THE DEVELOPMENT OF 21st CENTURY CULTURAL INTELLIGENCE THROUGH DISCOVERY LEARNING AND FIRST-PERSON HISTORICAL PRESENTATION

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ABSTRACT

The research was conducted during history learning activity in Year 11 Social 3 (*Ilmu Pengetahuan Sosial 3*) Santo Fransiskus Asisi Senior High School (a school with Catholic characteristic) on April-June 2018. In some opportunities, this research also included Mujahidin Senior High School (a school with Islamic characteristic). This research used action research methodology with Kemmis & Taggart model. The analysis of data used constructivism learning theories and symbolic interaction theories. This research discusses about various cultural stereotypes which are thriving in West Kalimantan, especially Pontianak. Obstacles in social interaction because of stereotypes among various cultural groups are one of challenges in 21st century that is related to cultural intelligence. First-person historical presentation as one of history education methods is developed in this research. Students involved in this research would be enriched in not only their knowledge, but also their empathy toward various cultural groups. So, this learning is successful in growing students' cultural intelligence, as can be seen their empathic attitudes and accepting the difference among those various groups.

Keywords: cultural intelligence, history learning, discovery learning, first-person historical presentation

ABSTRAK

Penelitian ini dilakukan pada pembelajaran sejarah di kelas 11 Ilmu Pengetahuan Sosial (IPS) 3 SMA Santo Fransiskus Asisi Pontianak (sekolah berciri khas Katolik), pada bulan April-Juni 2018. Pada beberapa kesempatan penelitian ini juga melibatkan SMA Mujahidin Pontianak (sekolah berciri khas Islam). Penelitian ini menggunakan metode penelitian tindakan dengan model Kemmis & Taggart. Analisis data menggunakan teori-teori pembelajaran konstruktivis dan teori interaksi simbolis. Penelitian ini membahas berbagai stereotipe kebudayaan yang berkembang di Kalimantan Barat, khususnya di Kota Pontianak. Hambatan-hambatan di dalam pergaulan sosial karena stereotipe antara berbagai kelompok kebudayaan merupakan salah satu tantangan di abad ke-21 yaitu berkaitan dengan kecerdasan budaya. *First-person historical presentation* sebagai salah satu metode pendidikan sejarah dikembangkan di dalam penelitian ini. Peserta didik yang terlibat di dalam pendekatan ini akan diperkaya tidak hanya pengetahuan mereka, tetapi juga empati mereka terhadap berbagai kelompok kebudayaan. Dengan demikian pembelajaran ini berhasil menumbuhkan kecerdasan budaya peserta didik. Seperti tampak pada sikap-sikap berempati dan menerima perbedaan di antara beragam kelompok tersebut.

Kata kunci: kecerdasan kultural, pembelajaran sejarah, discovery learning, *First-person historical presentation*

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INTRODUCTION

Trilling and Fadel (2009) saw that the current era is different from the previous one. Some depictions of the world in 21ˢᵗ century according to them are: technology makes the world "smaller"; abundant information; global economy that affects every people; natural resources become more limited; changes of environment and climate; security, piracy, and terrorism issues; needs of innovation to compete; the needs of collaboration with various cultures. Trilling and Fadel (2009) as well as Griffin et.al (2012) then stated 10 skills which are expected to beat challenges from the world in 21ˢᵗ century, namely: (1) creativity and innovation; (2) critical thinking, problem-solving skill, and decision making; (3) skills for continuous learning and metacognition; (4) communication skills; (5) collaboration or cooperation; (6) being aware and critical toward information (able to conduct scientific research); (7) being aware toward information and communication technology; (8) cultural intelligence in both local and global level; (9) skills for work and career; (10) being responsible toward personal and social.

This research focuses on opinions stated that the world becomes more "narrow" so social interaction with various cultures becomes intense, massive, and unavoidable. Ideally, cultural contact with various cultures can produce collaboration and innovation. Unideal side, contacts among those various cultures can produce conflicts and wars. Even Huntington (2012) predicts that conflicts in global scale will involve several peaks of culture (*clash of civilization*) among Western culture (European Union and United States of America), Orthodox (Russia), Islamic (North Africa, Middle East), Buddhist (Thailand, Mongolia, etc.), Hindu (India), China, Latin (Central and South America), and Africa. Nowadays, these conflicts have been done involving those cultural groups such as Western, Orthodox, and Islamic in North Africa and Middle East; between Western and African in South Africa; between Western and

Chinese in Korea; between Buddhist and Islamic in Myanmar; and various conflicts in smaller scale in Europe between Western and Islamic; as well as in India between Hindu and Islamic; also in United States of America and Mexico, between Western and Latin.

