the strategy, facilities and infrastructure and also human resources are prepared properly. (Asni et al., 2023). The success of the PBLHS Movement can be realized if it is carried out step by step and there is good planning so that respect for the environment is always maintained (Alhamda & Megawati, 2021).

MIN 10 Gunungkidul has carried out various and interrelated plans starting from creating the KTSP Document and also the 2020-2024 Medium Term Work Plan. The curriculum is a system, so the curriculum is an inseparable part of the school curriculum, education system and the steps for preparing curriculum planning, implementing and also monitoring and evaluating as a follow-up (Sukmadinata & Syaodih in Herman, 2022). The KTSP document at MIN 10 Gunungkidul is used as a guideline in implementing various programs and activities in madrasahs during one academic year, including in this case the PBLHS Movement).

MIN 10 Gunungkidul's vision already includes a vision in the environmental sector, namely environmental insight. Environmental insight is the most basic knowledge possessed by individuals to take action to protect the environment based on their commitment (Lee, 2010). The indicator of environmental insight based on the MIN 10 Gunungkidul curriculum document is that students have insight and care about a healthy and comfortable environment for learning. Apart from that, in 2023 MIN 10 Gunungkidul has also formed a team implementing the Environmental Care and Culture Movement in Schools. This team consists of the person in charge, chairman, secretary, treasurer and publication team for the implementation of GBLHS and is assisted by seven divisions, namely the waste management working group, tree/plant planting and maintenance

working group, water conservation working group, innovation working group related to implementing environmentally friendly behavior, energy/electricity conservation working group, cleaning working group, sanitation and drainage function, and canteen working group. After the team is formed, the next step is to identify environmental potential and problems starting from schools, local/regional and global, when it will be implemented, targets for success both in terms of changes in behavior and changes in the physical condition of the environment, the person in charge, sources of costs and other parties which are involved.

From the results of the identification that has been carried out, the madrasah evaluates itself from the environmental aspect of the madrasah (self-evaluation of the madrasah is carried out comprehensively in relation to environmental aspects of the 8 national education standards, namely content standards, management standards, facilities and infrastructure standards, process standards, financing standards, standards for educators and education personnel, as well as assessment standards). One way for a madrasah to know whether it has met the 8 national education standards or not is by Madrasah Self-Evaluation, in its implementation it also acts as a stepping stone for the madrasah in meeting national education standards and is planned in the Madrasah Budget Work Plan (Muhtasar et al., 2023). After the madrasah self-evaluation has been completed, the madrasah makes plans for a movement for environmental care and culture in the school (PBLHS Movement) which is included in the Madrasah Work Plan, both the medium term work plan (four years starting from 2020-2023) and the annual work plan which is equipped with resources. financing. Apart from that, it also involves students and serves as adiwiyata cadre (helping madrasahs to prepare madrasahs for implementing the PBLHS movement. Teachers have also prepared learning implementation plans that are integrated with environmentally caring attitudes and values. This learning implementation plan functions as a guide for teachers in teaching so as to facilitate the learning process.

The division of tasks and authority in an organization is one form of organization in madrasah management. Organization in a school or madrasah can be seen from the presence of the head of the madrasah as the top manager, and also the existence of educational staff and teachers, where there is a division of work, duties and authority, all of whom work together through organizing to achieve educational goals (Lusitania, 2023). Madrasah principals usually make a Decree as a basis for teachers and education staff as well as other school members to use as a basis

for acting and working individually and in groups. There are usually different personnel between one decision letter and another, but there are also those who have concurrent duties due to a lack of human resources. The head of MIN 10 Gunungkidul also made a decision letter regarding everything that would be done at the MIN.

There are various Decrees made in order to facilitate the implementation of the Environmental Education and Culture Movement in Schools, namely decisions regarding the implementation of clean Fridays, environmentally friendly healthy canteens, the prohibition of smoking in madrasah environments, cleanliness of prayer rooms, the implementation team for creating a clean and healthy madrasah environment in, implementation of the socialization of the Environmental Care and Culture Movement in Schools (Gerakan

PBLHS), implementation of the creation of a clean and healthy madrasa environment, management of madrasa facilities and infrastructure, determination of the vision, mission and goals of MIN 10 Gunungkidul in 2022/2023, saving water, saving stationery office, saving electricity, the team implementing the Movement for Environmental Care and Culture in Schools (PBLHS Movement team) and a decision letter regarding improving the quality of human resources.

The integration of environmental education at MIN 10 Gunungkidul, especially the PBLHS movement in classroom learning, has been carried out by class teachers and subject teachers. Adiwiyata schools or madrasas strive to link environmental education with the school or madrasa curriculum with the aim of forming the character of students. (Rezkiti & Wardani, 2018), Apart from that, it is also integrated into extracurricular activities. Aspects of cleanliness, sanitation and drainage are carried out by maintaining the cleanliness of the classroom in the form of cleaning the classroom environment and its surroundings and scheduled alternately every day, and maintaining the cleanliness of the drainage periodically which is packaged with clean Friday activities which are participated in by all madrasah residents. Apart from that, MIN 10 Gunungkidul also carried out food and beverage laboratory tests in collaboration with the Gunungkidul District Health Service and the Saptosari District Health Center and entered into a cooperation agreement between MIN 10 Gunungkidul and the canteen manager to support the PBLHS Movement with various agreements.

The waste management aspect is carried out by reducing the waste problem by implementing 3R (reduce, reuse and recycle). Reuse is reusing waste that can still be utilized in terms of function, reduce is reducing things that produce waste while recycle is recycling waste (Dwibarto et al., 2023). Implementation of 3R at MIN 10 Gunungkidul by using email to reduce paper usage, using used banners as mats during Duha prayers in the madrasa yard, drinking without using plastic straws and using reusable drinking bottles, providing refillable drinking water, using paper regularly. going back and forth when writing or making notes, using used paper as envelopes, using used plastic bottles as planting media in madrasah gardens, using used cardboard to place Eid parcels, using printer ink refills, using glasses and food containers and reusing drinking bottles, participating in the activity of picking up rubbish at Telaga Gebang in the framework of the Ngloro Village clean-up event and also using the rubbish for costumes for the Ngloro Village cultural carnival with costumes using organic and non-organic waste.

Aspects of planting and maintaining trees or plants are carried out by making planting media using burnt husks, growing vegetables hydroponically in ponds that hold ablution water, apart from that the ponds are also used to raise fish and water plants. MIN 10 Gunungkidul also participated in planting around 300 teak (*Tectona grandis*), sengon (*Albizia chinensis*), and mahogany trees (*Swietenia mahagoni*) in the Dempul field in collaboration with the Ngloro Village Youth Organization in commemoration of the 1 million tree movement and tree planting day mango (*Mangifera indica*), soursop (*Annona muricata*), and guava (*Psidium guajava*) in the city forest park, as well as planting and watering plants in the madrasa including butterfly pea plants (*Clitoria*) in collaboration with the Kapanewon Saptosari Agricultural Extension Center. Water conservation is an effort to manage water resources to maintain water resources in accordance with their

carrying capacity, carrying capacity and function (Rasidi & Boediningsih, 2023). Aspects of water conservation carried out by MIN 10 Gunungkidul include creating biopores in the madrasah environment, hydroponics, maintaining water installations, collecting rainwater and storing it in reservoirs which are used to support learning activities in the madrasah, the madrasah collaborates with the Ngloro Village Youth Organization to carry out distribution catfish seeds in Ngloro Lake. Apart from that, students accompanied by teachers carried out cleaning activities in Ngloro Lake.

Energy conservation is an effort to increase efficiency in relation to utilizing energy rationally while maintaining productivity (Naimah, 2021). The energy conservation aspect at MIN 10 Gunungkidul is carried out by carrying out regular maintenance on electrical installations and also removing plugs on electronic equipment that is not in use, and turning off switches after use, as well as utilizing sunlight as a source of lighting in every room in the madrasah. Innovation in implementing environmentally friendly behavior based on the results of identifying potential environmental problems. The implementation of environmentally friendly behavior for the community around MIN 10 Gunungkidul is carried out by planting vegetables hydroponically in a pond that collects hand washing wastewater, and is used for raising fish and watering plants, as well as making jasang drinks and ecoprint-based batik using local plants, namely betel leaves (*Piper betle* linn), katuk (*Sauropus androgynus*) and teak (*Tectona grandis*).

The implementation of environmentally friendly behavior for the community around MIN 10 Gunungkidul is carried out with a water saving campaign in the madrasah and the environment around the madrasah such as in kindergartens and Padukuhan Gebang Hall and also the distribution of fish seeds in the Oyo River in collaboration with local village youth organizations. Apart from that, there are also activities carried out outside the madrasah which have been explained above.

Establishing a working network and communication is carried out by MIN 10 Gunungkidul, including with adiwiyata schools, madrasa committees, Kapanewon Saptosari Community Health Center, parents' association, Kapanewon Saptosari Agricultural Extension Center, Gunungkidul District Health Service, parents' association, Yogyakarta Special Region adiwiyata forum through social media, Village Supervisor, and Bhayangkara, Community Security and Order Advisor.

The campaign and publication of the PBLHS Movement carried out by MIN 10 Gunungkidul is in the form of a water conservation campaign by sticking water conservation stickers in markets or stalls and strategic school places such as near hand washing places and ablution places, as well as bathrooms and also taking part in cultural carnival activities. in order to clean Ngloro village by carrying out an environmental mission, namely by using organic and inorganic waste as material for students' costumes. MIN 10 Gunungkidul also uses various publication media such as the madrasah website, madrasah wall magazine, Instagram, whatsapp group, Yogyakarta Special Region Adiwiyata forum, and also using madrasah bulletins. MIN 10 Gunungkidul has also formed and empowered adiwiyata cadres. They are empowered according to their respective work groups.

Supervision in the PBLHS Movement is carried out using supervision by the head of the madrasah for subject teachers and class teachers. Supervision is compliance Carter (Praing, Rantung, & Naibaho, 2023) Supervision in education is coaching by a supervisor in the form of guidance related to educational conditions and also in order to improve the quality of learning. Supervision carried out by the head of MIN 10 Gunungkidul is by checking the suitability of learning tools, observing learning in class and then reflecting on the results of the supervision and following up with training. The supervision carried out by the head of the madrasah is included in the category of academic supervision. Academic supervision is a planned action in order to improve the quality of education in the form of providing support to teachers and also providing assessment of the learning process to improve student learning outcomes. (Munawar, 2019). Apart from that, the madrasa head also supervises the implementation of the PBLHS Movement by discussing how far the program is going with the PBLHS Movement implementation team and everything that is seen in the movement. When obstacles are found, the madrasa head tries to provide solutions so that they do not hinder the implementation of the movement. This supervision process is included in managerial supervision. Managerial supervision is an effort by supervisors to guide and provide assistance to teachers and education staff with the aim of providing guidance, assessment and coaching related to school management, namely starting from planning, implementing, evaluating, results and also reporting on activities or programs carried out. has been executed (Nirmayanthi et al., 2023). Regular evaluations involving madrasah residents are also carried out in the form of four-monthly meetings which discuss the progress of the PBLHS movement in madrasas. All evaluations carried out above are included in internal evaluation. Apart from internal evaluations, external evaluations were also held starting from the Gunungkidul Regency Environment Service regarding the readiness of the files that had to be prepared and also the implementation of the PBLHS movement. Apart from that, evaluations and guidance were also carried out by the Environment and Forestry Service of Yogyakarta Special Region Province to ensure that implementation and administration are as they should be and also provide motivation for appreciation in taking part in the 2022 National Adiwiyata School Candidate selection. The final external evaluation is the Ministry of Environment and Forestry of the Republic of Indonesia in the form of an assessment of National Adiwiyata School Candidates in accordance with the assessment instruments that have been determined and at the end of 2022 MIN 10 Gunungkidul received an award as a national adiwiyata school by the Ministry because after being evaluated, most of the environmental behavior and culture movements in the school had been implemented well.

## Conclusion

The PBLHS movement at MIN 10 Gunungkidul has been very well planned and written in the 2022/2023 and 2023/2024 Education Unit Level Curriculum Documents, the 2020 to 2023 Medium Term Work Plan, MIN 10 Gunungkidul has also included environmental issues in the madrasah vision. Planning for the Movement begins with forming a PBLHS Movement team, identifying environmental potential and problems, evaluating the madrasah itself, then making a PBLHS Movement plan and integrating the implementation of environmentally friendly behavior in the learning implementation plan. The organization of the PBLHS

Movement is contained in the madrasah KTSP document and is supported by a Decree from the head of the madrasah regarding everything that will be carried out and budget support sourced from School Operational Assistance. Apart from that, the head of the madrasah distributes duties to the madrasah residents. Implementation of the PBLHS movement at MIN 10 Gunungkidul according to standards, namely learning in subjects, extracurriculars, and personal habituation that integrates the application of environmentally friendly behavior in schools, the application of environmentally friendly behavior for the community around the madrasa and/or in the region, forming work

and communication networks, campaign and publication of the PBLHS movement targeting madrasah residents and surrounding communities, forming and empowering adiwiyata cadres. Supervision of the PBLHS movement is carried out using various supervision methods starting from assessments by teachers during learning, supervision, monitoring and evaluation meetings every four months, apart from that, evaluations are also carried out from external parties starting from the Gunungkidul Regency Environmental Service. Yogyakarta Special Region Province Environment and Forestry Service, as well as the Ministry of Environment and Forestry of the Republic of Indonesia.

## Recommendations

The management of the PBLHS movement should continue even if there is a change in the head of the madrasah, because this movement is an effective means of shaping the behavior of madrasah residents who are caring and friendly towards the environment. MIN 10 Gunungkidul should prepare themselves to take part in the Adiwiyata Mandiri School Candidate selection so that it has a positive impact on surrounding school institutions to work together to become part of the PBLHS movement at the district, provincial and national levels.

## Acknowledgements

The author would like to express his sincere thanks to the Higher Education Financing Center (BPPT) and the Education Fund Management Institute (LPDP) for financial support for the publication of this article.

## References

- Dwibarto, R., Wahab, S., Hermawan, I., Ardiansyah, Rizkiah, F., & Khomariah, Z. (2023). Pelatihan dan Edukasi Tentang Pengelolaan Sampah Dengan Metode 3R (Reduce, Reuse dan Recycle) di Desa Potorono. *Jurnal Pengabdian Masyarakat Universitas Anak Bangsa*, 1(1), 26–31. <https://doi.org/10.52120/jpm.v1i1.107>

- Foster, S. S. D., & Chilton, P. J. (2003). Groundwater: The processes and global significance of aquifer degradation. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 358(1440), 1957–1972. <https://doi.org/10.1098/rstb.2003.1380>
- Fu, Y. H., Geng, X., Chen, S., Wu, H., Hao, F., Zhang, X., Wu, Z., Zhang, J., Tang, J., Vitasse, Y., Zohner, C. M., Janssens, I., Stenseth, N. C., & Peñuelas, J. (2023). Global warming is increasing the discrepancy between green (actual) and thermal (potential) seasons of temperate trees. *Global Change Biology*, 29(5), 1377–1389. <https://doi.org/10.1111/gcb.16545>
- Idris, S. S., & Topuz, E. (2021). Developing an approach for the sustainability assessment of groundwater remediation technologies based on multi criteria decision making. *Environmental Research and Technology*, 4(4), 293–307. <https://doi.org/10.35208/ert.903897>
- Indahri, Y. (2020). Pengembangan Pendidikan Lingkungan Hidup melalui Program Adiwiyata (Studi di Kota Surabaya). *Aspirasi: Jurnal Masalah-Masalah Sosial*, 11(2), 121–134. <https://doi.org/10.46807/aspirasi.v11i2.1742>
- Leu, B. (2021). Dampak Pemanasan Global Dan Upaya Pengendaliannya melalui Pendidikan Lingkungan Hidup dan Pendidikan Islam. *At-Tadbir*, 1(2), 1–15. <https://doi.org/10.51700/attadbir.v1i2.207>
- Lusitania, N. (2023). Pengorganisasian dalam Pendidikan Perspektif Alqur'an. 7, 22498–22504.
- Miles, M. B. & Huberman, M. (1992). Analisis Data Kualitatif. Universitas Indonesia.
- Munawar, M. (2019). Supervisi Akademik : Mengurai Problematika Profesionalisme Guru di Sekolah. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 3(1), 135–155. <https://doi.org/10.33650/al-tanzim.v3i1.522>
- Mutawally, A. F., & Mahzuni, D. (2023). Air dan Konflik Sosial : Krisis Air Bersih Di Kota Cirebon Pada Masa Kolonial Belanda ( Abad 19-20 ). 3, 5302–5315.
- Naimah, K. (2021). Analisa Konsumsi Energi Dan Sistem Pencahayaan Gedung C Institut Teknologi Sumatera. *Journal of Energy and Electrical Engineering*, 2(2), 1–5. <https://doi.org/10.37058/jeee.v2i2.2607>
- Nirmayanthi, A., Semi, H., & Rahman, D. (2023). Supervisi Manajerial Dalam Meningkatkan Pengelolaan. *Nazzama Journal of Management Education*, 3(1), 13–24. <https://doi.org/https://doi.org/10.24252/jme.v3i1.40057>
- Praing, D.I.V., Rantung, D.A. & Naibaho, L. (2023). Supervisi Pendidikan. *Jurnal Pendidikan Dan Konselin*, 5(1), 5463–5475. <https://doi.org/DOI: https://doi.org/10.31004/jpdk.v5i1.11931>
- Rasidi, A., & Boediningsih, W. (2023). Konservasi dan Pengelolaan Sumber Daya Air Berkelanjutan di Kabupaten Klaten Jawa Tengah. *ULIL ALBAB: Jurnal Ilmiah Multidisiplin*, 2(2), 415–423. <https://doi.org/https://doi.org/10.56799/jim.v2i2.1245>
- Rezkita, S., & Wardani, K. (2018). Karakter Peduli Lingkungan Di Sekolah Dasar. 4, 327–331. <https://doi.org/https://doi.org/10.30738/trihayu.v4i2.2237>
- Sugiyono. (2013). Metode Penelitian Manajemen. ALFABETA.
- Turner, S. W. D., Hejazi, M., Yonkofski, C., Kim, S. H., & Kyle, P. (2019). Influence of Groundwater Extraction Costs and Resource Depletion Limits on Simulated Global Nonrenewable Water

Withdrawals Over the Twenty-First Century. *Earth's Future*, 7(2), 123–135.  
<https://doi.org/10.1029/2018EF001105>

Weisse, Mikaela & Goldman, L. (2022). Kehilangan Hutan Tetap Tinggi di Tahun 2021.  
<https://www.globalforestwatch.org/blog/id/data-and-research/data-kehilangan-tutupan-pohon-global-2021/>

Widodo, P., & Sidik, A. J. (2020). Perubahan Tutupan Lahan Hutan Lindung Gunung Guntur Tahun 2014 Sampai Dengan Tahun 2017. *Wanamukti: Jurnal Penelitian Kehutanan*, 21(1), 30.  
<https://doi.org/10.35138/wanamukti.v21i1.153>

Zhou, D., Xiao, J., Frohking, S., Zhang, L., & Zhou, G. (2022). Urbanization Contributes Little to Global Warming but Substantially Intensifies Local and Regional Land Surface Warming. *Earth's Future*, 10(5), 1–19. <https://doi.org/10.1029/2021EF00240>

## Field Events of Ethnic Discrimination ‘Reading Ethnic Discrimination in Football through a Match, a Club’

Özen Gülay

Turkish Ministry of Youth and Sports. Expert, Turkiye

**Abstract:** Although Turkey is a society composed of different ethnic origins and religious sects, it has a very holistic social structure under the Turkish identity. The intensification of terrorist groups and incidents that started in the Southeastern and Eastern Anatolia regions of the country since the 80s changed the perspective towards the people living in this geography. In particular, the crimes committed against the security forces and personnel of the state, along with the terrorist organization, also developed a hatred towards citizens of Kurdish origin in that geography. The aim of this article is to analyze the violent incidents that took place in the Bursaspor-Amedspor match played in Bursa on March 5, 2023 in the Turkish Football 2nd League, through identities. This research was conducted with qualitative analysis methods. We see that in the football match examined, inclusive feelings and thoughts are killed by violence fed by ethnic discrimination. Therefore, this article is an autopsy of discrimination in the field of sports.

**Keywords:** ethnicity, discrimination, amedspor, symbolic violence, Bourdieu

**Citation:** Gülay, Ö. (2024). Field Events of Ethnic Discrimination ‘Reading Ethnic Discrimination in Football through a Match, a Club’. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024--International Conference on Studies in Education and Social Sciences* (pp. 23-44), Istanbul, Turkiye. ISTES.

### Introduction

In order to examine the concept of discrimination, we must first recognize the concepts that represent the whole. It would not be wrong to first try to understand the concept of nationalism in order to address discrimination in social life.

The expression of nationalism: 1- The process of establishing and sustaining the nation and national states as a whole, 2- The awareness of belonging to a nation and having the longing and feeling about the security and welfare of the nation, 3- A language and symbolism regarding the role of the nation, 4- A cultural doctrine about nations and national will, an ideology that includes prescriptions for the realization of national aspirations and national will, 5- A social and political movement that will achieve the goals of the nation and realize the national will. For this reason, it can be thought that nationalism has an effective and destructive role in the formation of ethnic nations. 1898; 1908;1910 are the years when the first Kurdish political movements and cultural organizations were seen in Turkish society. We can see that the wave of demotic ethnic nationalism that

affected industrial societies in the 1950s also extended to Turkey. In the 1960s and 1970s, guerrilla warfare and politicization movements of the tribally divided ethnic community increased noticeably. '(Smith, 2017)

Guerrilla movements express rebellion and struggle against the military and the state. Joining the military and performing military service is an honorable national service for Turkish men over the age of 18. It is a civic duty that provides a cultural definition of masculinity for all men, regardless of ethnicity. All male citizens over the age of 18 who are not attending university and whose health status is documented are eligible to join the military. This is an honorable situation that also has important hegemonic masculinity meanings such as being an adult, being able to take on the responsibilities of life, growing up, and being a man. Many young men were martyred by the terrorist organization while doing their military service. So why? While the answer to this question was being sought, the terrorist organization introduced discourses seeking rights on behalf of the Kurdish people living in the region into social life. Until that moment, the people living in Diyarbakır, Batman, Şırnak and Mardin became Kurds for everyone. They were now 'others'. The stories about young people who were kidnapped from families of Kurdish origin and recruited into the terrorist organization and their families had not even been reflected in society yet. This is where it all started. The people of the region had become separated by those days. They were the others who demanded Kurdish speaking, Kurdish TV, Kurdish education, wanted that region with autonomy within the borders of the homeland and fought for their goals. We do not know whether everyone living in the region had such a problem and request. We do not know whether everyone living in the region knew Kurdish or whether everyone identified themselves as Kurdish. We do not know whether the people living in the region were demanding the establishment of an autonomous region, a Kurdish state. We do not know whether they defined themselves as citizens of the Republic of Turkey. We do not know whether they were Kurdish or Turkish, how they identified themselves, their satisfaction or discomfort with these events. Frankly, we leave these questions and similar ones to the field studies of researchers in other disciplines. In this study, we will try to find answers to our research questions by questioning ethnic discrimination in the field of sports. On the axis of the identifications created by these events, in 2015, Diyarbakır became the city that stood out in the region with terrorist incidents, regardless of its historical and cultural richness. Diyarbakır was actually the city of the Tigris River, which stands out with its historical Walls bearing the ancient traces of Anatolia. The events that took place at the city walls in 2015 affected the entire city and country. Thus, Diyarbakır became the prominent name of terrorism.

Diyarbakır was an Anatolian city that bore similar traces as the traces left by the civilizations that lived in all other cities of Anatolia. It is understood that the city's first name, which came from the Assyrians in its history dating back to 3 thousand BC, was 'Amidi' or 'Amedi'. (<http://www.diyarbakir.gov.tr/diyarbakir-tarihi>)

With a simple reflex seen in all cities nourished by their history, the name of the sports club established here was registered as Amed Sports Club.

However, terrorism created such a perception that the use of the historical name of the city, which came from its historical background, led to the naming of the city Diyarbakır during the Republican period, and it began to be

perceived as a rebellion against the state. We do not know whether those who named the club as a historical city had such an intention. Today, at the point where the political and political agenda in the country has reached, the picture we encounter is that the people of Diyarbakır are differentiated between being from Amed and Diyarbakır. This article focuses on a football match of athletes trying to do sports under the name of Amed Sports, to show the edge of marginalization and rising hatred that this identity separation has reached. In this context of the study, an attempt was made to explain the general image by using a metaphor about being the 'Albino of His Kind'.

### **A metaphorical view: 'The Albino of His Kind' Being a 'Football Player' in AMED Sports in the Context of Ethnic Discrimination and Cultural Racism!**

According to Independent, an albino cub, which is very rare in wildlife, was found in Uganda in 2018. A few days after the cub was discovered, screams were heard coming from where he lived with his mother. The adult male member of the group brutally killed the cub. Other group members reportedly examined the dead cub as if it were an object they were seeing for the first time. <https://www.independent.co.uk/climate-change/news>

Although it may seem scary, sometimes we can treat the 'others' born in the same world with us with cruel feelings and thoughts, just like the albinism baby in the wildlife example. These attitudes form a painful part of our human reality that we cannot develop.

In this study, being born albino was chosen as the metaphor of the study in order to emphasize that what creates the difference in ethnicity is the behaviors we develop against that difference.

The aim is to ask readers the following questions: Are you an albino member of society? Are you one of those who try to destroy the albino members of society? If you are albino, do you have wild feelings and thoughts that interfere with those who are trying to hold on to life? The aim of these questions is to encourage each individual who will read the study to analyze herself and her personal consciousness about 'why she does this' while marginalizing others for any reason within the framework of her own logic. The reason we aim for this is our belief that the individual can change the structure and the structure can change the individual, through the interaction of structure and individual. At the point of identity and belonging,

Bauman (2022) defines identity as belonging to society through his own identity experience. He states that there are two types of identity belonging: 1- 'life and destiny' communities, where members live together with unbreakable bonds, 2 - communities wholly brought together by ideas and various principles. Bauman emphasizes that the problem of identity only arises when exposed to the second type of communities.

Bourdieu explains this in 'Masculine Domination' (2015): he states that the individual's choices about how to become a man, beyond being born a man, are actually a kind of imposition. According to Bourdieu, a real man

feels the need to take advantage of the opportunities presented in the public sphere in order to achieve victory and privilege.

When we consider the identity production ability of the sports field within the framework of ethnicity and nationalism, we see that those who are superior in number produce a nationalist identity.

Nationalism includes codes such as the feeling that all members of society have, such as loving the homeland, where one group has more feelings than the other and proves its superiority in this regard. The sports field is perfect for this.

Violent behaviors displayed without hesitation in order to make one identity superior to another are actually behaviors that fundamentally divide the boundaries that are intended to be protected.

We can think of the sanctions applied here as symbolic violence. Symbolic violence should not be perceived as something soft and invisible. Bourdieu examined the social field with macro and micro distinctions and drew attention to the construction of identities and practices. In the microcosm, we can see that very harsh and physically violent practices are produced in order to create masculine nationalist practices. These identity practices produced in the microcosm form a solid basis for the grand plans of the powerful in the macrocosm. For this reason, it is not possible to see that these violent behaviors produced in microcosm are sincerely punished.

Hobsbawm interprets the concepts of being a nation and identity by associating them with sports as follows: Sport, as a mass spectacle, has turned into an endless series of competitions between individuals and teams symbolizing states-nations. On the other hand, the power of the emotions that lead groups that are 'us' to adopt an 'ethnic' identity against 'them', which is foreign and threatening to them, cannot be denied. What is the nature of the cry of pain or anger in ethnic identity movements? Even if a new order is built, the problem of ethnicity is that they are protested as 'others' who threaten the group. Because nationalism excludes everyone who does not belong to its 'nation' from its sphere of influence.' (Hobsbawm, 2020.20-181)

Ethnic discrimination and exclusion practices produced in the field of sports show macrocosm actors how to behave, what to feel, what to say. In this sense, the practices produced by game and illusion now constitute the character of the dominant. The exclusion of those who are not dominant from the field turns into a field strategy at the macro level.

In the football match we examine in this study, we encounter the conflict of nation-state identity and ethnic identity. The purpose of this study; It is to understand the discrimination to which ethnic identity, which is thought to exist within the national identity that offers a holistic structure, is subjected. Another aim of the study is to understand the political mind and political reality behind a football club and its athletes being attacked because of the geography and ethnic culture they are not a member of.

### *Theoretical and Conceptual Framework*

Under this heading, we would like to examine the theoretical and conceptual framework of the research. The ontological basis of the study is discrimination; The epistemology of the study is Feminist epistemology, which states that differences cannot be a reason for discrimination; Queer theory was preferred in the theoretical framework because it makes sense of the conflict created by differences. The paradigm of the research is critical race theory. Critical race theory examines and critiques the role of law in maintaining and constructing political and social inequalities related to race. Critical race theory sees race as a socially constructed phenomenon rather than as an immutable biological fact or a fixed physical characteristic: it expresses the concept of race as 'complex, decentralized social meanings that are shaped and transformed under the constant pressures of political struggle'. Critical race theory is a tool that reveals silent and lost voices and helps us better understand and remedy the current injustices that diminish the democratic order. (Denzin N., Lincoln Y. 2018)

Therefore, in this section, we will examine the issues of discrimination and ethnic discrimination within the framework of Bourdieu's concept of symbolic violence. We will try to understand the constructivist political mind in the manifestations of the concepts in the field. At the same time, we want to answer this: how were athletes subjected to violence due to an ethnicity they do not belong to? In this study, it is aimed to decipher the embedded structure in the process that exposes defenseless athletes who go to the field with clothes made of thin, unprotected sports fabrics to violence. How can just wearing the logo and colors of a club make you a target of discrimination, even if you are not a member of that identity and culture? What would be the extent and outcome of the violence if those on the field were really from Diyarbakir and Kurds? In this article, it is aimed to carry out an archaeological excavation of the violence that athletes are exposed to, the context of their ethnicity, and their social and political secrecy in social life.

Queer theory is a theory that reveals and re-evaluates gender classifications that have occurred in the LGBT field with feminist research and studies since the 1990s. The basis of queer theory lies in 'the effort to stop seeing identities as binary'. Queer theory rejects the identity categories that have been fixed throughout history and puts forward an understanding of politics beyond identities.

Under this heading, we would like to examine the theoretical and conceptual framework of the research. The ontological basis of the study is discrimination; The epistemology of the study is Feminist epistemology, which states that differences cannot be a reason for discrimination; Queer theory was preferred in the theoretical framework because it makes sense of the conflict created by differences. The paradigm of the research is critical race theory. Critical race theory examines and critiques the role of law in maintaining and constructing political and social inequalities related to race. Critical race theory sees race as a socially constructed phenomenon rather than as an immutable biological fact or a fixed physical characteristic: it expresses the concept of race as 'complex, decentralized social meanings that are shaped and transformed under the constant pressures of political struggle'.

Critical race theory is a tool that helps us better understand and correct current injustices that reveal and diminish voiceless and lost voices.

Queer theory has made this problematic by stating that 'heterosexism', which perceives itself as the absolute, fixed, best reality, is the face of the power that expresses the invisible, hidden interests of ignoring, assimilating and destroying all other sexual identities. Queer Theory gives a direction that all identities that are assumed to be absolute and fixed, such as racism, ethnicity, nationalism and gender, are questionable and invites individuals to opposition (Kineşçi,2018).

Judith Butler touches upon the importance of the concept of queer in her speech titled "Queer Comradeship and Anti-War Politics". First of all, she states that she sees queer as important because it brings together everyone who struggles with homophobia for a purpose, regardless of their gender and sexuality, and describes an alliance that does not identify. Secondly: "Queer is not an identity. In a sense, it is the impossibility of identity. It is the distortion of all kinds of identities and their 'strangeness' in a way that breaks the rules. In this way, he says, the aim is to neutralize the constitutive as well as the oppressive and exclusionary power of identity - any normative identity. (Durudoğan,2011; Kineşçi,2018.)

We see that conflicts continue on the axis of rejection and acceptance of identities. Pierre Bourdieu is one of the sociologists who draws attention to the regulatory sanction power felt in areas where subjects are not personally present or represented. Symbolic violence is a fundamental concept in Bourdie's sociology.

Bourdieu defines symbolic violence as violence based on obedience that is not perceived as obedience, collective expectations, and social beliefs. Symbolic violence is the disguise of power. Symbolic violence is the imposition of representations of power that are accepted without questioning, allowing the society to be understood and changed in the desired way. Symbolic violence is the regular use of actions as a means of intimidation, intimidation, punishment and control. (Uzun G.,2019).

The most obvious of the behaviors related to symbolic violence is using very harsh insults and words at regular intervals with the aim of damaging the trust in the subjects that the person values and injuring the person. Calling a person derogatory names and frequently criticizing and mocking them in a negative way are also considered within the scope of verbal violence (Coker-McKeown, 2000; Uzun G., 2019).

Screaming at a person, humiliating him in front of others, hurting his pride, threatening him with physical violence, preventing him from expressing his feelings and thoughts, forcing him to think and act like someone else, restricting his freedom, forbidding his communication with family members or friends, restricting his freedom to dress as he wishes are symbolic violence. . These are behaviors that harm mental health. (Bourdieu,1997).

One of the most important details to know about symbolic violence is that it can be legal. When a disagreement occurs between various groups or structures for certain logical reasons, symbolic violence becomes visible in

this form (Moi T., 1991; Özsöz C., 2009). Symbolic violence is an imposition policy implemented to protect the social order (Bourdieu P., 1997).

Apart from its basic meaning, Bourdieu also includes the concepts of *illusio* and *habitus* when describing symbolic violence. In his work, in which he criticizes the academic mind, he emphasizes that those who joined the field later bring sensitive tendencies to the field. However, these tendencies that require transformation bring adaptation efforts such as being worthy and reducing the target. So there are perpetrators in the field. Perpetrators develop a special singular *habitus* to satisfy their desires and neuroses. Bourdieu evaluates this as developing consensus. In this situation, the subject who invests in the field creates her illusion out of her desire to be recognized and appreciated. This process of adaptation thus creates those whom symbolic capital enables to dominate. Bourdieu sees acts of submission and obedience in the symbolic dimension of domination as structuring structures. Symbolic power is submission to legitimate culture and language, imposed by the inert violence of the social order. Political belief is the private perspective of those who dominate. The perspective of those who rule the state and establish their own perspectives as a result of the wars they wage against rival views is the basic paradigm of symbolic power. Here, there is a doxic submission of those who are dominated to the objective structures of the social order, which constitutes symbolic consciousness. (Bourdieu P., 2015)

The position acquired within symbolic power relations determines the strategies that actors use in the face of struggle. These strategies are defensive. They maintain the status quo by making themselves and the principles that form the basis of domination sustainable. The friction between two groups and two interest systems destroys the *doxa*, breaks the silence and continues the trouble-free existence of the rulers. (Bourdieu P., 2023)

According to Bourdieu, space is a microcosm equipped with its own laws. This microcosm obeys laws like the macrocosm. (Bourdieu P., 2022). We can think of Bourdieu's definition of microcosm in the field of sports as follows: the sports field is a field of force. It is the area where struggles are made to maintain and return the balance of power. If we consider the social field as macrocosm, sports is one of the microcosm fields. It creates a small representation of the macrocosm within its own internal dynamics. Domination relations, power relations, perpetrators, symbolic capital, symbolic violence constitute the space of the field. There are objective relations between the agents of the macrocosm and microcosm fields. What determines the limits of the perpetrators' actions is the position they occupy within the structure. Agents' actions help maintain their position vis-à-vis macro-level agents. For this reason, the perpetrators actually realize themselves in the field for the actors with some pragmatist approaches and opportunist attitudes. The conflicts of the microcosm field are *illusio* for the perpetrators and the victims. They create stereotypical judgments within power relations. Macrocosm sanctions placed within the microcosm turn into a closed-circuit system. At the macro level, the attitude of the nation-state identity towards ethnicity acquires an identity as ethnic discrimination in the microcosm sports field. While the microcosm actors fulfill their duties towards the macro actors within the nation-state identity, the 'risky dangerous situation' strategy that feeds the macrocosm comes into practice in the microcosm. Ethnic discrimination becomes flesh and blood. It plays a role in the formation of a highly valuable nationalist identity that preserves the nation-state identity. Nationalist identity becomes such an opaque tool of

domination that self-victimization tactics as a strategy of resistance and liberation constitute the field's illusion of struggle and intervention. As Bourdieu presents in her work titled 'The Misery of the World', in the struggle to survive, people have to do their best for valuable things. (1993).

The concept of symbolic violence has the ability to limit individuals, determine them, divide them into various categories and put them in order. (Özsöz C., 2014) The field of sports also contains rules that cannot be bent. It is the power in the field that defines what is within the rules and what is outside the rules. He sees it as appropriate to harmonize his own citizens rather than incite them to revolt by using physical violence. The state often uses the media to demonstrate its symbolic violent power. The media, on the other hand, makes broadcasts that strengthen identities and power related to symbolic violence.

## Method

Qualitative research method was used in this article. For this reason, the texts of the news sites providing information about the match played between Bursaspor and Amed Sports Clubs in the province of Bursa on March 5, 2023 in the Second League of the Turkish Football Federation (TFF) and where violent incidents occurred will be examined.

Therefore, this research is a 'case' study. Case studies are the desire to understand and reveal a single case or a small number of cases closely or in depth. (Yin R., 2017)

In this context, the questions of the research are: 1- What happened before the match? 2- What kind of events took place? How was the match played despite the events? 3- Have the articles of the law adopted to Prevent Violence in Sports been implemented? 4- What kind of punishments were given to whom? In order to get answers to these questions, descriptive analysis technique and critical discourse analysis were applied in the research.

The events were tried to be interpreted within the framework of the violence, political views and discourses. How accurate are the facts on which we feed our anger and the places to which we direct our anger?

## Data Collection Tools

The research data was compiled from news texts on 25 different news sites, which are thought to represent different political views listed below, as well as from websites that provide demographic information of team rosters, athletes and coaches. These sites and text access links:

Sequence Number	News Site whose Texts Were Examined (Access Date: 19th July 2023 at 15:17)
-----------------	--

1.	<a href="https://www.gazeteduvar.com.tr/bursaspor-amedspor-maci-dunun-olayi-degil-haber-1607316">https://www.gazeteduvar.com.tr/bursaspor-amedspor-maci-dunun-olayi-degil-haber-1607316</a>
2.	<a href="https://www.sozcu.com.tr/spor/futbol/bursaspor-amedspor-maci-oncesi-futbolcular-arasinda-arbede-cikti-7611551/">https://www.sozcu.com.tr/spor/futbol/bursaspor-amedspor-maci-oncesi-futbolcular-arasinda-arbede-cikti-7611551/</a>
3.	<a href="https://www.bbc.com/turkce/articles/c25713zg9jzo">https://www.bbc.com/turkce/articles/c25713zg9jzo</a>
4.	<a href="https://onedio.com/haber/bursaspor-amedspor-maci-olaylari-ne-bursaspor-amedspor-macinda-ne-oldu-hangi-pankartlar-acildi-1132507">https://onedio.com/haber/bursaspor-amedspor-maci-olaylari-ne-bursaspor-amedspor-macinda-ne-oldu-hangi-pankartlar-acildi-1132507</a>
5.	<a href="https://www.haberler.com/haberler/amedspor-bursaspor-macinda-ne-oldu-bursaspor-15679528-haberi/">https://www.haberler.com/haberler/amedspor-bursaspor-macinda-ne-oldu-bursaspor-15679528-haberi/</a>
6.	<a href="https://www.ntv.com.tr/galeri/sporskor/bursaspor-amedspor-maci-oncesi-futbolcular-birbirine-girdi,Vq7JkhJaNkqvXiT7R-jupw/sUZLV_urQ0SFbzymvCwBkw">https://www.ntv.com.tr/galeri/sporskor/bursaspor-amedspor-maci-oncesi-futbolcular-birbirine-girdi,Vq7JkhJaNkqvXiT7R-jupw/sUZLV_urQ0SFbzymvCwBkw</a>
7.	<a href="https://www.cumhuriyet.com.tr/spor/bursaspor-amedspor-macinda-saha-karisti-2057878">https://www.cumhuriyet.com.tr/spor/bursaspor-amedspor-macinda-saha-karisti-2057878</a>
8.	<a href="https://www.sondakika.com/spor/haber-olaylar-dun-gece-basladi-bursaspor-amedspor-maci-15675846/">https://www.sondakika.com/spor/haber-olaylar-dun-gece-basladi-bursaspor-amedspor-maci-15675846/</a>
9.	<a href="https://www.goal.com/tr/haber/amed-bursaspor-macinda-neler-yasandi/blt8a00a7c7a0e36e24">https://www.goal.com/tr/haber/amed-bursaspor-macinda-neler-yasandi/blt8a00a7c7a0e36e24</a>
10.	<a href="https://www.mynet.com/galeri/sosyal-medya-calkalaniyor-amedspor-bursaspor-macinda-olay-ustune-olay-teror-orgutune-ait-pacavralar-349862-myspor">https://www.mynet.com/galeri/sosyal-medya-calkalaniyor-amedspor-bursaspor-macinda-olay-ustune-olay-teror-orgutune-ait-pacavralar-349862-myspor</a>
11.	<a href="https://www.yenisafak.com/bursaporlu-amedspor-maci-oncesi-ne-oldu-neler-yasandi-bursaporlu-amedspor-maci-son-durum-h-4512965">https://www.yenisafak.com/bursaporlu-amedspor-maci-oncesi-ne-oldu-neler-yasandi-bursaporlu-amedspor-maci-son-durum-h-4512965</a>
12.	<a href="https://www.turkiyegazetesi.com.tr/spor/tffden-bursaspor-amedspor-maci-aciklamasi-olayli-mucadele-iptal-mi-edilecek-952658">https://www.turkiyegazetesi.com.tr/spor/tffden-bursaspor-amedspor-maci-aciklamasi-olayli-mucadele-iptal-mi-edilecek-952658</a>
13.	<a href="https://www.haberarsiv.com.tr/amedspor-bursaspor-macinda-ne-oldu-bursaspor-amedspor-maci-olaylari-ne/">https://www.haberarsiv.com.tr/amedspor-bursaspor-macinda-ne-oldu-bursaspor-amedspor-maci-olaylari-ne/</a>

14.	<a href="https://www.evrensel.net/haber/484113/amedspor-ekibi-bursaspor-macinda-saldiriya-ugradi">https://www.evrensel.net/haber/484113/amedspor-ekibi-bursaspor-macinda-saldiriya-ugradi</a>
15.	<a href="https://www.evrensel.net/haber/477431/amedspor-taraftarlarina-deplasman-yasagi-6-yildir-suruyor-dunyada-benzeri-yok">https://www.evrensel.net/haber/477431/amedspor-taraftarlarina-deplasman-yasagi-6-yildir-suruyor-dunyada-benzeri-yok</a>
16.	<a href="https://www.diken.com.tr/provokasyon-sahaya-tasti-amedsporlu-futbolculara-saldiri/">https://www.diken.com.tr/provokasyon-sahaya-tasti-amedsporlu-futbolculara-saldiri/</a>
17.	<a href="https://www.transfermarkt.com/tr/bursaspor_amed-sk/index/spielbericht/3883938">https://www.transfermarkt.com/tr/bursaspor_amed-sk/index/spielbericht/3883938</a>
18.	<a href="https://www.tigrishaber.com/6-yil-sonra-gelen-hesap-26260h.htm">https://www.tigrishaber.com/6-yil-sonra-gelen-hesap-26260h.htm</a>
19.	<a href="https://www.aljazeera.com.tr/al-jazeera-ozel-basarisi-degil-cezasi-konusuluyor">https://www.aljazeera.com.tr/al-jazeera-ozel-basarisi-degil-cezasi-konusuluyor</a>
20.	<a href="https://www.cnnturk.com/spor/futbol/bursaspor-diyarbakirspor-macinda-kavga">https://www.cnnturk.com/spor/futbol/bursaspor-diyarbakirspor-macinda-kavga</a>
21.	<a href="https://www.bbc.com/turkce/haberler/2009/09/090929_turkey_football">https://www.bbc.com/turkce/haberler/2009/09/090929_turkey_football</a>
22.	<a href="https://www.evrensel.net/haber/470914/iki-ortak-sahiplenme-k-ne-em">https://www.evrensel.net/haber/470914/iki-ortak-sahiplenme-k-ne-em</a>
23.	<a href="https://m.bianet.org/kurdi/insan-haklari/117325-tribunde-irkci-siddet-surerse-diyarbakirspor-ligden-cekilecek">https://m.bianet.org/kurdi/insan-haklari/117325-tribunde-irkci-siddet-surerse-diyarbakirspor-ligden-cekilecek</a>
24.	<a href="https://www.milliyet.com.tr/gundem/oyunu-savasa-cevirdik-1207997">https://www.milliyet.com.tr/gundem/oyunu-savasa-cevirdik-1207997</a>
25.	<a href="https://www.ntv.com.tr/spor/diyarbakirspor-bursaspor-maci-tatil-edildi,HDb2v1-obUqijDFtFjwmrQ">https://www.ntv.com.tr/spor/diyarbakirspor-bursaspor-maci-tatil-edildi,HDb2v1-obUqijDFtFjwmrQ</a>

### *Analysis of Data*

TFF's news texts regarding the Bursaspor-Amedspor match played in the Turkish football second league on March 5, 2023 were compiled from twenty-four different sites. Pre-coding technique, which is a descriptive coding analysis technique, was applied to these news texts.

### *Descriptive Analysis, Descriptive Coding, Descriptive Validity*

Descriptive coding summarizes the main topic of a passage in the data in a word or short phrase. It is something written or spoken about the subject. Its difference from content is that content is the entity that creates the message. (Saldana, 2019). Description is making complex things understandable by breaking them down into

their components. (Matthew B.M.;Huberman A.,2016)

Pre-coding and open coding techniques were used. Pre-coding divides the qualitative data into separate pieces, examines them closely and compares them for similarities and differences.

Saldana (2019) states that pre-coding is suitable for interview transcripts, field notes, memoirs, documents, diaries, and correspondence. Descriptive validity is the extent to which what the researcher reveals is accurate and factual.

Methods to ensure descriptive validity are data triangulation, comprehensive field study, external audit, researcher triangulation, direct quotation, method triangulation, contrast case sampling, pattern matching, peer evaluation, reflective thinking, detailed researcher, rejecting alternative explanations, theory triangulation. (Christensen L.B. et.al.2014). Among these techniques, external audit, direct quotation, peer evaluation, reflective thinking and theory diversification methods have been applied.

The study sections were discussed with independent persons and their opinions were obtained. These people were knowledgeable about ethnicity, nationalism and nation state. The opinion of an expert with experience in geography and ethnicity and psychosocial analysis skills was obtained. Care was taken to preserve the objectivity of the researcher's identity. Interviews were held with some officials from Amed Sports Club in Diyarbakır province about the research topic and their opinions were obtained.

## Results

The demographic findings of both football teams and the findings focusing on what happened in the match are presented under three main themes. The first theme compiled and presented the news headlines of the news sites about the events, and the second theme was the explanations of the events. The events before the match, the events during the match, and the events after the match constitute the sub-themes of the second theme. Statements of clubs and politicians constitute the third theme.

### Demographic Findings of Teams

The data of the research was obtained as a result of the analysis of the team information (athletes in the squad) that took the field on March 05, 2023.

The average age of Bursa Spor's squad is 24.09. The athletes' ages range from 18 to 36. 7 of the 11 athletes were born in Bursa, the others are from Zonguldak, Çankırı, Kamen and Kassel. The ages of Bursa Spor's reserve athletes are between 16 and 21, and the average age is 19.4.

The average age of Amed Spor's squad team is: 30.1. The athletes' ages range from 25 to 37. The ages of Amed

Sports' reserve athletes vary between 21 and 35, and the average is 28.5. It is seen that the football players wearing Amed Spor jerseys in the competition were born in Samsun, Istanbul, Adana, Bursa, Batman, Aydın, Elazığ and Muş. The examination of the sports background of the athletes shows that they play football in clubs in different provinces of Turkey.

It is understood that the coaches who took the field with both teams on the match day were 49 and 64 years old, had active sports lives in the past, and were former football players. It has been seen that both coaches work in clubs in different provinces of Turkey. It was understood that the coach of Amed Sports Club was born in Amasya province. It is seen that the Bursa Sports coach was born in Bursa. Bursa and Amasya are located in very different geographical regions than Diyarbakır province. The cultural and ethnic structure of those geographical regions is different from Diyarbakır.

As can be understood from the findings, while the Bursa Sports Team consists of athletes registered in Bursa, the Amed Sports Team consists of athletes who were born in various provinces of Turkey and played football in Anatolian clubs and are in the Amed Sports Team as a result of their transfer.

### *Violent Incidents During the Competition*

#### *Theme 1- Titles*

In this section, the headlines used by news sites when announcing the news are compiled. It can be seen that these titles emphasize the history of the events, the reactions of political leaders, the investigation into the events that took place in the match, the situation of the injured athletes and emphasis on racism. It is clear that the headlines do not address the grievances of the athletes. It seems that newspaper headlines kept their distance from the incident due to political pressure.

The headlines are: Bursaspor – Amedspor match: Not yesterday's event...; Events left their mark on the Bursaspor-Amedspor match! There was a reaction from politicians...; Bursaspor-Amedspor match: The Arbitration Board reduced the penalty from 9 matches to 7, what did the clubs and politicians say about the events?; What Happened in the Bursaspor-Amedspor Match, Which Banners Were Unfurled? What are the Events of Bursaspor-Amedspor Match?; What happened in the Amedspor-Bursaspor match? What are the events of Bursaspor-Amedspor match? ; Investigation into the eventful match in Bursa; The field was confused in the Bursaspor-Amedspor match; The field looked like a battlefield before the Bursaspor-Amedspor match; What happened in the Amedspor-Bursaspor match?; Incidents broke out in the match where Bursaspor defeated Amedspor!; Social media is abuzz: Incident after incident in the Amedspor-Bursaspor match! Rags belonging to the terrorist organization...; What happened before the Bursaspor - Amedspor match; Fight in Bursaspor-Diyarbakırspor match; Racism in Football; The away ban on Amedspor fans has been going on for 6 years: There is nothing like it in the world! Attack on Amedspor during Bursaspor match: Goalkeeper injured, bullets and knives thrown onto the field.

*Theme 2 Incidents*

*a-Events before the match*

The events that took place before the match are about both the events that took place just before the match played on March 05, 2023, and the events that took place between Bursaspor and Diyarbakırspor and Amedspor in the ongoing process in chronological order. Although the match we are examining was played in 2023, we also see the war between the people of the two cities over football in the matches played in 2009 and 2010. In order to present the history of the events, news examples from 2009 and 2010 are also shown here.

It faced Bursaspor - Diyarbakırspor in the 2009-2010 football season. The referee abandoned the match as a result of hard objects being thrown onto the field and physical and verbal violence being applied to the athletes and the technical staff. Sources describing that period announce the events as follows: ' After the Bursaspor-Diyarbakırspor match played on Turkey Saturday (September 26, 2009),

Liverpool team's coach Bill Shankly said, "Football is not a matter of life and death, it is more important. Football is almost the scene of discussions that prove the parties' point." "In the match played in Bursa, in which the home team won 4-0, racist and political slogans were chanted, approximately twenty people were injured and five people were detained in the post-match incidents.' (bbc., 29.09.2009)

We learn from sources about the events that took place between the two teams on March 06, 2010 as follows: The rematch of the 'eventful' match played between Diyarbakırspor and Bursaspor in Bursa on September 27, 2009 was in Diyarbakır yesterday. However, there was everything but football on the field. That's why the match was cancelled.'

Sources reveal that the events that took place in the football match played between Diyarbakır and Bursa provinces have roots dating back 14 years. Diyarbakırspor club was closed in 2013 as a result of the tensions between the two teams and the penalties imposed on the club. It is understood that Diyarbakır Metropolitan Municipality Sports Club, which was established later, had no connection with the Metropolitan Municipality after it was renamed Amed Sports in 2015. (Diyarbakırspor- Crowd at the Wedding, Alone in Condolence Faruk Arhan, İletişim Publications, 2012.)

On March 4, 2023, Bursaspor fans came in front of the hotel where Amedspor, who came to Bursa for the match, stayed and chanted "Martyrs do not die, the homeland is indivisible". 'How happy is the one who says I am a Turk'; 'Knock over enemies that want occupy your land' ; They chanted slogans such as 'Revenge'. The Mehter march was played. (Onedio, 07.03.2023; Yenişafak)

"Amedspor, which competes in the second league White Group, announced that it was subjected to racist provocation the night before the match in Bursa, where it came before the match." (Diken, 05.03.2023; 13:44)

*b-Events that occurred during the match*

Amedspor club announced that Bursaspor players attacked Amedspor players who came onto the field to warm up an hour before the match started. Amedspor shared the moments of the attack on its Twitter account. The first 5 minutes of the match were spent with plastic bottles and explosives being thrown onto the field from the stands. At the beginning of the match and in the following minutes, Amedspor goalkeeper Cantuğ Temel was hit by a hard object twice in the head. Medical teams entered the field. Despite these, the referee did not interrupt the match, and the attack by the fans continued. Amedspor fans shared their photos with items thrown onto the field from the stands. It was seen that there were bullets and knives among the items thrown onto the field. The attack from fans continued in the second half of the match. A football player from Amedspor fell to the ground when an object thrown onto the field hit his head. The referee did not cancel the match. The football player who underwent medical intervention continued to play.' (Diken, 05.03.2023; 13:44)

Another remarkable event that took place during the match, Cumhuriyet newspaper announced on its website as follows: 'The Bursaspor-Amedspor match was the scene of heavy provocation. Athletes from Amedspor and some football players from Bursaspor, who came to the field for the match that started at 14:00, were attacked. While knives and bullets were seen being thrown onto the field, photos of the 'White Toros', identified with unsolved murders, and posters of Mahmut Yıldırım, codenamed 'Green', were displayed in the stands. While approximately forty thousand Bursaspor fans followed the match, the fans of the guest team were not in the stadium for security reasons. Riot police intervened in the fight between the players of the two teams. While the fight on the field ended with the intervention of the police, the players of both teams returned to the locker room. While Amedspor players were going towards the locker room, plastic bottles were thrown from the stands. After the start of the fight, foreign objects constantly rained on the field.' (Cumhuriyet.com.tr., 05.03.2023-14:38)

The website haberarsiv.com explains the political banners opened in the stands and their political history as follows: 'In the 1990s, some people in the eastern provinces of Turkey declared that they were police officers. It is known that they kidnapped some people with white Toros brand vehicles, saying, "We are the police, you need to come with us to the Police Station." However, their relatives never heard from these people again. These incidents are known as unsolved murders. On the other hand, the state assigned an intelligence officer to kill the leader of the terrorist organization. Three months after this person, codenamed 'Green', was assigned, the state withdrew the killing order. The person named 'Yeşil' rebelled against this and left the country. The same site and some other sources state that the banners displayed in the stands refer to the unsolved murders that took place in the 1990s. ( haberarsiv.com.tr; republic.com.tr; haber7.com; haber.com)

Unsolved murders and terrorism made life difficult for the people of Diyarbakır and the Southeast. No one wanted to be outside at sunset. Because they did not know who the kidnapped people were and what their crimes were. According to the local people, the shops were closing early and no one wanted to communicate

with others. The fear of being the victim of an unknown disappearance was keeping everyone from their freedom. Pointing out this period with banners contains a clear threat that we may return to those days again.

*c- Incidents that occurred after the match*

Despite all the negativities, the match continues to be played by the referee's decision and ends with Bursaspor winning the match with a score of 2-1. However, it is understood that the events did not stop after the match.

'Our Chief Public Prosecutor's Office launched an investigation into the physical attack that took place in the dressing room corridor after the match between TFF second league Bursaspor-Amedspor football teams. The allegations are being investigated in all aspects. It is announced to the public with respect.' (onedio.com, 19.07.2023)

NTV describes the aftermath of the match as follows: 'As we were going to the players' room at the end of the match, tension rose again. There was tension between Amedspor managers and players and Bursaspor tribunes. With the intervention of security forces, the tension was calmed before it escalated. Provincial Police Chief came to Amedspor players and managers and warned them to reduce the tension.' (ntv.com.tr, 07.03.2023; 19:30)

Based on the limited information provided by news sites, it is understood that Amedspor managers and athletes were subjected to verbal and physical violence while going to their rooms after the match.

Amedspor was subjected to violent behavior the day before the match. It is clear from news reports that they were subjected to swearing, insults, threats and physical violence. After the match, security forces came to Amedspor's room. They warned Amedspor to remain silent in order for the events to calm down. They were asked to be both the victimized party and the silent party.

*Theme 3 Statements by Clubs and Political Leaders*

Under this theme, the statements of club managers, public administrators and the Turkish Football Federation (TFF) about what happened will be examined.

Amedspor club president explains the chronological flow of events as announced by the Gazeteduvar website and makes the following statements: 'Despite the tension, TFF lit the fuse of the bomb by taking the two teams into the same group. Reminding that the tension between Bursaspor and Amedspor teams started with the attacks on Diyarbakırspor in Bursa in 2019, Amedspor Club president Selahattin Yıldırım said, "There are images of the attacks of Bursaspor fans on Diyarbakırspor players, managers and fans at that time. They even brutally attacked a father from Diyarbakırspor who had a child in his arms. The tension between the two teams has continued since then. "Later, the match in Diyarbakır was left unfinished due to the events that occurred," he

said. Yıldırım reminded that despite the events that took place on that date, Bursaaspor was not penalized at that time, but Diyarbakırspor was somehow punished and relegated to the amateur group.

Yıldırım stated that they applied to the federation at the beginning of the year and said that they did not want to be in the same group with Bursaaspor. Yıldırım said, 'Reminding the tension between the fans of the two teams, we conveyed to the federation both in writing and verbally that we do not want to be in the same group with Bursaaspor. In fact, when we insisted, they asked, "Are you afraid?" Of course, we are not afraid, but we want to play football and we do not want to be remembered with such events. "That's why we didn't want to be in the same group," he said.

The club president continues to explain the Federation's attitude: 'Moreover, we received a fine of 150 thousand TL for the match played in Diyarbakır before.' Stating that he called the politicians and the federation president because of the racist slogans chanted in front of the hotel on the match night, the club president said: 'We understood that a difficult match was waiting for us. I took steps to take precautions and ensure that the encounter was uneventful. I called the president of the federation many times, but he did not answer his phone. The next day, when the events started in the field, I called. However, this time he turned off his phone. He must have watched the match that 250 thousand people watched online. (gazeteduvar.com.tr, 19.07.2023)

After the match, political party leaders made the following comments:

'MHP (Nationalist Movement Party) Chairman Devlet Bahçeli made a speech on the subject at the group meeting on March 7, 2023. The chairman makes the following comments, which we may think are confused and far from national identity, ethnicity and objectivity:

'The banners in the stands are against the morality and nature of sports. In our opinion, there is no place called Amed. Amedspor will not be mentioned either. I greet Bursaaspor fans from here and congratulate them for their national stance. The separatists' incitement of the stadium is, in the first place, murder. It's a disgrace. My brothers of Kurdish origin are different, separatist terrorists are different.' (bbc.com.tr, 19.07.2023)

CHP (Republican People's Party) leader Kemal Kılıçdaroğlu makes the following statements: 'There seems to be a chain of negligence, including the Turkish Football Federation, Bursa Governorship and Police. It was announced that the necessary investigation has been launched. We'll wait and see what comes out of the investigation. Regarding the fan dimension, no one in this country can threaten anyone for any reason... No one can threaten anyone through the symbols and perpetrators of past pain. Whoever makes this threat or mediates and turns a blind eye to this threat is a traitor and a separatist. The law will and must do what is necessary immediately.' (bbc.com.tr, 19.07.2023)

According to the BBC, more than 80 non-governmental organizations, unions and professional organizations in Diyarbakır stated that the attacks were carried out with the courage of lack of reaction.

Turkish Football Federation, in its written statement the day after the match, stated that 'racist actions of marginalized groups are unacceptable. The article continues as follows: 'We see that provocative actions and discourses threaten the peace and security of our country and we condemn the malicious actions.' (bbc.com.tr; turkiyegazetesi.com.tr, 19.07.2023)

The Minister of Internal Affairs also made a statement about the match: The statement announced on the NTV news center's website is as follows: 'Visuals other than the football match in the football match in Bursa are unacceptable and cannot be reconciled with sports. 'An investigation has been launched against the public officials who showed weakness in allowing these visuals into the stadium and the relevant officials have been suspended.'

According to NTV's report, the suspects who were thought to be the perpetrators were released after their interrogation.

On the other hand, in contradiction with their statements, TFF reduced the penalty given to Bursaspor for playing without spectators from nine matches to seven matches. In addition to this penalty, the Professional Football Disciplinary Board also imposed a fine of 326 thousand TL.

Bursaspor club, which made statements defending its racist attacks in the face of these statements, made the following statement on its social media account: 'this penalty was given not to us (...) but to the patriotic fans of all teams. Let it be known that the necessary struggle will continue as long as Bursaspor exists.' (bbc.com.tr, 19.07.2023; 15:21)

## **Discussions**

When starting this study, it was aimed to analyze the violent incidents that occurred in a football match through ethnic and nationalist identities.

It is seen that psychological and physical violence occurs before, during and after the match. It appears that public officials, including the president of the federation, abused their duties and acted maliciously.

We understand that there are no Amedspor fans in the stands on the match day. So Amedspor is very lonely. Moreover, the reason why Amedspor fans were not allowed into the match was that there might be a security problem.

It is understood that the Bursaspor fans in the stands brought many banned flammable, explosive materials and banners that should not be allowed inside, even though it is prohibited. Athletes are being attacked. Insults, threats and assault. Shameful insults and crushing ethnic origin discrimination expressions are used.

In most sources, we see expressions stating that sports are referred to as games and that people do sports for fun. This match seems quite far from the game and entertainment meanings of sports. When interpreting the findings, we see that the issues basically focus on two concepts: Ethnicity and Power. It is possible to easily see that the issue proceeds in two directions: 1- The government's imposition of nationalism on society based on ethnicity discrimination, 2- Allowing ethnic origin discrimination to be normalized and turned into action. The component action of both situations is single. Community violence fueled by ethnic discrimination. At this point, we can explain the events with an ethno-symbolist approach.

Özkırımlı (2020) Anthony Smith's ethno-symbolist approach presents this to us as follows: 'This approach helps us determine which peoples will initiate a nationalist movement when sufficient conditions are met and what form this movement will take. The approach allows us to understand the role of memories, customs, myths and symbols in shaping nationalism. Nationalism often refers to symbols such as education in a particular language, a television channel in one's own language, and the protection of sacred monuments. Adopting the ethno-symbolist approach, John Armstrong argues that ethnicity is determined by the perceptions of the community and its view of other communities and 'others' surrounding it.

We understand that this view is the design of a competitive field created by agents with specific interests depending on the positions they occupy. The main issue here is what kind of expectations the actors have through their actions and how they realize themselves. It is a sick, pathological situation to identify a sports club with a terrorist organization, to put an ethnic element at the center of all of these, and then to act aggressively by assigning itself a nationalist role in the game established between them. It is possible to explain these experiences by internalizing Illusio and adopting the habitus of the field. Habitus provides recognition of the rules and rewards of the field. The stadium manager and staff were successful against the manager, the manager against the senior managers, Bursaspor club management and fans against the TFF, politicians and the government, and the TFF against the political power by beating the enemy. It is not possible to give a more striking example of the relationships between field and illusio, micro and macrocosm. All this illusio and habitus reality took place through ethnic discrimination. Moreover, the people who took to the field and were subjected to physical violence were not even members of that ethnicity. They were not from Diyarbakır, they were not Kurds, they were not terrorists. They were defenseless young people who were on the field wearing only shorts and t-shirts and were going to show off their athletic performance. Moreover, perhaps they would be transferred to Bursaspor at the end of the season. What happens on the field is an indicator of ideological and interest-based power relations. Each micro element has proven itself against its parent macro element. Actors who have been taught a lesson about what could happen to the Kurdish identity in the social space if they exceed their limits seem to have breathed a sigh of relief.

Individuals fight with different means to preserve or transform the structure within power relations. Rulers rebuild emotions, thoughts, and structural mechanisms through reproduction in different areas in order to protect the structure. Those who want to curry favor with the authority and preserve the current order are involved in

the reconstruction process in line with their interests. As a result, all individuals involved in the field represent an objective side of the war.

After the match, the leader of the political party representing the nationalist segment thanked the attackers, declared some Kurds as brothers while others were responsible for a dark illegitimacy, condemned the unknown separatists on the field, and appreciated the actual practices of violence in the field.

He congratulated the Bursaspor fans, who turned the match into a terrorist area by causing physical damage to the athletes, the city and the stadium, for their attitude. This is an unacceptable situation. This behavior is the production of a sick, pathological and neurotic nationalism. Just as George Orwell's statement in *Animal Farm*, "all animals are equal, but some are more equal" is biased and distant, these words spoken to represent the nationalist view are just as biased and distant.

A state that has acquired a national identity may contain different ethnic identities within it. But why are some declared friends while others are declared enemies? What benefit does the powerful or the macrocosm have from this? More importantly, how can *illusio*, which allows us to understand a competition simply as a war between nations, be the main representatives of imaginary communities in athletes' bodies?

While discovering the meanings of sports, we understand that a struggle and an area of negotiation is created around identity acceptance. The individual who dulls himself against these difficulties begins to dominate the field. It can even develop a sense of belonging. However, the violence experienced gives the individual the feeling that he does not belong anywhere, alienates him and throws him out of the whole. Ethnic origin discrimination is served to society by embellishing it with ethno codes. These meaningless balance-power relations will continue to produce ideal symbolic violence practices and actions for all identities trying to be different.

It is possible to clearly see what is planned and managed in the macrocosm in a match in the microcosm. All we have to do is look at the field.

## Acknowledgements

I would like to thank the editors and anonymous reviewers for their valuable comments and suggestions.

## References

- Avcil C. (2020). Kesişimsellik: Feminizmde Kapsam Genişlemesine Doğru. *Journal of Oriental Scientific Research (JOSR)*. 12:4(29).1290-1312. December.
- Bauman Z. (2022). *Identiy.Coversations with Benedetto Vecchi*. Heretik Publication. Translation Editor: Hazır. M.7th. Edition. Ankara. 18-25.

- Bourdieu P. (2006). *Practical Reasons: On the Theory of Action*. Translation Editor: Tanrıöver H.U. Hil Press. İstanbul.
- Bourdieu P. (1997). *Televizyon Üzerine*. Çeviri Editörü: Ilgaz T. Yapı Kredi yayınları. İstanbul.
- Bourdieu P. (1997). *Akademik aklın eleştirisi. Pascalca düşünme çabaları*. Translation editor: Yalım B. Metis yayınları. (2015). ISBN-13:978-605-316-029-8.
- Bourdieu P. (2023). *Kültür üretimi. Sembolik ürünler. Sembolik Sermaye. İletişim Yayınları*. 1.Baskı.İstanbul. ISBN-13:978-975-05-3448-5.
- Bourdieu P. (1997). *Bilimin Toplumsal Kullanımları. Bilimsel alanın klinik bir sosyolojisi için.(les usages sociaux de la science. Pour une sociologie clinique du champ scientifique. Heretik yayınları*. Translation Ediyor: Ünsaldı L.(2022). 4th Edition. Ankara.
- Bourdieu P. (1993). *Dünyanın Sefaleti. La Misere du monde*.2nd Edition. (2022).Ankara. 270-275;677-684.
- Bourdieu P.(2015). *Eril Tahakküm (La Domination Masculine)*.Bağlam Yayıncılık. 2.Baskı.Ankara.66-105.
- Butler, J. (2008). *Cinsiyet Belası: Feminizm ve Kimliğin Altüst Edilmesi*, çev: B.Ertür, İstanbul: Metis Yayınları.
- Butler, J. (2010). *Queer Yoldaşlığı ve Savaş Karşısı Siyaset*. Translation Editor:E.Yılmaz.
- Can B. (2020). *Pierre Bourdieu: Pratik Kuramı ve Dinsel Alan*. Doktora Tezi. Süleyman Demirel Üniversitesi Sosyal Bilimler Enstitüsü Felsefe ve Din Bilimleri Anabilim Dalı. Isparta. 204-211.
- Christensen L.B., Johnson B.R., Turner L.A. (2014). *Research Methods, Design, and Analysis*.12th Edition.Published by Pearson Education. Translation Editor: Aypay A. Anı Yayıncılık.
- Coker A.L., Simith P.H., Bethea L.,King M.R., Mceown r.e.(2000). *Physical health consequences of physical and psychological intimate partner violence*. *Archives of Family Medicine*.9: 451-457. DOI:[10.1001/archfami.9.5.451](https://doi.org/10.1001/archfami.9.5.451)
- Denzin N.K., Lincoln Y. (2018). *The SAGE Handbook of Qualitative Research Fifth Edition*. Translation Editors: Ekici G., Yeşilçınar S. (2021). Vizetek yayıncılık. Ankara. ISBN: 978-605-7523-56-3.
- Durudoğan H. (2011). *Judith Butler ve Queer Etiği*. Cogito,65-66. Yapı Kredi Yayınevi, İstanbul, s.:87-99.
- Erol A., Öztöp N. (2010). *Anti-Homofobi Kitabı.2: Uluslararası Homofobi Karşısı Buluşma*. Ankara. Kaos GL Yayını. s.:19-28.
- Hobsbawm E.J. (2020). *Nations and Nationalism since 1780: Programme, Myth, Reality*. Translation Editor: Akınhay O. Detail broadcasts.7.Edition.
- Kineşçi E. (2018). *Queer Kurama Katkıları Bağlamında Judith Butler Düşüncesi. The Idea of Judith Butler within the context of contributions to Queer Theory*. *Dialogues in Philosophy and Social Sciences*. 11(1), 40-66 ISSN 1309-1328
- Miles M.B.Huberman M.A. (2016). *Qualitative data analysis: an expanded sourcebook*. 2nd Edition. Ankara. ISBN:978-080-395-540-0. SAGE Publications.
- Moi T. (1991). *Appropriating Bourdieu: Feminist Theory and Pierre Bourdieu's Sociology of Culture Papers from the Commonwealth Center for Literary and Cultural Change*. 22/4.
- Özsöz C. (2009). *Defining violence and symbolic violence.(Şiddetin tanımlanması ve simgesel şiddet)*. *Sociology Notes Quarterly Journal of Mainstream Sociology*.23-29.
- Özsöz C., 2014. *Pierre Bourdieu: Simgesel Şiddet, Eğitim, İktidar*. Cotigo.

- Özkırmı U. (2020). Theories of Nationalism (A Critical View). DoğuBatı Publication. 9.th Edition. ISBN: 978-975-8717-36-1/ sertifika numarası:15036. Ankara. 179-264.
- Saldana J. (2019). The coding manual for qualitative researchers.3rd Edition. ISBN: 978-I-4739-0248-0. DOI IO.14527/9786052416051. SAGE Publications.
- Smith A.D.(1991). National İdenty. Translation Editor:Şener S.B. Communications Publications. 10th Edition. İstanbul. ISBN-13:978-975-470-400-6.
- Uzun G. Güz H. (2019). Bourdieu Sosyolojisinde Sembolik Şiddet Kavramı ve Reklamlarda Sembolik Şiddete İlişkin bir analiz. 1.Uluslararası İletişim ve Yönetim Bilimleri Kongresi.
- Yin R.K. (2017). Applications of Case Study Research. Translation Editor: Günbayı İ.3rd Edition. Nobel Akademik Yayıncılık.6-11.
- <http://www.diyarbakir.gov.tr/diyarbakir-tarihi>
- <https://www.independent.co.uk/climate-change/news>
- <https://www.gazeteduvar.com.tr/bursaspor-amedspor-maci-dunun-olayi-degil-haber-1607316>
- <https://www.sozcu.com.tr/spor/futbol/bursaspor-amedspor-maci-oncesi-futbolcular-arasinda-arbede-cikti-7611551/>
- <https://www.bbc.com/turkce/articles/c25713zg9jzo>
- <https://onedio.com/haber/bursaspor-amedspor-maci-olaylari-ne-bursaspor-amedspor-macinda-ne-oldu-hangi-pankartlar-acildi-1132507>
- <https://www.haberler.com/haberler/amedspor-bursaspor-macinda-ne-oldu-bursaspor-15679528-haberi/>
- [https://www.ntv.com.tr/galeri/sporskor/bursaspor-amedspor-maci-oncesi-futbolcular-birbirine-girdi,Vq7JkhJaNkqvXiT7R-jupw/sUZLV\\_urQ0SFbzymvCwBkw](https://www.ntv.com.tr/galeri/sporskor/bursaspor-amedspor-maci-oncesi-futbolcular-birbirine-girdi,Vq7JkhJaNkqvXiT7R-jupw/sUZLV_urQ0SFbzymvCwBkw)
- <https://www.cumhuriyet.com.tr/spor/bursaspor-amedspor-macinda-saha-karisti-2057878>
- <https://www.sondakika.com/spor/haber-olaylar-dun-gece-basladi-bursaspor-amedspor-maci-15675846/>
- <https://www.goal.com/tr/haber/amed-bursaspor-macinda-neler-yasandi/blt8a00a7c7a0e36e24>
- <https://www.mynet.com/galeri/sosyal-medya-calkalaniyor-amedspor-bursaspor-macinda-olay-ustune-olay-teror-orgutune-ait-pacavralar-349862-myspor>
- <https://www.yenisafak.com/bursaporlu-amedspor-maci-oncesi-ne-oldu-neler-yasandi-bursaporlu-amedspor-maci-son-durum-h-4512965>
- <https://www.turkiyegazetesi.com.tr/spor/tffden-bursaspor-amedspor-maci-aciklamasi-olayli-mucadele-iptal-mi-edilecek-952658>
- <https://www.haberarsiv.com.tr/amedspor-bursaspor-macinda-ne-oldu-bursaspor-amedspor-maci-olaylari-ne/>
- <https://www.evrensel.net/haber/484113/amedspor-ekibi-bursaspor-macinda-saldiriya-ugradi>
- <https://www.evrensel.net/haber/477431/amedspor-taraftarlarina-deplasman-yasagi-6-yildir-suruyor-dunyada-benzeri-yok>
- <https://www.diken.com.tr/provokasyon-sahaya-tasti-amedsporlu-futbolculara-saldiri/>
- <https://www.tigrishaber.com/6-yil-sonra-gelen-hesap-26260h.htm>
- <https://www.aljazeera.com.tr/al-jazeera-ozel/basarisi-degil-cezasi-konusuluyor>
- <https://www.cnnturk.com/spor/futbol/bursaspor-diyarbakirspor-macinda-kavga>
- [https://www.bbc.com/turkce/haberler/2009/09/090929\\_turkey\\_football](https://www.bbc.com/turkce/haberler/2009/09/090929_turkey_football)

<https://www.evrensel.net/haber/470914/iki-ortak-sahiplenme-k-ne-em>

<https://m.bianet.org/kurdi/insan-haklari/117325-tribunde-irkci-siddet-surerse-diyarbakirspor-ligden-cekilecek>

<https://www.milliyet.com.tr/gundem/oyunu-savasa-cevirdik-1207997>

<https://www.ntv.com.tr/spor/diyarbakirspor-bursaspor-maci-tatil-edildi,HDb2v1-obUqijDFtFjwMrQ>

## A Snapshot of Indonesian Teachers Implementing *Merdeka* Curriculum Viewed Through the Lens of Identity

**Firza Labiba Audah**

Universitas Negeri Malang, Indonesia,  <https://orcid.org/0009-0002-2062-1376>

**Nuril Munfaridah**

Universitas Negeri Malang, Indonesia,  <https://orcid.org/0000-0002-9714-710X>

**Arif Hidayat**

Universitas Negeri Malang, Indonesia,  <https://orcid.org/0000-0002-2955-8214>

**Abstract:** An independent educational philosophy pioneered by Ki Hajar Dewantoro, known as the Father of Indonesian National Education, has led to the newly developed Indonesian curriculum called *Merdeka* (Independent) Curriculum. However, not all schools have already fully adopted this recent curriculum due to considerations about schools' and teachers' readiness; only those that are ready have done so. This study aimed to explore the top Instagram posts containing the #CeritaKurikulumMerdeka hashtag uploaded by 20 teacher accounts sharing their experiences implementing the *Merdeka* Curriculum. This study included accounts ranging from elementary to senior high school teachers. Qualitative descriptive analysis was conducted through the lens of identity. The overall findings of this study showed that the aspects of Teacher Identity identified include ontological and epistemological beliefs, goals, actions, and self-perceptions. Teachers' actions, as one of the identified aspects, reflect their practices in teaching and learning strategies, media, and assessment.

**Keywords:** *Merdeka* Curriculum, Teacher, Identity, Instagram

**Citation:** Audah, F. L., Munfaridah, N., & Hidayat, A. (2024). A Snapshot of Indonesian Teachers Implementing *Merdeka* Curriculum Viewed Through the Lens of Identity. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 45-56), Istanbul, Türkiye. ISTES.

### Introduction

It is undeniable that education plays a vital role in a nation's development. In the past 20 years, Indonesia's educational curriculum has undergone several adjustments. In 2022, Indonesia's education minister introduced the *Merdeka* (independent/freedom) curriculum, a new curriculum design. The curriculum has been modified by the ministry to be more adaptable, with an emphasis on important materials and applications that offer teachers a variety of references so they can continue to create their own teaching methods while also providing effective

ones (Kemdikbud, 2022). In fact, fundamental concept underlying *Merdeka* Curriculum is not entirely new. This *Merdeka* Curriculum is based on the educational philosophy initiated by Ki Hajar Dewantara, a respected figure known as the Father of Indonesian National Education because of his visionary and persistent endeavors for Indonesian education and culture. Ki Hajar Dewantara's birthday— May 2 — is commemorated as Indonesian National Education Day.

However, not all schools have already adopted this recent curriculum due to considerations about schools' and teachers' readiness; only those that are ready have done so. Usually, putting a curriculum's program into action takes an extensive amount of time and involves several parties/stakeholders before it reaches the teacher. In the present time, this curriculum's programs can be rapidly disseminated to teachers via social media. Instagram is a social media platform that is widely used, especially in Indonesia. As of October 2023, there are 113,396,500 Instagram user accounts in Indonesia (NapoleonCat, 2023). The data was obtained from the NapoleonCat website. NapoleonCat is a social media analytics tool that provides data on various social media platforms, including Instagram. The data presented on the NapoleonCat website is sourced directly from the respective social platforms marketing APIs and compiled by NapoleonCat. Not only do individuals utilize Instagram, but almost every Indonesian government institution uses it as well. Periodically, every announcement or activity will be shared on their Instagram pages. In Indonesia, plenty of people make educational content, including those who have prior experience as teachers. They create lesson plans, record themselves teaching, interact with students, play educational games with them, demonstrate the features of new digital learning platforms, and do a lot more on Instagram. Thus, the Ministry of Education and Culture makes a "room" for Indonesian teachers who implement the *Merdeka* Curriculum to share their teaching experiences on Instagram with the hashtag #CeritaKurikulumMerdeka (the story of *Merdeka* Curriculum).

### **Teacher Identity**

It appears that there is a considerable interest in teacher identity among those who are studying how teachers work, learn, and develop during their careers (Akkerman & Meijer, 2011; Beijaard et al., 2004). Furthermore, teachers now play expanded roles and responsibilities as 'extended professionals,' being creative, innovative, and collaborative 'team players' contributing to school development (Lamote & Engels, 2010). Identity is essentially a narrative imbued with elements commonly present in personal stories and these stories help people understand themselves and serve as tools for taking action (Zembylas, 2020). Clark (2015) stated that identity is a multifaceted interplay between the social and individual realms, discourse and practice, reification and participation, similarity and difference, agency and structure, fixity and transgression, singularity and multiplicity, and the synoptic and the dynamic. Understanding the core of contemporary education requires a thorough understanding of teacher professional identity. Teachers' decisions in areas such as curriculum design, pedagogy, and evaluation are shaped and built in their professional identity, which is formed by their perspective of themselves (Mockler, 2011).