In national scope, in Indonesia, conflicts with cultural background (*clash of culture*) also happened even though it has not become a violence conflict since the event in 1998 (with the exception in Aceh and Papua). Nevertheless, conflicts in the form of hidden conflicts (*latent conflicts*) in society and political competition (which is termed more politely as "political race") among elites who hold together the society, can be seen relatively. Journalism notes about political race by driving cultural groups can be found easily. The climax of cultural clash in Indonesia can be seen on the case of Regional Head Election (*Pemilihan Kepala Daerah or Pilkada*) of DKI Jakarta 2017 and simultaneous Regional Head Election in 2018. In a more local scope, in West Kalimantan as the site of this research, a clash among cultures can be seen in social media (the researcher even erases the word "relatively") on Regional Head Election in 2008, 2013, and 2018.

West Kalimantan in various academic studies has been called "the laboratory of ethnical conflict" because the size of quantity and quality of violence conflict happened throughout its history and its potential to happen again (Alqadrie, 2011; Davidson et.al, 2010; Schulte et.al, 2007; Bawaslu, 2017). Even Alqadrie explore the existence of four big scale clashes in West Kalimantan, which were uniquely happened in 30-years cycle, namely 1900, 1930, 1960, 1990, and according to him, all parties have to be aware about the potency of violence conflict in 2020s cycle. The clash among cultures happened in 1990s including the ethnic groups of Dayaknese, Malay, Bugis, and Madura "might be" had become the most brutal and sadistic clash ever happened among ethnic groups throughout Indonesian history.

Violence conflict and the potential for violence conflict in West Kalimantan, especially in Pontianak where the research took place, become a cause-effect factor with the existence of stereotype toward various cultures in the area. People in West Kalimantan get used to have stereotype or suspicion toward cultural groups outside of their own (Nagara et.al, 2008). Pre-research data being collected from students of Santo Paulus, Gembala Baik, and Santo Fransiskus Asisi Senior High School strengthen the assumption about existing potential for conflict among cultures in West Kalimantan. Flourishing stereotype in young generation indicates that the stereotype has grown relatively in society. Alqadrie (2011) sees the existence of cultural identity which has blended between ethnical identity and religious identity in Dayak ethnic group which is identical with Christianity (Catholic and Protestant) and Malay ethnic group with Islamic. This case can affect further; potential for ethnical conflict can be the potential for religious conflict. In this research, the researcher will focus on the potential for ethnical conflict, noting that in West Kalimantan, the potential for religious conflict is also related as a cause-effect of potential for ethnical conflict.

RESEARCH METHODS

Students' high cultural intelligence is an objective expected in this research. With high cultural intelligence, students will be able to contribute in their self-enrichment, society, and environment in local, national, and global scope. This research will try to develop cultural intelligence in History learning activity using discovery learning and first-person historical presentation. The selection of history lesson is not only because it is the researcher's profession, but also because History learning is a process of inheriting cultural tradition. The law of causality which stated that the present is affected by the past, and the present is influencing the future makes History learning is responsible to problem-solving efforts in the present time and in the future.

This research uses action research method with Kemmis & Taggart (in Denzim & Lincoln, 2011; Creswell, 2015). This research is conducted in 4 stages which are repeated continuously until the data being obtained become saturated. Those 4 stages are Plan 1 – Action 1 – Evaluation 1 – Reflection 1 – Plan 2 – Action 2 - and so on. Technique of data collection is conducted through observation, documentation, and interview. Technique of data analysis is done by data reduction, data presentation, and conclusion.

RESULTS AND DISCUSSION

Since 2013, education system in Indonesia has applied a curriculum named 2013 National Curriculum (Kurikulum Nasional 2013/KN-2013) to replace 2006 School Based Curriculum (*Kurikulum Tingkat Satuan Pendidikan/KTSP*). Santo Fransiskus Asisi Senior High School, during the time this research started, has just applied KN-2013 for Year 10, meanwhile on Year 11 and 12 they still apply KTSP. There is no difference in philosophy and paradigm between KTSP and KN-2013) because both of them use constructivism education philosophy as the main core. According to KTSP, the material for History learning on Year 11 of Social Education (IPS) when the research took place on April-June 2018 is about Japanese military colonial era in Indonesia. The researcher used the material in research process, but the researcher used KN-2013 to arrange learning strategy.