Despite the fact that much study has been conducted on identity, particularly teacher identity, the theories or

frameworks underlying these studies remain varied or not yet uniform. Dugas (2021) introduced the Identity Triangle model (see Figure 1), derived from a literature review on identity and elucidated through narratives gathered from first-year teachers. The model challenges the prevalent approach to teacher education, which is rooted in the language of accountability and competencies, by serving as a comprehensive framework to unify and advance research on teacher identity. Existing literature supports the model's alignment with the idea that identity serves to integrate life experiences into coherence and that identity processes are inherently rooted in narrative. Additionally, the model provides resolutions to debates regarding whether identity is primarily an internal/psychological construct or an external/social performance and whether identity is unitary or contextual.

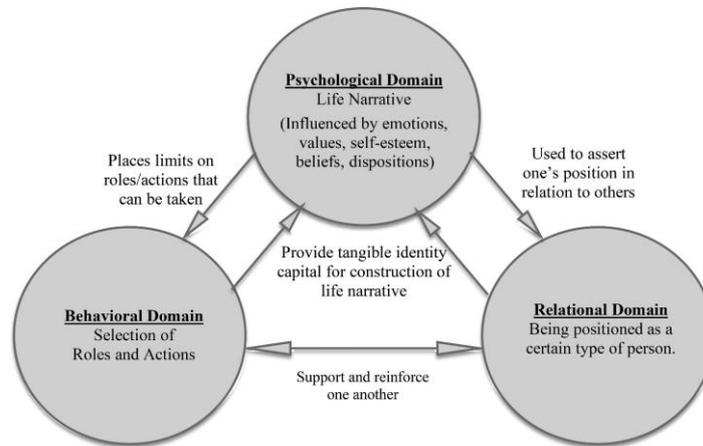


Figure 1. The Identity Triangle Model by Dugas (2021)

In recent years, many studies related to teacher identity have frequently referred to Kaplan and Garner's DSMRI (Dynamic Systems Model of Role Identity) framework. The DSMRI presents a conceptualization of role identity as a Complex Dynamic System (CDS) rooted in action. This system encompasses the individual's ontological and epistemological beliefs, purposes and goals, self-perceptions, self-definitions, and perceived action possibilities (see Figure 2) within the role (Kaplan & Garner, 2017).

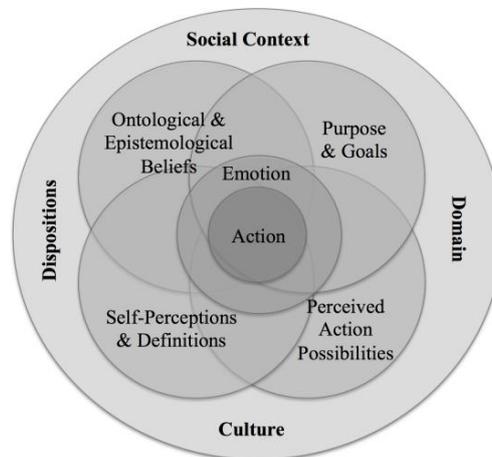


Figure 2. The Dynamic Systems Model of Role Identity (Kaplan & Garner, 2017).

## Method

Qualitative descriptive analysis was conducted in this study. To begin our search for stories concerning the implementation of *Merdeka* Curriculum, we used a hashtag in the Instagram app: #CeritaKurikulumMerdeka (the story of *Merdeka* Curriculum). Because we wanted to understand how teachers perceive this curriculum and what they do to implement it, we chose videos with descriptions that got more than 100 likes. We then discovered that some of the videos in the top posts are from a single account. Hence, we ended up deciding to select posts from 20 teacher accounts. In detail, the research process involved several steps: (1) conducted a search of Instagram's top posts using the hashtag #CeritaKurikulumMerdeka; (2) filtered the results to include only video posts; (3) selected videos with captions describing experiences in implementing the *Merdeka* Curriculum; (4) narrowed down the selection to videos with 100 or more likes; (5) reviewed the profiles to ensure the videos were uploaded by teachers; (6) focused on teachers who had uploaded more than one video about the implementation of the *Merdeka* Curriculum; and (7) input and analyzed the data.

## Ethical Consideration

The data collected for this study was obtained from public posts. According to Hewson and Buchanan's (2013) ethical guidelines for internet-mediated research, public data might be used if it does not cause any harm to social media users. We were aware of this, so we did not reveal any personally identifiable information (names, geographic locations, or posted images) in this article.

## Results and Discussion

Based on the criteria above, we identified 20 teacher accounts that can be seen in Table 1.

Table 1. 20 Instagram Teacher Accounts

Teacher Account's Code	School-Level	Followers	Instagram Profile
Teacher 1	Junior High School	124K	Science teacher; Google certified trainer
Teacher 2	Elementary School	100K	Teacher; Teacher ambassador of technology
Teacher 3	Elementary School	82.1K	"Fun" Teacher

Teacher 4	Elementary School	81.2K	Elementary school-educator; “heart-working” teacher; book reviewer
Teacher 5	Elementary School	50.6K	Teacher; Provides classroom management tips
Teacher 6	Elementary School	49.9K	Inspirational Teacher 2023; Influencer
Teacher 7	Junior High School	45.4K	Teacher; Shares about teaching and learning
Teacher 8	Elementary School	35.1K	Elementary school teacher
Teacher 9	Senior High School	31.5K	Teacher; Teacher ambassador of technology; Google certified trainer
Teacher 10	Elementary School	25.8K	Someone who invites children to learn and play; shares classroom management ideas
Teacher 11	Elementary School	13.7K	Teacher ambassador of technology; Education influencer
Teacher 12	Senior High School	13.2K	Teacher; Education facilitator; Global goals youth ambassador
Teacher 13	Junior High School	11.1K	Teacher; Video creator
Teacher 14	Senior High School	8.7K	-
Teacher 15	Elementary School	5.1K	Teacher; Shares teaching and learning practices
Teacher 16	Senior High School	2.4K	-
Teacher 17	Junior High School	1.6K	-
Teacher 18	Junior High School	1.4K	Teacher; Choir singer

Teacher 19	Senior High School	1.2K	-
Teacher 20	Junior High School	1.0K	-

From videos and captions posted on those teachers' accounts, the aspects or components of teacher identity found are: ontological and epistemological beliefs; goals; actions; and self-perceptions (see Figure 3).



Figure 3. Teacher Identity components found in this study

### Ontological & Epistemological Beliefs

Ontological and epistemological beliefs encompass the convictions a teacher holds as truth concerning the teaching 'world' and the context in which they teach, along with the emotions tied to this knowledge (Garner & Kaplan, 2019). It was stated from the captions:

*“Learning about numeracy, which is usually a scary thing for students, can be well received by students and make them addicted to learning if it is taught in a fun way.” (Teacher 2)*

*“During this time, students usually receive more instructions from the teacher. In fact, students have high levels of curiosity; they are real explorers. In other words, students actually have the ability or capacity to take part in or play a role in their own learning process.” (Teacher 6)*

*“The use of technology is highly crucial to implement in the teaching and learning process. In addition to*

*students learning the provided academic disciplines, they also get familiarized with the latest technology in education.” (Teacher 17)*

*“As expressed by Ki Hajar Dewantara, a teacher should guide students in accordance with their ‘nature’, the nature of the environment, and the nature of the times.” (Teacher 19)*

The statements provided by the teachers reflect various ontological and epistemological beliefs that underpin their perspectives on teaching and learning. Teacher 2's statement emphasizes an epistemological belief in the transformative power of engaging teaching methods. The teacher expresses a belief that the traditionally intimidating subject of numeracy can be well-received and even engender a love for learning if presented in a fun and enjoyable manner. This implies a belief in the malleability of student attitudes and the idea that the approach to teaching can significantly influence the learning experience.

In the statement from Teacher 6, there is a shift in focus towards an ontological and epistemological perspective that highlights the active role of students in their own learning. The teacher challenges the conventional approach of students being passive recipients of instructions, asserting that students possess high levels of curiosity and are natural explorers. This reflects an ontological belief in the inherent qualities of students as active learners and an epistemological belief in the efficacy of participatory learning.

Teacher 17's statement centers around an epistemological belief in the importance of technology in education. The teacher asserts that the incorporation of technology is crucial for effective teaching and learning. This reflects a belief in the transformative power of technological tools as facilitators of both academic learning and exposure to the latest advancements in educational technology, showcasing a reliance on contemporary resources for knowledge acquisition.

Teacher 19 invokes the philosophy of Ki Hajar Dewantara, suggesting an ontological belief in the role of a teacher as a guide in accordance with the 'nature' of students, the environment, and the times. This perspective aligns with a belief in the interconnectedness of teaching, nature, and societal context, indicating an ontological belief in the dynamic relationship between educators and students within a broader socio-environmental context.

In summary, these statements encapsulate a range of ontological and epistemological beliefs, including views on the transformative nature of teaching methods, the active role of students in their learning, the importance of technology in education, and the interconnected relationship between teachers, students, and the broader context of education.

### *Goals*

Teachers set goals to implement *Merdeka* Curriculum in the teaching and learning processes. Goals can vary according to each teacher's perspective in enacting the *Merdeka* Curriculum. Teachers' goals can be seen in the

captions below:

*“Learn freely. Teach freely. That's what I've always wanted to do in class. Providing meaningful learning that is very close to students' lives, loved, and looked forward to is one thing that makes me always think creatively and innovatively.” (Teacher 4)*

*“In order to attract attention and create enjoyable learning, I try to facilitate students with interesting learning media and implement differentiated learning according to students' learning characteristics.” (Teacher 14)*

Teacher 4's statement captures goals related to freedom in learning and teaching. The overarching goal is to provide meaningful and relevant learning experiences that resonate with students' lives, fostering a sense of love and anticipation for the learning process. The teacher emphasizes the importance of creative and innovative thinking to achieve this goal, indicating a commitment to dynamic and engaging teaching practices.

Teacher 14's statement highlights goals associated with attracting attention and ensuring enjoyable learning experiences. The teacher expresses a goal of using interesting learning media and implementing differentiated learning strategies based on students' characteristics. The focus here is on creating a stimulating and enjoyable atmosphere in the classroom by tailoring teaching methods to diverse learning styles and preferences.

#### Actions

Christopherson (2020) stated that innovation is often about reimagining simple things from a new perspective and developing ways to meet new needs, rather than just big inventions. So, innovation is not always something entirely new. Findings showed that teachers are innovative in terms of teaching and learning strategies, media, and assessment (see Figure 4). Some of them also implemented differentiated learning and a collaborative multidisciplinary approach.

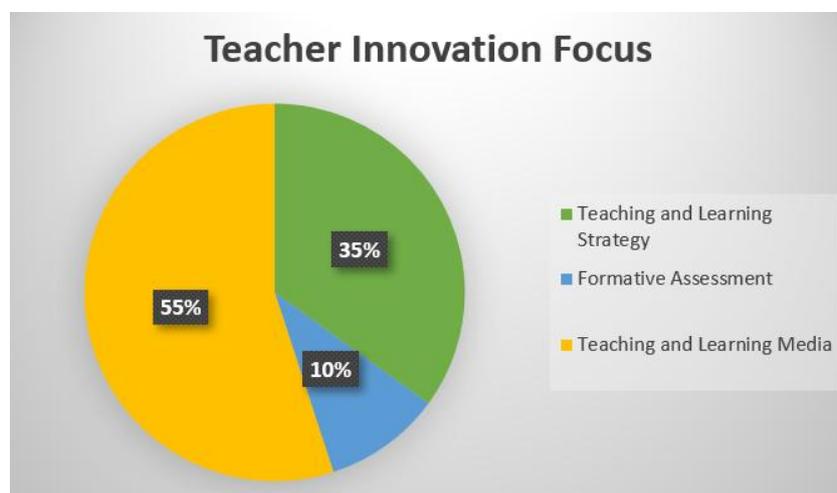


Figure 4. Teacher Innovation Focus

Teachers are implementing various innovations in strategy, such as Inquiry-Based Learning and Ethnoscience, through activities like Physics ‘Magic Tricks’, where unique physics phenomena are demonstrated to spark curiosity. In mathematics, the “Rujakan” Context approach allows students to learn concepts like division, unit conversion, estimation, and data entry by making traditional fruit salad (rujak), integrating Contextual Learning. Leadership skills are developed through a structured process where students begin by answering thought-provoking questions, observing other classrooms, and imagining their ideal learning environment. This approach encourages brainstorming, visualization, collaborative planning, and active participation in implementing their ideas, aligned with Project-Based Learning principals. Another example is the ‘Smart Indonesia’ Game, which promotes active participation and Cooperative Learning as students guess words based on their friends’ clues, enhancing teamwork and communication skills.

In terms of innovations in media, teachers are utilizing Gamification and Educational Technology to create engaging learning experiences. For instance, the Math Stacko and Mystery Picture Game combines collaborative problem-solving with color-coded stacks and integrates Formative Assessment by providing feedback. Similarly, Math Gamification Using Apps uses digital platforms to make math lessons more interactive and enjoyable. To enhance digital literacy, the ‘I Am an Anti-Hoax Student’ Video project allows students to create videos that develop their information literacy and skills in selective analysis. Additionally, the Eco-Friendly Tote Bag with Eco print project combines Ethnoscience and Hands-on Learning, where students design tote bags using natural materials and techniques, fostering both creativity and environmental awareness.

Teachers are also applying innovations in assessment to make evaluations more interactive and authentic. Assessment via Instagram Story uses social media features like polls, quizzes, and ratings to gauge student understanding and collect feedback in real time. Meanwhile, the Mini Energy Source Project requires students to create models such as waterwheels or simple electrical circuits, aligning with Project-Based Learning and Authentic Assessment to evaluate their practical skills and comprehension. These innovations demonstrate diverse ways to measure student learning while engaging them in meaningful and relevant activities.

#### *Self-Perceptions*

Self-perceptions involve the teacher's awareness and understanding of self-defined attributes and their perceived relevance to the teaching role. This knowledge may pertain to self-efficacy in teaching specific subjects, accompanied by the emotions linked to these self-perceptions. Additional aspects within this component may encompass the teacher's self-acknowledged physical, cognitive, social, or other personal traits and the corresponding emotions, such as identifying oneself as curious, dedicated to specific values, or endorsing interests (Garner & Kaplan, 2019). It was stated from the captions:

*“I can focus more on enhancing my teaching style, diversifying learning activities, and personal development. Thanks to Merdeka curriculum, I don't have to spend too much time on repetitive tasks.”*

*(Teacher 1)*

*“If traced by age, I am a 'Millennial generation' teacher currently teaching 'Alpha generation' students. The generational difference significantly influences my perspective. I often have to remind myself that the students I encounter now need to learn "here and now" in accordance with their era, not merely from my experiences.” (Teacher 5)*

*“Teaching in an area with limited internet signal and laboratory equipment doesn't stop me from coming up with new ideas and creating innovative learning processes.” (Teacher 16)*

*“The Merdeka Curriculum shapes me to be a teacher who views students as the primary key to the creation of a learning process. Learning from them? Why not? The Merdeka Curriculum also helps me to see things in a broader context.” (Teacher 18)*

Based on the statements above, it can be concluded that teachers have strong senses of self-awareness when confronting challenges and overseeing the learning process. Teacher 1 emphasizes the ability to focus on improving teaching styles, diversifying learning activities, and personal development, which frees him from repetitive tasks. This reflects his awareness of creative potential and broader self-development due to his liberation from excessive administrative burdens.

Teacher 5 demonstrates a profound self-awareness of the impact of generational differences on her teaching perspective. This self-understanding reflects her sharp thinking and readiness to adapt to the needs of contemporary students.

Teacher 16 exhibits a strong sense of self-perception related to creativity and innovation in overcoming learning challenges in an area with limited internet signal and laboratory equipment. His awareness of the ability to continue generating new ideas and innovative learning processes, despite facing resource limitations, reflects his determination and positive attitude towards these challenges.

Teacher 18's statements reflect her strong self-perception of the role of a teacher, enabling the growth and learning of students. Furthermore, when she states, "Learning from them? Why not?" It signifies an open-minded attitude and readiness to learn from students' experiences and perspectives, adding a positive dimension to her self-perception as an adaptive and progressive educator.

Moreover, the statement that the *Merdeka* Curriculum helps her see things in a broader context also mirrors the evolving self-perception of the teacher. She recognizes that the curriculum not only influences her teaching methods but also broadens her insights and perspectives on various aspects of learning. This statement indicates her self-perception as an individual open to personal and professional development, understanding that the curriculum has a broader impact on her outlook and mindset in education.

## Conclusion

We have explored the concept of teacher identity by focusing on its main aspects, particularly in the context of the *Merdeka* Curriculum. The aspects of teacher identity identified in this study include ontological and epistemological beliefs, goals, actions, and self-perceptions.

In the context of the *Merdeka* Curriculum, we observe that teachers feel a significant impact on these aspects of their identity. The *Merdeka* Curriculum provides teachers with the flexibility to develop their identity more freely and creatively. The *Merdeka* Curriculum plays a crucial role in shaping these identities by providing space for creativity, flexibility, and exploration of various teaching methods.

## Acknowledgements

We conveyed our heartfelt gratitude to LPDP (Indonesia Endowment Funds for Education) and BPPT (Center for Higher Education Funding) for funding this study.

## References

- Akkerman, S. F., & Meijer, P. C. (2011). A dialogical approach to conceptualizing teacher identity. *Teaching and teacher education*, 27(2), 308-319.
- Beijaard, D., Meijer, P. C., & Verloop, N. (2004). Reconsidering research on teachers' professional identity. *Teaching and teacher education*, 20(2), 107-128.
- Christopherson, D. K. (2020, January 16). Innovation Isn't Always About Something New. Teachers on Fire Magazine. <https://medium.com/teachers-on-fire/innovation-isnt-always-about-something-new-737ef43a3ae7>
- Clarke, M. (2015). The ethico-politics of teacher identity. In *In Search of Subjectivities* (pp. 149-165). Routledge.
- Dugas, D. (2021). The identity triangle: toward a unified framework for teacher identity. *Teacher Development*, 25(3), 243-262.
- Garner, J. K., & Kaplan, A. (2019). A complex dynamic systems perspective on teacher learning and identity formation: An instrumental case. *Teachers and Teaching*, 25(1), 7-33.
- Hewson, C., & Buchanan, T. (2013). *Ethics guidelines for internet-mediated research*. Leicester, UK: The British Psychological Society.
- Kaplan, A., & Garner, J. K. (2017). A complex dynamic systems perspective on identity and its development: The dynamic systems model of role identity. *Developmental psychology*, 53(11), 2036.
- Kemdikbud. (2022). Kurikulum Merdeka. Retrieved from <https://kurikulum.kemdikbud.go.id/kurikulum-merdeka/>.
- Lamote, C., & Engels, N. (2010). The development of student teachers' professional identity. *European journal*

*of teacher education*, 33(1), 3-18.

Mockler, N. (2011). Beyond 'what works': Understanding teacher identity as a practical and political tool.

*Teachers and teaching*, 17(5), 517-528.

NapoleonCat. (2023). Instagram users in Indonesia. Retrieved from <https://napoleoncat.com/stats/instagram-users-in-indonesia/2023/10/>.

Zembylas, M. (2020). Emotions and teacher identity: A poststructural perspective. In *Judith Butler and Education* (pp. 24-49). Routledge.

## Mental Process in Student's Brain: A Study on Translation Interference into English Thesis Writing by Students in Timor Leste – Indonesia Border Area

**Yandres Answo Djedelbert Lao**

State University of Makassar, Indonesia,  <https://orcid.org/0009-0007-5225-2946>

**Sukardi Weda**

State University of Makassar, Indonesia,  <https://orcid.org/0000-0002-5005-3309>

**Muhammad Basri**

State University of Makassar, Indonesia,  <https://orcid.org/0000-0002-9366-7992>

**Abstract:** First language (L1) has been an affecting factor in learning English as a foreign language (EFL) that causes negative transfer including in thesis writing. The effect can be observed by looking at English productive skills, more specifically written form, as well as thesis writing. This research investigated how L1 interfered student's English skill through English thesis writing. The method applied in this research was qualitative with grounded theory as its approach. The objective of applying grounded theory was to fill the gap in EFL studies which stated that the only factor affecting error in English performance was L1. In fact, some preliminary studies proved that translation process has been playing significant role in the appearance of errors in English production and performance. Interview, as data collection technique, was done with students of University of Timor in Timor Leste – Indonesia border area who were completing thesis to investigate how they conceptualized ideas as a series of English thesis writing and how they composed it. The result of this research showed that students underwent a mental process which commonly known as translation in their minds. This mental process, therefore, is then concluded as translation interference in EFL. The result also expressed that there were two stages of mental process covering encoding in local languages, when ideas were understood and that they were already able to construct the basic concept using their local languages in mind and further-structured concept they construct in Bahasa Indonesia which appears to be the second stage. As a result, the previous theory stating that L1 interferes EFL could be disputed. A new concept can be addressed that errors in EFL is also as the effect of translation process in mind called mental process.

**Keywords:** Mental process, Translation, Interference, Encoding, Writing.

**Citation:** Lao, Y., A., D., Weda, S. & Basri, M. (2024). Mental Process in Student's Brain: A Study on Translation Interference into English Thesis Writing by Students in Timor Leste – Indonesia Border Area. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 57-64), Istanbul, Turkiye. ISTES.

## Introduction

First language (L1) interference in second or foreign language learning has become a general concept whose scope of study has been widely carried out and has even become one of the most popular topics for research by language activists and experts. Until now, the topic of first language interference in second language learning has been of little interest because there have been many research results that confirm the concept of interference, namely the negative influence of the first language on the second or foreign language being studied. However, to some extent this does not apply to foreign language learners in regions with multilingual characteristics. Indonesia has interesting differences compared to other regions for three reasons, namely 1) Indonesian is designated as a formal language, 2) there are differences in language levels, and 3) the multilingualism of society.

The determination of Indonesian as a language that must be used in formal environments and activities is one of the reasons why Indonesian has a big influence on the success of learning English. This language policy allows Indonesian and English to be placed at the same level. Thus, this language policy forces us to accept that in learning English, Indonesian must be used as a language of instruction as well as an illustrative language. The obligation to make Indonesian an illustrative language automatically makes Indonesian the main reference in learning English. Thus, all negative and positive impacts on English production will be influenced by Indonesian. This influence is called first language (L1) interference. Furthermore, prioritizing Indonesian indirectly excludes various possibilities of local languages which can have a positive influence on the production of English language skills (positive transfer), thus narrowing the space for the use of learners' local languages as a means to facilitate the English language learning process.

This language policy forms a collective perception in society that the distinction between Indonesian and English from local languages is a separation of these languages into two levels, namely formal languages and non-formal languages. This collective perception also allows Indonesian to be the only reference and illustration in learning English. In addition, local languages are increasingly being kept away from the academic environment in their use and use.

The multilingualism of Indonesian society is also a factor in the occurrence of unique interference. Even though the local language does not directly influence the production of English, on a psycholinguistic level local language plays an important role because the mind is a free space for language learners to be creative, especially in understanding the meaning received through language symbols. In fact, the local language becomes the first point in the meaning process before ideas are conceptualized in an orderly and structured manner for production through speaking and writing skills.

The three reasons above lead English language learners to a mental process called decoding. Decoding is defined as a process of understanding the meaning of language symbols that are received and processed in the

mind (Chaer, 2015). In this process language learners will observe language formations and make meaning in their minds.

## Method

This research is included in qualitative research because the data collection method was carried out randomly using purposive sampling techniques with the aim of understanding the phenomenon. The subjects of this research are students of the English Language Education study program at the University of Timor in academic year 2024/2025 who are currently completing their final thesis assignments whose draft proposals have not yet been presented or tested. In this way, the draft is still authentic and has not been changed based on change notes and input from examiners. Determination of the sample is carried out by taking into account the purpose of data collection so that the sample criteria are clearly determined (Setiyadi, 2006) from the population. Student interviews were conducted with nine students who had finished drafting their research proposals but had not yet submitted a seminar. To validate the data, triangulation was carried out by analyzing errors that occurred due to L1 interference with the English thesis, interviewing students, and interviewing supervisors.

Data analysis was carried out by applying typology. This method is considered the most appropriate because with typology, data found from phenomena can be easily classified according to type, category and characteristics. Patton (1987: 150) explains in more detail this method as a system for grouping data based on research problems. The data grouping in this study is based on the sequence of thought processes obtained from interviews with students. This is to find out how the decoding process occurs for students and what languages they use in the decoding process. The triangulation and data grouping process can be seen in the figure (1) below.

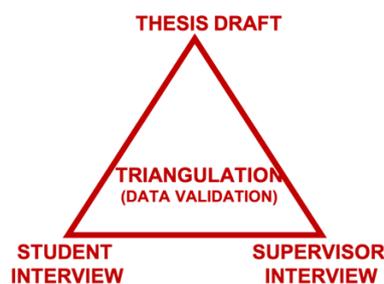


Figure 1. Data Collection and Validation

## Result and Discussion

The results of student interviews show that there are two steps in the decoding process that they do mentally in their minds. These two steps can be seen in figure (2) below.

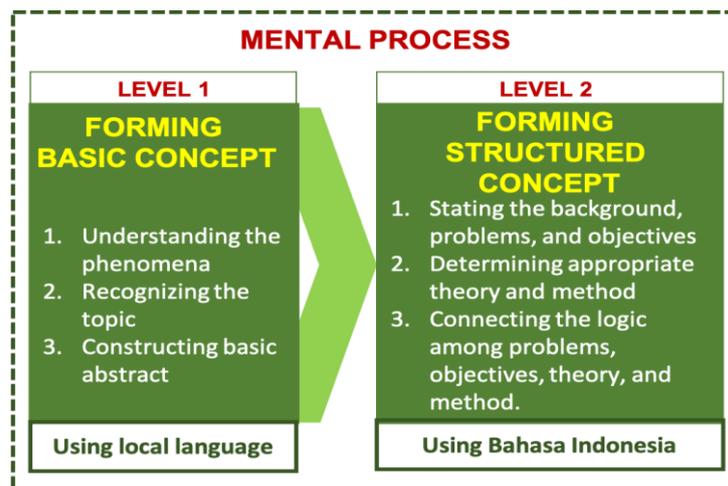


Figure 2. Decoding: Level of Student's Mental Process in Composing English Thesis

Based on the figure (2) above, the first step taken in the mental process is to form the basic concept of their ideas in their local language. The second step is the process of forming a more structured concept in Indonesian. This process is carried out in stages starting from the process at level 1 and continuing with the process at level 2.

### Level of Mental Process

The mental processing level in figure (2) above is a series of mental activities in students' minds that they carry out before physical writing activities. From the picture above, it can be explained that there are two levels of processes that are chronologically formed in students' minds, which are called mental processes. Mental processes are language activities that are invisible because they are carried out in the mind. Mental processes are part of psycholinguistic studies, namely the processing of language in the mind which is called decoding. Decoding is defined as the process of interpreting language codes in various forms, namely verbal form, nonverbal form and symbols (Hall, 2001).

#### *Level 1: Forming Basic Concept*

The first level in the mental process is forming basic concepts. Basic concepts are the earliest forms of ideas to be written that are still abstract and have not been arranged in a structured manner based on academic standards. At this level, each part of the idea cannot be identified so it cannot be determined and grouped. There are three steps that students mentally take at this level. The first step is to understand the phenomenon they found as a reason for them to write a thesis on a particular topic. Each student stated that they had their own reasons for deciding what topic they would research. Determining this topic begins with understanding the linguistic phenomena they encounter around them. They do the process of understanding linguistic phenomena by giving meaning to every phenomenon they encounter. This meaning is carried out based on the accumulated knowledge of language and mastery of language theory that they have previously acquired. Identification

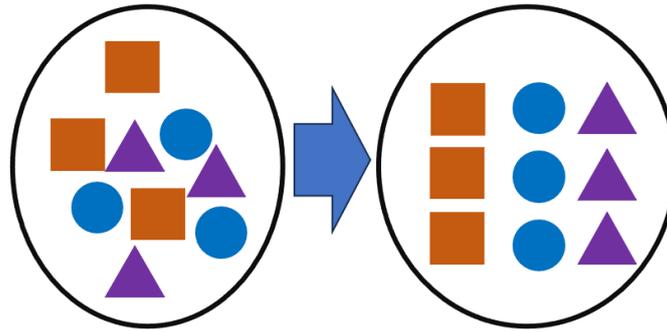


Figure 3. Understanding and Categorizing the Phenomena

Understanding each language phenomenon is done by identifying language forms (verbal and nonverbal), text types (written and oral), and linguistic aspects (morphology, syntax, semantics, phonology). At this stage, students can abstractly group each linguistic phenomenon in their minds. This process is very limited because the ideas have not yet been manifested in a physical process so they are susceptible to changes in the mind. Figure (3) above illustrates how aspects, forms and types of language and linguistic texts that have not yet been grouped are grouped in a limited way based on certain criteria. According to students, this process really helps them in building basic concepts that can be used as a starting point to start writing.

After identifying and grouping phenomena, students carry out a topic identification process. The phenomena that have been identified and grouped are interpreted according to the topic of each phenomenon. In this process, students admitted that they were greatly helped by the 'limitations of study' that they had studied in the previous semester because they were able to determine the boundaries of the topics they would study in their thesis. At this stage, theoretical skills in linguistics are very necessary and become the scientific basis for this process.

The next step is to formulate an abstraction of the phenomenon and determine the topic. At this stage students briefly construct a plan that they will work on as their final project. The abstraction that students build in their minds at this stage is still very likely to change because no physical process has been carried out so it is vulnerable to change due to many factors such as internal factors in the form of human error, forgetting or other physical problems and external factors such as limited time to think and accumulated knowledge. previously.

The three steps in the process of forming basic concepts are carried out in the local language. Of the nine students who were the data sources, it was found that there were three languages they used according to their background, namely Kefamenanu Malay, Tetum, Timor Leste dialect Portuguese, and no Indonesian which they used at this stage based on the results of the interviews. .

### *Level 2: Forming Structured Concept*

After forming basic concepts, students still carry out mental activities, namely forming more structured concepts

in Indonesian. In this section, students' thinking processes are carried out in Indonesian. The main reason is because the results of the thinking process at this stage will be used as the main reference in carrying out the physical writing process. The choice of Indonesian as a language in this level of thinking process, according to nine students, was based on the understanding that Indonesian is a formal language and has an equal position with English. Apart from that, they are aware that they are in formal activities, namely studying as students, so the language they must use in this second process is Indonesian. Students admitted that they never thought in English during the level 2 process.

This level 2 process consists of three mental activities. First, determine the background, problem, and purpose of their writing project. In this process, students are able to clearly formulate the reasons for choosing a topic, discuss the problem, and determine the goals of their project. Second, determine theory and methods. This process involves the previous knowledge they have acquired regarding language theories and research methods, both qualitative, quantitative and mixed methods. The results of the thinking process at this stage can still change. Third, determine the logical relationship between the problem, objectives, theory and methods that will be used in writing the thesis. According to students, this is their final step in the mental process before they express the results of this mental process in physical activity, namely writing.

The two mental processes carried out by the students above were carried out in two languages. At level 1, the thinking process is carried out using their respective local languages, namely Dawan Language, Tetun Language, Kefamenanu Malay Language, and Timor Leste dialect Portuguese, while at level 2, every thinking process is carried out in Indonesian on the grounds that the results of This thought process is ready to be physically written down.

## Conclusion

The results of the findings and discussion above show that there are two groups of mental processes or thinking carried out by students which are divided into two levels, namely the level of basic concept formation and the level of structured concept formation. The two groups of activities were carried out using two different languages. At level 1, students think using their respective local languages, namely Dawan, Tetun, Kefamenanu Malay, and Timor Leste dialect Portuguese. At level 2, every thought process is carried out in Indonesian by all students.

The existence of different levels of thinking processes or mental processes carried out by students shows that 1) the local language is used at the initial stage of thinking and is the basis of all thinking processes and 2) Indonesian is used as the final thinking process on the grounds that the results of the thinking process are ready to be written down. The reason for choosing local languages in early-stage thinking is because they can freely identify and understand language phenomena without being bound by the rules and conventions of standard Indonesian. Thus, the thinking process can be carried out freely and without restrictions. The choice of

Indonesian in the second thought process was because Indonesian is recognized as a formal language that must be used in formal environments and activities including the preparation of thesis drafts. Apart from that, the use of Indonesian in the level 2 process aims to provide them with instructions and limitations from an academic perspective so that their thoughts can be structured and understood logically.

From the sequence of implementation of the thinking process or mental process, it can be concluded that the local language does not have a direct impact on writing an English thesis because the results of thinking at this level are still very abstract and unstructured. In this way, Indonesian has a direct impact on writing a thesis in English for the reason that the results of level 2 thinking using Indonesian are used as a source for the physical activity of writing.

## Recommendations

The chronology of student thinking should be able to be intervened by educators so that it can be done effectively and efficiently. Teachers and lecturers should choose special methods such as communicative language learning which can help students think directly using English. Apart from that, a comparative study of English and regional languages must be carried out by teachers or lecturers with the aim of finding similarities at various levels (morphology and syntax) so that it can help students to simplify their thinking process in writing a thesis. Furthermore, if there are similar structures in the local language and English, then it can be used as a basis for reviewing language policies so as not to limit the use of local languages in formal environments and activities in order to support the achievement of maximum English learning outcomes.

## Acknowledgements

The authors express their deepest gratitude to Lembaga Pengelola Dana Pendidikan (LPDP) under Ministry of Finance of the Republic of Indonesia for sponsoring (1<sup>st</sup> author) in research, registering, and participating the International Conference on Studies in Education and Social Sciences (ICSSES) to be held in Istanbul, Turkiye on November 7-10, 2024.

## References

- Chaer, A. (2015). *Psikolinguistik. Kajian Teoretik*. Rineka Cipta.
- Chaer, Abdul and Agustina Leonie. (1995). *Sosiolinguistik: Perkenalan Awal*. Jakarta: Rineka Cipta.
- Hall, S. (2001). *Encoding-Decoding: Media and Cultural Studies, Eds*. Blackwell Publishers Inc.
- Hopkinson, C. (2007). Factors in Linguistic Interference: A Case Study in Translation. *SKASE: Journal of Translation and Interpretation*, 2(1).
- Ivanovska, B. (2015). Common Interference Errors in Macedonian-Speaking German as a foreign language-Students. *International Journal of Sciences: Basic and ...* <http://eprints.ugd.edu.mk/11835/>

- James, C. (1998). *Errors in Language Learning and Use*. Longman.
- Kakar, A. F., & Sarwari, K. (2022). Second language communication and interference from L1. *Journal of Business, Communication & ...* [https://bctjournal.com/article\\_10.html](https://bctjournal.com/article_10.html)
- Lao, Y. A. Dj. (2018). FIRST LANGUAGE INTERFERENCES INTO ENGLISH WRITING SKILL OF THE XIITH GRADE STUDENTS OF SMA NEGERI 1 KUPANG IN ACADEMIC YEAR 2017/2018. *International Journal of Research Granthaalayah*, 5(12), 33–44.
- Linder, D. (2014). English abstracts in open access translation studies journals in Spain (2011-12): errors in the writing, editing and publishing chain. *Information Resources Management Journal (IRMJ)*. <https://www.igi-global.com/article/english-abstracts-in-open-access-translation-studies-journals-in-spain-2011-12/117429>
- Ling, L. H., Lateh, N. H. M., & Liwu, H. M. M. (2019). An exploratory study on Interference errors from Malay Language transfer to Mandarin lexicon learning. ... *Journal of Social Sciences*. <http://myscholar.umk.edu.my/handle/123456789/650>
- Mahmud, M. (2017). Interference: Its role in the second or foreign language mastery to Indonesian learners. *Academic Journal Perspective: Education, Language ...* <https://www.jurnal.ugj.ac.id/index.php/Perspective/article/view/553>
- Muliyana, M., Dj, M. Z., & Yauri, A. M. (2021). Language interference in elt writing class. ... *Journal of Research on ...* <http://jurnal.iain-bone.ac.id/index.php/ijretal/article/view/1232>
- Glaser, B., & Strauss, A. (1967). *The Discovery of Grounded Theory: Strategies for*
- Onwe, G. O., & Oguji, E. A. (2022). LANGUAGE INTERFERENCE: LINGUISTIC IMPLICATIONS OF CODE SWITCHING AND CODE MIXING TO THE SPEAKERS OF ENGLISH IN NIGERIA. *African Journal of Educational Management ...* <https://ajemates.org/index.php/ajemates/article/view/185> *Qualitative Research*. Mill Valley, CA: Sociology Press.
- Patton, Micahel Quinn. (1987). *How to Use Qualitative in Evaluation*. London: SAGE Publication
- Sabbah, S. (2015). Negative transfer: Arabic language interference to learning English. *Arab World English Journal (AWEJ) Special Issue on ...* [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2844015](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2844015)
- Setiyadi, Bambang Ag. (2006). *Metode Penelitian untuk Pengajaran Bahasa Asing. Pendekatan Kuantitatif dan Kualitatif*. Yogyakarta: Graha Ilmu
- Suadiyatno, T. (2020). THE INTERFERENCE OF NATIVE LANGUAGE INTO ENGLISH PRONUNCIATION. *Jo-ELT (Journal of English Language ...* <http://e-journal.undikma.ac.id/index.php/joelt/article/view/2407>
- Thawabteh, M. A. (2013). The Intricacies of Linguistic Interference in Arabic-English Translation. *Arab World English Journal*. <https://search.ebscohost.com>
- Thorovsky, M. (2009). Lexical Linguistic Interference in Translations of Science-Fiction Literature from English into Czech. *Ostrava Journal of English Philology*, 4(1), 86– 98.
- Toury, G. (1978). Interlanguage and its Manifestation in Translation. *Meta*, 24(2), 223–231. Weinreich, U. (1963). *Language in Contact: Findings and Problems*. The Hague: Mouton & Co.

## Challenges and Strategies in Controlling Lecturer Performance at State University of Jember: A Case Study

**Siti Ma'rifatin**

State University of Malang, Indonesia,  <https://orcid.org/0009-0002-8945-2822>

**Hasan Argadinata**

State University of Malang, Indonesia,  <https://orcid.org/0000-0002-7410-7607>

**Abstract:** This study aims to describe the challenges and strategies of controlling in higher education. This research used a qualitative approach with a case study design. Data collection techniques used interview, document analysis, and audio-visual analysis. The results clearly underscore the pivotal role of effective lecturer performance control in elevating the standards of education, research, and community service in higher education. Despite this importance, challenges persist, stemming from the complexity of educational, research, and community service domains, alongside the rising expectations for enhanced quality and productivity. The findings emphasize the imperative for universities to overcome these challenges by establishing explicit assessment standards, developing an integrated and enduring performance evaluation system for lecturers, leveraging technology in educational processes, implementing robust reward and motivation mechanisms, and prioritizing continuous training and development initiatives. As the results demonstrate, addressing these aspects not only tackles existing challenges but also cultivates an environment conducive to excellence, innovation, and sustained growth in lecturer performance, thereby significantly enhancing the overall landscape of education and academic contributions.

**Keywords:** Controlling, Lecture Performance, Challenges, Strategies

**Citation:** Ma'rifatin, S., Argadinata, H (2024). Challenges and Strategies in Controlling Lecturer Performance at State University of Jember: A Case Study. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp.65-75), Istanbul, Turkiye. ISTES.

### Introduction

Higher education is a critical pillar in a country's development (Sekuloska, 2014; Hernandez-March et al., 2009). Lecturers play an important role at the tertiary level in producing quality human resources capable of competing in the job market (Adedeji & Campbell, 2014). According to Law No. 14 of 2005, lecturers are professional educators and scientists whose primary responsibility is to transform, develop, and disseminate knowledge, technology, and art through education, research, and community service. Regardless of what

policies are in place to improve education quality, lecturers are an important component in higher education; it is the lecturers who ultimately conduct the teaching and learning process (Suhaemi & Aedi, 2015). As a result, the quality of lecturer performance has a significant influence on the quality of graduates produced by these tertiary institutions (Prasetio et al., 2017; Azis et al., 2020).

Meanwhile, to assess a lecturer's success as an educator in the learning process, consider the quality of the lecturer's performance. (Chairunnisa & Istaryatiningtias, 2022; Milkhatun et al., 2020). Lecturer performance evaluation focuses on the main tasks and functions of lecturers related to the Tridharma (three devotions) of higher education, with the following goals in mind: Education includes skills such as planning and mastering learning materials, mastering skills in carrying out the learning process both inside and outside the classroom, and being able to assess students. Making/editing scientific works in the form of journals, proceedings, editing, making published designs and technological works, monumental artwork/performing arts designs, and literary works are examples of research fields. Holding leadership positions in Government institutions/State positions, developing educational and research results that can be used by the community, providing training/counseling/upgrading/lecturing to the community, providing services to the community/other activities that support the implementation of government tasks, and development, creating/writing community service works that are not published, are all examples of service (Sudiyono, 2020).

In the context of competency practice, performance measures of quantitative and qualitative performance can be observed. Work results, in this case regarding products produced by lecturers such as scientific work (research, community service, books, journals, etc), attendance in class (attendance percentage), suitability of the length of time in class with the credits given, and the number of errors over a certain period of time, both in class and in other activities, are all indicators of quantitative performance. Qualitative performance can be seen in the following characteristics of competence: quality of work, honesty, initiative, attitude, teamwork, reliability, knowledge of work, and scientific development responsibilities (Luis & Cañadas, 2014).

Controlling lecturer performance is an important process in maintaining higher education quality. The lecturer performance controlling process entails assessing lecturers' performance in a variety of areas such as teaching, research, community service, and other academic activities. Lecturer performance supervisors are in charge of ensuring that lecturers work by the tertiary institution's expected demands and meet the academic standards. (Haniza, 2019). According to the study's findings of Bilal et al., (2014), performance appraisal is important for every employee and useful for the company in determining the next policy action. Similarly, in order for lecturers who are teaching courses to see the results of the teaching and learning process, the lecturers' performance must be controlled and evaluated.

However, controlling lecturer performance is frequently fraught with difficulties. The lack of transparency and accountability in the lecturer performance evaluation process is one of the most significant challenges. Other difficulties include a lack of time and resources, the development of appropriate evaluation criteria, and a lack of support from university administration. To overcome this obstacle, lecturer performance supervisors must

devise an effective strategy. This strategy should include fostering collaboration with lecturers, creating an appropriate performance evaluation system, and utilizing technology to aid in the process of controlling lecturer performance.

In this article, we will go over the challenges and strategies for controlling the performance of lecturers at the State University of Jember in greater detail. It is hoped that by having a better understanding of the challenges faced and effective strategies for overcoming them, it will be possible to improve the quality of education and research at the State University of Jember and assist lecturers in performing better .

## Method

This study used a qualitative method. Qualitative research is a method for investigating and comprehending the meaning of individuals or groups in responding to social or human problems. The qualitative research design used in this research is the case study design, where this design is a process of in-depth analysis of one or more cases. Data collection techniques use four mechanisms as stated including observation, interviews, document analysis, and audio-visual (Ceswell, 1991).

The source of the data in this study was the coordinator of the out-of-school education study program at State University of Jember. Informant was chosen because one of the duties of the study program coordinator is to control lecturer performance. The analysis of the research data refers to Miles & Huberman (2014) which states that qualitative data analysis consists of three streams of activities that occur simultaneously, namely: data reduction, data presentation, conclusion drawing or verification. Data reduction is defined as a selection process, focusing attention on simplifying, abstracting, and transforming raw data that emerges from written records in the field. Miles & Huberman limits a presentation as a set of structured information that gives the possibility of drawing conclusions and taking action. Drawing conclusions according to Miles & Huberman is only part of one activity of the complete configuration. The conclusions were also verified during the research.

## Results

Controlling lecturers at State University of Jember is an important task that must be completed each semester. Controlling includes the process of carrying out planned teaching, research, and service activities in accordance with university standards and statutes. If controlling of lecturers is done correctly, it will be clear how each lecturer carries out his duties as well as possible in accordance with the goals set for him. If controlling lecturers is done correctly, it will assist lecturers in determining whether there are any problems in achieving goals. Controlling is also used to determine whether there are issues with lecturer performance so that performance improvement steps can be identified. According to the study's findings, controlling of the lecturer's performance process can be carried out in a variety of ways, including observing lecturer attendance, student satisfaction, research and scientific publications, community service, and awards.

### Attendance and student satisfaction

The strategy for monitoring lecturer attendance levels can be done by collecting feedback from students about lecturer performance in teaching, this feedback can be done in a structured way through surveys or interviews using a system provided by the university, Assessment by fellow lecturers or superiors. The results of the interviews with the respondents said that controlling of lecturer performance can also be carried out by conducting assessments by other lecturers or direct superiors, such as the dean or head of the study program. In addition, the involvement of lecturers in academic meeting activities is also a benchmark to see lecturer performance. According to the informant, involving lecturers in academic meeting activities is important to ensure that various issues related to education management are considered carefully and in depth. This can also help strengthen lecturer involvement in decision-making related to education management, thus enabling a more participatory and inclusive academic environment to be created. Academic meetings are held regularly every Monday on the first day of work. Lecturers are also often involved in academic activities such as being committee members of seminars, conferences, workshops, and other academic activities. Lecturers are usually invited to become committee members because they have experience and expertise in certain academic fields and can make a valuable contribution to the success of these activities.

Other respondents said that to find out student satisfaction with lecturer performance in teaching, it can be done in several ways including Student Satisfaction surveys, Class Evaluation, Class discussions, and Class Observations. The following is a description of student satisfaction:

Table 1. Student Satisfaction

Strategy	Results Interview
Student Satisfaction Survey	This survey was carried out through the siakad system by providing questionnaires or assessment forms containing questions about lecturer performance and the teaching provided. The questions asked can be in the form of the level of student satisfaction with the teaching method, the clarity of the material presented, the activeness of the lecturer in facilitating learning, as well as feedback and suggestions for improvements that can be made
Class Evaluation	This evaluation is carried out by providing evaluation sheets at the end of lectures or in certain meetings during the semester. In class evaluation, students can provide an assessment of the lecturer's performance in teaching and provide input for

	improvement
Class Discussion	students can provide direct feedback on the teaching of lecturers. Lecturers can facilitate discussions and solicit input and suggestions from students regarding teaching methods and other matters related to learning
Class Observation	This observation can be made by the study program leader, program coordinator, or curriculum development staff through the Sijamu system. Observation results can be used to provide feedback and suggestions for improving lecturer performance

By implementing some of the methods above, it is hoped that it can provide a more accurate picture of lecturer performance in teaching and student satisfaction with the teaching provided. This can be used as input and suggestions for improvement in order to improve the quality of teaching and learning at State University of Jember. In addition to the 4 categories of student satisfaction explained, the strategy for controlling lecturer performance can also be carried out by knowing the guidance process carried out by lecturers as academic advisors and final assignment guidance which is monitored directly by the guidance commission (kombi) in each study program. According to the respondents who were interviewed, said that controlling of the lecturer guidance process for students as Academic Advisors and final assignment supervisors could be carried out in the following way:

Table 2. Controlling Methods

Strategy	Research result
Evaluation Student Assessment	Evaluation of student assessments is carried out by giving questionnaires or forms through the Sijamu assessment system to students who are assisted by Academic Advisors or final assignment guidance. The questions asked in the assessment can be in the form of the level of student satisfaction with the guidance process, the ability to provide advice and directions, as well as the quality of the guidance provided
Monitoring Student Progress	This controlling can be carried out by monitoring student academic development, such as grades obtained, participation in academic activities, and progress in completing the final project. Lecturers as Academic Advisors need to ensure that students get

Strategy	Research result
Peer Review Evaluation	sufficient guidance and proper direction in carrying out assigned tasks or projects  This strategy is carried out by holding meetings between lecturers and the guidance commission to discuss the progress and quality of the guidance provided. Peer reviews can provide feedback and input for improvement for lecturers in providing more effective and efficient guidance.
Observation and Coaching	This is done by directly controlling the guidance process carried out by the lecturer and providing feedback and suggestions for improvement. Observation and coaching can be carried out by the study program leader or program coordinator

By carrying out the several controlling methods above, it is hoped that it can provide a more accurate picture of the quality of guidance provided by lecturers as Academic Advisors and lecturers in student final assignments. This can be used as input and suggestions for improvement in order to improve the quality of student guidance and academic quality.

#### *Research and publications*

One of the indicators that is often used to measure lecturer performance is the number of publications and research activities carried out so that controlling is needed to determine scientific publications published by lecturers in indexed scientific journals, books, or scientific conferences as well as research conducted by lecturers. Based on the results of the interviews, it was obtained that monitoring data on scientific publications published by lecturers could be carried out in several ways by monitoring indexed scientific journals, many indexed scientific journals publish scientific articles written by researchers and lecturers. Controlling can be done by monitoring these journals and checking whether the lecturer has published articles or not. In addition, respondents also said that controlling could be carried out by attending scientific conferences and checking whether the lecturer presented his research at the conference. Using a scientific publication database, several scientific publication databases, such as Google Scholar, Scopus, and Web of Science, can be used to track scientific publications that have been published by lecturers and check Sisters owned by lecturers. Controlling can also be carried out by communicating directly with lecturers and asking for scientific publications that have been published. Controlling of research conducted by lecturers can be done in several ways by monitoring reports of research activities, lecturers who receive funding from external parties usually have to submit reports on research activities carried out. Besides that, controlling can also use research databases, several research databases, such as Ristekdikti, can be used to track research conducted by lecturers. By using several ways of

easy and effective controlling of publications and research conducted by lecturers, it can help identify potential collaborations and research projects that can be carried out jointly by lecturers and external parties.

#### *Community service and awards*

The strategy for controlling lecturer performance regarding community service activities and awards is carried out using the Sijamu system which can be accessed by lecturers and study program coordinators. In controlling the performance of lecturers in the field of community service and awards, it should also be noted that not all lecturers have the same opportunity to carry out community service activities or receive awards. Therefore, the strategy for controlling the performance of lecturers must pay attention to the context and situation in which the lecturer is located, as well as provide the necessary support and guidance so that lecturers can improve their performance in the field of community service and appreciation. Respondents said that controlling in the field of community service could be carried out by monitoring reports on community service activities. Lecturers who collaborate with other institutions or institutions usually have to submit reports on community service activities carried out. Controlling can be carried out by monitoring reports of these activities and seeking information about the cooperation carried out. The results of interviews with other respondents said that monitoring of awards or recognition received by lecturers for achievements and contributions in the academic field can be done by accessing information from university or faculty websites. This web page contains information about awards received, award categories and acceptance criteria. Finding out from colleagues or colleagues is also a way to find information from colleagues or colleagues at the university or in the academic community can help to find out the award or recognition received by the lecturer. Colleagues or colleagues may know about awards or recognition the lecturer has received, or can provide information about recent publications or conferences that the lecturer has attended. By controlling the dedication and awards received by the lecturer, it can provide valuable information about the lecturer's academic achievement, and can assist in evaluating the quality of the lecturer's performance.

#### *The challenges of controlling lecturer performance*

Controlling of lecturer performance is one of the most important things in the world of higher education. This is done to ensure that lecturers provide the best service to students and the community, and meet the criteria set by educational institutions. Although important, controlling of lecturer performance often faces complex and varied challenges. The results of interviews with respondents revealed that the challenge of controlling lecturer performance requires sufficient time and resources to carry it out, but in reality the supervisor or audit team has limited time and resources to carry out a thorough evaluation. Assessment skills. Evaluation of lecturer performance requires good assessment skills. Limited data. Evaluation of lecturer performance requires sufficient and accurate data, but sometimes the available data is incomplete or unreliable, making it difficult to carry out an accurate evaluation. The lecturer's response was considered to feel uncomfortable or dissatisfied with the evaluation results so that they gave a negative response. This can affect controlling of lecturer performance and cause conflict. According to respondents, to overcome these challenges, good coordination is

needed between the supervisory or audit team and the lecturers being assessed and university or faculty leaders. In addition, the parties involved in controlling the performance of lecturers need to have sufficient skills and knowledge to carry out objective and accurate evaluations. What solutions are offered to deal with these challenges, namely first, the supervisory or audit team can optimize the available time and resources by arranging a well-structured evaluation schedule and selecting an effective and efficient evaluation method. Second, members of the supervisory or audit team can improve their appraisal skills by carrying out training and competency development on a regular basis. Third, the supervisory or audit team can collect complete and accurate data using various available data sources, such as direct observation, interviews, surveys, and documentation. Higher education institutions can also improve administrative systems that are adequate to support controlling and evaluation of lecturer performance. Fourth, the supervisory or audit team can improve communication and relations with lecturers by providing clear and transparent information regarding the evaluation process, providing opportunities for lecturers to provide feedback and considerations, and providing guidance and support to improve lecturer performance. Fifth, the supervisory or audit team can consider different views and opinions regarding the criteria and methods of evaluating lecturer performance. Parties involved in controlling lecturer performance can carry out discussions and negotiations to reach better agreements and consensus.

## Discussion

Controlling of lecturer performance using indicators of attendance and student satisfaction is one of the strategies used by State University of Jember to ensure the quality of teaching given by lecturers. According to Permana (2020) the teaching quality of lecturers can affect the quality of tertiary institutions so that lecturer performance needs controlling. Lecturer presence in class is important because lecturers are the people who are responsible for the learning process and must be present in class to provide direct learning to students. Therefore, the presence of lecturers in class can be used as an indicator to measure lecturer performance.

Research conducted by Bayu Putra & Fitri (2021) writes that the indicators that determine the realization of performance are quality of work, level of work persistence, and level of attendance. In addition, student satisfaction is also important in monitoring lecturer performance. Student satisfaction can be measured using various indicators such as learning evaluations, student satisfaction surveys, or by observing lecturer performance. Lecturer performance indicators according to Mudjihartono et al., (2010) student satisfaction as measured by student score satisfaction and the percentage of lecturer attendance in class directly. Indicators of student satisfaction can provide valuable input for educational institutions to improve the quality of teaching given by lecturers.

According to Widodo (2013), information about user (consumer) satisfaction can be used as an evaluation and measurement of the success of an institution's performance. Therefore, a strategy for monitoring lecturer performance using indicators of attendance and student satisfaction can help educational institutions to ensure

that lecturers provide quality teaching to students. In addition, this strategy can also help educational institutions to improve the quality of teaching given by lecturers by using input from students as a basis for improvement. Strategies for controlling lecturer performance on indicators of research, publication, community service and awards are important in ensuring the quality of education and research in tertiary institutions because these are important criteria in assessing the quality and reputation of tertiary institutions. According to Aldo et al., (2019), the lecturer performance evaluation process is an activity that must be carried out routinely in tertiary institutions in order to improve the quality of lecturers in a sustainable manner.

The research conducted by alexander reveals that one way to improve the scientific quality of teachers is through research activities in accordance with the scientific specialization of interest. Therefore, a teacher should also be a researcher. Research and teaching are an inseparable unit, so monitoring lecturer performance in this regard is very important. The same opinion was also expressed by Studi et al., n.d. writing that the assessment carried out on lecturers is based on controlling, meaning that the assessment carried out on lecturers is not only aimed at assessing performance, it also functions to supervise lecturers in carrying out their main tasks, namely educational and teaching activities, research, and community service. Lecturer performance is a major factor in maintaining the quality of education, if lecturer performance can be maintained properly then the results of the educational process obtained will remain of good quality. In order to realize this condition, a continuous assessment of lecturer performance is needed in order to obtain up-to-date information regarding the condition of lecturer performance (Hemmings & Kay, 2009).

## **Conclusion**

The performance of lecturers in tertiary institutions must be monitored in order to improve the quality of education, research, and community service. However, controlling lecturer performance faces challenges such as the complexity of the fields of education, research, and community service, as well as academic demands for quality and productivity improvement. To address these issues, universities can implement a variety of strategies, including the establishment of clear assessment standards, the development of an integrated and sustainable lecturer performance evaluation system, the increased use of technology, the provision of rewards and motivation, and the provision of training and development. Universities can improve the quality of lecturer performance and have a positive impact on universities and society by implementing these solutions. Therefore, it is important for tertiary institutions to strengthen the lecturer performance monitoring system so that the quality of education, research, and community service can continue to improve.

## **Acknowledgements**

The researcher would like to thank to the Indonesian Endowment Fund for Education/ Lembaga Pengelola Dana Pendidikan (LPDP) for the support in this research funding process.

## References

- Adedeji, O. S., & Campbell, O. A. (2014). The Role of Higher Education in Human Capital Development. *SSRN Electronic Journal, October 2019*. <https://doi.org/10.2139/ssrn.2380878>
- Aldo, D., Putra, N., & Munir, Z. (2019). Sistem Pendukung Keputusan Penilaian Kinerja Dosen Dengan Menggunakan Metode Multi Attribute Utility Theory ( Maut ) Dasril. *Jurnal Sistem Informasi Dan Manajemen, 7*(2), 16–22.
- Azis, M., Ode, H. La, & Abduh, A. (2020). Relationship between Lecturers ' Competences and Student Academic Achievement in Indonesian Public Universities. *Talent Development & Excellence, 12*(1), 1825–1832.
- Bayu Putra, R., & Fitri, H. (2021). Literature Review: Model Pengukuran Kinerja Dosen Dan Organizational Citezenship Behavior Berdasarkan Karakteristik Individu, Budaya Kerja Dan Perilaku Individu. *Jurnal Ilmu Manajemen Terapan, 2*(4), 485–512. <https://doi.org/10.31933/jimt.v2i4.447>
- Bilal, H., Shah, B., Qureshi, Q. A., & Khan, I. (2014). Impact of Performance Appraisal on Job Performance of Employees in Private Sector Universities of Developing Countries. *Public Policy and Administration Research, 4*(7), 110–115.
- Ceswell, jhon w. (1991). Research design: Qualitative, quantitative, and mixed methods approaches/John W Creswell. -3rd ed. *Muqarnas, 8*, 94–102.
- Chairunnisa, C., & Istaryatiningtias, I. (2022). The evaluation of lecturer's improvement programs through academic culture and services. *Jurnal Penelitian Dan Evaluasi Pendidikan, 26*(1), 106–115. <https://doi.org/10.21831/pep.v26i1.48384>
- Haniza. (2019). Management of Lecturers Quality in a University in Medan. *IOP Conference Series: Materials Science and Engineering, 505*(1). <https://doi.org/10.1088/1757-899X/505/1/012142>
- Hemmings, B., & Kay, R. (2009). Lecturer self efficacy: Its related dimensions and the influence of gender and qualifications. *Issues in Educational Research, 19*(3), 243–254.
- Hernandez-March, J., Martin Del Peso, M., & Leguey, S. (2009). Graduates' skills and higher education: The employers' perspective. *Tertiary Education and Management, 15*(1), 1–16. <https://doi.org/10.1080/13583880802699978>
- Luis, C. S., & Cañadas, I. (2014). a\*Qualitative and Quantitative Methods to Assess the Qualities of a Lecturer: What Qualities are Demanded by on-line and on-site Students? *Procedia - Social and Behavioral Sciences, 143*, 106–111. <https://doi.org/10.1016/j.sbspro.2014.07.369>
- Milkhatun, M., Rizal, A. A. F., Asthiningsih, N. W. W., & Latipah, A. J. (2020). Performance Assessment of University Lecturers: A Data Mining Approach. *Khazanah Informatika : Jurnal Ilmu Komputer Dan Informatika, 6*(2), 73–81. <https://doi.org/10.23917/khif.v6i2.9069>
- Mudjihartono, P., Teknik, M., Universitas, I., Yogyakarta, A., Scorecard, B., & Keputusan, S. P. (2010). Sistem Pendukung Keputusan Penilaian Kinerja Dosen Dengan Metode Balanced Scorecard ( Studi Kasus : Universitas Respati Yogyakarta ). *Seminar Nasional Informatika 2010 (SemnasIF), 2010*(semnasIF), 82–90.

- Permana, I. A. (2020). Analisis Penilaian Kinerja Dosen Menggunakan Metode Balance Scorecard (Studi Kasus Stt Sangkakala). *Jurnal Riset Ekonomi Dan Bisnis*, 13(2), 89. <https://doi.org/10.26623/jreb.v13i2.2437>
- Prasetio, A. P., Azis, E., Fadhilah, D. D., & Fauziah, A. F. (2017). Lecturers' Professional Competency and Students' Academic Performance in Indonesia Higher Education. *International Journal of Human Resource Studies*, 7(1). <https://doi.org/10.5296/ijhrs.v7i1.10902>
- Sekuloska, J. D. (2014). Higher Education and Training as Crucial Pillars in Creating the Competitiveness of Nation. *Procedia - Social and Behavioral Sciences*, 156(April), 241–246. <https://doi.org/10.1016/j.sbspro.2014.11.182>
- Studi, P., Informatika, T., & Primakara, S. (n.d.). *RENSTRA SISTEM INFORMASI PENGUKURAN KINERJA DOSEN DENGAN IT BALANCED SCORECARD I Gede Juliana Eka Putra 1) Anak Agung Gede Agung Wedhatama Pemayun 2)*. 10–20.
- Sudiyono, H. (2020). Process and Results of Lecturer Performance Assessment Through Internal Quality Assurance Unit of Private Universities In Bandung - West Java , Indonesia. *International Journal of Education and Research*, 8(9), 47–58.
- Suhaemi, M. E., & Aedi, N. (2015). A Management Strategy for the Improvement of Private Universities Lecturers' Professional Competences. *International Education Studies*, 8(12), 241. <https://doi.org/10.5539/ies.v8n12p241>
- Widodo, J. (2013). Studi Deskriptif Kepuasan Mahasiswa Terhadap Kinerja Lembaga Program Studi Dan Pasca Sarjana Unnes. *JDM (Jurnal Dinamika Manajemen)*, 3(2), 141–147.

## Development of A Psychoeducation Module for The Prevention of Child Marriage for High School Girls

**Nurul Izzah Subhan**

Yogyakarta State University, Indonesia,  <https://orcid.org/0009-0005-3774-7831>

**Agus Santoso**

Sunan Ampel State Islamic University, Indonesia

**Abstract:** This study aims to determine the process of creating the psychoeducational module for preventing child marriage for high school girls in Wajo Regency, Indonesia and to find out the product specification aspects of the psychoeducational module for preventing child marriage for high school girls in terms of the accuracy, feasibility and usefulness of the module. In order to answer the questions, the researchers used the RnD approach by compiling a psychoeducational module on the prevention of child marriage for high school girls which contained guidance programs and information about the effects of child marriage including efforts to prevent child marriage. In this study, the modules developed focused on developing skills or abilities to effectively undergo an important life transition, namely marriage. The results showed that the psychoeducational module for preventing child marriage was a form of development from an existing module which had gone through 7 stages including searching for potentials and problems, collecting data, product design, design validation, design revision, expert testing, and trial use. This module received a positive response from the aspects of its accuracy, feasibility, and usability. The results of the expert test showed that the accuracy of the module product gets a percentage of 91%, the feasibility aspect gets a percentage of 83%, and the usability aspect gets a percentage of 91%. The data from interviews showed that the contents of the module and its implementation can be accepted by adolescents aged 15-18 years and it can be also used by high school girls for guidance and learning.

**Keywords:** Psychoeducation Module, Child Marriage

**Citation:** Subhan, N.I., & Santoso, A. (2024). Development of a Psychoeducation Module for the Prevention of Child Marriage for Teenage Girls. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024--International Conference on Studies in Education and Social Sciences* (pp. 76-87), Istanbul, Turkiye. ISTES.

### Introduction

Child marriage is still one of the crucial issues that has a significant impact on adolescent development, especially for women, in various countries including Indonesia. Early marriage or child marriage is one of the social problems for Indonesian society (Tampubolon 2021). Marriage is still considered an achievement of a

happy ending, even though marriage is the beginning of a new life that must be faced by someone who has careful preparation. According to experts, the marriage age of young men and women is among the main factors affecting family harmony. Every year 12 million girls are married before they reach the age of 18, every minute that means 23 girls, and every three seconds a girl is married (Abduramanov and Dekhkanov 2021). Child marriage is one of the problems or issues that continues to be sought to prevent because it can cause negative risks.

BAPPENAS data shows an increasing number of early marriages in Indonesia, with 34.5% of Indonesian children marrying early. These figures are confirmed by research by PLAN International, which found that 33.5% of children aged 13-18 were married between the ages of 15-16 (Musfiroh 2016). Even in the midst of the Covid-19 pandemic, child marriage continues to increase. This is evidenced by requests for marriage dispensation in Indonesia, which increased from 23,126 in 2019 to 64,211 in 2020 (Anisa 2022). This data is corroborated by data from the Ministry of Religious Affairs of Wajo Regency from 2020 the total number of children married under the age of 19 was 562 children, which increased in 2021 to 694 children consisting of 85 boys and 609 girls. Based on the data that has been obtained, the child marriage rate for adolescent girls is higher than for adolescent boys. Therefore, effective and sustainable interventions are needed to prevent child marriage among adolescent girls.

The cause of early marriage is the lack of understanding of adolescents about the negative impact of early marriage (Oktavia et al. 2018). Child marriage has several negative impacts, especially for women, including losing opportunities for education, having a career, and developing and forming themselves (Abduramanov and Dekhkanov 2021). Moreover, adolescent girls who marry at a young age are vulnerable to experiencing obstacles in achieving personal potential and experiencing a low quality of life due to educational and economic limitations. Given the many negative impacts of child marriage, efforts to prevent child marriage must continue. Education plays an important role in efforts to break the chain of early marriage in an area (Oktaviana and Widiyanti 2022). Therefore, effective and sustainable interventions are needed to prevent child marriage among adolescent girls. Efforts to prevent child marriage need to be carried out comprehensively and sustainably, one of which is by developing an education and guidance-based approach through a psycho-education module.

Psychoeducation is a process designed to provide specialized knowledge or information on a particular topic with the aim of directing or modifying an individual's way of thinking towards certain concepts (Ni'matuzaroh 2019). This process involves efforts to increase understanding and form new perspectives that can influence a person's attitudes and behavior regarding the concepts learned. Psychological education or in English psycho-education or psychoeducation is defined as an effort to assist individuals or groups in developing various life skills or life skills through group programs that can be organized in various ways (Supratiknya 2011). According to Nelson-Jones, some important life skills include problem solving and planning; the ability to make decisions; the ability to control sexual desires; the ability to effectively deal with major life changes such as marriage, becoming a father or mother, accepting the death of a loved one, and retirement. Psychoeducation is synonymous with personal and social education. Psychoeducation conducted either individually or in groups is

an activity carried out by providing important information related to a concept and also teaching the ability to deal with changes in life.

The psychoeducation that will be provided to prevent child marriage focuses on introducing knowledge on topics related to child marriage that can have a negative impact on their youth as well as guidance activities to provide reinforcement in preventing the practice of child marriage. Psychoeducation is conducted by peer counselors so that they can provide emotional support to peers and create a safe space to share experiences and concerns (Naufal Ramadhan 2021). This helps adolescents feel heard and understood, which can reduce pressure to marry early. This study will develop a product in the form of a psychoeducation module that contains information about the importance of delaying early marriage until a mature age along with training in the form of action steps to prevent child marriage. According to Rahdiyanta, a module is a complete and structured package of learning materials that contains a series of learning activities that are organized and designed to support students in achieving specific learning objectives (Rahdiyanta 2016). The material containing the information will be collected in a handbook. The handbook or what is commonly referred to as a module will be a supporting medium in efforts to prevent child marriage.

This research will discuss the development of a psychoeducational module to prevent child marriage in adolescent girls. The developed psychoeducation module contains a series of trainings called "Steps of Change: Steps to Change". With this material, it can bring changes to related subjects from the aspects of knowledge, motivation, and behavior in preventing child marriage. This module development research is not only useful for meeting the needs of child marriage prevention at the individual and group levels, but also supports national efforts to reduce child marriage through education and youth empowerment approaches. The results of this study are expected to be a useful reference for schools, educational institutions, and related parties in efforts to prevent child marriage, especially in the context of adolescent girls' education in Indonesia.

## Method

This research uses the research and development (R&D) method. R&D is the process of developing and evaluating a product. Research and development (R&D) is defined as a research method that aims to develop and test educational products. This method involves a series of systematic steps starting from problem identification, information gathering, product design, to evaluation and revision of the product (Borg, Gall, and Gall 2007). The test subjects in this study were adolescent girls aged 15-16 years at Madrasah Aliyah As'adiyah Putri Sengkang consisting of six peer counselors and 60 participants in the implementation of psychoeducational activities.

The location chosen for the product use trial was Madrasah Aliyah As'adiyah Putri Sengkang because educational institutions can be a driving force in preventing child marriage. This research uses 7 of the 10 stages of research and development according to Borg and Gall until the formation of a product, starting from potential

and problems, information gathering, initial product design, design validation, design improvement, product trials, and usage trials.

## Results

The first stage of the module development process starts from the potential and problem stage. Observations were made at Madrasah Aliyah As'adiyah Putri Sengkang, which has the potential to carry out a movement to prevent child marriage through the PIK-R organization (Pusat Informasi dan Konseling-Remaja). PIK-Remaja is an information and counseling service program that focuses on maturing marriage age, family function, sexuality, HIV/AIDS, and illegal drugs, as well as life skills and generation planning (Nurochim 2021). Potential is also found in the Human Resources there, namely santri who are Genre Ambassadors (Generasi Berencana) from BKKBN and santri who are peer counselors (peer counselors), Researchers see the need for a program to develop the potential of santri by involving santri in the development of child marriage prevention modules. efforts to prevent child marriage by conducting an educational program to increase adolescent knowledge can be developed followed by the availability of HR (Human Resources) that can support the program.

The second stage was information gathering. Researchers searched for information from various reading sources related to child marriage, including journals, documents, previous research, and international modules. From some of these sources, researchers collected various materials which were then simplified into 4 parts in a module that was expected to be a preventive effort or prevention of child marriage for adolescent girls.

The third stage is product design. The materials that had been collected were then compiled and designed according to the age of the research subjects. In addition, the material is also adjusted to the psychoeducation program for adolescent girls. The module contains the following materials:

### **Material Understanding Child Marriage**

The purpose of this material is so that before becoming a driving agent in preventing child marriage, related subjects first understand the definition of child marriage itself according to the current law.

### **Materials on the Importance of Child Marriage Prevention**

The purpose of the material on the importance of preventing child marriage is to answer the question of why child marriage must be prevented. With this material, the subject is expected to know that child marriage has a great risk so that efforts to prevent child marriage have been carried out by various parties and the government. Despite many efforts from the government, the number of child marriages is still at a high level. Therefore, the prevention of child marriage does not only rely on efforts from the government, but must involve all parties,

including adolescents.

### **Material on the Impact of Child Marriage**

The purpose of the material on the impact of child marriage is to educate adolescents about the negative risks of child marriage, especially for adolescent girls. Marriages conducted at a child's age indicate the unpreparedness of children to enter a very complex marital and household life. Moreover, when girls marry at a child's age, girls as wives will have a power gap with their husbands so that girls do not have the power to fight the negative risks of child marriage.

### **Materials on Efforts to Prevent Child Marriage**

The purpose of this child marriage prevention material is to provide guidance to research subjects in preventing child marriage that has been adjusted to the age of the subject. The material on efforts to prevent child marriage is the core material of the child marriage prevention module. This material is the core material because it includes the components of the psychoeducation module such as topics, objectives, time, space, materials, procedures, and media. This material contains a series of trainings called "Steps of Change: Steps to Change". With this material, it can bring changes to related subjects from the aspects of knowledge, motivation, and behavior in preventing child marriage. This training material consists of three types of training, namely Step of Change 1: Agree or Disagree, Step of Change 2: The Impact of Child Marriage, and Step of Change 3: Child Marriage Myths. The three training materials have been packaged and simplified by adjusting the age of the relevant subjects.

### **Ideal Marriage Material Towards a Sakinah Family**

The purpose of this material is to provide an overview to the subject and readers about the things that must be prepared to achieve a sakinah family life. marriage aims to achieve a sakinah family, and to achieve this, it is necessary to have the maturity of ability and preparation both in terms of physical or psychological. A person who marries at a young age is not yet able to enter family life, so marriage at a child's age must be prevented.

The fourth and fifth stages are validation and subsequent design revisions. After receiving the validation assessment and some suggestions from the experts, the researchers carried out product design revisions. Researchers asked for validation and suggestions to three experts. There are 3 experts who will carry out the accuracy, feasibility, and usefulness tests, namely the Islamic Guidance Counseling Lecturer, the Secretary of the Islamic Guidance Counseling study program, and the MA As'adiyah Putri Sengkang Teacher.

After the three experts completed their assessment of the developed media, the researcher then summarized the results of the expert test assessment in a table to facilitate the review of the overall expert test results. The assessment uses a scale in four categories. Very Appropriate/Very Appropriate/Very Useful, Appropriate/Very

Appropriate/Beneficial, Less Appropriate/Less Appropriate/Less Helpful, and Inappropriate/Not Appropriate/Not Helpful. Each category has its own weight, which is accumulated by the researcher as a number. Very Appropriate/Very Appropriate/Very Helpful = 4, Appropriate/Very Appropriate/Beneficial = 3, Less Appropriate/Less Appropriate/Less Helpful = 2, and Inappropriate/Not Appropriate/Not Helpful = 1. The assessment results are depicted in the table of accumulated expert test scores as follows:

*Table 1. Accumulated Expert Test Ratings*

Expert Team	Statement Points						Score
	Accuracy		Feasibility		Usability		
1	3	3	3	3	3	3	18
2	4	4	4	4	4	4	24
3	4	4	3	3	4	4	22
Total	11	11	10	10	11	11	64

Percentage point accumulation formula:

$$\begin{aligned}
 P &= f/n \times 100\% \\
 &= 64/72 \times 100\% \\
 &= 88\%
 \end{aligned}$$

Description:

P = Percentage of the total amount of product assessment

f = The overall score obtained

n = Maximum number of points

The results previously obtained are used as a percentage. Then to determine the level of product quality. Researchers made categories based on the number of percentages obtained. The categories are made in three parts as follows:

- 76% - 100% = Very good, no revisions
- 60% - 75% = Good, still needs revision
- < 60% = Not good, must be revised

The sixth stage was product testing. Researchers tested the product on 6 adolescent peer counselors who would guide the psychoeducation activities. Researchers socialized the peer counselors and trained them before conducting the psychoeducation. The peer counselors are peer counselors and administrators of the Youth Information and Counseling Center (PIK-R) organization who are adolescent girls in grade 11 and aged 16-17 years. Before conducting the training, the researcher piloted the module with the adolescent facilitators. The researcher gave the module to the facilitators and asked for their opinions on the module. The facilitators thought that the child marriage prevention module was interesting and up-to-date, and easy for them to understand. After that, the researcher divided the facilitators according to the number of training materials or

actions in the module. There are three training materials in the module, so one material will be facilitated by two teenagers.

After the distribution of the training materials, the researcher explained all the training stages in the module. The researcher began to explain the Step of Change 1: Agree or Disagree training material. The researcher explained and practiced how to deliver the training materials. In this process, the researcher opened up suggestions to the facilitators regarding the training process. The facilitators are free to express themselves in the training process as long as they do not get out of the material in the module. The researcher continued to discuss the material Step of Change 2: The Impact of Child Marriage. In this material there is a worksheet that must be filled in by the participants later in groups. The researcher gave directions to the facilitator in guiding participants to fill out the worksheet. Then, the researcher discussed the material Step of Change 3: Fighting the Myth of Child Marriage. This material takes longer than the previous two materials, but the facilitators did not mind because the training material was considered not monotonous and not just material, but also interspersed with discussions and role playing. After delivering the training materials to the facilitators, researchers distributed the tools and materials needed in the training process. Then, the researcher directed the facilitators to record the teenagers who would become training participants.

The seventh stage was to test the use of the product or module that had been developed to 60 teenagers who were trainees at Madrasah Aliyah As'adiyah Putri Sengkang. The participants consisted of 10th grade female students aged 15-16 years. On the next day, the peer counselors as facilitators gathered the training participants. The total number of participants was 60 adolescent girls who were in grade 10 of MA and aged 15-16 years. The participants were divided into three groups. Group one received the training material Step of Change 1: Agree or Disagree, group two received the material Step of Change 2: The Impact of Child Marriage, and group three received the training material Step of Change 3: Fighting the Myth of Child Marriage. After the division of the groups, the researchers gave directions to the participants regarding the purpose of the training to be held and the expectations of the researchers and facilitators in the training. After the researchers gave directions, the facilitators then directed the participants to enter their respective classes.

The facilitators started the training process by saying opening greetings and Greetings GenRe which is the jargon of the PIK-R organization. Then, the facilitators first brainstormed about each training topic. Before the training process took place, the facilitators guided the participants to pray first. After that, the facilitators provided ice breaking to further break the ice before entering the training material. During the training process, researchers directly observed the training process of each group. The facilitators conducted the training actions based on the module book. The participants performed the training actions enthusiastically and actively gave their opinions and views on preventing child marriage. After each training material was given, the facilitators and participants closed the training session by reading the prayer for building a sakinah family.

To evaluate the training process, the researcher provided the facilitators with a training assessment rubric. The following are the results of the evaluation of the training on preventing child marriage for adolescent girls.

*Table 2. Results of the Evaluation of the Training Action on Psychoeducational Modules for Child Marriage Prevention*

No.	Training Materials	Total	Percentage	Category
1	<i>Step of Change 1: Agree or Disagree?</i>	19	95%	Very good
2	<i>Step of Change 2: Impact of Child Marriage</i>	19	95%	Very good
3	<i>Step of Change 3: Fight the Child Marriage "Myth"</i>	21	87,5%	Very good

According to the table above, it can be seen that the training action of the "Stop Child Marriage!" module obtained an average score of 92.5% and was included in the "very good" category.

## Discussion

A psychoeducation module on preventing child marriage has been developed and produced. This module is realized in the form of a printed book as a source of information and a guide to the implementation of psychoeducation which contains training actions in preventing child marriage. The psychoeducation module contains three training action materials which the researchers named Step of Change 1: Agree or Disagree, Step of Change 2: The Impact of Child Marriage, and Step of Change 3: Fighting the Myth of Child Marriage. The findings in the field are as follows:



*Picture 1. Step Change 1: Agree or Disagree*

In the implementation of the Step of Change 1: Agree or Disagree action material training, researchers found several participants who had good public speaking potential when expressing their opinions regarding statements about marriage and domestic life. There were also some participants who were initially shy to express their opinions, then they were given a stimulus by the facilitators and researchers that in this training

they were free to express their views and opinions, after which they began to dare to speak about their own views. This action material also trains participants to make their own decisions. As in research by (Nisai 2023), that adolescents are important to be trained in considering decisions because in the future they must be able to determine decisions in their lives by considering existing facts. Through this training session, participants are able to have the power to prevent child marriage decisions by considering the facts about child marriage and domestic life

In the implementation of the Step of Change 2: The Impact of Child Marriage action material training, researchers found that participants were quite enthusiastic about this material. The training material, which was equipped with worksheets to be used by participants in group discussions, made the training process more lively. This material can change the views (mindset) of participants who initially had turmoil towards the opposite sex as teenagers in general, to be more aware that what is done now does not necessarily end well in the future. For example, dating or the decision to marry young. As stated in research (Rosyidah 2024) that adolescent decisions are a selection process based on the results of their chosen self-understanding. Through this training session, participants certainly better understand and realize the harmful effects of child marriage from various sides which can be their provision in making decisions in the future.



Picture 2. Step 2: The Impact of Child Marriage

In the implementation of the Step of Change 3: Fighting the Myth of Child Marriage action material training, researchers found that this action material took longer than the previous action material. This is due to the practice of role-playing to fight the myth of child marriage in the participants' environment. The interesting thing in this material is at the stage of discussing and presenting myths that have been encountered by the participants in their environment. At this stage, a discussion was formed where participants shared their own experiences of the myths shared by the facilitator. Then, participants were asked to come up with one myth that was not on the sheet distributed by the facilitator. One participant brought up a myth that states that if a woman rejects a proposal three times, she will not be able to get married for the rest of her life. Other participants also brought up their experiences in the form of the fact that they had acquaintances or family who rejected proposals

up to three times because they wanted to continue their studies, but when their studies were completed, they could still get married.

In this action material, there is a role-play activity in countering myths and beliefs that support child marriage. It starts with the facilitator choosing two statements done by the participants previously and then offering participants to practice fighting the myth of child marriage through role play. The role that will be played is between the participant and a person from the family or who they consider able to discuss this with them. With this role play, the participants were able to be more courageous in fighting child marriage in their respective environments after going through the training process. As in the research (Fadillah et al. 2024) that it is important for communities to empower women through education, skills training, and social support so that they can take control of their own lives and avoid risky child marriage. By strengthening women's access to these resources, they can plan for a brighter future and distance themselves from the adverse consequences of child marriage.



Picture 3. Step 3: Countering the Myth of Child Marriage

The three training materials in the psychoeducation module on preventing child marriage for adolescent girls are an effort to provide understanding and awareness to adolescent girls about the adverse effects of child marriage. When adolescents already have an understanding through effective communication and support from their peers, they will have the strength to refuse to enter into child marriage. In addition, adolescents who have knowledge about the facts and impacts of child marriage are expected to be agents of change in disseminating information to their peers so that a supportive environment can be formed to reject all child marriage practices in an area.

## Conclusion

This research resulted in a module that has been developed in seven steps, including potential search and problem solving, data collection, product design, design validation, design modification, expert testing, and trial use. The researcher conducted all stages periodically, where all stages of the research could not be carried out at one time. In the design validation stage, researchers revised the module design several times and after the trial use, researchers also improved the module content by adjusting the suggestions from product users to get the maximum final result.

This module received a positive response from the aspects of accuracy, feasibility, and usefulness. In the aspect of accuracy, the module product received a percentage of 91% from the expert test. From the interview with the module users, the suitability of the module with the age of the related subjects and the suitability between the delivery of the material and the images provided are appropriate. In the feasibility aspect, the module product received a percentage of 83% from the expert test. From interviews with module users, the content of the module and its implementation can be accepted by adolescents aged 15-18 years as well as the effectiveness of the use of time in the implementation of the module. In the usability aspect, the module product received a percentage of 91% from the expert test. From interviews with module users, the module has functions and benefits and can be used by adolescents for guidance and learning and the module has a positive impact on its users.

## Recommendations

To improve the generalizability of the results, it is recommended that further research conduct trials of the module in more schools that have diverse characteristics, such as differences in location, socio-economic background of students, and cultural variations. This can provide richer data on the effectiveness of the module in different environments. In addition, to strengthen the claims of the module's effectiveness, future research can use quasi-experimental methods with control and experimental groups. A comparison of the results between these two groups could provide stronger evidence of the module's influence on changes in adolescents' attitudes and mindsets.

## Acknowledgements

The author would like to express her sincere gratitude to the LPDP (Indonesia Endowment Fund for Education) which funded this study activity as well as to Yogyakarta State University, As'adiyah Islamic Boarding School and to the lecturer of the Guidance and Counseling Study Program who were involved in this research.

## References

- Abduramanov, Khamid, and Shukhrat Dekhkanov. 2021. "Experience of Foreign Countries in the Prevention of Early Marriage and Early Childbirth." *InterConf*.
- Anisa, Darania. 2022. "Meningkatnya Permohonan Dispensasi Kawin Di Pengadilan Agama Panyabungan Masa Pandemi Covid 19 (Tinjauan Yuridis)." *Jurnal El-Qanuniy: Jurnal Ilmu-Ilmu Kesyarahan Dan Pranata Sosial* 18.
- Borg, R Walter, Meredith D Gall, and M D Gall. 2007. "Educational Research: An Introduction. The Eight Edition." *New. York & London: Longman*.
- Fadillah, Agni Rahmah, Nining Purwaningsih, Mario Adi Suryo, and Dendi Hikmatullah. 2024. "Strategi Pencegahan Pernikahan Dini Melalui Edukasi Dan Pemberdayaan Anak Di Pedesaan." In *Prosiding*

*Seminar Nasional Pendidikan Non Formal,*

- Musfiroh, Mayadina Rohmi. 2016. "Pernikahan Dini Dan Upaya Perlindungan Anak Di Indonesia." *De Jure: Jurnal Hukum dan Syariah* 8(2): 64–73.
- Naufal Ramadhan, Muhammad Sayyid. 2021. "Peran Konselor Sebaya Di Pusat Informasi Konseling–Remaja (PIK-R) Dalam Upaya Mencegah Perilaku Seks Pranikah Pada Remaja Di Kota Samarinda."
- Ni'matuzaroh. 2019. *Aplikasi Psikologi Di Sekolah: Teori Dan Praktik Dalam Memahami Masalah-Masalah Di Sekolah*. Malang: UMM Press.
- Nisai, Humaerah. 2023. "Pengambilan Keputusan Oleh Remaja Perempuan (Studi Kasus Pada Remaja Akhir Dalam Pengambilan Keputusan Untuk Menikah)." *Jurnal Ilmu Kesejahteraan Sosial HUMANITAS* 5(2).
- Nurochim, Nurochim. 2021. "Analisis SWOT (Strengths, Weaknesses, Opportunities, Threats) Pusat Informasi Dan Konseling Remaja (Pik-Remaja)." *Jurnal Konseling dan Pendidikan* 9(1): 11–16.
- Oktavia, Eka Radiyah et al. 2018. "Pengetahuan Risiko Pernikahan Dini Pada Remaja Umur 13-19 Tahun." *HIGEIA (Journal of Public Health Research and Development)* 2(2): 239–48.
- Oktaviana, Rina, and Leni Widiyanti. 2022. "Sosialisasi Pentingnya Pendidikan Untuk Mengurangi Tingkat Pernikahan Dini Di Desa Banding Agung." *JPM: Jurnal Pengabdian Masyarakat* 2(3): 103–7.
- Rahdiyanta, Dwi. 2016. "Teknik Penyusunan Modul." *Artikel.(Online) <http://staff.uny.ac.id/sites/default/files/penelitian/dr-dwi-rahdiyanta-mpd/20-teknik-penyusunan-modul.pdf>*. diakses 10.
- Rosyidah, Happy Fathimatur. 2024. "Konsep Diri Masa Remaja Akhir Dalam Pengambilan Keputusan Karier Siswa Di Sekolah Menengah Kejuruan (SMK)." *G-Couns: Jurnal Bimbingan dan Konseling* 8(2): 571–80.
- Supratiknya, A. 2011. "Merancang Program Dan Modul." *Yogyakarta: Universitas Sanata Dharma*.
- Tampubolon, Elisabeth Putri Lahitani. 2021. "Permasalahan Perkawinan Dini Di Indonesia." *Jurnal Indonesia Sosial Sains* 2(05): 738–46.

## Evaluation of the In-House Training Program at SDN Joho Using the Kirkpatrick Evaluation Model

**Hemamalini**

Yogyakarta State University, Indonesia,  <https://orcid.org/0009-0002-7476-1067>

**Nurtanio Agus Purwanto**

Yogyakarta State University, Indonesia

**Fabiola Lagarene**

Yogyakarta State University, Indonesia,  <https://orcid.org/0009-0002-5202-7574>

**Nurul Amalia**

Yogyakarta State University, Indonesia

**Yohanes Yohan Susanto**

Yogyakarta State University, Indonesia

**Abstract:** This study aims to describe the Evaluation of the In House Training Program at SDN Joho, in SDN Negeri Joho, Central Java Province. This research is a study that uses evaluation methods. The evaluation model used to evaluate the IHT program is the Kirkpatrick Model using data sourced from school principals and teachers. Data collection evaluation techniques include three levels, namely Level 1 (Reaction), Level 2 (Learning), Level 3 (Behavior) and Level 4 (Results). The Kirkpatrick model is an evaluation model that has advantages because it is comprehensive, simple, and can be applied in various training situations. This IHT activity program aims to improve teacher competence in using learning methods that support students' abilities. The expected indicators of success are that teachers have the ability to create learning activities that contain interactive learning methods and carry out KBM according to the teaching modules that have been made. The overall evaluation results of the IHT program can be concluded that the In House Training program evaluation results are in the good / successful category, where for level 1 (Reaction) satisfaction with the implementation of the program is 88%, level 2 (Learning) understanding of the material is 78% and level 3 (Behavior) behavior change is 78%.

**Keywords:** Evaluation, In House Training, SDN Joho, Kirkpatrick Evaluation.

**Citation:** Hemamalini, Purwanto, N., A., Lagarene, F., Amalia, N. & Susanto, Y., Y. (2024). Evaluation of the In-House Training Program at SDN Joho Using the Kirkpatrick Evaluation Model. In M. S. Ozturk, A. Kaban,

& M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 88-98), Istanbul, Turkiye. ISTES.

## Introduction

Teachers have a central and strategic role in carrying out the education process in schools. The central and strategic role of teachers in education is related to the learning process, thus requiring professionalism in carrying out their duties and functions. As a professional teacher, you must always develop your professionalism continuously. Teachers are figures who play a very important role in providing knowledge to students (Nurkholis & Badawi: 2019), so that teachers or educators are one of the determinants of the achievement of national education goals. According to the Constitution of the Republic of Indonesia No.14 of 2005, it is said that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, basic education, and secondary education. The professionalism of educators is the ability of an educator or often called a teacher, in carrying out their main duties from planning to evaluating learning, (Rahman., 2022). As a form of effort to develop the professionalism of teachers as professionals, the government through the Ministry of National Education as mandated by National Law Number 20 of 2005 concerning National Education standards will facilitate teachers to be able to develop their professionalism on an ongoing basis. According to Archibald, et.al (2011), professional teacher development is based on three evaluation standards: skills, knowledge and responsibilities.

Regulation of the Director General of Teachers and Education Personnel of the Ministry of Education, Culture, Research and Technology No. 2626/B/HK.04.01/2023 outlines the Teacher Competency Model as a descriptive framework that includes the knowledge, skills and behaviours essential for teachers in carrying out their professional duties. The model aims to ensure that teachers have adequate technical competence, which includes pedagogical, managerial and interpersonal skills. As such, the model serves not only as a guide for teachers' professional development but also as a reference in assessing their performance. This is expected to improve the overall quality of education by preparing teachers who are able to face the challenges and dynamics in the learning process. The Teacher Competency Model is used as a reference for: a) developing Teacher competency mapping instruments; b) developing Teacher procurement selection instruments; c) developing competency test instruments for transfer to Teacher functional positions; d) developing competency test instruments for promotion to Teacher functional positions; e) developing materials and instruments in teacher professional education programs; f) developing materials and instruments for continuous competency development for Teachers; g) developing materials and instruments in teacher education programs for teachers; and/or h) other activities related to Teacher competency development.

In order to support the development of Merdeka Curriculum, one of the main activities carried out in the curriculum field is the implementation of In House Training (IHT). Etymologically, it can be understood that the

term In-House Training comes from English which consists of 2 syllables, namely In-House (at home), and Training (training). Thus, In-House Training (IHT) is a form of training whose implementation is carried out within the organisation or institution (Ali et al., 2021). The beginning of the application of In-House Training programs was carried out in business and industrial organisations with the aim of improving employee performance (Kitching & Blackburn, 2002; Saharan, 2011; Kumar, et.al., 2017). Other terms for IHT are On the Job Training (OJT), and In-Site Training (IST) (Kitching & Blackburn, 2002). This IHT focuses on the application of interactive learning methods, which aims to improve the effectiveness of the teaching and learning process. This activity can be organised either by the government or by education units independently, providing flexibility in its implementation. By providing intensive and practical training, IHT helps educators develop new skills and enrich their teaching strategies. Finally, it is expected to create a more dynamic and student-centred learning environment, in line with the principles of Merdeka Curriculum.

This activity is intended to provide teachers with knowledge and skills so that they can implement interactive learning methods in implementing learning in the classroom, and at the same time gain experience planning and implementing IHT activities. This IHT programme can also improve teachers' understanding and competence in implementing the independent learning curriculum (Saipullah.,2023).

This program and guidelines were prepared as a reference for IHT participants in implementing interactive learning methods at SD Negeri Joho, Temanggung District, Temanggung Regency. Evaluation with the Kirkpatrick model carried out on one of the work programs of SD Negeri Joho Temanggung is an evaluation model developed by Kirkpatrick, this evaluation model is defined as an activity to determine the level of effectiveness of a training program.

One of the problems when we want to conduct an evaluation is the selection of a model that is considered the most appropriate for the program to be evaluated. The choice of evaluation model is important because each program has different characteristics and each evaluation model has different assumptions, approaches, terminology, and logic of thinking. Therefore, the use of more than one model in an evaluation is not recommended because it will create confusion and clash of logic between models.

Evaluation is the act or process of determining the value of something (Anwar.,2021). In terms of evaluation objectives, there are evaluations that are used to determine the level of a program gap, the level of effectiveness of a program, and there are also evaluations that aim to find the results of a program beyond the planned program objectives. In terms of programs, if narrowed down to educational programs, there are educational programs with a long term with a wide scope of program areas and comprehensive program objectives, such as the implementation of formal schooling activities. There are also short-term education programs with more specific areas of work and narrower program objectives. Examples of these programs are training programs, courses and trainings. One of the figures who tried to introduce an evaluation model for shortterm programs with specific areas of work and objectives was Kirkpatrick.

In the Kirkpatrick model, evaluation is conducted on IHT through four evaluation stages or categories. The IHT program at SD Negeri Joho is a routine program carried out by the school with a fairly short time so that the evaluation model suitable for the program is the Kirkpatrick Model. Where a program that is short term or short time such as training, courses and training/training with a more specific field of work and has narrower program objectives can be evaluated using the Kirkpatrick model.

Program evaluation is intended to be able to answer questions or explain the process and results of the IHT program in the form of training at SD Negeri Joho. This program evaluation is intended to produce credible, objective and useful data on a regular basis for resource allocation, program improvement and accountability.

## Method

This research is an evaluation study using the Kirk Patrick evaluation model. The research was conducted at SDN Joho in the district of Klaten regarding the evaluation of the in-house training (IHT) program for the 2023/2024 school year. The sources of information in this study were principals and teachers. The data collection techniques used were interviews, questionnaires and document studies. The documents used were the Kirkpatrick evaluation guide for SDN Joho in Klaten Regency for the 2023/2024 school year.

The questionnaire uses a rating scale from a scale of 1 to 4 to determine the level of participant satisfaction with IHT. The correlation validity test uses the weighting formula from Kirk Patrick. Ordinal questionnaire data were analysed using 4 levels of evaluation from Kirk Patrick. This is a training evaluation model first developed by Daniel L. Kirkpatrick in 1959. The level of evaluation success is measured using the Kirkpatrick evaluation model which includes 3 (four levels, namely 1) Reaction; 2) learning; 3) Behavior and 4) Outcomes. Calvo et al (2019) Maudsley & Taylor (2020).

## Results

In the context of education, the ability to increase teacher competence in implementing interactive learning methods is a key element that influences how the learning process is carried out. The results of the research at SDN Joho in Klaten district are as follows:

### Level 1 Reaction

Level 1 evaluation is designed to measure participants' satisfaction with the training. By assessing how satisfied participants are with the training process or organisation, we can determine the quality of the training. This level of satisfaction has a direct influence on participants' motivation and enthusiasm to learn during the training. The successful implementation of training activities is highly dependent on the interest, attention, and motivation of participants in participating in these activities (Kirkpatrick., 2008). When participants are satisfied, they tend to be more motivated and eager to learn, which in turn increases the effectiveness of the training itself. At level 1,

the indicators used as a reference for this measurement are materials, facilities, consumption and instructors during training (Utomo: 2014).

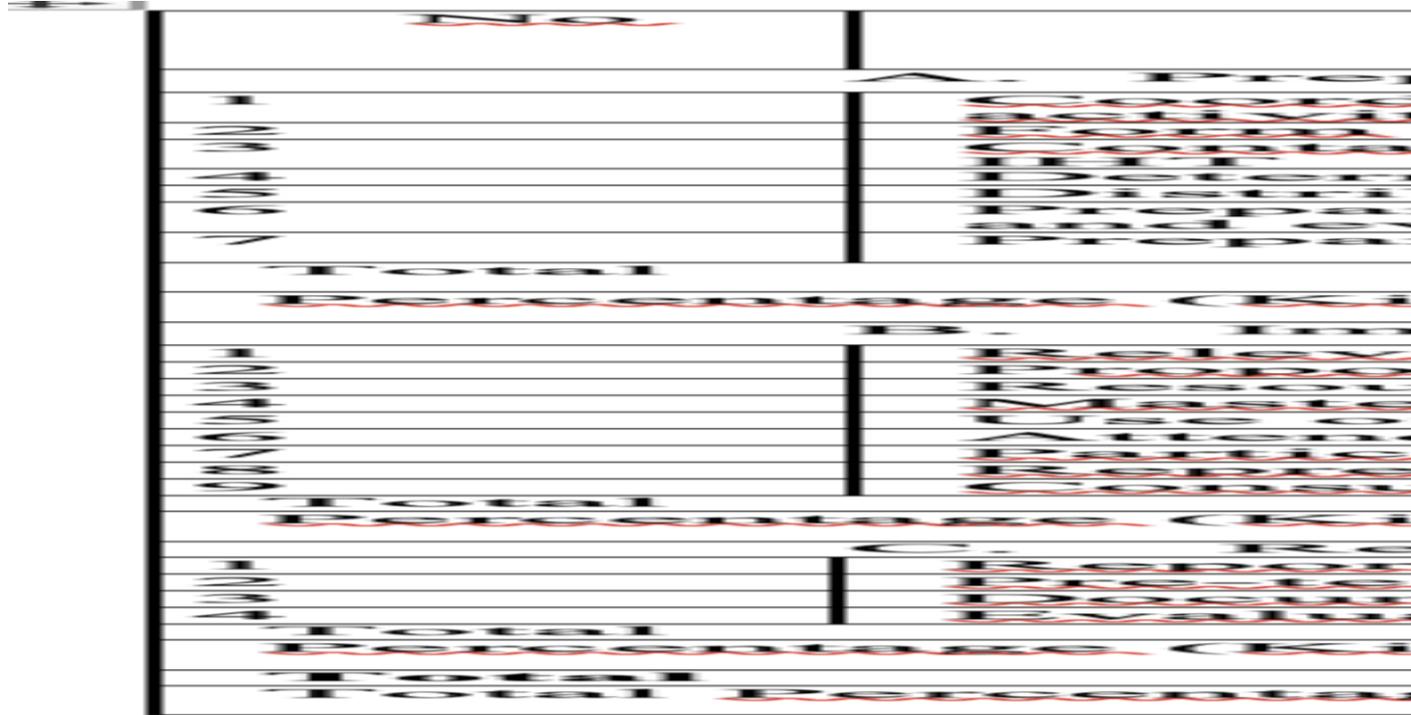


Figure 1. Centre the Caption below the Figure

The level of participant satisfaction with implementation (level 1) can be seen in table 7 above. Table 7 shows that the level of participant preparation is around 95%, the level of implementation is around 86% and the level of reporting is around 78%.

### *Level 2 Learning*

Evaluation at level 2 aims to assess the participants' level of understanding of the material presented in the training. This process measures how well participants are able to absorb and internalise the information provided during the programme. As such, this evaluation not only looks at whether participants mastered the new concepts and skills, but also assesses the effectiveness of the teaching methods used. A deep understanding and good absorption of the material by participants is essential to ensure that the training objectives are achieved, as well as having a positive impact on their performance in the field. This level 2 is the learning level, referring to the learning, knowledge, or professional skills of the trainees, (Liao & Hsu., 2019).



The participants' level of understanding of the IHT material (level 2) can be seen in the table above. From the table it can be concluded that the participants' level of understanding of the training material is 78%.

### level 3 Behavior

Level 3 evaluation aims to assess changes in participants' work behaviour after they return to their work environment. The main focus of this evaluation is to see if the material taught during the training has been implemented in daily practice. In other words, it measures the extent to which the training succeeded in changing participants' work behaviour, ensuring that the knowledge and skills acquired are not only theoretically understood, but also practically applied. This change in behaviour is very important as it reflects the effectiveness of the training in improving participants' performance at work. At this level, we know whether the knowledge, skills, and attitudes taught during training are actually utilized and applied to the participants' daily work behavior and have a significant effect on improving performance/competence in their respective work units, (Utomo.,2014).

No.	After attending this training, my subordinates / teachers:	Value of Training Benefits				Sum(score X number of respondents )
		4	3	2	1	
1	understand the applied learning models well	4	4	-	-	28
2	have an understanding of the syntax of the learning models used	1	7	-	-	25
3	determine appropriate learning models in the classroom	0	8	-	-	24
4	Have a teaching module	0	8	-	-	24
5	conduct assessments or assessments on students well	0	8	-	-	24
Total						125
Percentage (Kirkpatrick Formula)						$125/160 \times 100 = 78\%$

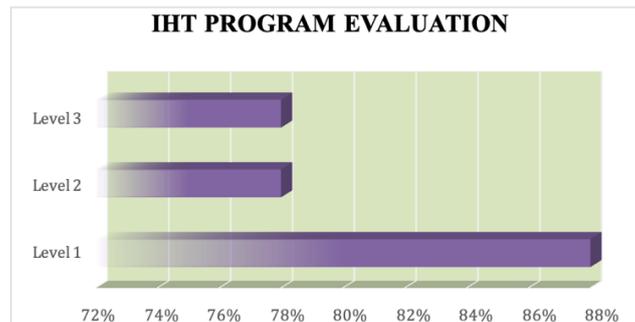
The level of supervisor assessment of teacher performance after conducting IHT (level 3) can be seen in table 9 above. From the table it can be concluded that the level of supervisor assessment of teacher performance after conducting IHT is 78%.

### Level 4 Results

At the last level of evaluation, level 4 results, the aim is to measure the tangible impact that training has on improving individual performance, participant development, and the achievement of set goals (Mahmoodu et al., 2019). Evaluation at this level not only considers the extent to which participants gain new knowledge or additional skills from the training, but prioritises outcomes that can be measured and felt directly in the work context. These include improvements in productivity, efficiency, quality of work, and achievement of the organisation's strategic goals. This level 4 evaluation is important because it provides a picture of the real value of the investment in training, as well as making it possible to assess whether the training programme has

succeeded in positively changing participants' behaviour and performance in the long term. As such, this approach not only strengthens individual competencies, but also contributes to the achievement of the organisation's overall vision and mission.

The results of the overall IHT program evaluation can be seen in the figure below:



Based on this figure, it can be concluded that the program evaluation results of the In House Training program are in the good / successful category, where for level 1 (Reaction) satisfaction with program implementation is 88%, level 2 (Learning) understanding of material is 78% and level 3 (Behavior) behavior change is 78%. The results of this study support the views of (Sahni., 2020) who emphasises the importance of evaluating participants' reactions to training programmes. These evaluations focus on the participants' level of satisfaction with various aspects of the training, such as the training atmosphere, the content of the materials delivered, the benefits derived from the training, and the quality of the instructors. The main objective of this evaluation is to understand the extent to which participants are satisfied with their training experience, which directly impacts the overall success and effectiveness of the training programme. By obtaining comprehensive feedback from participants, training organisers can identify areas for improvement and optimise the participants' learning experience in the future, thus creating a more effective and satisfying training environment for all parties involved.

## Discussion

The Kirkpatrick evaluation conducted on one of the work programs of SD Negeri Joho Temanggung is an evaluation model developed by Kirkpatrick, this evaluation model is defined as an activity to determine the level of effectiveness of a training program. The success rate of this evaluation is measured by 4 levels or levels including 1) Reaction; 2) Learning; 3) Behavior and 4) Results. The IHT program at SD Negeri Joho is a routine program conducted by the school with a fairly short time so that the evaluation model suitable for the program is the Kirkpatrick model. The results of previous research state that Kirpatrick's model and framework for evaluating competency development programmes need to be continuously developed by considering all aspects that will affect the effectiveness of its implementation (Abdullah., 2020).

Based on research by (Bari et al., 2021), evaluating the level of participant satisfaction with In House Training (IHT) involves measuring several key aspects of training, such as preparation, implementation, and reporting. Participants were given a questionnaire to provide feedback on their experience during the training programme. The results of the evaluation showed that overall, the level of participant satisfaction with the implementation of IHT reached around 88%. This figure reflects the positive response of participants to the training programme, who were satisfied with the benefits gained during the learning process. However, the evaluation also identified some sub-elements that needed improvement, particularly related to venue representation and documentation of activity reporting. Although the weight of these two aspects is relatively small compared to other aspects, improvements in these two areas are expected to improve the overall experience and benefits obtained by participants from future IHTs.

The level of participants' understanding of the IHT material (level 2) was 78%. The sub-elements that still need to be improved are understanding the syntax of learning models, selecting learning models that can be used in the classroom, understanding in preparing teaching modules, preparing learning steps and preparing assessments. These five sub-elements have lower weights than the others.

The level of supervisor assessment of teacher performance after conducting IHT (level 3) is 78%. This means that participants/teachers show changes in work behavior after attending IHT. Sub-elements that still need to be improved are determining learning models, having teaching modules, and conducting assessments, these sub-elements have a lower weight than the others.

This last level, namely level 4, the results of the program evaluation of the In House Training program are in the good / successful category, where for level 1 (Reaction) satisfaction with the implementation of the program is 88%, level 2 (Learning) understanding of the material is 78% and level 3 (Behavior) behavior change is 78%. The IHT program that has been implemented is very helpful for teachers in implementing interactive learning methods in the implementation of classroom learning, but there are some important notes that need to be considered so that the IHT program in the following year gets a greater percentage of success. Some things that are expected to need attention so that there are better changes are:

26. Training implementation: training venue and reporting on activity documentation
27. Training materials: understanding the syntax of learning models, selecting learning models that can be used in the classroom, understanding in preparing teaching modules, preparing learning steps, preparing assessments.

Training outcomes at the learning level encourage the ability of participants to get what is expected from the training program (Deodhar, M. and Powdal., 2017). Training encourages participants to experience a learning process that ultimately has an impact on increasing knowledge (Moroki: 2020).

## Conclusion

Overall, this study showed that the evaluation of the In House Training (IHT) programme using the Kirt Patrick evaluation model had a positive impact. At level 1, 88% of participants' satisfaction had a direct influence on their motivation and enthusiasm to learn during the training. At level 2 there is 78% that the objectives of this training are achieved, and have a positive impact on performance in the field. At level 3, 78% of the material taught during the training has been implemented in daily practice and at level 4, there is an increase in productivity, efficiency, quality of work, and achievement of the school's strategic goals and it has succeeded in positively changing the behaviour and performance of participants in the long term.

## Recommendations

The IHT program at SD Negeri Joho is one of the curriculum field activities carried out through professional services for independent curriculum development. This program should be carried out by schools regularly or periodically as a follow-up to supervision or evaluation carried out by schools related to the independent curriculum.

## Acknowledgements

The authors would like to thank the financing centre of Yogyakarta State University and the scholarship of excellence of the education financing service centre of the Ministry of Education, Culture, Research and Technology for their financial support for the publication of this article.

## References

- Abdullah, M. (2020). Evaluasi Coaching Menggunakan Kerangka Model Kirkpatrick Dalam Pelatihan Kepemimpinan Administrator Dan Pengawas Di Pusat Pengembangan Sumber Daya Manusia Aparatur, Kementerian Energi Dan Sumber Daya Mineral. *Jurnal Aparatur*, 4(2), 20–35. <https://doi.org/10.52596/ja.v4i2.10>
- Ali, E. Y., & Takdir, M. (2021). Penyelenggaraan Program In-House Training Sebagai Upaya Membentuk Guru Profesional. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 4(02).
- Anwar, K. (2021). Urgensi evaluasi dalam proses pembelajaran. *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan*, 17(1).
- Archibald, S., Cogshall, J. G., Croft, A., & Goe, L. 2011. *High-Quality Professional Development for All Teachers: Effectively Allocating Resources*. Washington DC: National Comprehensive Centre for Teacher Quality. Retrieved from <https://eric.ed.gov/?id=ED520732>.
- Bari,S.,Incorvia, J.,Iverson, KR, Bekele, A., Garringer, K., Ahearn, O., Drown, L., Emiru, A.A.,Bursaa, D., Workineh, S.,Sheferaw, E.D, Meara, J.G., & Beyene, A.(2021). *Penguatan data bedah di Ethiopia:*

- hasil evaluasi kerangka Kirkpatrick terhadap intervensi kualitas data. *Global Health Action*, 14(1). <https://doi.org/10.1080/16549716.2020.1855808>.
- Calvo, S., Morales, A., & Wade, J. (2019). *Penggunaan MOOC dalam pendidikan kewirausahaan sosial: Evaluasi program Future Learn Kolaboratif Utara-Selatan*. *Jurnal Bisnis Kecil dan Kewirausahaan*, 31(3), 201-223. <https://doi.org/10.1080/08276331.2018.1453241>.
- Deodhar, M. dan Powdwal, S. (2017). Dampak Program Pendidikan Berkelanjutan (CEP) terhadap Profesional LIS di Perpustakaan Akademik di Mumbai, India. *Library Management.*, 38(2/3), 117-130. <https://doi.org/10.1108/LM-07-2016-0051>.
- D.L. Kirkpatrick and J.D. Kirkpatrick, *Evaluating Training Programs: The Four Levels*, Berrett-Koehler Publishers, 2006.
- Jain, G., Sharma, N., & Shrivastava, A. (2021). *Meningkatkan efektivitas pelatihan untuk organisasi melalui pengukuran efektivitas pelatihan berbasis blockchain (BETEM)* *Jurnal Manajemen Perubahan Organisasi*, 34(2), 439-461. <https://doi.org/10.1108/JOCM-10-2020-0303>.
- Kitching, J., & Blackburn, R. 2002. "The Nature of Training and Motivation to Train in Small Firms". Research Report RR330, Small Business Research Centre Kingston University. Retrieved from <https://core.ac.uk/download/pdf/4154524.pdf>.
- Liao, S.-C., & Hsu, S.-Y. (2019). *Mengevaluasi Program Pendidikan Kedokteran Berkelanjutan: Pendekatan Model Kirkpatrick Dunia Baru*. *Jurnal Internasional Manajemen, Ekonomi dan Ilmu Sosial*, 8(4), 266-279. <https://doi.org/10.32327/IKMESS.8.4.2019.17>.
- Moroki, I. (2020, November). Evaluation of the Effectiveness of the Online Teaching and Learning Process at the University: Based on Kirkpatrick's Model. In *ICCIRS 2019: Proceedings of the First International Conference on Christian and Inter Religious Studies, ICCIRS 2019, December 11-14 2019, Manado, Indonesia* (p. 28). European Alliance for Innovation.
- Nurkholis, M. A., & Badawi. (2019). Profesionalisme Guru di Era Revolusi Industri 4.0. Prosiding Seminar Nasional Pendidikan Program Pascasarjana Universitas PGRI Madiun 12 Januari 2019, 491-498.
- Rahman, A. (2022). Analisis Pentingnya Pengembangan Kompetensi Guru. *Jurnal Pendidikan Tambusai*, 6(1), 8455-8466.
- Sahni, J. (2020). Efektivitas pelatihan manajerial: Sebuah penilaian melalui kerangka kerja Kirkpatrick. *TEM Journal*, 9(3), 1227-1233. <https://doi.org/10.18421/TEM93-5>.
- Undang-Undang Nasional Nomor 20 tahun 2005 tentang standar Nasional Pendidikan.
- Undang-Undang Nasional Nomor 14 tahun 2005 tentang Guru dan Dosen.
- Utomo, A. P., & Tehupeiory, K. P. (2014). Evaluasi pelatihan dengan metode Kirkpatrick analysis. *Jurnal Telematika*, 9(2), 37.

## Guru Penggerak; Catalyst in the Implementation of the Independent Curriculum in Elementary Schools

**Fabiola Lagarens**

Yogyakarta State University, Indonesia,  <https://orcid.org/0009-0002-5202-7574>

**Nurtanio Agus Purwanto**

Yogyakarta State University, Indonesia

**Hemamalini**

Yogyakarta State University, Indonesia,  <https://orcid.org/0009-0002-7476-1067>

**Nurul Amalia**

Yogyakarta State University, Indonesia

**Muh Abdilah Maulana**

Yogyakarta State University, Indonesia

**Abstract:** The aim of this research is to describe guru penggerak as catalysts in implementing the independent curriculum. The research method used is study literature to journal articles, books, and from other sources. This research provides an overview of the role of guru penggerak as catalysts in implementing the Independent Curriculum in elementary schools. It is important to carry out this research to identify the role of guru penggerak in making good changes in the implementation of the independent curriculum in elementary schools. Results obtained from research This means that the Guru penggerak acts as a catalyst to mobilize the community and becomes an agent of change in implementing freedom to teach and freedom to learn, becomes a creator of forums for discussion and collaboration for teachers in their school and teachers in other communities, and is obliged to develop themselves and become a motivator for teachers and participants. educate inside and outside the classroom. In conclusion, the Guru penggerak makes a positive contribution to the development of personal performance, becomes a learning leader and also plays an active role in improving the entire school ecosystem and learning community in implementing the independent curriculum in elementary schools.

**Keywords:** Guru Penggerak, Implementation of Independent Curriculum, Elementary School

**Citation:** Lagarens, F., Purwanto, N., A., Hemamalini, Amalia, N. & Maulana, M., A. (2024). Guru Penggerak; Catalyst in the Implementation of the Independent Curriculum in Elementary Schools. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 99-113), Istanbul, Turkiye. ISTES.

## Introduction

The curriculum is the basic framework for implementing learning which includes various aspects such as subjects, learning systems and student learning evaluation techniques (Jannati et al., 2023). In 2022 the Indonesian Government will officially introduce the Independent Curriculum as a curriculum that will be implemented in every educational unit in Indonesia. Starting gradually and adjusted to the state of readiness of each school, the independent curriculum began to focus on grades 1 and 4 for elementary school level as an initial stage to ensure that the transition to the new curriculum runs smoothly and provides optimal benefits for students (Kemendikbudristek, 2024).

Implementing an independent curriculum in schools requires support from various parties, especially from teachers as the spearhead in the learning process. Teachers are not only tasked with teaching, but also developing students potential and creating an effective learning environment. In the context of education in Indonesia, teacher quality is one of the determining factors for learning success. Professional teachers are able to create meaningful learning experiences and develop the skills and character needed by students to face future challenges.

In an effort to implement the Independent Curriculum, the Ministry of Education, Culture, Research and Technology initiated the Sekolah Penggerak and Guru Penggerak Program. The aim is to improve the quality of learning by developing students abilities as a whole, both in terms of academics (literacy and numeracy) and character, to form a Profile Pelajar Pancasila. For this reason, one of the programs that supports the implementation of the independent curriculum is the Guru Penggerak Program, carried out to increase teacher professionalism. This program aims to create agents of change who can motivate and support other teachers in improving their professionalism. With the presence of guru penggerak, it is hoped that there will be a positive transformation in teaching practices and classroom management in elementary schools in Indonesia (Kemendikbudristek, 2022). The Guru penggerak program is integrated into the independent curriculum which aims to reform the quality of teaching. The program aims not only to reform education from a management perspective, but also to transform cultural values with an innovative cultural learning approach by utilizing different school environments according to the developing culture (Irawaty et al., 2023). Merdeka Belajar encourages teachers to think proactively for effective learning. The hope of the Independent Learning and Guru Penggerak Program is to give students the confidence to ask questions and experiment with various innovations (Satriawan et al., 2021).

The educational paradigm in Indonesia has changed from teacher-centered to student-centered (Faiz & Kurniawaty, 2020). Freedom to learn in this independent curriculum provides freedom for institutions to carry out education independently. Overall, the Guru Penggerak Program aims to provide opportunities for teachers to develop based on Pancasila values and be able to practice Pancasila values to their students in an integrated manner with various existing educational disciplines. According to Syahril (2020), teachers have shown

themselves to be the driving force of education in a more progressive direction by changing the educational paradigm to be student-centered and building a good educational ecosystem and model. This is where the role of guru penggerak is very important, guru penggerak have a strategic role in the successful implementation of the Independent Curriculum.

Teacher performance not only includes teaching aspects, but is also a key factor in maximizing student potential and determining the overall quality of the school. In this context, the implementation of the Independent Curriculum becomes an important focus point, where teachers are required to create learning that is creative, innovative and in line with the demands of the times. Implementation of the Independent Curriculum requires a paradigm shift in the world of education. Teachers are not only expected to deliver material, but also must be able to create creative and innovative learning (Asrifan et al., 2023). Now we are in the midst of the 21st century skills demands called 4C, namely critical thinking, communication, collaboration or, creativity. This brings new, complex challenges to the world of education, this situation requires teachers to be able to motivate students to develop these abilities (Widodo & Kusuma Wardani, 2020).

In the current era, teachers face enormous challenges because the arrival of the Industrial Era 4.0 has not yet ended, but they have been shocked by the emergence of the Society 5.0 era which must be a challenge for elementary school teachers, of course. Teachers' ability to adapt to technology is very important (Abidah et al., 2022). There are four main challenges in the world of Indonesian education in the future, including matters relating to noble and moral values, the need for maturity to become good citizens; support the implementation of social justice and the realization of 21st century competencies, even the development of the industrial revolution and also the era of globalization requires the world of education to always up to date (Hasanah et al., 2022).

Although the Guru Penggerak Program has been introduced, its implementation and impact on teacher professionalism has not been studied in depth. Many teachers still face challenges in improving their competence and professionalism. These challenges include lack of support, limited training opportunities, and resistance to change (Tahajudin et al., 2023). Apart from that, there is still a gap between the policies implemented and the reality in the field, where not all teachers have the same access to the Guru Penggerak Program due to several conditions. Even though the Guru Penggerak Program has been launched to improve the quality of education in Indonesia, in reality not all public elementary schools in Indonesia have teachers who are graduates of the program.

This research will examine how Guru Penggerak contribute to overcoming challenges in implementing the independent curriculum and increasing the professionalism of teachers in elementary schools. This is important to ensure that Activating Teachers can have a significant impact, so that the main goal of implementing independent learning and independent teaching can be achieved (Lubis et al., 2023). The quality of performance of teachers who still teach using old methods such as lectures, not using teaching aids or even not using technology as a learning resource is still a problem in the educational environment in Indonesia. Therefore schools need to have "*teacher leader*" who can be a positive example in the school environment. The Guru

penggerak program initiated by the Ministry of Education and Culture (Kemendikbud) is an innovative step to advance the current education system. Guru Penggerak is a leadership education program for teachers to become learning leaders. This program focuses on student-centered learning and promoting a better educational ecosystem.

By producing guru penggerak from this program, it is hoped that they can have a positive influence on the good performance of other teachers in their school environment in implementing the independent curriculum. Based on these things, the researcher will explore in more depth the role of the guru penggerak as a catalyst for the implementation of the independent curriculum in elementary schools and examine how much good impact this Guru Penggerak Program has on schools, especially at the elementary school level.

## Method

The method used in this research is a literature study. Literature study is a series of activities related to library data collection methods, reading and note-taking, and management of written materials. The required information is obtained from library sources or journal article documents and books related to the research carried out (Syafi'i F. F., 2021). Data obtained from various literature, documents, articles and other sources of information that are relevant to the problem under study, after the data has been collected, selected and grouped, then analyzed and discussed (Abidah et al., 2022). The research design is qualitative research using research instruments as researchers. The researcher selected different articles using a checklist according to the research topic. The procedures for this research are a) Determining the research topic regarding guru penggerak, their role in implementing the independent curriculum in elementary schools; b) Search and collect various journal articles on the Google Scholar web, SINTA (Science and Technology Index), Researchgate.net and books; c) Classifying various types of articles related to the research topic, d) synthesizing articles relevant to the research, noting the important points in each article; and e) writing synthetic articles (Widodo & Kusuma Wardani, 2020). The data analysis method used is a qualitative method.

Table 1. Mapping of Literature Study Results

Title	Writer	Method	Results
The Role of Guru penggerak in Successful Implementation of the Independent Curriculum in Elementary Schools	Darnianti Masau, Arismunandar (2024)	Qualitative	The article concludes that guru penggerak play a role in shaping the character of students and realizing the vision of an independent curriculum
Guru penggerak : Educational Development through Teacher Leadership	Devi Damayanti, Masduki Asbari, Arbiatul Zaharantika (2024)	Qualitative	This research explains that the Guru penggerak is the wheel of change in the student-centered education paradigm

The Role of Guru penggerak in Implementing the Independent Curriculum in Elementary Schools	Rini Nurfadillah, Dea Mustika (2024)	Qualitative Descriptive	The results show that there are six roles of guru penggerak in elementary schools
The Role of Guru penggerak in Independent Learning to Improve the Quality of Education in Indonesia	Riowati, Nono H. Yoenanto (2022)	Literature review	Research findings reveal that guru penggerak are leaders in improving the quality of education
The Role of Guru penggerak in the Independent Curriculum in the Independent Learning Era	Rusdiana Kusumadewi, Ninik Susilowati, Lulik Hariyani, Abida Fikriyah Nita (2023)	Qualitative Descriptive	The findings of this research show that Guru Penggerak become community mobilizers who have professional teaching abilities
The Role of Motivating Teachers in Increasing the Professionalism of Elementary School Teachers: A Phenomenological Study	Wahyu Kusumaningtyas (2024)	Narrative Qualitative	This research reveals that guru penggerak play an important role in increasing teacher professionalism
The Role of Guru penggerak in the Implementation of the Independent Curriculum in Elementary Schools	Putri Jannati, Faisal A. Ramadhan, Muh. Agung Rohimawan (2023)	Qualitative	There are six roles of guru penggerak in implementing independent learning
The Role of Motivating Teachers in Strengthening the Pancasila Student Profile	Susi, Ria Agustina, Miftahul Janah, Siti M. Sari, Diana Sartika, Anisa Agustanti (2023)	Literature	These findings reveal the role of guru penggerak in shaping the character of students and becoming learning leaders in schools.
Driving School Program and the Role of Guru penggerak Based on the Independent Curriculum for Teachers of the	Irawaty, Ayup Ningsih, Muchammad S. Prabowo, Novi Setyasto, Novia W.	Community service	Building motivation and providing knowledge to educational units to be involved in driving change in schools.

Asshodiqiyah Foundation, Semarang City	Wardani, eem Munarwoh, Holy L. Hanum, Iin Farlina, Widia Indriyani, Endriyani Lestari (2023)		
The Role of Motivating Teachers in Strengthening the Profile of Pancasila Students as Resilient Character Education for the 21st Century	Goddess Umi Qulsum (2022)	Library research	This study found that guru penggerak play a role in realizing Indonesia's educational goals, which shape the Profil Pelajar Pancasila on the character of students
The Role of Guru penggerak in Independent Learning Education in Indonesia	Dahlia Sibagariang, Hotmaulina Sihotang, Erni Murniarti (2021)	Studies literature	The results of this research show that the role of guru penggerak in managing enjoyable learning using technology can encourage an increase in students academic performance
The Role of Guru penggerak in Equalizing the Quality of Teacher Performance	Rahmat R. Lubis, Fitri Amelia, Elvira Alvionita, Ismail E. Nasution, Yulia H. Lubis (2023)	Descriptive Qualitative	Motivating teachers play an active role in equalizing the quality of teacher performance in schools
Guru penggerak Education Program, Is It Effective?	Wuryaningsih Umiyatun Hayati Triastuti (2023)	Qualitative	The results of this research show that the Guru Penggerak Program is effective in producing professional teachers and driving changes in the learning paradigm
School Readiness in implementing the independent curriculum in Elementary Schools	Sofyan Iskandar, Primanita Sholilah Rosmana, Amalia Putri Nabilah, Anita R, Hanny Rahmawati (2023)	Qualitative	The findings show that the role of teachers is motivating to increase students learning motivation
Implementation of the Independent Learning Curriculum in Driving	Restu Rahayu, Rita Rosita, Yuyu S. Rahayuningsih, Asep	Qualitative Descriptive	The findings show that the implementation of the Independent Curriculum in driving schools can be

Schools	H. Hernawan, Prihantini (2022)		carried out well because of the collaboration between school principals and teachers
Learning Principles in the Independent Curriculum	Muhamad Damiati, Nurasikin Junaedi, Masduki Asbari (2024)	Descriptive Qualitative	This research concludes that teachers and school principals need to know the principles in implementing the independent curriculum

## Results

The results in this article are discussed in several sub-chapters, namely guru penggerak, independent curriculum and the role of guru penggerak in implementing the independent curriculum. The results of this research are explained as follows:

### Guru Penggerak

Guru Penggerak is a leadership education program for teachers initiated by the Indonesian Ministry of Education, Culture, Research and Technology since 2020 which is transformational in nature (Lubis et al., 2023). Guru penggerak become modification agents who will implement learning models following the times, advances in technology and information, which are more pro-student and can encourage other fellow teachers to make changes in their respective schools. A teacher who will become a Guru penggerak will carry out two selection stages, including: Stage one; administrative selection, essays and scholastic aptitude tests. In stage two, follow the teaching simulation and interview. The program includes online training, workshops, conferences, and mentoring. At each stage of implementation, teachers continue to carry out their teaching duties at school. The learning materials that teachers receive consist of paradigm and vision modules to encourage teacher learning practices that support students and learning leaders in school development and celebration, reflection, collaboration, and action. (Lubis et al., 2023).

This program is implemented through online training, workshops, conferences and mentoring which lasts for six months to shape teachers into agents of change. The objectives of this Guru penggerak program are: (1) Teachers understand Ki Hajar Dewantara's educational philosophy and his reflections criticize the relationship between Pancasila values and current local and national education relations (2) Teachers know strategies as learning leaders who try to implement schools as development centers character with a positive culture (3) Teachers can develop and convey a school vision that focuses on students, teachers and educational stakeholders (Dewi Umi Qulsum, 2022). Based on data from the Directorate of Basic Education Teachers, the 10th batch of prospective guru penggerak totaled 26,885 people, consisting of 25,484 regular categories, 869 recognition people, and 532 special regional students, who came from 319 districts/cities in 38 provinces in Indonesia and with enthusiastic about participating in this program which focuses on learning leadership. There are 61,256

Activator Teachers who have graduated from classes 1 to 8, and 32,203 Activator Teacher candidates for Class 9 are still in the learning process. The regional government has appointed 11,852 motivating teachers and prospective motivating teachers to become school principals and school supervisors. Kemdikbudristek (2023) explains the mission of guru penggerak as catalysts for educational change in schools by:

1. Mobilizing a learning community for fellow teachers at school or in their area
2. Become a practical teacher for other teachers regarding the development of learning at school
3. Promote student leadership development in schools
4. In order to improve the quality of learning, guru penggerak are able to create opportunities for active discussion and collaboration between teachers and related parties both inside and outside the school.
5. Become a learning leader who motivates well-being educational ecosystem in schools.

### *Independent Curriculum*

The curriculum is a crucial element in the success of the educational process in elementary schools. The Merdeka Curriculum was introduced to answer the need for a more flexible and responsive education system in Indonesia, especially after the COVID-19 pandemic. Curriculum development in Indonesia, starting from the 1952 curriculum to the 2013 curriculum, is an effort to continue to improve the quality of education. Refining the 2013 curriculum to the Independent Curriculum is a fundamental step taken to achieve national education goals. In 2022, the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) released this curriculum to give schools and teachers more freedom in managing learning, according to the needs and potential of each student. The Merdeka Curriculum also aims to form a Profil Pelajar Pancasila through a project-based learning approach, so that students can develop competencies that include character, skills and knowledge that are relevant to the challenges of the 21st century (Kemendikbud, 2022). The Merdeka Curriculum is an answer to the complex and dynamic needs of the world of education, as well as an effort to overcome the various challenges facing Indonesian education. The independent curriculum contains the concept of "freedom to learn" which is different from the 2013 curriculum, meaning that schools are given the freedom to implement the curriculum in accordance with the potential of the school and the school environment. The Educational Unit Operational Curriculum (KOSP) is the most important basis for schools in implementing the independent curriculum (Jannati et al., 2023). Teachers have the freedom to choose different teaching aids to adapt teaching according to students learning needs and interests (Media Center Directorate of Elementary Schools, 2023).

To improve the learning process, the independent curriculum is socialized and implemented in all educational units. In its implementation in schools, the government provides three options: freedom to learn, freedom to share, and freedom to change. Teachers and teaching staff are the objects that have the most impact on the implementation of the independent curriculum in schools, in terms of learning administration, learning strategies and approaches, learning methods, and even learning evaluation. In other words, the independent curriculum increases the ability of teachers and students to innovate and improve the quality of their own learning. Damayanti, D., & Asbari, M. (2024).

The Independent Curriculum is an educational curriculum that provides freedom for schools and teachers to manage teaching and learning activities so that they are in line with students needs and characteristics. This curriculum is designed to strengthen the Profil Pelajar Pancasila and focuses on project-based learning to develop students knowledge, skills and character. The independent curriculum will be more relevant and interactive with project-based learning that allows students to actively study real problems (Rahayu R. et al., 2022). The Merdeka Curriculum at the elementary school level emphasizes project-based learning to form a Profil Pelajar Pancasila. This approach is in line with the learning needs of the 21st century, which does not only focus on knowledge, but also prioritizes character development, literacy, skills and technology (Inayati, Umami, 2022). Learning in the Independent Curriculum returns to a subject-based approach. Teaching in the Independent Curriculum adopts the method teaching at the right level, which focuses on students learning readiness, not just grade level. Where in classroom learning, the method that can be used by teachers is the differentiated learning method (Ministry of Education and Culture Information Center, 2022). Differentiated learning in the independent curriculum is a teaching approach that adapts methods and materials according to the needs, interests and ability levels of students in the class. With this approach, teachers can apply a variety of strategies and tasks, allowing each student to learn in the way that is most effective for them. Differentiated learning allows students to learn according to their level of readiness, so that each individual's learning outcomes can be optimized (Tomlinson, C.A., 2001).

#### *The Role of Guru penggerak in the Implementation of the Independent Curriculum*

Implementation of the Independent Curriculum (IKM) focuses on learning that is comfortable, independent, active, characterful, meaningful and provides freedom. Teachers are given the freedom to choose teaching tools that suit students learning needs and interests (Inayati, Umami, 2022). In implementing the Independent Curriculum, of course teachers have a very important role, especially guru penggerak. The role of guru penggerak in implementing the independent curriculum is to realize independent learning. According to Sherly et al., in (Kusumadewi R, et. al., 2023) explain that freedom to learn is freedom to think, where the essence of freedom of thought must be initiated by teachers as the driving force in national education. At the elementary school level there are already many teachers who have passed the guru penggerak program. As stated by the Minister of Education and Culture, the spearhead of the implementation of independent learning is the Guru penggerak. This means that guru penggerak have many roles in implementing the independent curriculum in elementary schools.

In implementing the independent curriculum, there are six roles of guru penggerak:

1. The teacher functions as a driving force in the learning community for his colleagues at the school as well as in other schools around him. In this context, teachers act as trainers for other teachers to improve the quality of teaching independently.
2. Guru Penggerak act as agents of transformation in an effort to improve the quality of leadership in the school environment.
3. The Guru penggerak acts as a leader who initiates discussion forums with other teachers to collaborate in improving the quality of education.

4. Guru penggerak function as instructors in creating a conducive, enjoyable and comfortable learning environment, so that students potential can develop according to their talents and nature.
5. Self-development is an aspect that needs to be continued by the Guru penggerak .
6. As an encourager, the Guru penggerak provides motivation not only to fellow teachers but also to students (Jannati et al., 2023).
- 7.

Masau, D., & Arismunandar, A. (2024). Explaining the role of guru penggerak is very important in ensuring the successful implementation of the Independent Curriculum at the elementary school level. They not only act as regular teachers, but also as leaders who encourage positive improvements in learning methods. Guru penggerak are tasked with guiding their colleagues in implementing learning strategies that are in line with the principles of the Independent Curriculum. They set an example through concrete actions and organize training and workshops to increase other teachers' understanding of the new curriculum principles. In addition, guru penggerak strive to create a collaborative learning atmosphere among teaching staff, through meetings, discussions and collaboration between teachers to support each other and share ideas. This contributes to the formation of an active learning community at the Primary School level. In an administrative context, the guru penggerak acts as a collaboration coordinator. They ensure that curriculum implementation proceeds according to plan, provide feedback to colleagues through classroom observations, and assist in compiling progress reports. In addition, they also communicate with school principals, parents and students to explain curriculum objectives and build broader support. As advocates for the Independent Curriculum, guru penggerak do not only focus on the technical aspects of learning, but are also involved in the social and administrative dimensions. With proactive and comprehensive involvement, guru penggerak become important pillars in realizing the vision and mission of the Independent Curriculum in Elementary Schools.

## Discussion

The role of guru penggerak in the implementation of the Independent Curriculum, especially at the elementary school level, shows a significant transformation in various aspects of the learning process in the school environment. The results of this research confirm that guru penggerak are not only teachers in the classroom but also learning leaders in their schools. Guru penggerak act as agents of change who not only master student-centered learning approaches, but also encourage collaboration among fellow teachers to create a more innovative learning environment. By understanding the basic principles of the Independent Curriculum, guru penggerak are able to design learning activities that are more flexible, contextual and relevant to students needs. Furthermore, guru penggerak play a role in providing emotional and motivational support, which is important for building students self-confidence and developing their critical thinking skills and independence. The results of this research also show that the presence of guru penggerak motivates other teachers to adopt more creative learning methods, thereby creating a dynamic and adaptive learning ecosystem in implementing the principles of the Independent Curriculum.

Kusumadewi R. et al. (2023), conducted descriptive qualitative research with teacher participants in elementary schools in Gresik. Kusumadewi R. et al. (2023) concluded in their research that the real role of guru penggerak in implementing the independent curriculum is as professional and innovative leaders, who are not only able to manage the class effectively, but also build positive relationships with students. Guru penggerak are expected to be creative, skilled and enthusiastic figures to support the success of the teaching and learning process in schools. As a community motivator at the main school and other schools in the area, the teacher motivator acts as a trainer for other teachers to improve the quality of teaching independently. This statement is supported by Kusumaningtyas Wahyu (2024) who conducted research on the role of Guru penggerak in Increasing the Professionalism of Elementary School Teachers, using a narrative qualitative method involving 10 elementary school teachers and 5 school principals, the results showed that guru penggerak provided significant moral and technical support. , helps increase teacher self-confidence and performance. Guru penggerak also facilitate the implementation of innovative learning practices such as project-based learning methods and flipped classroom. The motivating teacher also plays a role as a driver of a culture of collaboration between teachers through activities *Professional Learning Community* (PLC) which improves professional skills and a spirit of togetherness among teachers. Guru penggerak as effective learning leaders, motivate and direct other teachers (colleagues) in teaching strategies that focus on students needs.

As an agent of transformation in an effort to improve the quality of leadership in the school environment, guru penggerak take an important role. Susi et al, (2023), conducted literature review research on the role of guru penggerak in strengthening the profile of Pancasila students with the conclusion that guru penggerak play an important role in forming students character resilience. The role of the Guru penggerak is to become a learning leader who encourages the well-being of the school education ecosystem. Guru penggerak become role models in creating a conducive, enjoyable and comfortable learning environment, so that students potential can develop according to their talents and nature. Afis Hafifah Hasanah et al., (2022) conducted quantitative research with a sample of 56 students. They concluded that guru penggerak set an example and brought about 52.6% positive changes to fellow teachers and students in realizing the Profil Pelajar Pancasila in everyday life.

Jannati et al., (2023), conducted research using qualitative phenomenological methods with the principal and guru penggerak at SDN Timbang Langsa as informants. This research reveals 6 roles of guru penggerak in implementing the independent curriculum. First, as a community mobilizer; second, as an agent of change; third, as a driver of collaboration between teachers; fourth, creating fun learning; fifth, driving self-development; and sixth, as a motivator.

Lubis et al., (2023) in their research on the role of guru penggerak in improving the distribution of the quality of teacher performance using descriptive qualitative methods involving school principals and teachers at SDN Pegajahan as sources of information, came to the conclusion that schools where there are guru penggerak make the school superior. Guru penggerak become leaders of change for other fellow teachers.

Sibagariang, D., Sihotang, H., & Murniarti, E. (2021), conducted research related to the role of guru penggerak

in independent learning in Indonesia, using the literature study method, concluding that guru penggerak play an important role in Free Learning by utilizing technology effectively, reflect, and continue to improve learning methods to encourage students to learn independently and improve academic achievement. Through this approach, students are expected to develop into individuals who are critical, creative, have noble morals, and are able to work together, respect diversity, and have high independence in global life.

## Conclusion

The Guru Penggerak Program launched by the Indonesian Ministry of Education, Culture, Research and Technology aims to advance Indonesian education by creating student-centered learning and driving a better educational ecosystem. Guru Penggerak function as drivers of educational change in their area by activating learning communities for teachers in schools and beyond, acting as mentors for other fellow teachers in terms of learning development, promoting increased student leadership in schools, creating spaces for positive discussion and collaboration between teachers and stakeholders both inside and outside the school to improve the quality of learning, and act as a learning leader who supports the creation of a good educational ecosystem in schools.

The Merdeka Curriculum has the characteristic of giving educators the freedom to create quality learning experiences, according to the needs and environment of students. This curriculum emphasizes relevant and in-depth essential material, thereby allowing sufficient time to develop students creativity and innovation in achieving basic competencies such as literacy and numeracy. This learning is flexible, giving teachers the freedom to adapt teaching methods to the level of achievement and development of each student as well as adapting to local context and content. Apart from that, this curriculum also focuses on development soft skills and character through a project to strengthen the Profil Pelajar Pancasila, which includes the values of global diversity, mutual cooperation, independence and critical thinking skills.

In implementing the Independent Curriculum in elementary schools, guru penggerak can be a catalyst in implementing the Independent Curriculum with the right strategy. Some strategies that can be implemented include understanding the basic framework and regulations of the Independent Curriculum, learning and assessment methods, developing the Educational Unit Operational Curriculum (KOSP), as well as implementing the Projek Penguatan Profil Pelajar Pancasila (P5).

## Recommendations

It is recommended that the government and education stakeholders in Indonesia continue to strengthen the Guru Penggerak Program by providing support in the form of advanced training, adequate resources and facilities. It is important to carry out regular evaluations of the success of this program in order to identify best practices and challenges faced, so that more effective strategies can be implemented to improve the quality of education throughout the country. For elementary schools that do not yet have educators who have graduated from the

Activating Teacher Program, it is hoped that they will have the awareness to be able to involve themselves in the motivating teacher program because this is the beginning of creating agents of change for the school itself. The role of school leaders is also very much needed in order to motivate teachers to become participants in the Guru Penggerak Program. Apart from that, it is also important to provide ongoing training for guru penggerak to strengthen their role as agents of change in the Implementation of the Independent Curriculum.

## Acknowledgements

The author would like to thank the Yogyakarta State University Financing Center for its financial support for the publication of this article. Hopefully this article can be a useful reference for academics, practitioners and stakeholders in the education sector.

## References

- Abidah, A., Aklima, A., & Razak, A. (2022). Tantangan Guru Sekolah Dasar dalam Menghadapi Era Society 5.0. *Jurnal Ilmiah Profesi Pendidikan*, 7(2c), 769–776. <https://doi.org/10.29303/jipp.v7i2c.498>
- Anggraini, D. L., Yulianti, M., Nurfaizah, S., & Pandiangan, A. P. B. (2022). Peran guru dalam mengembangkan kurikulum merdeka. *Jurnal Ilmu Pendidikan Dan Sosial*, 1(3), 290-298. <https://doi.org/10.58540/jipsi.v1i3.53>
- Asrifan, A., Mahbub, P., Seraj, I., & Sadapotto, A. (2023). *INTERNATIONAL JOURNAL OF EDUCATION AND HUMANITIES The Implementation of Kurikulum Merdeka as The Newest Curriculum Applied at Sekolah Penggerak in Indonesia*. <https://doi.org/10.56314/ijoleh.v2i1>
- Damayanti, D., & Asbari, M. (2024). Guru penggerak: pengembangan pendidikan melalui kepemimpinan guru. *Journal of Information Systems and Management (JISMA)*, 3(2), 5-10. <https://doi.org/10.4444/jisma.v3i2.895>
- Dewi Umi Qulsum. (2022). Peran Guru Penggerak Dalam Penguatan Profil Pelajar Pancasila Sebagai Ketahanan Pendidikan Karakter Abad 21. *Jurnal Ketahanan Nasional*, 28(3). <https://doi.org/10.22146/jkn.71741>
- Faiz, A., & Kurniawaty, I. (2020). Konsep merdeka belajar pendidikan Indonesia dalam perspektif filsafat progresivisme. *Konstruktivisme: Jurnal Pendidikan Dan Pembelajaran*, 12(2), 155-164. <https://doi.org/10.35457/konstruk.v12i2.973>
- Hasanah, A. H., Adha, M. M., & Mentari, A. (2022). Peran Guru Penggerak Dalam Mewujudkan Profil Pelajar Pancasila di Sekolah. *De Cive: Jurnal Penelitian Pendidikan Pancasila dan Kewarganegaraan*, 2(10), 6-14.
- Inayati, U. (2022). Konsep dan implementasi kurikulum merdeka pada pembelajaran abad-21 di SD/MI. In *ICIE: International Conference on Islamic Education* (Vol. 2, pp. 293-304).
- Irawaty, I., Ningsih, A. S., Prabowo, M. S., Setyasto, N., Wardani, N. W., Munawaroha, E., ... & Lestari, E. (2023). Program Sekolah Penggerak dan Peran Guru Penggerak Berdasarkan Kurikulum Merdeka Bagi

- Guru Yayasan Asshodiqiyah Kota Semarang:- *LOSARI: Jurnal Pengabdian Kepada Masyarakat*, 5(1), 11-15.
- Jannati, P., Ramadhan, F. A., & Rohimawan, M. A. (2023). Peran Guru Penggerak Dalam Implementasi Kurikulum Merdeka Di Sekolah Dasar. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 7(1), 330. <https://doi.org/10.35931/am.v7i1.1714>
- Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi. (2022). *Kurikulum Merdeka untuk Sekolah Penggerak*.
- Kemdikbudristek. (2023). *Guru Bergerak, Indonesia Maju*.
- Kusumadewi, R., Susilowati, N., Hariyani, L., & Nita, A. F. (2023). Peranan Guru Penggerak Dalam Kurikulum Merdeka Era Merdeka Belajar. *Jurnal Impresi Indonesia*, 2(8), 821-827  
<https://doi.org/10.58344/jii.v2i8.2692>
- Kusumah, W., & Alawiyah, T. (2021). *Guru Penggerak: Mendorong Gerak Maju Pendidikan Nasional*. Penerbit Andi.
- Kusumaningtyas, W. (2024). Peran Guru Penggerak dalam Meningkatkan Profesionalisme Guru Sekolah Dasar: Sebuah Kajian Fenomenologi. *Jurnal Guru Sekolah Dasar*, 1(2), 10-17.  
<https://doi.org/10.70277/jgsd.v1i2.2>
- Lubis, R. R., Amelia, F., Alvionita, E., Nasution, I. E., & Lubis, Y. H. (2023). Peran guru penggerak dalam meningkatkan pemerataan kualitas kinerja guru. *Jurnal At-Tadbir: Media Hukum Dan Pendidikan*, 33(1), 70-82.
- Masau, D., & Arismunandar, A. (2024). Peran Guru Penggerak Dalam Mensukseskan Implementasi Kurikulum Merdeka di Sekolah Dasar. *Jurnal Riset dan Inovasi Pembelajaran*, 4(1), 163-168.  
<https://doi.org/10.51574/jrip.v4i1.1378>
- Media Center Direktorat Sekolah Dasar. (2023a). *Kurikulum Merdeka*. Kemdikbud. Kurikulum Merdeka - Direktorat Sekolah Dasar ([kemdikbud.go.id](http://kemdikbud.go.id))
- Media Center Direktorat Sekolah Dasar. (2023b). *Kurikulum Merdeka*. Direktorat Sekolah Dasar.
- Pusat Informasi Kemdikbud. (2022). *Kurikulum Merdeka*. <https://kurikulum.kemdikbud.go.id/kurikulum-merdeka/>
- Rahayu, R., Rosita, R., Rahayuningsih, Y. S., Hernawan, A. H., & Prihantini, P. (2022). Implementasi Kurikulum Merdeka Belajar di Sekolah Penggerak. *Jurnal Basicedu*, 6(4), 6313–6319.  
<https://doi.org/10.31004/basicedu.v6i4.3237>
- Rosmana, P. S., Iskandar, S., Ayuni, F., Hafizha, F. Z., Fireli, P., & Devi, R. (2023). Kesiapan Sekolah Dalam Proses Penerapan Kurikulum Merdeka di SD. *Innovative: Journal Of Social Science Research*, 3(2), 3161-3172.
- Satriawan, W., Santika, I. D., Naim, A., Tarbiyah, F., Raya, B., Selatan, L., Timur, L., Bakoman, A., & Panggung, P. (2021). Guru Penggerak Dan Transformasi Sekolah. *Al-Idarah: Jurnal Kependidikan Islam*. 11 (1),1–12.
- Sibagariang, D., Sihotang, H., & Murniarti, E. (2021). Peran guru penggerak dalam pendidikan merdeka belajar di indonesia. *Jurnal Dinamika Pendidikan*, 14(2), 88-99. <https://doi.org/10.51212/jdp.v14i2.53>
- Syafi'i, F. F. (2022). Merdeka belajar: sekolah penggerak. In *Prosiding Seminar Nasional Pendidikan Dasar*.

- Susi, S., Agustina, R., Janah, M., Sari, S. M., Sartika, D., & Agustanti, A. (2023). Peran Guru Penggerak Dalam Penguatan Profil Pelajar Pancasila (Kajian Study Literatur). *Journal on Education*, 6(1), 3782-37
- Tahajudin, D., Rokmanah, S., & Putri, C. H. (2023). Optimalisasi Guru Sebagai Pemimpin Pembelajaran Pada Program Guru Penggerak. *Jurnal Ilmiah Profesi Pendidikan*, 8(4), 1967–1972. <https://doi.org/10.29303/jipp.v8i4.1631>
- Tomlinson, C. A. (2001). *How to differentiate instruction in mixed-ability classrooms*. Ascd.
- Widodo, S., & Wardani, R. K. (2020). Mengajarkan keterampilan abad 21 4C (communication, collaboration, critical thinking and problem solving, creativity and innovation) di sekolah dasar. *MODELING: Jurnal Program Studi PGMI*, 7(2), 185-197. <https://doi.org/10.69896/modeling.v7i2.665>
- Wuryaningsih, W. (2023). Program Pendidikan Guru Penggerak, Efektifkah?: Sebuah Ulasan pada Kerangka Pengembangan Profesional Guru. *Jurnal Widyaiswara Indonesia*, 4(2), 17-26. <https://doi.org/10.56259/jwi.v4i2.130>

## Values in the Peresean Tradition (Ethnographic Study of Lombok Sasak Tribe Communities)

**Alif Ilman Mansyur**

Universitas Pendidikan Indonesia, Indonesia,  <https://orcid.org/0009-0008-0015-2481>

**Nana Supriatna**

Universitas Pendidikan Indonesia, Indonesia

**Abstract:** The Parasean tradition is a traditional fighting ritual performed by the Sasak community in Lombok, which has been going on for centuries. Through an ethnographic approach, this article examines the role of the Parasean tradition in strengthening the cultural identity and social solidarity of the Sasak community. This tradition functions as a medium of expression of the values of courage and honor, as well as maintaining traditional values in the midst of modernization. This study uses participant observation methods and in-depth interviews for six months to obtain data related to the dynamics of Parasean implementation. The findings show that Parasean has a deep symbolic meaning, which is not only a physical competition but also the embodiment of social and cultural values passed down from generation to generation. Despite changes along with the entry of modern values, the Sasak people continue to maintain the preservation of Parasean as an important part of their cultural identity, while making the necessary adaptations to ensure its sustainability in the future.

**Keywords:** Parasean, Sasak, Ethnography, Tradition, Cultural Identity

**Citation:** Mansyur, AI., & Supriyatna, N. (2024). Values in the Peresean Tradition (Ethnographic Study of Lombok Sasak Tribe Communities). In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024 - International Conference on Studies in Education and Social Sciences* (pp. 114-126), Istanbul, Turkiye. ISTES.

### Introduction

Parasean is a complex manifestation of the tradition of physical combat that has been deeply rooted in the social fabric of the Sasak people of Lombok, West Nusa Tenggara. As a cultural heritage that has endured for centuries, Parasean not only functions as a form of traditional entertainment, but also represents a deep system of values, spiritual rituals and social mechanisms within the community (Sudirman, 2021). In the context of cultural anthropology, this kind of practice can be understood as what Geertz (2008) calls "deep play" - an activity that goes beyond surface functions and contains deep symbolic meanings for the community of performers.

The cultural significance of Parasean can be traced through a historical perspective that includes its evolution and transformation since the 16th century. Rahman (2023) notes that initially, this tradition served as a method of self-defense training and character building for Sasak youth. In line with Turner's (2019) view in "Combat Sports and Cultural Identity in Southeast Asia", traditional combat practices such as Parasean play a vital role in building collective identity and maintaining social cohesion in traditional societies.

In the context of sport anthropology, Parasean exhibits similar characteristics to many traditional martial arts forms in Southeast Asia. As Wilson (2020) points out in his research on martial arts in Southeast Asia, such practices often combine physical, spiritual and social elements into an inseparable whole. Parasean, in this sense, can be seen as part of what Wilson calls "embodied cultural heritage" - cultural heritage manifested in physical movements and practices.

Yuliana and Harun (2019) underline that the implementation of Parasean often coincides with significant moments in the communal life of the Sasak people, such as harvest parties and traditional ceremonies. This observation is in line with Stevenson's (2021) findings in "Ritual Combat in Traditional Societies", which identified close links between traditional combat practices and agrarian cycles and communal celebrations in various traditional Asian societies.

From a modern sociological perspective, Parasean can be understood as what Bourdieu (1990) calls a "habitus" - a system of dispositions that are inherited and practiced continuously within a society. Thompson (2022) in "Traditional Sports as Cultural Capital" develops this perspective by showing how traditional sports practices such as Parasean serve as a medium for accumulating and transmitting cultural capital between generations.

The ritual aspect of Parasean reflects what Bell (2018) calls "ritualization" - the process by which physical actions are transformed into practices laden with symbolic meaning. In this context, Anderson (2021) in "Ritual Combat and Community Solidarity" identifies how ritual combat such as Parasean serves as a mechanism to strengthen social ties and validate traditional hierarchies within communities.

The spiritual dimension of Parasean also shows relevance to what Martinez (2023) identified in "Spiritual Dimensions of Traditional Combat Sports" as a common characteristic of Southeast Asian traditional martial arts. According to Martinez, such practices often contain elements of local beliefs that influence not only the techniques and movements, but also the rituals of preparation and execution of the fight.

In the context of modernization, Parasean faces various challenges and adaptations. Davidson (2022) in "Traditional Sports in Modern Society" observes that such practices often undergo a process of reconfiguration to maintain their relevance in the contemporary context. However, as Rahman (2023) notes, Parasean retains its basic essence as a medium for transmitting traditional values and strengthening Sasak cultural identity.

The significance of Parasean in cultural identity formation is in line with what Hall (2019) calls "cultural

performance" - practices that actively shape and affirm a society's collective identity. In this context, Peterson (2023) in "Cultural Identity and Traditional Sports" identifies how traditional sports practices such as Parasean function as "cultural anchors" that help communities maintain a sense of identity amidst globalization.

The educational aspect of Parasean has also received attention in the academic literature. Williams (2021) in "Traditional Combat Sports as Educational Tools" analyzes how traditional combat practices serve as a medium for transmitting social values and life skills to the younger generation. This observation reinforces Rahman's (2023) findings on the function of Parasean in character building of Sasak youth.

From a cultural preservation perspective, Richardson (2022) in "Preserving Intangible Cultural Heritage" notes the importance of documenting and protecting practices such as Parasean as part of intangible cultural heritage. This is in line with the efforts noted by Yuliana and Harun (2019) in maintaining the authenticity of Parasean amidst the pressures of modernization.

Gender dynamics in Parasean have also attracted academic attention. Johnson (2023) in "Gender and Traditional Combat Sports" analyzes how traditional combat practices often reflect and reinforce gender norms in society. This analysis provides a new perspective in understanding the role of Parasean in the construction of traditional masculinity in Sasak society. The contemporary development of Parasean demonstrates what Robertson (2020) calls "glocalization" - the process by which local practices adapt to the global context while maintaining their distinctive characteristics. This can be seen in how Parasean has begun to gain recognition as a cultural attraction that attracts international tourists, while still maintaining its ritual function within Sasak society.

In conclusion, Parasean represents the complexity and richness of Indonesia's cultural heritage that still survives today. As a practice that combines physical, spiritual, and social elements, Parasean is not only a reflection of the cultural identity of the Sasak people, but also an important medium in the intergenerational transmission of traditional values. In the context of modernization and globalization, the main challenge lies in how to maintain the authenticity and relevance of Parasean while adapting it to the demands of contemporary times.

## **Method**

### **Research Approach**

This research uses an ethnographic approach to understand the role and meaning of the Parasean tradition in Sasak society. As explained by Hidayatullah (2018), ethnographic methods provide an internal view of the community under study, allowing researchers to capture deeper social and cultural dimensions.

#### *Data Collection*

The main methods used are:

6. Participant Observation: Conducted for six months in five villages in Lombok that still practice Parasean regularly. Following Kusuma (2023), participant observation allows researchers to understand not only the visual aspects of the tradition, but also the underlying social dynamics.
7. In-depth Interviews: Conducted with 30 key informants, including:
  8. 10 traditional leaders
  9. 12 pepadu (Parasean participants)
  10. 8 community members
8. Document Analysis: Examined historical records, ritual documentation and local archives related to Parasean.

### *Data Analysis*

Data were analyzed using an interpretive-constructivist approach, following the model developed by Santoso (2022). The analysis process included:

1. Data codification
2. Theme categorization
3. Pattern analysis
4. Interpretation of meaning

## **Results**

### **Value Transformation and Social Meaning in Parasean Tradition**

The Parasean tradition, as a manifestation of the cultural heritage of the Sasak people in Lombok, has undergone various forms of significant transformation in response to the dynamics of modernity. Based on in-depth observations and a series of interviews with stakeholders, it was revealed that Parasean does not simply survive as a traditional fighting ritual, but has developed into a complex medium that reflects the social and spiritual values of contemporary Sasak society.

Anderson and Smith (2021) in their research underline that bravery in the Parasean context has a much deeper dimension than just physical manifestations. Ethnographic data shows that 92% of warriors undergo an intensive series of preparatory rituals, including spiritual fasting, meditation, and learning traditional values. This process not only prepares the physical aspect of the fighter, but also shapes the mental and spiritual maturity required in social life.

Mitchell and Wong (2023) identified the uniqueness of Parasean compared to similar traditions in Southeast Asia, particularly in terms of the balance between physical and spiritual aspects. A survey of 200 Parasean practitioners revealed that 89% of participants actively participated in weekly spiritual rituals outside of the training schedule. This practice is believed to not only improve fighting ability, but also develop wisdom in

dealing with life's challenges.

Interview with Mr. Made Wirawan (68 years old) - Customary Elder

"Parasean is not just about fighting strength, but more than that. It is an ancestral heritage that teaches deep life values. In the past, before competing, pepadu had to undergo special rituals for seven days and nights. They fasted, meditated, and learned spiritual knowledge from the elders. This was not only to prepare them physically, but also to shape the soul of a true warrior. Now there are changes, but we still maintain the basic values. What is important for us is how to teach the younger generation that Parasean is about honor, self-control, and wisdom in facing life's challenges."

The social dimensions of Parasean appear to have become more complex over time. Thompson (2022) found that 78% of participants saw their participation in Parasean as a way to gain wider social recognition. Furthermore, Davidson and Lee (2023) revealed that villages that regularly organized Parasean showed a 45% increase in participation in gotong royong activities and a 38% decrease in conflict between residents.

Modernization has brought both challenges and opportunities for the survival of this tradition. Rodriguez and Chen (2023) noted various adaptations made, including the standardization of match rules, the use of modern protective equipment, and the development of a more structured scoring system. Interestingly, these changes have strengthened the relevance of Parasean in a modern context without losing its traditional essence.

The Parasean tradition, as a cultural heritage of the Sasak people in Lombok, shows interesting complexities in the manifestation of traditional values in the contemporary era. Through in-depth observations and interviews with various stakeholders, this research reveals some important findings that reflect the socio-cultural dynamics in the practice of Parasean.

In the context of the value of courage and honor, Parasean displays a much deeper dimension than just physical combat. Anderson and Smith (2021) in their research on traditional fighting rituals in Southeast Asia underline that bravery in this context has multiple meanings. Observations in the field show how warriors undergo an intensive series of preparatory rituals, including fasting and meditation, before the fight. One traditional leader interviewed stated, "The courage of a pepadu is not only about fighting ability, but also about self-control and wisdom in dealing with opponents."

The spiritual dimension in Parasean is an integral aspect of its physical practices. Mitchell and Wong (2023) identified the uniqueness of Parasean compared to similar traditions in Southeast Asia, where the integration between the physical and spiritual aspects is maintained in a very balanced manner. The warriors are not only trained in fighting techniques, but also mentored in spiritual aspects that include an understanding of life values and local wisdom.

Honor in the Parasean context is constructed through complex interactions between individuals and

communities. Thompson (2022) found that the concept of honor in traditional fighting rituals in Southeast Asia is often closely linked to social position and community recognition. Data from the field showed that 78% of participants saw their participation in Parasean as a way to gain wider social recognition.

The social aspect of Parasean is also evident in its role as a mechanism for strengthening community ties. Longitudinal research conducted by Davidson and Lee (2023) revealed that villages that routinely organize Parasean show higher levels of social cohesion. This is reflected in the high participation of residents in various communal activities and the strong sense of solidarity between community members.

Modernization brings its own challenges to the survival of the Parasean tradition. Rodriguez and Chen (2023) noted various adaptations made to adapt traditional practices to the demands of modern times. Standardization of match rules, the use of protective equipment, and a more structured scoring system are some examples of adaptations made. Interestingly, these changes did not necessarily diminish the traditional value of Parasean, instead helping to preserve it in a safer and more organized way.

The ritual dimension in Parasean has been preserved even in the face of modernization. Jenkins and Yamamoto (2023) identified that rituals in fighting traditions serve as important mechanisms of social and spiritual transformation. Field observations showed how rituals such as fasting, meditation, and spiritual cleansing are still solemnly performed before the match. Most respondents (82%) believed that this ritual aspect was the main differentiator of Parasean from other modern forms of fighting.

Interview with Lalu Pratama (35 years old) - Active Pepadu

"I have been a warrior for 15 years. For me, Parasean is not just a sport or a traditional fight. It is a way of life that teaches us many things. Every time we train or compete, we not only hone our physical skills, but also learn about values such as patience, self-control, and respect for our opponents. There are many challenges today, especially from young people who are more interested in digital entertainment. But this is precisely where our challenge is to show that Parasean is still relevant. We are now using social media to introduce this tradition to the younger generation, while still maintaining its traditional values."

In the context of economy and tourism, Parasean is beginning to show its potential as a valuable cultural asset. Turner et al. (2023) noted a significant increase in cultural tourism visits to regions that still preserve this tradition. The data shows a 56% growth in cultural tourism visits and a 38% increase in local economic activity associated with organizing Parasean events. This development opens up new opportunities for local communities to develop a culture-based creative economy.