In this research, the researcher conducted 12 various actions according to assessment and reflection toward the previous action. Those 12 actions can be divided into classroom learning (action 1, 3, 4, 8, 11), learning through discussion within small groups (action 2, 6, 7), learning through visitation to cultural institution (action 5, 9, 10, 12). Assessment on every action of the researcher by discussion with partner teacher, Mr. AF. Teacher partner in fact, until this research finished, did not want to try the teaching strategy conducted by the researcher toward students. When the research took

VARIABLE	INDICATORS
1. Metacognitive	1.1 Showing response that this world, created by God, is compound and unique.
	1.2 Showing response that Bhinneka Tunggal Ika is a consensus of the nation.
	1.3 Showing response that changes to a better direction must happen.
2. Motivation	2.1 Showing response in form of good hope for the culture of internal and external group (ethical, religious, and nationality groups).
	2.2 Showing response in form of good hope for Indonesian national institutions, other countries' institutions, and international institutions.
3. Knowledge	3.1 Having knowledge about Indonesian national constitution that emphasizes consensus process for the ideology of Bhinneka Tunggal Ika, democracy, equality, and freedom.
	3.2 Having knowledge about institutions that take policies in local, national, and international level that have local wisdom values (and local genius), national wisdom (Pancasila and Bhinneka Tunggal Ika), and universal wisdom.
	3.3 Having knowledge about people with influences in local, national, and international level as well as their ideological tendency.
	3.4 Having knowledge about ideologies in local, national, and international level which have to be maintained because they empower society, also knowing ideologies with authority relation, dominating, and having hegemony of the society.
	3.5 Having knowledge about history of important events and traditions that are influential in local, national, and international level.
	3.6 Having knowledge about contemporary important events in local,
4. Behavior	4.1 Participating in community with multicultural principle.
	4.2 Participating to help in solving problems in local, national, and international level.
	4.3 Having effective relationship with public institutions in nearby environment.
5. Attitude	5.1 Showing response in having some aspects of locality, nationality, and multicultural world.
	5.2 Showing response in having concern about freedom and equality of culture.
	5.3 Showing critical response to the information being obtained.

place, partner teacher helped the researcher to observe teaching learning activity, assess the teaching learning activity, and help to solve technical problem of teaching learning activity.

Assessment on every action is according to cultural intelligence indicator that the researcher has developed from Binkley et.al (in Griffin et.al, 2012) and Ang & Van Dyne (2008). The indicators are shown as table 1.

Assessment is conducted with rating scale of poor, average, and good. Poor rating is when students do not show the

achievement of indicator. Average rating is when some students achieve the indicator. Good rating is when most of students achieve the indicator. Assessment of this research is done cumulatively from Action 1 to Action 12. It means that assessment of Action 12 should consider the development of achievement by students on the first action.

In the last action of this research (Action 12), students in Year 11 Social 3 were able to get Good rating on the indicator of 13/17, meanwhile the other four indicators got Average rating. Good rating was obtained on the indicator of 1.1, 1.2, 1.3, 2.1, 2.2, 3.1, 3.4, 3.5, 4.1, 4.3 5.1, 5.2, 5.3. Therefore, students in Year 11 Social 3 obtained Good rating in all components of metacognitive, motivation, and attitude. In knowledge component, students achieved 3/6 of indicator, and in behavior component, students achieved 2/3 of indicator. Achievement of students was done after various actions, such as learning in the classroom, learning through discussion in small groups, and learning through visitation to cultural institutions.

Learning in the classroom was done by applying first-person historical presentation approach. Students were divided into six groups, and they are: 1) the view of Japanese military government; 2) Dutch people in Indonesia who were captured by Japanese; 3) Indonesian leaders (Soekarno-Hatta groups); 4) Dayaknese people in West Kalimantan during the Japanese colonialera; 5) Malay people in West Kalimantan; 6) Chinese people in West Kalimantan in the same period. Those groups were then arranged in *Cuo Sangi In* trial simulation (House of Representatives during Japanese colonial era in Indonesia) to present their views about Japanese military colonial era in Indonesia). Students had to enliven their roles as first-person point of view in each of their group. The researcher had a role as the judge and the final decision maker for the fate of each group in Japanese military colonial era. On Action 4, the researcher had asked the groups aside of Japanese group and aside of 2 most successful stu-

dents of each group, to pick up garbage on schoolyard at 2pm for 15 minutes. The researcher also asked students to make a flag for their respective groups.

Learning through discussion in small groups was done by the researcher because some groups were not really enlivened their first-person historical presentation that they got. Those groups were Dutch, Dayaknese, Malay, and Chinese groups. The researcher asked those groups to have discussion in Action 6 and 7. The researcher explained about first-person historical presentation and the consequences if they were not convincing enough in the next *Cuo Sangi In* trial simulation. Besides, the researcher also gave the basics of knowledge about Dayaknese, Malay, and Chinese ethnic groups during Japanese colonial era. The lack of source when explaining those three ethical groups could be managed through the use of theory, imagination about their lives, and logic power.

Learning through visitation to ethnical institutions was done as the cause-effect consequences to increase enlivenment for the first-person role played by students. The researcher expected that a better enlivenment for the first-person point of view would be appeared when students directly meet people of groups that students would play as. Ideally, students had to meet Japanese, Dutch, Dayaknese, Malay, and Chinese to explore their views about their own groups, especially during the Japanese colonial era. However, until this research took place, that thing did not happen. Students and the researcher only visited Chinese Custom and Culture Assembly (*Majelis Adat dan Budaya Tionghoa/MABT*), Malay Custom and Culture Assembly (*Majelis Adat dan Budaya Melayu/MABM*), Dayakologi Institute (*Institut Dayakologi/ID*), and joined basic lecture in Mujahidin Senior High School about Mandor Tragedy, the event of slaughtering intellectual people in West Kalimantan which was done by Japanese military government in Indonesia. In the meetings with MABT, MABM, and ID, the re-

searcher invited some students from Mujahidin Senior High School to join.

Different from other groups, the group that played Japanese point of view was able to do a conversation with a Japanese through a social media platform. That man was SNK, 24 years old, a costume player artist (*cosplay*) maker who had studied in higher education level. From the conversation, Japanese groups knew that Shonosuke, who represented Japanese point of view, were thinking that Japanese people were not invaders like what they had been believing all this time.

RESULTS AND DISCUSSION

First-person historical presentation is an approach in History learning, where students with the teacher played a point of view by a person or group in a historical event or period (Morris, 2009). This approach is practically a meeting and a dialog of students with doer of history, artefacts of history, monuments of history, and situation of context of history which were presented back in learning activity. According to him, through this approach, students will get at least 2 views: the first is him/herself as individual who has a culture before learning; the second is one of cultural views that he/she plays as. This enrichment in point of view becomes a big potential for the development of cultural intelligence. First-person historical presentation can develop the appreciation for various cultural perspectives because the application of this approach can give students the following experiences (Morris, 2009): (1) a view from the source of history that he has seen; (2) the difference in view among students with that source of history; (3) the difference in view among various sources of history that he has seen; (4) the difference in view among various sources of history that he has seen with himself when looking at one source of history to another.

Discovery learning is a condition where students collect information for him/herself (Bruner, 1999). That kind of learning allows students to continuously check or assess their source of knowledge and will always find new information. It means that learning process has no limit because in every process of discovery learning, students can learn from everything they have experienced. Bruner thinks that discovery learning is a scientific approach that contains spirit to solve problem through various combination of skills to think. He also thinks that (in Takaya, 2008) discovery learning is also a cultural finding, in a context that students give meaning to their identity and take action for various social phenomenon.

In this research, students tried to enliven first-person historical presentation by searching and finding various sources of history. In the process of searching, first-person historical presentation approach and discovery learning intersect and get connected. Those 2 learning approaches, in the application, have produced 4 awards for various cultural perspectives.

First, students get new knowledge from sources of history they have seen. Those sources are the researcher himself as their teacher, Mr. SU during the basic lecture in Mujahidin Senior High School, Mr. AS from Chinese Custom and Culture Assembly, Mr. GR and Mr. KR from Dayakologi Institute, Professor CE from Malay Custom and Culture Assembly, can also be included as chatting friends for LA, which is Shonosuke from Japan. Views from those various sources can also be called sources of history, with notes that they should be done critically and scientifically.