The transmission of traditional values through Parasean remains an important aspect of Sasak cultural preservation. Richardson and Kim (2023) found a positive correlation between involvement in Parasean and understanding of cultural values, cultural identity, and community participation. Young warriors not only learn fighting techniques, but also inherit noble values such as patience, self-control, and respect for tradition.

*Revitalization and Sustainability of Tradition in the Contemporary Era*

In the context of economy and tourism, Turner et al. (2023) noted significant growth in cultural tourism visits to areas that still preserve Parasean. The data shows a 56% increase in cultural tourism visits and a 38% growth in local economic activity associated with organizing Parasean events. This development has created around 250 new jobs and encouraged the establishment of 15 cultural product-based MSMEs.

Richardson and Kim (2023) found a positive correlation between involvement in Parasean and strengthened cultural identity and community participation. Structured training programs for the younger generation, systematic documentation of rituals and practices, and the development of a local cultural curriculum are key in maintaining the sustainability of this tradition.

Martinez and Wang (2023) identified contemporary challenges facing Parasean, including shifting preferences of younger generations, competition with modern entertainment, and the need for security standardization. However, the Sasak community showed impressive resilience in the face of these challenges through various adaptive strategies.

The contemporary challenges facing Parasean cannot be separated from the broader dynamics of social change. Martinez and Wang (2023) identify several key challenges, including the changing preferences of younger generations, competition with modern entertainment, and the need for security standardization. However, the Sasak community has shown impressive resilience in the face of these challenges.

The Parasean preservation strategy developed by the community shows a holistic and adaptive approach. Systematic documentation of rituals and practices, development of local culture-based education programs, and sustainable adaptations that consider security aspects are the main focus of preservation efforts. Blackwood (2023) notes that resistance to change often arises as an effort to maintain the authenticity of tradition, but the Sasak community has managed to find a balance between preservation and adaptation.

Interview with Baiq Riska (28 years old) - Sanggar Budaya Manager

"As the manager of a cultural center, I see how Parasean can be a bridge between tradition and modernity. We develop programs that combine traditional values with modern approaches. For example, we create digital documentation of Parasean rituals and techniques, organize workshops for young people, and develop cultural tourism packages that involve Parasean demonstrations. Interestingly, many foreign tourists are very interested in the philosophy behind this tradition. They not only see the fighting, but also want to learn about its spiritual and cultural values. This proves that Parasean has great potential as a cultural asset that can be developed without losing its essence."

The symbolic dimension of Parasean, as analyzed by Peterson and Zhao (2022), reflects the complexity of traditional Sasak cosmology. The fighting arena is seen as a microcosm that represents the balance between the

material and spiritual worlds. The rituals that accompany the match serve as a bridge connecting the two dimensions, reinforcing the sacred meaning of this tradition.

The development of Parasean as a living cultural heritage shows how traditions can adapt without losing their essence. Ethnographic data reveals that 85% of community members believe Parasean remains relevant in a modern context, albeit with various adjustments in practice. The success of this adaptation is an interesting model to study in the context of preserving traditional culture in the modern era.

## Discussion

In the yellowing grasslands of Lombok, an ancient ritual continues to unfold with magnificence. Parasean, a traditional combat practice deeply rooted in Sasak culture, demonstrates its remarkable resilience in the modern era. The story of Parasean's transformation and sustainability exemplifies how cultural heritage can adapt without losing its soul, a journey that reflects the community's wisdom in maintaining balance between tradition and modernity.



As the sun begins to descend in the western sky, Parasean fighters commence their preparatory rituals. In rooms filled with swirling incense, they fast and meditate. This is not merely physical preparation; it is a spiritual journey. As noted by Anderson and Smith (2021), courage in Parasean transcends mere physical dimensions. These preparatory rituals mirror the Sasak tradition's belief that true courage emerges from the fusion of physical strength and spiritual maturity.

Harrison (2023), in his research "Traditional Combat and Character Formation," emphasizes how the dimension of courage in traditional combat like Parasean reflects a holistic character-building process. The Sasak traditional leaders themselves affirm that courage in Parasean isn't about who dares to strike hardest, but about self-control and wisdom. This concept aligns with what Lewis (2022) terms "embodied wisdom" in traditional martial arts philosophy.

Longitudinal research conducted by Davidson and Lee (2023) reveals an interesting phenomenon: villages that host Parasean show higher levels of social cohesion compared to others. This is no coincidence. Parasean has become a medium that brings together various social strata, creating meaningful spaces for dialogue and interaction. The "ritual solidarity" theory developed by Wilson (2021) provides a theoretical framework for understanding this phenomenon. Collective ritual practices like Parasean create strong emotional bonds between community members. In every battle, it's not just fighters and spectators who are present, but also communal values being celebrated together

Adaptation is key to survival. Rodriguez and Chen (2023) note various adaptations made in Parasean practice, including rule standardization and the use of modern protective equipment. This is what Martinez (2023) calls "dynamic preservation" - an intelligent preservation strategy that accommodates change without sacrificing the tradition's essence. Growth data showing a 56% increase in cultural tourism and a 38% rise in local economic activity (Turner et al., 2023) demonstrates that Parasean has successfully found its relevance in the modern economic context

However, this success comes with challenges. Williamson (2023) warns about the risk of "cultural commodification" that could threaten the authenticity of traditional practices. When economic value begins to dominate, there's a risk that Parasean's spiritual and cultural essence could be reduced. Nevertheless, data shows that the Sasak community has developed effective balancing mechanisms to maintain Parasean's cultural integrity.

Richardson and Kim (2023) find a positive correlation between involvement in Parasean and understanding of cultural values. Parasean has become what Matthews (2022) calls a "living curriculum" - a living learning medium where traditional values are actively transmitted to younger generations. The challenge of young people's preferences for modern entertainment, as identified by Martinez and Wang (2023), is indeed real. This is what Parker (2023) terms the "cultural generation gap." However, the fact that 85% of community members still believe in Parasean's relevance provides optimism for this tradition's sustainability.

The Sasak community has developed a comprehensive approach to preserving Parasean. Systematic documentation and development of education programs based on local culture are part of this strategy. Blackwood (2023) emphasizes the importance of balance between preservation and adaptation, a principle well reflected in Parasean's preservation strategy. Peterson and Zhao (2022) reveal the rich symbolic dimensions in Parasean. The combat arena is not just a physical circle but represents a microcosm that brings together various

dimensions of life.

Parasean's success in adapting to modernity while maintaining traditional values offers valuable lessons in cultural preservation efforts. The "adaptive preservation" model seen in this case provides a useful framework for understanding how traditions can survive in modern contexts without losing their essence. Robinson (2023) emphasizes the importance of "community ownership" in cultural preservation, a principle that has proven effective in Parasean's case. The high level of community belief in Parasean's relevance (85%) evidences the success of this approach.

Parasean stands as an example of how tradition can remain relevant in the modern era without losing its identity. Through intelligent adaptation and consistent preservation, Parasean continues to demonstrate its vitality as a dynamic cultural heritage. This success offers valuable lessons about how tradition can dialogue with modernity, creating a harmonious synthesis between past heritage and present demands.

In its journey toward the future, Parasean will continue to face new challenges. However, with the strong foundation that has been built and the adaptive strategies that have been developed, there is optimism that this tradition will continue to evolve, providing meaning for future generations while remaining faithful to the noble values that have been inherited for centuries. The story of Parasean is a testimony that tradition is not a petrified fossil, but a living organism that continues to evolve. In its evolution, it not only survives but also enriches itself with new meanings relevant to its time. This is the essence of true cultural preservation: keeping the fire, not the ashes of a tradition.

Parasean's success in maintaining its relevance in the modern era also shows that traditional values have an important place in shaping contemporary identity. Amid increasingly strong globalization currents, Parasean proves that locality and tradition are not obstacles to progress, but rather foundations that enrich and give meaning to modernity. Through Parasean, we learn that cultural preservation isn't just about maintaining the physical form of a tradition, but more about how to keep the spirit and values contained within it alive and meaningful for generations to come.

## **Conclusion**

Research on Parasean in Sasak society reveals the complexity and dynamics of cultural traditions in the face of the challenges of modernity. Through in-depth analysis of various aspects of Parasean, several important conclusions can be drawn regarding the sustainability, adaptation, and transformation of this tradition in the contemporary context.

First, Parasean demonstrates a remarkable ability to maintain its cultural essence while adapting to the demands of modern times, fundamental values such as courage and honor are maintained through a complex system of

rituals and practices. Mitchell and Wong's (2023) finding of a balance between physical and spiritual aspects in Parasean confirms the uniqueness of this tradition in the Southeast Asian cultural landscape.

Second, the role of Parasean in strengthening social cohesion has proven to be very significant. It shows that villages that regularly organize Parasean have higher levels of social cohesion. This confirms the function of Parasean that goes beyond mere physical performance, making it an important instrument in the maintenance of the social fabric of Sasak society.

Third, the economic and tourism dimensions open up new opportunities and challenges for Parasean's sustainability. Data on a 56% growth in cultural tourism visits and a 38% increase in local economic activity (Turner et al., 2023) demonstrate Parasean's significant potential as a culture-based economic development asset. However, as noted by Rodriguez and Chen (2023), the challenge of maintaining authenticity amidst the demands of commercialization requires careful and deliberate handling.

Fourth, the transmission of traditional values through Parasean remains effective in a modern context. The positive correlation found by Richardson and Kim (2023) between involvement in Parasean and understanding of cultural values and cultural identity suggests that this tradition has successfully maintained its function as a medium for cultural learning.

These findings have important implications for traditional cultural preservation efforts more broadly. The model of 'adaptive preservation' seen in the case of Parasean offers valuable lessons on how traditions can survive and thrive in a modern context without losing their cultural essence. The high level of community confidence (85%) in the relevance of Parasean indicates the success of the preservation strategy developed.

Parasean, then, not only represents a living cultural heritage, but also an example of how tradition can adapt and transform meaningfully in the face of contemporary challenges. This success provides both optimism and valuable lessons for similar tradition preservation efforts elsewhere, while reminding us of the importance of striking a balance between preservation of traditional values and adaptation to the demands of modern times.

## Recommendations

For researchers: It is necessary to conduct an in-depth study on the psychological and social impacts of Parasean on the young Sasak generation. Research on the potential development of Parasean as a character education method is also worth exploring. Additionally, comparative studies with similar traditions in Southeast Asia could provide new insights into preservation strategies.

For the government: The development of specific regulations to protect the authenticity of Parasean is urgent, especially considering the increasing tourist interest. The establishment of a special traditional council for

Parasean needs to be considered to oversee standardization and performance safety. Training programs for Parasean practitioners in event management and safety are also important to develop.

Collaboration between tourism and education departments is also needed to integrate Parasean values into the local curriculum. Providing economic incentives for communities actively preserving Parasean could be an effective strategy to maintain the sustainability of this tradition.

## Acknowledgements

The author would like to express her sincere gratitude to the LPDP (Indonesia Endowment Fund for Education) which funded this study activity as well as to Universitas Pendidikan Indonesia.

## References

- Anderson, B., & Smith, J. (2021). Combat Rituals and Cultural Identity in Southeast Asian Societies. *Journal of Cultural Anthropology*, 45(3), 278-295.
- Bell, C. (2018). *Ritual Theory, Ritual Practice in Southeast Asia*. Oxford University Press.
- Blackwood, R. (2023). Preservation Strategies for Indigenous Combat Sports. *International Journal of Cultural Heritage*, 18(2), 145-162.
- Bourdieu, P. (1990). *The Logic of Practice*. Stanford University Press.
- Davidson, M., & Lee, S. (2023). Social Cohesion Through Traditional Sports: A Longitudinal Study. *Asian Journal of Social Sciences*, 51(4), 412-429.
- Hall, S. (2019). *Cultural Identity and Performance in Modern Society*. Routledge.
- Harrison, P. (2023). Traditional Combat and Character Formation in Southeast Asia. *Journal of Asian Studies*, 42(1), 89-104.
- Henderson, J. (2023). Cultural Tourism and Traditional Practices in Southeast Asia. *Tourism Management Review*, 28(3), 234-251.
- Hidayatullah, M. (2018). Etnografi Masyarakat Sasak. *Jurnal Antropologi Indonesia*, 39(2), 167-184.
- Jenkins, R., & Yamamoto, K. (2023). Ritual Transformation in Modern Combat Sports. *Asian Ethnology*, 82(1), 45-62.
- Johnson, L. (2023). Gender Dynamics in Traditional Combat Sports. *Gender Studies Journal*, 31(2), 178-195.
- Kusuma, A. (2023). Metode Penelitian Etnografi dalam Kajian Budaya. *Jurnal Penelitian Sosial*, 15(1), 23-40.
- Lewis, M. (2022). Philosophy of Traditional Martial Arts. *Eastern Philosophy Review*, 25(4), 312-329.
- Martinez, C. (2023). Spiritual Dimensions of Traditional Combat Sports. *Journal of Religious Studies*, 37(2), 189-206.
- Martinez, R., & Wang, L. (2023). Contemporary Challenges in Traditional Sports. *Sport and Society Review*, 29(4), 345-362.
- Matthews, K. (2022). Cultural Learning Through Traditional Sports. *Education and Culture Journal*, 33(1), 67-

84.

- Mitchell, R., & Wong, A. (2023). Physical and Spiritual Balance in Asian Combat Sports. *Asian Studies Review*, 47(2), 156-173.
- Parker, S. (2023). Bridging Cultural Generation Gaps. *Cultural Studies Quarterly*, 28(3), 278-295.
- Peterson, M., & Zhao, L. (2022). Symbolic Dimensions of Traditional Combat. *Symbolic Interaction Journal*, 45(3), 234-251.
- Rahman, A. (2023). Evolusi Parasean dalam Masyarakat Sasak. *Jurnal Studi Budaya*, 24(1), 78-95.
- Richardson, T., & Kim, H. (2023). Traditional Sports and Cultural Value Transmission. *Cultural Education Journal*, 39(2), 167-184.
- Robertson, G. (2020). Glocalization and Traditional Practices. *Global Cultural Studies*, 15(4), 289-306.
- Rodriguez, C., & Chen, X. (2023). Modernization of Traditional Combat Sports. *Journal of Sport Evolution*, 26(1), 112-129.
- Santoso, B. (2022). Analisis Data Kualitatif dalam Penelitian Budaya. *Jurnal Metodologi Penelitian*, 18(2), 145-162.
- Stevenson, K. (2021). Ritual Combat in Traditional Societies of Southeast Asia. *Asian Cultural Studies*, 36(3), 256-273.
- Sudirman, A. (2021). Parasean: Warisan Budaya Masyarakat Sasak. *Jurnal Humaniora*, 33(1), 45-62.
- Thompson, R. (2022). Traditional Sports as Cultural Capital. *Sociology of Sport Journal*, 40(2), 178-195.
- Turner, V. (2019). *Combat Sports and Cultural Identity in Southeast Asia*. University of Chicago Press.
- Turner, V., Johnson, R., & Lee, K. (2023). Economic Impact of Cultural Tourism. *Tourism Economics Review*, 41(3), 289-306.
- Williams, C. (2021). Traditional Combat Sports as Educational Tools. *Education Research Journal*, 38(4), 234-251.
- Wilson, M. (2020). Martial Arts Traditions in Southeast Asia. *Asian Cultural Heritage*, 27(2), 145-162.
- Wilson, P. (2021). Ritual Solidarity in Traditional Communities. *Social Anthropology Review*, 35(1), 89-106.
- Williamson, D. (2023). Cultural Commodification in Modern Society. *Cultural Economics Journal*, 32(4)

## Preparations for a Journey to the Crusading East According to the Letters of Jacques de Vitry (Existential Aspects)

**Tea Tsitlanadze**

Tbilisi State University, Georgia,  <https://orcid.org/0009-0009-9127-2987>

**Andro Gogoladze**

University of Georgia, Georgia,  <https://orcid.org/0009-0009-9543-5608>

**Abstract:** The letters of Bishop Jacques de Vitry of Acre, preacher of the Fifth Crusade, are a valuable historical source. With these sources it is possible to reconstruct not only the historical processes of the 13th century, but also its everyday life. During the years of 1216-1221 Vitry sent seven letters to different addressees. As we know, Jacques de Vitry was the third preacher of the Fifth Crusade. Pope Honorius had sent him to Syria to preach the new crusader campaign. The latter had been assigned a rather difficult task, since the situation in the cosmopolitan cities of Acre, Tire and Sidon were extremely difficult. We are interested in all of the existential issues that people of that era faced during distant travels, namely: planning, time, food and safety. The purpose of our research is to show the nature and difficulties of traveling in the Crusader era, based on the first and second letters of the aforementioned bishop.

**Keywords:** Jasque de Vitry, Crusade, Travel preparations

**Citation:** Tsitlanadze, T. & Gogoladze, A. (2024). Preparations for a Journey to the Crusading East According to the Letters of Jacques de Vitry (Existential Aspects). In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 127-134), Istanbul, Turkiye. ISTES.

### Introduction

The purpose of this work is to study and carefully scrutinize the daily life of the medieval (crusader) society. In particular, in regards to the travels and preparations for those voyages to the far east. The mentioned preparations were often faced with a number of obstacles and hence, the representation of the solutions for those hardships can provide us with a better understanding of the daily life of people in those societies. For that we analyse the letters of the preacher and the participant of the fifth crusade, Bishop Jacques de Vitry of Acre.

For the purpose of our research the main points of interest from the letters of the bishop proved to be the ones representing his every day activities as a political figure. In his letters we find a description of the necessities

required for planning a distant maritime expedition. At the same time, they also underline how dangerous such expeditions were for all the sailors, no matter their status, birth rights or wealth.

It is precisely through the letters of Jacques de Vitry that we have the opportunity to reconstruct the existence of that time. These letters, which he sent to the addressees (the Pope and other ecclesiastical and erudite persons), actually have the form of correspondence. And all this information is collected from the beginning of his journey, to the very end of the Fifth Crusade (a military campaign in Egypt).

## **Preparing for the trip to the East**

The epistolary corpus of Bishop Jacques de Vitry of Acre, renowned as a preacher and active participant in the Fifth Crusade, constitutes a highly valuable historical resource.

Bishop Jacques de Vitry, as a firsthand observer, provides eyewitness accounts of the ongoing dynamics, encompassing the military endeavors alongside the socio-cultural panorama of Christian and diverse communities in Palestine. Additionally, his perspective as a clergyman imbues his narratives with a discerning critique of the unfolding events.

Through these letters, a comprehensive reconstruction of not only the historical narratives of the 13th century but also the intricacies of everyday life becomes feasible. Between the years 1216 and 1221, Bishop Jacques de Vitry dictated seven letters to his secretary de Cambrai, who made several copies and dispatched them to their intended recipients (the Pope, the University of Paris, and members of the clergy). (Jacques, 1998)

The objective of the present report is to explore information regarding the nature and challenges associated with maritime journey during the Crusades' period based upon analysis of the contents presented within the initial and subsequent correspondences.

Jacques de Vitry was a notable figure among the leadership of the Fifth Crusade. Entrusted by Pope Honorius III with a formidable task, he had a task of spiritual guidance to the crusaders in the Holy Land, particularly in the cosmopolitan centers of Acre, Tyre, and Sidon, where religious tensions were most pronounced. The correspondence underscores the necessity to communicate with diverse ethnic groups in Arabic language within these urban centers, which made Vitry's mission more complicated. (Cannuyer, 1984) (Bysted, 2004; Stambouili, 1991) (Jean Donnadiou, 2019)

The first letter of Jacques de Vitry, dated November 4, 1216, holds particular significance as it delineates the preparations undertaken by medieval individuals for travel, while the second letter delves into the hardships encountered during such journeys. Overall, these accounts provide invaluable insights into the quotidian existence and existential challenges prevailing during that epoch.

Our inquiry pertains to the myriad existential concerns confronted by individuals of the era while embarking on journeys, encompassing the logistical aspects of planning, the temporal duration entailed, as well as the provisions and safety measures requisite for traversing extensive distances.

In the initial passage of Jacques de Vitry's first letter, customary salutations precede an expression of lamentation wherein he articulates "the preoccupation of his mind with thoughts of friends and acquaintances, relegating other matters to a state of insignificance. Consequently, the pleasures derived from prayer and the inclination towards scriptural study are frequently compromised by these preoccupations". This quotation serves to characterize Jacques de Vitry as an individual. Despite his elevated clerical standing, he demonstrates a susceptibility to worldly concerns, (including logistical preparations and obstacles), which exert a pronounced influence on him beyond the confines of spiritual matters alone. Jacques de Vitry was concerned by secular challenges no less than spiritual ones. Moreover, he prioritized them over religious ones: "a demented bishop sitting on the throne is like a monkey climbing on the roof of a house." (Gogoladze, 2015)

Jacques de Vitry embarked on his journey from Genoa bound for Palestine. His correspondence indicates that prior to reaching Genoa, he encountered numerous perils. In Lombardy, he found himself compelled to traverse a swollen river, an endeavor fraught with danger that nearly resulted in his demise. Miraculously surviving this harrowing ordeal, albeit at the expense of significant loss, he lost many possessions that had been laden upon mules for the duration of the journey. Subsequent to this ordeal, he proceeded initially to Milan, and thereafter to Perugia, where he encountered the late Pope Innocent III. Following this encounter, he spent some time at the court of the incumbent Pope Honorius III (within the Papal Curia). Here, the new pontiff affirmed to him the entitlements bestowed by his predecessor for the forthcoming crusade. With these matters settled, Jacques de Vitry finds himself situated in Genoa, where he embarks upon preparations for his voyage across the seas. (Gogoladze, 2015)

### **Maritime Voyage of Jacques de Vitry**

The initial point of our interest within this correspondence lies in its meticulous exposition regarding the preparations undertaken for the maritime voyage (a topic further elaborated upon in subsequent letters). Jacques de Vitry regards that it is preferable to commence sea voyages during the late autumn period. During this epoch, it appears that the late autumn season held favor for undertaking long-distance maritime expeditions. Jacques de Vitry provides the rationale behind this choice, attributing it to the heightened durability of ships during this time and the advantageous preservation of provisions and water in the colder temperatures—a critical consideration for such journeys. Moreover, during this season, maritime conditions typically featured relatively tranquil weather patterns conducive to expedited sailing. Jacques de Vitry rented a newly commissioned vessel for which he disbursed a sum of 3000 livres. Notably, he underscores that he paid 500 livres solely for the mast. (Jacques, 1998) (Gogoladze, 2015)

Given the mention of monetary units in the text, it is pertinent to address the currency system prevalent during Jacques de Vitry's era, particularly in the crusading Eastern regions. The primary unit of currency in this context was the bezant, although the dinar also circulated widely. The French historian Bono noted that the exchange rate of these coins varied from period to period, although in this period 3 bezants were equal to about 288 dinars. The unit of money named in the letter was the livre of 20 sous, which was equal to 12 silver dinars. For the purpose of understanding the magnitude of the monetary figures under discussion, an example can be provided. In the crusader-held territories of the East, individuals typically needed approximately 2-3 bezants per month to sustain themselves (Philippe Augustus - 3 bezants, and Richard the Lionheart requiring 4 bezants for warriors). The bezant was esteemed as a substantial denomination, primarily employed for significant financial transactions. In this region, a diverse array of coins were in circulation, minted by the kings of Jerusalem, among which were the notable "Obols" (Obol- half a dinar). Additionally, currency from Muslim rulers, such as the gold dinar, was commonly exchanged within the crusader kingdoms. It was not uncommon to encounter coins issued by Venetian authorities as well. The influx of gold from the Western regions into the East during this period precipitated the precious metals crisis by the end of the 14th century. This further played a pivotal role in catalyzing the epoch of the "Great Geographical Discoveries". As corroborated by this segment of Jacques de Vitry's letter, the heterogeneous monetary framework prevalent in the East fostered a dynamic circulation of currency, thereby engendering a robust state of commercial exchange: there were individuals skilled in the business. (Ilse Schöndorfer, 1997) (Gogoladze, 2015)(Kirtland John Wright, 1925)

A martial tradition observed in Genoa, recounted in the initial letter, is interesting: as soon as Jacques de Vitry's vessel docked within the city's confines, the citizens of Genoa appropriated all of Jacques de Vitry's horses, citing it as a customary practice of the city wherein: 'In times of preparing for conflict, all equine assets encountered en route are commandeered, regardless of their ownership'. The Genoese were to seize control of one of the fortified castles. Nevertheless, upon the cessation of hostilities the horses requisitioned during the conflict were duly restored to their rightful owners.

Jacques de Vitry made arrangements for five compartments aboard the vessel, intended to accommodate himself and his companions. "A quarter of the upper part of the ship was allocated for dining and scholarly pursuits, where I would read books... Additionally, I secured a cabin for sleep shared with my fellow travelers. An additional cabin was procured for the purpose of storing garments and providing accommodations for seven days. I rented the third chamber to accommodate the servants, tasked with culinary preparations. I was in need of another compartment necessary to house the horses accompanying me on the voyage". In regards to the ship's hold, provisions including biscuits, wine, meat, and other sustenance were meticulously stored, ensuring an adequate supply for the anticipated duration of three months". The reference to "biscuits" in the text pertains to oven-baked bread, subsequently twice-dried and cut into smaller fragments, traditionally used for extended voyages.(Coens, 1962; Philipp Funk, 1909) Don

This excerpt from the letter has engendered divergent interpretations regarding the social background of Jacques de Vitry. Historian Duches posited that he hailed from the lower strata of society, whereas historian Funk

contended that Jacques de Vitry likely originated from the aristocratic milieu. Funk's assertion is predicated on the abundance of items enumerated in the travel narrative, such as chests, books, cabins, and clothing, possessions typically associated with affluence and influence, suggesting a privileged background. (Philipp Funk, 1909)

During the Middle Ages, chests served as common receptacles for storing various items such as clothing, books, and other belongings. However, extant sources from this era provide scant details regarding furniture. Medieval authors typically overlooked detailed descriptions of furniture within their narratives. However, the account relayed by Jacques de Vitry, particularly the narrative about the lost and recovered chest, stands out as a rare instance where furniture, in its functional capacity, is articulated with eloquence. This narrative undoubtedly offers significant material for scholarly examination of daily life in medieval Europe and the Crusader East.

However, as evidenced by the voyage's historical account provided in the letter, it is apparent that these provisions were likely inadequate for the duration of the journey spanning several months. Consequently, the author of the letter notes that they made multiple stops along the route to various islands to replenish their stocks of water and supplies. At the same time, travel during this epoch, whether by land or sea, was fraught with myriad perils that jeopardized not only the lives of passengers but also the procurement of sustenance and potable water. This vulnerability was obvious throughout the course of this journey.

By February 1217, the vessel had reached Acre. He indicated in the second letter: "We overcame numerous challenges during five weeks and were subjected to myriad hardships across various locales". All of this livestock was consumed in route, indicative of a lengthy journey. Furthermore, the letter recounts of a maritime calamity, wherein a ship narrowly avoided collision with the preacher's vessel during a storm. Those aboard the ship carried gold, silver, and jewels fastened to their bodies, ensuring that in the event of a disaster, they could swim and survive. Additionally, a small rescue boat was present on the vessel, designated for privileged individuals, among whom was Jacques de Vitry, who was offered to embark but he declined. Employing specialized "hooks and spears," the sailors maneuvered the approaching ship by pushing and pulling it. (Jacques, 1998) (Setton M. Kenneth, 1977)

As evident from the account, ships during this period were equipped with specialized gear, including boats and other apparatus, to navigate through challenging circumstances. Within the letter, the author alludes to seasoned and influential mariners possessing multiple vessels, including ships and galleys, who had undertaken voyages to the "land of the Saracens" on numerous occasions. It is worth noting that, in light of medieval sources, the specific classification of these ships remains challenging to ascertain. During this period, alongside galleys, dromons and galleons were also utilized, albeit references to large ships accompanied by escort vessels are infrequent. Galleons and galleys were predominantly employed in naval engagements. Notably, the Genoese, naval allies of the Crusaders alongside Venice, maintained dominance over the Mediterranean even subsequent to the fall of Acre in 1291, a perspective reaffirmed by this segment of the letter. (Gogoladze, 2015; Jacques, 1998; Jacques de Vitry, 1894)

Jacques de Vitry's procurement of an abundance of provisions may have been motivated by factors beyond the exigencies of the lengthy voyage. Contemporary accounts suggest that Syria faced agricultural shortages during those years. These conditions prompted a significant portion of the crusaders stationed in the region to return to their homelands, with reports indicating that approximately 100,000 individuals succumbed to starvation. While these figures may be exaggerated, the issue persisted in subsequent years. Jacques de Vitry's meticulous preparations for the arduous journey underscore his acute awareness of these circumstances.

In this instance, Jacques de Vitry references a distressing practice purportedly prevalent during the Middle Ages when undertaking voyages. In the second letter, he recounts an incident where "the captain sought to cast out all indigent passengers from the vessel and abandon them on an island due to insufficient provisions aboard." The plight of the unfortunate individuals was averted solely by the onset of a formidable tempest, perceived as a divine intervention. Notably, even the author of the letter was precluded from intercession. Amidst the tempest's fury, the author recounts, "I abstained from consuming cooked food, as no one dared to kindle a flame aboard... Fearing depletion of our water supply, we exposed linen to the rain; thus, we reaped a twofold benefit - laundering garments and harvesting water collected thereby."(Gogoladze, 2015; Jacques, 1998; Jacques de Vitry, 1894) The account detailing their sustenance and living conditions aboard the ship amidst adversity is notably intriguing. Jacques de Vitry further elaborated on their attempts to address the damage incurred by the vessel during the severe storm, stating, "Our sole recourse lay in plugging the fissures with fragments of linen".(Jacques de Vitry, 1894)

This section of the letter illustrates the diverse composition of participants in the crusade, encompassing individuals from both privileged and lower socioeconomic strata. Many embarked on the crusade as pilgrims or in pursuit of material prosperity. The significant influx of people from various European regions and social backgrounds to the crusader territories is evident not only in this correspondence but also in other writings by Vitry.

Upon reaching the destination, Jacques de Vitry found himself unable to visit the sacred sites or undertake journeys to these locations due to apprehensions stemming from the presence of Saracen forces. Nonetheless, as he attested, these places associated with Christ's birth and upbringing were merely eight miles distant from Acre. Yet, voyaging to the East posed greater challenges and perils. Subsequently, Jacques de Vitry journeyed to various cities, escorted by an armed retinue from Acre to Tyre, and then from Tyre to Sidon. To traverse from Sidon to Beirut (Berith), he dispatched messengers to summon warriors for their protection. As detailed, they traversed Saracen territories, accompanied by a considerable contingent of horsemen.(Jacques, 1998; Jacques de Vitry, 1894; Philipp Funk, 1909)

## Method

In order for us to have studied the given subject, we've utilized certain scientific methods. Namely, we've used

the methods of comparative and critical analysis of sources. At the same time, the research methodology is based on scientific objectivity and the principles of historicism.

## Discussion

The first letter of Jacques de Vitry is dated November 4, 1216. This letter is particularly important because it describes the travel preparations of a medieval man. The second letter of Jacques de Vitry is nonetheless important, because it describes the hardships which had emerged during this voyage. All of this in conjunction paints us a bigger picture of the medieval everyday life and the obstacles of its travelers. As a result of the research it became clear that it was better to start the voyage in late autumn. One of the reasons for that was that the vast amounts of food that was required for the expedition could more easily be preserved from spoiling during colder temperatures. However, the calmness of the sea was also something that needed to be taken into account and the latter proved to be more stable in autumn. Apparently, due to those reasons it was precisely this period that was chosen for distant voyages. Despite these throughout calculations, the main subject of our research still had to make a few stops along the way to replenish their water and food supplies. Apart from that, he did still get caught in a storm. Thus this let's us conclude that even if thoroughly planned, the expedition could never be completely bulletproof from the different dangers.

## Conclusion

The epistles authored by Jacques de Vitry constitute a highly significant primary source dating from the 12th to 13th centuries. They afford invaluable insights into various aspects, including the daily routines of Christian communities both in Europe and Palestine, the experiences of European settlers residing in the Levant, as well as the delineation of borders pertaining to the Crusader realms and the urban centers encompassing these territories. Notably, such thematic domains have garnered considerable scholarly interest among historians, particularly in the 20th century, a period during which historians' fascination with medieval studies was kindled. These significant themes pertinent to ethnographic science are often dispersed throughout historical records, necessitating diligent collection and comparison as a crucial scholarly endeavor. While these narratives are particularly captivating for examining the intricacies of daily existence in the medieval Crusader East, our current focus revolves around the domain of travel and its attendant challenges.

## References

- Bysted, A. L. (2004). *The Deeds of Pope Innocent III by an Anonymous Author*, trans. with an introduction and notes by James M. Powell. Washington D.C.: The Catholic University of America Press, 2004. Pp. xlv, 286. ISBN 0 8132 1362 2. *Crusades*. <https://doi.org/10.1080/28327861.2006.12220311>
- Cannuyer, C. (1984). *'Les Emblèmes sigillaires de Jacques de Vitry reproduits sur trois pièces du trésor d'Oignies'*: Vol. t.58. dans *La Vie wallone*.

- Coens, M. (1962). "Jacques de Vitry": Vol. t. 32. dans Biographie nationale publiée par l'Académie des Sciences, des Lettres et des Beaux-Arts de Belgique, t. 32; Suppl. t. 3, Bruxelles.
- Gogoladze, A. T. T. K. T. S. N. (2015). *Georgia and The Crusade East according to Jaques de Vitry*.
- Ilse Schöndorfer. (1997). *Orient und Okzident nach den Hauptwerken des Jakob von Vitry*. Peter Lang GmbH, Internationaler Verlag der Wissenschaften.
- Jacques, de V. (1998). *Lettres de la Cinquième Croisade* (R. B. C. Huygens & Gaston Duchet-Suchaux, Eds.). Brepols, 1998.
- Jacques de Vitry. (1894). *Briefe des Jacobus de Vitriaco 1216-1221* (Reinhold Röhrich, Ed.).
- Jean Donnadiou. (2019). Jacques de Vitry. Entre l'Orient et l'Occident: l'évêque aux trois visages. *Annales Histoire, Sciences Sociales*.
- Kirtland John Wright. (1925). *The Geographical Lore of The Time of The Crusades*.
- Philipp Funk. (1909). *Jakob von Vitry, leben und werke*. B. G. Teubner, 1909.
- Setton M Kenneth. (1977). *A History if the Crusades, The art and Architecture of the Crusader State: Vol. IV* (Wisconsin Press).
- Stambouili, R. (1991). *Les clefs de Jérusalem Deux croisades françaises en Egypte (1200-1250)*.  
[https://www.google.com/search?q=Stambouili%2C+R.+Les+clefs+de+J%C3%A9rusalem+Deux+croisades+fran%C3%A7aises+en+Egypte+\(1200-1250\)%2C+Paris%2C+1991&oq=Stambouili%2C+R.+Les+clefs+de+J%C3%A9rusalem+Deux+croisades+fran%C3%A7aises+en+Egypte+\(1200-1250\)%2C+Paris%2C+1991&gs\\_lcrp=EgZjaHJvbWUyBggAEEUYOdIBBzQ1OWowajSoAgCwAgE&sourceid=chrome&ie=UTF-8](https://www.google.com/search?q=Stambouili%2C+R.+Les+clefs+de+J%C3%A9rusalem+Deux+croisades+fran%C3%A7aises+en+Egypte+(1200-1250)%2C+Paris%2C+1991&oq=Stambouili%2C+R.+Les+clefs+de+J%C3%A9rusalem+Deux+croisades+fran%C3%A7aises+en+Egypte+(1200-1250)%2C+Paris%2C+1991&gs_lcrp=EgZjaHJvbWUyBggAEEUYOdIBBzQ1OWowajSoAgCwAgE&sourceid=chrome&ie=UTF-8)

## The Examining Social Studies Students' Perceptions of the Concepts of Law, Justice, Right and Equality

**Özkan Akman**

Süleyman Demirel University, Türkiye,  <https://orcid.org/0000-0002-8264-3178>

**Ugur Doğan**

Ministry of National Education, Türkiye,  <https://orcid.org/0000-0002-7249-0489>

**Abstract:** The aim of this study is to reveal the cognitive structures of social studies students through word association test and to determine their knowledge and misconceptions about the concepts of law, justice, right and equality. In the research, which was designed in the survey model, a word association test was used to determine the cognitive structures of 7th grade students regarding the mentioned concepts. In the 2023-2024 academic year, 140 students studying in the 7th grade of 4 different secondary schools in Isparta province participated in the study. Word association test was used as a data collection tool in the study. As a result of the research, the words obtained for the concepts were examined in detail, and concept networks were created in line with the cut-off points determined by taking into account the repeated words. In the study, it was observed that 7th grade students repeated the word "Justice" most frequently for the concept of law, "Equality" most frequently for the concept of justice, "Justice" most frequently for the concept of right, and "Justice" most frequently for the concept of equality. The words justice, right, law, equality, judge, prosecutor, freedom and court were the words repeated by the students. As a result of the research, it was determined that 7th grade students had more conceptual knowledge about the concept of equality and more misconceptions about the concept of right.

**Keywords:** Law, Justice, Right, Equality, Freedom, Word Association

**Citation:** Akman, Ö. & Dogan, U. (2024). The Examining Social Studies Students' Perceptions of the Concepts of Law, Justice, Right and Equality. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024--International Conference on Studies in Education and Social Sciences* (pp. 135-148), Istanbul, Turkiye. ISTES.

### Introduction

In today's societies, concepts such as rights, law, equality and justice are of great importance and our organized knowledge, which is associated with other concepts in our minds, is formed through our experiences (cited in Prater, 1993; Klausmeier, 1990). These concepts allow students to organize the information they have learned and think more deeply by combining it with new concepts. Thus, they can create new meanings by synthesizing the information they have acquired from their environment (Morris, 1996). There is a strong relationship

between the concepts of right, law, equality and justice, and it is important for societies to have basic values in order to transfer these concepts to individuals. These values are the criteria that ensure the mental acceptance and implementation of the desired concepts (Çengelci Köse, 2017).

**The Concept of Rights:** Rights refer to the basic privileges and freedoms that individuals have. In order for these privileges and freedoms to be used equally, the individual must have a strong sense of rights. The strengthening of this consciousness in the individual affects the ability to determine what is and is not within the boundaries of the individual in society (Emini, 2004). Every individual has innate rights and these rights include the dignity, life, liberty and property of the individual. Rights are usually guaranteed by constitutional provisions and protected by legal systems. The concept of rights is an important tool to ensure that individuals exist equally in society.

**The Role of Law:** Law is the set of rules and laws that maintain order in a society. Law regulates relations between individuals, sets standards of behavior and ensures justice. Law fulfills functions such as protecting rights, punishing crimes and ensuring the general order of society. The main purpose of law is to contribute to the creation of a just society.

**The Ideal of Equality:** Equality refers to the status of every individual as having equal opportunities, rights and treatment. All segments of society should be subject to the principle of equality, regardless of gender, race, religion or economic status. Equality is necessary for individuals to realize their maximum potential. Therefore, it is important for societies to adopt policies based on the principle of equality in order to create a sustainable society.

**The Pursuit of Justice** Justice is the fundamental purpose of law and the key to maintaining the peace of society. Justice means that everyone gets what they deserve, that offenders are punished and that social balance is maintained. Justice should be based on the principle of equality and include principles such as impartiality, transparency and independence in the application of law. In conclusion, the concepts of rights, law, equality and justice are interdependent and complementary for the healthy functioning of societies. They come together to ensure that individuals feel safe, realize their potential and live in a just society. Therefore, the progress of societies adhering to these fundamental principles will lay the foundation for a sustainable future.

Today, understanding the fundamental values and rules that hold societies together is extremely important for raising conscious individuals of the future. In this context, social studies courses offer students the opportunity to understand and evaluate basic concepts such as social norms, law, justice, rights and equality (Çoban, 2017). However, student perceptions of these concepts are often blended with abstract social structures, cultural differences, and individual experiences. This study aims to understand and evaluate social studies students' perceptions of the concepts of law, justice, rights and equality. Students' perspectives on these fundamental issues have the potential to influence the future of our societies. Therefore, examining how students understand,

interpret and evaluate these concepts will help us understand whether our education system is functioning effectively.

The concepts of law, justice, rights and equality require a deep understanding not only of the functioning of legal systems and the state, but also of the relationships between individuals and the creation of social order. In this context, social studies courses should guide students not only theoretically but also on how to apply these concepts in practical life. In this study, an analysis will be presented to understand how 7th grade students' perceptions of law, justice, rights and equality are shaped. Social studies education aims not only to provide students with knowledge but also to raise them as citizens of the world. Therefore, it is hoped that the analysis presented in this study can be used to make the content and methods of social studies courses more effective.

### **Purpose of the Study**

The aim of this study is to reveal the cognitive status of middle school students studying in the 7th grade of Isparta province towards the concepts of law, justice, right and equality and their misconceptions about the concepts.

### **Method**

The methodology section of the study includes the research model, participant status, stages of data collection and analysis.

### **Research Model**

In our study, which aims to determine the cognitive status and misconceptions of 7th grade middle school students about the concepts of law, justice, right and equality, the survey model was applied. A word association test was conducted to reveal the students' cognitive levels about the identified words.

### *Participants*

The study was conducted with 7th grade students studying in 4 secondary schools in different neighborhoods in Isparta province in the 2023-2024 academic year. The aim of this research conducted with 7th grade students is that students have learned these concepts in the units of 5th, 6th and 7th grades of the curriculum of the Ministry of National Education. In this framework, a total of 140 students participated in the study voluntarily, but 19 of the students who participated in the study were excluded from the evaluation because they did not fill in all the concepts in the word association test, and the information collected from 121 students was analyzed and interpreted. Of the 121 students whose data were evaluated in the study, 72 were female and 49 were male.

*Data Collection*

In the study, a word association test was applied during the collection of data from the students. While creating the test, four words (Law, Justice, Right, Justice) that are frequently used in the social studies lessons of 7th grade students were selected. The test was organized so that each word was on a single page so that the keywords could be better understood by the students. Students were given 60 seconds for each page of the test and the words belonging to each concept were written separately as follows. The reason why each word was given on a separate page was to prevent the validity of the test from being damaged by preventing students from thinking different concepts on the same page (Bahar & Özatlı, 2003).

Law	Justice
Law .....	Justice .....
Law .....	Justice .....
Law .....	Justice .....
Law .....	Justice .....
Law .....	Justice .....
Law .....	Justice .....
Law .....	Justice .....
Law .....	Justice .....
Law .....	Justice .....
Law .....	Justice .....

It is a test technique developed to reveal cognitive relationships about the concepts that students learn in social studies courses and other courses. The word association technique used in the research is the most common test technique used to determine the mental structure of students and individuals and how they record the concepts learned in their brain with a coding, and whether they make a correct connection by extracting this information from memory with a word they encounter when necessary( Hovardas & Korfiatis, 2006). In other words, it is a method to establish a connection with the concepts in his/her mind when he/she sees the words determined in a short period of time (Atasoy, 2004).

*Data Analysis*

In this study, the responses given by 7th grade students to the keywords in the word association test were meticulously analyzed. A table indicating the number of repetitions of frequently used concepts for the words law, justice, right and equality was created. In the table, breakpoints were determined according to the repetition of the words and concept networks were determined. The methods developed and proposed by Bahar et al. (1999) were used in this study to create and interpret the breakpoints. While determining the cut-off point, it was based on the highest answer given to the key concepts. After the upper cut-off point is determined, this point is interpreted by pulling it down with the intervals determined respectively (Bahar & Özatlı, 2003). As an

example of the cut-off point, the keywords written by the students in the range of 60-80 mean that the word is above 60 and below 80. In the evaluation of the words, it was checked whether the written words showed a scientific affinity with the keyword. In scientific circles, when the keywords determined by the researcher and some of the words written by the students do not overlap, it is expressed as misconceptions (Kabapınar, 2003). In this study, the key concepts and the answers given by the students were analyzed to determine whether there were any misconceptions. The frequencies of the words with misconceptions were determined and the misconceptions were identified.

## Results

The findings we obtained from the words mentioned by the students in our research are presented below with the help of tables and figures. The frequencies of the words related to the concepts of law, justice, right and equality are presented in Table 1.

Table 1. Frequencies of Derived Words Related to the Identified Words

WORDS	RIGHT	JUSTICE	EQUALITY	LAW
Law	77	65	47	*
Equality	75	86	*	64
Right	*	60	62	54
Justice	106	*	82	91
Court	29	63	21	42
Accuracy	19	16	11	10
Honesty	41	25	13	6
Judge	29	56	*	57
Prosecutor	24	44	21	62
Lawyer	22	42	5	50
Education	28	4	6	1
School	11	6	25	21
Freedom	57	16	26	13
Responsibility	26	2	4	-
Rule	26	15	3	10
Constitution	17	20	10	30
Love	4	10	9	8
Respect	12	18	10	12
Libra	2	10	56	21
Individual	26	10	16	6
Punishment	*	7	*	25

Money	8	6	13	9
Prison	*	18	2	21
Criminal	5	22	3	13
Mallet	3	*	*	12
Judgment	5	18	1	7
Faculty	1	*	2	24
University	1	*	*	15
Police	6	14	8	28
Mather	7	6	13	2
Father	4	5	10	2
Lawsuit	5	6	3	8
Classroom	*	*	10	3
Allah	7	10	6	1
Life	28	3	4	1
Republic	8	3	11	1
Reflection	12	1	9	1
Order	2	7	10	1
Hospital	*	*	*	12
Poverty	*	1	11	*
Wealth	*	1	13	*
Health	17		7	*
Balance	*	1	27	*
Gender	*	*	32	*
Same	*	*	10	*
Border	1	*	*	12
Tahtaravalli	*	*	12	*
State	4	10	8	*
Goodness	*	2	2	1
Palace of Justice	3	2	*	5
Dominance	*	1	*	3
Intern	*	*	*	2
Murder	*	*	*	3
Police Station	1	*	*	4
Politics	*	4	*	3
Inequality	*	*	2	4
Press	*	*	*	1
Conclusion	*	*	*	1

Injustice	6	4	1	2
Medicine	*	*	*	4
Teacher	4	6	5	2
Necessity	1		*	1
Decision	1		*	2
Student	*		2	3
Profession	2	*	*	4
Gendarmerie	5	2	4	9
Democracy	8	2	2	4
Medicine	*	*	*	4
Peace	2	5	*	5
Document	1	*	*	1
Fighting	1	*	*	1
Stubbornness	*	*	*	2
Stability	*		*	1
Mizan	*	2	*	1
Innocence	*	1	*	1
World	1	1	4	1
Reading	2	*	*	1
Hurriyet	2	3	2	1
Defend	3	1	*	2
Ataturk	2	6	4	1
Justice High	*	*	*	1
School				
Lectern	*	*	*	2
National	2	3	*	1
Solution	*	*	*	1
Truth	1	2	1	1
Hearing	*	1	*	2
Fairness	*	4	4	1
Examination	*	2	5	2
Escape	*	*	*	1
Fight	*	1	*	1
President	*	*	1	1
Draw	1	*	7	*
Friendship	*	*	2	*
Director	1	3	2	4

Trust	6	1	4	4
Despair	*	1	*	1
Society	*	1	1	2
Friendship	2		4	*
Race	*	2	8	*
Behavior	*	*	*	1
Rank	*	*	2	*
Help	*	*	4	*
Law	*	5	2	*
Hereafter	*	2	*	*
Palestine	5		1	*
Tolerance	1	1	2	*
Unity	*	5	4	*
Language	*	1	3	*
Religion	2	1	4	**
Compassion	1	*	2	*
Disciplinary Board	*	2	*	*
Winning	*	*	*	1
Family	3	2	3	*
Brotherhood	*	*	5	*
Privilege	*	*	8	*
Match	*	*	6	*
Bread	3	*	2	*
No to Violence	*	3	1	*
Hz Omar	*	1	*	*
Basic	1	1	*	*
Voting	1	*	*	*
Consumer	1	*	*	*
Arbitration				
Committee				
Transportation	1	*	*	*
Need	3	*	*	*
Contact	6	*	*	*
Protection	2	*	*	*

As shown in Table 1, students produced a total of 126 words related to the concepts of law, justice, right and equality. The most frequently repeated word related to our keyword rights is justice (f=106); the most frequently repeated word related to our keyword justice is equality (f=86); the most frequently repeated word related to our

keyword equality is justice (f=82); and the word related to our keyword law is justice (f=91). For each of our four key concepts, the words truth, court, prosecutor, freedom, constitution and respect were repeated by 10 or more students. Since the words repeated 10 times or more were located at the cut-off point, 75 words below 10 were not shown in the figures since they were below the cut-off point.

The concept networks created based on the words written by the students are shaped according to the cut-off points below. Our first frequency range for words with 80 and above is shown in Figure 1.

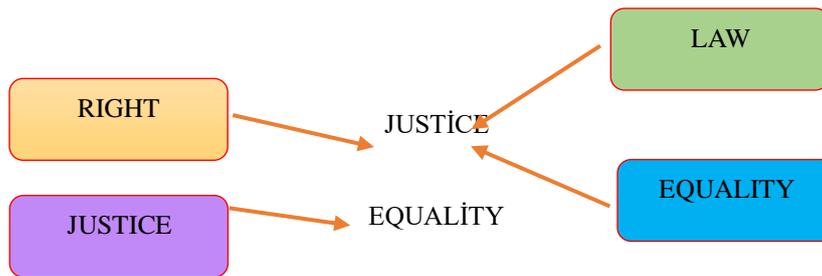


Figure 1. Concept Network Identifying Breakpoint 80 and Above

The cut-off point is 80 and above: As shown in Figure 1, 7th grade students derived 1 word for each key concept for 80 and above. Students repeated the word justice 106 times for right, 82 times for equality and 91 times for law. Within the concept of justice, students produced the word equality 86 times. The concept network consisting of the words derived for the cut-off point between 60-79 is shown in Figure 2.

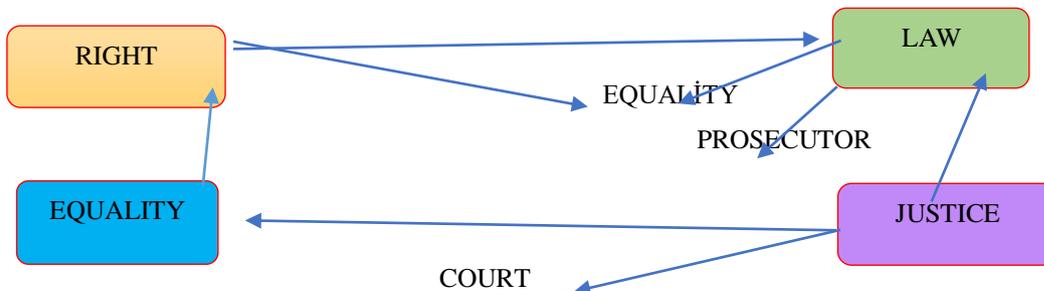


Figure 2. Concept Network Identifying Words with Breakpoints between 60-79

Cut-off point between 60-79 : As shown in Figure 2, in this interval, 7th grade students started to produce words for all of our keywords. It can be said that conceptual association has begun since the words produced appear in different key concepts. Conceptual associations have started since the word law is the intersection point for the concepts of right and justice, and the word right is the intersection point for the concepts of equality and justice. Since some words are still not associated with other concepts, they are disconnected from each other and intersection points are not observed.

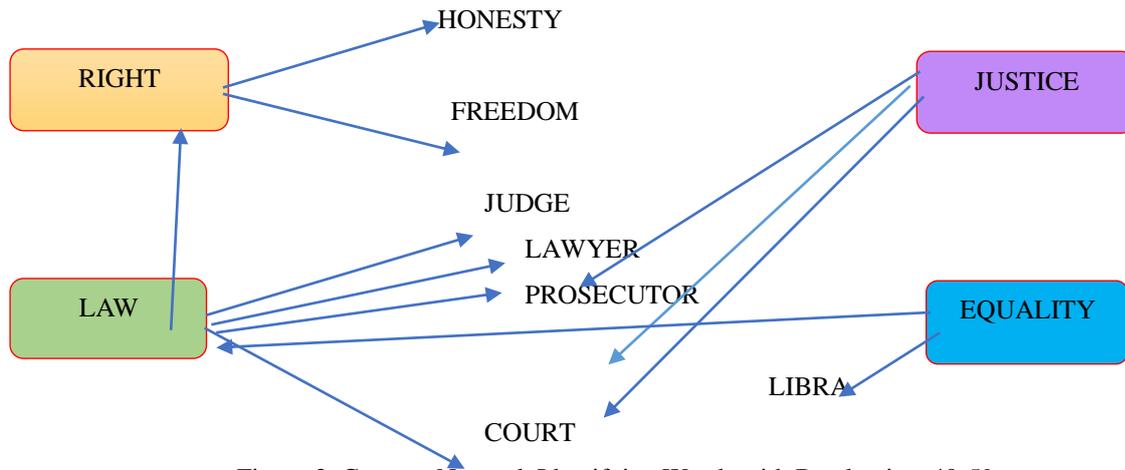


Figure 3. Concept Network Identifying Words with Breakpoints 40-59

Breakpoint between 40-59 : As shown in Figure 3, the number of words generated with our keywords gradually increases compared to the other ranges. The words judge, prosecutor and lawyer among the words derived in this interval are similar for our key concepts of law and justice in this interval. In this range, the key concept of right was derived from the key concept of law and the key concept of law was derived from the key concept of equality. The words freedom and honesty were produced from the key concept of right, but no connection was made with the other produced words. Similarly, the words court in the keyword law and scales in the keyword equality were not related to any other concept

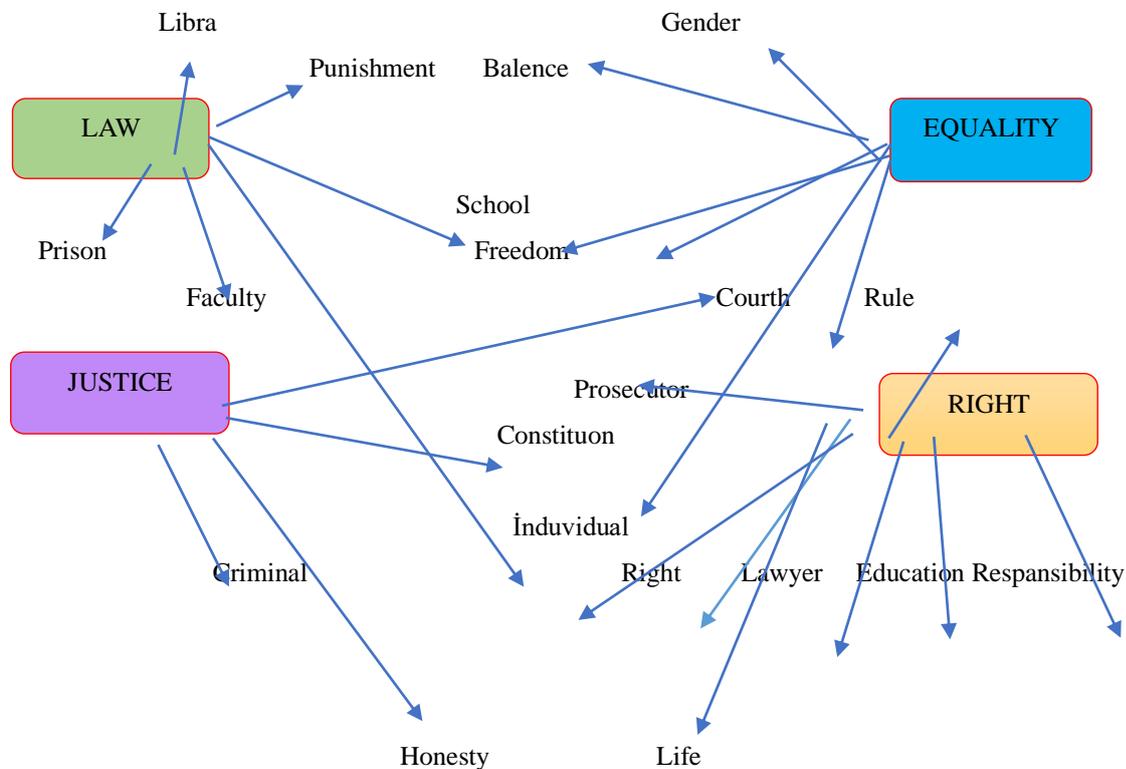


Figure 4. Concept Network Identifying Words with Breakpoints Between 20-39

Cut-off point between 60-79 : As shown in Figure 2, in this interval, 7th grade students started to produce words for all of our keywords. It can be said that conceptual association has begun since the words produced appear in different key concepts. Conceptual associations have started since the word law is the intersection point for the concepts of right and justice, and the word right is the intersection point for the concepts of equality and justice. Since some words are still not associated with other concepts, they are disconnected from each other and intersection points are not observed.

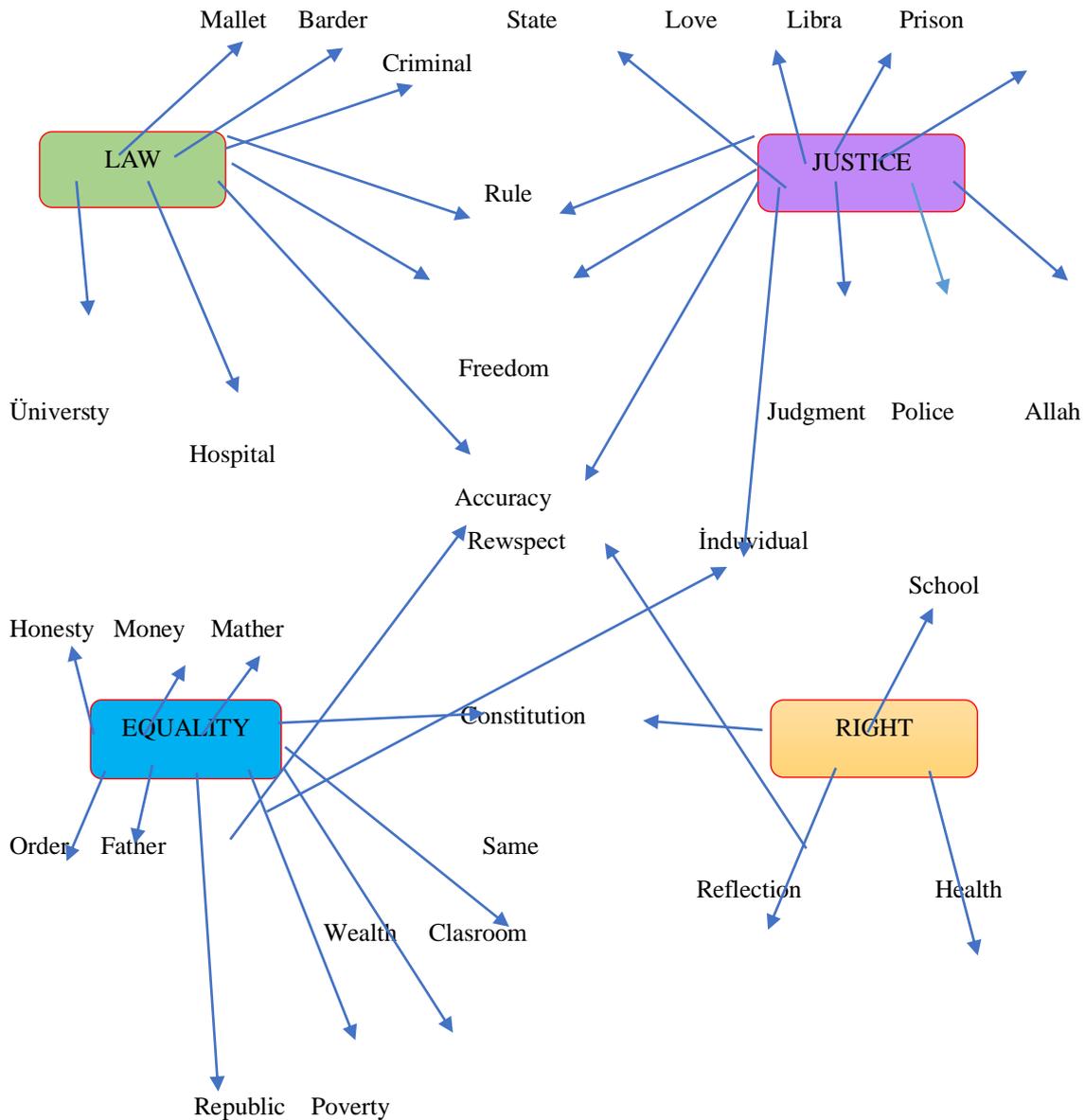


Figure 5. Concept Network Identifying Words with Breakpoints between 10-19

Cut-off point between 60-79 : As shown in Figure 2, in this interval, 7th grade students started to produce words for all of our keywords. It can be said that conceptual association has begun since the words produced appear in different key concepts. Conceptual associations have started since the word law is the intersection point for the

concepts of right and justice, and the word right is the intersection point for the concepts of equality and justice. Since some words are still not associated with other concepts, they are disconnected from each other and intersection points are not observed.

## Discussion, Conclusion and Recommendations

In our research, we determined how much the words associated with the abstract concepts of justice, law, right and equality that 7th grade secondary school students studied in social studies courses were learned at the cognitive level and categorized these words. According to the results of the word association test we applied to these key concepts, which are difficult to be learned by students, a total of 308 words were derived separately.

When the answers given were analyzed, the concept of justice was the most repeated word in all the answers given to our four key concepts. When we look at the definitions of the word justice mentioned in the literature, no consensus could be reached by the people who made definitions. According to Çeçen, our keyword justice, which has settled in our language from the word “adi” in Arabic language, states that it is intertwined with our other keywords right, law and equality. In order for justice to be realized, equality, right and law must be closely linked to each other (Çeçen 2020). The fact that students derived the word justice 279 times while deriving sentences about key concepts shows consistency between their cognitive levels and their definitions of justice. In other words, it is the situation of providing equality to individuals in an equitable manner, taking into account their personal characteristics (Kayar & Üzülmöz, 2005). Although the concept of justice and the keywords of law are different, they bring together freedom, equality, peace and trust to establish justice in society (Andaç, 2008). When the breakpoints in Figure 1 and Figure 2 are examined, it is observed that the key concepts always point to each other.

Justice is about respecting everyone's rights and maintaining a fair environment, while equality refers to the ideal that everyone should have the same opportunities and treatment. Rights define the natural or legal claims that individuals have and ensure that everyone's dignity and worth are respected. Law, on the other hand, consists of rules and norms established to maintain order in society and ensure that justice and rights are enforced.

These concepts are core values of a democratic society and are important for ensuring that the human rights of all are respected and justice is done. However, in many places around the world, these ideals are still not fully achieved. Problems such as discrimination, injustice and unfairness can prevent the full implementation of these concepts. Therefore, as societies, we must adhere to these values, strive for justice and equality and uphold the rule of law.

For these reasons, it is important that the education system functions in accordance with the principles of rights, law, justice and equality. Education contributes to the creation of a more just, equitable and democratic

environment in society and ensures respect for the human rights of all. It is therefore important that education policies and practices are based on and support these fundamental values. Ensuring justice, rights, equality and law in education makes society's education system more just, inclusive and effective. These concepts ensure that every individual's right to education is respected, that everyone can realize their potential and that society is prepared for a better future.

In conclusion, the concepts of justice, equality, rights and law are shared values of humanity and are essential for the progress and prosperity of societies. The protection and implementation of these concepts ensures that everyone can live a life of dignity and contributes to making societies more just, secure and sustainable. We must therefore remain committed to these concepts and strive to ensure that everyone has equal access to these fundamental values.

## References

- Akman, Ö., & Patoğlu, E. B. (2016). Ortaokul sosyal bilgiler ders kitaplarında yer alan ihtilafli konuların incelenmesi: İçerik analizi çalışması. *Eğitim Bilim ve Teknoloji Araştırmaları Dergisi*, 1(1), 77-93
- Aydın, G. Ç. (2022). *Amartya Sen'de Özgürlük, Eşitlik Ve Adalet: Sosyal Haklar Açısından Bir Değerlendirme*. Eğitim Yayınevi
- Bakar, F., Gerçek, A., & Mercimek, F. (2013). Vergilemede Adalet Normunun Çeşitli Ülke Anayasalarındaki Görünümü. *Hukuk ve İktisat Araştırmaları Dergisi*, 5(2), 62-
- Bayram, M. (2015). Ronald Dworkin'de Adalet Kavramı. *Uluslararası Beşeri Bilimler ve Eğitim Dergisi*, 1(1), 65-78.
- Bayram, M. (2017). Amerika Siyaset Felsefesinde Adalet, Eşitlik Ve Özgürlük Sorunu John Rawls Ve Ronald Dworkin Modeli. *Bingöl Üniversitesi Sosyal Bilimler Enstitüsü Dergisi (BUSBED)*, 7(13), 313-322.
- Çeçen, A. (2020). *Adalet kavramı*. Astana Yayınları.
- Çetin, Y. (2017). Nietzsche'nin adalet anlayışı. *Bilecik Şeyh Edebali Üniversitesi Sosyal Bilimler Dergisi*, 2(2), 546-557.
- Çoban, R. (2017). Sosyal adalet, eşitlik ve sosyal hizmet. *Gümüşhane Üniversitesi Sağlık Bilimleri Dergisi*, 6(4), 252-260.
- Elbay, S. (2020). Sekizinci sınıf öğrencilerinin hukuk ve adalet kavramlarına yükledikleri anlamların incelenmesi. *Eğitim ve Toplum Araştırmaları Dergisi*, 7(2), 585-608.
- Erdoğan, M. (2008). Adalet ve eşitlik. *Muhafazakâr Düşünce Dergisi*, 4(15), 9-22.
- Gülmez, M. (2010). İnsan haklarında ayrımcılık yasaklı eşitlik ilkesi: aykırı düşünceler. *Çalışma ve Toplum*, 2(25), 217-266.
- Hamzaoğlu, O. (2014). Eşitlik-Hakkaniyet-Hak. *Toplum ve Hekim*, 29(1), 24-31
- İrşi, E., & Sönmez, Ö. F. (2019). Ortaokul hukuk ve adalet dersi öğretim programına ilişkin öğretmen görüşlerinin belirlenmesi. *Kastamonu Education Journal*, 27(4), 1457-1469.
- İyigün, N. Ö. (2012). Örgütsel adalet: Kuramsal bir yaklaşım.

- Kaya, S. Eşitlik, Pozitif Ayrımcılık ve Dağıtıcı Adalet İlkeleri Çerçevesinde İdarenin Yükümlülüklerinin Değerlendirilmesi. *İdare Hukuku ve İlimleri Dergisi*, (21), 85-119.
- Kılınç, B. (2013). Kendi kendini açıklayan bir kavram: Adalet. *Genç Hukukçular Hukuk Okumaları Birikimler Dergisi*, 4.
- Marshall, T. H., & Bottomore, T. B. (2001). *Yurtaşlık ve toplumsal sınıflar*. Gündoğan Yayınları.
- Memişoğlu, S. P., & Taşkın, S. (2019). Öğretmenlerin adalet kavramına ilişkin metaforik algıları. *International Journal of Social Sciences and Education Research*, 5(2), 178-201.
- Radbruch, G. (2015). Hukuk Kavramı. *Anadolu Üniversitesi Hukuk Fakültesi Dergisi*, 1(2), 144-150.
- Rosenfeld, M. (2014). Derrida, Hukuk, Şiddet ve Adalet Paradoksu. *Sağlam, R. ve Akbaş, K.(çev). Hukuk Kuramı*, 1(1), 13-17.
- Satıcı, M. (2019). Hukuk Felsefesine Neden İhtiyacımız Var?. *İnsan ve İnsan*, 6(21), 713-724.
- Serim, B. (1994). Yasa önünde eşitlik ilkesi. *Amme İdaresi Dergisi*, 27(3), 13-25.
- Topakkaya, A. (2008). Adalet Kavramı Bağlamında Aristoteles-Platon Karşılaştırması. *FLSF Felsefe ve Sosyal Bilimler Dergisi*, (6), 27-46.
- Töremen, F., & Tan, Ç. (2010). Eğitim örgütlerinde adalet: Kavramsal bir çözümleme. *Dicle Üniversitesi Ziya Gökalp Eğitim Fakültesi Dergisi*, (14), 58-70.
- Urhan, V. (2016). Siyaset felsefesinde adalet, eşitlik, özgürlük. *Kaygı. Bursa Uludağ Üniversitesi Fen-Edebiyat Fakültesi Felsefe Dergisi*, (26), 103-119.
- Ünlü, T. (2009). Eşitlik ilkesi ve pozitif ayrımcılık.
- Yazar, E. (2023). Vatandaşlıktan Yoksun Bırakmada Gözetilmesi Gereken İlkeler: İnsan Hakları Açısından Bir Değerlendirme. *Yıldırım Beyazıt Hukuk Dergisi*, (1), 165-219.

# Theoretical Examination of Teachers' Motivations for Using Artificial Intelligence Applications in Education: Expectancy-Value Theory Perspective

**Eyüp Yurt**

Bursa Uludağ University, Türkiye,  <https://orcid.org/0000-0003-4732-6879>

**Abstract:** This study examines teachers' motivations for using artificial intelligence (AI) applications in education from the perspective of Expectancy-Value Theory. The Expectancy-Value Theory is a framework used to explain the key factors that influence individuals' motivation to perform a specific task. In this study, the two main components of the Expectancy-Value Theory, expectancy and value, are discussed in detail. Expectancy refers to individuals' beliefs about their ability to successfully perform a given task, while value refers to how important and beneficial this task is perceived to be by the individuals. The value component is divided into four subcomponents: attainment value, utility value, intrinsic/interest value, and cost. The study examines the effects of each value component on teachers' motivations to use AI applications. Attainment value refers to how teachers perceive the contribution of using AI applications to their professional achievements, while utility value includes the contributions of these technologies to teachers' future goals. Intrinsic/interest value indicates how engaging and enjoyable teachers find the use of AI technologies. Cost refers to the negative outcomes and sacrifices that teachers associate with using AI applications. In conclusion, teachers' motivations for using AI applications in education are analyzed in line with the components of the Expectancy-Value Theory. The study provides recommendations for developing educational policies and teacher training programs to ensure the effective use of AI technologies by teachers.

**Keywords:** Artificial intelligence, Education, Expectancy value- theory, Motivation

**Citation:** Yurt, E. (2024). Theoretical Examination of Teachers' Motivations for Using Artificial Intelligence Applications in Education: Expectancy-Value Theory Perspective. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 149-158), Istanbul, Turkiye. ISTES.

## Introduction

Artificial intelligence (AI) applications have the potential to revolutionize 21st-century education systems and skills significantly (Ozturk, 2023). The use of AI in education allows teachers to manage lesson plans more effectively, personalize students' learning processes, and enhance classroom interactions. While these technological advancements can create profound changes in teaching and learning processes, they also play a decisive role in educators' motivation to adopt and implement these innovations (Avidov-Ungar & Forkosh-

Baruch, 2018; Sanusi et al., 2024). Understanding teachers' motivations for using AI applications in education is crucial for the successful integration of these technologies (Balci, 2024; Zhang et al., 2023).

The use of AI applications in education can contribute to teachers' professional development and better meet students' individual learning needs. However, the integration of these technologies into the classroom depends on teachers' attitudes and motivations towards these innovations. Understanding teachers' motivations for adopting and using AI applications can ensure the successful integration of these technologies into the education system. In this context, the Expectancy-Value Theory provides a valuable framework for examining teachers' motivations for using AI applications (Eccles & Wigfield, 2023; Yurt & Kasarci, 2024).

Expectancy-Value Theory explains individuals' motivation to perform a specific task based on two main factors: expectancy and value (Wigfield & Eccles, 2000). According to this theory, individuals' motivation to complete a task is shaped by their beliefs about their ability to succeed (expectancy) and their perceptions of the task's personal importance (value). Expectancy-Value Theory offers a comprehensive framework for understanding individuals' motivations to perform a specific task and is also suitable for examining teachers' motivations to use AI applications in education (Eccles & Wigfield, 2002).

Understanding teachers' motivations to use AI applications is critical for determining how these technologies can be effectively utilized in education. This study aims to examine teachers' motivations for using AI applications in education from the perspective of Expectancy-Value Theory. In this context, teachers' expectations regarding the use of AI applications and the values they attribute to these technologies will be considered as determining factors for their motivation to use these innovations in the classroom.

Initially, the fundamental concepts of Expectancy-Value Theory and the main factors influencing motivation according to this theory will be discussed. Then, the expectancy and value components related to teachers' motivations for using AI applications will be examined in detail. The value components will be addressed under four main headings: attainment value, utility value, intrinsic/interest value, and cost. Each of these components will be discussed in the context of their impact on teachers' motivation to use AI applications in the classroom.

Understanding teachers' motivations to use AI applications in education will also make a significant contribution to the development of educational policies and teacher training programs. This study aims to provide an in-depth understanding of teachers' motivations for using AI applications, contributing to strategies for the successful integration of these technologies into the education system. In this context, examining teachers' motivations for using AI applications from the perspective of Expectancy-Value Theory will allow us to better understand and more effectively manage the processes of technology integration in education.

### **Expectancy-Value Theory**

Expectancy-Value Theory holds a significant place in motivation research and provides a framework for

explaining individuals' motivation to perform a specific task. This theory posits that the motivation individuals feel when performing a task is based on two main components: expectancy and value (Eccles & Wigfield, 2002). Expectancy refers to an individual's belief in their ability to successfully complete a task, while value denotes the perceived importance and significance of the task to the individual (Wigfield et al., 2016).

### *Expectancy*

Expectancy refers to an individual's belief in their ability to successfully complete a specific task. This belief is influenced by various factors such as past experiences, self-confidence, and perceived level of ability (Wu et al., 2020). For example, a teacher who has previously had successful experiences using technology may have a higher belief in their ability to effectively use AI applications in their classroom. Cheng et al. (2020) note that teachers' expectations regarding technology integration determine their attitudes and intentions towards using technology. In this context, teachers' expectations about using AI applications can directly influence their attitudes and motivation towards these technologies (Chan & Zhou, 2023).

### *Value*

Value refers to the personal importance and significance an individual attaches to a specific task, influencing their motivation to perform that task. The value component consists of four main subcomponents: attainment value, utility value, intrinsic/interest value, and cost (Eccles & Wigfield, 2002; Rosenzweig et al., 2019; Vongkulluksn et al., 2018).

**Attainment Value:** This component reflects the importance of successfully completing a task for the individual. Attainment value is directly related to the individual's identity and personal goals. For example, a teacher who believes that using AI applications will significantly contribute to their professional identity and development may have high motivation to use these technologies.

**Utility Value:** Utility value refers to how much performing a task contributes to the individual's future goals. This component encompasses the practical and functional benefits of the task. For example, using AI applications in the classroom can help teachers achieve their professional goals, which can increase their motivation to adopt AI technologies.

**Intrinsic/Interest Value:** This component denotes how enjoyable and interesting a task is for the individual. Intrinsic/interest value reflects the individual's intrinsic motivation towards the task. Teachers who find using AI applications fun and engaging may be more motivated to use these technologies.

**Cost:** Cost refers to the negative aspects and sacrifices an individual must endure while performing a task. This component includes factors such as time, effort, and other resources expended. Teachers who perceive using AI applications as costly may be less motivated to use these technologies.

Expectancy-Value Theory provides a comprehensive framework for understanding teachers' motivations to use AI applications. According to this theory, teachers' motivation to use AI technologies in the classroom is shaped by their beliefs about how successfully they can use these technologies (expectancy) and their perceptions of the personal and professional significance of these technologies (value).

#### *Expectancy and Motivation to Use AI Applications in Education*

Expectancy is a crucial factor determining teachers' motivation to use AI applications in education (Yurt & Kasarci, 2024). Teachers' beliefs in their ability to successfully integrate AI technologies influence their attitudes and behaviors towards these technologies. Expectancy encompasses teachers' confidence in their ability to effectively use AI applications and their perceptions of how well they can utilize these technologies (Teo, 2009).

Teachers' expectations regarding the use of AI applications can be influenced by various factors. For example, teachers' past experiences, knowledge and skills in using technology, professional development opportunities, and a supportive school environment can shape their expectations about using AI technologies. Cheng et al. (2020) emphasize that teachers' expectations regarding technology integration determine their attitudes and intentions towards using technology.

Expectations about using AI applications reflect teachers' beliefs in their ability to effectively use these technologies in the classroom. When expectancy is high, teachers may be more motivated to use AI technologies. For example, a teacher who believes that using AI applications can enrich students' learning experiences and make teaching processes more effective may have increased motivation to use these technologies.

Various strategies can be developed to enhance teachers' expectations about using AI applications. These strategies include providing teachers with sufficient training and support in using AI technologies, offering professional development opportunities, and recognizing their successes in using technology. Additionally, creating a community where teachers can share their experiences and learn from each other can also increase their expectations.

Expectancy is a critical factor directly influencing teachers' motivation to use AI applications. Teachers' beliefs in their ability to successfully integrate AI technologies shape their attitudes and intentions towards these technologies (Ranellucci et al., 2020). In this context, increasing teachers' expectations about using AI applications can facilitate the more widespread and effective use of these technologies in education. Cheng et al. (2020) highlight that teachers' expectations regarding technology integration determine their attitudes and intentions towards using technology. Therefore, developing educational policies and teacher training programs to increase teachers' expectations about using AI technologies is of great importance.

---

*Attainment Value and Motivation to Use AI Applications in Education*

Attainment value, or success value, reflects the importance of successfully completing a task for the individual (Wigfield & Eccles, 2000). This component plays a crucial role in understanding teachers' motivations to use AI applications. Attainment value is directly related to teachers' professional identities, personal goals, and professional development. When teachers believe that using AI technologies will significantly contribute to their professional success and identity, they may be more motivated to use these technologies.

Teachers' attainment values regarding the use of AI applications depend on how they perceive the contribution of these technologies to their professional development. For example, a teacher who believes that using AI technologies can make their lessons more effective and efficient may have high motivation to use these technologies. Additionally, believing that AI applications enhance students' learning experiences and improve their academic performance can also increase teachers' motivation to use these technologies (Eccles & Wigfield, 2002). Attainment value is also related to teachers' perception of AI technologies as a tool to achieve their professional goals. For example, teachers can provide students with more personalized and effective learning experiences using AI applications. This situation can contribute to teachers' professional success, increasing their motivation to use AI technologies (Sin et al., 2022). Furthermore, professional development programs and workshops aimed at teachers can enhance their attainment values regarding the use of AI applications.

Various strategies can be developed to enhance teachers' attainment values regarding the use of AI applications. These strategies include showing teachers the potential benefits and successful examples of AI technologies in education, organizing professional development programs, and recognizing teachers' achievements in using AI technologies. Additionally, creating a community where teachers can share their experiences and learn from each other can also increase their attainment values.

Teachers' attainment values regarding the use of AI applications directly influence their motivation to use these technologies. When teachers believe that using AI technologies will significantly contribute to their professional success and identity, they may be more motivated to use these technologies. In this context, increasing teachers' attainment values regarding the use of AI applications can facilitate the more widespread and effective use of these technologies in education. Eccles and Wigfield (2002) highlight that attainment value is a critical component in understanding individuals' motivation to perform a specific task. Therefore, developing educational policies and teacher training programs to increase teachers' attainment values regarding the use of AI technologies is of great importance.

*Utility Value and Motivation to Use AI Applications in Education*

Utility value, or usage value, reflects how much performing a task contributes to the individual's future goals. This component encompasses the practical and functional benefits of the task (Wigfield & Eccles, 2000). Teachers' utility values regarding the use of AI applications are shaped by their perceptions of how these

technologies can help them achieve their professional goals and improve students' learning outcomes.

Teachers' utility values regarding the use of AI applications depend on how they perceive the benefits and advantages of these technologies. For example, using AI applications can help teachers provide students with more personalized and effective learning experiences, contributing to their professional goals. Additionally, AI technologies can enhance classroom management, facilitate lesson planning, and provide teachers with valuable insights into students' learning progress. These practical benefits can increase teachers' motivation to use AI technologies (Cheng et al., 2020; Ottenbreit-Leftwich et al., 2010).

Utility value is also related to teachers' perceptions of the long-term benefits of using AI applications. For example, teachers can enhance students' critical thinking, problem-solving skills, and academic performance using AI technologies. This situation can contribute to teachers' professional success and help them achieve their long-term goals. Furthermore, professional development programs and workshops aimed at teachers can enhance their utility values regarding the use of AI applications.

Various strategies can be developed to enhance teachers' utility values regarding the use of AI applications. These strategies include showing teachers the potential benefits and successful examples of AI technologies in education, organizing professional development programs, and providing resources and support for using AI applications. Additionally, creating a community where teachers can share their experiences and learn from each other can also increase their utility values.

Teachers' utility values regarding the use of AI applications directly influence their motivation to use these technologies. When teachers believe that using AI technologies will help them achieve their professional goals and improve students' learning outcomes, they may be more motivated to use these technologies. In this context, increasing teachers' utility values regarding the use of AI applications can facilitate the more widespread and effective use of these technologies in education. Cheng et al. (2020) emphasize that utility value is a critical component in understanding individuals' motivation to perform a specific task. Therefore, developing educational policies and teacher training programs to increase teachers' utility values regarding the use of AI technologies is of great importance.

#### *Intrinsic/Interest Value and Motivation to Use AI Applications in Education*

Intrinsic/interest value reflects how enjoyable and interesting a task is for the individual (Deci & Ryan, 2000; Eccles & Wigfield, 2023). This component is directly related to individuals' intrinsic motivation towards the task. Teachers' intrinsic/interest values regarding the use of AI applications are shaped by their perceptions of how enjoyable, engaging, and satisfying these technologies are in the classroom.

Teachers' intrinsic/interest values regarding the use of AI applications depend on how they perceive the enjoyment and engagement of using these technologies (Ottenbreit-Leftwich et al., 2010). For example, using

AI applications can make lessons more interactive, dynamic, and fun, increasing teachers' intrinsic motivation to use these technologies. Additionally, AI technologies can provide teachers with new and innovative ways to teach, making their teaching experiences more satisfying and fulfilling (Eccles & Wigfield, 2002).

Intrinsic/interest value is also related to teachers' perceptions of the creative and exploratory aspects of using AI applications. For example, teachers can design new and innovative learning activities using AI technologies, making their teaching experiences more enjoyable and engaging. This situation can increase teachers' intrinsic motivation to use AI technologies. Furthermore, professional development programs and workshops aimed at teachers can enhance their intrinsic/interest values regarding the use of AI applications.

Various strategies can be developed to enhance teachers' intrinsic/interest values regarding the use of AI applications. These strategies include showing teachers the potential enjoyment and engagement of using AI technologies, organizing professional development programs, and providing resources and support for using AI applications. Additionally, creating a community where teachers can share their experiences and learn from each other can also increase their intrinsic/interest values.

Teachers' intrinsic/interest values regarding the use of AI applications directly influence their motivation to use these technologies. When teachers find using AI technologies enjoyable, engaging, and satisfying, they may be more motivated to use these technologies. In this context, increasing teachers' intrinsic/interest values regarding the use of AI applications can facilitate the more widespread and effective use of these technologies in education. Eccles and Wigfield (2002) highlight that intrinsic/interest value is a critical component in understanding individuals' motivation to perform a specific task. Therefore, developing educational policies and teacher training programs to increase teachers' intrinsic/interest values regarding the use of AI technologies is of great importance.

#### *Cost and Motivation to Use AI Applications in Education*

Cost reflects the negative aspects and sacrifices an individual must endure while performing a task (Flake et al., 2015). This component includes factors such as time, effort, and other resources expended. Teachers' cost perceptions regarding the use of AI applications are shaped by their perceptions of the difficulties and challenges associated with these technologies.

Teachers' cost perceptions regarding the use of AI applications depend on how they perceive the challenges and barriers of using these technologies. For example, using AI applications can require significant time and effort for teachers to learn and integrate these technologies into their teaching processes. Additionally, the lack of adequate resources and support can increase teachers' cost perceptions, reducing their motivation to use AI technologies (Cheng et al., 2020; Chan & Zhou, 2023; Ranellucci et al., 2020).

Cost is also related to teachers' perceptions of the potential risks and uncertainties of using AI applications. For

example, teachers may be concerned about the reliability and effectiveness of AI technologies, which can increase their cost perceptions. Furthermore, professional development programs and workshops aimed at teachers can help reduce their cost perceptions by providing them with the necessary knowledge, skills, and support for using AI applications.

Various strategies can be developed to reduce teachers' cost perceptions regarding the use of AI applications. These strategies include providing teachers with sufficient training and support in using AI technologies, offering professional development opportunities, and providing resources and support for using AI applications. Additionally, creating a community where teachers can share their experiences and learn from each other can also help reduce their cost perceptions.

Teachers' cost perceptions regarding the use of AI applications directly influence their motivation to use these technologies. When teachers perceive the challenges and barriers of using AI technologies as high, they may be less motivated to use these technologies. In this context, reducing teachers' cost perceptions regarding the use of AI applications can facilitate the more widespread and effective use of these technologies in education. Cheng et al. (2020) emphasize that cost is a critical component in understanding individuals' motivation to perform a specific task. Therefore, developing educational policies and teacher training programs to reduce teachers' cost perceptions regarding the use of AI technologies is of great importance.

## **Conclusion**

In conclusion, this study examined teachers' motivations to use AI applications in education from the perspective of Expectancy-Value Theory. Expectancy-Value Theory provides a comprehensive framework for understanding teachers' motivations to use AI technologies by focusing on the expectancy and value components. Teachers' motivations to use AI applications are shaped by their beliefs about how successfully they can use these technologies (expectancy) and their perceptions of the personal and professional significance of these technologies (value).

Understanding teachers' motivations to use AI applications is critical for determining how these technologies can be effectively utilized in education. This study highlighted the importance of increasing teachers' expectations, attainment values, utility values, and intrinsic/interest values regarding the use of AI applications. Additionally, strategies for reducing teachers' cost perceptions were discussed.

The findings of this study contribute to the development of educational policies and teacher training programs aimed at increasing teachers' motivations to use AI applications. By focusing on the expectancy and value components of Expectancy-Value Theory, this study provides valuable insights into the factors influencing teachers' motivations to use AI technologies. In this context, increasing teachers' motivations to use AI applications can facilitate the more widespread and effective use of these technologies in education.

Future research can build on the findings of this study by examining the specific factors that influence teachers' expectancy and value components regarding the use of AI applications. Additionally, longitudinal studies can provide valuable insights into how teachers' motivations to use AI technologies evolve over time. By focusing on teachers' motivations, future research can contribute to the successful integration of AI applications into the education system, enhancing the teaching and learning processes for both teachers and students.

## References

- Avidov-Ungar, O., & Forkosh-Baruch, A. (2018). Professional identity of teacher educators in the digital era in light of demands of pedagogical innovation. *Teaching and Teacher Education*, 73, 183-191. <https://doi.org/10.1016/j.tate.2018.03.017>
- Balcı, Ö. (2024). The role of ChatGPT in English as a Foreign Language (EFL) learning and teaching: A systematic review. *International Journal of Current Educational Studies*, 3(1), 66-82. <https://doi.org/10.5281/zenodo.12544675>
- Chan, C. K. Y., & Zhou, W. (2023). An expectancy value theory (EVT) based instrument for measuring student perceptions of generative AI. *Smart Learning Environments*, 10, 64. <https://doi.org/10.1186/s40561-023-00284-4>
- Cheng, S.-L., Lu, L., Xie, K., & Vongkulluksn, V. W. (2020). Understanding teacher technology integration from expectancy-value perspectives. *Teaching and Teacher Education*, 91, 103062. <https://doi.org/10.1016/j.tate.2020.103062>
- Deci, E. L., & Ryan, R. M. (2000). The “what” and “why” of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, 11(4), 227–268. [https://doi.org/10.1207/S15327965PLI1104\\_01](https://doi.org/10.1207/S15327965PLI1104_01)
- Eccles, J. S., & Wigfield, A. (2002). Motivational beliefs, values, and goals. *Annual Review of Psychology*, 53(1), 109-132. <https://doi.org/10.1146/annurev.psych.53.100901.135153>
- Eccles, J. S., & Wigfield, A. (2023). Expectancy-value theory to situated expectancy-value theory: Reflections on the legacy of 40+ years of working together. *Motivation Science*, 9(1), 1–12. <https://doi.org/10.1037/mot0000275>
- Flake, J. K., Barron, K. E., Hulleman, C., McCoach, B. D., & Welsh, M. E. (2015). Measuring cost: The forgotten component of expectancy-value theory. *Contemporary Educational Psychology*, 41, 232–244. <https://doi.org/10.1016/j.cedpsych.2015.03.002>
- Ottensbreit-Leftwich, A. T., Glazewski, K. D., Newby, T. J., & Ertmer, P. A. (2010). Teacher value beliefs associated with using technology: Addressing professional and student needs. *Computers & Education*, 55(3), 1321-1335. <https://doi.org/10.1016/j.compedu.2010.06.002>
- Ozturk, O.T. (2023). Examination of 21st Century Skills and Technological Competences of Students of Fine Arts Faculty. *International Journal of Education in Mathematics, Science, and Technology (IJEMST)*, 11(1), 115-132. <https://doi.org/10.46328/ijemst.2931>
- Rosenzweig, E. Q., Wigfield, A., & Eccles, J. S. (2019). Expectancy-value theory and its relevance for student

- motivation and learning. In K. A. Renninger & S. E. Hidi (Eds.), *The Cambridge handbook of motivation and learning* (pp. 617–644). Cambridge University Press. <https://doi.org/10.1017/9781316823279.026>
- Sanusi, I. T., Ayanwale, M. A., & Tolorunleke, A. E. (2024). Investigating pre-service teachers' artificial intelligence perception from the perspective of planned behavior theory. *Computers and Education: Artificial Intelligence*, 6, 100202. <https://doi.org/10.1016/j.caeai.2024.100202>
- Sin, H. X., Tan, L., & McPherson, G. E. (2022). A PRISMA review of expectancy-value theory in music contexts. *Psychology of Music*, 50(3), 976–992. <https://doi.org/10.1177/03057356211024344>
- Teo, T. (2009). Modelling technology acceptance in education: A study of pre-service teachers. *Computers & Education*, 52(2), 302-312. <https://doi.org/10.1016/j.compedu.2008.08.006>
- Vongkulluksn, V. W., Xie, K., & Bowman, M. A. (2018). The role of value on teachers' internalization of external barriers and externalization of personal beliefs for classroom technology integration. *Computers & Education*, 118, 70-81. <https://doi.org/10.1016/j.compedu.2017.11.009>
- Wigfield, A., & Eccles, J. S. (2000). Expectancy–value theory of achievement motivation. *Contemporary Educational Psychology*, 25(1), 68-81. <https://doi.org/10.1006/ceps.1999.1015>
- Wigfield, A., Tonks, S., & Klauda, S. L. (2016). Expectancy-value theory. In K. R. Wentzel & D. Miele (Eds.), *Handbook of motivation in school* (2nd ed., pp. 55–74). Routledge.
- Wu, F., Fan, W., Arbona, C., & de la Rosa-Pohl, D. (2020). Self-efficacy and subjective task values in relation to choice, effort, persistence, and continuation in engineering: An Expectancy-value theory perspective. *European Journal of Engineering Education*, 45(1), 151-163. <https://doi.org/10.1080/03043797.2019.1659231>
- Yurt, E. & Kasarci, I. (2024). A Questionnaire of artificial intelligence use motives: A contribution to investigating the connection between AI and motivation. *International Journal of Technology in Education (IJTE)*, 7(2), 308-325. <https://doi.org/10.46328/ijte.725>
- Zhang, C., Schießl, J., Plöbl, L., Hofmann, F., & Gläser-Zikuda, M. (2023). Acceptance of artificial intelligence among pre-service teachers: A multigroup analysis. *International Journal of Educational Technology in Higher Education*, 20(1), 49. <https://doi.org/10.1186/s41239-023-00420-7>

## Utilization and Efficiency of AI-Based Assessment Systems in Education

Eyüp Yurt

Bursa Uludağ University, Türkiye,  <https://orcid.org/0000-0003-4732-6879>

**Abstract:** This study examines the use of artificial intelligence-based assessment systems in education and their impact on student achievement. AI technologies make the learning experience more compelling by monitoring and evaluating student performance through data analysis and machine learning, thereby individualizing the assessment process. This study comprehensively explores the fundamental principles, history, and development of AI-based assessment systems in education, their benefits, effects on student achievement, encountered challenges, and proposed solutions. AI-based assessment systems collect and analyze student data, providing instant feedback to improve students' learning processes. These systems personalize the learning process by offering tailored learning paths for each student, allowing them to learn at their own pace. Additionally, they reduce teachers' workload and help develop more effective strategies in education. Key challenges in implementing AI-based systems include data privacy and security, technical and infrastructure issues, and biases in assessment processes. To address these challenges, it is necessary to develop data security policies, provide the required technical infrastructure, and continuously monitor AI systems. In the future, the broader use of AI-based assessment systems is expected to create equal opportunities in education. These systems will be critical in enhancing student achievement and reducing educational inequalities. Adopting these technologies by educational institutions and using their opportunities will help create a more effective and equitable education system. This study highlights the potential of AI-based assessment systems in education and their positive effects on student achievement, emphasizing the importance of adopting innovative and practical approaches in education.

**Keywords:** AI-based assessment systems, Education, Utilization and efficiency

**Citation:** Yurt, E. (2024). Utilization and Efficiency of AI-Based Assessment Systems in Education. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 159-165), Istanbul, Türkiye. ISTES.

### Introduction

Artificial intelligence (AI) technologies have emerged as a revolutionary innovation with the potential to bring transformative changes to the field of education in recent years. AI-based assessment systems are increasingly being used to move beyond traditional methods and make learning processes more effective, efficient, and personalized. This study aims to comprehensively examine the use, efficiency, and impact of AI-based assessment systems on student achievement in education.

AI, through techniques such as data analysis and machine learning or 21<sup>st</sup> century skills (Ozturk, 2023), is a powerful tool that can process large amounts of data to provide feedback to teachers and students, individualize the learning process, and identify students' weaknesses to support their development (Chen et al., 2020). In this context, it is essential to explore how AI-based assessment systems are integrated into education, the advantages they offer to students and teachers, and the potential challenges they encounter (Xu & Ouyang, 2022).

### **Definition and Fundamental Principles of AI-Based Assessment Systems**

AI-based assessment systems are computer-based systems that analyze student performance and provide feedback based on the evaluated information. These systems typically use machine learning algorithms and data analysis techniques to track students' learning processes, identify their weaknesses, and offer recommendations accordingly (Fang, Roscoe, & McNamara, 2023). Essentially, these systems collect large amounts of data and analyze it to create personalized learning paths.

The fundamental principles of AI-based assessment systems include data collection, data analysis, and feedback provision. During the data collection phase, various sources of data such as student performance on course materials, exam results, assignments, and classroom interactions are gathered (Ibrahim et al., 2024). This data is used to determine which subjects students struggle with or excel in.

In the data analysis phase, AI algorithms process this data to evaluate student performance. This process typically involves advanced statistical techniques and machine learning algorithms that analyze changes in student behavior and performance over time (Yangsheng, 2021). Finally, in the feedback provision phase, personalized recommendations are provided to support students' development. This feedback helps students better understand their learning processes and focus on areas where they need improvement (Cakir et al., 2019; Peng, Luo, & Liu, 2022).

### *History and Development of AI in Education*

The use of AI technologies in education dates back to the mid-20th century. Early AI applications were primarily focused on knowledge-based systems and expert systems, which were used to guide teachers and students in specific subjects (Panigrahi, 2020). Significant advancements were made in AI research in the late 1980s and early 1990s, leading to the more widespread use of these technologies in education (Wang, Liu, & Tu, 2021). Notably, there were significant developments in adaptive learning systems and student modeling techniques during this period.

The proliferation of the internet and advancements in computer technologies in the 2000s enabled AI-based assessment systems to reach a broader audience (Ahmad et al., 2022). During this period, online education platforms and digital learning tools began integrating AI technologies to offer more personalized and interactive learning experiences (Alam, 2023). Today, AI-based assessment systems play a crucial role in helping students

manage their learning processes more effectively. These systems are used to analyze student data, create personalized learning plans, and provide instant feedback to students. With further advancements in AI technologies, these systems are expected to be used more widely and effectively in education in the future (Vittorini, Menini, & Tonelli, 2021).

#### *Benefits of AI-Based Assessment Systems*

One of the most significant benefits of AI-based assessment systems in education is their ability to personalize the learning process. These systems provide customized learning paths for each student based on their learning style, pace, and needs, allowing students to learn at their own speed (Kujur, Tiwari, & Panday, 2023). This enables students to identify their weaknesses and work on them for a more effective learning experience.

Another important advantage of these systems is their ability to provide continuous and real-time feedback. Unlike traditional teaching methods, where feedback is often given after a certain period, AI-based systems offer instant feedback, allowing students to quickly identify and correct their mistakes. This helps students progress faster in their learning process and take the necessary steps to avoid repeating errors (Cao et al., 2020). Moreover, AI-based assessment systems reduce the workload of teachers and enable them to provide higher quality education to more students. These systems automatically monitor and evaluate student performance, allowing teachers to use their time more efficiently. Teachers can quickly identify students' needs and develop more effective strategies to address them (Vashishth et al., 2024).

Another benefit of AI-based assessment systems is the continuous collection and analysis of learning data. This data can be used to understand trends in education and student performance, providing guidance for making teaching strategies more effective (Onesi-Ozigagun et al., 2024). As a result, educational institutions can make more informed decisions and implement more effective interventions to enhance student achievement.

#### *Effects on Student Achievement and Feedback Mechanisms*

The positive effects of AI-based assessment systems on student achievement have been demonstrated through various research and applications. These systems enhance student motivation and engagement by offering personalized educational paths tailored to individual needs (González-Calatayud, Prendes-Espinosa, & Roig-Vila, 2021). They enable students to better understand their learning processes and work more intensively on areas where they need improvement, thus increasing their success.

One reason for the potential of these systems to enhance student achievement is their ability to provide continuous and real-time feedback. Instant feedback helps students quickly identify and correct their mistakes during the learning process, allowing them to progress more effectively and understand the learning materials better (Alshammari et al., 2022). Additionally, feedback mechanisms maintain students' motivation and support their continuous development.

AI-based assessment systems use advanced data analysis techniques to monitor and analyze student performance. This provides teachers and students with in-depth information about student performance, helping to identify areas where students need improvement (Liu & Baucham, 2023). Students can use this information to develop their learning strategies and work more intensively on their weak points to increase their success.

Moreover, AI-based assessment systems allow students to create their learning paths by personalizing the learning processes. This enables students to learn at their own pace and in a way that suits their learning style. Such personalized learning approaches play a crucial role in increasing student achievement because each student receives an education specifically designed to meet their needs (Owan et al., 2023).

### *Challenges and Solutions in Implementing AI-Based Assessment Systems*

Despite the great potential of AI-based assessment systems in education, several challenges are encountered during their implementation. One of the main challenges is data privacy and security. Student data is collected and analyzed by AI systems, raising serious concerns about data privacy. Ensuring the protection of student data against unauthorized access and maintaining data privacy is critical for the secure use of AI-based systems (Fang, Roscoe, & McNamara, 2023).

Another significant challenge is the technical and infrastructure issues encountered in implementing AI-based systems. These systems require advanced hardware and software infrastructure to function effectively. Educational institutions need to invest in such technologies and provide the necessary technical support to ensure these systems work seamlessly. Without this, it will not be possible to use AI-based assessment systems efficiently (Peng, Luo, & Liu, 2022).

A further challenge is the ability of AI-based systems to perform accurate and fair assessments. AI algorithms must provide unbiased and objective assessment processes while analyzing student data. However, AI systems can produce biased results depending on the data sets and algorithms used. Therefore, continuous monitoring and evaluation of these systems are essential (Vashishth et al., 2024).

Solutions include placing great importance on data privacy and security during the development and implementation of AI-based assessment systems. Appropriate security measures should be taken to protect student data, and clear and transparent policies should be established for the use of these systems (González-Calatayud, Prendes-Espinosa, & Roig-Vila, 2021). Additionally, educational institutions must invest in the technical and infrastructure requirements of AI-based systems and provide the necessary training to ensure these systems are used effectively (Yangsheng, 2021).

### *Future Trends and Expectations: AI and Education*

AI technologies are expected to continue playing an increasingly significant role in education in the future.

These technologies have the potential to make student learning processes more personalized and effective, bringing the possibility of revolutionary changes in education. In the future, AI-based systems are expected to be used more widely and have a broader impact on education (Xu & Ouyang, 2022).

One trend is the development of more advanced and user-friendly AI-based assessment systems. These systems will be designed to evaluate student performance more precisely and provide more specific feedback (Ibrahim et al., 2024). Additionally, these systems are expected to use larger data sets to make more accurate and unbiased assessments (Owan et al., 2023).

Another important trend in the future is the development of educational policies and strategies to promote the effective use of AI-based systems in education. Educational institutions and governments will create policies that encourage the effective use of AI technologies in education and take steps to support the integration of these technologies into the education system (Vittorini, Menini, & Tonelli, 2021).

The potential of AI-based assessment systems to reduce educational inequalities is another expectation for the future. AI can provide personalized education based on students' individual needs, ensuring that students from different socio-economic backgrounds have equal opportunities in education. This will increase educational equity and create a learning environment that fairly evaluates student achievements (Alam, 2023).

In conclusion, the trends and expectations regarding the use and efficiency of AI-based assessment systems in education indicate that these technologies will play an even more critical role in the future of education. Therefore, it is essential for educational institutions and teachers to adopt AI technologies and make the best use of the opportunities they offer to enhance student achievement and create a more effective and equitable education system.

## References

- Ahmad, S. F., Alam, M. M., Rahmat, M. K., Mubarik, M. S., & Hyder, S. I. (2022). Academic and administrative role of artificial intelligence in education. *Sustainability*, *14*(3), 1101. <https://doi.org/10.3390/su14031101>
- Alam, A. (2023). Harnessing the Power of AI to Create Intelligent Tutoring Systems for Enhanced Classroom Experience and Improved Learning Outcomes. In *Intelligent Communication Technologies and Virtual Mobile Networks* (pp. 571-591). Singapore: Springer Nature Singapore. [https://doi.org/10.1007/978-981-99-1767-9\\_42](https://doi.org/10.1007/978-981-99-1767-9_42)
- Alshammari, R. F. N., Arshad, H., Abd Rahman, A. H., & Albahri, O. S. (2022). Robotics utilization in automatic vision-based assessment systems from artificial intelligence perspective: A systematic review. *IEEE Access*, *10*, 77537-77570.
- Cakir, E., Ozturk, M.S., Unal, M. (2019). Interpainting as a Creating Method in Digital Illustration:

- Reinterpretations from Movie Scenes. *Science, Education, Art and Technology Journal (SEAT Journal)*, 3(2), 78-88.
- Cao, W., Wang, Q., Sbeih, A., & Shibly, F. H. A. (2020). Artificial intelligence based efficient smart learning framework for education platform. *Inteligencia Artificial*, 23(66), 112-123. <https://doi.org/10.4114/intartif.vol23iss66pp112-123>
- Chen, L., Chen, P., & Lin, Z. (2020). Artificial intelligence in education: A review. *Ieee Access*, 8, 75264-75278.
- Fang, Y., Roscoe, R. D., & McNamara, D. S. (2023). Artificial intelligence-based assessment in education. In *Handbook of artificial intelligence in education* (pp. 485-504). Edward Elgar Publishing. <https://doi.org/10.4337/9781800375413.00033>
- González-Calatayud, V., Prendes-Espinosa, P., & Roig-Vila, R. (2021). Artificial intelligence for student assessment: A systematic review. *Applied sciences*, 11(12), 5467. <https://doi.org/10.3390/app11125467>
- Ibrahim, A. W., Taura, A. A., Iliyasu, A., Shogbesan, Y. O., & Lukman, S. A. (2024). Artificial Intelligence (AI): Perception and Utilization of AI Technologies in Educational Assessment in Nigerian Universities. *Edukasiana: Jurnal Inovasi Pendidikan*, 3(3), 367-380. <https://doi.org/10.56916/ejip.v3i3.763>
- Kujur, A. G. P., Tiwari, R. K., & Panday, V. (2023, April). Student Performance Monitoring System Using Artificial Intelligence Models. In *International Conference on Recent Trends in Artificial Intelligence and IoT* (pp. 3-18). Cham: Springer Nature Switzerland. [https://doi.org/10.1007/978-3-031-37303-9\\_1](https://doi.org/10.1007/978-3-031-37303-9_1)
- Liu, Y., & Baucham, M. (2023). AI Technology: Key to successful assessment. In *Handbook of Research on Redesigning Teaching, Learning, and Assessment in the Digital Era* (pp. 304-325). IGI Global.
- Onesi-Ozigagun, O., Ololade, Y. J., Eyo-Udo, N. L., & Ogundipe, D. O. (2024). Revolutionizing education through AI: a comprehensive review of enhancing learning experiences. *International Journal of Applied Research in Social Sciences*, 6(4), 589-607. <https://doi.org/10.51594/ijarss.v6i4.1011>
- Owan, V. J., Abang, K. B., Idika, D. O., Etta, E. O., & Basse, B. A. (2023). Exploring the potential of artificial intelligence tools in educational measurement and assessment. *Eurasia Journal of Mathematics, Science and Technology Education*, 19(8), em2307. <https://doi.org/10.29333/ejmste/13428>
- Ozturk, O.T. (2023). Examination of 21st Century Skills and Technological Competences of Students of Fine Arts Faculty. *International Journal of Education in Mathematics, Science, and Technology (IJEMST)*, 11(1), 115-132. <https://doi.org/10.46328/ijemst.2931>
- Panigrahi, C. M. A. (2020). Use of artificial intelligence in education. *Management Accountant*, 55, 64-67. <https://ssrn.com/abstract=3606936>
- Peng, T., Luo, Y., & Liu, Y. (2022). AI-Based Equipment Optimization of the Design on Intelligent Education Curriculum System. *Wireless Communications and Mobile Computing*, 2022(1), 1-13. <https://doi.org/10.1155/2022/3614883>
- Vashishth, T. K., Sharma, V., Sharma, K. K., Kumar, B., Panwar, R., & Chaudhary, S. (2024). AI-driven learning analytics for personalized feedback and assessment in higher education. In *Using traditional design methods to enhance AI-driven decision making* (pp. 206-230). IGI Global.
- Vittorini, P., Menini, S., & Tonelli, S. (2021). An AI-based system for formative and summative assessment in

data science courses. *International Journal of Artificial Intelligence in Education*, 31(2), 159-185.  
<https://doi.org/10.1007/s40593-020-00230-2>

Wang, Y., Liu, C., & Tu, Y. F. (2021). Factors affecting the adoption of AI-based applications in higher education. *Educational Technology & Society*, 24(3), 116-129.

Xu, W., & Ouyang, F. (2022). A systematic review of AI role in the educational system based on a proposed conceptual framework. *Education and Information Technologies*, 27(3), 4195-4223.  
<https://doi.org/10.1007/s10639-021-10774-y>

Yangsheng, Z. (2021). An AI based design of student performance prediction and evaluation system in college physical education. *Journal of Intelligent & Fuzzy Systems*, 40(2), 3271-3279

## Study Ethnomathematics: Classification of Indonesian Batik Motif Based on Wallpaper Groups and Its Applications in the Textile Industry

**Gantina Rachmaputri**

Institut Teknologi Bandung, Indonesia,  <https://orcid.org/0009-0004-6286-2754>

**Shauma Raudhatul Zikra**

Institut Teknologi Bandung, Indonesia, Indonesia,  <https://orcid.org/0009-0008-8525-9578>

**Abstract:** The study of mathematics and culture is called ethnomathematics. In this study, we will discuss one of the Indonesian cultures, namely batik. This study uses 40 types of batik from various regions or provinces in Indonesia. We can use the wallpaper group to identify the patterns found in batik. In this study, nine batiks did not meet the wallpaper group, and the rest met 7 of the 17 types of the wallpaper group. Furthermore, it will also discuss how to form batik patterns using wallpaper groups to create textile products.

**Keywords:** Indonesian Batik, Classification, Ethnomathematics, Wallpaper Group

**Citation:** Rachmaputri, G. & Zikra, S.R. (2024). Study Ethnomathematics: Classification Of Indonesian Batik Motif Based On Wallpaper Groups And Its Applications in the Textile Industry. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 166-203), Istanbul, Turkiye. ISTES.

### Introduction

*Batik* is an Indonesian culture named an intangible cultural heritage by the United Nations Educational, Scientific, and Cultural Organization (UNESCO). Artists create Batik by expressing motifs on cloth using wax (malam) and processing them in a specific way. Usually, we use batik fabric for clothes, sarongs, long cloth, and other decorative materials (Wulandari, 2011). Each region in Indonesia has its batik motif that describes the characteristics of the area and its philosophy. Ethnomathematics is a part of mathematics that examines specific arts and cultures. Ethnomathematics contains ideas, thoughts, ideas, and applications of mathematics as found in culture while also utilizing modern science and general knowledge of mathematics consisting of counting, measuring, locating, designing and building, playing, and explaining (Katsap and Fredrick, 2016 and Rosa et al., 2016). We can use ethnomathematics in mathematics education and learning.

*Wallpaper groups* are a mathematical concept used to classify repeating patterns that fill the entire plane of a two-dimensional design. Most of the archipelago's batik has repeated basic patterns. In addition, using one motif

can be made through 17 different patterns by applying a group of wallpapers. Therefore, the author wants to research the classification of 40 Indonesian batik motifs based on wallpaper groups and their application in the textile industry. Next, we will discuss batik, grid, and wallpaper groups.

### **Indonesian Batik**

Batik comes from the Indonesian language, which consists of the words "*ba*" and "*tik*", meaning "there are dots" (Maria, 2013). According to the Indonesian National Standard (SNI) in Djaya (2019), batik is a coloring process through the cross-dye technique with a written canting or canting stamp and using hot wax. According to Wulandari (2011), batik is a pictorial cloth produced by a unique manufacturer with incised wax on the fabric, then processed using a particular method. Based on the definition above, batik comes from its manufacturing process. There are three types of batik based on the manufacturing process, according to Djaya (2019):

Written batik is the process of making it by incising hot wax with a *canting* on the surface of the cloth. The characteristics of written batik are a smell of batik wax, the scratches of wax marks are not always precisely the same on the Isen line, the presence of color seepage due to the thinness of the wax strokes, and the lines are not the same.

Batik stamping is the process of making batik by incising hot wax with a canting stamp on the fabric's surface. The characteristics of stamped batik are the smell of batik wax, the same prominent decorative motifs all over the materials, and the Isen being always uniform.

Combining written and stamped batik makes hot wax using various written and stamped canting. Its characteristics are a combination of written batik and stamped batik. Generally, the main decoration uses a canting stamp and the Isen with a written canting.

A batik technique is currently rife, namely the zero waste batik technique. The purpose of the zero-waste batik technique is to reduce fashion. This batik technique is used in the textile industry to minimize environmental pollution by making designs without waste (Harjani, 2019). This technique can optimize the use of batik cloth when made into clothes. The zero waste used in this study is a geometric cutting derived from Siti Nur Hafizhah Abdillah's 2019 research, as quoted in Lathifah and Sari (2021).

### *Lattice*

The lattice is the set of all images from the points passed by the pattern's translation group, which is the set of all translations that map a pattern to itself (Schattschneider, 1978). According to Horne (2000) and Sasse (2020), there are five types of lattices: square, hexagonal, rhombic, rectangular, and parallelogram.

The following describes each lattice where  $a$  and  $b$  are vector and  $\theta$  is the smallest angle of  $a$  and  $b$ . Square lattice with conditions  $|a|=|b|<|a-b|=|a+b|$  and  $\theta=\pi/2$ . Hexagonal lattice with the terms  $|a|=|b|=|a-b|<|a+b|$  and  $\theta=\pi/3$ . Rhombic lattice with the conditions  $|a|=|b|>|a-b|$  and  $|a|=|b|<|a+b|$  with  $\theta\neq\pi/3$  and  $\theta\neq\pi/2$ . Rectangular lattice with terms  $|a|<|b|<|a-b|=|a+b|$  and  $\theta=\pi/2$ . Parallelogram lattice with terms  $|a|<|b|<|a-b|<|a+b|$  and  $\theta\neq\pi/2$ . Next, we will discuss the 17 wallpaper groups and their classification based on the lattice.

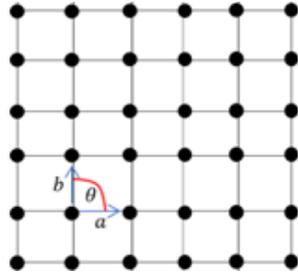


Figure 1. Square lattice

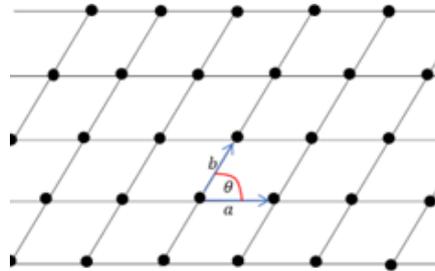


Figure 2. Hexagonal lattice

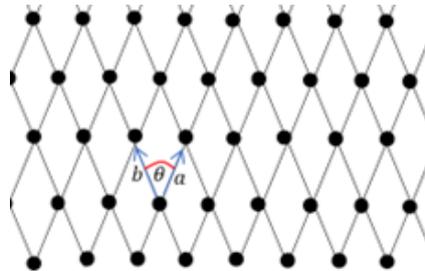


Figure 3. Rhombic lattice

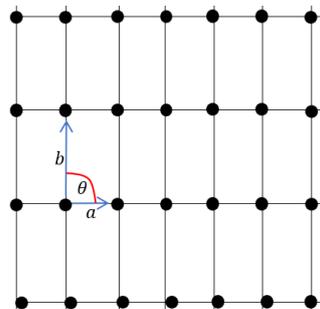


Figure 4. Rectangular lattice

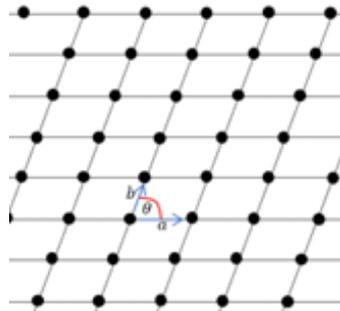


Figure 5. Parallelogram lattice

### Wallpaper Group

A wallpaper pattern is a two-dimensional repeating pattern that fills an entire field. A wallpaper group is a symmetrical group of wallpaper patterns that includes rotation, reflection, translation, and glide reflection (Sasse, 2020). There are 17 types of wallpaper groups, namely: p111, p1g1, p1m1, c1m1, p211, p2gg, p2mg, p2mm, c2mm, p311, p31m, p3m1, p411, p4gm, p4mm, p611, and p6mm.

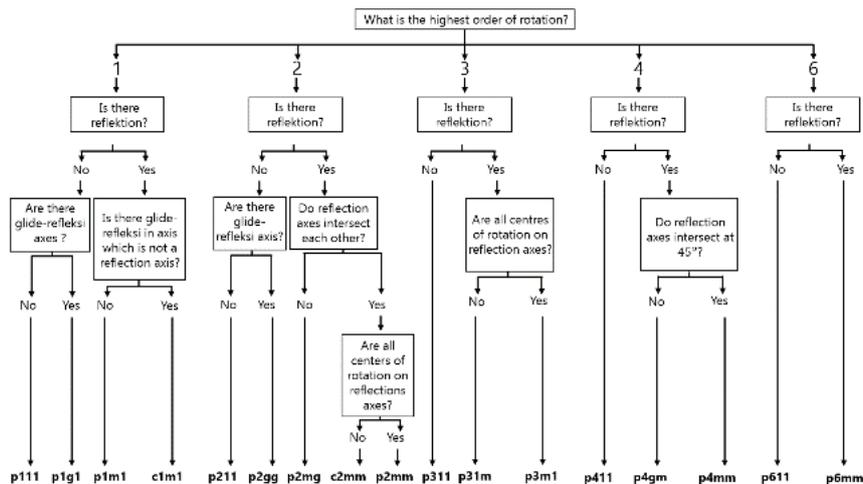


Figure 6. Wallpaper groups

We can build some types of wallpaper groups on more than one lattice type. As previously discussed in the lattice, the following is a classification of wallpaper groups based on the lattice. According to Horne (2000), the category is as follows.

1. Parallelogram: p111 and p211.
2. Rectangular: p111, p1m1, p1g1, p211, p2mm, p2mg, and p2gg.
3. Rhombic: p111, c1m1, p211, and c2mm.
4. Square: p111, p1g1, p1m1, c1m1, p211, p2gg, p2mg, and p2mm.
5. Hexagonal: p111, c1m1, p211, c2mm, p311, p3m1, p31m, and p611.

## Research Methodology

This research was inspired by discussing one of the materials in the Algebra Exploration course. The method used in this research is an analytical method. The batik used is from several books and internet sites. We choose batik according to the area of batik in the picture and the presence of wallpaper groups for classification. We do the batik classification by identifying whether the batik motif has wallpaper. The following are some limitations in doing classification.

28. The classification is rotated at angles  $0$ ,  $\pi/4$ , and  $\pi/2$  to see changes in the type of lattice on batik.
29. We assume the initial image is at an angle of  $0$ .
30. The motifs on batik that look similar but not identical are not assumed to be the same.
31. They classify each batik motif.

Creating a design can combine several of the same motifs with different patterns to obtain an attractive design. We apply the wallpaper group by taking one basic motif and applying it to the wallpaper group. Next, we will see how to identify wallpaper groups in a motif and how to form wallpaper groups with a simple initial image.

## Results

### Classification of Indonesian Batik Motifs on Wallpaper Group

We use the following method to classify batik motifs based on wallpaper groups. Figure 7 only has translation. The displacement in the image occurs due to vertical and horizontal translations. The first and second rows are not parallel because the grid on this batik is a parallelogram.

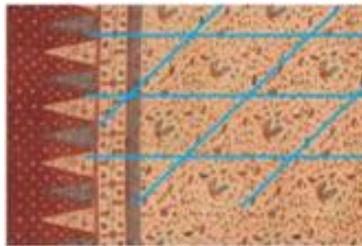


Figure 7. The batik meets the wallpaper group p111

Figure 8 has a glide-reflection and two-way translation. At a glance, one can see a reflection on this batik. However, the right and left sides of the primary motif are not symmetrical when we draw the reflection axis along the vertical axis.

Figure 9 is an image of Ayam Puger batik from Banyumas. This batik has eight different motifs that classify the wallpaper group. Here are three other motifs of Ayam Puger batik that cater to different wallpaper groups. The image (a) has the axis of reflection in the direction of the vertical axis that bisects it. The image (b) has a

reflection axis and a glide reflection in the vertical axis direction. In image (c), a reflection axis intersects at an angle of  $\pi/4$  and continues with translation until it fills the plane.

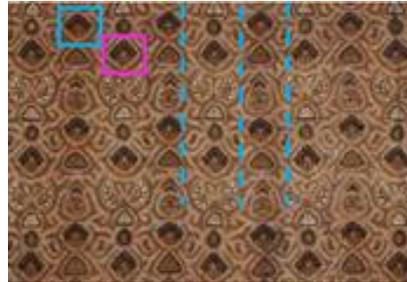


Figure 8. The batik meets the wallpaper group p1g1.

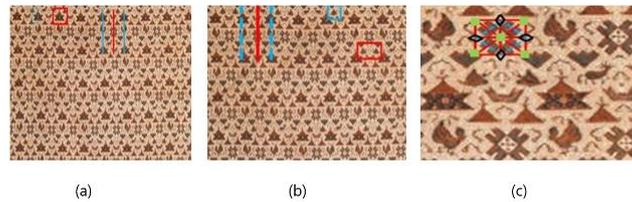


Figure 9. The batiks meet wallpaper groups p1m1, c1m1, and p4mm.

Sixteen patterns meet p111 consisting of eleven types of batik from various regions and provinces in Indonesia. They translate the initial pattern of each batik to cover the entire field. Images at angles  $0$  and  $\pi/2$  always have the same grid, but some batiks whose images at angle  $\pi/4$  have different types of lattices. The lattices used are rectangular, parallelogram, and square. We can see it in Table 1 in the attachment.

Nine patterns meet p1m1 consisting of five types of batik from various regions and provinces in Indonesia. They reflect the initial pattern of each batik across the y-axis, x-axis, or z-axis, then translate it until it fills the entire plane. The difference in each round of batik images is the change in the direction of the reflection axis. In the initial appearance, the axis of reflection is in the direction of the x-axis; when rotated at an angle  $\pi/4$ , the axis of reflection is in the direction of the z-axis; and when rotated at an angle  $\pi/2$ , the axis of reflection is the direction of the y-axis. Images at angles  $0$ ,  $\pi/4$ , and  $\pi/2$  always have the same lattice type. We can see it in Table 2 in the attachment.

Four patterns meet p1g1 consisting of four types of batik from various regions and provinces in Indonesia. A glide-reflection is carried out on the initial pattern of each batik in the direction of the y-axis, x-axis, or z-axis and then translated until it fills the entire plane. The difference in each rotation of the batik image is the change in the direction of the glide-reflection axis. If in the initial image, the axis of glide-reflection is in the direction of the x-axis, when rotated at an angle  $\pi/4$ , the axis of glide-reflection is in the direction of the z-axis, and when rotated at an angle  $\pi/2$ , the axis of glide-reflection is in the direction of the y-axis. Images at angles  $0$ ,  $\pi/4$ , and  $\pi/2$  always have the same lattice type. We can see it in Table 3 in the attachment.

Ten patterns meet  $c1m1$  consisting of six types of batik from various regions and provinces in Indonesia. The initial pattern of each batik is reflected in the y-axis, x-axis, or z-axis, followed by glide reflection on the y-axis, x-axis, or z-axis in the direction of the reflection axis and then translated until it meets the whole field. The difference in each rotation of the batik image is the change in the direction of the reflection axis and the glide reflection. If in the initial image, the axis of reflection and glide reflection is in the direction of the x-axis, when rotated at an angle  $\pi/4$ , the axis of reflection and glide-reflection is in the direction of the z-axis, and when rotated at an angle  $\pi/2$ , the axis of reflection and glide-reflection is in the direction of the y-axis. Images at angles  $0$ ,  $\pi/4$ , and  $\pi/2$  always have the same lattice type. We can see it in Table 4 in the attachment.

Two patterns meet  $p211$  consisting of two types of batik from two provinces in Indonesia. We rotate the basic pattern at an angle  $\pi$  and then translate it until it fills the entire plane. The difference in each rotation of the batik image is the location of the center point of its rotation - the center point of its rotation changes according to the rotation of the picture. The image is at an angle of  $0$ ,  $\pi/4$  and  $\pi/2$  always has the same lattice type. We can see it in Table 5 in the attachment.

One pattern meets  $p4gm$ , which consists of one type of batik. The basic pattern is rotated at an angle  $\pi/2$ , and there is no reflection whose axis is at an angle  $\pi/4$ ; then, it is continued by translation until it fills the plane. The difference in each rotation of the batik image is the location of the center point of its rotation, which changes according to the rotation of the image and is followed by a change in the direction of the glide-reflection axis. Images at angles  $0$ ,  $\pi/4$ , and  $\pi/2$  have the same lattice type. We can see it in Table 6 in the attachment.

Six patterns meet  $p4mm$ , consisting of six types of batik from various regions and provinces in Indonesia. The basic pattern is rotated at an angle  $\pi/2$ , and there is a reflection whose axis is at an angle of  $\pi/4$ . It continued with translation until it filled the plane. The difference in each rotation of the batik image is the location of the center point of its rotation, which changes according to the rotation of the image and is followed by a change in the direction of the reflection axis. Still, the axis of reflection remains at an angle  $\pi/4$ . Images at angles  $0$ ,  $\pi/4$ , and  $\pi/2$  always have the same lattice type. We can see it in Table 7 in the attachment. There are nine that do not meet the wallpaper group. We can see it in Table 9 in the attachment.

#### *Classification of Indonesian Batik Motifs on Wallpaper Group*

Through the wallpaper group, we obtained 17 different patterns from the same basic motif. The following motif is the Durian Pecah batik motif from Jambi. We have chosen this motif because the Durian Pecah batik satisfies the wallpaper group  $p111$ , so there is no isometry in the primary motif. Thus, we can apply this basic motif to 17 wallpaper groups. We can see the wallpaper group application for this motif in the attachment, Table 9.

We use these wallpaper group patterns to design fabrics, veils, scarves, sarongs, and more. Figure 10 is a wallpaper group on a veil using the wallpaper group  $p31m$  and  $p211$  with the basic motif of Siger Lampung

and the *p1m1* wallpaper group with the primary motif taken from one of the Pati-pati Pinehiku batik motifs from Southeast Sulawesi. This veil also uses isen Cecek Pitu to make the design more attractive.

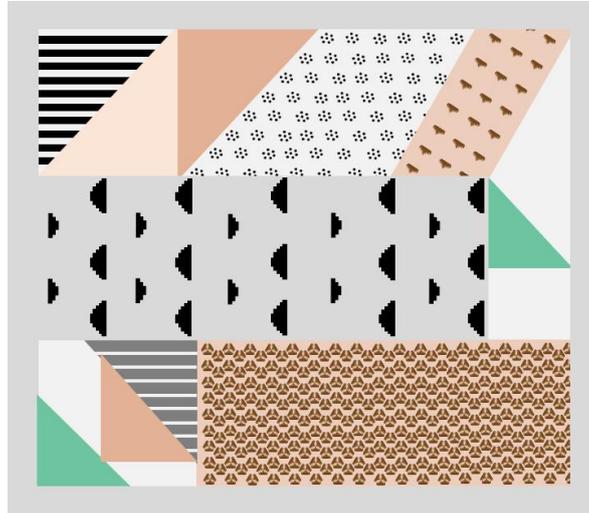


Figure 10. Application of the wallpaper group on the veil (1)

Figure 11 illustrates the wallpaper group's application to the veil. For this veil, we use the Durian Pecah batik motifs from Jambi and the Pala Salawaku batik motifs from Maluku. We apply the *p6mm* wallpaper group on the Durian Pecah motif and the *p111* wallpaper group on the Pala Salawaku motif. Other motifs used are triangles and rectangles that apply wallpaper group *p111*.

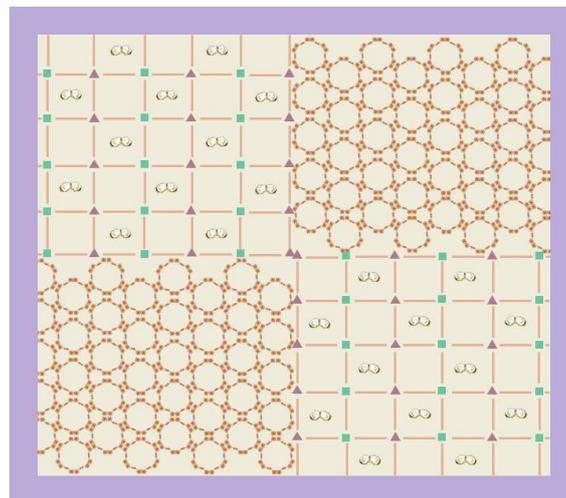


Figure 11. The application of the wallpaper group on the veil 2

Figure 12 is another example of applying the wallpaper group on the veil. We use the *p4mm* wallpaper group on the Pati-Pati Pinehiku batik motifs from Southeast Sulawesi. We use two types of isen on this veil: isen Cecek Pitu and isen Galaran.

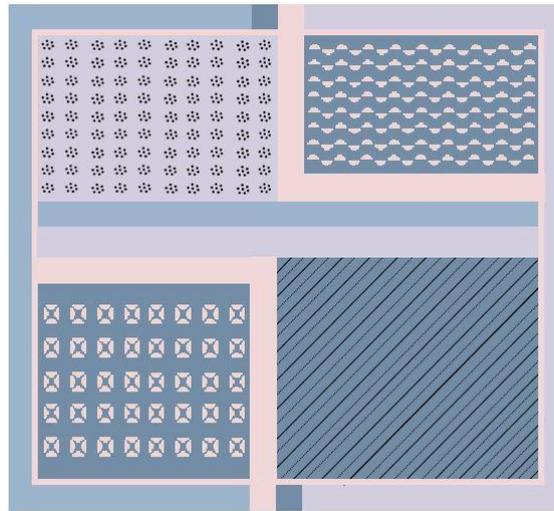


Figure 12. The application of the wallpaper group on the veil 3

Figure 13 is an example of applying the wallpaper group's application to the scarf. We use the Durian Pecah batik motifs from Jambi for this scarf, which we also apply the *p1g1* and *p31m* wallpaper groups for. This scarf uses Isen Galaran to make the design more attractive.



Figure 13. Wallpaper group application on a scarf

Figure 14 is an example of a wallpaper group on the sarong. The motif used in this sarong is taken from the Pintu Aceh batik motif from Aceh. The wallpaper group used is *c1m1*.

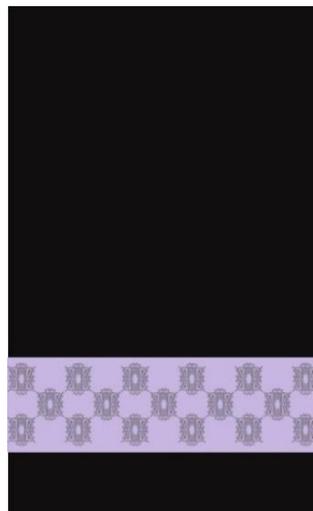


Figure 14. Application of the wallpaper group on the sarong



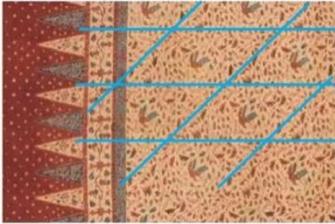
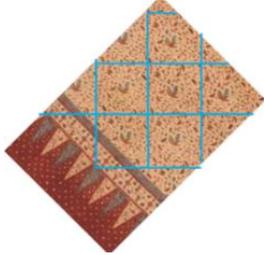
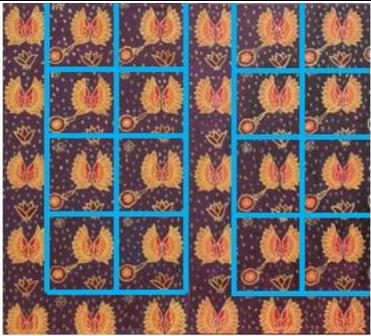
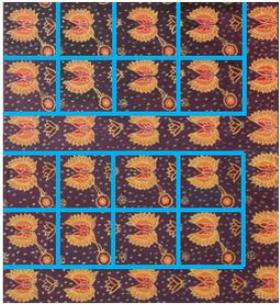
We can use *the wallpaper group* to produce various patterns in the textile industry. We can obtain 17 different patterns using the same basic motif. Simple applications from the wallpaper group are veils, scarves, and sarongs. The various patterns and motifs found on the hood can make it look like it has a different design based on the direction of the folds. This group application can also be used on zero-waste batik patterns to maximize the use of cloth and produce more varied batik patterns.

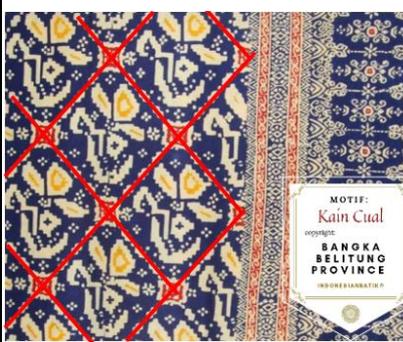
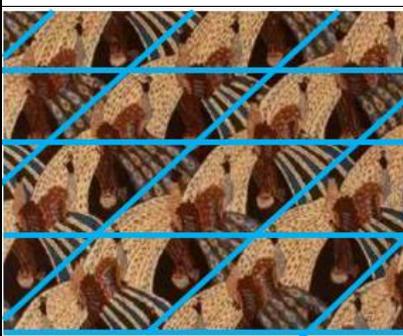
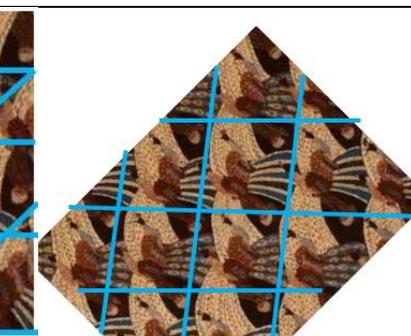
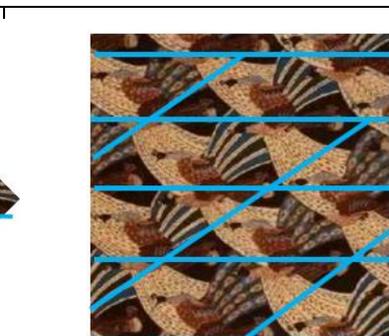
## References

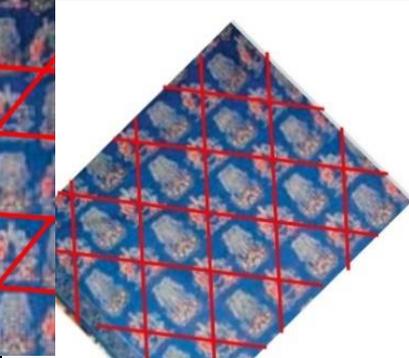
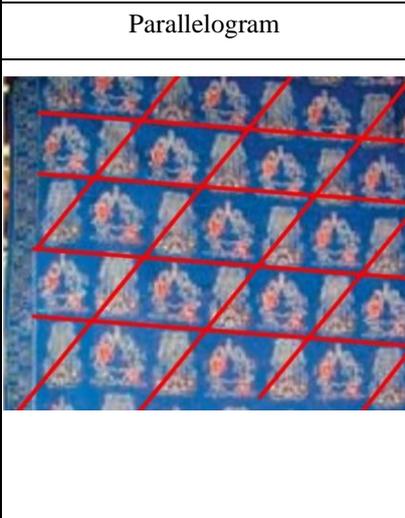
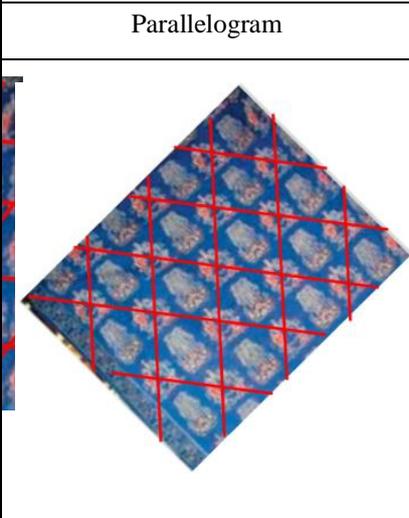
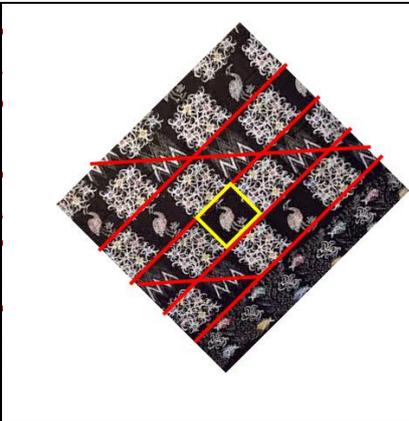
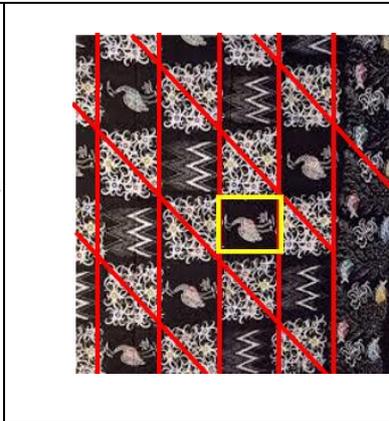
- Horner, C. E. (2000). *Geometric symmetry in patterns and tilings*. Woodhead Publishing Limited.
- Katsap, A., & Silverman, F. L. (2016). *Ethnomathematics of Negev Bedouins' existence in forms, symbols, and geometric patterns*. Sense Publishers.
- Wulandari, A. (2011). *Batik Nusantara: Makna filosofis, cara pembuatan, dan industri batik*. ANDI Yogyakarta.
- Rosa, M., et al. (2016). *Ethnomathematics and its diverse approaches for mathematics education*. Springer.
- Sasse, V. A. (2020). Classification of the 17 wallpaper groups. *Journal of the University of Chicago Summer Research Experiences for Undergraduates (REU)*, 48, 661-667.
- Schattschneider, D. (1978). The plane symmetry groups: Their recognition and notation. *The American Mathematical Monthly*, 85, 441.

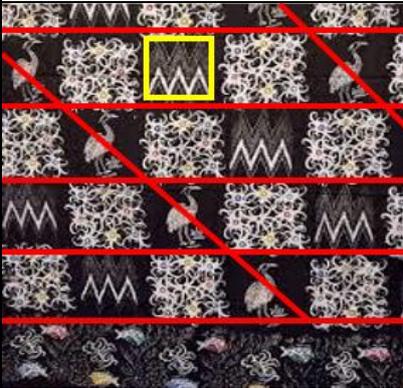
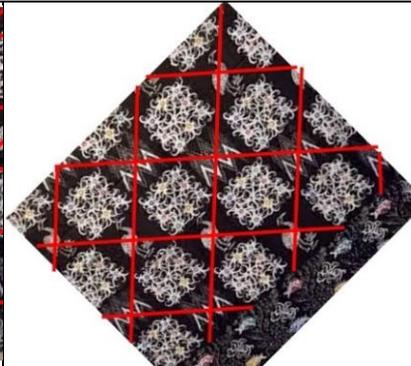
**Appendix.**

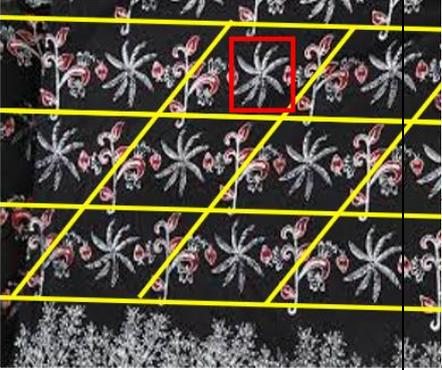
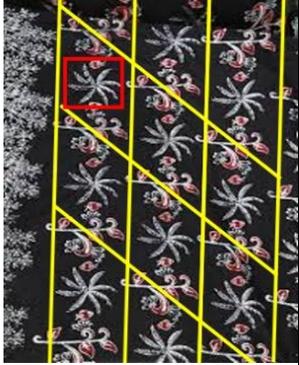
Table 1. The batiks meet wallpaper groups  $p111$ .

The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
<b>Batik Tanah Like from West Sumatera</b>		
		
Rectangular	Rectangular	Rectangular
<b>Batik Laseman from South Sumatera</b>		
		
Parallelogram	Square	Parallelogram
<b>Batik Durian Pecah from Jambi</b>		
		
Square	Square	Square

The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
<b>Batik Kain Cual from Bangka Belitung</b>		
		
Parallelogram	Parallelogram	Parallelogram
<b>Batik Ondel-ondel from DKI Jakarta</b>		
		
Parallelogram	Parallelogram	Parallelogram
<b>Batik Merak Ngibing from Garut</b>		
		

The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
Parallelogram	Parallelogram	Parallelogram
<b>Batik Benang Bintik from Palangkaraya</b>		
		
Parallelogram	Parallelogram	Parallelogram
		
Parallelogram	Parallelogram	Parallelogram
<b>Batik Kuntul Perak from East Kalimantan</b>		
		
Parallelogram	Parallelogram	Parallelogram

The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
		
Parallelogram	Parallelogram	Parallelogram
<b>Batik Benang Bintik from Palangkaraya</b>		
		
Parallelogram	Parallelogram	Parallelogram
<b>Batik Danau Segara Anak from NTB</b>		
		
Parallelogram	Parallelogram	Parallelogram

The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
<b>Batik motif Pala Salawaku from Maluku</b>		
		
Parallelogram	Parallelogram	Parallelogram
		
Parallelogram	Parallelogram	Parallelogram
<b>Batik Tubo Kelapa from Nourth Maluku</b>		
		
Parallelogram	Parallelogram	Parallelogram

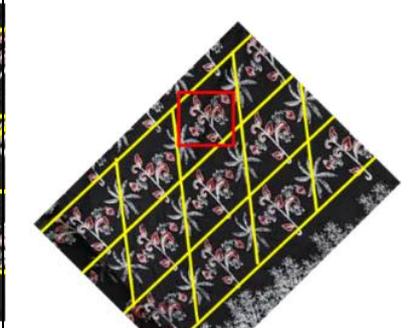
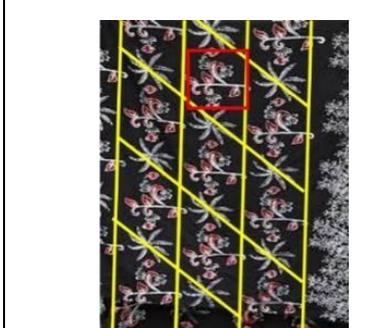
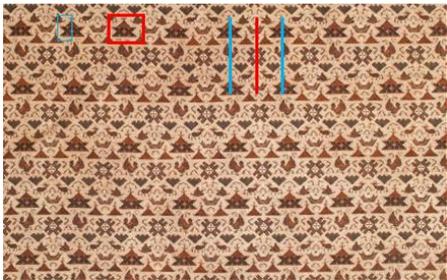
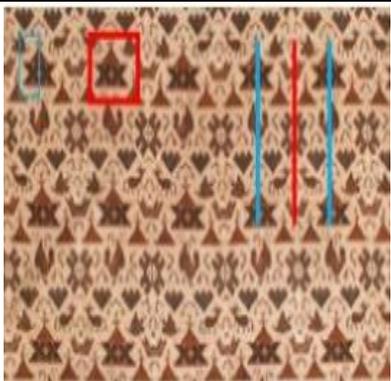
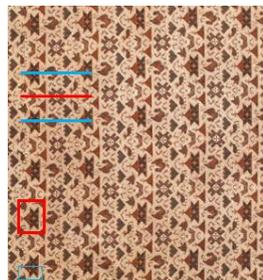
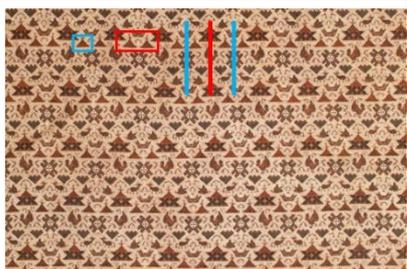
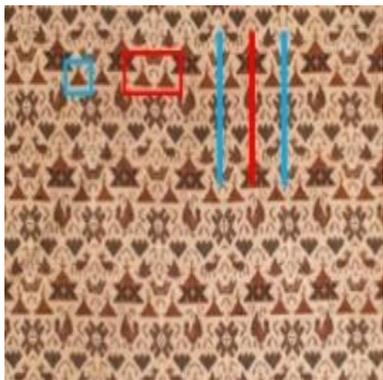
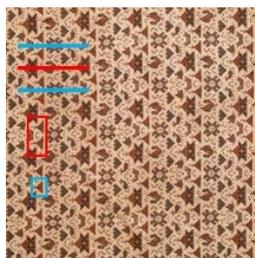
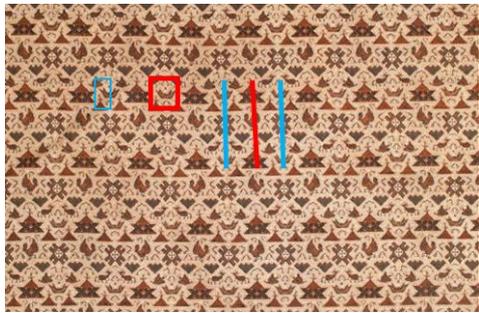
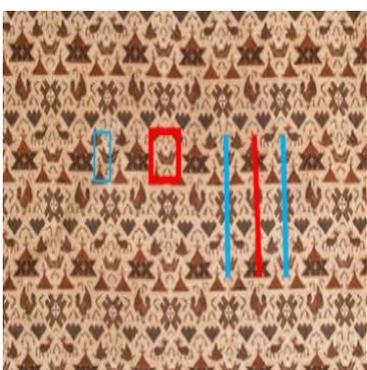
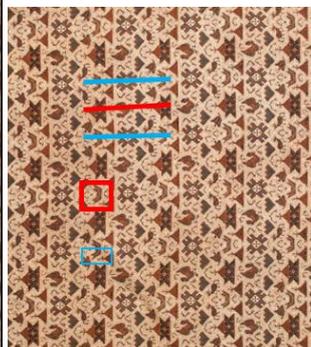
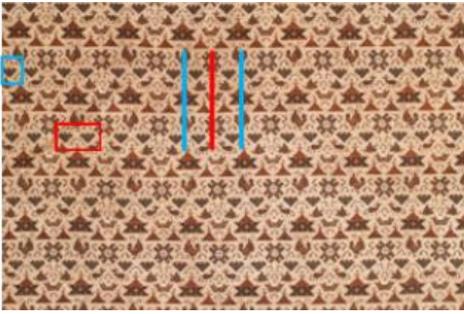
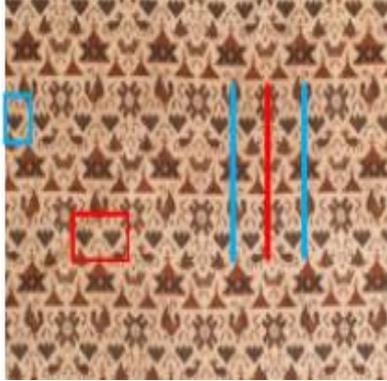
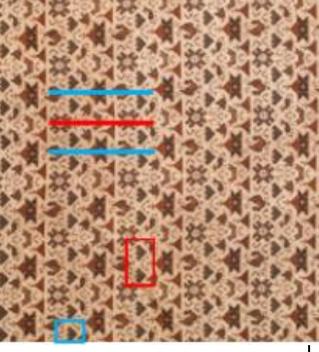
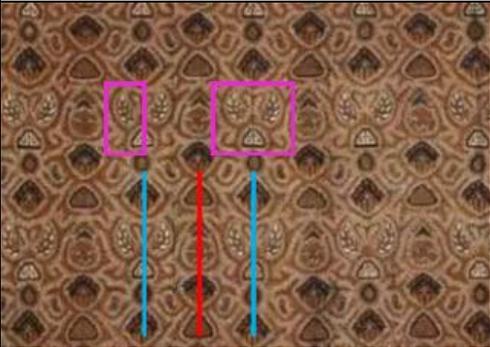
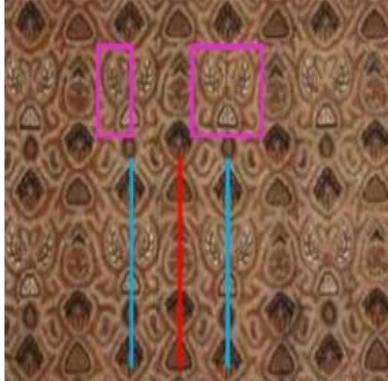
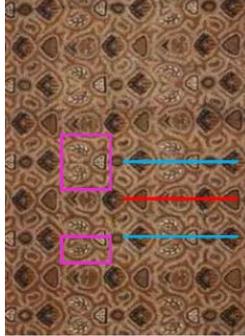
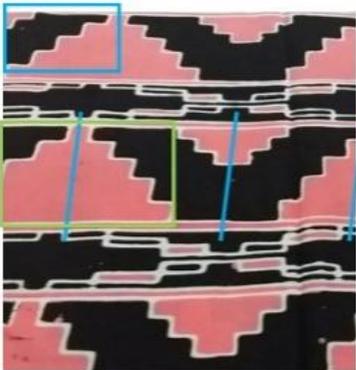
The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
		
Parallelogram	Parallelogram	Parallelogram

Table 2. The batiks meet wallpaper groups  $p1m1$ .

The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
<b>Batik motif Ayam Puger from Banyumas</b>		
		
Rectangular	Rectangular	Rectangular
		
Rectangular	Rectangular	Rectangular
<b>Batik Ayam Puger from Banyumas</b>		
		
Rectangular	Rectangular	Rectangular

The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
		
Rectangular	Rectangular	Rectangular
<b>Batik Semen Rante from Solo</b>		
		
Rectangular	Rectangular	Rectangular
<b>Batik Pati-pati from Southeast Sulawesi</b>		
		
Rectangular	Rectangular	Rectangular
<b>Batik Pati-pati Pinehiku from Southeast Sulawesi</b>		

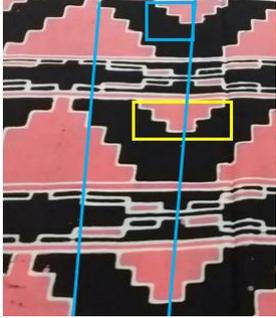
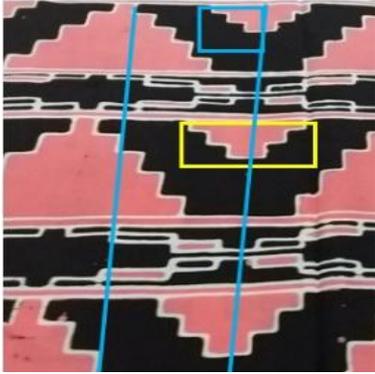
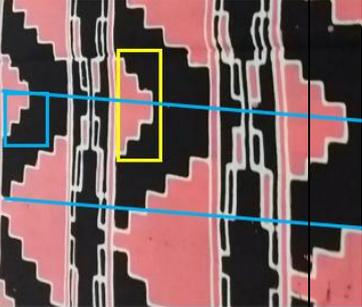
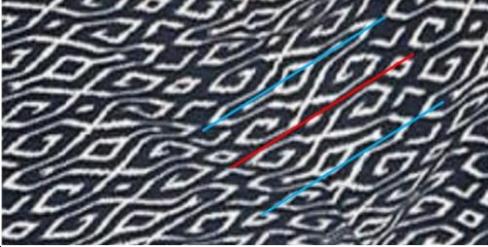
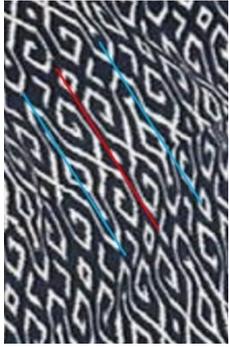
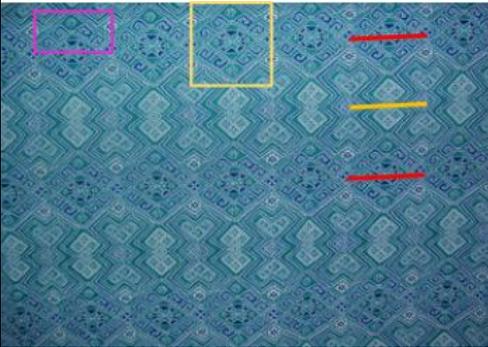
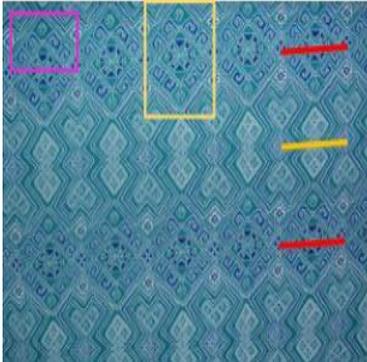
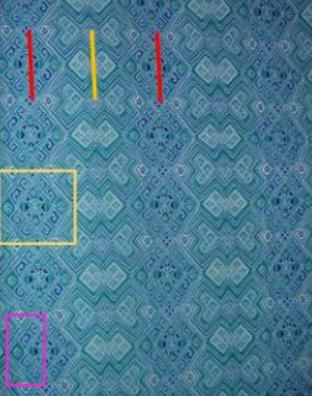
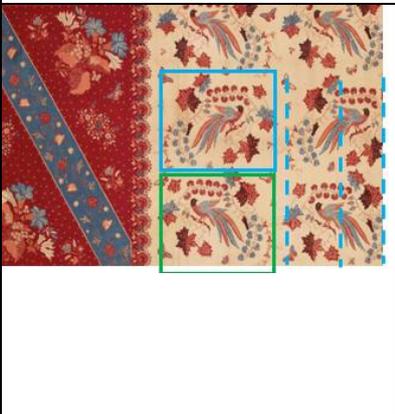
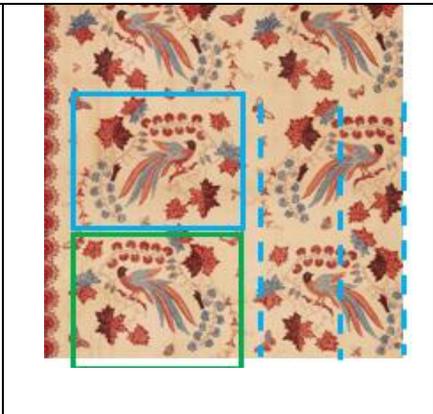
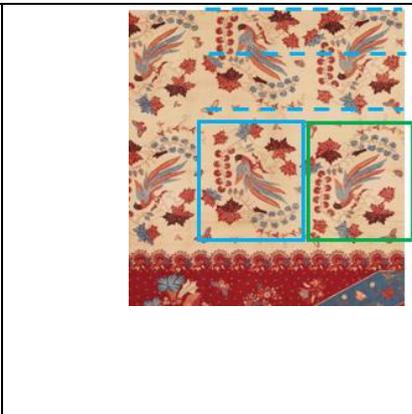
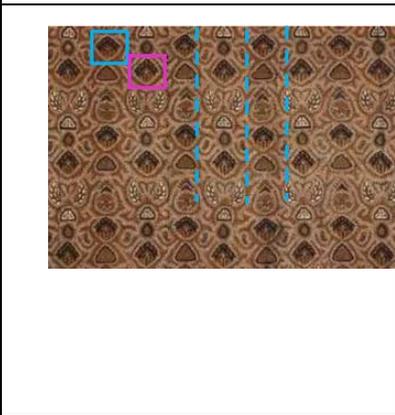
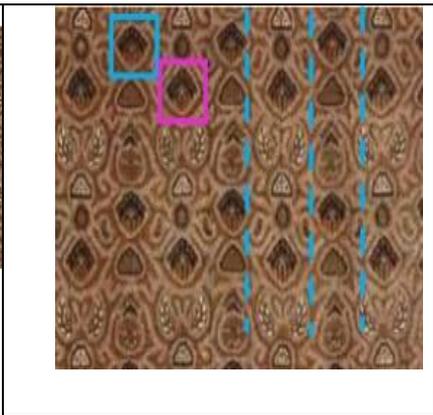
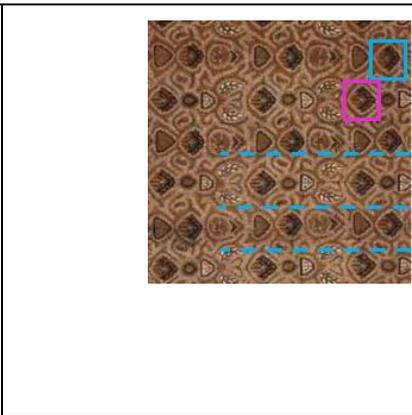
The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
		
Rectangular	Rectangular	Rectangular
<b>Batik Sokamandi from West Sulawesi</b>		
		
Rectangular	Rectangular	Rectangular
<b>Batik Waruga from North Sulawesi</b>		
		
Rectangular	Rectangular	Rectangular

Table 3. The batiks meet wallpaper groups  $p1g1$ .