Second, students experience differences in view between themselves and the source of history. Some examples of existing second point from Morris are:

"Sebelumnya saya tidak tahu ada gerakan anti Jepang, saya tidak tahu bahwa Tionghoa ada grup anti Jepang …" (NC) [Previously, I do not know that there was an anti-Japan movement, I also do not know that Chinese has anti-Japan group…](NC)
" …dan ternyata kehidupan orang Tionghoa seperti orang-orang biasa juga …" (SN) [… and I just found out that the life of Chinese people is similar to common

people's life…] (SN)

"Sebelum saya ke Dayakologi saya mengira Dayak banyak memiliki hal yang mistis, suku paling kuat, suka berkonflik, ada panglima burung, ada ilmu kebal, banyak ilmu pelet …" (MK) [Before I go to Dayakology, I thought Dayaknese people have many mystical things, the strongest tribe likes to have conflict, has a bird leader, has immunity skill, has dark magic…] (MK)

"Ternyata orang Dayak lebih terlibat ke alam, tau tempat-tempat melindungi keluarga dan dirinya sendiri …" (YL) [It turns out that Dayaknese people are more blended with nature, they know places to protect their family and themselves…] (YL)

"… sebelum saya bertemu profesor chairil saya tidak tahu bahwa Melayu kurang diapa-apakan Belanda, tapi baru di zaman jepang dihabisi. Saya baru tahu." (TN) […. Before I meet Professor Chairil, I do not know that Malay people were not treated badly by Dutch, but they were slaughtered during Japanese colonial era. I just found that out.] (TN)

"Sebelumnya mengenai sejarah Tionghoa di Kalimantan Barat tidak ada dipelajari dalam buku-buku pelajaran di sekolah … ternyata juga mengalami kesulitan-kesulitan juga di zaman Jepang." (AL) [Previously there was no study of Chinese history in West Kalimantan in school textbooks … it also experienced difficulties in the Japanese era." (AL)

The existence of previous dictions such as "previously", "it turns out", and "I think" show that there are differences in view between themselves and the source of history. In that point, through constructivism paradigm of education, discovery learning, and first-person historical presentation, students experience natural development (or organic development, according to Brunner's term, 1999), by admitting the reality that there are other people around them who have different views. That thing also marks the existence of cultural intelligence inside students themselves (Ang & van Dyne, 2008; Griffin et.al, 2012).

Third, students are faced with different sources of history. It means that students face the alternative realities from each source of history. Generally, students will look for an absolute truth, but in reality, people embrace some truths which are not the only one and are often contradictory. Individuals within society, according to symbolic interaction theory, are always in the process of interaction with various symbols (Raho, 2007; Poloma, 2010). Individuals, according to that theory, always complement the meanings that they have got from various symbols during the ongoing process of social interaction. It means that the existence of different views in society is an existing reality and it keeps growing. This research is intended to make students get used to accept differences that are real. Students have to develop their investigation skill (discovery learning) to keep finding knowledge with good quality.

This third point appeared in the research when there was a difference of view among Mr.SU, the researcher, partner teacher, students, and Dayakologi Institute about the life of Dayaknese people in West Kalimantan during Japanese military colonial era. SU argues that *"Kenapa orang Jepang tidak masuk ke hutan dan menjajah orang Dayak? Karena mereka takut orang Dayak bawa mandau … ."* [why Japanese did not enter the jungle and colonize Dayaknese? It is because they were afraid of Dayaknese who brought Mandau …] Mr. SU's opinion is similar to Mr. AF, he argues that *"Orang Dayak itu banyak ilmu sehingga memang penjajah sulit masuk ke pedalaman"* [Dayaknese people have many magic so colonialist cannot enter the rural areas]. Those two arguments were taken by the researcher into learning activity inside the classroom and also to Dayakologi Institute by disguising interviewees' name. Mr. GR from Dayakologi Institute has similar argument to the researcher, as follows:

"… mungkin, kalau satu orang Jepang takut dengan orang Dayak itu bisa saja, tetapi saya tidak yakin kalau semuanya begitu. Dayak ada mandau, Jepangkan juga ada samurai?! Jadi itu kurang-kurang bisalah untuk saya … sebenarnya ada keengganan orang-orang Belanda dan Jepang

untuk memasuki pedalaman Kalimantan. Karena kondisi medan bisa." [… maybe it was possible if a Japanese person was afraid of Dayaknese people, but I am not sure that all of them were similar to him. Dayaknese has Mandau, meanwhile Japanese has samurai?! So it is a little bit unacceptable for me… the truth is, there are anxiety within Dutch and Japanese people to enter rural areas in Kalimantan because of the condition]