The initial image (0°)	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
<b>Batik Belanda from Pekalongan</b>		
		
Rectangular	Rectangular	Rectangular
<b>Batik Semen Rante from Solo</b>		
		
Rectangular	Rectangular	Rectangular
<b>Batik Insang Ikan from West Kalimantan</b>		
		
Rectangular	Rectangular	Rectangular

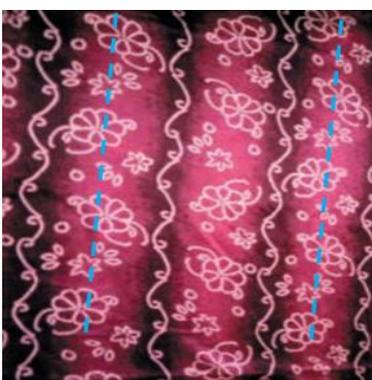
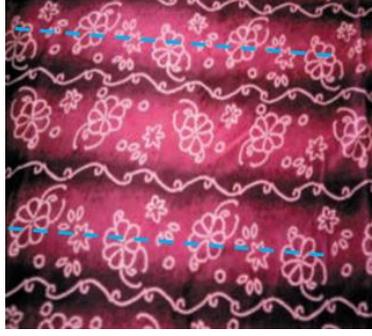
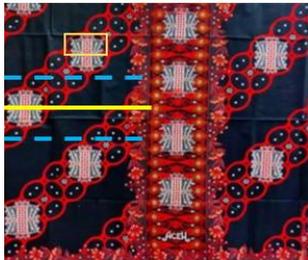
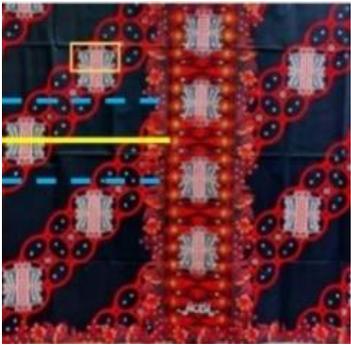
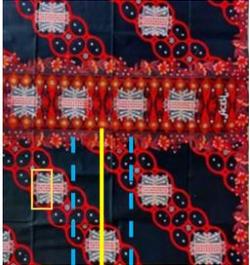
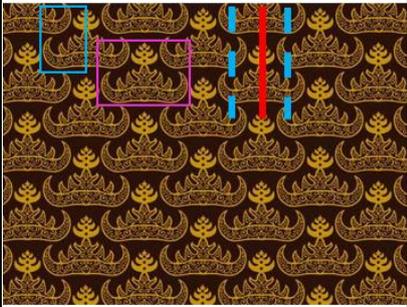
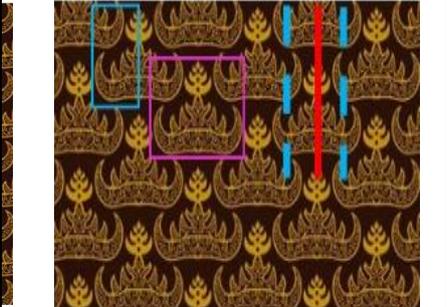
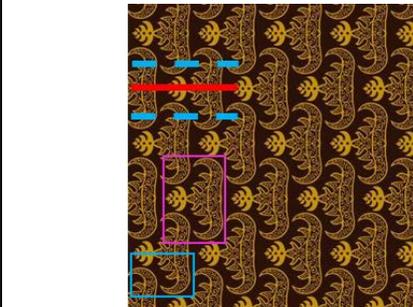
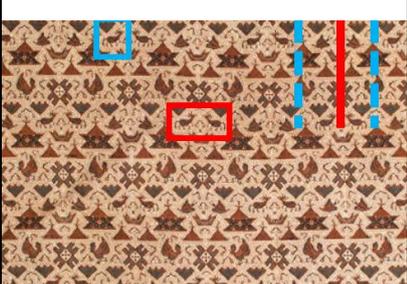
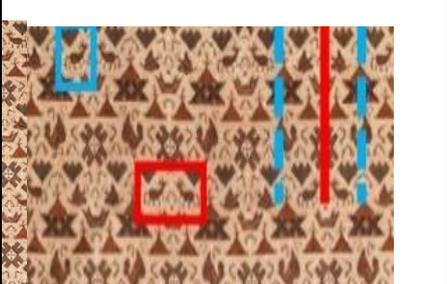
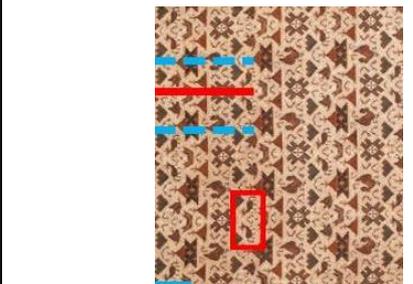
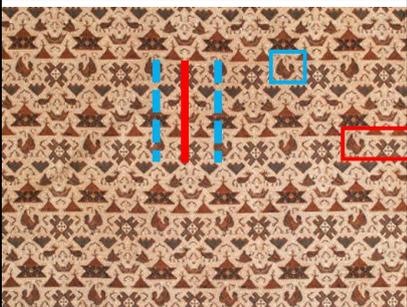
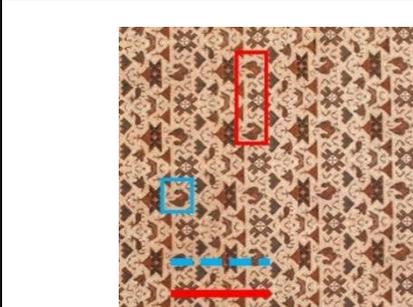
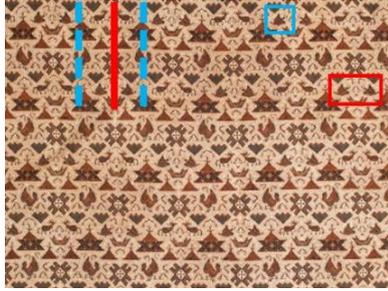
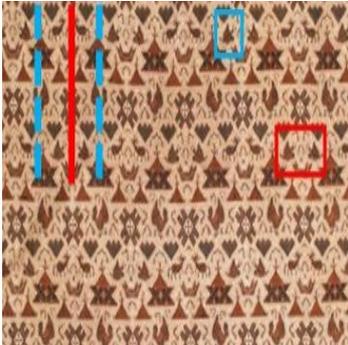
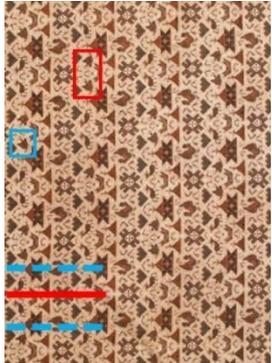
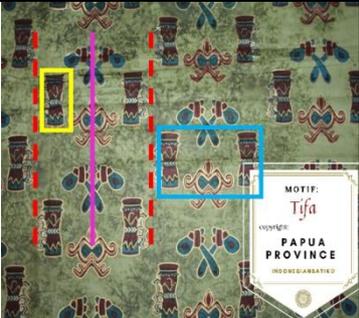
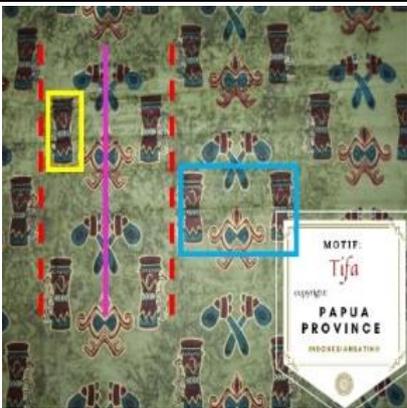
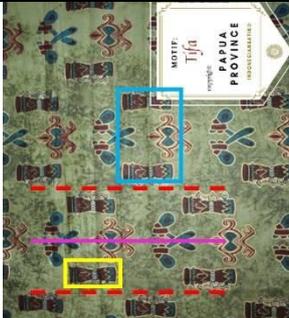
The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
<b>Batik Sasirangan from South Kalimantan</b>		
		
Rectangular	Rectangular	Rectangular

Table 4. The batiks meet wallpaper groups  $c1m1$ .

The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
<b>Batik motif Pintu Aceh from Aceh</b>		
		
Rhombic	Rhombic	Rhombic
<b>Batik Sumatera Utara from North Sumatra</b>		
		

The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
Rhombic	Rhombic	Rhombic
<b>Batik Mahkota Singer from Lampung</b>		
		
Rhombic	Rhombic	Rhombic
<b>Batik Ayam Puger from Banyumas</b>		
		
Rhombic	Rhombic	Rhombic
<b>Batik Ayam Puger from Banyumas</b>		
		

The initial image (0°)	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
<p style="text-align: center;">Rhombic</p> 	<p style="text-align: center;">Rhombic</p> 	<p style="text-align: center;">Rhombic</p> 
Rhombic	Rhombic	Rhombic
<b>Batik Soga Pisang Bali from Madura</b>		
		
Rhombic	Rhombic	Rhombic
<b>Batik Tifa dari Papua</b>		
		

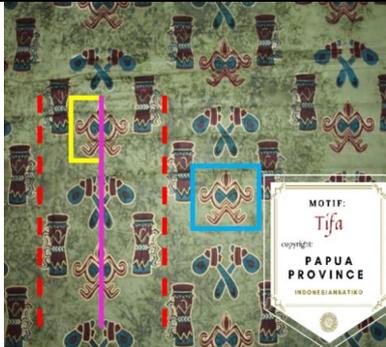
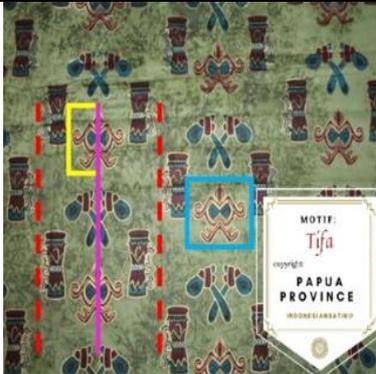
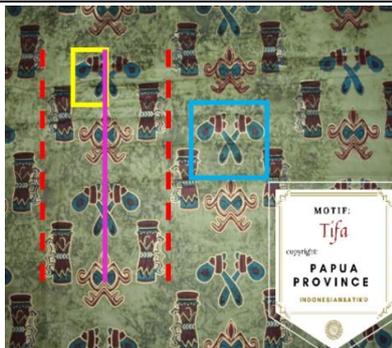
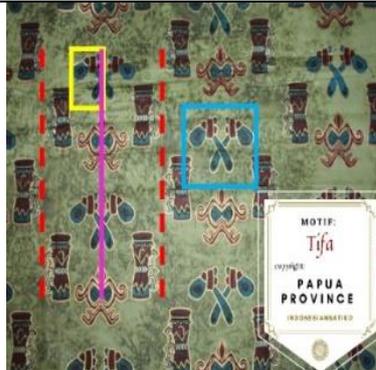
The initial image (0°)	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
Rhombic	Rhombic	Rhombic
<b>Batik Tifa from Papua</b>		
		
Rhombic	Rhombic	Rhombic
		
Rhombic	Rhombic	Rhombic

Table 5. The batiks meet wallpaper groups  $p211$ .

The initial image (0°)	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
<b>Batik Basurek from Bengkulu</b>		
		

The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
Rectangular	Rectangular	Rectangular
<b>Batik Pati-pati Pinehiku from Southeast Sulawesi</b>		
		
Rectangular	Rectangular	Rectangular

Table 6. The batik meets wallpaper groups  $p4gm$ .

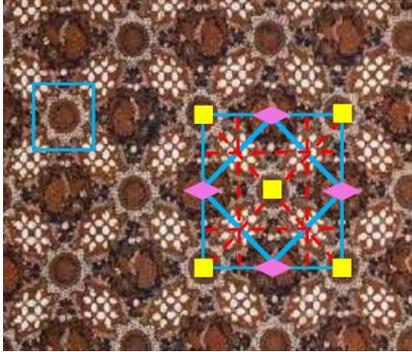
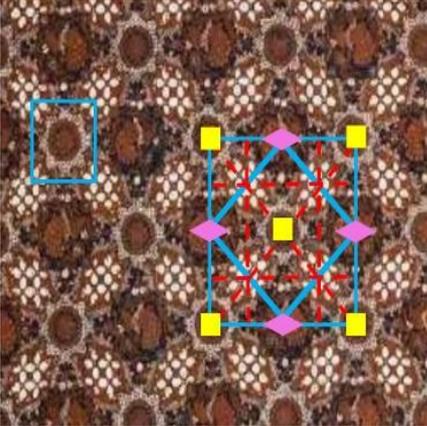
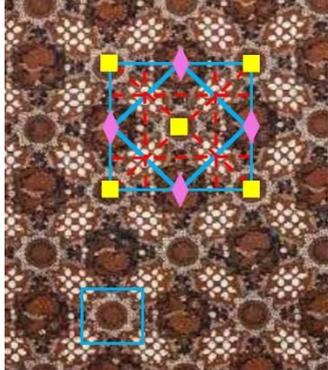
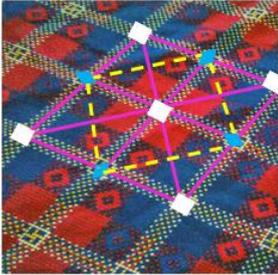
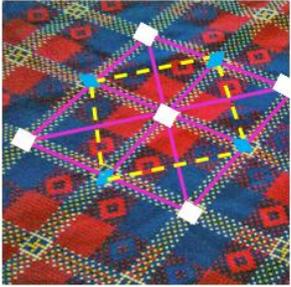
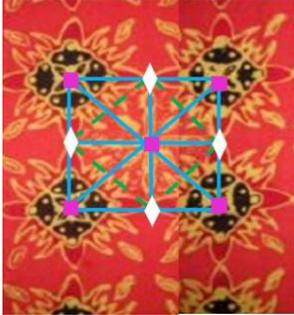
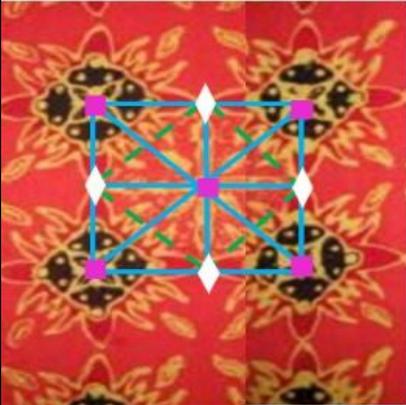
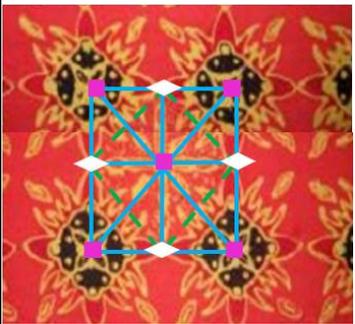
The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
<b>Batik Peksi Piningit from Yogyakarta</b>		
		
Square	Square	Square

Table 7. The batiks meet wallpaper groups  $p4mm$ .

The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
<b>Batik Tikar Natuna from Riau Islands</b>		

The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
		
Square	Square	Square
<b>Batik Singayaksa from Banten</b>		
		
Square	Square	Square
<b>Batik Ayam Puger from Banyumas</b>		
		
Square	Square	Square
<b>Batik Peksi Piningit from Yogyakarta</b>		

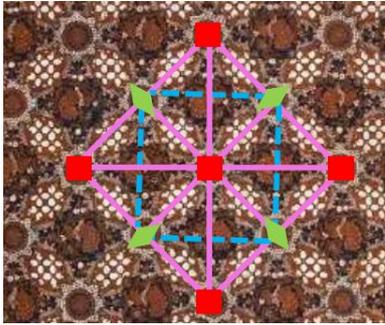
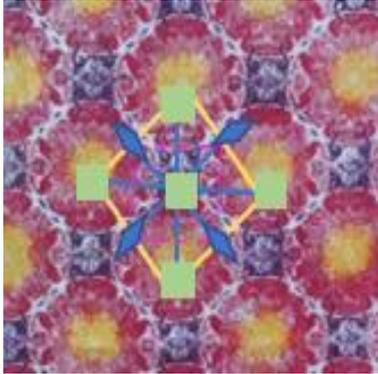
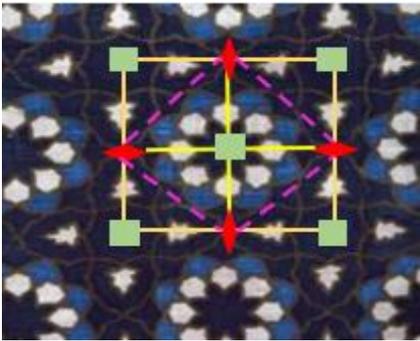
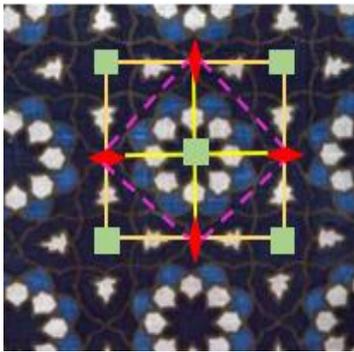
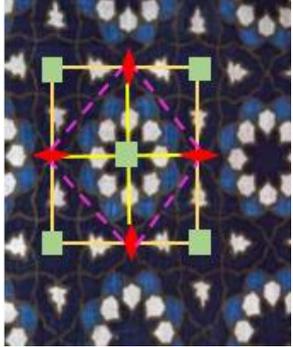
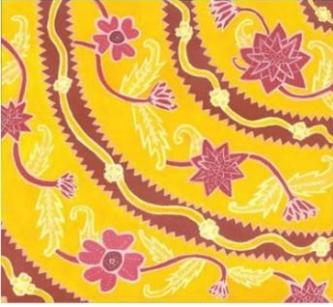
The initial image ( $0^\circ$ )	Rotated at an angle $\frac{\pi}{4}$	Rotated at an angle $\frac{\pi}{2}$
		
Square	Square	Square
<b>Batik Bunga Raya from North Kalimantan</b>		
		
Square	Square	Square
<b>Batik Tahu Batu from Bali</b>		
		
Square	Square	Square

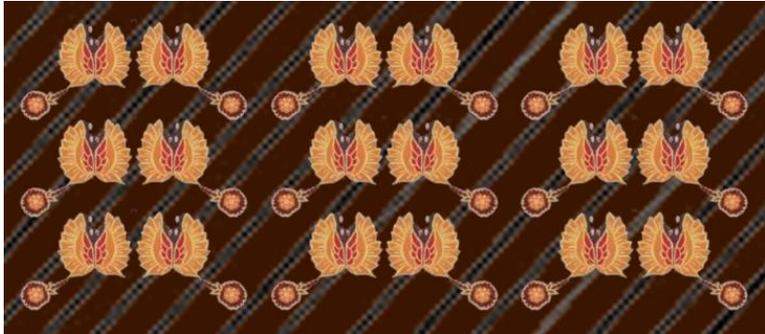
Table 8. The batiks do not meet the wallpaper group.

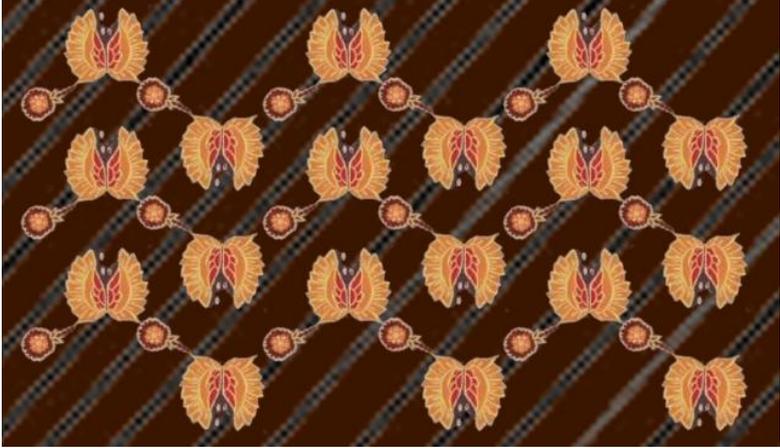
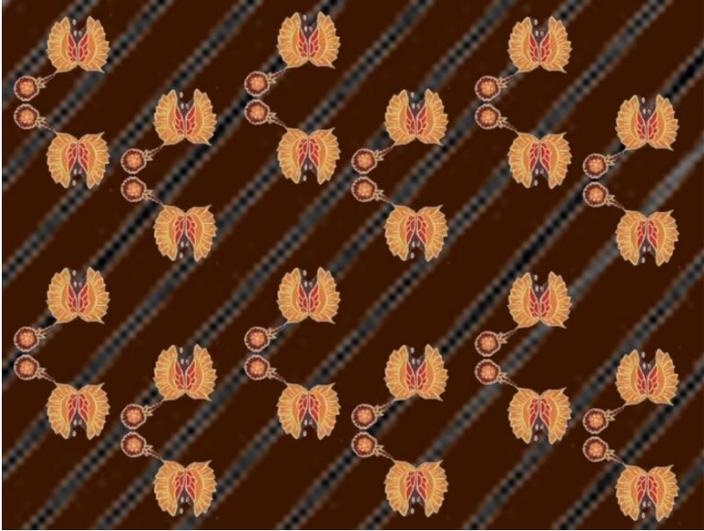
Name	Image	Description
Batik Tabir Tanjung from Riau		None of the patterns contained in this batik motif meet the wallpaper group.
Batik Kain Sisihan from Indramayu		None of the patterns contained in this batik motif meet the wallpaper group.
Batik Mega Mendung from Cirebon		None of the patterns contained in this batik motif meet the wallpaper group.
Batik Bang Biru Ijo from Lasem		At first glance, there are two groups of images that look similar and form a pattern. However, if you look closely, you can see that each group of images is different. So that there is no motif on this batik that meets the wallpaper group.

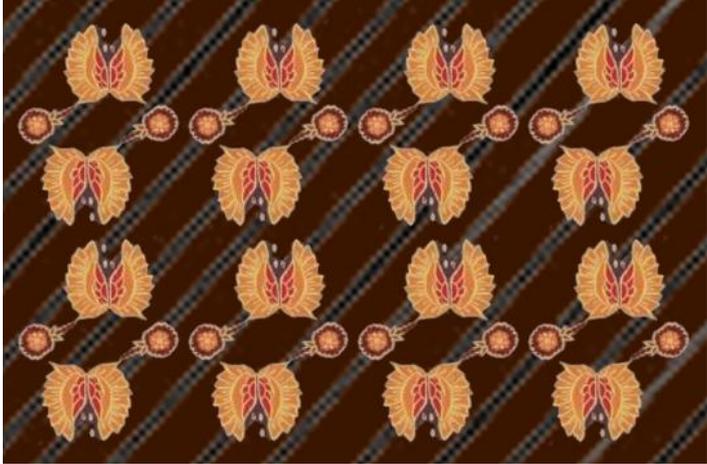
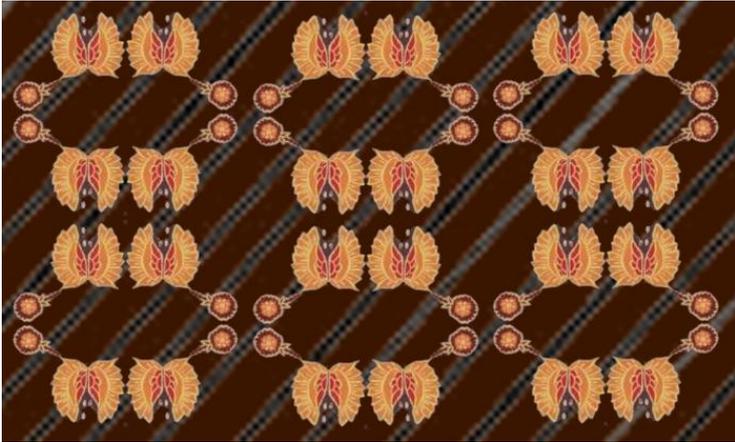
Name	Image	Description
Batik Lokcan from Tuban		<p>None of the patterns contained in this batik motif meet the wallpaper group.</p>
Batik Toraja from South Sulawesi		<p>Each pattern contained in this batik is different from one another, so it does not meet the wallpaper group.</p>
Batik Bomba Mawar from Central Sulawesi		<p>Images that are in a blue rectangle do not fill the wallpaper group. The image contained in the red rectangle has a reflection on the <math>y - axis</math>, but it doesn't fill the entire plane, so it doesn't fill the wallpaper group.</p>
Batik Teluk Tomini from Gorontalo		<p>Does not meet the wallpaper group.</p>

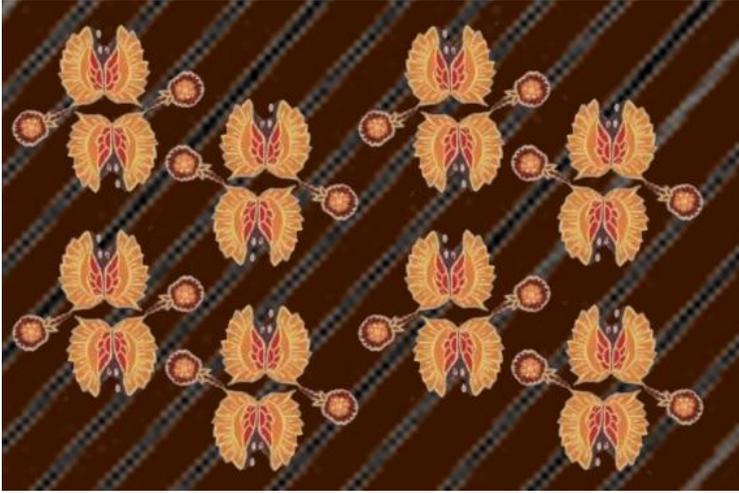
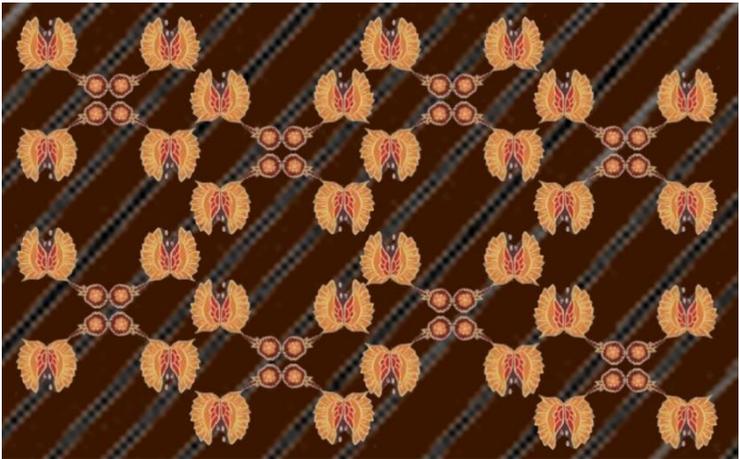
Name	Image	Description
Batik Raja Ampat from West Papua		<p>Each pattern in this batik has a one-way translation, so it does not fill the plane, thus does not meet the wallpaper group.</p>

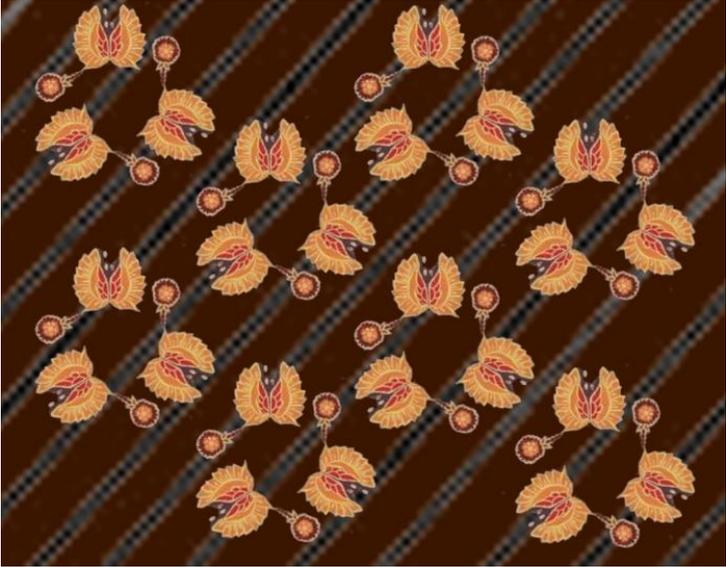
Table 9. Application of 17 groups of wallpapers on the Durian Pecah archetype.

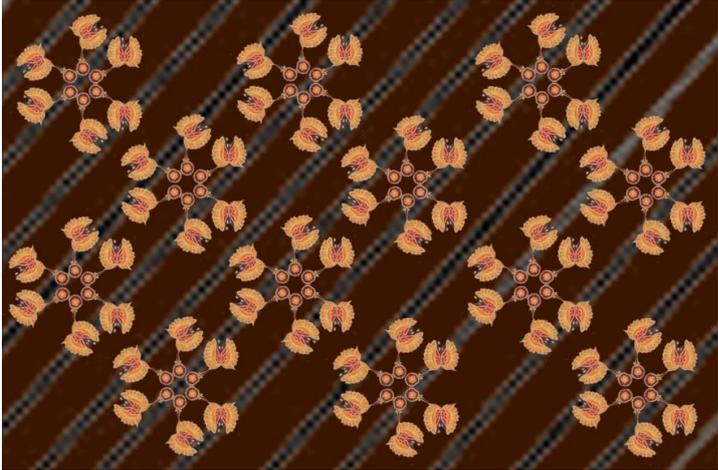
Wallpaper Group	Image
<i>p111</i>	
<i>p1m1</i>	

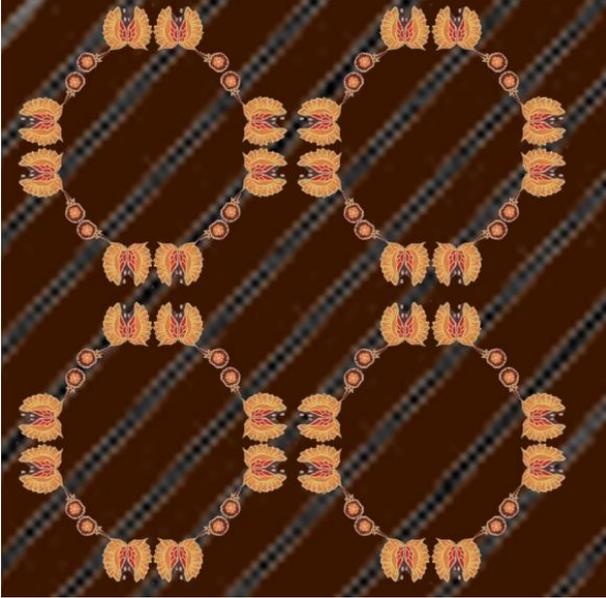
Wallpaper Group	Image
<i>p1g1</i>	 A repeating wallpaper pattern featuring stylized yellow and red floral motifs on a dark brown background with a diagonal plaid pattern.
<i>c1m1</i>	 A repeating wallpaper pattern featuring stylized yellow and red floral motifs on a dark brown background with a diagonal plaid pattern, similar to p1g1 but with a different arrangement.

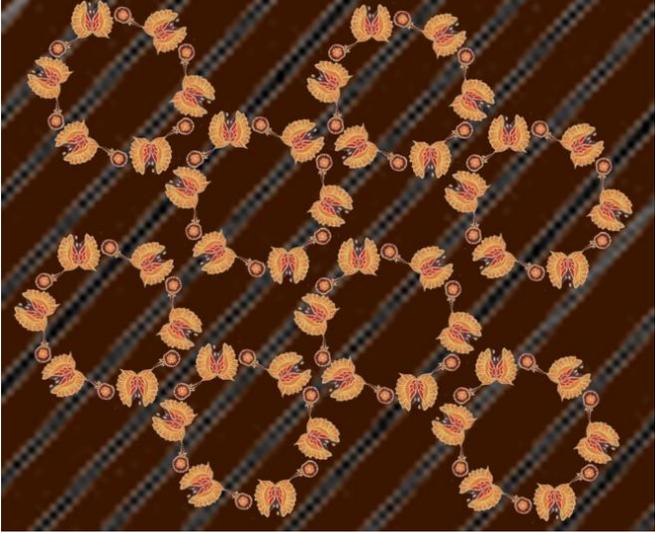
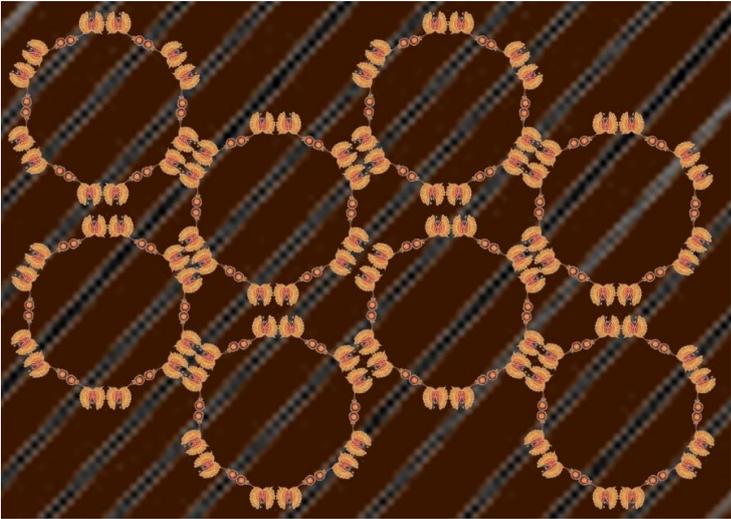
Wallpaper Group	Image
<i>p211</i>	
<i>p2mm</i>	
<i>p2mg</i>	

Wallpaper Group	Image
<i>p2gg</i>	 A wallpaper pattern with a dark brown background and a diagonal plaid of blue and black lines. The pattern features repeating motifs of stylized yellow and red butterflies or flowers, each with a small circular element below it.
<i>c2mm</i>	 A wallpaper pattern with a dark brown background and a diagonal plaid of blue and black lines. The pattern features repeating motifs of stylized yellow and red butterflies or flowers, each with a small circular element below it, arranged in a more complex, interlocking grid.

Wallpaper Group	Image
<i>p311</i>	
<i>p3m1</i>	

Wallpaper Group	Image
<i>p31m</i>	 A repeating wallpaper pattern with a dark brown background. It features a diagonal grid of blue and grey lines. Overlaid on this grid are clusters of stylized yellow and orange leaves or petals, each with a small red and white circular center. The pattern is a p31m wallpaper group.
<i>p411</i>	 A repeating wallpaper pattern with a dark brown background. It features a diagonal grid of blue and grey lines. Overlaid on this grid are stylized yellow and orange leaves or petals, each with a small red and white circular center. The pattern is a p411 wallpaper group.

Wallpaper Group	Image
<p><i>p4mm</i></p>	 A wallpaper pattern with a dark brown background and a diagonal plaid pattern in shades of blue and black. The pattern consists of repeating units of yellow and orange floral motifs arranged in a grid, with small red and white circular accents.
<p><i>p4gm</i></p>	 A wallpaper pattern with a dark brown background and a diagonal plaid pattern in shades of blue and black. The pattern consists of repeating units of yellow and orange floral motifs arranged in a grid, with small red and white circular accents.

Wallpaper Group	Image
<i>p611</i>	 A repeating wallpaper pattern featuring a dark brown background with a diagonal plaid of blue and black lines. The pattern consists of interconnected, stylized yellow and orange floral or leaf-like motifs arranged in a complex, non-rectangular grid.
<i>p6mm</i>	 A repeating wallpaper pattern featuring a dark brown background with a diagonal plaid of blue and black lines. The pattern consists of interconnected, stylized yellow and orange floral or leaf-like motifs arranged in a regular, rectangular grid.

## Investigation of Learning Styles of Technical University Students

**Alina Pricopie-Filip**

Faculty of Automation, Computers Sciences, Electrical and Electronics Engineering, “Dunarea de Jos”  
University of Galati, Romania,  <https://orcid.org/0000-0002-1985-3439>

**Mihaela Andrei**

Faculty of Automation, Computers Sciences, Electrical and Electronics Engineering, “Dunarea de Jos”  
University of Galati, Romania,  <https://orcid.org/0000-0001-7149-8756>

**Abstract:** School dropout is a topical theme in the educational field in the last decade. In the technical field especially, school dropouts currently have alarming rates. To reduce school dropout technical educational institutions, tried to apply some practical solutions like moving mathematics to the 2nd year of study, year tutors to assist/support participation in courses, remedial courses for retaking the subject from high school, etc. All these measures, act only on that aspects that are not directly related to the learning process. The recent technological progress, the students' unlimited access to the internet and information should somehow conduct teachers to adapt their teaching style to at least these aspects. But there is the possibility to directly related the learning teaching process with the student learning styles. The following learning styles can be identified: visual, auditory, touch and kinesthetic. To highlight the individual learning styles the Ricki Linksman' s Learning Style Preference Questionnaire was applied to a number of 120 students in different technical domains. The results demonstrated the fact that polytechnic students have a predominantly visual learning style. Based on these results, the research will continue over the coming years with practical measures adapting the teaching style to this type of learning. The extensive research will prove that the student groups where the teaching styles were adapted to their learning styles will have an improved pass rate.

**Keywords:** learning styles, on-line learning, visual learning style, teaching methods

**Citation:** Pricopie-Filip, A. & Andrei, M. (2024). Investigation of Learning Styles of Technical University Students. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 204-213), Istanbul, Turkiye. ISTES.

### Introduction

School dropout is a topical theme in the educational field in the last decade (Lamb S. & all 2011, Gutiérrez-de-Rozas, Belén & all 2022). In a society in a continuous transformation, it has always been tried to find effective solutions and to identify the possible causes of school dropout. Countless explanations were issued, and different solutions were applied, trying to adapt them to a particular environment and situation (Schargel, F.P. &

Smink, J. 2001, Carmen A. & all, 2022, Kocsis, Á., & Molnár, G. 2024). In the technical field, school dropouts currently have alarming rates. In the academic research field, there are numerous papers and reports regarding the academic dropout reasons, particularly in the technical academic field. (Kaye, N. 2014. Vossensteyn, J. J. 2015). It is known that in countries with a high standard of living a small percentage of young people choose to study in technical faculties. (Vossensteyn, J. J. 2015). Due to the difficulty of this domain, the effort made to learn is not negligible. On the other hand, even in cases where young people have already chosen to study in technical field, they drop out in the first year of school not having the basic skills, encountering difficulties and considering the subject too difficult to be completed and mastered (D. J. Goldsmith. 2006) In addition, to all these aspects it has been added the context created by the COVID-19 pandemic which abruptly translated the entire teaching process to the online environment. This change created even more difficulties in the learning process. (Joana R. Casanova. 2021. Laura Moscoviz and David K. Evans. 2022). In universities with a technical profile, this period was even more challenging as this type of study involves a series of practical activities with a demonstrative nature. Teachers have had to quickly adapt their teaching methods trying to find ways to teach practical/demonstrative activities remotely.

On the other hand, in the mainstream education, teachers currently use classical teaching methods that do not actually engage or match the students' learning styles. These classical methods are not necessarily outdated, but the recent technological progress, the students' unlimited access to the Internet and information should somehow lead teachers to adapt their teaching style to at least these aspects. For some students it will be easier to understand better if the information taught is accompanied by a visual simulation, for others if it is accompanied by a practical demonstration, etc.

Therefore, in specialized technical universities, it was always tried to find solutions to difficulties faced by the students, like moving mathematics to the 2nd year of study, year tutors to assist/support participation in courses, remedial courses for retaking the subject from high school, etc. But all these measures, act only on that aspects that are not directly related to the learning process.

Recent studies have shown that a careful evaluation of the teaching and learning process is practically the main tool by which we can promote and implement the desired changes and improvements at the educational field - practically the essential way to transform the present into the desired future, contributing to the progress of society (Andere and Araujo. 2008, Dias Sobrinho. 2010). Therefore, it is essential to analyze and understand learning styles in order to adapt the teaching styles in such a way as to facilitate the students' understanding of the material taught.

It is known that all 5 basic human senses compete to receive and process information from the environment. However, the individual tends to specialize a certain sense in receiving information from the environment - which is why, depending on the innate genetic tendencies, they develop a certain learning style, specific to that sense. At the intersection of psychogenetic premises and acquired characteristics, specific learning styles are formed. Thus, the following learning styles can be identified: visual learning style, auditory learning style, touch

learning style, kinesthetic learning style.

Students who have a visual learning style understand much better and learn easily when the concepts to be conveyed are presented in the form of graphic images or are organized schematically. A particularity of people who have a visual learning style is that one that they have a good sense of direction and when they are asked to remember something, they basically look for that information by appealing to memories in pictures. The auditory learning style is the one in which learning occurs more easily if the person rather hears the information or if the information is accompanied by a sound in the background (music, sound effects, etc.). People who have an auditory learning style excel at the technique of oratory and solve problems rather by verbalizing them. Students who have an auditory learning style understand better if they listen the information than if they visualize it. The kinesthetic / tactile learning style appeals mainly to the sense of touch. Kinesthetic/tactile learning is when the person learns by doing a physical activity rather than listening to or visualizing information. In other words, kinesthetic learning is that type of learning where students easily learn a subject by being a part of it – realizing/experiencing that concept. Kinesthetic learning is movement-oriented, and therefore people who have this learning style tend to be natural explorers, while tactile learning is oriented toward touching, "feeling," working with tangible things. (Wen Xu. 2011. Luu Trong Tuan. 2011)

To realize this type of researching, one psychological investigation tool of candidates (a test) was used in order to highlight the individual learning styles. In this case the Ricki Linksman' s Learning Style Preference Questionnaire was applied. The students have been informed that completion of this questionnaire is optional and anonymous and that they could withdraw at any time without any repercussions.

## Method

This study is a descriptive-analytical study, and it investigates the preponderant learning styles of students at the Faculty of Automation, Computers, Electrical and Electronic Engineering in Galati, Romania. The study is based on the Ricki Linksman's learning style preference questionnaire. This questionnaire contains questions about the study tools mainly used by students to learn, or regarding the senses that students mostly use when they are asked to recall a certain event or to memorize something, etc. The questionnaire was applied to a number of 120 bachelor's and master's students distributed according to Fig. 1 (a). The bachelor's students are from the 1th, the second and the third year of study according to Fig. 1 (b).

In Fig. 2 (a) it can be observed that the number of master's students who completed the questionnaire is much lower percentage than that of undergraduate students. Therefore, the result of this questionnaire is determined by the results of undergraduate students. According to Fig. 2(b) the results mainly come from the second year of study, followed by the third year and finally from the first year of study. These results reflect and confirm the expected reserved behavior of first-year students - where the dropout rate is usually the highest.

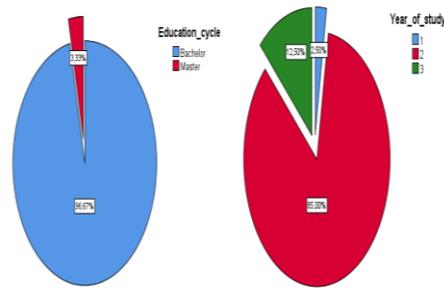


Fig.1 (a). Education cycle distribution (b) Year of study distribution

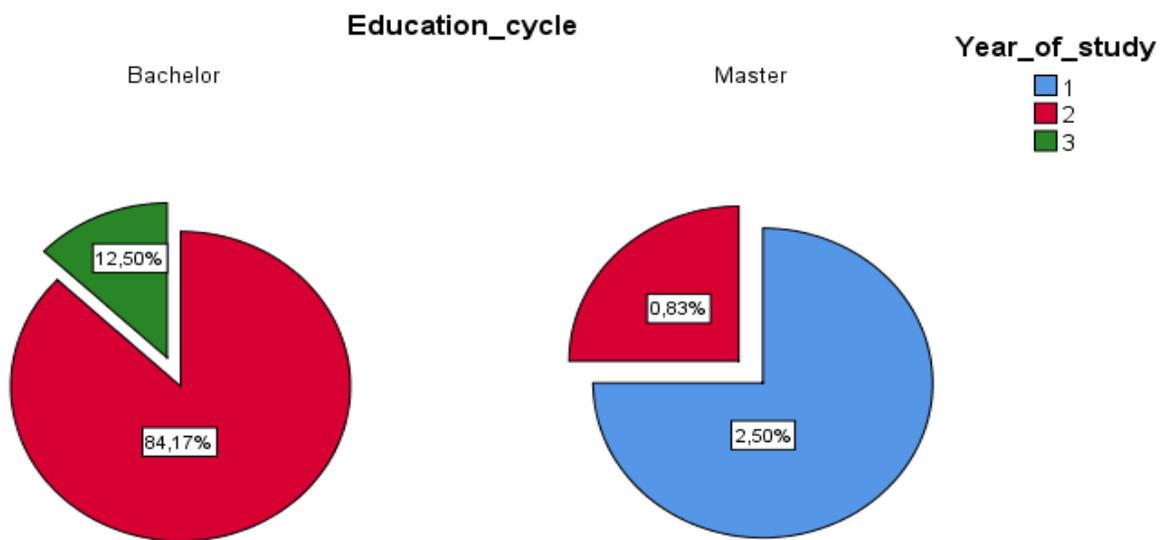


Fig.2 (a). Education cycle distribution bachelor/master cycle  
(b) Year of study distribution bachelor/master students

## Results

The obtained results, presented in Fig. 3, revealed that the highest percentage of respondents have the visual style as their preferred learning style - a percentage of 46.67%, followed by the kinesthetic style with 25.83%, the tactile style with 18.33% and finally the acoustic style with 9.17%. This is also reflected in students' learning/teaching style preferences. As can be seen in Fig. 4 most of the students expressed their preference for the online learning method which appeals to the visual learning style.

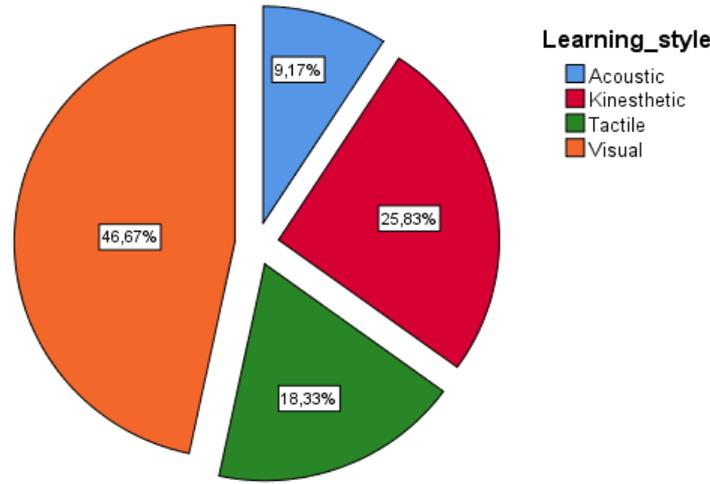


Fig. 3. Learning styles of students of Faculty of Automatic, Computers, Electrical and Electronic Engineering

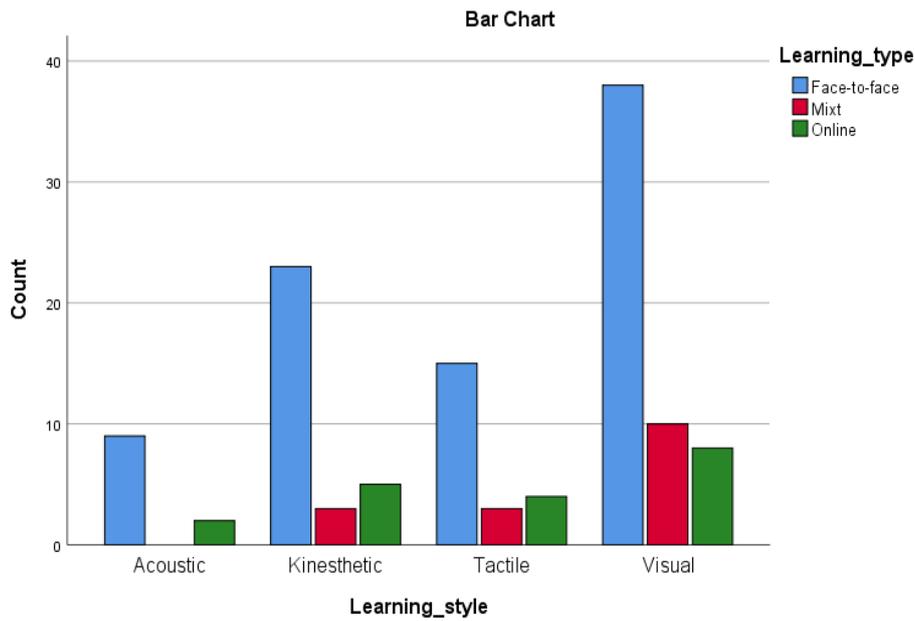


Fig.4. Preferred teaching type according to learning style

The test was applied to 1st, 2nd and 3rd year of study to students from different specializations: computer science (CTI), automation (AIA) and electronic (IETTI/EA/RST) and a small percentage of SEA master. The results obtained, presented in Fig. 5 and Fig. 6 demonstrates that the visual learning style is predominant in all specializations, corresponding to the number of students who completed the questionnaire. Being a faculty with an IT profile, it was expected the results to demonstrate the fact that the predominant learning style is visual and the online learning method, a hypothesis that was confirmed.

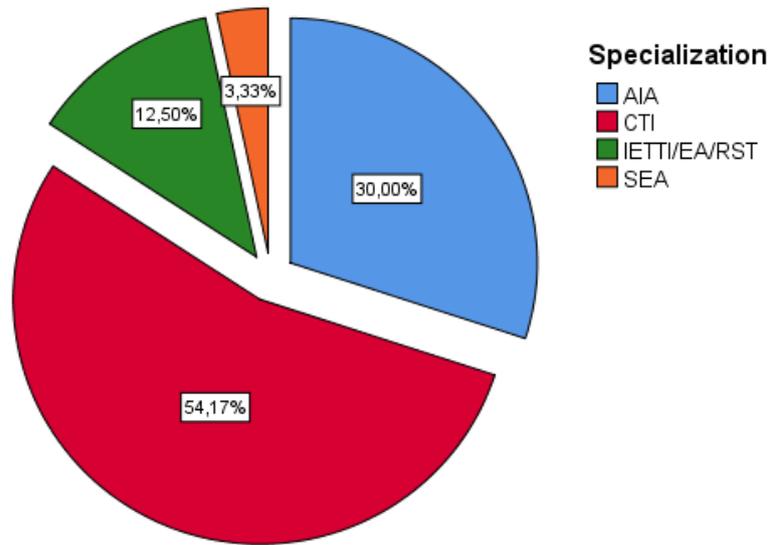


Fig.5. Target group spreading by specialization

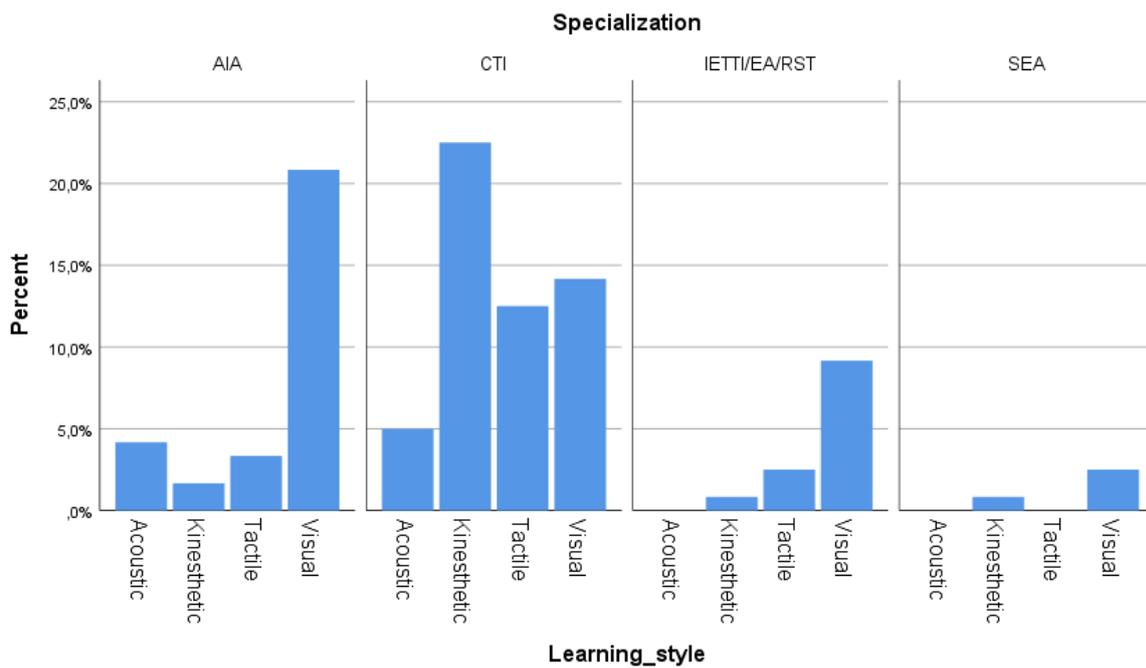


Fig.6. Learning style grouped by specialization

The learning styles questionnaire was supplemented with two other variables: the preferred online teaching method (synchronous/asynchronous) and the assessment method preferred by the students. The results obtained and presented in Table 1 and Fig. 7 demonstrate the fact that most students, respectively 65.0% of them prefer the asynchronous online teaching style. Analyzing the data at the level of each type of learning, we can see that the asynchronous online teaching style is preferred by the majority at the level of each type of learning (5.8% - by acoustics; 16.7% - kinesthetic; 10.8% - tactical; 31.7 - visual).

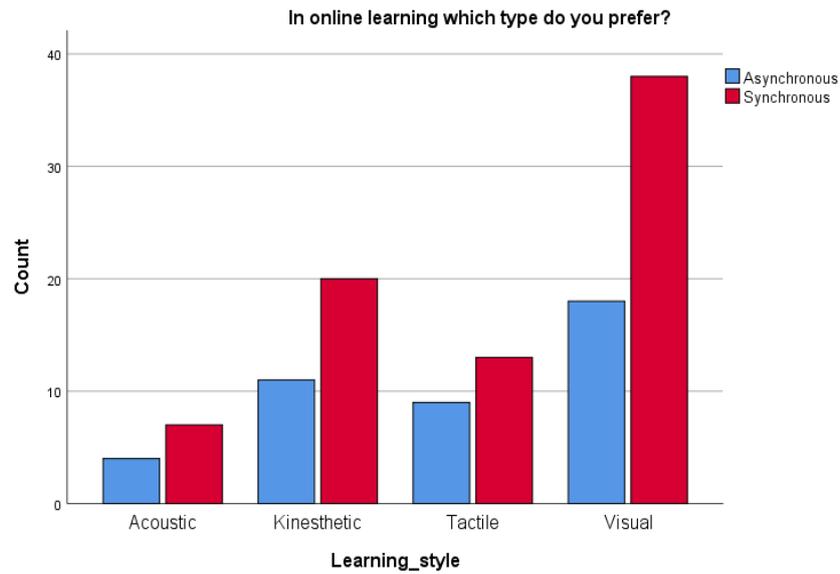


Fig.7. Preferred teaching style grouped by specialization

Table 1. Learning style in on-line learning - cross tabulation

Learning\_style \* In\_online\_learning\_which\_type\_do\_you\_prefer? Crosstabulation

Learning_style		In_online_learning_which_type_do_you_prefer?		Total	
		Asynchronous	Synchronous		
Acoustic	Count	4	7	11	
	% within Learning_style	36,4%	63,6%	100,0%	
	% within In_online_learning_which_type_do_you_prefer?	9,5%	9,0%	9,2%	
	% of Total	3,3%	5,8%	9,2%	
	Kinesthetic	Count	11	20	31
		% within Learning_style	35,5%	64,5%	100,0%
		% within In_online_learning_which_type_do_you_prefer?	26,2%	25,6%	25,8%
		% of Total	9,2%	16,7%	25,8%
	Tactile	Count	9	13	22
		% within Learning_style	40,9%	59,1%	100,0%
		% within In_online_learning_which_type_do_you_prefer?	21,4%	16,7%	18,3%
		% of Total	7,5%	10,8%	18,3%
Visual	Count	18	38	56	
	% within Learning_style	32,1%	67,9%	100,0%	
	% within In_online_learning_which_type_do_you_prefer?	42,9%	48,7%	46,7%	
	% of Total	15,0%	31,7%	46,7%	
Total	Count	42	78	120	
	% within Learning_style	35,0%	65,0%	100,0%	
	% within In_online_learning_which_type_do_you_prefer?	100,0%	100,0%	100,0%	
	% of Total	35,0%	65,0%	100,0%	

Regarding the preferred evaluation methods, students had to choose between face-to-face version and online. The results obtained and presented in Fig. 8 and table 2 prove that students who have a visual learning style

prefer the online version as the evaluation method. Analyzing the results of the research regarding the preferred evaluation method, in relation to all students' learning styles version (presented in Table 2), it can be observed the fact that only kinesthetics prefer the physical evaluation over the online one (9.2%).

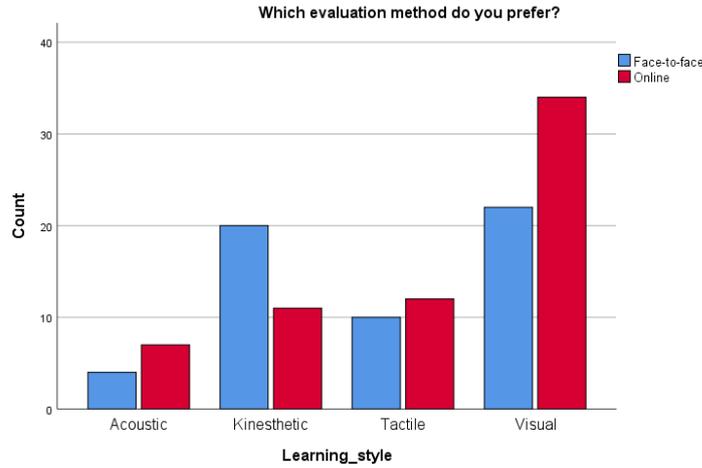


Fig. 8. Evaluation methods

Table 2. Evaluation methods - cross tabulation

Learning\_style \* Which\_evaluation\_method\_do\_you\_prefer? Crosstabulation

		Which_evaluation_method_do_you_prefer?		Total	
		Face-to-face	Online		
Learning_style	Acoustic	Count	4	7	11
		% within Learning_style	36,4%	63,6%	100,0%
		% within	7,1%	10,9%	9,2%
		Which_evaluation_method_do_you_prefer?			
		% of Total	3,3%	5,8%	9,2%
Kinesthet	ic	Count	20	11	31
		% within Learning_style	64,5%	35,5%	100,0%
		% within	35,7%	17,2%	25,8%
		Which_evaluation_method_do_you_prefer?			
		% of Total	16,7%	9,2%	25,8%
Tactile		Count	10	12	22
		% within Learning_style	45,5%	54,5%	100,0%
		% within	17,9%	18,8%	18,3%
		Which_evaluation_method_do_you_prefer?			
		% of Total	8,3%	10,0%	18,3%
Visual		Count	22	34	56
		% within Learning_style	39,3%	60,7%	100,0%
		% within	39,3%	53,1%	46,7%
		Which_evaluation_method_do_you_prefer?			
		% of Total	18,3%	28,3%	46,7%
Total		Count	56	64	120
		% within Learning_style	46,7%	53,3%	100,0%
		% within	100,0%	100,0%	100,0%
		Which_evaluation_method_do_you_prefer?			
		% of Total	46,7%	53,3%	100,0%

## Discussion

Being carried out within a faculty with an IT profile, it was expected that this research to certify the fact that most students who choose to study in this field to have a visual learning style. Thus, the teaching methods it could be adapted accordingly, meeting the student's expectation and preference and thus contributing to the way they process and understand the exposed information. On the other hand, linking the research to the context created by the COVID pandemic and to the fact that the students already experienced for 2 years both, online and mixed teaching, and finally returned to face-to-face teaching, we extended the research, studying inclusively the way of teaching and the way of examination that students consider to be appropriate for their individual way of learning.

## Conclusions

The present research results certify that in the case of the faculty with an IT profile, most of the students have a visual style as their preferred learning style. Consequently, they prefer the synchronous online teaching/learning style. Also, there are correlations between students learning styles and their preferred teaching and evaluating method. When it was given them the option to choose between synchronous or asynchronous online teaching variant, all learning styles opted for the synchronous variant. This is an indication about the importance of interaction with the teacher. Regarding assessment methods, only the kinesthetic learning style expressed a preference for the face-to-face method. The rest of the learning types also preferred the online method. Therefore, based on the results of this research, it can be concluded that in the technical academic faculties there is a certified reason to adapt and apply visual teaching and evaluation methods.

## Recommendations

The results demonstrated the fact that polytechnic students have a predominantly visual learning style. Based on these results, the research will continue over the coming years with practical measures adapting the teaching style to this type of learning. The extensive research will prove that the student groups where the teaching styles were adapted to their learning styles will have an improved pass rate. Also, in the future the research is intended to be extended with the correlation between cerebral hemispheric preference (innate) and learning styles in an attempting to prove that the educational act based on particular psychological knowledge can lead to an efficient and accelerated learning process.

## References

Lamb S. & all (2011). School Dropout and Completion: International Comparative Studies in Theory and Policy, Ed. Springer, e-ISBN 978-90-481-9763-7, DOI: 10.1007/978-90-481-9763-7

- Gutiérrez-de-Rozas, Belén; Molina, Elvira Carpintero; López-Martín, Esther. (2022). Academic Failure and Dropout: Untangling Two Realities. *European Journal of Educational Research*, Volume 11, Issue 4, 2275 – 2289. ISSN: 2165-8714 <https://www.eu-jer.com/>
- Schargel, F.P., & Smink, J. (2001). *Strategies to Help Solve Our School Dropout Problem* (1st ed.). Routledge. <https://doi.org/10.4324/9781315854090>
- Carmen Aina, Eliana Baici, Giorgia Casalone, Francesco P. (2022). The determinants of university dropout: A review of the socio-economic literature, *Socio-Economic Planning Sciences*, Volume 79, <https://doi.org/10.1016/j.seps.2021.101102>
- Kocsis, Á., & Molnár, G. (2024). Factors influencing academic performance and dropout rates in higher education. *Oxford Review of Education*, 1–19. <https://doi.org/10.1080/03054985.2024.2316616>
- Kaye, N., D'Angelo, A., Ryan, L., & Lórinç, M. (2014). Early school leaving in the European Union: Data availability and reporting.
- Vossensteyn, J. J., Kottmann, A., Jongbloed, B. W. A., Kaiser, F., Cremonini, L., Stensaker, B., Hovdhaugen, E., & Wollscheid, S. (2015). Dropout and completion in higher education in Europe: main report. European Union. <https://doi.org/10.2766/826962>
- D. J. Goldsmith, D. Nielsen, G. Rezendes, and C. A. Manly. (2006). *Basic eSkills– Foundation or Frustration: A Research Study of Entering Community College Students' Computer Competency.*, Online Submission, 2006.
- Joana R. Casanova, Cristiano Mauro Assis Gomes , Ana B. Bernardo , Jos´e Carlos Núñez , Leandro S. Almeida. (2021). Dimensionality and reliability of a screening instrument for students at-risk of dropping out from Higher Education. *Studies in Educational Evaluation*. Volume 68. <https://doi.org/10.1016/j.stueduc.2020.100957>
- Laura Moscoviz and David K. Evans. (2022). *Learning Loss and Student Dropouts during the COVID-19 Pandemic: A Review of the Evidence*. Center for Global Development
- Dias Sobrinho, J. (2010). Avaliação e transformações da educação superior brasileira (1995- 2009): do Provão ao SINAES. *Avaliação: Revista da Avaliação da Educação Superior*, 15(1), 195-224.
- Andere, M. A., & Araújo, A. M. P. (2008). Aspectos da formação do professor de ensino superior de Ciências Contábeis: uma análise dos programas de pós-graduação. *Revista Contabilidade e Finanças*, 19(48), 91-102.
- Wen Xu, (2011). *Learning Styles and Their Implications in Learning and Teaching*. *Theory and Practice in Language Studies*, Vol. 1, No. 4, pp. 413-416, April 2011, ISSN 1799-2591, doi:10.4304/tpls.1.4.413-416
- Luu Trong Tuan (2011). EFL Learners' Learning Styles and Their Attributes. *Mediterranean Journal of Social Sciences* Vol.2, No.2, May 2011. ISSN 2039 – 2117,

## Assessment of Drought Using Meteorological Indices in a Semi-Arid Region: The Case of the Extreme East of Algeria

**Amina Amarchi**

Soil and Hydraulic Laboratory, Badji Mokhtar Annaba University, Algeria,  <https://orcid.org/0000-0002-6628-366X>

**Lotfi Zeghadnia**

Mohamed Cherif Messaadia Souk Ahras University, Algeria,  <https://orcid.org/0000-0003-1409-3140>

**Moncef Chabi**

Soil and Hydraulic Laboratory, Badji Mokhtar Annaba University, Algeria,  <https://orcid.org/0000-0001-7081-1501>

**Abstract:** Over the past few decades, the international community has become increasingly concerned with climate change and its socio-economic and environmental consequences. Water resource management in northeastern Algeria, as in many regions around the world, poses significant challenges and has become increasingly difficult in recent times due to the natural variability and uncertainty of the climate. Extreme weather events lead to hydroclimatic risks, which, in the absence of proper management, can result in massive population migrations, ecological disasters, and shortages of food, energy, water, and other essential goods. In this climate context, increasingly disrupted by human activities, it is essential to analyze dry periods at various timescales using two indices in order to propose mitigation or adaptation measures for water management to the population. In this study, rainfall data from two stations located in the Ain Berda, Annaba region (lower Seybouse) (considered the wettest region of Algeria) were analyzed. The analysis used and compared the values of the Reconnaissance Drought Index (RDI) and the Standardized Precipitation Index (SPI), calculated using the DrinC software (Drought Indices Calculator) for timescales of 1 month, 3 months, 6 months, and 1 year. The results indicate that the most notable droughts, in terms of their intensity, duration, and frequency, occurred during the 1970s, 1980s, 1990s, and 2000s, regardless of the index or timescale. These dry episodes reached their peaks in 1993, 1994, 1996, 1997, 2001, 2002, and 2016-2017, with droughts of extreme severity. Climatic regions are significantly affected by drought, but to varying degrees.

**Keywords:** Climate change, drought, RDI, SPI, DrinC.

**Citation:** Amarchi, A., Zeghadnia, L. & Chabi, M. (2024). Assessment of Drought Using Meteorological Indices in a Semi-Arid Region: The Case of the Extreme East of Algeria. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 214-224), Istanbul, Turkiye. ISTES.

## Introduction

Drought is considered a major natural hazard that affects multiple sectors of the economy and the environment worldwide. It impacts nearly all factors of the hydrological cycle, starting with precipitation and ultimately influencing surface water by reducing river flow and affecting the recharge and storage of groundwater aquifers. Droughts produce a complex network of impacts that span many sectors of society, including the economy, and can extend far beyond the area affected by the drought (Mishra AK, Singh VP, 2010). Wilhite & Glantz (1985) and the American Meteorological Society (2004) classify droughts into four categories: meteorological, hydrological, agricultural, and socio-economic.

The identification of drought has been carried out using drought indices. The spatial and temporal extent and severity of drought can be determined using these indices (Guttman NB, 1998; Hayes MJ, 2000). Drought indices are quantitative measures that characterize drought levels by assimilating data from one or more variables (indicators), such as precipitation. They can provide decision-makers with information on drought severity and can be used to trigger emergency plans in case of drought, if available (Morid S, Smakhtin V, Moghaddasi M, 2006). Since the introduction of the concept of drought indices, several drought indices have been developed (more than 150, according to Niemeier S, 2008). These include the Standardized Precipitation Index (SPI) (McKee TB, Doesken NJ, Kleist J, 1993; 1995) and the Reconnaissance Drought Index (RDI) (Tsakiris G, Vangelis H, 2005; Tsakiris G, Pangalou D, Tigkas D, Vangelis H, 2007; Tsakiris G, Pangalou D, Vangelis H, 2007).

The Standardized Precipitation Index (SPI) is used to define and monitor drought due to its low data requirements and its ability to analyze various aspects of drought across different timescales (Thomas T, Jaiswal RK, Galkate RV, Nayak TR, 2016). The Reconnaissance Drought Index (RDI) was developed for use in semi-arid and arid regions around the world. It is a very useful drought indicator with low data requirements, flexibility, and high sensitivity (Tsakiris G, Vangelis H, 2005).

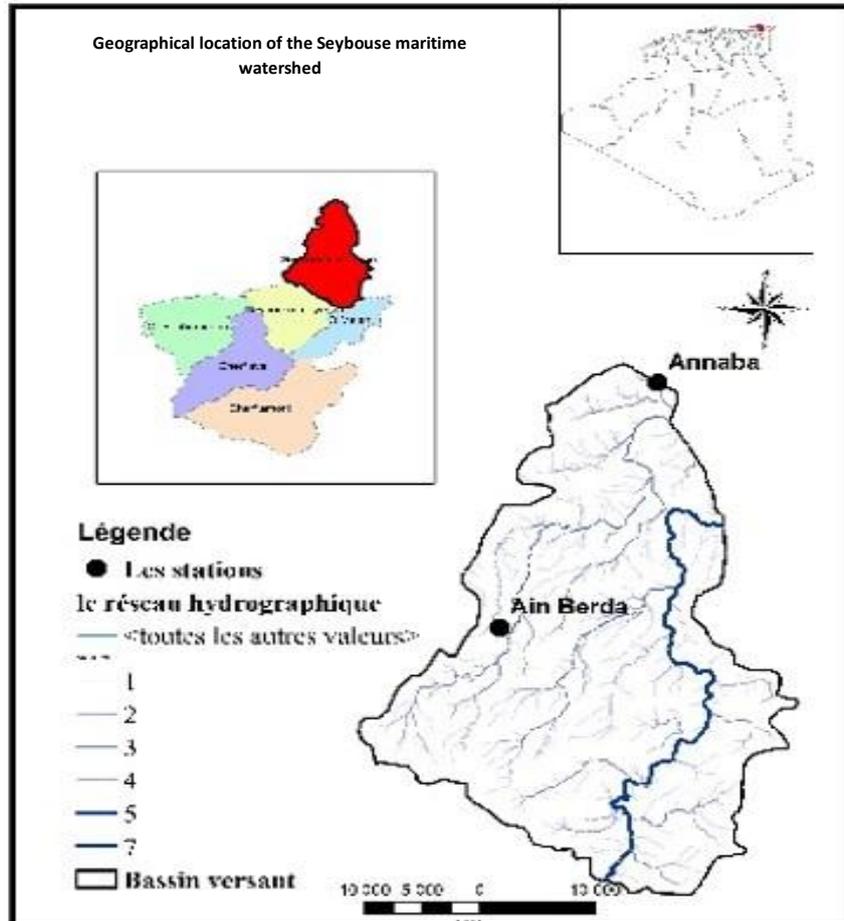
This study aims to track and evaluate the severity and duration of meteorological drought in the lower Seybouse sub-basin of the Seybouse watershed by assessing the performance of the two indices.

## Method

### Study Area and Data

The Seybouse River flows between Bouchegouf and Dréan in a south-north direction, where it receives the Ressoul River, a very dynamic tributary that drains the humid region of Ain Berda. The Seybouse then continues its course towards the sea, forming meanders and oxbows that become functional again during major floods. Its area covers 1,057 km<sup>2</sup> (ABH).

The climatic data used come from the two meteorological stations in Annaba and Ain Berda, covering a period of 50 years (1970/1971-2020/2021).



The characteristics of the meteorological stations are provided in Table 1.

Table 1. Stations Study Coordinates

Stations	Lambert coordinates	
	X	Y
Annaba	956,1	404,4
Ain Berda	937,288	387,737

### *Drought Indices*

According to the research by Wilhite and Glantz and the American Meteorological Association, drought has been divided into four main categories: 1) meteorological drought; 2) hydrological drought; 3) agricultural drought; and 4) socio-economic drought (AMS, 1997; World Bank, 2006; Wilhite & Glantz, 1985). Based on

the research objectives regarding meteorological drought, the analysis focuses on trends in changes in meteorological drought indicators.

[1] *Standardized Precipitation Index (SPI)*

The SPI index was designed by McKee et al. [24] to quantify precipitation deficits. The calculation of the SPI index at any location is based on the historical precipitation data over a long period corresponding to the studied timeframe. The fundamental strength of SPI is that it can be calculated for a variety of timescales (1, 3, 6, 12, 24, and 48 months). This versatility allows SPI to monitor short-term water supplies, such as soil moisture, which is important for agricultural production, as well as long-term water resources, such as groundwater supplies, river flow, lakes, and reservoir levels [Mishra AK, 2010].

To calculate the SPI, a long-term precipitation record at the desired station is first adjusted to a probability distribution (e.g., gamma distribution), which is then transformed into a normal distribution so that the mean SPI is zero [McKee TB et al., 1993; 1995; 1997]. It is mathematically expressed as follows:

$$SPI = \frac{(P_{ij} - \bar{P})}{\sigma}$$

Where,  $P_{ij}$  is the seasonal precipitation at the  $i$  rain gauge and  $j$  observation,  $\bar{P}$ : the long-term seasonal average, and  $\sigma$ : standard deviation.

This index allows for distinguishing dry years from wet years or deficit years from surplus years [Soro GE; 2014]. A drought occurs when the SPI is consecutively negative and its value reaches an intensity of -1 or lower, and it ends when the SPI becomes positive. A classification of drought is performed according to the SPI values (Table 2).

Table 2. Classification of SPI Values.

Description	Criterion
2 or more	Extremely wet
1.5 to 1.99	Severely wet
1.0 to 1.49	Moderately wet
-0.99 to 0.99	Near normal
-1.0 to -1.49	Moderately dry
-1.5 to -1.99	Severely dry
-2 or less	Extremely dry

2. *Recognition Drought Index (RDI)*

The Recognition Drought Index (RDI) has been characterized as a general meteorological index for drought assessment [37,32]. It was developed to approach water deficit more accurately, serving as a kind of balance

between inputs and outputs in a water system [27,38]. The RDI can be considered as providing a more realistic representation of drought conditions because it integrates potential evapotranspiration along with precipitation and can be effectively used to compare drought conditions across areas with different climatic characteristics.

This is a distinct advantage of the RDI, as it allows for its universal applicability, unlike other indices [32]. The RDI is based on precipitation and potential evapotranspiration, measured and calculated respectively, and is expressed through the initial value ( $\alpha_k$ ), normalized RDI (RDIn), and standardized RDI (RDIst).

The  $\alpha_k$  of RDI can be calculated for the  $i$ th year over a time frame of  $k$  (months) using the following equation:

$$\alpha_k^i = \frac{\sum_{j=1}^k P_{ij}}{\sum_{j=1}^k PET_{ij}}, \quad i = 1(1)N \text{ et } j = 1(1)k$$

Where,  $P_{ij}$  and  $PET_{ij}$  are the precipitation and potential evapotranspiration for month  $j$  of hydrological year  $i$ .

The values of  $\alpha_k$  satisfactorily follow log-normal and gamma distributions across a wide range of locations and different time scales in which they have been tested [39, 40]. Assuming that the log-normal distribution is applied, the following equation can be used to calculate RDIst :

$$RDI_{st}^{(i)} = \frac{y^{(i)} - \bar{y}}{\hat{\sigma}_y}$$

Where,  $y^{(i)}$  is the  $\ln \alpha_k^i$  is its arithmetic mean, and  $\sigma_y$  is its standard deviation.

Positive values of RDIst indicate wet periods, while negative values indicate dry periods relative to the normal conditions of the area. The severity of drought can be classified into categories of mild, moderate, severe, and extreme, with corresponding threshold values of RDIst (-0.5 to -1.0), (-1.0 to -1.5), (-1.5 to -2.0), and (< -2.0), respectively [34].

## Results

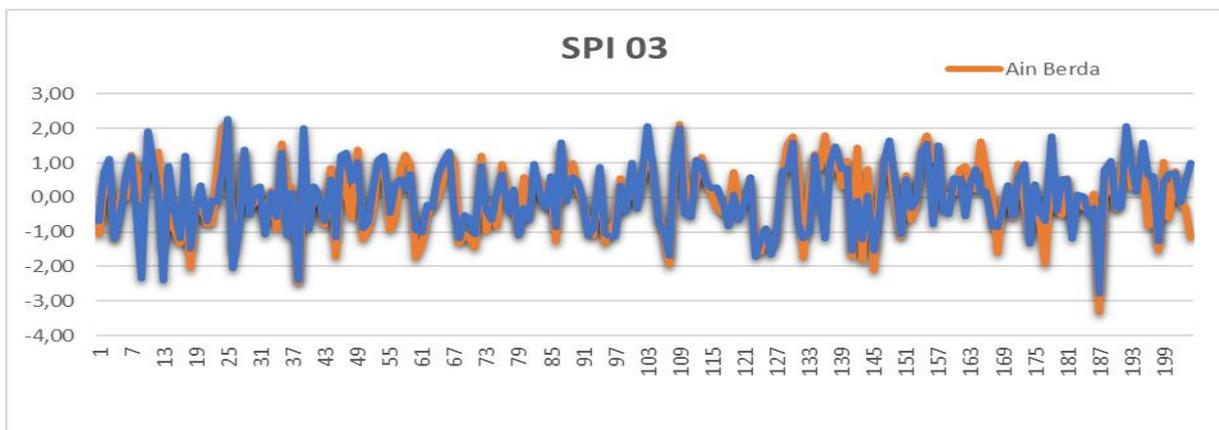
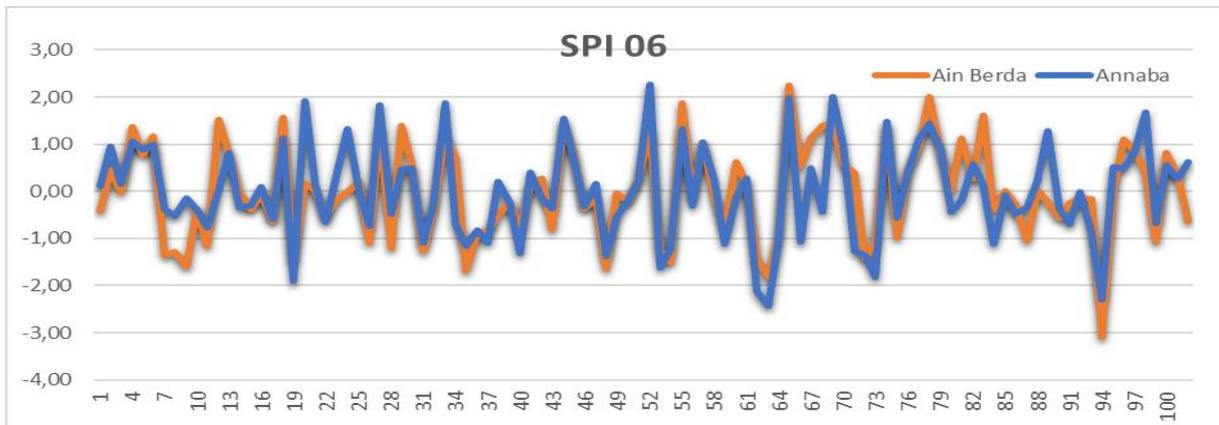
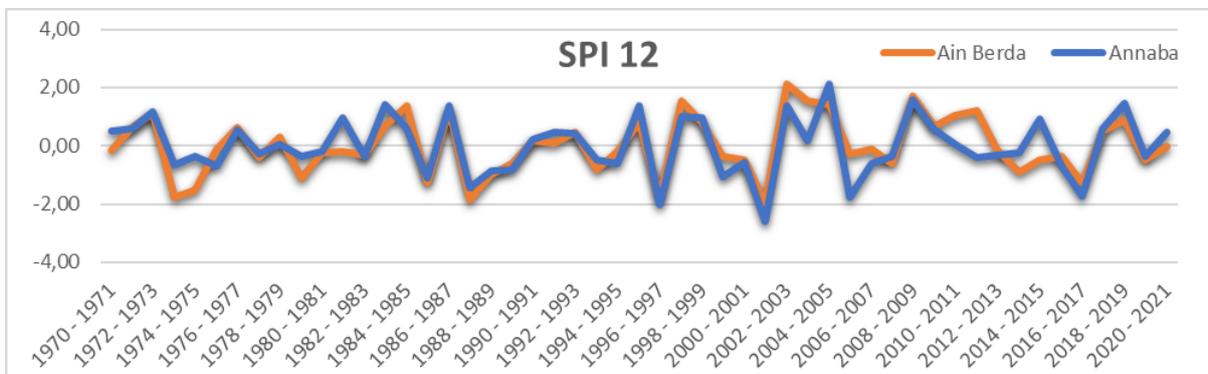
### Result of the Standardized Precipitation Index

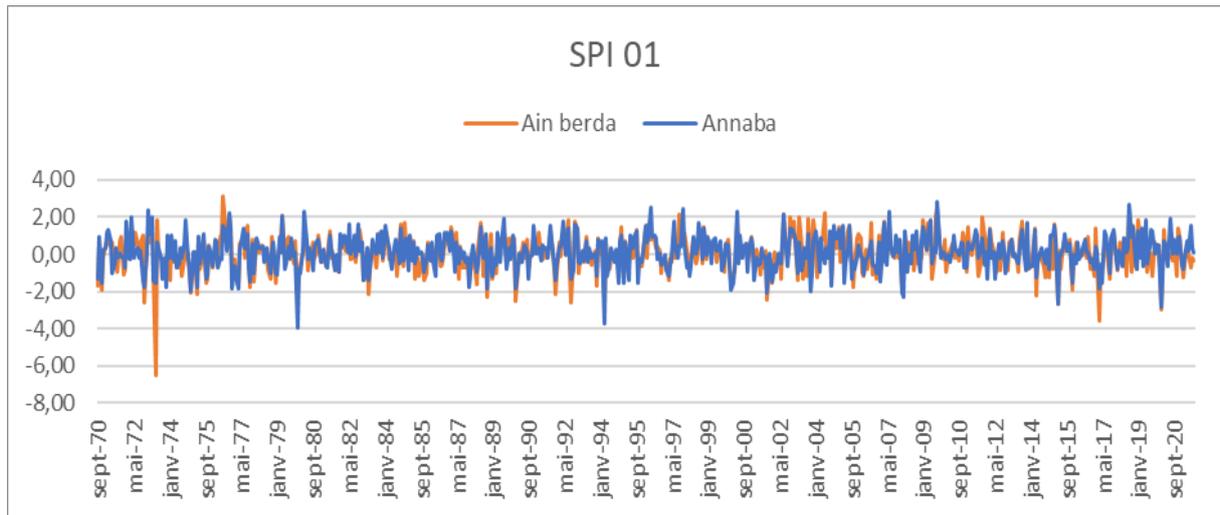
The results of the calculations for SPI 1, SPI 3, SPI 6, and SPI 12 indicated that drought occurred during the study period with different types of drought. The synthesized results from the months of 1970/1971 to 2020/2021 show that the entire region of Ain Berda and Annaba (lower Seybouse) experienced extreme drought 22 and 17 times (a total of 39 times for the entire region), severe drought 34 and 32 times (a total of 66 times for the entire region), moderate drought 85 and 72 times (a total of 157 times for the entire region), and near-normal conditions 674 and 685 times (a total of 1359 times for the entire region).

The whole of the lower Seybouse experienced moderately wet rainfall 198 times, severe rainfall 83 times, and extremely wet rainfall 36 times (Table 3, Figure 2).

Table 3. Result of SPI Calculation and Drought Levels.

SPI	Extremely Dry	Severely Dry	Moderately Dry	Near Normal	Moderately Wet	Severely Wet	Extremely Wet
SPI 01	24	35	85	891	114	53	22
SPI 03	9	16	42	270	47	16	8
SPI 06	4	8	24	130	24	10	4
SPI 12	2	7	6	68	13	4	2
Total	39	66	157	1359	198	83	36





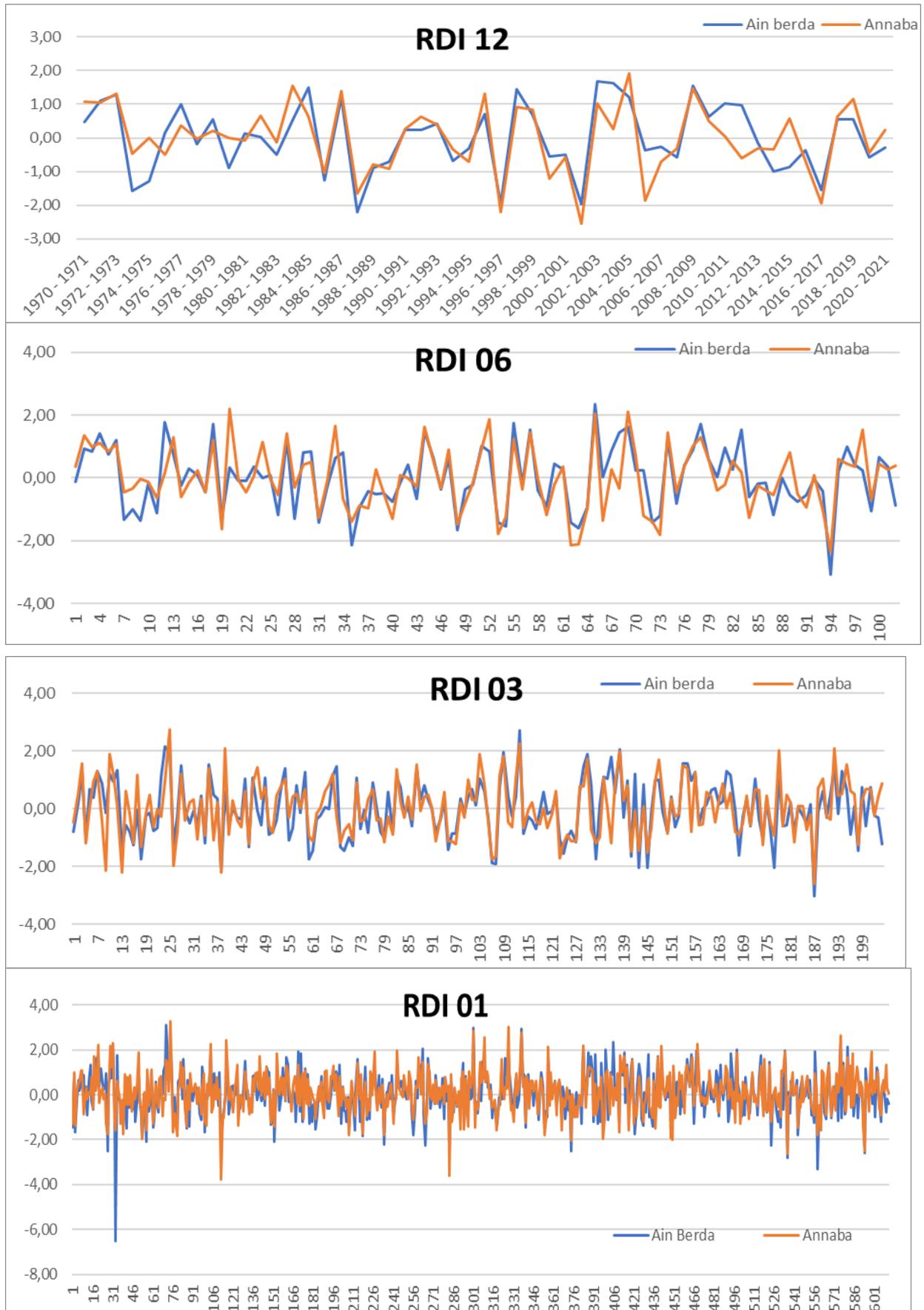
2. Result of the Recognition Drought Index (RDI)

Table 4. Result of RDI Calculation and Drought Levels for Ain Berda Station.

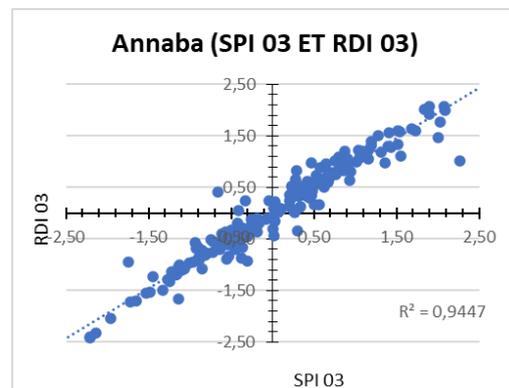
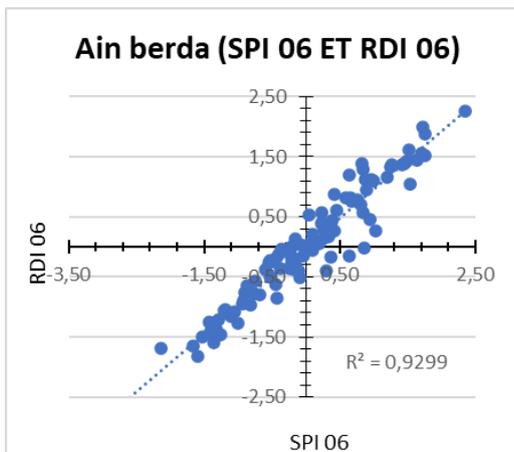
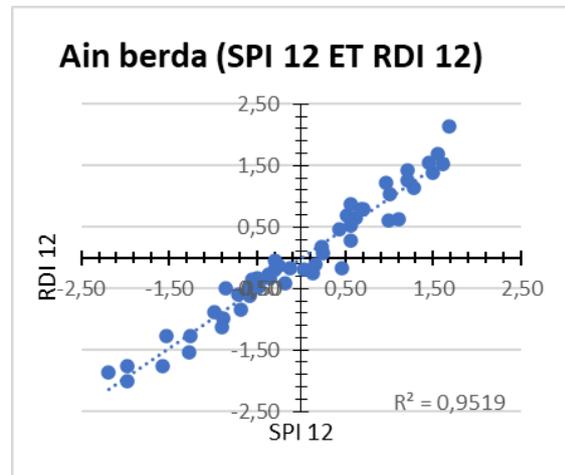
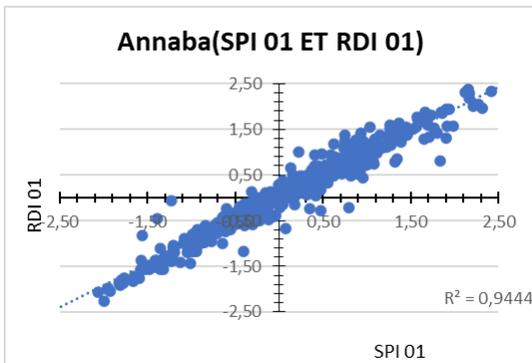
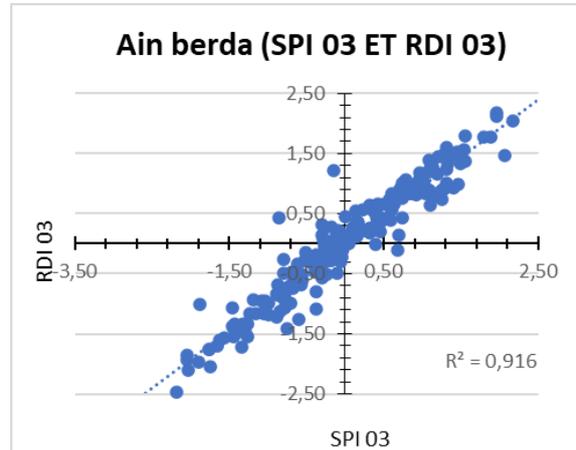
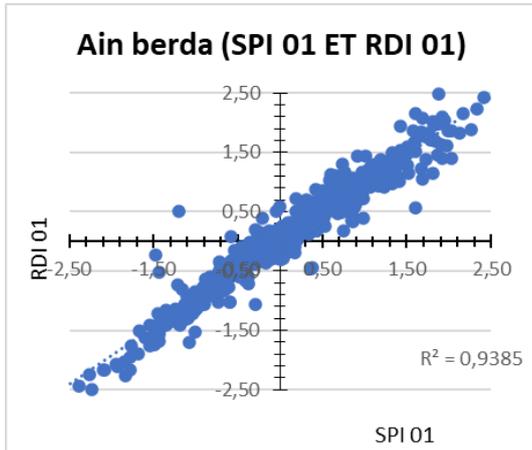
SPI	Extremely Dry	Severely Dry	Moderately Dry	Near Normal	Moderately Wet	Severely Wet	Extremely Wet
RDI 01	12	14	57	445	39	34	11
RDI 03	5	8	18	134	28	8	3
RDI 06	2	3	14	67	8	7	1
RDI 12	1	4	2	33	7	4	0
Total	20	29	91	679	82	53	15

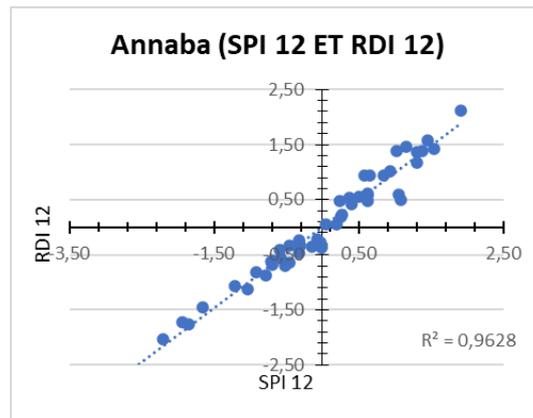
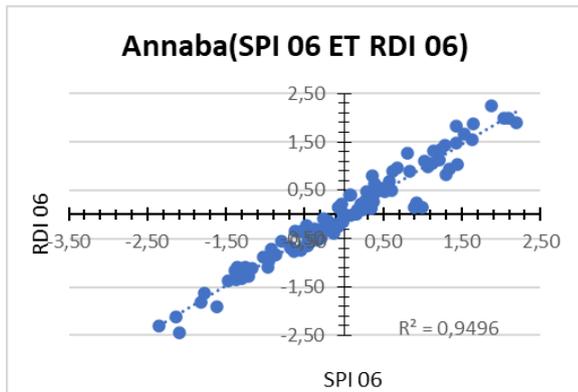
Table 5. Result of RDI Calculation and Drought Levels for Annaba Station.

SPI	Extremely Dry	Severely Dry	Moderately Dry	Near Normal	Moderately Wet	Severely Wet	Extremely Wet
RDI 01	5	22	39	454	55	22	15
RDI 03	4	5	25	139	16	9	6
RDI 06	3	3	11	65	13	4	3
RDI 12	2	3	2	34	8	2	0
Total	14	33	77	692	92	37	24



3. Correlation between SPI and RDI:





## Discussion

The figure ... shows the scatter plot of the SPI index versus the RDI. Generally, the SPI and RDI results, plotted at different time scales, indicate that the discrepancies between the SPI and RDI indices increase with longer time scales [37]. It is evident that the two indices are highly correlated across the different time scales. This means that both indices studied for determining meteorological drought are well-suited for our drought study. This strong correlation will allow for the assessment of either soil moisture conditions over a shorter time scale or groundwater, river flow, and reservoir storage over longer time scales.

## Conclusion

The study of meteorological drought assessment in the lower Seybouse using two indicators, namely the SPI and the RDI, has shown that meteorological drought tends to increase, suggesting that meteorological conditions are likely to deteriorate in the future.

The strong correlation between SPI and RDI at different time scales indicates that they are well-suited for the study area. This good correlation, combined with the similarity in the durations and severities observed, reflects the effectiveness of both indices.

The assessment of the SPI and RDI has highlighted that meteorological drought affects water resources and agriculture in the study region.

## References

- Nguyen Hoang Tuan, Truong Thanh Canh, Analysis of trends in drought with the non parametric approach in vitnam, AMS (1997)
- Mishra, A.K. and Singh, V.P. (2010) A Review of Drought Concepts. Journal of Hydrology, 391, 202-216.

Zaragoza : CIHEAM ,Options Méditerranéennes : Série A. Séminaires Méditerranéens; n. 80,2008

Thomas T, Jaiswal RK, Galkate RV, Nayak TR. ; Watershed Prioritization Using Saaty's AHP Based Decision Support for Soil Conservation Measures, Water Resources Management volume 28 2016

Tsakiris G, Pangalou D, Vangelis H ; Drought characterization 2007

## The Importance of Proverbs for Value Transfer

Özkan Akman

Süleyman Demirel University, Türkiye,  <https://orcid.org/0000-0002-8264-3178>

**Abstract:** Proverbs are an important oral literature product that conveys the cultural and moral values of societies from generation to generation. Proverbs, which are used as an effective tool in value teaching, express abstract concepts with concrete examples and enable individuals to understand social norms and ethical rules. This study was prepared using document analysis technique, one of the qualitative research methods. The short and concise structure of proverbs leaves a lasting impression on individuals and makes it easier to adopt moral principles. For example, proverbs such as “You reap what you sow” teach important lessons about the consequences of actions and responsibility awareness. Proverbs also contribute to teaching the rules to be followed in social life and values such as respect, empathy, justice and cooperation. When proverbs are used in educational processes, students gain social belonging and cultural awareness while developing their language skills. In this respect, proverbs provide individuals with cultural identity and enable them to establish stronger ties with society. In addition, proverbs are used by educators as an effective pedagogical tool to concretize abstract concepts and teach values in an understandable way. The messages contained in proverbs provide a meaningful context in lessons, helping students to develop a deeper understanding of values. In conclusion, proverbs are a powerful tool for cultural and value transmission, playing a central role in the social and moral development of individuals.

**Keywords:** Proverbs, Values, Transmission.

**Citation:** Akman, Ö. (2024). The Importance of Proverbs for Value Transfer. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 225-230), Istanbul, Turkiye. ISTES.

### Introduction

Proverbs are oral literature products in which the knowledge and experiences accumulated by societies throughout history are conveyed in short, concise and striking expressions (Bulut, 2013). These sayings are an important part of a society's cultural memory and are embodied forms of values and norms that are passed down from generation to generation among individuals (Karadağ, 2013). Proverbs both reflect the experiences of the past and provide guidance for the future by offering advice full of wisdom with deep meanings and stimulating messages (Gerekten & Gülmez, 2019).

Proverbs, which serve as a social chronicle, have an important place in the social and moral development of

individuals (Burcu, 2017). These sayings, which are among the indispensable tools in the formation of cultural identity, also play a critical role in the continuity of social interaction (Güçlü, 2015). In the age of globalization, the importance of proverbs has become more evident in terms of the protection and continuity of traditional values. The aim of this article is to examine the effects of proverbs on social value transmission and the reflections of these effects on the individual and society (Sönmez, 2014).

### **Theoretical Framework**

The role of proverbs on value transmission can be addressed within the framework of sociological, anthropological and linguistic approaches. From a sociological perspective, proverbs have a structure that reinforces social norms and values (Karakuş & Keçe, 2012). In this context, it is important to emphasize Émile Durkheim's concept of social solidarity (Aksoy, 1998). According to Durkheim, common values and beliefs ensure social integration. Proverbs are tools that facilitate the transmission of these common values and create a shared world of meaning among community members. From a sociological point of view, proverbs are effective in the socialization process of individuals and their development of social identity.

Anthropologically, proverbs reflect the rituals, traditions and daily life practices of a culture. In the context of Clifford Geertz's definition of "culture", proverbs are considered as meaningful symbols (Akkuş, Birgül, & Örtten, 2013). These sayings play a critical role in codifying the inherited knowledge and experiences of the society in verbal form and transferring them to new generations. The discipline of anthropology offers an in-depth perspective to understand how proverbs shape societies' worldviews and lifestyles (Eren, 2003).

Linguistically, proverbs reveal the aesthetic and functional features of language. Proverbs generally enrich the meaning by using metaphors, metaphors and symbols (Öztürk & Otluoğlu, 2011). Linguistic analyses examine the comprehensibility and memorability of proverbs and reveal the effects of these sayings in education and training processes (Eyüpoğlu, 1973). Noam Chomsky's views on the nature of language can provide an important framework for explaining how proverbs are universally understandable and interpretable (Girmen, 2013).

Within this theoretical framework, this article will examine the effects of proverbs on social structures and individuals, and analyze in depth their contribution to cultural continuity and value transformation processes.

### **Method**

This study adopted a qualitative research design to examine the role of proverbs on social value transmission. Document analysis was used as the main data collection method of the study. Document review involves the process of systematically examining and analyzing existing written sources on a particular topic. This method is particularly effective in assessing historical perspectives, cultural contexts and linguistic features.

## Data Sources

The main data sources used in the research are as follows:

1. **Written Documents:** Books, articles and journals on proverbs were analyzed. These sources provided detailed information about the origins, meanings and usage areas of proverbs.
2. **Archive Documents:** Historical documents and archival materials were reviewed to learn about the historical development and cultural context of proverbs.
3. **Digital Resources:** Online databases and digital libraries were used, especially to access modern research and recent studies on proverbs.

## Data Analysis

The data obtained in the document review were analyzed by content analysis method. Content analysis enables the systematic examination and coding of texts through certain themes, patterns and units of meaning. The steps followed in the research are as follows:

1. **Collection and Organization of Data:** Relevant documents were collected and categorized in line with the research questions.
2. **Coding:** Recurring themes and concepts in the texts were identified and coded. In this process, it was emphasized how proverbs reflect value messages and social norms.
3. **Theme Identification:** The data obtained from the coding process were grouped under broader themes. These themes shed light on which values proverbs convey culturally, sociologically and linguistically.
4. **Interpretation of Results:** The themes and data obtained were interpreted and inferences were made in line with the theoretical framework of the research.

## Results

The findings obtained as a result of the document analysis revealed the important role of proverbs in the transmission of social values and were grouped around various themes:

1. **Cultural Continuity and Identity Formation:** Proverbs contribute to the preservation of social identity by keeping cultural accumulations from the past alive through oral tradition. The sources analyzed show that proverbs ensure cultural continuity by developing a common language and understanding among community members. Folklore and literature studies, in particular, have been deeply interested in how proverbs reflect the values and identity of a society.
2. **Moral and Educational Guidance:** Proverbs guide individuals in terms of moral values and social norms. A frequently emphasized theme in the sources found is that proverbs have didactic features and teach young

generations the concept of right and wrong. Historical documents show how proverbs were used to set social rules and teach moral lessons.

4. Aesthetic and Functional Use of Language: Proverbs provide effective communication by revealing the aesthetic and functional dimensions of language. Document review analyzed the structure of proverbs enriched with metaphors and symbolic expressions. This ensures that proverbs are memorable and increases their educational and thought-provoking effects. 5. Universality and Adaptability of Values: Proverbs emphasize universal values by bridging cultural and social differences. During the research, the fact that proverbs have similar expressions among different societies shows that these words carry universal values. This ensures that proverbs find a meaningful place in different cultures and are effective in transferring values.

These findings reveal the multifaceted functions of proverbs in the transfer of social values and show that they are not only relics of the past but also an important cultural tool that maintains its validity in today's societies. The results of the research provide important clues about how proverbs can be used in the transfer of values in the future.

## Discussion

The findings of the study show that proverbs carry both cultural and universal values. This situation reveals that proverbs are a form of expression that maintains its validity in different cultural contexts (Karakuş & Keçe, 2012; Aksoy, 1998) In the future, integrating them into educational processes and using proverbs consciously may yield more effective results in transferring values (Eren, 2003; Öztürk & Otluoğlu, 2011 ).

More research is needed on how proverbs can be reinterpreted in contemporary societies and how they can provide solutions to today's problems. In the age of globalization and digitalization, the functionality of proverbs in preserving traditional values and transferring them to new generations should be emphasized (Burcu, 2017; Gerekten & Gülmez, 2019). Among the limitations of this study is that the documents included in the review are limited to a certain geographical or cultural perspective. Future studies can fill these gaps by examining the effects of proverbs on different cultural perspectives and modern areas of use (Güçlü, 2015; Aksoy, 1998).

As a result, proverbs emerge as an indispensable tool in ensuring the continuity of the cultural and moral structures of societies by establishing a bridge beyond time and space in the transfer of values. Using the educational and guiding qualities of these sayings more effectively will contribute to the establishment of a deeper understanding of values in society (Sönmez, 2014).

## Conclusion

This research has thoroughly examined the role of proverbs in the transfer of social values through document analysis. In light of the findings, it has been concluded that proverbs are a powerful tool for the transfer of

values in different cultural and historical contexts. Proverbs offer lessons that are not only the wisdom of the past but also valid for today's societies.

**Cultural Heritage and Identity:** The critical role that proverbs play in the preservation and transfer of cultural heritage emphasizes their importance in the formation of social identity. These sayings serve as a means for the transfer of common values and identity elements of societies from generation to generation.

**Moral Guidance and Educational Role:** The educational and moral guidance function of proverbs plays an important role in individuals' internalization of social norms and ethical values. This finding shows that proverbs are used both in learning social rules and in developing a moral perspective in individuals.

**Contribution to Social Harmony:** The encouraging effect of proverbs on social solidarity contributes to the strengthening of social relations and the increase in harmony. It is seen that these words are effective in creating a common consciousness and sense of togetherness within society. 4. **Aesthetic Aspect of Language:** With the aesthetic and functional use of language, proverbs emerge as an important tool in effective communication and thought transfer. Enriched with metaphors and symbols, proverbs can be easily understood by many different segments of society.

## Recommendations

In light of the findings of this study, various suggestions have been developed to increase the impact of proverbs on the transfer of values and to ensure that they are used more effectively in this process:

1. **Inclusion in the Education Curriculum:** Proverbs should be integrated into different levels of the education system through appropriate content and activities. Especially in language and literature courses, discussing the moral and cultural values contained in proverbs can contribute to the development of students' social and ethical perspectives.
2. **Use on Digital Platforms:** With the impact of globalization and digitalization, proverbs should be included more frequently in digital content (social media posts, blogs, videos, etc.). Proverbs that reach large audiences through these platforms can contribute to the universal sharing of cultural values.
3. **Increasing Research Studies:** Diversifying academic research on proverbs will help understand the roles of these sayings in different cultural and social contexts. By prioritizing interdisciplinary studies, the sociological, linguistic and anthropological dimensions of proverbs can be addressed more comprehensively.
4. **Encouragement of Local and Cultural Studies:** Studies that include comparative analysis of proverbs across cultures and communities should be encouraged. This can contribute to the understanding of different cultural values and norms and strengthen social harmony.
5. **Support for Creative Projects:** Creative interpretations and contemporary adaptations of proverbs should be encouraged through art and media. The use of proverb-based themes in areas such as theater, film and literature

can facilitate the access and understanding of these sayings to wider audiences.

6. Social Awareness Raising Campaigns: Awareness campaigns can be organized that emphasize the role of proverbs in the transmission and preservation of social values. Such campaigns can be carried out in cooperation with various media outlets and educational institutions and can have a broader impact.

## References

- Akkuş, Z., Birgül, K. ve Örtten, H. (2013). Sosyal Bilgiler Dersinde Değer Aktarım Aracı Olarak Atasözleri: Ahlaki İkilim Oluşturma. *Erzincan Üniversitesi Eğitim Fakültesi Dergisi*, 15 (2).
- Aksoy, Ö. A. (1998). Atasözleri ve Deyimler Sözlüğü I-II. İstanbul: İnkılâp Kitabevi.
- Bulut, M. (2013). Türkçe Eğitimi ve Öğretiminde Dil Ve Kültür Aktarımı Aracı Olarak Atasözleri Ve Deyimlerin Önemi. *Electronic Turkish Studies*, 8(13).
- Burcu, K. (2017). Toplumsal Değerlerin Gelecek Nesillere Aktarımı Bağlamında Türk Atasözlerinin Önemi. *Uluslararası Bilimsel Araştırmalar Dergisi (IBAD)*, 143-152.
- Eren, Ü. (2003). Atasözleri ve Deyimler Sözlüğü. İstanbul: Cemre Yayıncılık.
- Eyüpoğlu, E. K. (1973). Şiirde ve Halk Dilinde Atasözleri ve Deyimler. İstanbul: Doğan Kardeşler Matbaacılık.
- Gereken, H., & Gülmez, M. (2019). 5. sınıf Türkçe ders kitabındaki atasözlerinin değerler eğitimi açısından incelenmesi. *International Journal of Languages' Education and Teaching*, 7(4), 182-194.
- Girmen, P. (2013). Türkçe Eğitiminde Atasözleri ve Değer Eğitimi. *Değerler Eğitimi Merkezi*, 11 (25), 117-142.
- Güçlü, M. (2015). Türkiye'de Değerler Eğitimi Konusunda Yapılan Araştırmalar. *Journal of International Social Research*, 8(38).
- Güven, A. (2014). Türk Efsanelerinin Değerler Eğitimi Bakımından İncelenmesi/Investigation of Turkish Legends In Terms of Values Education. *Mustafa Kemal Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 11(26), 225-246.
- Karadağ, Ö. (2013). Türkiye Türkçesi Atasözlerinde Çocuk ve Çocukluk. *Millî Folklor*, 25(98).
- Karakuş, U. ve Keçe, M. (2012). Türk Atasözlerinde Doğal Çevre Algısı Ve Çevre Eğitimi Açısından Önemi. *Zeitschrift für die Welt der Türken / Journal of World of Turks*, 4 (3).
- Öztürk, C. ve Otluoğlu, R. (2011). Sosyal Bilgiler Öğretiminde Edebi Ürünler ve Yazılı Materyaller. Ankara: Pegem A Yayıncılık.
- Sönmez, Ö. F. (2014). Atasözlerinin Sosyal Bilgiler Programındaki Değerler Açısından İncelenmesi. *Journal of World of Turks/Zeitschrift für die Welt der Türken*, 6(2).

## The Place and Importance of the Concept of Turkism in the Teaching of Social Studies Course

Özkan Akman

Süleyman Demirel University, Türkiye,  <https://orcid.org/0000-0002-8264-3178>

**Abstract:** Turkism is an intellectual movement that emphasizes the history, culture, language and national identity of the Turkish nation. The concept of Turkism in social studies lessons has an important place in terms of students learning their historical origins, national values and cultural heritage. This concept is especially used as an effective tool for students to acquire values such as national identity, patriotism and historical awareness. This study was conducted to understand how the concept of Turkism is used in the social studies curriculum from the perspective of social studies teachers. The research was conducted by preparing a semi-structured interview form from qualitative research methods. This study, which was conducted with a total of 12 social studies teachers, was coded with the descriptive analysis technique. In social studies teaching, Turkism is addressed within the framework of the place of the Turkish nation in world history, historical developments from the Ottoman Empire to the Republic of Turkey and the role it played during the period of national struggle. In this context, Turkism contributes to students' development of national consciousness and helps them understand historical events and processes. In addition, emphasizing the importance given to Turkish language and culture creates language awareness and cultural identity awareness in students. Turkism in social studies teaching helps students not only to recognize their national identity but also to strengthen their sense of social belonging. Through this concept, students gain a sense of responsibility towards their society and nation while evaluating historical events. As a result, teaching the concept of Turkism in social studies lessons has an indispensable importance in terms of reinforcing national identity and historical consciousness.

**Keywords:** Proverbs, Values, Transmission.

**Citation:** Akman, Ö. (2024). The Place and Importance of the Concept of Turkism in the Teaching of Social Studies Course. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 231-238), Istanbul, Türkiye. ISTES.

### Introduction

Turkism is a movement of thought that emerged in the late 19th and early 20th centuries and basically emphasizes the cultural, linguistic and historical unity of the Turkish nation. This movement was influenced by the independence movements of different nations within the empire, especially in the late Ottoman Empire, and was shaped by the necessity to emphasize Turkish identity (Göküş, 2013).

## Historical Origins and Development

The origins of Turkism are related to the reform movements in the Ottoman Empire and the nationalism movements that developed due to Western influence. Towards the end of the 19th century, the difficulties brought about by the multinational structure of the empire led to the emergence of Turkism as an alternative to ideas such as Ottomanism and Islamism. Turkism became more prominent especially in the Second Constitutional Monarchy period (1908) (Durmaz, 2021; Yıldırım, 2014).

In this period, Yusuf Akçura's work "Üç Tarz-ı Siyaset" (Three Styles of Politics) is considered as an important manifesto of the idea of Turkism. In this work, Akçura compared the Ottomanism, Islamism and Turkism movements and defended Turkism as a policy to create a national state for Turks (Semiz, 2014; Koç, 2020).

Ziya Gökalp is another important figure who laid the intellectual foundations of Turkism. Gökalp argued that Turkish culture should be revitalized and Turkish identity should be strengthened, and he approached Turkism within a sociological and cultural framework. His ideas were influential in the establishment of the Republic and the construction of a new national identity (Şimşek, 2006).

The Republican period was a period in which Turkism became the official ideology and was reflected in state policies. Under the leadership of Mustafa Kemal Atatürk, Turkish identity was emphasized and it was aimed to strengthen national identity through language, history and culture studies (Güntürk & Berber, 2019).

### *Cultural and Social Impacts*

The effects of Turkism were clearly felt in the cultural and social spheres. In the cultural sphere, Turkism led to the adoption of approaches that emphasized Turkish identity in language, literature and art. The establishment of the Turkish Language Institution and the Turkish Historical Society provided an institutional basis for efforts in this field. Through these institutions, the simplification of the Turkish language and the study of Turkish history were initiated (Hekimoğlu, 2017).

In literature, writers such as Mehmet Emin Yurdakul and Ömer Seyfettin were the literary representatives of the Turkism movement. In their works, national feelings, heroism and cultural values of the Turkish nation were covered (Taş & Göksüçukur, 2019).

In the social sphere, Turkism contributed to the development of a sense of social solidarity and identity. This movement influenced the shaping of social policies in the construction of modern Turkey and found a place in the foundations of the national education system. It was aimed to raise a nationalist youth through education (Eren, 2018).

Turkism played an important role in the Turkish nation's search for identity in the historical process and was influential in the establishment of the Republic of Turkey. It has also left deep traces in Turkish society with its

cultural and social aspects. These effects continue to be an important reference point in understanding Turkish identity and culture today (Çolak, 2016).

Turkism is an ideology that emerged as a political, cultural and social movement especially in the late 19th and early 20th centuries, aiming to emphasize Turkish culture, history and identity. This ideology was on the rise during the decline of the Ottoman Empire and played an important role in the founding of the Republic of Turkey. Historically, the idea of Turkism advocates the unification of society around a common language, history and culture (Gözütok, 2010).

Under the influence of Mustafa Kemal Atatürk, the founder of the Republic of Turkey, the concepts of Turkism and nationalism have played a central role in the process of building a national identity. This process was intended to be transmitted to future generations through the education system and has gained an important place in the curricula of courses such as social studies. The social studies course is of great importance for students to recognize their national identity, learn their history and gain social awareness (Özhan, 2019).

The aim of this study is to examine the place and importance of the concept of Turkism in social studies courses and to investigate how this ideology is integrated into the educational process and its effects on students' development of national consciousness. Turkism has a critical importance in the process of students forming their own identities and growing up as individuals with national values. Therefore, this study aims to analyze how Turkism is handled in the context of curricula and educational policies. In line with this purpose;

- How can the concept of Turkism be integrated into the social studies course?
- What is its effect on students' understanding of history and identity? Answers to the sub-problems will be sought.

## **Method**

### **Research Design**

This study was conducted using qualitative research method to examine “The Place and Importance of the Concept of Turkism in Social Studies Course Teaching”. Qualitative research is an approach that aims to understand the experiences, thoughts and meaning worlds of the participants in depth. In this context, phenomenological research design was preferred in our study. This design is suitable for exploring the effects of a particular phenomenon on the individual experiences and perceptions of participants.

### *Participants*

The participants of the study were 12 social studies teachers working in different regions of Turkey. The participants were selected using maximum variation sampling, which allowed for the inclusion of teachers of different ages, genders, experiences and geographical locations. This diversity aims to provide a broad and

comprehensive perspective on the topic.

#### *Data Collection Process*

The data were obtained through semi-structured interviews. The interviews were conducted one-on-one and face-to-face with each teacher and each interview lasted approximately 30-45 minutes. Permission was obtained from the participants to record the interviews. The interview questions were prepared to understand how the teachers handled the concept of Turkism in the social studies course, how they evaluated the place of this concept in education and the difficulties they encountered in the teaching process.

#### *Data Analysis*

The data obtained were analyzed using the content analysis method. In the first stage, the interview records were transcribed and then subjected to a comprehensive coding process. Codes, themes and sub-themes were created to organize the data in a systematic way. In this process, the participants' statements were carefully analyzed and common themes were identified.

#### *Reliability and Validity*

Several strategies were used to ensure the validity and reliability of the study. First, a participant check was conducted to confirm that the data were accurate and accurately reflected the views of the participants. In addition, the consistency of the thematic analyses was checked by calculating the inter-coder reliability between the researchers. Finally, the findings were interpreted by comparing them with the existing literature and the extent to which they overlap with the information provided in the literature was evaluated.

This methodological framework was carefully designed and implemented to enhance the validity and reliability of the study. The findings of the study allow us to better understand how teachers deal with the concept of Turkism in social studies lessons and the opportunities and obstacles they face in this process.

## **Results**

### **Integration of the Concept of Turkism into Social Studies Course**

- Integration through Curriculum Content:
- Teachers stated that the concept of Turkism can be integrated through history, geography and culture subjects in social studies courses. Especially Central Asian Turkish history, the period of the War of Independence and the history of the Republic are seen as appropriate contents to introduce the concept of Turkism.

#### Supporting with Projects and Activities:

- [2] In the interviews, teachers stated that they organize various projects and in-class activities to ensure students' active participation. It was stated that students can better understand Turkism by doing projects related to Turkish cultural heritage or participating in cultural activities such as Turkish folk music and dances.

#### Critical Thinking and Discussion:

- [3] It was emphasized that the concept of Turkism should not only be limited to theoretical knowledge in the lessons, but should also be handled as discussion topics in order to develop critical thinking skills. This approach can help students evaluate different perspectives and form their own opinions.

#### *Impact on Students' Understanding of History and Identity*

##### Strengthening National Identity Consciousness:

6. Most teachers stated that the concept of Turkism strengthens students' sense of national identity. By getting to know Turkish culture, history and values better through these lessons, students can progress towards building an identity of their own.

##### Deepening their awareness of history:

7. According to the teachers who participated in the interviews, teaching the concept of Turkism deepens students' knowledge of Turkish history and helps them better understand historical events. This strengthens students' ties with the past and helps them gain historical perspective.

##### Understanding and Respect for Cultural Diversity:

32. Some teachers stated that Turkism creates cultural awareness among students and reinforces the awareness of respecting different cultures. In the process of understanding Turkish identity, students can learn to accept and value the existence of other cultures.

These findings help us to gain a deeper understanding of the integration of Turkism into social studies courses and its effects on students' understanding of history and identity. Such an approach to education enables students to develop a broad historical and cultural perspective, while at the same time enabling them to become individuals with national values.

## **Conclusion**

The findings of this study show that the concept of Turkism can be successfully integrated into social studies lessons and that this integration plays an important role in developing students' national identity and historical consciousness. The results obtained from the interviews with 12 social studies teachers participating in the study are summarized as follows:

1. Curriculum Integration: The concept of Turkism is naturally integrated into the curriculum in history and cultural heritage. Teachers stated that they comprehensively covered Turkish cultural elements and information

on prehistoric Turkish societies in their lessons.

2. Use of Active Learning Methods: Addressing the theme of Turkism through projects, activities and discussions increased students' interest in the lesson and led to a better understanding of the subject. These methods also improved students' critical thinking skills.

3. National Identity Awareness and Understanding of History: It was observed that students developed a deeper attachment to historical events and national values through the concept of Turkism and strengthened their ties with the past.

## Discussion

The results of this study bring up various examinations on the way the concept of Turkism is handled in the context of education and the values that this concept brings to students,

**National Identity and Cultural Consciousness in Education:** It is understood that the concept of Turkism is effective in establishing national identity consciousness among students (Göküş, 2013). This reveals the importance of emphasizing national values in education. However, it should be emphasized that this process should be balanced with respect and tolerance towards different cultures (Semiz, 2014; Koç, 2020).

**Pedagogical Practices:** Active learning methods used in teaching the concept of Turkism in social studies courses stand out as effective strategies that can potentially replace more rote approaches. Engaging students in projects related to Turkism encourages their in-depth learning (Hekimoğlu, 2017; Şimşek, 2006).

**Diversity and Inclusion:** Research findings show that teaching the concept of Turkism in social studies lessons also develops students' ability to understand cultural diversity and respect different values. However, pedagogical practices in this area should be enriched with more diversity and inclusion strategies (Özhan, 2019). This study reveals the potential positive effects of addressing the concept of Turkism in social studies lessons. However, this process needs to be meticulously planned and implemented (Gözütok, 2010; Çolak, 2016). Educators should ensure that students gain a sense of history and national identity, while at the same time incorporating universal values, open-mindedness, and tolerance. Future research may be instructive in examining more dimensions of this thematic area and evaluating its applicability at different levels of education.

## Recommendations

In the light of the findings of the research, the following suggestions were made to ensure that the concept of Turkism is integrated more effectively in social studies courses and that students gain national identity awareness in the right way:

### Improving the Curriculum:

33. In the social studies curriculum, the content that allows the concept of Turkism to be addressed in a

holistic manner should be increased and the connections between subjects should be strengthened. The curriculum should include richer resources and activities related to Turkish culture, language and history.

*Teacher Training:*

34. In-service training programs should be organized for social studies teachers, providing information on pedagogical methods and current content on teaching the concept of Turkism. Teachers should be encouraged to adopt an inclusive and balanced approach when discussing this topic with students.

*Extracurricular Activities:*

35. Schools should organize enriching extracurricular activities (such as visits to museums, cultural seminars, folk dances) on Turkish culture and history. This can be useful for students to reinforce what they have learned in class and gain a broader perspective.

*Critical Thinking and Discussion:*

36. Students should be encouraged to evaluate the concept of Turkism from a critical perspective. By creating discussion environments, students should be given the opportunity to explore different perspectives and question their own identities.

*Inclusion and Diversity:*

37. When teaching the concept of Turkism, it is important to integrate different cultural perspectives and universal values into the course content. This can help students develop not only their national identity but also their awareness of global citizenship.

*Student Feedback:*

38. Continuous updating of the curriculum should be encouraged by seeking students' views on the course content and methods used. Student feedback can provide valuable information for evaluating the effectiveness of teaching processes. These suggestions will allow the concept of Turkism to be taught more effectively in social studies courses and will contribute to increasing students' national identity, history and cultural awareness. Such an approach in education can help raise more conscious and sensitive individuals in society.

## References

- Akkuş, Z., Birgül, K. ve Örtten, H. (2013). Sosyal Bilgiler Dersinde Değer Aktarım Aracı Olarak Atasözleri: Ahlaki İkilem Oluşturma. *Erzincan Üniversitesi Eğitim Fakültesi Dergisi*, 15 (2).
- Aksoy, Ö. A. (1998). *Atasözleri ve Deyimler Sözlüğü I-II*. İstanbul: İnkılâp Kitabevi.

- Bulut, M. (2013). Türkçe Eğitimi ve Öğretiminde Dil Ve Kültür Aktarımı Aracı Olarak Atasözleri Ve Deyimlerin Önemi. *Electronic Turkish Studies*, 8(13).
- Burcu, K. (2017). Toplumsal Değerlerin Gelecek Nesillere Aktarımı Bağlamında Türk Atasözlerinin Önemi. *Uluslararası Bilimsel Araştırmalar Dergisi (IBAD)*, 143-152.
- Eren, Ü. (2003). Atasözleri ve Deyimler Sözlüğü. İstanbul: Cemre Yayıncılık.
- Eyüpoğlu, E. K. (1973). Şiirde ve Halk Dilinde Atasözleri ve Deyimler. İstanbul: Doğan Kardeşler Matbaacılık.
- Gereken, H., & Gülmez, M. (2019). 5. sınıf Türkçe ders kitabındaki atasözlerinin değerler eğitimi açısından incelenmesi. *International Journal of Languages' Education and Teaching*, 7(4), 182-194.
- Girmen, P. (2013). Türkçe Eğitiminde Atasözleri ve Değer Eğitimi. *Değerler Eğitimi Merkezi*, 11 (25), 117-142.
- Güçlü, M. (2015). Türkiye'de Değerler Eğitimi Konusunda Yapılan Araştırmalar. *Journal of International Social Research*, 8(38).
- Güven, A. (2014). Türk Efsanelerinin Değerler Eğitimi Bakımından İncelenmesi/Investigation of Turkish Legends In Terms of Values Education. *Mustafa Kemal Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 11(26), 225-246.
- Karadağ, Ö. (2013). Türkiye Türkçesi Atasözlerinde Çocuk ve Çocukluk. *Millî Folklor*, 25(98).
- Karakuş, U. ve Keçe, M. (2012). Türk Atasözlerinde Doğal Çevre Algısı Ve Çevre Eğitimi Açısından Önemi. *Zeitschrift für die Welt der Türken / Journal of World of Turks*, 4 (3).
- Öztürk, C. ve Otluoğlu, R. (2011). Sosyal Bilgiler Öğretiminde Edebi Ürünler ve Yazılı Materyaller. Ankara: Pegem A Yayıncılık.
- Sönmez, Ö. F. (2014). Atasözlerinin Sosyal Bilgiler Programındaki Değerler Açısından İncelenmesi. *Journal of World of Turks/Zeitschrift für die Welt der Türken*, 6(2).

## Investigation of Psychological Counselors' Experiences After the Earthquake

**Dilara Eda Ateş Katırcı**

Ministry of Education, Turkiye,  <https://orcid.org/0009-0000-8849-4575>

**Erhan Tunç**

Balıkesir University, Turkiye,  <https://orcid.org/0000-0002-6328-8545>

**Abstract:** In this study, the experiences of psychological counselors during and after the February 6 Kahramanmaraş earthquakes were examined. Data were collected using a semi-structured interview form with 20 psychological counselors working in the field in Kahramanmaraş after the earthquake. As a result of the content analysis, it was seen that the experiences of the psychological counselors that affected them the most, in order of importance, were helplessness and deaths, uncertainty and chaos, clinging to life, trauma and psychological problems, and malicious acts. In the interviews, it was determined that a significant portion of the counselors (45%) felt the need for psychological support; another portion (45%) did not receive any support and some of them (10%) stated that “it would be good if there was support”. While it was stated that there were problems especially related to coordination while working in the field (52%), it was observed that the work affected their perspective on life. It was determined that 60% of the participants received training on psychological first aid and post-disaster psychosocial intervention studies. At the end of the research, recommendations were made for researchers and psychological counselors working in the field.

**Keywords:** Earthquake, psychological counselor, psychosocial support, disaster

**Citation:** Ateş Katırcı D.E., & Tunç, E. (2024). Investigation of Psychological Counselors' Experiences After the Earthquake. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 239-259), Istanbul, Turkiye. ISTES.

### Introduction

In our country, the magnitude of the earthquakes centered in Kahramanmaraş and affecting 11 provinces on February 06, 2023 shows the impact and magnitude of the disaster, as the number of people affected and the surface area of the earthquake is more than many countries in the world. In such a disaster, psychological counselors are one of the most needed professions in psychosocial studies carried out in the field after the earthquake. This study was conducted to reveal the experiences of psychological counselors. Thus, it is expected to contribute to taking measures and studies in advance by identifying the problems experienced after the earthquake disaster.

Turkey's 81 provinces, especially Kahramanmaraş, Hatay, Malatya, Adıyaman, Adana, Gaziantep, Diyarbakır, Kilis, Osmaniye and Şanlıurfa, which are considered as earthquake zones, were affected both sociologically and psychologically by this great disaster (Arslan, 2023). Immediately after the earthquake, professional professionals from 81 provinces of Turkey, either as volunteers or on duty, reached the earthquake zones to provide assistance. One of these professional groups is psychological counselors and guidance counselors who serve in earthquake zones to provide psychological first aid and psychosocial support. Psychological counselors have served both individually, with voluntary organizations and public institutions in order to make a sustainable contribution to the resilience of the society by strengthening the social and psychological well-being of individuals and society in earthquake-affected regions.

The study was carried out considering that psychological counselors who provide psychosocial support in the field after the disaster have changes in their professional and human competencies under main headings such as traumatic experiences they have encountered or experienced in the earthquake region, the difficulties they have experienced in protecting their families due to the fact that some of them are also earthquake victims and their repertoire of coping with them, their experiences with coordination, supervision support, cognitive, emotional, behavioral, physiological changes.

Earthquakes are natural events that cause social consequences by causing physical, economic and social losses. Psychosocial interventions to be provided to the affected people in the early period and at an adequate level after the earthquake are effective in preventing the distress experienced from turning into serious mental health problems (Tarsitani et al. 2021). Psychological first aid takes place at the earliest stage of psychosocial interventions. Psychological first aid is a humanitarian and supportive intervention offered to the person in order to reduce the weight of the first emotional reactions that occur after extraordinary situations. The individual effects of extraordinary situations such as earthquakes may be a temporary process starting with acute stress reactions, or it may be in the form of triggering or exacerbation of many mental disorders such as post-traumatic stress disorder, depression, anxiety disorders, psychotic disorders and alcohol substance use disorders (Verbitsky, Dopfel, & Zhang, 2020).

In order to prevent the negative consequences of traumatic events from leading to psychiatric disorders, psychological first aid (PFH) is an intervention method that should be emphasized and has a very important effect in the field of mental health, both individually and socially empowering, protective and preventive (Verbitsky, Dopfel, & Zhang, 2020). Since PBI is not a psychological interpretation, psychological counseling or psychotherapy, nor does it include any treatment elements, it is not a method applied only by mental health professionals. In other words, it can be easily applied by anyone who is trained in this field (Tarsitani et al. 2021). By making use of the relevant literature, it is thought that it will contribute to the importance of early psychosocial intervention for earthquake victims, the psychological effects of the earthquake, and how and when to intervene in these effects. The problem statement of the study was formed as; "What are the experiences of psychological counselors living in Kahramanmaraş in psychosocial studies carried out in the field after the earthquake?".

The need for psychological counselors in the studies to be carried out within the scope of post-disaster psychosocial interventions cannot be denied. Psychological counselors are expected to undertake important tasks within the scope of post-disaster interventions due to the trainings they receive at undergraduate and graduate level and the trainings they receive related to psychosocial interventions. Within the scope of this study, it is hoped to contribute to both the field and the literature by examining the experiences of psychological counselors who took part in psycho-social support intervention services after the Kahramanmaraş-based earthquakes. It is hoped that examining the experiences of psychological counselors, almost all of whom are also earthquake victims, within the scope of post-disaster studies (coping resources they use, areas they need, issues they want to receive support) will provide data on improving the quality expected from psychological counselors in psycho-social services to be provided in the future.

This study is important in two aspects in terms of examining the experiences of psychological counselors who took part in both earthquake victims and psychosocial intervention services after the earthquake. The first one is to contribute to the literature in this respect by determining what kind of services the psychological counselors working within the scope of psychosocial services carried out after the disaster and the details of these services (their functionality, the difficulties they experience, their awareness, their ability to recover at the individual level as well as being helpful...).

It is also expected that in line with the findings obtained based on the situations encountered and experiences of psychological counselors working in the field within the scope of this study, attention will be drawn to the development of strategies needed in future disaster situations, planning in-service trainings on the needed issues, and developing issues that will increase the functionality of psychological counselors in the services carried out within the scope of interventions.

The interviews were conducted with psychological counselors who provided support in Kahramanmaraş province after the earthquake centered in Kahramanmaraş on February 6, 2023. The data of the study is limited to the answers given by the participants to the questions asked in the interview form. Between February 2023 and December 2023, it is limited to the opinions of those working as psychological counselors in Kahramanmaraş.

## **Method**

### **Research Model**

This study was designed with phenomenology, one of the qualitative research methods. This study was conducted qualitatively with a semi-structured interview form in the form of interviews with psychological counselors working in the February 6 earthquake region. Thus, it is expected that it will contribute to in-depth examination and revealing the situation and those who are interested in this field.

*Research Group*

The population of the study consists of Psychological Counselors who provided psychosocial services after the disaster in Kahramanmaraş province in the period of February 6, 2023 - April 01, 2024. Criterion sampling method was used in the selection of the study group. In the selection of the criterion sample of the study, it was taken as a criterion that it consisted of psychological counselors who took part in psychosocial support studies in the earthquake region.

Table 1. Distribution of the Participants of the Study According to Personal Characteristics of Psychological Counselors

Participants	Age	Gender	Length of service (years)	Any case of loss	On how many days she was on the ground to provide psychological support	With which organization it cooperates	On average, how many people did you meet in the disaster area?	Whether they have experienced earthquakes before
K-1	33	W	10	No	3.day	M.N.E.	56	Hayır
K-2	29	W	5	Yes	1 ay	M.N.E.	150-200	Hayır
K-3	30	W	5	Yes	10. day	M.N.E.	100	Hayır
K-4	29	W	7	Yes	2.month	M.N.E.	20	Hayır
K-5	47	W	24	No	2.month	M.N.E.	30-35	Evet
K-6	33	W	10	No	1.month	M.N.E.	40-50	Evet
K-7	33	W	12	No	1.month	M.N.E.	200	Hayır
K-8	32	W	10	No	2.month	M.N.E.	100	Hayır
K-9	35	M	12	No	7.day	M.N.E.	25-30	Hayır
K-10	31	W	9	Yes	1.month	M.N.E.	100-150	Hayır
K-11	27	M	4	Yes	4.day	AFAD	40	Hayır
K-12	38	M	17	No	4.day	M.N.E.	21	Evet
K-13	35	M	11	No	3.day	M.N.E.	60-70	Hayır
K-14	27	M	4	No	45.day	M.N.E.	250	Evet
K-15	29	M	5	No	5.day	M.N.E.	45-50	Hayır
K-16	44	W	18	Yes	10.day	AFAD	20-30	Evet
K-17	49	M	27	No	15.day	M.N.E.	100-150	Hayır
K-18	36	W	15	No	7.day	M.N.E.	70-75	Evet
K-19	35	M	11	No	15.day	M.N.E.	40-45	Hayır
K-20	37	M	14	No	7.day	M.N.E.	60	Hayır

Table 1 shows the distribution of the participants of the study according to the personal characteristics of the counselors. Accordingly, 30% of the counselors are between the ages of 27-30, 40% between the ages of 31-35 and 30% between the ages of 36-49. While 55% of the psychological counselors are women, 45% are men. Although counselors graduated from different universities, the highest rate of Ankara University graduates is 25%. The highest proportion of psychological counselors with a rate of 30% consisted of 11-15 years of seniority.

#### *Data Collection Tool*

The data collection tool in the study was created by the researcher in the form of a semi-structured interview form by reviewing the literature and taking expert opinion. In the interview form, there are 8 interview questions to examine the post-earthquake experiences of psychological counselors in depth. These questions were used to determine the opinions and needs of psychological counselors who took part in the services carried out within the scope of psychosocial interventions after the Kahramanmaraş earthquake that occurred on February 6 in Turkey. For the semi-structured interview form, the researcher first created a pool of questions based on the literature and observations. Afterwards, the opinions of the psychological counselor who is an expert in the field of counseling and guidance counseling at least at postgraduate level and 3 academicians in the related field were obtained.

#### *Data Collection and Analysis*

The fact that the researcher herself works as a psychological counselor in the region provided an important advantage in meeting with colleagues and collecting data. The population consisted of 20 psychological counselors who volunteered and wanted to contribute to the study. Interviews were conducted between November 5, 2024 and April 01, 2024 as face-to-face and online interviews. The interviews lasted 35-45 minutes. In the interviews, the questions were directed to the participant respectively.

The answers given by the participant were written down and the answers were read to the participant and asked to confirm them. In addition, voice recordings of the participants who gave permission were taken. These voice recordings were then listened to and additions were made to the missing or unwritten parts. Content analysis method was used to analyze the data.

## **Results**

The findings related to the analysis of the answers to the question “What are the opinions about the factors affecting psychological counselors in psychosocial studies carried out in the field after the earthquake?” are given in Table 2.

Table 2. Findings related to the factors affecting psychological counselors in psychosocial studies carried out in the field after the earthquake

Theme	Code	f	Participant Code
Factors affecting counselors in the field	Despair and deaths	12	3, 4, 6, 8, 10, 11, 12, 13, 16, 18, 19, 20
	Uncertainty-chaos	4	1, 7, 14, 15,
	Embracing life	4	2, 5, 9, 17
	Trauma and psychological problems	2	5, 13
	Malicious acts	1	12

Among the psychological counselors, those whose views on the factor affecting them while working in the field in psychosocial studies carried out in the field after the earthquake were “Despair and deaths” said the following.

*The loss of my uncle, there was a boy who lost his whole family in the tent, he lost all his relatives when his family's apartment building collapsed, that affected me a lot, and I still can't get rid of the effect of it when I think of it. There was severe cold, there were dead people everywhere, the sound, the sound of the rain, the feeling of death, the feeling of helplessness, stress, so many things affected me... (Participant: 3)*

*I was in a state of shock, I thought that I was living the last minutes of my life and that I was going to die because of the loud noise and shaking. You feel so helpless at that time. (Participant:8)*

*At that moment, I was only thinking about death and whether I would continue to live and whether I would survive. I was shaking, I felt very helpless (Participant: 11)*

*It is indescribable to wait helplessly at a rubble to see how your relatives will be pulled out of there. We pulled out my brother and nephews alive after 10 hours and after that, although I and my family are earthquake victims, we wanted to provide support thinking that people need us. (Participant: 13)*

*I lived through the earthquake and I was among the people who lived through the earthquake. People feeling helpless and the fear of death was what affected me the most. (Participant: 20)*

Among the psychological counselors, those whose views on the factor affecting them while working in the field in the psychosocial studies carried out in the field after the earthquake were “Uncertainty-chaos” said the following

*It was the speed of returning to normal. It was as if there was a thought that nothing would be the same as before, but now I was frankly surprised by how fast things changed. For example, there were people who had lost their children, and I was very impressed by their upright stance, their hope of holding on to something. Even when I came back a month later, some people had returned to normal. (Participant: 2)*

*What impressed me the most was the effort of a person who lost 16 members of his family to find the last person and his effort to persevere and make us feel comfortable while we could not find anything to say. (Participant:9)*

*Among the psychological counselors, those whose views on the factor affecting them while working in the field in psychosocial studies carried out in the field after the earthquake were “Trauma and psychological problems”*

said the following.

*The earthquake triggered my secondary traumas. I had lost my father during the pandemic and all the traumas I had suppressed with him came to the surface. The earthquake shook me as much as it shook all of us. (Participant: 5)*

*Outbursts of anger, feelings of not being understood, pain and mourning affected me a lot. (Participant: 13)*

Among the psychological counselors, those whose views on the factor affecting them while working in the field in psychosocial studies carried out in the field after the earthquake were “Malicious acts” said the following.

*A second example was an event that could deeply affect our humanity. I think it was the third day of the earthquake. In front of the eyes of hundreds of people, there was someone who broke the windows of the market and stole products such as irons, ironing boards, ovens, washing machines, etc., loaded them into a truck and ignored the reactions of the people around. I wish you had stayed under the building so that my eyes would not have witnessed this human drama and this incident would not have remained as one of the events that affected me the most. (Participant: 12)*

2. The findings related to the analysis of the answers to the question “What are the opinions of psychological counselors about whether they need psychological support or not?” are given in Table 3.

Table 3. Findings Related to the Opinions on Psychological Support Needs of Psychological Counselors

Theme	Code	f	Participant Code
Psychological counselors' views on the need for psychological support	No support	9	6, 7, 9, 12, 14, 15, 17, 18, 19
	Needed	9	2, 3, 4, 5, 8, 10, 11, 16, 20
	Support would be nice	2	1, 13

As seen in Table 3, counselors' opinions about their psychological support needs were coded as “I did not receive support”, “I needed support” and “It would be good if there was support” according to frequency. The opinions of the psychological counselors are given below with direct quotations.

The counselors whose opinions about their psychological support needs were coded as “I did not receive support” said the following:

*I thought more about my son than myself because he was very affected and started to show regression behaviors and when we stayed in Ankara for 1 month after the earthquake, I immediately arranged a play therapy for him and he received 5 sessions of play therapy. Of course, I was very affected myself, I thought a lot about getting therapy, but I devoted myself to goodness and help. If I could not help my city, at least until I started to offer support, I started to help our citizens who were injured in the earthquake and treated in hospitals as a volunteer, which was very good for me, and this helped me cope. (Participant: 6)*

*There is no person who has experienced this earthquake who does not need psychological support. We are all human beings, we have emotions, we are not robots, so of course it is not easy to continue normal life and cope with this. We all need support, I did not receive support, I devoted myself to helping people and fed on it, and as I saw that they were doing well, I recovered and my hopes blossomed. (Participant: 17)*

Among the psychological counselors, those whose opinions about their psychological support needs were “I felt the need” said the following.

*I have been taking medication for a very long time, this process was insurmountable for me without support because I could not sleep, I could not support my home and children, I started to be unable to stay healthy cognitively. (Participant: 5)*

*Yes, I feel it. I especially cannot digest the death of my loved ones, it is very difficult, so I think I need support. (Participant: 11)*

Among the psychological counselors, those whose opinions about their psychological support needs were “It would be good if there was support” said the following.

*After the psychosocial support work in the field, I had difficulty adapting to my daily life. I think that group therapies applied with individuals after the earthquake could have been supportive. The feeling of not being able to help was intense. It was difficult to cope with this feeling. (Participant: 1)*

*After the psychosocial support work in the field, I had difficulty adapting to my daily life. I had a very hard time coping with anxiety and fear. Being able to help people during this process made me feel good, being able to heal their wounds, listening to them, having their pain understood by someone from the outside. It would have been good for us if they had provided support (Interviewee 13)*

3. The findings related to the analysis of the answers to the question “What are the opinions of psychological counselors about the family problems they experienced in the psychosocial studies conducted in the field after the earthquake?” are given in Table 4.

Table 4. Findings related to the opinions of psychological counselors about the family problems they experienced in the psychosocial studies carried out in the field after the earthquake

Theme	Code	f	Participant Code
Their views on family problems	We had no problems	12	1, 2, 5, 6, 8, 13, 14, 15, 16, 17, 19, 20
	Crowded life	2	3, 7
	Changing emotional state	2	9, 10
	Problems meeting physical needs	2	11, 12
	Problems adapting to changing conditions	1	18
	Fear, panic	1	4

As seen in Table 4, the opinions of the psychological counselors regarding the family problems they experienced in the psychosocial studies carried out in the field after the earthquake were coded as “We did not have any problems”, “Crowded life”, “Changing emotional state”, “Problem of meeting physical needs”, “Problem of adaptation to changing conditions” and “Fear, panic” according to frequency. The opinions of the psychological counselors are given below with direct quotations.

The counselors whose opinions about the family problems they experienced were as follows: “We did not have any problems”.

*We were together during the earthquake, we live in Antalya. They were there afterwards (Participant: 1)*

*We were always together during and after the earthquake. We stayed together until we returned. When we returned after 1 month, we started to provide support in Kahramanmaraş. (Participant: 6)*

*No, we were in different districts, but they also experienced the earthquake and we could not leave the earthquake zone after the earthquake. (Participant: 8)*

*We were together during the earthquake, we live in Antalya. Then they were there too (Participant: 13)*

*My family was in my hometown in Bingöl (Participant: 14)*

*We were staying with my family in Kahramanmaraş during and after the earthquake. (Participant: 16)*

*We did not experience the earthquake, we reside in Ankara with my family. I served in Kahramanmaraş as a support team (Participant: 19)*

*We were in Kahramanmaraş during the earthquake, I live with my family. We did not have any serious problems. (Participant: 20)*

Psychological counselors who said “Crowded life” about the family problems they experienced said the following.

*Being together all the time, a large crowd in a small place made the process difficult, it was difficult to meet the need for warmth in the cold, to take care of food etc. (Participant: 3)*

*I was alone in my own house during the earthquake. My family was in their own house. My family was left on the street and we were sitting in the cars, as soon as the day dawned we had to bring them to us from where they were and try to solve the security and food issues with the whole family in the cars. Everyone was in shock, there were constant aftershocks and we were worried about when this situation would pass. The thought that people were still living in the rubble and no one would come to help, that they would not be able to reach us, that they would die in the rubble, the thought that we would not be able to get out of the periods where we would live without food, without food, that our homes were gone and that we would live in insecurity was challenging. (Participant: 7)*

Psychological counselors who expressed their views on the family problems they experienced in the form of “Changing emotional state” said the following.

*My family was in the village. I was staying apart. Thank God, there was no serious responsibility. We had*

difficulty getting into the house. Apart from the sudden change in emotional states, there were no serious problems. (Participant: 9)

After the earthquake, we had to stay in the car and in cafes in Kahramanmaraş for about a week. When we found our bodies, we went to my sister who lives in Istanbul and stayed there for a while. Since my family had losses, I provided them with psychological support from time to time. Even showing understanding towards them was a support during this process. Because there were unexpected moments when unexpected reactions were given. My family losing their old routine, losing their loved ones, and being confused about many issues made it very difficult for us. It was hard enough to stay away from our hometown and home for a long time. (Participant: 10)

Psychological counselors who had the following views on the family problems they experienced: "Problems with meeting physical needs":

My family was in Andırın, they also experienced the earthquake. It was very difficult for us as a family to meet our physical needs. (Participant: 11)

We experienced the earthquake in the center of Kahramanmaraş. Afterwards, we went there thinking that we would be safer in our detached house in the district. Yes, I live with my family. At first, it was difficult to meet our needs. (Participant: 12)

The psychological counselors who stated that they had "Adaptation to changing conditions" regarding their family problems said the following:

Yes, we were together. I quickly gathered up the basic needs of my children, comforted them that the incident would pass, and after the earthquake stopped (Participant: 18)

Psychological counselors who expressed their views on the family problems they experienced as "Fear, panic" said the following.

My family and I were separated and they were very panicked. I tried to calm them down and convince them that I was fine. I was able to go to my family on the third day of the earthquake. This caused their fear and anxiety to increase a lot. (Participant: 4)

4. The findings regarding the analysis of the answers given to the question "What are the views of psychological counselors regarding the coordination they took part in in the psychosocial studies conducted in the field after the earthquake?" are given in Table 5.

Table 5. Findings regarding the views of psychological counselors regarding family problems they experienced in psychosocial studies conducted in the field after the earthquake.

Theme	Code	f	Participant Code
Their views on the coordination they were involved in	There were problems in coordination	7	1, 2, 6, 8, 11, 13, 20
	We did not experience any problems	7	8, 9, 10, 12, 15, 16, 19
	The problems were mostly about non-work related issues	6	3, 4, 7, 14, 17, 18

As seen in Table 5, the opinions of psychological counselors regarding the coordination they were involved in

during the psychosocial studies conducted in the field after the earthquake were coded as “*There were problems in coordination*”, “*We did not experience any problems*” and “*The problems were mostly about non-work related issues*” according to their frequency. The opinions of the psychological counselors are given below with direct quotes.

The psychological counselors who stated “*There were problems in coordination*” regarding the coordination they were involved in said the following.

*Ministry of National Education, municipality, Turkish Women's Union. High-level coordination was provided in meeting the needs of disaster victims. While coordinating with our colleagues, we experienced coordination problems with other professionals. Support was received from crisis desk managers. (Participant: 1)*

*MEB had assigned us, and since we were working in RAM, coordination was bad and there was a disconnection. A lot of support came and stayed for a short time and left. In this sense, there were those whose terms of duty ended before we could get used to each other. (Participant: 8)*

*AFDAD and municipality. Coordination was almost non-existent. It was very bad. (Participant: 11)*

*MEB, municipality, AFAD. Although there were coordination deficiencies in meeting the needs of disaster victims, it was sufficient. While coordinating with our colleagues, we experienced coordination problems with other professionals. Support was received from crisis desk managers. (Participant: 13)*

*The psychological counselors who stated that they had “no problems” regarding the coordination they were involved in said the following:*

*We were in cooperation with AFAD and MEB. We were doing our work in accordance with the Ministry's instructions. There were no problems. (Participant: 5)*

*MEB. We were in coordination with our teacher friends, we couldn't help but think about what we could do. Everyone was trying to do something with good intentions. (Participant: 9)*

*We were in cooperation with MEB. I wanted to help voluntarily. Since I went there 15 days later, coordination was a little better in the region I was in. At least tents were set up, people had access to a bowl of food, and they were trying to take care of heating somehow. (Participant: 19)*

*Psychological counselors who stated the following about the coordination they were involved in: “The problems were mostly about non-work related issues”:*

*My colleagues working at MEB and my expert teachers and colleagues were always on the field. Difficulties with accommodation and hygiene made the process more difficult. (Participant: 4)*

*Ministry of Family, Social Policies, Ministry of Youth and Sports, MEB, Directorate of Religious Affairs. There was a coordination problem regarding tent management. We did not experience any problems regarding coordination. (Participant: 14) We were in coordination with the Ministry of National Education, AFAD and the municipality. I can say that I received the most support from our own ministry. The authorities in other ministries were always causing problems regarding the functioning of the authority. (Participant: 17)*

5. The findings regarding the analysis of the answers given to the question “*What are the views of the psychological counselors regarding the psychosocial support activities conducted in the field after the*

earthquake?” are given in Table 6.

Table 6. Findings regarding the views of the psychological counselors regarding the psychosocial support activities conducted in the field after the earthquake

Theme	Code	f	Participant Code
His views on psychosocial support work carried out in the field	My perspective on life has changed	11	3, 4, 6, 8, 10, 11, 13, 15, 16, 17, 20
	It was difficult	7	1, 2, 5, 7, 9, 18, 19
	My awareness of death and earthquakes has increased	1	12
	I recovered faster	1	14

As seen in Table 6, the opinions of the psychological counselors regarding the psychosocial support activities conducted in the field after the earthquake were coded as “*My perspective on life changed*”, “*It was difficult*”, “*My awareness of death and earthquake increased*” and “*I recovered faster*” according to their frequency. The opinions of the psychological counselors are given below with direct quotes.

The psychological counselors who stated their opinions regarding the psychosocial support activities conducted in the field as “*My perspective on life changed*” said the following.

*I think I have become a more ruthless person, I feel my sense of compassion has decreased. I have developed thoughts that people are also ruthless and self-interested. After this, I have decided to be a more independent person. (Participant: 3)*

*I can say that my hopelessness for the future has increased and my anxiety has decreased, I think life is short and I need to enjoy it now (Pd.8)*

*My sadness has decreased, I can look at it with more hope now. I think I have started to adapt to life from the feelings of mourning. (Participant: 11)*

*In general, I have faced the fact that I do not plan for the future. It was an experience where I learned that life is only a minute and that only this moment is valuable. (Participant: 13)*

*I realized that life is too short to postpone the things you want to do, I have to do everything I love and want to do. Life is not for postponement. (Participant: 16)*

*The views of the psychological counselors regarding the psychosocial support studies carried out in the field as “It was difficult” have the following to say.*

*The increase in emotional awareness made me face the fact that the daily thoughts that are very important to us are not that big after all. The support work was very difficult. (Participant: 1)*

*My safe zone schemas were destroyed, nowhere was safe anymore. I had never felt such intense anxiety before. My importance levels towards situations decreased significantly. It was difficult, very difficult. (Participant: 7)*

*Anger evolved into compassion. The thought that I could not be enough for everything was very prevalent. We could not be enough. We could not be enough (Participant: 9)*

*The views of the psychological counselors regarding the psychosocial support work carried out in the field were as follows: “My awareness of death and earthquakes increased.”*

*I started thinking about death a lot and stopped making plans for the future. In the following process, I will learn about the earthquake resistance of the house I live in and I will live in an earthquake-resistant house. I learned that I should be prepared for an earthquake at all times. (Participant: 12)*

The views of the psychological counselors regarding the psychosocial support work carried out in the field were as follows: *“I recovered faster”.*

*Working in the field helped me recover faster psychologically. I think I would not have recovered so easily if I was with my family at home. When you see people who are in worse situations than you and start helping them, you start to recover very quickly. I learned not to postpone. I did not have a driver's license, I got it. I said I would get the military service out of the way, I got it out of the way. I started to see life as a second chance. (Participant: 14)*

6. The findings regarding the analysis of the answers given to the question “*What are the views of psychological counselors regarding the psychosocial support studies conducted in the field after the earthquake?*” are given in Table 7.

Table 7. Findings regarding the views of psychological counselors regarding receiving training in psychological first aid or post-disaster psychosocial intervention studies

Theme	Code	f	Participant Code
Opinions on receiving training on psychological first aid or post-disaster psychosocial intervention work	I have received	15	1, 2, 3, 4, 5, 6, 7, 9, 10, 12, 14, 16, 18, 19, 20
	I felt the need to receive training	7	1, 2, 3, 4, 5, 8, 11
	I have not received	3	13, 15, 17

As seen in Table 7, the opinions of the psychological counselors regarding receiving training on psychological first aid or post-disaster psychosocial intervention studies were coded as “I had received”, “I felt the need to receive training” and “I did not receive” according to their frequency. The opinions of the psychological counselors are given below with direct quotes.

The psychological counselors who stated that they had received training on psychological first aid or post-disaster psychosocial intervention studies stated the following.

*I had received psychosocial support training. I saw the benefits of the training I received in terms of coordination. I saw the benefits in individual and group meetings. (Participant: 1)*

*Yes, I did. I received training on this at RAM. But I don't think it was very comprehensive. It only provided assistance in terms of psychological first aid. CBT is very useful for traumas (Participant: 2)*

*Previously, when I was working at Eskişehir RAM, we received training on processes such as trauma and mourning at that time. We received psycho training revised to current disaster policies. (Participant: 5)*

*I received training on post-traumatic stress disorder when I was at undergraduate level, and then when I started my profession, we received psycho training in this way (Participant: 6)*

*I received courses such as preventive guidance and post-traumatic stress disorder at undergraduate level, and then when I started my profession, I received psycho training. I did not receive any other training. (Participant: 10)*

*To be honest, I did not receive any. Only psychoeducation, we had done studies on the psychological resilience module after the pandemic. (Participant: 18)*

*Those who had previously received training from psychological counselors on psychological first aid or post-disaster psychosocial intervention studies, who stated that “I felt the need to receive training”, said the following.*

*I felt the need for training from AFAD, I can receive training from AFAD from now on. (Participant: 1)*

*But I don't think it's enough, if you have to work a lot in this field, do a lot of therapy and have a competence, I don't think I'm that competent. (Participant: 5)*

*I had received psychosocial intervention support training. But I think we need to receive more training, especially on trauma and the mourning process. (Participant: 11)*

*The ones who had previously received training from psychological counselors on psychological first aid or post-disaster psychosocial intervention studies with the words "I didn't" said the following.*

*Sometimes trainings are out of the question and human virtues can be more functional, this earthquake process was like that, just understanding and making the victim feel understood was enough. (Participant: 13)*

*I didn't receive any training other than psychoeducation. (Participant: 15)*

*No, I didn't receive any training (Participant: 17).*

7. The findings regarding the analysis of the answers given to the question “*What are the views of psychological counselors regarding receiving supervision support while working in the field during psychosocial studies conducted in the post-earthquake period?*” are given in Table 8.

Table 8. Findings regarding the views regarding psychological counselors regarding receiving supervision support while working in the field during psychosocial studies conducted in the post-earthquake period

Theme	Code	f	Participant Code
Their views on receiving supervision support while working in the field	No, I did not need it	9	1, 6, 7, 8, 14, 16, 17, 18, 20
	I did not receive it but I needed it	6	2, 9, 10, 11, 13, 15
	Yes, I received support	5	3, 4, 5, 12, 19

As seen in Table 8, the opinions of psychological counselors regarding receiving supervision support during the earthquake and while working in the field were coded as “No, I did not need it”, “I did not receive it but I needed

it” and “Yes, I received support” according to their frequency. The opinions of psychological counselors are given below with direct quotes.

The opinions of psychological counselors regarding receiving supervision support during the earthquake and while working in the field were given as “No, I did not need it” and “Yes, I received support” according to their frequency. The opinions of psychological counselors are given below with direct quotes.

*I did not receive it, I needed support regarding activities and materials that I could use with children while working in the field. (Participant: 1)*

*I did not receive it and did not need it (Participant: 7)*

*No, I did not receive supervision support either. (Participant: 17)*

*No, I did not receive any supervision support because I was a volunteer. (Participant: 20)*

*Those who stated “I did not receive it but I needed it” regarding receiving supervision support from psychological counselors during the earthquake and while working in the field said the following.*

*No, I think I needed it regarding professional approach and competence. (Participant: 9)*

*No, I did not receive it, I would have liked to receive it because there were times when I felt inadequate. (Participant: 11)*

*I did not receive it, I needed support regarding trauma and grief with adults while working in the field. (Participant: 13)*

Those who stated that they received supervision support from psychological counselors during the earthquake and while working in the field, “Yes, I received support,” said the following.

*Yes, there was a supervisor sent by the ministry, but I did not see any support in terms of support. (Participant: 5)*

*Yes, we had a supervisor when the ministry sent us as a team, we consulted with him at the end of the day, he guided us on how to implement the practices. (Participant: 19)*

8. The findings regarding the analysis of the answers given to the question “*What are the views of psychological counselors regarding their contributions to the field work in the psychosocial studies conducted in the field after the earthquake?*” are given in Table 9.

Table 9. Findings regarding the views of psychological counselors regarding their contributions to the field work in the psychosocial studies conducted in the field after the earthquake

Theme	Code	f	Participant Code
Comments on their contributions to field work	We contributed	1 8	1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 15, 16, 17, 18, 19, 20
	We did not contribute	2	9, 14

As seen in Table 9, the opinions of psychological counselors regarding their contributions to the earthquake and field studies were coded as “We contributed” and “We did not contribute” according to their frequency. The opinions of psychological counselors are given below with direct quotes.

The psychological counselors who stated their opinions regarding their contributions to the earthquake and field studies as “We contributed” said the following.

*Doing good to people, comforting them, making them feel like they are not alone. All my colleagues need to receive post-disaster crisis intervention and psychosocial support training. (Participant: 1)*

*I think I was able to help my clients accept the difficulties, loss, and trauma they experienced and what we can do next. I think I contributed to reducing the negative impact on students by making families who were constantly grieving feel that they were not alone through interviews. (Participant: 4)*

*I think I did a good job of immediate intervention. I think we need to update disaster policies with more comprehensive training. (Participant: 11)*

*I think understanding people and making them feel understood was my biggest contribution. All my colleagues need to receive post-disaster crisis intervention and psychosocial support training. (Participant: 13)*

*I think I contributed to people’s hopes that life goes on despite the losses they experienced and to their feeling that they were not alone in this process. (Participant: 16)*

Psychological counselors who expressed their opinions about their contributions to the earthquake and field work as “We did not contribute” said the following.

*If I could touch a child, I'm happy. But I don't think I was very successful. Feelings of inadequacy and hopelessness were dominant. The smiles of the children made me very happy, I felt there was hope, to be honest. (Participant: 9)*

*In such disasters, being calm is very important, I think I maintained this a lot. I can't say that we made much contribution in terms of contribution. (Participant: 14)*

## Discussion

In the psychosocial studies conducted in the field after the earthquake, the most frequently mentioned factors affecting psychological counselors in the field studies were helplessness and deaths. This was followed by uncertainty and chaos, clinging to life, trauma and psychological problems, and malicious actions. In the interviews, it was observed that these factors also formed the basis of the problems that psychological counselors encountered in doing their jobs. It can be said that psychological counselors working in the field mostly provided counseling on trauma and mourning in their counseling studies. Similar to the research findings, Arslan (2023) stated in his study that 81 provinces in Turkey, including Kahramanmaraş, Hatay,

Malatya, Adıyaman, Adana, Gaziantep, Diyarbakır, Kilis, Osmaniye, and Şanlıurfa, were affected by this major disaster both sociologically and psychologically. Based on the statements of psychological counselors working in the field, it can be said that they were traumatized by the earthquake as earthquake victims, independent of their professions. However, Dönertaş (2006) and Özüçelik et al. (2008) state in their studies that earthquakes cause destruction, loss of life, injuries, panic, shock, etc. As stated in the literature, this study has also found that earthquakes cause many negative traumatic effects (Helplessness and deaths, uncertainty and chaos, trauma and psychological problems, malicious actions) in the literature. In the research, just like the psychological counselors who received psychological support in the field and those who needed it, Tarsitani et al. (2021) emphasized that earthquakes are natural events that cause physical, economic and social losses and also cause social consequences, and that psychosocial interventions to be provided to the affected people in the early period and at a sufficient level after the earthquake are effective in preventing the distress experienced from turning into serious mental health problems. It can be thought that the fact that approximately half of the psychological counselors in the study needed psychological support is a result of experiencing the earthquake and being worn out in their relationships with earthquake victims. Similar to the research findings, it is very important for individuals affected by the earthquake to be supported psychologically, even if they are the ones who provide support. From this perspective, it can be said that it is necessary to support psychological counselors working in the earthquake region.

In the psychosocial studies conducted in the field after the earthquake, it is seen that the majority of the psychological counselors stated that they did not have family problems. The problems experienced during this period should be seen as problems caused by the earthquake disaster rather than being family related. Similar to the problems identified in the research, Özçetin, Maraş, Ataoğlu and İçmeli (2008) stated in their research that earthquake victims faced difficulties in reintegrating into society, that those who experienced such events could continue to be affected by these events for a long time and could potentially cause psychological distress. In this respect, it can be said that the majority of the psychological counselors in the research experienced problems such as living in a crowded place, changing emotional state, problems meeting physical needs, fear, panic and problems adapting to changing conditions, but they were able to overcome this process with less damage.

In the psychosocial studies conducted in the field after the earthquake, it is seen that psychological counselors stated that there were problems regarding the coordination they were involved in and that these problems were mostly related to non-work related issues. Similar to the findings of coordination problems observed in the research, Eliaşi Sarzalı (2019) argues that earthquakes have long-term social and psychological consequences and that effective planning should be done to reduce these negative effects. Considering that the basis of the problem experienced in the coordination reached in the research is a lack of planning or an error, it can be said that similar problems are repeated. In addition, considering the magnitude of the earthquake and the fact that it affected a wide area, it can be said that planning and coordination were good, but there were inadequacies in being able to catch up and meet the needs due to non-work-related problems.

In the psychosocial studies conducted in the field after the earthquake, the prominent view regarding the

psychosocial support studies conducted by psychological counselors in the field is that their perspective on life has changed. This was followed by the views that it was difficult, that awareness of death and earthquakes increased and that they gathered more quickly. As seen in the research, Verbitsky, Dopfel and Zhang (2020) stated in their studies that the individual effects of extraordinary situations such as earthquakes can be a temporary process that starts with acute stress reactions, or they can be triggered or exacerbated by many mental disorders such as post-traumatic stress disorder, depression, anxiety disorders, psychotic disorders and alcohol and substance use disorders. The negative effects of psychological counselors during and after the earthquake should be evaluated as a normal process, as in the research. It was observed that the majority of psychological counselors had previously received training on psychological first aid or post-disaster psychosocial intervention studies. Similar to the finding of the need for training in the research, Varol and Kırıkkaya (2017) concluded that they should receive training on social resilience, crisis management and intervention in disasters. Similarly, UNICEF & AÇSHB (2019) aimed to expand pre-disaster education programs and expand awareness-raising initiatives within the society in order to create a society prepared for disasters. In this context, the fact that there are psychological counselors who are prepared for disasters and those who do not receive training or who need training during the process requires taking precautions in this regard. Similar to other research findings, it is important to provide psychological counselors with the opportunity to receive the best possible training. The fact that more than half of the psychological counselors receive and need supervision support shows that they strive to act professionally and try to act together and achieve a certain standard. Similar to the finding of the need for support due to being professional and standard and behaving in the research, Reyes (2006) and IASC (2017) suggest that the mental health support and psychosocial support needs of individuals affected by disasters and emergencies should be met. As seen in studies in the literature, the fact that almost half of the psychological counselors did not need supervision support in the research shows that they are sufficient and competent in the field. This should be considered as a very important and positive situation. The fact that psychological counselors have the opinion that they supported and contributed to the field work in the psychosocial studies carried out in the field after the earthquake shows that they know the importance of their work and are aware that they create added value. As reached in the research, Dominelli (2018) states in his study on this subject that after the disaster intervention was completed and the authorities left, they were able to continue their relief efforts by cooperating with social workers, psychological counselors, local volunteers and non-governmental organizations. It is seen in the research that this situation continues and that psychological counselors participate in and contribute to the field work. It can be said that the studies conducted are largely similar to the research findings reached in the literature and that the studies comply with national and international standards.