Another different view inside this research can be found in Shonosuke's opinion, a friend of LA in social media. Shonosuke as a Japanese turns out to have an exceptionally different view from official historiographical view of Indonesia. It is similar to when he was "angry" when LA gave the information that in the history of Indonesia, Japanese was a very tyrant colonialist. This is Lia's statement

> *"Dia juga menyatakan bahwa korban di pihak Jepang dalam perang juga banyak. Mereka juga mengalami kekalahan yang telak dan banyak rakyat Jepang tewas. Selain itu, perang itu sangat merugikan Jepang karna setiap keluarga harus mengirimkan anak laki-laki, harus ikut berperang. Jadi dia marah ketika dikatakan Jepang kejam ketika perang. Dia mengatakan itu adalah perang, dan itu adalah masa lalu"* [He also stated that victims on Japan's side in the war are also a lot. They experienced heavy defeat and many Japanese died. Besides, the war really harmed Japan, because each family must send boy to join the war. So he was angry when he was told that Japanese was really cruel during the war. He said that it was a war and it was a past]

Students' ability to accept differences, able to act toward differences, able to find knowledge continuously, are the high level of cultural intelligence (Ang & Van Dyne, 2008; Griffin et.al, 2012). Fourth, students have attitude on their own view toward sources of history which are different from one to another. Here are the opinions of some students:

> *"Anggapan sebelumnya kalau orang Dayak tidak terlibat perlawanan (terhadap Belanda*

atau Jepang) itu tidak benar juga. Karena dari Dayakologi bilang ada juga perlawanan seperti Pangsuma, tetapi memang tidak di pedalaman … soal orang Jepang takut dengan mandau, ada benarnya Dayakologi karna senjata Jepangkan lebih canggih …" (SN) [The previous thought about Dayaknese that they were not involved in the resistance (against Dutch or Japanese) was not entirely correct. Because, people from Dayakologi state that there was a resistance such as from Pangsuma, but it was not in the rural area .. also the idea that Japanese were afraid of Mandau, Dayakologi is right because Japanese weapons were more sophisticated …] (SN)

"… Ternyata sebelum Jepang datang memang ada gerakan anti Jepang oleh orang Tionghoa. Jadi sebenarnya tidak tiba-tiba juga kekejaman (Jepang) itu datang." (LA) [... It turns out that before Japanese attacked, there was an anti-Japanese movement from Chinese people. So the cruelty (of Japanese) was not suddenly appeared] (LA)

"Ada benarnya Dayakologi, tetapi saya juga mendapat cerita bahwa memang ada kesaktian-kesaktian orang Dayak … yah mungkin karna alamnya masih ada, hutan masih ada …" (MK) ["Dayakologi is right, but I also heard a story about Dayaknese supernatural powers. Well, it might be because the nature was still pure and the jungle was also existed…] (MK)

"Benar yang dikatakan bapak soal bushido. Dia mengatakan bahwa mereka diajarkan untuk terus berjuang. Jepang itu seperti matahari yang bersinar sangat terang dan menyinari ke berbagai tempat. Karena itulah mereka diajarkan untuk tidak pernah menyerah." (LA) [What you said about bushido is right. He said that they were taught to always fight. Japanese were like a sun that is shining so bright and illuminate every place. That is why they were taught to never surrender.] (LA)

"… Setelah saya bertemu dengan profesor saya merasa tidak ada orang yang jahat, beberapa saja yang ingin menjatuhkan karna ada sesuatulah. Saya sadar orang Melayu tidak seperti yang saya pikirkan. Susahlah bilangnya." (CC) [After I met the professor, I feel that there was no evil people, there are only some of them who wanted to strike down others be-

cause of something. It is hard to say.] (CC)

In this fourth point, first-person historical presentation, discovery learning, cultural intelligence, and symbolic interaction theory become attached to each other. In this point, students take action toward their learning so far, which is filled with various knowledge and symbols which are contradictory in the society (Raho, 2007; Poloma, 2010). From students' answer, it seems that they consider their identity with the existence of other groups beside themselves (Ang & Van Dyne, 2008; Griffin et.al, 2012). The acceptance of different views from groups beside their own groups is created because the roles of view in first-person historical presentation approach (Morris, 2009). The process of searching knowledge through discovery learning lead students to meetings that enrich their experience (Bruner, 1999; Takaya, 2008).