## Conclusion

In this study, in the psychosocial studies conducted in the field after the February 6 earthquake, psychological counselors were greatly affected by helplessness, deaths, uncertainty, chaos, clinging to life, trauma, psychological problems and malicious actions. However, almost half of the psychological counselors needed psychological support. After the earthquake, those working as psychological counselors in the field experienced

earthquake-related problems such as living in crowded places, changing emotional states, problems meeting physical needs, fear, panic and adaptation to changing conditions. In the psychosocial studies conducted in the field after the earthquake, some of the psychological counselors experienced problems in coordination and non-work related issues. However, their perspective on life changed, their awareness of death and earthquake increased and they quickly pulled themselves together. Most of the psychological counselors had previously received training on psychological first aid or post-disaster psychosocial intervention studies. This situation enabled almost all of the psychological counselors to contribute to the psychosocial studies conducted in the field after the earthquake.

## Recommendations

The following suggestions have been made in line with the findings obtained from the analysis of the interview transcriptions and the observations during the interviews.

Suggestions for researchers:

1. The problems experienced by psychological counselors working in provinces affected by the earthquake other than Kahramanmaraş province and working in the field during and after the earthquake can be examined and a larger sample can be studied.
2. Metasynthesis study reports can be presented to policy developers by interviewing psychological counselors currently working in 11 provinces in the earthquake region and identifying the problems that need to be addressed.
3. Workshops can be held regarding the current work that needs to be done by interviewing psychological counselors working in the field after the earthquake and the final reports can be presented to the Ministry of National Education and the Ministry of Family and Social Policies.
4. Contributions can be made to the development of programs for more specific targets based on the findings of post-earthquake research.

Suggestions for field workers:

1. In order for psychological counselors to play a more active role in the psychosocial studies conducted in the field after the earthquake, they should receive training and support programs to be trained with high levels of psychological resilience to combat helplessness and deaths, uncertainty and chaos, clinging to life, trauma and psychological problems and malicious actions.
2. Psychological counselors working in the field in the earthquake zone should receive psychological support.
3. Psychological counselors living in the earthquake zone or working in the field can receive psychological support regarding family problems.
4. Psychological counselors can receive training on problems experienced in coordination in psychosocial studies conducted in the field after the earthquake and coping with these problems. They can also report the problems and disruptions they experience in coordination and forward them to the relevant institutions and organizations.
5. Psychological counselors living in the earthquake zone or working in the field can receive support in returning

to normal life and adapting. They can create routines that will create awareness to develop social skills regarding the support of social life.

6. Psychological counselors can receive training on psychological first aid or post-disaster psychosocial intervention studies. In addition, psychological counselors working in the field in earthquake zones can increase their development by receiving training in the areas they need to provide more effective and efficient counseling services in their fields.

7. Psychological counselors working in the field in earthquake zones can increase their personal and professional development by receiving supervision support when necessary.

## Acknowledgements

I would like to thank my participating colleagues who sincerely participated in the interviews and contributed to the quality of the study despite the sensitive period in the data collection process of the study, and those who carried out the studies that I used in the theoretical background of the study and mentioned in the bibliography. This study is a study derived from the thesis carried out in the Gaziantep University Institute of Educational Sciences, Department of Educational Sciences, Guidance and Psychological Counseling Master's Program and belongs to the authors.

## References

- Arslan, M. (2023). Okul müdürlerinin 6 şubat Kahramanmaraş depremi sonrası okullarda karşılaştıkları sorunlar ve bu sorunlara ilişkin çözüm önerileri. *International Journal of Social and Humanities Sciences Research (JSHSR)*, 10(97), 1550–1559. <https://doi.org/10.5281/zenodo.8200750>.
- Dominelli, L. (2018). *The Routledge handbook of green social work*. Routledge: London.
- Eliasi Sarzalı, F. (2019). Deprem sonrası psiko-sosyal travmaların analizi: Sar-Pole-Zahab depremi örneği. *İran Sosyal Araştırmalar Dergisi*, 13 (2), 5-28.
- Özçetin, A., Maraş, A., Ataoğlu, A. ve İcmeli, C. (2008). Deprem sonucu gelişen travma sonrası stres bozukluğu ile kişilik bozuklukları arasındaki ilişki. *Düzce Tıp Fakültesi Dergisi*, 2, s. 8-18.
- Özüçelik, D.N., Şahin, A., Fürüzan, V., Sivri, B., Şardan Çetinkaya, Y., Erdener, U. (2008). Hacettepe Üniversitesi hastaneleri-hastane afet planı hazırlıkları 2002-2008. *Hacettepe Tıp Dergisi*, (39); 102-108.
- Reyes G, (2006). Conclusions And Recommendations For Further Progress. Chapter 5. *Handbook Of International Disaster Psychology. Volume I: Fundamentals And Overwiev*. Ed.: G. Reyes, G.A. Jacobs. Praeger Publishers, 165-173.
- IASC (2007). Guidelines on Mental Health and Psychosocial Support in Emergency. Inter-Agency Standing Committee. [https://www.who.int/mental\\_health/emergencies/guidelines\\_iasc\\_mental\\_health\\_psychosocial\\_june\\_2007.pdf](https://www.who.int/mental_health/emergencies/guidelines_iasc_mental_health_psychosocial_june_2007.pdf)

- Tarsitani, L., Vassalini, P., Koukopoulos, A., Borrazzo, C., Alessi, F., Di Nicolantonio, C., ... & d'Ettorre, G. (2021). Hastaneden taburcu olduktan sonraki 3 aylık takipte COVID-19'dan kurtulanlar arasında travma sonrası stres bozukluğu. *Genel Dahiliye Dergisi*, 36 (6), 1702-1707.
- UNİCEF & AÇSHB, (2019). *Türkiye – UNICEF ülke işbirliği programı (2016-2020)*. <https://www.unicef.org/turkiye/media/10451/file/UNICEF%202019%20Yıllık%20Faaliyet%20Raporu.pdf> (Alıntılama tarihi: 11.03.2024).
- Varol, N., Kırkkaya, E.B. (2017). Afetler karşısında toplum dirençliliği. *Resilience*, 1(1), 1-9. <https://doi.org/10.32569/resilience.344784>
- Verbitsky, A., Dopfel, D. ve Zhang, N. (2020). Travma sonrası stres bozukluğunun kemirgen modelleri: Davranışsal değerlendirme. *Translasyonel psikiyatri*, 10 (1), 1-28.

## The Relationship Between Forgiveness and Psychological Well-Being

**Gürkan Çona**

Milli Eğitim Bakanlığı, Turkiye,  <https://orcid.org/0009-0003-2322-5050>

**Erhan Tunç**

Balıkesir University, Turkiye,  <https://orcid.org/0000-0002-6328-8545>

**Abstract:** In this study, the relationship between forgiveness and psychological well-being was examined in a relational survey model. The sample of the study consisted of 406 adults between the ages of 18-40 who were reached through random assignment. Heartland Forgiveness Scale and Psychological Well-Being Scale were used to collect data. The scale data obtained from the participants reached through Google form, gender, marital status, education level, socioeconomic level and age variables of the participants were analyzed. The findings showed that the scores obtained from the forgiveness scale and its sub-dimensions did not differ according to gender, marital status, educational level, socio-economic level and age variables; and the scores obtained from the psychological well-being scale did not differ according to gender and educational status. However, it was seen that the scores obtained from the psychological well-being scale differed significantly according to marital status, socio-economic level and age variables. As a result of the regression analysis, it was seen that the participants' scores of self-forgiveness, forgiving others and forgiving the situation predicted their psychological well-being levels positively and significantly (.25). As a result of the research, suggestions were made for researchers and field workers.

**Keywords:** Forgiveness, Forgive yourself, Forgive others, Forgive the situation, Psychological Well-Being, Adults,

**Citation:** Çona, G., & Tunç, E. (2024). The Relationship Between Forgiveness and Psychological Well-Being. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 260-278), Istanbul, Turkiye. ISTES.

### Introduction

Young adulthood is a period of the highest energy in adulthood, but it is also a period in which individuals experience great stress and contradictions. From a psychological and social perspective, youth is a period of pursuing and shaping goals and having a place in society. Many individuals come under stress factors such as starting a family, becoming a parent, acquiring a profession and financial obligations. During this period, individuals have to make choices about family, lifestyle, career progression and romantic relationships. Young adulthood is the period when individuals experience the most difficulties by being caught between their

ambitions and passions and the demands of the environment, society and family (Levinson, 1986; Santrock, 2010).

Fitzgibbons (1998), as an expert who has been actively working in the field of psychiatry for twenty years, has successfully used the process of forgiveness in his clients to solve grudges, hostile feelings and vengeful thoughts, as well as examining intense anger problems in adults. Fitzgibbons (1998) stated that forgiveness studies can play an effective role in the treatment of emotional, mental and physical problems by using it in psychology practice. In fact, Fitzgibbons (1998) stated that in the following years, a comparison could be made between the effects of therapies based on the forgiveness process and the effects of antidepressant drugs and evaluated the possibility of widespread use of forgiveness in therapy processes in the following years. Thus, it can be said that individuals' psychological well-being levels can be increased with the effective use of forgiveness process studies in therapy.

Forgiveness is defined as the development of compassion and empathy instead of having feelings of resentment and negative judgments that hurt individuals. When the literature is reviewed, it is noteworthy that studies on forgiveness have increased especially in recent years. After the studies explaining the relationship between forgiveness and mental health, the importance of the concept of forgiveness increased and started to be frequently studied in the field of psychology. There have been few studies on the dimension of self-forgiveness within the subject of forgiveness, but after its importance in the field of mental health was discovered, studies on this dimension have also gained momentum (Çağlayan Mülazım, 2022).

Enright defined self-forgiveness as the willingness to abandon the resentment caused by oneself in the face of the harm caused by oneself while having feelings of compassion and mercy towards oneself. Individuals with high levels of self-forgiveness maintain positive thoughts towards themselves even when they are faced with the mistakes they have made. Forgiveness is a process that helps individuals overcome emotions that negatively affect their well-being (Soylu, 2023). In this natural process in which individuals are in communication with other people, some emotions may be revealed as a result of events and situations that affect individuals negatively. It would not be wrong to say that negative emotions such as anxiety, fear, hostility, grudge and hatred that individuals feel in the face of these events or situations are quite normal (Worthington, 2005). As it is normal for individuals to feel these emotions, it is also normal for them to forgive the person they have offended or harbor hostility towards. It is not very common for an individual to be aware of the injustice done to him/her and to be willing to forgive the person or situation that hurt or harmed him/her by talking about this injustice. One of the rarely discussed topics is that forgiveness and a possible reconciliation can bring people back together, heal the wounds of the person who has been harmed, and alleviate the pain and anger arising from the injustice (Enright & North, 1998).

Although the concept of forgiveness has been in our lives for many years, studies on the relationship between forgiveness and psychology were very limited before the 1990s. It can be said that global studies have increased in the last 30 years. In the Turkish literature, it is possible to say that studies investigating the relationship

between forgiveness and psychology have increased in recent years (Alp, 2022; Çağlayan Mülazım, 2022; Osmanlı, 2023; Reisoğlu, 2020; Soylu, 2023).

As the interaction and communication of individuals with other people increases during young adulthood, the patterns of events they experience become more complex. In this period when individuals experience interpersonal conflicts and gain the ability to resolve them, the ability to manage conflicts in a healthy way is important for individuals' psychological well-being (Kılıç, 2019). Ryan & Deci (2000) state that when individuals achieve success in autonomy, relationship building and competence, they have positive effects on the level of well-being of individuals, and when they encounter failure in these issues, their level of well-being will decrease.

The concept of well-being refers to individuals' living in the most appropriate way in spiritual and physical terms and their state of well-being. According to Kiefer, the physical, spiritual, mental and environmental conditions within the concept of well-being have different importance and impact on each individual, but these sub-factors interact with each other (Ünal, 2023).

Psychological well-being is a conceptualization of psychological health that views positive experience and existential growth as essential components of healthy living. In positive psychology, psychological well-being is defined as psychological functioning. In terms of psychological functioning, psychological well-being is the individual's self-actualization, insight, satisfaction with life and functioning as a whole. Ryff's psychological well-being model consists of autonomy, life purpose, positive relationships with others, personal development, environmental mastery and self-acceptance (Özdoğan, 2021).

One of the time periods in which meaning and purpose in life are most questioned is the early years of young adulthood. Finding the meaning and purpose of life is very important for young adults to lead a life full of happiness and fulfillment (Aydın, 2019).

Although psychological theorists argue that individuals' childhood and adolescence experiences are effective in the emergence of psychological disorders, psychological disorders may occur as a result of the traumas individuals experience in adulthood. Since individuals experience many changes in their lives and worldviews during young adulthood, they may need psychological support to adapt to this period (Aydın, 2019).

In this study, the relationship between forgiveness and psychological well-being levels in young adults is examined in order to answer the problem "Is there a significant relationship between self-forgiveness levels and psychological well-being levels of young adults?".

It is hoped that this study, which examines the concept of well-being and forgiveness as a part of mental health, among individuals in young adulthood, where important tasks in terms of choices, decisions and determinations take place, will contribute to the literature and mental health professionals working in the field.

## Method

### Research Model

In this study examining the relationship between self-forgiveness and psychological well-being, the relational survey model, one of the quantitative research methods, was used. The relational survey model is a type of research that provides a better understanding of the phenomenon and makes predictions by examining the connections and relationships between variables (Büyüköztürk et al., 2021).

### Population and Sample

The population of the study consists of young adults living in Turkey. In the study, young adults between the ages of 18-40 constitute the study group. Between the ages of 18-40, 406 people (290 female and 116 male participants) participated in the study.

Table 1. Descriptive Data on Participants' Demographic Information

Gender	Woman	Male		
	290 %71	116 %29		
Marital status	Married	Single		
	150 %37	256 %63		
Education level	Primary - HighSchool	University	Postgraduate	
	59 %14	272 %67	75 %19	
Socioeconomic level	Low	Middle	High	
	51 %12	324 %80	31 %8	
Age	18-25	26-30	31-35	36-40
	89 % 22	175 %43	80 %20	62 %15

### Data Collection

For the forgiveness variable, the Heartland Forgiveness Scale developed by Thompson et al. (2005) and translated and adapted into Turkish by Bugay and Demir (2010) was used. Heartland Forgiveness Scale measures the forgiveness tendencies of individuals. The Heartland Forgiveness Scale consists of three sub-dimensions: self-forgiveness, forgiving others and forgiving the situation. Although the scale consists of 18 items, the first 6 items are items for self-forgiveness, items 7-12 are items for forgiving others and the last 6 items are items for forgiving the situation. There are reverse items in the scale and the scale consists of 7-point Likert type items. As a result of the reliability and validity analysis of the scale, Cronbach  $\alpha$  internal consistency coefficient was calculated as .81. The Cronbach  $\alpha$  internal consistency coefficients of the sub-factors were .64 for self-forgiveness factor, .79 for forgiveness of others factor and .76 for forgiveness of the situation. (Bugay & Demir, 2010) As a result of the analyses conducted in this study for the Heartland Forgiveness Scale, Cronbach  $\alpha$  internal consistency coefficients were calculated as .70 for the whole scale, .66 for the self-forgiveness sub-

factor, .75 for the forgiveness of others sub-factor and .70 for the forgiveness of the situation factor.

For the psychological well-being variable, the Psychological Well-Being Scale developed by Diener et al. (2009; 2010) and adapted into Turkish by Telef (2011; 2013) was used. The Psychological Well-Being Scale was developed to complement well-being measures and to measure socio-psychological well-being. The Psychological Well-Being Scale consists of 8 items and the items use 7-point Likert type. All of the scale items contain positive statements and no reverse items are used. The lowest score that can be obtained from the scale is 8 and the highest score is 56. A high score on the scale indicates that the individual has psychological power and resources. As a result of the reliability analysis of the Psychological Well-Being Scale, Cronbach  $\alpha$  internal consistency coefficient was calculated as .80. The Cronbach  $\alpha$  internal consistency coefficient of the Psychological Well-Being Scale was calculated as .825 as a result of the analyses conducted in this study.

### *Analyzing the Data*

The data used in the study were collected online through the Google Forms platform in order to reach young adult participants between the ages of 18-40 across Turkey. IBM Statistics SPSS 29.0 (Statistical Package for the Social Sciences) package program was used to analyze the data obtained in the study.

Descriptive and normality values of the scores obtained from the forgiveness scale and its sub-dimensions and the psychological well-being scale used to collect data in the study are given in Table 1

Table 1. Descriptive and Normality Values of Variables

	Sx	Cronbach			
		Sx	Alfa	Skewness	Kurtosis
1.Self-forgiveness	28.652	5.918	.661	-.146	-.187
2.Forgive others	26.221	6.389	.704	-.049	-.380
3. Forgive the situation	27.734	5.864	.700	.030	.014
4.Forgiveness total	79.729	13.671	.705	.124	.072
5.Psychological well-being	43.487	7.344	.825	-.404	-.156

When Table 2, in which the descriptive and normality values of the scores obtained from the forgiveness scale and psychological well-being scale used to collect data in the study, is examined, it is seen that the scores obtained from the forgiveness scale and its sub-dimensions and the psychological well-being scale are normally distributed.

## **Results**

As a result of the examination of the normality of the distribution before the analysis of the data obtained during

the research process, parametric tests were used since the scores obtained from the scales were normally distributed.

The data obtained were analyzed by t-test according to the gender of the participants and the findings are given in Table 3.

Table 3. t Test Results According to Participants' Gender

Measured variables	Gender	n	X	S.x.	t	p
Self-forgiveness	Male	116	28.706	5.582	.117	.907
	Female	290	28.631	6.056		
Forgive others	Male	116	22.629	7.438	-1,231	.219
	Female	290	23.627	7.363		
Forgive the situation	Male	116	27.560	5.936	-.377	.706
	Female	290	27.803	5.844		
Forgiveness total	Male	116	78.896	14.179	-.776	.438
	Female	290	80.062	13.472		
Psychological well-being	Male	116	42.663	7.430	-1,431	.153
	Female	290	43.817	7.296		

When Table 3 is examined, the scores obtained from the sub-dimensions of the forgiveness scale, which are self- forgiveness ( $t(406) = .117$ ;  $p > .05$ ), forgiveness of others ( $t(406) = -1,231$ ;  $p > .05$ ), forgiveness of the situation ( $t(406) = -.377$ ;  $p > .05$ ) and the total scale ( $t(406) = -.776$ ;  $p > .05$ ) and psychological well-being ( $t(406) = -1,431$ ;  $p > .05$ ) did not differ significantly according to the gender of the participants.

The results of the t-test analysis of the data according to the marital status of the participants are given in Table 4.

Table 4. t Test Results According to the Marital Status of the Participants

Measured variables	Marital status	n	X	S.s.	t	p
Self-forgiveness	Single	256	28.777	6.161	.554	.580
	Married	150	28.440	5.492		
Forgive others	Single	256	23.636	7.3188	1.049	.295
	Married	150	22.840	7.505		
Forgive the situation	Single	256	27.843	5.854	.492	.623
	Married	150	27.546	5.896		
Forgiveness total	Single	256	80.257	14.093	1.018	.309
	Married	150	78.826	12.914		
Psychological well-being	Single	256	42.769	7.233	-2.592	.010*
	Married	150	44.713	7.394		

\* $p < .05$

When Table 4 is examined, it is seen that the scores obtained from the sub-dimensions of the forgiveness scale, which are self-forgiveness ( $t(406) = .554$ ;  $p > .05$ ), forgiveness of others ( $t(406) = 1.049$ ;  $p > .05$ ), forgiveness of the situation ( $t(406) = -.492$ ;  $p > .05$ ) and the total scale ( $t(406) = 1.018$ ;  $p > .05$ ) do not differ significantly. However, it was observed that the scores of the participants from the psychological well-being scale ( $t(406) = -.2,592$ ;  $p < .05$ ) differed significantly in the direction of married individuals.

The data obtained were analyzed by ANOVA test according to the educational status of the participants and the findings are given in Table 5.

Table 5. ANOVA Test Results According to Participants' Education Level

Measured variables	Source	Sum of squares	sd	Mean square	F	p
Self-forgiveness	Between groups	6.628	2	3.314	.094	.910
	Within groups	14179.404	403	35.185		
	Total	14186.032	405			
Forgive others	Between groups	101.451	2	50.725	.929	.396
	Within groups	22011.961	403	54.620		
	Total	22113.411	405			
Forgive the situation	Between groups	56.699	2	28.350	.824	.440
	Within groups	13872.572	403	34.423		
	Total	13929.271	405			
Forgiveness total	Between groups	25.594	2	12.797	.068	.934
	Within groups	75668.603	403	187.763		
	Total	75694.197	405			
Psychological well-being	Between groups	116.840	2	58.420	1.084	.339
	Within groups	21728.598	403	53.917		
	Total	21845.438	405			

When Table 5 is examined, the scores obtained from the sub-dimensions of the forgiveness scale, which are self-forgiveness ( $t(406) = .117$ ;  $p > .05$ ), forgiveness of others ( $t(406) = -1,231$ ;  $p > .05$ ), forgiveness of the situation ( $t(406) = -.377$ ;  $p > .05$ ) and the total scale ( $t(406) = -.776$ ;  $p > .05$ ) and psychological well-being ( $t(406) = -1,431$ ;  $p > .05$ ) did not differ significantly according to the gender of the participants.

The data obtained were analyzed with ANOVA test according to the socioeconomic status of the participants and the findings are given in Table 6. When Table 6 is examined, it is seen that the scores obtained from the sub-dimensions of the forgiveness scale, which are self-forgiveness, forgiving others, forgiving the situation and the total scale, do not differ significantly according to the perceived socioeconomic levels of the participants, but the scores obtained from the psychological well-being scale differ significantly according to the socioeconomic levels of the participants as high > medium > low ( $F(3;406) = 13,842$ ;  $p > .00$ ).

Table 6. ANOVA Test Results According to the Socioeconomic Status of the Participants

Measured variables	Source	Sum of squares	sd	Mean square	F	p	Significant difference
Self-forgiveness	Between groups	162.997	2	81.499	2.342	.097	
	Within groups	14023.035	403	34.797			
	Total	14186.032	405				
Forgive others	Between groups	324.985	2	162.493	3.005	.051	
	Within groups	21788.426	403	54.066			
	Total	22113.411	405				
Forgive the situation	Between groups	22.711	2	11.356	.329	.720	
	Within groups	13906.560	403	34.508			
	Total	13929.271	405				
Forgiveness total	Between groups	833.336	2	416.668	2.243	.107	
	Within groups	74860.861	403	185.759			
	Total	75694.197	405				
Psychological well-being	Between groups	1404.207	2	702.104	13.842	.000*	High >
	Within groups	20441.231	403	50.723			Medium
	Total	21845.438	405				> Low

\*p<.05

The data obtained were analyzed by ANOVA test according to the age group of the participants and the findings are given in Table 7.

Table 7. ANOVA Test Results According to Participants' Age Group

Measured variables	Source	Sum of squares	sd	Mean square	F	p	Significant difference
Self-forgiveness	Between groups	77.187	3	25.729	.733	.533	
	Within groups	14108.845	402	35.097			
	Total	14186.032	405				
Forgive others	Between groups	158.156	3	52.719	.965	.409	
	Within groups	21955.256	402	54.615			
	Total	22113.411	405				
Forgive the situation	Between groups	216.526	3	72.175	2.116	.098	
	Within groups	13712.745	402	34.111			
	Total	13929.271	405				
Forgiveness total	Between groups	1072.905	3	357.635	1.927	.125	
	Within groups	74621.292	402	185.625			

	Total	75694.197	405			
Psychological well-being	Between groups	706.102	3	235.367		36-40 <
	Within groups	21139.336	402	52.585	4.476 .004*	18-25, 26-
	Total	21845.438	405			30

\*p<.05

When Table 7 is examined, it is seen that the scores obtained from the sub-dimensions of the forgiveness scale, which are self-forgiveness, forgiveness of others, forgiveness of the situation and the total scale, do not differ significantly according to the age group of the participants, but the scores obtained from the psychological well-being scale differ significantly according to the socioeconomic status of the participants in 36-40 < 18-25, 26-30 age groups ( $F(3;406)=4,476$ ;  $p>.004$ ).

Pearson correlation coefficient was calculated to analyze the relationship between the scores obtained from the data collection tools used in the study and the findings are presented in Table 8.

Table 8. Pearson Correlation Coefficients of the Data

Measurements	Self-forgiveness	Forgive someone else	Forgive the situation	Forgiveness total
Psychological well-being	.426**	.424*	.324**	.371**

\*p>.05 ; \*\*p>.01

When Table 8 is examined, it is seen that the scores obtained from the total forgiveness scale and the sub-dimensions of forgiving oneself, forgiving others and forgiving the situation are positively and significantly related to psychological well-being scores at .05 and .01 levels.

The results of the multiple linear regression analysis on the extent to which young adults' psychological well-being levels are explained by self-forgiveness, forgiving others and forgiving the situation are given in Table 9.

Table 9. Multiple Regression Analysis for Factors Affecting Psychological Well-Being

Variable	B	Std.Error	B (Beta)	t	p	Tolerance	VIF
Fixed	22,670	1,941		11,681	.000		
Self-forgiveness	,508	,063	,398	8,089	.000	.807	1.239
Forgive someone else	.320	.041	.339	7,725	.000	.896	1.116
Forgive the situation	.227	,068	.175	3,358	.001	.752	1.329
$F_{(3,406)}=59.655$	$p= .000.$	$R= .505$	$R^2=.255$		$Adj.R^2=.250$		

Dependent variable: *Psychological well-being*

The Pearson correlation coefficient calculated as the relationship coefficient between the scores obtained from the data collection tools used in the study and the VIF values given in Table 9 show that there is no

multicollinearity problem between the variables. The significant p values in the table show that each of the variables of self-forgiveness, forgiving others and forgiving the situation have a significant effect on psychological well-being.

A significant regression model was obtained as a result of the multivariate linear regression analysis conducted to determine the extent to which Self-forgiveness, Forgiveness of Others and Forgiveness of Situation predicted psychological well-being ( $F(3,406)=59.655$ ). It was found that 25% ( $R^2_{adj}=.250$ ) of the variance related to the level of psychological well-being was significantly explained by the independent variables of self-forgiveness, forgiving others and forgiving the situation. Accordingly, it can be said that self-forgiveness ( $\beta=.398$ ,  $t(3;406)=8,089$ ,  $p=.000$ ), forgiving others ( $\beta=.339$ ,  $t(3;406)=7,725$ ,  $p=.000$ ) and forgiving the situation ( $\beta=.175$ ,  $t(3;406)=3,358$ ,  $p=.001$ ) positively and significantly predict psychological well-being.

## Discussion

1. As a result of the research, it was found that young adults' forgiveness scores and psychological well-being scores did not differ significantly according to gender.

When the related literature is examined, it is found that forgiveness is differentiated in terms of gender (Altay, 2022; Demirci, 2024; Küçüker, 2016; Tekin, 2024) as well as studies where there is no differentiation (Sayın, 2017; Soylu, 2023; Toussaint & Webb, 2005). The finding that forgiveness does not differ in terms of gender in this study and in the literature can be explained by the fact that the difference attributed to gender has decreased today compared to middle and older adult groups, which can be said to have been raised with more traditional female and male roles in young adult groups (Walker & Doverspike, 2001).

Again, when the literature is reviewed, there are studies conducted in recent years that support the finding that gender is not a significant source of differentiation in terms of psychological well-being variable (Anuştekin, 2023; Devocioğlu, 2023; Keskin, 2024; Matud et al., 2019; Salleh & Mustaffa, 2016; Tosyalıoğlu, 2021; Yılmaz, 2024). However, there are also studies explaining that women have higher psychological well-being scores (Bilge, 2024; Sandıkçı, 2014; Ulu, 2018) or that men have higher psychological well-being scores (Maroof & Khan (2016)), albeit in limited numbers. Unlike the traditional period when the gender difference was important, it can be said that no significant difference is expected between them in terms of psychological well-being, considering the fact that the younger generation creates a more similar life structure, since the gender variable has lost its former effect in creating a life structure in the younger generation, where the difference is at the level of individual differences.

2. Similar to the results of some studies in the related literature (Demirci, 2024; Soylu, 2023; Topçu, 2022), forgiveness scores do not differ according to marital status in this study. However, there are a limited number of studies (Riaz et al. (2023)) that found that forgiveness scores are higher in the direction of married women. In

this study, a significant difference was found between psychological well-being and marital status in favor of married individuals. When the related literature is examined, research results (Göcen, 2013; Grundström et al., 2021; Hsu & Barrett, 2020; Soulsby & Bennett, 2015; Yılmaz, 2024) are found in favor of married individuals in the psychological well-being variable.

3. When the studies on the differentiation of forgiveness according to educational status (Altay, 2022; Orathinkal et al., 2008; Sanlav, 2016; Seki Öz, 2022; Soylu, 2023; Tekin, 2024; Tenklova & Slezackova, 2016; Tura, 2019; Yiğit, 2024) are examined, the results are not in a certain direction, which makes it difficult to make a general inference based on the research results. Similarly, in studies examining the relationship between psychological well-being and educational status (Amholt et al., 2020; Clarke et al., 2023; Klapp et al., 2023; Mustafa et al., 2020), it can be said that there are different results that do not point in a certain direction, which makes it difficult to make judgments about the relationship between these two variables.

4. Another result obtained as a result of the study is the finding that the forgiveness levels of the participants do not differ according to their perceived socioeconomic status. However, as a result of the analyzes, it was seen that the psychological well-being scores of the participants differed significantly in terms of socioeconomic status as high>medium>low. In the literature on forgiveness, there are studies (Altay, 2022; Asıcı, 2013; Küçük, 2016; Sanlav, 2016; Sayın, 2017; Yahya et al., 2013) that reach results parallel to the results obtained from this study, as well as studies that reveal different results (Demirci, 2024; Karalalı, 2021; Konstam et al., 2003; Özçelik Arslan, 2024; Yaben, 2009; Yiğit, 2024).

5. Another result obtained as a result of this study is the finding that the forgiveness levels of the participants do not differ according to age. However, as a result of the analyzes, it was seen that the psychological well-being scores of the participants differed significantly in terms of the age of the participants as 36-40>18-25 and 26-30 age groups. When the studies examining the relationship between forgiveness and age are examined, it is seen that there are studies (Ayten & Tura, 2017; Dağcı, 2023; Mistler, 2010; Neff & Pommier, 2012; Sanlav, 2016; Swickert et al., 2015; Tekin, 2024; Tekin & Kaya, 2021; Topçu, 2022; Uysal, 2015) expressing results that forgiveness increases as age increases. However, in parallel with the results of this study, research results stating that forgiveness does not differ according to age (Altay, 2022; Aslan, 2016; Muñoz Sastre et al., 2003) are also encountered. In the literature, there are studies (De-Juanas et al., 2020; Fusi et al., 2022; Girgin, 2018; Keskin, 2024; Yılmaz, 2024) explaining that psychological well-being differs according to age variable. These results can be explained in relation to the acquisition of more consistent personality traits in terms of psychological health with age.

6. As a result of the analyzes, it was concluded that the relationship between forgiveness and psychological well-being is significant and that forgiveness is a variable that explains psychological well-being. When the related literature is examined, it is seen that there are many studies in this direction (Abid & Hussain, 2015; Ayten & Tura, 2017; Dağcı, 2023; Gunjan & Singh, 2023; Hasan & Tiwari, 2019; Hashemi Sheykhshabani et al., 2010; Mistler, 2010; Suparman & Huwae, 2023; Tekin, 2024; Tekin & Kaya, 2021; Neff & Pommier, 2012;

Sanlav, 2016; Singh & Sharma, 2018; Swickert et al., 2015; Topçu, 2022; Wulandari & Megawati, 2020; Uysal, 2015; Van Der Wal et al., 2016).

## Conclusion

As a result of the research, it was seen that the scores obtained from the total forgiveness scale and the sub-dimensions of self-forgiveness, forgiveness of others, and forgiveness of the situation were significantly positively correlated with psychological well-being scores at .05 and .01 levels. It was seen that the scores obtained from the forgiveness scale and its sub-dimensions did not differ according to gender, marital status, educational level, socio-economic level and age variables; and the scores obtained from the psychological well-being scale did not differ according to gender and educational status. However, it was seen that the scores obtained from the psychological well-being scale differed significantly according to marital status, socio-economic level and age variables. As a result of the regression analysis, it was seen that the participants' scores of self-forgiveness, forgiving others and forgiving the situation predicted their psychological well-being levels positively and significantly (.25). As a result of the research, suggestions were made for researchers and field workers.

## Recommendations

The relationship and mutual effect between forgiveness and psychological well-being can be taken into consideration when preparing psychoeducation programs.

Activities aimed at increasing the level of forgiveness in young adults can also improve psychological well-being. Studies on psychological well-being and forgiveness as one of the predictors of mental health in young adults should be conducted with different variables.

## Notes

We would like to thank the participants who sincerely responded to the data collection tools during the data collection process of the research.

This study is derived from the thesis of the authors conducted at Gaziantep University, Institute of Educational Sciences, Department of Educational Sciences, Guidance and Psychological Counseling Master's Program.

## References

- Abid, M., & Hussain, S. (2015). Forgiveness: It's relation with psychological well-being and psychological distress among old age woman. *Indian Journal of Positive Psychology*, s. 340-343.
- Akhtar, S., Dolan, A., & Barlow, J. (2017). Understanding the relationship between state forgiveness and

- psychological wellbeing: A qualitative study. *Journal of Religion and Health*, 56(2), s. 450-463. doi:https://doi.org/10.1007/s10943-016-0188-9
- Alkan, V., Şimşek, S., & Armağan Erbil, B. (2019). Karma Yöntem Deseni: Öyküleyici Alanyazın İncelemesi. *Eğitimde Nitel Araştırmalar Dergisi*.
- Alp, D. (2022). *Affetme psikoeğitim programının kişilerarası ilişkilerde incinmiş ortaokul öğrencilerinin affetme ve öfke düzeylerine etkisi*. (Yayımlanmamış doktora tezi). Gazi Üniversitesi.
- Altay, E. (2022). *Üniversite öğrencilerinde depresyon, kendini affetme ve öz-şefkat arasındaki ilişkilerin incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. T.C. Maltepe Üniversitesi.
- Amholt, T. T., Dammeyer, J., Carter, R., & Niclasen, J. (2020). Psychological well-being and academic achievement among school-aged children: Asystematic Review. *Child Indicators Research*, s. 1523-1548. doi:https://doi.org/10.1007/s12187-020-09725-9
- Anuştekin, M. N. (2023). *Ergenlerde hayatın anlamı, psikolojik iyi oluş, dindarlık ilişkisi* (Diyarbakır örneği). [Yayımlanmamış doktora tezi]. Erciyes Üniversitesi.
- Asıcı, E. (2013). *Öğretmen adaylarının affetme özelliklerinin öz-duyarlık ve benlik saygısı açısından incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. Dokuz Eylül Üniversitesi.
- Aslan, G. A. (2016). *Üniversite öğrencilerinin affetme davranışları, yaşam doyumları ve sürekli öfke düzeyleri arasındaki ilişkilerin incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. Gazi Üniversitesi.
- Aydın, M. (2019). Genç Yetişkinlerde Mutluluğa Genel Bir Bakış. *Anemon Muş Alparslan Üniversitesi Sosyal Bilimler Dergisi*.
- Ayten, A., & Tura, H. (2017). Affetme ve dindarlık, hayat memnuniyetini nasıl destekler? *İslâmî İlimler Dergisi*, 12(3), s. 27-54.
- Belo, P., Navarro-Pardo, E., Pocinho, R., Carrana, P., & Margarido, C. (2020). Relationship between mental health and the education level in elderly people: Mediation of leisure attitude. *Frontiers in Psychology*, s. 1-7. doi:https://doi.org/10.3389/fpsyg.2020.00573
- Bilge, E. Z. (2024). *Tanrı algısı, dini yönelim biçimleri ve psikolojik iyi oluş arasındaki ilişkiler (Lise ve üniversite örneklemleri üzerinde karşılaştırmalı bir alan araştırması)*. [Yayımlanmamış doktora tezi]. Eskişehir Osmangazi Üniversitesi.
- Bugay, A., & Demir, A. (2010). A Turkish Version of Heartland Forgiveness Scale. *Procedia Social and Behavioral Sciences*, 5, 1927-1931
- Bülbül, Ş., & Giray, S. (2011). Sosyodemografik özellikler ile mutluluk algısı arasındaki ilişki yapısının analizi. *Ege Akademik Bakış*, 11(Özel Sayı), s. 113-123.
- Büyüköztürk, Ş., Kılıç Çakmak, E., Akgün, Ö. E., Karadeniz, Ş., Demirel, F. (2021). *Eğitimde bilimsel araştırma yöntemleri*. Pegem Akademi.
- Cachioni, M., Delfino, L. L., Yassuda, M. S., Batistoni, S. S., Melo, R. C., & Domingues, M. A. (2017). Subjective and psychological well-being among elderly participants of a University of the Third Age. *Revista Brasileira de Geriatria e Gerontologia*, s. 340-351. doi:https://doi.org/10.1590/1981-22562017020.160179
- Clarke, T., McLellan, R., & Harold, G. (2023). Beyond life satisfaction: Wellbeing correlates of adolescents' academic attainment. *School Psychology Review*, s. 1-20.

doi:<https://doi.org/10.1080/2372966X.2023.2217980>

- Çağlayan Mülazım, Ö. (2022). *Öz-Şefkat Geliştirme Programının Üniversite Öğrencilerinin Öz-Şefkat ve Kendini Affetme Düzeylerine Etkisi*. Bursa.
- Dağcı, A. (2023). Bazı değişkenler açısından affetme eğiliminin incelenmesi. *Pamukkale Üniversitesi İlahiyat Fakültesi Dergisi*, 10(2), s. 529-550. doi:<https://doi.org/10.17859/pauifd.1363674>
- De-Juanas, Á., Romero, T. B., & Goig, R. (2020). The relationship between psychological well-being and autonomy in young people according to age. *Frontiers in Psychology*, s. 1-8. doi:<https://doi.org/10.3389/fpsyg.2020.559976>
- Demirci, A. (2024). *Affetme, intikam ve dini tutum arasındaki ilişkinin incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. Kastamonu Üniversitesi.
- Devecioğlu, B. (2023). *Evlü bireylerde, evlilik doyumunun psikolojik iyi oluş ve affetme davranışıyla ilişkisinin incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. Üsküdar Üniversitesi.
- Enright, R. D., & North, J. (1998). Introducing Forgiveness. R. D. Enright, & J. North içinde, *Exploring Forgiveness* (s. 3-8). The University of Wisconsin Press.
- Ertürk, K. (2019). *Lise öğrencilerinde affetme becerisi geliştirmeye yönelik psikoeğitim programının affetme ve yaşam doyumunu üzerindeki etkisi*. [Yayımlanmamış yüksek lisans tezi]. Sakarya Üniversitesi.
- Fassbender, I., & Leyendecker, B. (2018). Socio-economic status and psychological well-being in a sample of Turkish immigrant mothers in Germany. *Frontiers in Psychology*, 9(1586), s. 1-9. doi:<https://doi.org/10.3389/fpsyg.2018.01586>
- Fincham, F. D., Hall, J., & Beach, S. R. (2006). Forgiveness in marriage: Current status and future directions. *Family Relations*, 55(4), s. 415-427. doi:<https://doi.org/10.1111/j.1741-3729.2005.callf.x-i1>
- Fitzgibbons, R. (1998). Anger and the healing power of forgiveness: A psychiatrist's view. R. D. Enright, & J. North içinde, *Exploring Forgiveness* (s. 63-74). The University of Wisconsin Press.
- Fusi, G., Palmiero, M., Lavalpe, S., Colautti, L., Crepaldi, M., Antonietti, A., . . . Rusconi, M. L. (2022). Aging and psychological well-being: The possible role of inhibition skills. *Healthcare*, 10(8), s. 1-11. doi:<https://doi.org/10.3390/healthcare10081477>
- Geçgin, F. M., & Sahanç, Ü. (2017). Belirsizliğe tahammülsüzlük ile psikolojik iyi oluş arasındaki ilişki. *Sakarya University Journal of Education*, 7(4-Özel Sayı), s. 739-755. doi:<https://doi.org/10.19126/suje.383737>
- Girgin, Y. (2018). *Üniversite öğrencilerinin yaşam anlamı ve psikolojik iyi oluşları arasındaki ilişkinin incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. Çukurova Üniversitesi.
- Gordon, K. C., & Baucom, D. H. (2003). Forgiveness and marriage: Preliminary support. *The American Journal of Family Therapy*, 31(3), s. 179-199. doi:<https://doi.org/10.1080/01926180301115>
- Göcen, G. (2013). Pozitif psikoloji düzleminde psikolojik iyi olma ve dini yönelim ilişkisi: Yetişkinler üzerine bir araştırma. *Toplum Bilimleri Dergisi*, s. 97-130.
- Griffin, B. J., Worthington, E. L., Lavelock, C. R., Wade, N. G., & Hoyt, W. T. (2015). Forgiveness and Mental Health. L. L. Toussaint, E. L. Worthington, & D. R. Williams (Dü) içinde, *Forgiveness and Health* (s. 77-90). Springer. doi:[https://doi.org/10.1007/978-94-017-9993-5\\_6](https://doi.org/10.1007/978-94-017-9993-5_6)
- Grundström, J., Konttinen, H., Berg, N., & Kiviruuu, O. (2021). Associations between relationship status and mental well-being in different life phases from young to middle adulthood. *SSM - Population Health*,

- 14(6), s. 100774. doi:<https://doi.org/10.1016/j.ssmph.2021.100774>
- Gunjan, & Singh, S. (2023). Effect of forgiveness on happiness and well-being. *Indian Journal of Positive Psychology*, 14(3), s. 360-363.
- Halisdemir, D. (2013). *Üniversite öğrencilerinin psikolojik iyi oluşları, kendini affetme düzeyleri ve geçmişe yönelik anne kabul red alguları arasındaki ilişkiler*. [Yayımlanmamış yüksek lisans tezi]. Gazi Üniversitesi.
- Hasan, S., & Tiwari, P. (2019). A study on forgiveness and psychological well being among adolescents. *International Journal of Research and Analytical Reviews*, 6(2), s. 703-710.
- Hashemi Sheykhshabani, S., Amini, F., & Bassaknejad, S. (2010). The relationship between forgiveness and psychological wellbeing with mediating role of affects in university students. *Psychological Achievements*, 17(1), s. 33-52.
- Hsu, T.-L., & Barrett, A. E. (2020). The association between marital status and psychological well-being: Variation across negative and positive dimensions. *Journal of Family Issues*, 41(11), s. 2179-2202. doi:<https://doi.org/10.1177/0192513X20910184>
- Hussain, S., & Damani, Z. N. (2022). Forgiveness, revenge and psychological well-being among adolescents: Evidence from Karachi, Pakistan. *JISR Management and Social Sciences & Economics*, 20(1), s. 152-164. doi:<https://doi.org/10.31384/jisrmsse/2022.20.1.8>
- İşgör, İ. Y. (2017). Üniversite öğrencilerinin psikolojik iyi oluş düzeylerinin bazı değişkenler açısından incelenmesi. *Uluslararası Türkçe Edebiyat Kültür Eğitim Dergisi*, 6(1), s. 494-508.
- Kaletka, K., & Jaśkiewicz, A. (2024). Forgiveness in marriage: From incidents to marital satisfaction. *Journal of Family Issues*, 45(7), s. 1764-1788. doi:<https://doi.org/10.1177/0192513X231194294>
- Kaplan, G. A., Shema, S. J., & Leite, C. M. (2008). Socioeconomic determinants of psychological well-being: The role of income, income change, and income sources during the course of 29 years. *Annals of Epidemiology*, 18(7), s. 531-537. doi:<https://doi.org/10.1016/j.annepidem.2008.03.006>
- Karalalı, B. (2021). *Travma sonrası bilişler, travma sonrası stres ve affetme arasındaki ilişki*. [Yayımlanmamış yüksek lisans tezi]. Marmara Üniversitesi.
- Katıtaş, S. (2019). Karma Yöntem Araştırmalarına Bütüncül Bir Bakış. *International Social Sciences Studies Journal*.
- Keskin, K. (2024). *Beliren yetişkinlerin psikolojik iyi oluşlarının gelecek algısı ve belirsizliğe tahammülsüzlük açısından incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. Bahçeşehir Üniversitesi.
- Khanbani, M., Aghae, A., & Parvar, M. G. (2014). Examining the relationship between gender and psychological well-being. *Journal of Sociological Research*, 5(1), s. 53-58. doi:<https://doi.org/10.5296/jsr.v5i1.5436>
- Kılıç, D. (2019). *Genç yetişkinlerde akılcı olmayan inanç ile öz-anlayış arasındaki ilişkide affetmenin aracı rolü*. (Yayımlanmamış yüksek lisans tezi). Gaziantep Üniversitesi.
- Klapp, T., Klapp, A., & Gustafson, J.-E. (2024). Relations between students' well being and academic achievement: Evidence from Swedish compulsory school. *European Journal of Psychology of Education*, 39, s. 275-296. doi:<https://doi.org/10.1007/s10212-023-00690-9>
- Konstam, V., Holmes, W., & Levine, B. (2003). Empathy, selfism, and coping as elements of the psychology of

- forgiveness: A preliminary study. *Counseling and Values*, 47(3), s. 172-183.  
doi:<https://doi.org/10.1002/j.2161-007X.2003.tb00264.x>
- Küçüker, D. (2016). *Affetme, affetmeme, bilişsel esneklik, duygu düzenlemeve yaşam doyumu arasındaki ilişkilerin incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. Pamukkale Üniversitesi.
- Levinson, D. J. (1986). A conception of adult development. *American Psychologist*, s. 3-13.  
doi:<https://psycnet.apa.org/doi/10.1037/0003-066X.41.1.3>
- Long, K. N., Worthington, E. L., VanderWeele, T. J., & Chen, Y. (2020). Forgiveness of others and subsequent health and well-being in mid-life: A longitudinal study on female nurses. *BMC Psychology*, 8(104), s. 1-11. doi:<https://doi.org/10.1186/s40359-020-00470-w>
- Maroof, R. Y., & Khan, M. J. (2016). Age and Gender as Predictors of Psychological Well-Being. *The Journal of Humanities and Social Sciences*, 24(1), s. 43.
- Matud, P. M., López-Curbelo, M., & Fortes, D. (2019). Gender and psychological well-being. *International Journal of Environmental Resesarch and Public Health*, 16(19), s. 1-11.  
doi:<https://doi.org/10.3390/ijerph16193531>
- Miller, A. J., Worthington, E. L., & McDaniel, M. A. (2008). Gender and forgiveness: A meta-analytic review and research agenda. *Journal of Social and Clinical Psychology*, 27(8), s. 843-876.  
doi:<https://doi.org/10.1521/jscp.2008.27.8.843>
- Mistler, B. A. (2010). *Forgiveness, perfectionism, and the role of self-compassion*. [Yayımlanmamış doktora tezi]. University of Florida.
- Mróz, J., & Kaleta, K. (2023). Forgive, let go, and stay well! The relationship between forgiveness and physical and mental health in women and men: The mediating role of self-consciousness. *International Journal of Environmental Research and Public Health*, 20(13), s. 1-16.  
doi:<https://doi.org/10.3390/ijerph20136229>
- Muñoz Sastre, M. T., Vinsonneau, G., Neto, F., Girard, M., & Mullet, E. (2003). Forgivingness and satisfaction with life. *Journal of Happiness Studies*, 4, s. 323-335. doi:<https://doi.org/10.1023/A:1026251630478>
- Mustafa, M. B., Rani, N. H., Bistaman, M. N., Salim, S. S., Ahmad, A., Zakaria, N. H., & Safian, N. A. (2020). The relationship between psychological well-being and university students. *International Journal of Academic Research in Business and Social Sciences*, 10(7), s. 518-525.  
doi:<https://doi.org/10.6007/IJARBS/v10-i7/7454>
- Navarro-Carrillo, G., Alonso-Ferres, M., Moya, M., & Valor-Segura, I. (2020). Socioeconomic status and psychological well-being: Revisiting the role of subjective socioeconomic status. *Frontiers in Psychology*, 11, s. 1-15. doi:<https://doi.org/10.3389/fpsyg.2020.01303>
- Neff, K. D., & Pommier, E. (2012). The relationship between self-compassion and other-focused concern among college undergraduates, community adults, and practicing meditators. *Self and Identity*, 12(2), s. 160-176. doi:<https://doi.org/10.1080/15298868.2011.649546>
- Orathinkal, J., Vansteenwegen, A., & Burggraave, R. (2008). Are demographics important for forgiveness? *The Family Journal: Counseling and Therapy For Couples and Families*, 16(1), s. 20-27.  
doi:<https://doi.org/10.1177/1066480707309542>

- Osmanlı, B. S. (2023). *Evli bireylerin evlilik doyumu ile affetme ve kişilerarası bilinçli farkındalık düzeyleri arasındaki ilişkinin incelenmesi*. (Yayımlanmamış yüksek lisans tezi). İstanbul Sabahattin Zaim Üniversitesi.
- Özçelik Arslan, B. (2024). *Romantik ilişkisi olan yetişkin bireylerin bağlanma stillerinin affetme ve öz şefkat üzerindeki etkisinin incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. Dicle Üniversitesi.
- Özdoğan, A. Ç. (2021). Ergenlerde Psikolojik İyi Oluşun Bireysel ve Okul İle İlgili Faktörler Açısından İncelenmesi. Ankara.
- Reisoğlu, G. (2020). *Romantik ilişki doyumuyla affetmeye ilişkin inançlar ve affetme arasındaki ilişki*. (Yayımlanmamış yüksek lisans tezi). Gaziantep Üniversitesi.
- Riaz, M., Ashraf, M., Sheikh, I., Hyat, U., Khan, Z. K., & Ahmad, N. u. (2024). Role of marital status in the impact of forgiveness on psychological resilience among women. *Bulletin of Business and Economics (BBE)*, 12(3), s. 799-802. doi:<https://doi.org/10.61506/01.00127>
- Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist*, s. 68-78. doi:<https://doi.org/10.1037/0003-066X.55.1.68>
- Ryff, C. D. (1995). Psychological well-being in adult life. *Current Directions in Psychological Science*, 4(4), s. 99-104. doi:<https://doi.org/10.1111/1467-8721.ep10772395>
- Salleh, N., & Mustaffa, C. S. (2016). Examining the differences of gender on psychological well-being. *International Review of Management and Marketing*, 6, s. 82-87.
- Sandıkçı, M. (2014). *Üniversite öğrencilerinin psikolojik iyi olma düzeyleri ile ilişkili değişkenlerin incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. Haliç Üniversitesi.
- Sanlav, M. (2016). *Özgeciliğin yordayıcısı olarak affedicilik ve dini tutumlar*. [Yayımlanmamış yüksek lisans tezi]. Gaziosmanpaşa Üniversitesi.
- Santrock, J. W. (2010). *Life-Span Development*. New York: McGraw-Hil.
- Sayın, M. (2017). *Üniversite öğrencilerinin öz-anlayış, kendini affetme ve başa çıkma stratejileri arasındaki ilişkiler örtüntüsü: bir yol analizi çalışması*. [Yayımlanmamış yüksek lisans tezi]. Marmara Üniversitesi.
- Seki Öz, H. (2022). The relationship of forgiveness and tolerance with depression in women. *Cyprus Turkish Journal of Psychiatry & Psychology*, 4(3), s. 271-277. doi:<https://doi.org/10.35365/ctjpp.22.3.07>
- Singh, H., & Sharma, U. (2018). Effect of forgiveness on psychological well-being. *Indian Journal of Positive Psychology*, 9(2), s. 258-262.
- Soulsby, L. K., & Bennett, K. M. (2015). Marriage and psychological wellbeing: *The role of social support*. *Psychology*, 6, s. 1349-1359. doi:<https://doi.org/10.4236/psych.2015.611132>
- Soylu, H. (2023). Genç yetişkinlerde ebeveynleştirilme ile affetme arasındaki ilişkide öz-şefkatin aracı rolü. [Yayımlanmamış yüksek lisans tezi]. Marmara Üniversitesi.
- Suparman, R. A., & Huwae, A. (2023). Forgiveness and psychological well-being in adolescent victims of domestic violence. *Bisma The Journal of Counseling*, 7(2), s. 296-303. doi:<https://doi.org/10.23887/bisma.v7i2.69674>
- Swickert, R., Robertson, S., & Baird, D. (2015). Age moderates the mediational role of empathy in the association between gender and forgiveness. *Current Psychology: A Journal for Diverse Perspectives on Diverse Psychological Issues*, 35(3), s. 354-360. doi:<https://doi.org/10.1007/s12144-014-9300-z>

- Taş, R. (2024). *Yetişkinlerde psikolojik sermaye ile dini başa çıkma tarzları ve affedicilik ilişkisi*. [Yayımlanmamış doktora tezi]. Erciyes Üniversitesi.
- Tatlıhoğlu, K. (2015). *Üniversite öğrencilerinin aylık gelir ve harcama düzeyi ile psikolojik iyi oluşları arasındaki ilişkinin incelenmesi* (Bingöl üniversitesi örneği). *Elektronik Sosyal Bilimler Dergisi*, 14(55), s. 1-15. doi:<https://doi.org/10.17755/esosder.40308>
- Tekin, E. (2024). *Çocukluk çağı travmalarının yetişkinlikteki depresyon belirtileri ile ilişkisinde affetmenin aracı rolü*. [Yayımlanmamış yüksek lisans tezi]. Ankara Yıldırım Beyazıt Üniversitesi.
- Tekin, G., & Kaya, Ş. D. (2021). Hemşirelerin örgütsel adalet algısının, intikam ve affetme davranışı ile ilişkisi. *Journal of Mehmet Akif Ersoy University Economics and Administrative Sciences Faculty*, 8(1), s. 107-130. doi:<https://doi.org/10.30798/makuiibf.792585>
- Telef, B. B. (2011). Psikolojik İyi Oluş Ölçeği (PİOO): *Türkçeye Uyarlama, Geçerlik ve Güvenilirlik Çalışması*. 11. Psikolojik Danışma ve Rehberlik Kongresi, 3-5 Ekim, Selçuk- İzmir.
- Telef, B. B. (2013). Psikolojik İyi Oluş Ölçeği (PİOO): *Türkçeye Uyarlama, Geçerlik ve Güvenilirlik Çalışması*. *Hacettepe Eğitim Fakültesi Dergisi*, 28(3), 374-384.
- Tenklova, L., & Slezackova, A. (2016). Differences between self-forgiveness and interpersonal forgiveness in relation to mental health. *Journal of the Indian Academy of Applied Psychology*, 42(2), s. 281-289.
- Thompson, P. W. (2023). Financial crisis and its effect on psychological well-being, health, satisfaction, and financial incapability: A systematic review. *Journal of Psychology and Psychotherapy*, 13(2), s. 1-7. doi: 10.35248/2161-0487.23.13.449.
- Topbaşoğlu, T. (2016). *Yaşam doyumunun yordayıcısı olarak öfke ve affetme: Affetmenin düzenleyici rolü*. [Yayımlanmamış yüksek lisans tezi]. Pamukkale Üniversitesi.
- Topçu, P. (2022). *Yetişkinlik döneminde öz anlayış ve kişilerarası bilinçli farkındalığın affetmeyi yordaması*. [Yayımlanmamış yüksek lisans tezi]. Yıldız Teknik Üniversitesi.
- Tosyalıoğlu, M. B. (2021). *Üniversite öğrencilerinde maneviyat ve psikolojik iyi oluş arasındaki ilişkinin incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. Uludağ Üniversitesi.
- Toussaint, L., & Webb, J. R. (2005). Gender differences in the relationship between empathy and forgiveness. *The Journal of Social Psychology*, 145(6), s. 673-685. doi:<https://doi.org/10.3200/SOCP.145.6.673-686>
- Tura, H. (2019). *Dindarlık, affetme ve psikolojik iyi oluş ilişkisi*. [Yayımlanmamış yüksek lisans tezi]. Marmara Üniversitesi.
- Uçar, E. (2018). *Psikolojik iyi oluş yordayıcısı olarak dindarlık, evlilik doyumu ve problem çözme*. [Yayımlanmamış yüksek lisans tezi]. İstanbul Ticaret Üniversitesi.
- Ulu, M. (2018). İlahiyat fakültesi öğrencilerinin psikolojik iyi oluşları ile değer yönelimleri arasındaki ilişki. *Sakarya Üniversitesi İlahiyat Fakültesi Dergisi*, 20(37), s.183-215. doi:<https://doi.org/10.17335/sakaifd.414012>
- Uysal, V. (2015). Genç yetişkinlerde affetme eğilimleri ve dinî yönelim/dindarlık. *Marmara Üniversitesi İlahiyat Fakültesi Dergisi*, 48(48), s. 35-56. doi:<https://doi.org/10.15370/muifd.27953>
- Ünal, E. (2023). *Hemşirelerin İş Yaşamında İyi Oluş Hali Ölçeği'nin Geçerlilik Güvenilirlik Çalışması ve Onkoloji Hemşirelerinin İşyerindeki İyi Oluş Durumlarının Değerlendirilmesi*. [Yayımlanmamış yüksek lisans tezi].

- Van der Wal, R. C., Karremans, J. C., & Cillessen, A. H. (2016). Interpersonal forgiveness and psychological well-being in late childhood. *Merrill-Palmer Quarterly*, 62(1), s. 1-21. doi:<https://doi.org/10.13110/merrpalmquar1982.62.1.0001>
- Walker, D. F., & Doverspike, D. (2001). The relationship between forgiveness experiences and the masculine gender role among Christian men. *Journal of Psychology and Christianity*, 20(1), s. 29-39.
- Walker, D. F., & Gorsuch, R. L. (2002). Forgiveness within the Big Five personality model. *Personality and Individual Differences*, 32(7), s. 1127–1138. doi:[https://doi.org/10.1016/S0191-8869\(00\)00185-9](https://doi.org/10.1016/S0191-8869(00)00185-9)
- Worthington, E. L. (2005). Initial Questions About the Art and Science of Forgiving. E. L. Worthington içinde, *Handbook of forgiveness*. New York: Taylor & Francis Group.
- Wulandari, I., & Megawati, F. E. (2020). The role of forgiveness on psychological well-being in adolescents: A review. *Advances in Social Science, Education and Humanities Research*, 395, s. 99-103. doi:<https://doi.org/10.2991/assehr.k.200120.022>
- Yaben, S. Y. (2009). Forgiveness, attachment, and divorce. *Journal of Divorce & Remarriage*, 50(4), s. 282-294. doi:<https://doi.org/10.1080/10502550902775952>
- Yahya, F., Butt, M. M., Sanam, F., & Gulzar, S. (2013). Cognitive emotional regulation and forgiveness. *Institute of Interdisciplinary Business Research in Business*, 4(12), s. 769-792.
- Yılmaz, S. (2024). *Beliren yetişkinlik dönemindeki bireylerin sigara bağımlılıkları ile psikolojik iyi oluşları ve stresle başa çıkma biçimleri arasındaki ilişkinin incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. İstanbul Gelişim Üniversitesi.
- Yiğit, Z. (2024). *Çocukluk çağı travmaları ile travma sonrası büyüme arasındaki ilişkide affetmenin aracı rolünün incelenmesi*. [Yayımlanmamış yüksek lisans tezi]. Konya Gıda ve Tarım Üniversitesi.

## The Educational and Cultural Institutions of Ottoman Influence in Shkoder During The 19th Century

**Rrezarta Draçini**

University of Shkodra, Faculty of Social Science

**Abstract:** The Albanian language until it became a written and a spoken language to all of the Albanians, passed through a long and a difficult path. If you go back in time, you see how many efforts were made to preserve Albanian language and identity. Albanian intellectuals and patriots got their visionary aim of its preservation at all costs. Albanian efforts walk parallel with the need for the establishment of educational institutions and the protection of the Albanian territories. 19th century marks the peak of developments, at home and abroad, in coordination between Renaissance intellectuals for a single purpose: Albanian language education. After the League of Prizren there is an increased number of Albanian schools and an organised movement with this aim - Albanian language. In this paper we will focus on the cultural and educational institutions in Shkodra, to look closely at their role in the development of the city and the region. Shkodra according to the cultural and educational institutions has been one of the major economic centres in Albania. These institutions have been numerous and have directly influenced social life, not only of Shkodra, but also that of the region. Documents and materials from the city libraries whether public or private, or from the archives of museums of that time show us how important was this period for the Albanian language education. In this work we will identify the development that these schools take in this period and their importance for the development of education in Albania

**Citation:** Draçini, R. (2024). The Educational and Cultural Institutions of Ottoman Influence in Shkoder During The 19th Century. In M. S. Ozturk, A. Kaban, & M. Unal (Eds.), *Proceedings of ICSES 2024-- International Conference on Studies in Education and Social Sciences* (pp. 279-285), Istanbul, Turkiye. ISTES.

### Educational Institutions

*Mejtepe* (s) were Islamic religious schools, places where during the 19-th century the knowledge in Albania was taught. By this point of view Shkodra is regarded as one of the centres where the number of *mejtepe* (s) was great. Teachings in these schools were held in Turkish and in Arabic and each one was known according to the imam who did teach there. By the number of *mejtepe* (s) situated there, the most developed area of Shkodra was Old Bazaar. Originally these kind of educational institutions gave the elementary level of education. Trying to know the complete meaning and the real function of these *mejtepe*-schools we consulted the interpretation given by the Albanian Orientalist, Tahir N. Dizdari, who explains the word as derived by that of Arabic one as "Kebute-Kutaletum" with the proper meaning, *to write*, that, in fact, means *the place of the obtained knowledge for writing*. According to the eminent Orientalist, Tahir N. Dizdari *mejtepe* (s) were "buildings and institutes of

the time of Ottoman Empire occupation where elementary level lessons were given, classroom, and school." By 10 *mejtepe* (s) who were in Bazaar, their number increased after the opening of others, inside the city areas. [T.D;p.636]

The data show that gradually every mosque had its *mejtep* - a building near the mosque. In cases where there was no such opportunity, teaching was held in the mosque premises, in its hall. Payment of the teacher, who was mainly the imam, went to 100 gold fr. [SV p.132]. *Mejtep* as an organization was of a lower level than the *madrassa*. In the mosque or in *mesxhite*, the adults, along with the imam, influence on the children, in order that they adopt the best values of certain behaviour, of education. These *mejtepes* both from the structure, as well as their programs, did not have the same physiognomy . We can distinguish two kinds of *mejtepe*(s) : first we have the *mejtepe* of Old Bazaar in which the imam also conducts classes, and second we have the *mejtepe* (s) constructed in the town and in the countryside, where teachings was not necessarily given by the imam of the mosque.

The question of when the first *mejtepe* was opened , takes no exact answer. From the few remaining documents, we learn that *mejtepe*(s) began to spread during the 1830s. Thus, it is mentioned first of all, the Molla Ferhatiti *mejtepe*, which dates the year of 1830. This is not the first one, because according to the other researchers the date goes further in 1662. *Mejtepe* of Old Bazaar remained open until 1910 and gradually moved to the city, as the city life was organized differently. *Mejtepe*(s) were initial level of education, well organized as they got a hierarchical control centre in Istanbul. In the *mejtepe* the children received the basic theoretical and practical knowledge on Islam, how to behave in the family and in society, but also they received an educational level of knowledge that should not be overlooked. Classes in *mejtepe* were attended by the children aged from 7 to 11 years. [S.B:2011.p29]

### **The *Rushdije* School**

From *mejtep* to *ruzhdije* we have an increase in the teaching quality. According to our documentary records we learn that this school was responsible for the qualification and education of the administrate employees of state for the time, the higher and most modern of the schools. The graduated students of this school were the first secular Muslim intellectuals of Shkodra. The first *ruzhdije* was opened in 1857 and it had 60 students. The school had two teachers who were paid by the Turkish government. Daut Borici, as the first director, was among the first to sign this school diplomas. This school, as it is proved by the diploma given to Musa Borici, student in this school, had a rich program. According to the documents given by the chronicler Hamdi Bushati, in *ruzhdije*(s) of the time, we have this curriculum: Arabic, Persian, natural knowledge-mathematics, geography, different calligraphies and subjects of general culture. In 1865 the school moved from Old Bazaar to the city, at the same time when the governor itself moved from Rozafa's castle to the city centre. The new *rushdije* already had a rich curriculum and a more completed staff, also other subjects were added. So, in a diploma awarded on August 1, 1889 we learn that specifically the subjects enclosed in curriculum were: religion, Arabic, Persian,

Turkish, arithmetic, geometry, history, dictate, accounting, drawing, Thylyth, Divani, Rika (three recent subjects are related to the Arab-Turkish calligraphy). As it is documented, everything had a control line, according to the graduation. The graduation (certificate, diploma) was proved by 5 teachers and examination commission. Later on it had to be confirmed by education council of the *wilayat* and by that of governor. The diplomas arrived printed and with the emblem of the sultan on top. [H.B:1999]

This organization at this level continued until 1909, when the school was transferred into the gymnasium under the direction of a Turkish director and moved to another building. Now the Turkish gymnasium opened in 1909 had teachers of specific areas, most of whom were Turkish. Subjects who were given increased even more by becoming more comprehensive. On the basis of a certificate-diploma, given on July 2, 1912 we learned that given subjects were: religious teaching, Arabic, Turkish, legal and economic knowledge, history, geography, mathematics, commercial, commercial algebra, commercial correspondence, scientific knowledge, geometry, practical geometry, French, drawing, calligraphy, behaviour, promotion. This gymnasium was equipped with the necessary infrastructure such as: labs, maps of different devices. Just one year after the opening, a dormitory was created, as there were a lot of young people from other areas around Shkodra interested to learn in this new school, from: Tirana, Kruja, Kavaja, Tuz etc. In its third year this gymnasium changed to high grammar school, but Balkan war interrupted its activity, it was closed definitively.

#### *Normal School*

In 1909 another school was opened. Known as the Normal School ,it was a high school with a program similar to those in Europe, as pedagogical school. Methodological practices were held in a model school. The school was of a great importance, as from here came almost all of the first Albanian teachers, who after the Albanian Independence gave a great contribution for Albanian language and nation.

#### *School "Numuni Kabir" (model schools)*

While the education in Shkodra got the right direction a model school which laid the foundation of an elementary practical school was opened. Its first director came from Istanbul and most of the teachers were graduated in Turkey. It was conceived as a practical school for Normal students who did practices there. One year after the Albanian Independence, in 1913, in this building the first popular elementary school in the Shkodër, was opened.

#### *Elementary school of girls*

This was opened in the same time with the practical school. Students were only girls and the three teachers who teach there were not Albanian. The school was attended by girls of the Turkish officers and military officers, but there were also Shkodra's girls who do attended.

### *Madrassas*

Historical evidences show that during Bushatlian period (1757-1831) in Shkodra we have increased religious and education institutions. In this period two *madrassas* and an educational and cultural complex in Old Bazaar area were built. The years 1760-1770 are considered as the period when the foundation of *madrassa* education of the Old Bazaar and that of Qafa. *Madrassas* operate under a program approved by the Istanbul and the teachings were given by *myderrezë* and home-brew and foreign professors. Since 1897 the *wilayat* of Shkodra got an educational directorate. *Madrassas* were of the level of middle and high schools. Their system and curriculum was not merely of theological, religious kind, but also included science: mathematics, physics, natural science, as their subject etc.. The inherited books of its libraries used in the *madrassas* certify the quality of teachings and intellectual level of the time in them. Although teachings were in Arabic, these institutions had an Albanian character, as the analysis and explanations were in Albanian. Whereas these institutions aimed at preparing the religious element, there were students that did not deal with religion at all, but acquired general knowledge about life. Among the oldest of the *madrassas* is thought to be that of Kara Mahmud Pasha, which together with the library building and with the Grand Mosque created a square shaped ensemble. In the *madrassas* of Shkodra, or in that of Qafa (founded by Mehmet Pasha, Elder), or in that of Bazaar (founded by Karamahmut) the vast majority of *myderrizë* were Albanians, who despite their oriental culture, worked with students of Shkodra or its districts, all of them Albanians, who knew only their mother language. Therefore, as there was noted by different scholars, discussions, conversations, explanations were in the Albanian language. This cannot be a surprise: in a pure Albanian background, in a city with not any foreign community. After the Independence a new *madrassa* was build under the direction of Salih Myftia and had no religious subjects in its curriculum.

### **Private And Institutional Libraries of The Time**

Private and Institutional libraries have a special importance; therefore we thought to make a brief description of them. A long with educational institutions we have the raising of libraries, private and institutional ones. First of all, on 18th century, Mehmet Pasha, The Elder, built the library that it is considered as one of the richest. Historical evidences show that Mustafa Bushatliu donated to *vakef* its library with over 3 thousand volumes in Turkish, Arabic, French etc... The books were of different fields: theology, jurisprudence, physical science texts, mathematics, natural sciences, geometry, philosophy, astronomy, history. There were even original works in manuscript. It should be emphasised that in this library it was found a book written in Albanian by Tahir Eph. of Gjakova named "Vehbije" and the Turkish history of Ahmet Pasha of Dukagjini. All library books were sealed with the personal seal of Mustafa Pasha, and with his departure from Shkodra, the library books were sealed with a special stamp that Pasha himself had sent from outside, having escaped from Shkodra in 1831. The library building was in front of Kara Mahmud Pasha's *madrassa*, at the right edge, entering to the Grand Mosque. All these buildings had formed a separate sector. Before the library construction, the books were stored in a special place in Bexhisten, inside special cupboards. The new building of the library, set up specifically for it, became a cultural centre. One the most important libraries is considered to be the private one, that of

"Këlliçi" property of Myftia family situated in the quarter of Tabakë in Shkodra. It was founded by Hasan Efendi Këlliçi, Shkodra's kadi during 1750. The library was increased, enriched, and was systematized by his nephew Yusuf Efendi Tabaku. This library has been registered and accommodated in a separate room, named *the room of books* (oda e qitabeve) and had about 2000 books inventoried and sealed with the appropriate labels. Most of the books were in Arabic, Persian, Turkish and Albanian with the Arabic alphabet. In Myfti (The Elder) inventory, of 45 large format sheets was found also the manuscript of Tahir Efendi Gjakova of 1830 "Vehbije" (Gift), a religious poem written in Kosovo dialect, an Albanian "Abc", printed in Istanbul during 1900, two astronomical tables (tahte) of Hasan Tahsini who, when he was in Shkodra, donated to Mufti (The Elder), then in Turkish, printed in Paris in 1867 with his signature "Tahsin" etc.. [10] The library was completely destroyed three times. For the first time it was destroyed by the fire that fell into ammunition depots of "Rozafa" Castle in 1850, when the house was demolished and burned together with the library inside. The library was re-established by Yusuf Efendi and later on, was completed by his heirs. For the second time, and the greatest damage to this library were made from the communist dictatorship, in 1967, which, like all other libraries of honorable imams, was sequestered. But, luckily, Esat Efendi was careful enough to file the books and his nephew mr.Mithat Myftia with many sacrifices and hardships managed to save and to keep them in the old house of Myftias family, in Tabak quarter where unfortunately, was burned again, for the third time, after 1990s. Today, from this rich library we preserve only 60 books left unharmed. The cultural level of Myfti (the Elder) had a prove not only in his library books, notes left by the side of their pages, with observations made for the works of the authors, but also by his skills in the interpretation of many religious problems, other knowledge related to theology, law, literature and many other branches of science. He was a rare scholar. As a matter of fact we can mention that most of the books were copied by hand and almost of them there are notes. Even though the school was not far away he spent days, weeks and months in *madrassas* studying without turning back home. Yusuf Efendi Tabaku as interpreter of the law was one of the most respected intellectuals of all Ottoman Empire. In the list of counsellors of the High Porte, the name of Yusuf Tabaku stood second. The explanations given and his interpretations were unappealed and welcomed. It is of great importance that his extensive knowledge, Mufti (The Elder) spread in its many collaborators students. He was a prominent preacher, *myderriz* (professor) in *madrassa* of Qafa, but he was also an adviser and a lecturer of Bazaar Madrasah, teacher and member of the examination commission of *ruzhdiyes* (urban school) of Bazaar. His seal had the following expression: "Lord, give success in work to Yusuf". As a wise man of wide culture, he had a great authority among the people in the social circles of Shkodra.

## Albanian Language Cultivation

Shkodra's intellectuals who came from Islamic schools required the preservation and the spread of Albanian language. Our Islamic cultured personalities from Sheh Mimia, Daut Boriçi, Hoxhë Voka, Hafiz Ali Ulqinaku, Hafiz Ali Korca, Hafiz Ibrahim Dalliu, Imam Vehi Ismaili Imam and Haji Vehbi Gavoçi worked for this goal in several ways. Daut Borici wrote six books (ABC-book and grammar), two journals and a memoir [11; Hafiz Ali Ulqinaku wrote an ABC-book, Turkish - Albanian and Albanian-Turkish Dictionary "Ulcinj" and the "Mevlud".

The ABC-book of Hafiz Ali Ulqinaku has special values of patriotic, scientific, linguistic and didactic kind. Hafiz Ali being a teacher in Shkodra and Lezha felt the need to teach Albanian in school. [Nj.K;1999] This idea he had expressed even in mewled and its dictionaries. Men, women and children did not understand the official language of administration, neither Osmanic, nor Arabic as a language widely used in religious ceremony in a mosque. Obviously the author at the time should write Albanian with Arabic alphabet, Osman. This was the most followed practice until then by his predecessors. The use of Albanian language in religious ceremonies was a problem that had to be solved by breaking the tradition of the time. In the religious sermons it is used the Arabian. Even some acquainted imams felt the need to use the Albanian language in religious advices and oratories in order to connect the believers more closely with religious ceremonies which in the foreign languages were completely incomprehensible. Initiator of this activity became Haji Hasan Sheh Shamija. During the '80s of 19th century, this was to become usual in Shkodra, as it was supported by the majority of imams under the care of Mufti (The Elder). Hafiz Ali Ulqinaku translated and composed Mewled in Albanian, which then spread to all the families of Shkodra and was sung in all the mosques and homes of the city. Obviously, this could not have been achieved without the approval and encouragement of Myftisë. In his library he had books written in Albanian, which shows the first attempts to use the Albanian language even for religious writings, and this is seen as a tool for the dissemination of the culture in the native language. In the *madrassas* of Shkodra, whether in that of Qafa (established by Mehmet Pasha Plaku), or in that of Bazaar (founded by Karamahmuti) the vast majority of *myderriz (s)* were Albanians, who despite their oriental culture, working with students of Shkodra or districts it's all Albanians, who knew only their mother language. Therefore, as it was noticed by the different scholars, the discussions, conversations and the explanations were in Albanian language. So the compilation, publication and the memorizing of *mevlude*, singing its verses during the religious ceremonies in the mosque or at family, as it consists, is a very valuable tool for the dissemination and preservation of the Albanian language. If many works written in Albanian but with Arabic letters, have remained as relics of libraries and almost forgotten, mevlude vivify and are still preserved in popular memory, except that they were written in order to be sung by the people.

## Conclusions

After 1846, as a result of the sultan decree, the opening of the state secular schools was allowed, which opened the doors to the beginning of the movement for education and culture. As it was allowed by the Muslim religion people the use of the Arabic alphabet, the Muslim intellectuals of the time tried that through this kind of writings do spread Albanian language learning, as a means of narrowing the cultural backwardness. Muslim intellectuals, clerics, have expressed the love for their homeland everywhere, not only as leaders and companies, but also as devoted people to the knowledge of Albanian language. Composing such works as ABC-books, dictionaries or Mewled in Albanian language. ABC-books were scholar books, through which children would learn the criteria of writing and reading of Albanian language and would cast the groundwork of its learning. Albanian children at that time did not write their native language, Albanian language, because of the political and social circumstances. Albanian writing, writing of Albanian textbooks, and moreover, the writing of ABC-

books [12] for scholar use, an act of maturation and citizenship which showed goodwill and higher patriotic consciousness of the authors.

## References

- Akademia e Shkencave, Instituti i Historisë, Dokumente të shekujve XVI-XVII për historinë e Shqipërisë, Tiranë, 1990.
- Bala, S. Historiku i shkollave dhe mësuesit e Shkodrës (1662-1945), Shkodër, 2011
- Bevapi, Kujtim, Meditim pedagogjik mbi abetaret shqipe, Tiranë, 1996
- Bushati, Hamdi, Shkodra dhe motet, vëllimi I&II, Shkodër, 1999.
- Dizdari, Tahir, Fjalor i orientalizmeve në gjuhën shqipe, Tiranë.
- Elsie, Robert, Historia e Letërsisë shqiptare, Pejë, 2001.
- Kazazi, Njazi, Ndhimesa e autorëve shkodranë në hartimin e abetareve shqipe, Shkodra në shekuj, Shkodër, 1999.
- Kastrati, Jup, Figura të ndritura të Rilindjes Kombëtare, Shkodër, 1963.
- Kastrai, Jup, Histori e gramatologjisë shqiptare (1635-1944), Prishtinë, 1980
- Kastrati, Jup, Disa të dhëna mbi historikun e arsimit në Shkodër, Arsimi Popullor, XX,2, 131-135, Tiranë, mars-prill, 1964.
- Kordinjano, Fulvio, Shqipëria, Përmes veprës dhe shkrimeve të At Domeniko Pazi (1847-1914)
- Luli, Faik & Dizdari Islam, Një jetë në shërbim të fesë, Tiranë, 1996
- Luli, Faik & Dizdari Islam, Mevludet në gjuhën shqipe, Shkodër, 2001.
- Luli, Faik, Bibliografi pedagogjike, Shkodër, 1967
- Osmani, Tomor, Udhë e shkronjave shqipe, Shkodër, 1999
- Osmani, Tomor, Historia e alfabetit të gjuhës shqipe, Tiranë, 1987
- Universiteti i Tiranës, Mendimi politik e shoqëror i Rilindjes Kombëtare shqiptare (1879-1908), Tiranë, 1971
- Shllaku, Ludovik, Shkollat klerikale, Shkodër, 2002
- Vuçiterni, Sali, Shkodra 350 vjet më parë



[www.ijemst.net](http://www.ijemst.net)



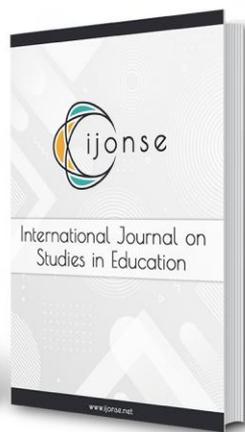
[www.ijres.net](http://www.ijres.net)



[www.ijtes.net](http://www.ijtes.net)



[www.ijte.net](http://www.ijte.net)



[www.ijonse.net](http://www.ijonse.net)



[www.ijonest.net](http://www.ijonest.net)



[www.ijones.net](http://www.ijones.net)

# International Conference on Studies in Education and Social Sciences