This research also discovers an unexpected finding. It turns out that students also paid attention to attitude, body language, and the emotion of interviewees. Here are some quotations that describe the characteristic of interviewees:

"… (setelah bertemu) saya mendapat pencerahan … dari cara prof berkomunikasi, dia tidak membela *Melayu tapi dia menjelaskan dengan baik tentang Melayu"* (TN) [… (after the meeting) I get an insight … from the way professor communicates, he does not defend Malay, but he explains about Malay very well.] (TN)
"Setelah saya bertemu dengan profesor saya merasa tidak ada orang yang jahat, beberapa saja yang ingin menjatuhkan karna ada sesuatulah. Saya sadar orang Melayu tidak seperti yang saya pikirkan. Susahlah bilangnya." (CC) ["After I met the professor, I feel that there was no evil people, there are only some of them who wanted to strike down others because of something. It is hard to say.] (CC)
"Profesor Chairil memotivasi kami untuk meneliti sejarah Kalimantan Barat." (HR) [Professor Chairil motivates us to investigate the history of West Kalimantan.] (HR)

"Ternyata belajar langsung dengan pelaku sejarah atau ahlinya membuat kebingungan-kebingungan menjadi dapat terjelaskan." (AL) [Evidently, learning straight from history doers or experts can clear the confusions.] (AL)
"Kalau Bang Giring bilang itu cuma mitos." (NC) [According to Mr. Giring, it was just a myth.] (NC)]

Opinions of those students were affected by attitude and characteristic of interviewees that they have met. As what Bruner stated (1999), along the process of finding themselves, students can learn from many things they have experienced. TN and CC were amazed by the innate of professor CE who is calm and scientific, so prejudices toward Malay ethnic group are relatively decreased or even gone. HR get a motivation from professor CE to keep pursuing knowledge. AL experienced meaningfulness when he was face to face with Mr. AS as a history doer. According to him, pursuing knowledge to the primary source eliminate his confusion about Chinese ethnic groups. NC got a sensation that Mr. GR is a scientific person because he rejected some myths that blurred the truths about Dayak ethnic groups. It is in accordance with Blummer's opinion (in Poloma, 2010; Raho, 2007) that meanings inside individuals can appear as a result of interaction with other people, especially those who are considered meaningful enough.

Multicultural education, according to Iqbal (2014), Wulandari (2010), Burger (1968), and Fahrutdinova (2016), must be done through contact with various cultures. Especially Fahrutdinova, who suggested that multiculturalism education should begin with multicultural teachers. Multicultural teachers in this research are not only partner researchers and teacher, but also various interviewees met by students. Teachers who are multicultural in character are not only measured through their knowledge, but also their attitudes and characters during any social interaction with various cultures. Social interaction between students of Santo Fransiskus Asisi Senior High School and Mujahidin Senior High School brings friendship be-

tween them. This is Ali's confession:

> *"Setelah mengunjungi Majelis Adat Budaya Melayu dan Majelis Adat Budaya Tionghoa kami jadi kenal murid-murid dari SMA lain dan menjalin persahabatan dengan mereka …"*[After visiting Malay Custom and Culture Assembly and Chinese Custom and Culture Assembly, we finally knew students from other schools and being friends with them … (Ali)]

In this research, new experiences are created, so that new meanings are also evaluated during the process of social interaction (Blummer in Poloma, 2010). Visits to various cultural institutions, meetings with a variety of different perspectives, and also positive expectations from students and interviewees, indicating that even though they are all different, they have the same dreams.

CONCLUSION

One of 21st century skills expected to be owned by students is cultural intelligence. That skill is really needed because the world is getting "narrower" recently, so the encounter of various cultures happens more often. Ideally, contact among various cultures can bring collaboration and innovation, but on the other side, it also creates conflicts and fights. Violence conflicts around the world nowadays are affected by contradiction among cultures. In smaller areas such as Indonesia and especially West Kalimantan, conflicts among cultures were happened many times in a relatively big scale. Systematic efforts are needed, to reduce the potential of bigger conflicts in the future. This research tried to do that thing by developing cultural intelligence through the first-person historical presentation and discovery learning in History learning activities. Students are invited to understand various point of view of cultures around them. Students then will have multicultural experiences. Besides, the application of discovery learning makes students to be a more scientific person. The process of searching and discovering knowledge becomes a continu-

ous process and enriches students' experience.

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